

Teacher Centered Vs Student Centered: Study of Memorizing Qur'an (*tahfiz*) at Integrated Islamic Elementary School Al Anis Kartasura Suhoharjo

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Abstract

The program of memorizing of Quran (*tahfiz*) in Islamic Schools is the main attraction in the screening of new students, especially in the Integrated Islamic Elementary School (SDIT), one of them is Al Anis Kartasura Sukoharjo which has implemented it from 2006 to the present with the target of two part (in 29th and 30th of Quran) or 1263 verses plus the Yanbu'a program's and Reading Qur'an 30 part by seeing. The focus of the research is to evaluate the *Tahfiz* curriculum and its learning outcomes. The author collects datas by curriculum documents, interview several teachers and evaluate student learning outcomes. Finally the author finds that *tahfiz* learning at Al-Anis used several methods begin from verse by verse, listening, writing, drilling and together, all methods, to improve the students abilities. In other, the teachers use teaching learning centers, because they judge its more appropriate than the student learning center because teaching of the Qur'an like teaching a foreign language.

Keywords: memorizing, methods, strategy, students, teaching learning centers

Introduction

One of the attractions why of the Schools or Madrasa for having high prospective students is the presence of excellent programs at the School.

The habit of parents sending their children to school are: (1) considering the quality of the teacher; usually for educated parents, (2) considering financial capabilities; usually for middle- economy parents, (3) consider the superior programs; usually for parents who are able and want their children to have special talents, (4) consider the distance from home; usually for traditional parents.

In the midst of the many elementary schools in each village or city, then come-up the Integrated Islamic Primary Schools. The history of the genesis of Integrated Islamic Schools was rather difficult to be revealed, but the origin of of the genesis of Integrated Islamic Schools was estimated since 1993. Recorded until 2013, Integrated Islamic Schools were more than 1,926 consist of 879 Kindergartens, 723 Primary Schools, 256 Junior high school, dan 68 Senior high school, which corporated in Integrated Islamic School Network (JSIT). According to Sukro Muhab (Chief of JSIT) that aspiration of establishing the Islamic schools is to synergize between general curriculum and religion especially Islam and fortify from secular behaviors (Ruslan, 2014).

The leading programs in Integrated Islamic School usually consist of: (1) Corporation of general and religious curriculums that teaches by using technology and information; these traits are usually be found in upper class of Integrated Islamic Schools; (2) The Qur'anic programs; that almost in all Integrated Islamic Schools starting from 3 sections, or 6 sections and some even offer more than 10 sections; (3) extracurricular

programs such as swimming programs every week, dancing and music not just hadrah (old Islamic music).

Sukoharjo Regency is one of the regency that located in the SOLORAYA (Surakarta, Sukoharjo, Boyolali, Karanganyar, and Sragen).

Sukoharjo Regency is synonymous with Islamic religious movements, many Islamic boarding schools and Islamic schools are recorded in Sukoharjo with 18 of Integrated Islamic Primary Schools consisting of:

No	Sekolah	Kecamatan	NPSS	Guru	Murid
1	SD Islam Al Azhar 28	Baki	20330614	20	512
2	SDIT Insan	Mutiara Bendosari	20330613	24	587
3	SD Unggulan Daar El Dzikir	Bulu	20341244	19	446
4	SD Al Amin Cemani	Grogol	20310546	18	594
5	SD IT Al-Azharul Ulum	Grogol	69787037	10	244
6	SD IT Ar Rahman	Grogol	60724651	9	201
7	SD IT Darul Falah	Grogol	20310535	15	447
8	SD Islam Al Hilal Kartasura	Kartasura	20310503	11	267

9	SD IT Al Anis	Kartasura	20330611	23	585
10	SD IT Ar Risalah	Kartasura	60724653	24	578
11	SD IT Taqiyya Rosyida Kartasura	Kartasura	69881048	14	331
12	SDIP Al Madinah Kartasura	Kartasura	20310544	24	803
13	SDIT Muhammadiyah Al-Kautsar	Kartasura	20310536	23	681
14	SDIT Al Hadi	Mojolaban	69948859	12	336
15	SDIT Fatahillah	Sukoharjo	20330612	12	311
16	SDIT MTA Sukoharjo	Sukoharjo	69813998	14	411
17	SDIT Mardhatilah	Polokarto	20341650	6	100
18	SD Muhammadiyah Imam Syuhodo	Polokarto	69816256	12	310

