Sustainable Development: Learning the Quran Using the *Tartil* Method

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Abstract

This study aimed at investigating the effectiveness of learning the Quran using the *tartil* method. A quantitative approach (true experiment pretest-posttest control group design) was used as the research methodology. Sixty six (66) students whose Quran reading skills were poor were treated as the sample of this study. The data were collected through the Quran oral reading test and then analyzed through descriptive statistics using Statistical Package for Social Science (SPSS Windows 22.0). The results showed that learning the Quran using the *tartil* method was effective. Therefore, this method can be used as an alternative in learning the Quran.

Keywords: *Tartil* Method, the Effectiveness of Learning the Quran

A. Introduction

The Quran is the Muslim scriptures which Allah *Subhanahu Wa Ta'ala* (Glory to Him, the Exalted) revealed to Prophet Muhammad *Sallallahu 'alaihi wa sallam* (Peace be upon Him) as a miracle and a mercy to the universe, and life guidance, which governs the whole aspects of life. People who are always guided by the Quran always live amid an environment which is peaceful, fair, and full of compassion; maintain the meaning of comradeship; and never brag about anything (Salleh, 1997). The Quran brings blessings to the human life (Makhdlori, 2007). It is the task of every Muslim to learn and ponder it (Mujab, 2014). It is important for Muslims to read the Quran carefully (Huda M. Arfan Tabbaaa, 2015). This is stated in the Quran, i.s. surah al Isra' verse 9, which reads: *Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.*

Studies show that the use of an instructional technique and selection of a method by teachers are among the keys to successful implementation of instructional processes conducted by teachers (Wolberg, 1984; Ramayulis, 2002). Other studies have also proved that there is a correlation between the instructional process conducted by the teacher and students' learning outcomes, in which interesting learning activities, the teacher's attitudes towards students, and the teacher's creativity in terms of classroom management can provide their own stimulus to the instructional process (Ab. Halim Tamuri, 2004). This implies that a conducive situation and open-mindedness about the use of methods in the Quran instruction will make the instructional process more meaningful (Abdullah, 2010). The *tartil* method is one of the methods developed by Gazali in early 1993 to help students learn to read and write the Quran faster and more easily. The development of this method is intended to be an alternative to the phenomenon of the Quran instruction that tends to be monotonous, less creative, and less innovative. Conversely, the use of a method actively and

creatively can arouse students' interest in the instructional process (Rahmawati, 2016).

Several studies have shown that there is a room for improvement in the various methods used by teachers in the current Quran instruction, including in terms of the length of time spent to study the Quran and the acceptance of students of the method used (Gazhali, 2008). Several methods have been used to identify students' mistakes in reciting the Quran. In the Netherlands, students study using the so-called acoustic feature method, which is a method to detect errors automatically (H. Strik, Truong, K. P., de Wet, F., & Cucchiarini, C, 2007; H. Strik, Truong, K., de Wet, F., & Cucchiarini, C, 2009). This method has a positive impact on improvements in the Quran reading instruction and manages to identify the mistakes more comprehensively. Moreover, there is also a method that is based on comparisons using dynamic programming algorithms, i.e. this method is used by comparing between the correct pronunciation and the pronunciation under evaluation (Lee, 2012). These studies indicate that numerous methods have been used to detect mistakes and the Quran reading instructional process (Witt, 2012).

On average, students' abilities to read and write the Quran are poor (Hadi, 2000; Munandar, 2000; Burhan, 2001 Sinambela, 2003; Syartini, 2003). Those studies were confirmed by another study which found that of the 230 students studied, 85% of them had poor Quran reading abilities and 15% of them could read the Quran well and correctly (Ghani, 2004). The same condition also occurred in Raden Intan, Lampung, Indonesia, the researchers and some lecturers assigned as examiners in the Practicum Test of Worship Practices found that many students could not read the Quran well and correctly. What makes matters worse is that these students were supposed to be able to read the Quran well and correctly as once they graduated, they would be a graduate who is supposed to live according to the teachings of Islam. Therefore, this study tried to examine the effectiveness of the use of a method in the Quran instruction, namely the *tartil* method.

B. Methodology

This study employed a quantitative method (true experiment pretest-posttest control group design) involving 66 students with poor Quran reading abilities. They were selected using the method of random assignment and grouped into two different groups (i.e. 33 students in the experimental group and 33 students in the control group). To determine the effectiveness of the Quran instruction, data were collected by conducting the Quran reading test and, then, the data obtained were analyzed using descriptive statistics with the assistance of software *Statistical Package For Social Science* (SPSS) for *Windows 22.0* (Creswell, 2005, 2007; Sugiyono, 2009, 2012, 2013).

C. Results

Results of the study showed that the use of the *tartil* method in the Quran instruction was effective. Chart 1.1 below shows a comparison between the improvement in students' Quran reading abilities before and after the use of two different instructional methods between the experimental group and the control group.