From the School's data above, the Kartasura sub-regency has the most Integrated Islamic Primary Schools consisting of Al Hilal Kartasura and Al Anis School (NU), Ar Risalah and Al Madinah Kartasura (Salafi), Taqiyya Rosyida Kartasura and Muhammadiyah Al Kautsar. Based on the background of the research above, the author intends to explore the *tahfiz*

learning at Al-Anis with the reason that many of teachers having momorizing the Qur'an (af z), and having certificates and having the Yanbu'a training programs from Kudus Central of Java.

Methodology

The type of this research is field research by exploring *tahfiz* learning activities at Al Anis Kartasura. The author analyzes the *tahfiz* curriculum that was recorded in 2010 and interviewed several teachers at Al Anis to obtain some datas which was then processed and analyzed qualitatively. Test of validity data by source triangulation and triangulation of techniques to be reduced, then be concluded.

Discussion

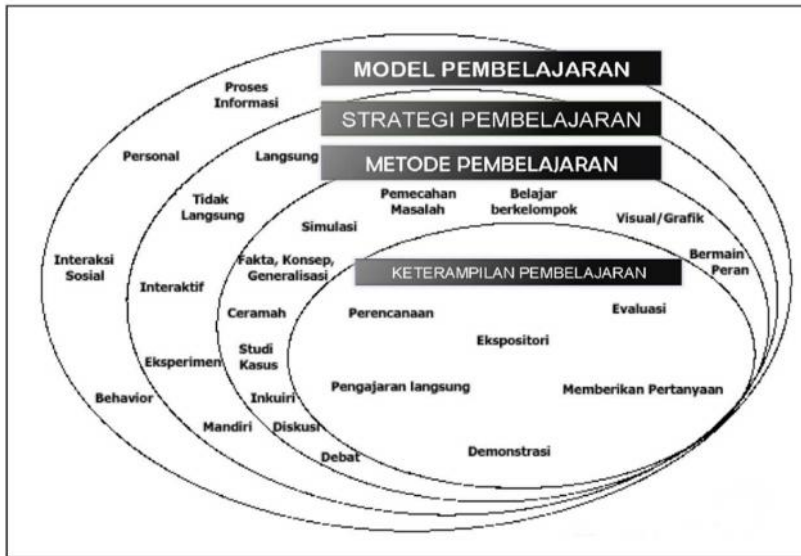
The Methods of Qur'an Learning

There are popular terms call in arabic *mahfudat* which often delivered by the teacher is "*al-tariqah ahammu minal maddah, wa lakin al-mudarris ahammu min al-tariqah, bal ruh al-mudarris ahammu min al-mudarris nafsuh,*" its mean the method is more important than the substance, but the existence of the teacher is more important than the methods, even the teacher's soul is more important than the existence of the teacher himself. That term have keyword are teacher, substance, and soul. Its mean in any educations require four components, although sometimes it doesn't has to be. Learning is the process of interaction of students with educators and learning resources in the learning environment. (Negara Republik

Indonesia, 2003).

In the learning there are several components including learning models, learning strategies, learning methods and learning skills. The learning model is a plan or pattern that is used as a guide in classroom learning or tutorial learning. This model refers to the learning approach that be used, including teaching objectives, stages of learning activities, learning environments, and classroom management (Afandi, Chamalah, & Wardani, 2013). While the learning method is the way or stages used in the interaction between students and educators to achieve the learning objectives that have been set in accordance with the substance and mechanism of learning methods.(Afandi et al., 2013) The learning strategy is a combination of the sequence of activities, how to organize learning substance for students, equipment and substance, and the time used for the learning process to achieve predetermined learning goals. Atwi Suparman, “Desain Pembelajaran” (Jakarta: PAU-DIKTI Depdikbud, 1997), hlm. 157.

Figure 1
Learning Process



The *tahfiz* learning is a learning process with the core of memorizing the Qur'an which usually starts from short chapter, then memorizes certain section, or starts from first section to 30th section. The Qur'an consist of 6236 verses which consists of 114 chapters or 604 pages. Its means, for memorizing only need 20 months, as told by Mubarok, the teacher of Al Anis.(Mubarok, 2016b) Nugroho stated that *tahfiz* is the process of memorizing the verses of the Qur'an, verse by verse, by reading repeatedly by seeing (*bi al-na ar*) either through the teacher (*sorogan*) or independently until memorize (*bi al-gaib*) (Nugroho, 2016). For example: by memorizing one line or a few sentences or pieces of verse until there are no mistakes. After one line or several sentences, then add to the next line

or sentence (Nugroho, 2016).

There are several methods that can be used in Qur'anic learning process, there are: (1) *Wa dah* method is a learning method by memorizing one by one in the word of verses of the Qur'an; (2) *Sima'i* or *talq n* method is a learning method by listening, whether from a teacher or from a recording, then the students memorize the verse being heard; (3) *Jama'i* method is a learning method by memorizing together with instruction of the teacher. This method is often done in the classroom even though it is useless but it has advantages such as the teacher is more easier and more flexible in delivering *tahfiz* learning; (4) *Talaqq* method is a learning method by means of teacher guidance or by facing the teacher, then students deposit what they have memorized. This method will be effective if students have good in reading Qur'an and have discipline; (5) *Kitabah* method is a learning method by writing verses that are being or will be memorized. This method is useful for strengthening memorization as in *mahfu t* as "*qayyid uy daka bi al- ib l alw iqah*" (tie your hunted with a strong rope) in other word like "*al-ilm f udr wa f sut r*" and "*al-ilm f udr wa f sut r*."

K. Harminatin in his research summarizes that Qur'anic learning through the steps below (Harminatin, 2015):

- 1 *Tahfiz* Memorize independently, test the ability privately, given assignments in outside of learning activities

2	<i>Wahdah</i>	There are examples of reading from the teacher, memorizing verse by verse or several verses, phased ability tests according to memorized substance, given assignments in outside of learning activities, private guidance on difficulties
3	<i>Kitabah</i>	Writing verses is then memorize, private or group ability test, given assignments in outside of learning activities
4	<i>Wahdah-Kitabah</i>	Memorizing verses then memorizing what they written on prepared paper, group or private ability test, given assignments in outside of learning activities
5	<i>Jama'i</i>	Memorizing together with the teacher, repeated many times, without evaluation of abilities
6	<i>Talaqqi</i>	Private learning without prioritizing educational institutions, memorizing directly the ability test, given assignments in outside of learning activities
7	<i>Jibril</i>	Students imitate to the teacher and accompanied by explanations of verse meanings, private or group ability test

8	<i>Isyarat</i>	Giving memorized substance followed by hand movements, expressions, etc., testing of personal abilities, given a task in outside of learning activities
9	<i>Takrir</i>	Repeating the substance by simultaneously until included in memorize memory, private or group ability test, given an assignment in outside of learning activities
10	<i>Sorogan</i>	Independent memorization, memorizing deposits to the teacher, direct ability test, given assignments in outside of learning activities

According to Sa'dulloh, there are several methods in *tahfiz*, there are: (1) *Bi al-Nazhar* method is a method of reading Qur'an by seeing, this term is familiar in Islamic Boarding School on Nahdlatul Ulama, (2) *Tahfiz* method or memorizing the Qur'an, (3) *Talaqqi* method or by meeting with the supervising teacher, (4) *Takrir* method or repeating memorized readings, another term is called by *mur ja'ah*, (5) *Tasmi'* method is echoing memorization while the others listen or correct the reading (Sa'dulloh, 2008). Further more, Sa'dulloh divided the *tahfiz* into three methods there are: (1) Whole method is reading Qur'an from the beginning line to the end of the line (its consist of 15 line) repeatedly until memorized; (2) Part method is memorizing verse by verse, or sentence with sentences that are

arranged up to one page; (3) Mixed method is a combination of all methods with the part method (Sa'dulloh, 2008).