Quran Reading Abilities of the Students of the State Institute of Islamic Studies
"IAIN Raden Intan Lampung"

Legend:
- Reading the Quran with good *tartil*
- Reading the Quran according to the correct *tajweed*
- Reading the Quran correctly

Data points:
- Experimental Before: 41.06, 41.88, 41.55
- Experimental After: 83.27, 85.18, 86.61
- Control Before: 41.42, 41.15, 41.24
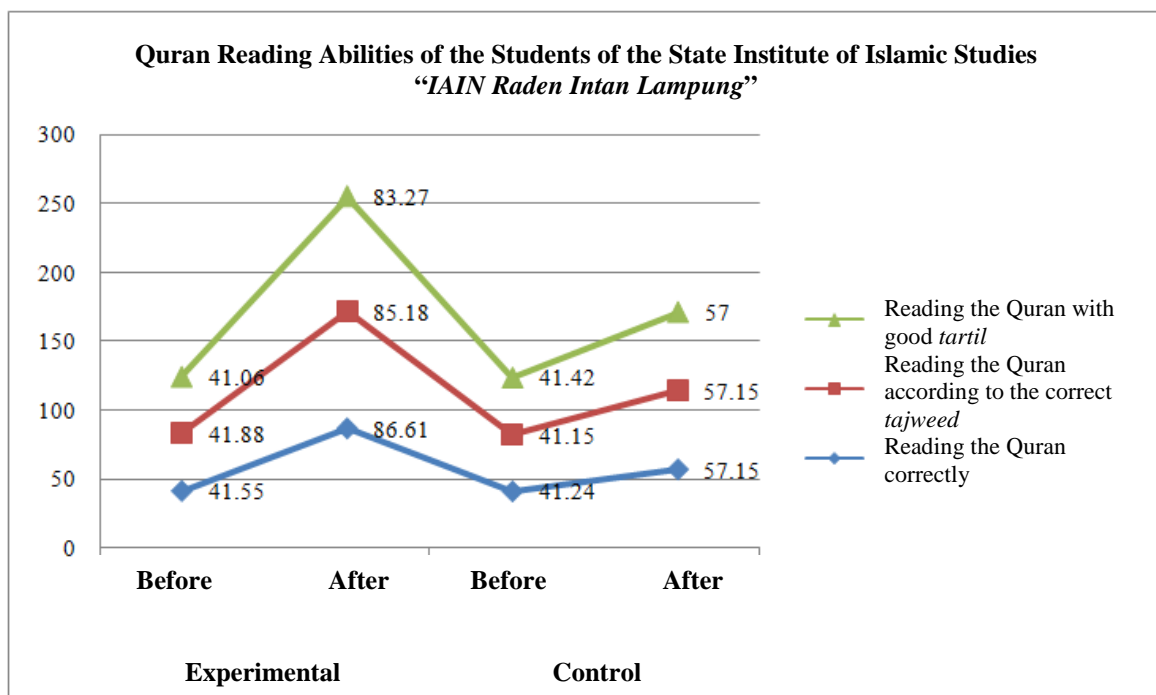- Control After: 57, 57.15, 57.15

Chart 1.1 The effectiveness of the Quran instruction using two different methods

Graph 1.1 above shows improvements in students' Quran reading ability from *very poor* or *unable to read the Quran at all* to *able* to *read the Quran well and correctly*. Based on the analysis, the scores obtained by the experimental group are as follows: (i) reading the letters of the Quran correctly: prior to the use the *tartil* method = 41.55, after the use the *tartil* method = 85.00; (ii) reading the Quran according to the correct *tajweed:* prior to the use the *tartil* method = 41.88, after the use the *tartil* method = 82.61; (iii) reading the Quran with good *tartil*: prior to the use the *tartil* method = 41.06, after the use the *tartil* method = 82.67.

Furthermore, in relation to improvements in Quran reading abilities among students who learned using another method (the control group), results of this study showed that these students' Quran reading abilities also improved after the use of the method. However, the resulting increase remained less optimal, meaning that such an improvement remained unable to make students able to read the Quran well and correctly. The scores obtained by the control group are as follows: (i) reading the letters of the Quran correctly: prior to studying = 41.24, after studying = 57.15; (ii) reading the Quran according to the correct *tajweed:* prior to studying = 41.15, after studying = 57.15; (iii) reading the Quran with good *tartil*: prior to studying = 41.42, after studying = 57.00. Such an increase, if viewed based on the assessment standards developed by Ghazali, is considered *inadequate* or *poor*. In other words, their Quran reading abilities have not yet increased to a higher level (i.e. simple or good).

D. Discussion

To generate students and graduates in the face of modern challenges, one of the challenges and things Muslims lag behind in terms of education are the use of teaching methods and curriculums (Hashim, 2005). There are many criticisms of teaching and learning methods in Islamic education

(including the Quran reading and writing instruction). In Indonesia, stagnation and failures to respond to the needs, developments, and current challenges faced by students are evident (Muhamad Faisal Ashaari & Ramzi, 2012). The development of appropriate teaching and learning methods can help solve one of the problems and failures in the current instruction. Indeed, the use of effective methods and techniques by teachers should be the focus and get priority in the instructional process (Azniwati Abdul Aziz, 2016).