Qur'anic Learning at Integrated Islamic Elementary School on Al-Anis Kartasura Sukoharjo

Al-Anis Integrated Islamic Elementary School is located on St. Mahesa Bothi Jiwan 6/2, Ngemplak in sub-district Kartasura in regency Sukoharjo established on October 19th, 2005, accredited A (very good). The establishment of Al Anis on services of Ir. H. Bambang Irianto as the chairman of the Foundation and KH. Nadjib Muhammad as chairman of Al Anisiyah Islamic Boarding School.

Al Anis school is applying a full-days school system for six days, starting from Monday to Saturday, with the study hours starting at 7:00 to 15:00 (for Monday-Thursday) and 7:00 to 11:00 (for Friday) and 7:00 to 12:00 (for Saturday). While Qur'anic programs is always taught every day after the *Dhuha* prayer by together according to ability class (not regular class). In Qur'anic program, for Monday, Tuesday and Wednesday are for *tahfiz*, while Thursday, Friday and Saturday for Yanbu'a programs.(Mubarok, 2016)

Previously, Al Anis used An Nahdliyyah method was published by the Ma'arif of Nadlatul Ulama from Tulungagung. The reason of it, because the chairman of Al Anisiyah was graduated An Nur Ngrukem Bantul Yogyakarta, which was used also An Nahdliyyah.(Samian, 2018)

In generally, the description of *tahfiz* at Al Anis as

follows:(Mubarok, 2016)

1. Introduction (*iftitah*);

At this stage students and teachers enter the class, then say hello and students answer the greeting with enthusiasm. After that the teacher and student read *al-asm 'al- usn* with the tone of *bismill hi bada'a wal walamdulill hi rabbin* . Then the teacher checks the daily assignments, reads attendance, provides motivation to foster the spirit of learning through daily experience, example, or *ik yah*.

2. *Tasmi* stage';

At this stage the teacher teaches short chapter, for example QS. al-Nas that consists of six verses. The teacher reads the first verse divides into two sentences consist of "*qul a' u*" reads twice by simple drilling with *murattal* (tone) and the students listen carefully. After three times, the teacher asks students to follow. Then the teacher reads "*birabbi al-nas*" twice and the students listen carefully then recite. After students have good read, then the teacher teaches full verse "*qul a' u birabbi al-nas*" then the students recite it. Then teacher teaches next chapter, like the first stage.

The logical reason why the teachers at Al Anis School must do the verse by verse, is nothing else the students are able to memorize Qur'an goodly or fluently as revealed by the founder and pioneer of Kyai Nadjib.(Muhammad, 2005) The process of *tahfiz* by drilling requires between 20 minutes, this process will be completed as the

tahfiz program until 8:15 exactly.

3. *Muraja'ah* stage;

Before continuing to the next verse, the teacher and students do the *mur ja'ah* (repeating) verse what were they memorized yesterday, e.g. *qul a'uzu birabbi al-nas, maliki al-nas, ilahi al-nas*. After repeating it two times together, they add to the next verse, *min sari al-waswasi al-khannas, allazi yuwaswisu fi suduri al-nas, min al-jinnati wa al-nas*, which is taught as in the second stage.

After completion of the drilling process, the teacher and students read from the beginning of the chapter to the end of the chapter together. This learning feels heavy for teachers and students because it is spent more energy, therefore students are allowed to drink at the time of learning as stated by Kyai (Muhammad, 2005). On the sidelines of time, teachers order to the students to write what they had memorize to strengthen the memorize.

4. *AlTakmili* stage;

On this stage, the teacher and students recite together until have good memorize. Usually the teacher appoints one by one to read the memorization perfectly. In one class that consist of 30 students usually 15-20 students who can read good memorization, and the others can be said just following along as revealed by the teacher (Samian, 2018). In this activity, the teachers usually use the *talaqqi* method, the teacher and students meet together to get knowledge by guidance.

5. *Halaqah* stage;

The *halaqah* (mutual gathering) activity is carried out on Saturday at 11:30 - 12:00 hours, which is followed from first grade to sixth grade at the mosque. This activity begins with *mur ja'ah* together followed by reading the Prophet's birthday with the book *Sim al-Durar* by Al-Hab b Al bin Mu ammad al- absy. This activity has mean to study, and besides has to strengthen the relationship between students of Al Anis.

6. Evaluation stage;

The minimum completeness (KKM) in the *ta fi* program takes 85 which consists of *ta fi* , *tajw d* and *fa a a* . According to researcher the value of 85 is to high, but Al Anis's characteristics in the stance is to make Qur'anic generation or living Qur'an by actualizing Qur'an in daily life as the hadith of the Prophet: "*wa innaka la ala khuluqin azim*" which must always be actualized in daily life of the students (Zain, 2018). For the students who have not yet reached the minimum completeness can take part in a remedial program that is carried out after the examination.

7. Stage of Grade Promotion;

Grade promotion held every end of the semester. The determination of grade promotion is done through teacher board by considering of minimum completeness, attitudes and attendance of students. The criteria for grade promotion are:

- a) Student is declared for grade promotion if the test results are above the minimum completeness;
- b) Student has a good value in the aspect of personality;
- c) Student has complete all learning programs in the class.(Mubarok, 2016a)

Tabel 1

The Distribution of *Tahfiz* Program at Al Anis

Class	Target of <i>Tahfiz</i>
Al-Zalزالah - al-Nas	98 verses
Al-Syams - Al-Bayyinah	95 verses
Al-Ghasiyah - Al-Balad	76 verses
Al-Insiyiqaq - Al-A'la	83 verses
'Abasa-Al-Mutaffifin	126 verses
Al-Mursalat - An-Nazi'at	136 verses
Al-Mudatsir - Al-Insan	127 verses
Al-Ma'arij Al-Muzzammil	120 verses
Al-Mulk - Al-Jin	134 verses
Yasin, a-Rahman	161 verses
Six Grade 1 st Semester : al-Waqi'ah and al-Jumu'ah	107 verses
Six Grade 2 nd Semester	<i>Muraja'ah</i>
Total	1263 verses

Tabel 2

The Distribution of BTA Yanbu'a at Al Anis

Kelas	Target
Yanbu'a I : Class 1 semester 1	44 Pages
Yanbu'a II: Class 1 semester 2	43 Pages
Yanbu'a III: Class 2 semester 1	45 Pages
Yanbu'a IV: Class 2 semester 2	46 Pages

Yanbu'a V: Class 3 semester 1	46 Pages
Qur'an I & Tajwid: Class 3 semester 2	4 Sections
Qur'an II & Tajwid: Class 4 semester 1	4 Sections
Qur'an III & Tajwid: Class 4 semester 2	4 Sections
Qur'an IV & Tajwid: Class 5 semester 1	4 Sections
Qur'an V & Ghorib: Class 5 semester 2	4 Sections
Qur'an VI & Ghorib: Class 6 semester 1	5 Sections
Qur'an VII & Ghorib: Class 6 semester 2	5 Sections
Jumlah	30 Sections