There are various methods to learn the Quran because learning to read the Quran does not mean knowing the letters and punctuation it contains only, but also getting to know the various aspects related to it (Ulum, 2007). The Quran instruction using any method will certainly be accompanied by various forms of application that facilitate and create a pleasant interaction between students and teachers in the course of the instructional process (Thoha, 2004). The *tartil* method facilitates the instructional process through seven systematically designed steps. Of these seven steps, six steps aim to help students read the Quran well in a relatively short length of time and one step aims to strengthen the ways they read the Quran in accordance with the correct *tajweed*. These seven steps are; (i) teaching how to read individual Quran letters; (ii) teaching how to read Quran letters and verses with a "single line" punctuation, (iii) teaching how to read Quran verses with a "stop" punctuation, (iv) teaching how to read Quran verses with a "*tasydid*" punctuation, (v) teaching how to read Quran verses with a "double lines" punctuation, (vi) teaching how to read the Quran through *murattal* (i.e. reciting the Quran in a melodic tone of voice), and (vii) strengthen the ways to read the Quran using practical *tajweed*. The whole steps constitute an interconnected instructional process. In other words, the previous instructional process paves the way for successful mastery of knowledge in the next lesson.

This study shows that the use of the *tartil* method was effective for the Quran instruction. According to the researchers, it proves true that those seven steps facilitated the instructional process between the teacher and students and made the instructional process very fun because students were taught starting from the very simple things to the stage where they finally managed to read the Quran well and correctly. Therefore, it is assumed that the *tartil* method helps students to be able to read the Quran faster. This finding is consistent with that of the research by (Noor, 2016), which states that instructional process is not inseparable from the role of the teacher and the method used, and mutual assistance between students in the course of the instructional process. All of those processes described by Noor can actually be found in the *tartil* method.

As described earlier, to help students to be able to read the Quran well and correctly faster, the *tartil* method helps students using practical *tajweed*. As students learn this practical *tajweed,* they actually have been able to read the Quran well and correctly, but they have not understood why they read the Quran that way. This is because the previous learning materials do not discuss tajweed. However, they already have been taught how to read the Quran correctly in accordance with the rules of the correct *tajweed*, although they have not been taught the grounds why they read it that way. Based on the experience of the researchers themselves and the teachers who taught using this *tartil* method, such an instructional process is more effective than teaching *tajweed* in a theoretical manner when students have no previous experience at al reading the Quran well and correctly. In educational psychology, such a condition is referred to as *learning by experience*, aka *inquiry learning*. Students have passed this experience before, but they have not been told the term for the experience they went through. The researchers also consider this to contribute to the effectiveness of the *tartil* method in the Quran instruction. These findings turn out to be consistent with the view of (Kareema Carol Czerepinski, 2000) that *tajweed* helps improve the ways people who study it read the Quran. This is corroborated by (Khakimah, 2016) that *tajweed* instruction

affects the abilities of students to read the Quran with good *tartil*.

Afterwards, students can learn to read the Quran through repeated exercises under teacher supervision. For example, the teacher demonstrates to students and get them listen to how to read the Quran well and correctly, guide them to identify reading mistakes and help them correct those mistakes, and guide them based on their own abilities (Huda M. Arfan Tabbaaa, 2015). It is this method which is actually applied in the process of learning the Quran using the *tartil* method. Previous studies also found that there were four things that helped students to be able to read the Quran faster using this *tartil* method, namely: (i) the method was very fun, simple, and practical; (ii) materials were presented briefly and arranged systematically; (iii) the materials were easy to remember because of the use of particular colors in each material studied; and (iv) students were taught how to read the Quran well and correctly using the art of *murattal* (Syafrimen, 2013). This findings are confirmed by the study conducted by (Rahmawati, 2016) that discovered that the Quran instruction using the *tartil* method helped students be able to read the Quran well.

Gazhali classifies humans into four major groups, which in this study were associated with a teacher' open-mindedness about developments in instructional methods in response to such developments for the betterment of their students. First, "*teachers know and they know that they know*". According to Ghazali, it is the right option for such individuals to choose being a teacher as their occupation. Second, "*teachers do not know and they know that they do not know*". Ghazali views this as teachers' wise personality. Such teachers are likely to be a good teacher because they always want to learn new things they do not know. Third, "*teachers know but they do not know that they know*". These teachers need to be reminded that they have potential that can be used to educate more effectively. These teachers usually need support from the environment to be able to use their potential maximally. Fourth, "*teachers do not know but they do not know that they do not know*". This category is for selfish teachers that always view themselves as a great person, do not want to accept others' views, and do not know their own shortcomings (Gazhali, 2008). In fact, to be a good educator, teachers need to be open-minded about changes that occur so quickly, including the latest findings related to the use of methods in the instructional process.

E. Conclusions

The *tartil* method can be used as an alternative method in the Quran instruction. It is undoubtedly true that there are various factors that contribute to the success of instructional processes, such as the teacher, the attitudes of the teacher and students in the course of the instructional process, the teacher's motivation while teaching, and students' interest in learning. However, the teacher's sensitivity in choosing the method to be used will also determine the success of the instructional process undertaken.

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