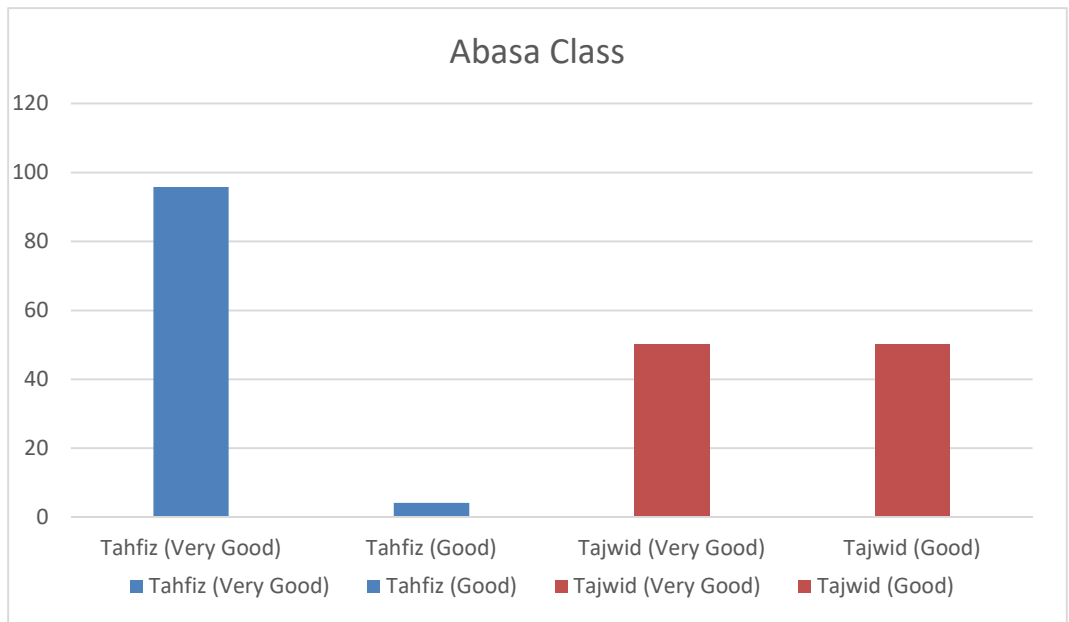
Based on the above description, it seems that Al Anis Kartasura is more dominant in the beginning of the learning using the classical method (although the author also looks Al Anis uses other methods) in each *tahfiz* learning, it is proven that the model of learning uses Teacher-Centered Learning (TCL) where the teacher acts as a learning center. The teacher as an information provider or evaluator who monitors students in getting the right answer, where students are seen as passive learners (Emaliana, 2017).

In an international journal, there were 60 homogeneous students at the Tibriz School, Iran, who came from Azerbaijan and Persian about 16 year old to study English. The students are divided into two: group A (teacher-centered) and group B (student-centered). The results showed that the use of teacher-centered had a role in the development of grammar for Iranian students, while in the other class (student-centered) it was unable

to meet the learner’s needs in communication. These findings indicate the need for explicit teaching on grammar rules and their use through communicative tasks (Zohrabi, Torabi, & Baybourdiani, 2012). If it is related to *tahfiz* learning, it can be explained as both foreign learning, where students assume that the Qur’an is a new thing, so it can be said “not wrong”. In the learning of Qur’an requires more carefulness and fluency in reciting, reading and memorizing, and it is need the real teacher, especially during early childhood education.

Tabel 3

Tahfiz Archievement Chart at Abasa Class in Al Anis



Based on the graphic of *tahfiz* achievement in Abasa Class the following results are:

1. The results of observations show that for the *tahfidz* aspect it has a value of 95.83% (n = 24) students who have a very good category; 4.17% which has a good category. As a whole the students *tahfiz* scores when viewed from the Abasa class obtained maximum results.
2. The results of observations show that for the Tajweed aspect it has a value of 50% (n = 24) students who have a very good category; 50% which has a good category. As a whole, the maximum value of students when viewed from the Abasa class is the maximum result.

Conclusion

Based on the datas above the author has conclusions there are: (1) *Tahfiz* learning in Al-Anis with the Yanbu'a method has a target of memorizing at least 2 sections (30th and 29th) plus selected chapters; (2) In various learning the teacher has done several methods starting from the method of *talqin*, *tasmi'*, *jama'i*, *takrir*, non-verbal movements or illustrated stories, those methods are to succeed the *tahfiz* program; (3) In implementing *tahfiz* programs the teachers are more dominant using teacher-center approaches than students-center, and this approach is "not wrong", but this approach is considered more appropriate in the learning process, especially in Qur'anic learning, as we know that teaching the Quran is like teaching a foreign language to children; (4) Based on results shows that the value of *tahfiz* is better than understanding of Tajwid learning. It implies that *tahfiz* learning is appropriate, but *Tajwid* learning must be to get better

grades.

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