

Implementation of thought K.H. Batshul Birri in the development of Al-Qur'an science education at Darul Hikmah Islamic Boarding School Kyai Abdan

Zaenal Abidin ^{a,1,*}, Ahmad Aghus Ulinuha ^{b,2}, Ita Wijayanti ^{c,3}

^aDepartment of Islamic Education, Universitas Darul Ulum Islamic Center Sudirman GUPPI, Ungaran, Indonesia

¹ zenit.2611@gmail.com; ² ahmadaghus21@gmail.com; ³ ita.wijayanti2611@gmail.com

*Correspondent Author

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ABSTRACT

Education based on the Qur'an, both in the form of practicing the contents of the Qur'an and learning related to procedures for reading whether it is tajwid or its makhraj, as for one of the books on how to read the Koran which is so well known among pesantren namely books by K. H. Maftuh Batshul Birri Lirboyo Kediri. The aims of this research are: (1) To find out the thoughts of K.H. Maftuh Batshul Birri in developing Al-Qur'an science education. (2) Knowing the implementation of K.H. Maftuh Basthul Birri for the progress of education in the science of the Qur'an at Darul Hikmah Islamic Boarding School Kyai Abdan Pakis Magelang. This study uses a descriptive qualitative approach, which is a study aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups. Data sources come from primary and secondary. Data collection through observation, interviews, and documentation. Technical data analysis by reducing data, displaying data and drawing conclusions. This study describes the thoughts of K.H. Maftuh Batshul Birri in the development of Al-Qur'an science education he wrote in several books written by him, namely Jet Fighter, Fathul Manan and Tuhfathul Athfal. The benefit of this research is the progress of education in the science of the Koran at the Darul Hikmah Islamic Boarding School Kyai Abdan Pakis Magelang because it uses the fighter jet, tajwid and room ottoman methods so that most likely what K.H. Maftuh Batshul Birri composed/taught really supports learning the science of the Qur'an at the Kyai Abdan Islamic Boarding School.

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Introduction

Education is a part of human cultures and civilization that continues to develop, which is in line with the nature of human instincts that have creative and innovative potentiality in entire areas of life (Makarova et al., 2019). Education is also one of the basic needs for every citizen in realizing one of the goals aspired by the preface of the 1945 Constitution, namely educating the life of nation (Usman, 2020). Law No. 20 of 2003 concerning the national education system

states that education is a consciously planned effort to create a learning atmosphere and learning process so that students actively develop their potential to possess religious-spiritual strength, self-control, personality, intelligence, noble character, and skills that are needed by themselves, society, nation and state (Intania & Sutama, 2020). Education is an organized and ongoing communication that is designed to foster the learning process (Van den Beemt et al., 2020). Learning attitudes and behaviors, based on the taxonomy, are learning how to know, to learn to do something, to learn how to learn, learn how to solve problems, learn how to live together, and the most essential aspect is learning to advance one's own life and environment (Kemp et al., 2019).

Education is not only for formal institutions but also for informal and non-formal education in any form (Souto-Otero, 2021). For example, Islamic boarding schools which are devoted to in-depth study of the Quran. This is very important because Al-Qur'an education is one of the important pillars of developing Indonesian Islamic society, but unfortunately, it has not received serious attention (Tasman Hamami, 2021). This is clearly seen from the implementation of the Al-Qur'an education system which is monotonous in terms of methodology and partials in terms of substance and learning output. Such an Al-Qur'an education system is only able to produce a generation that can read the Quran with standard abilities. The Government of Indonesia pays attention to Al-Qur'an education, as proved by the Joint Decree of the Minister of Home Affairs and the Minister of Religion of the Republic of Indonesia number 128 of 1982/44 A of 1982 which stated the need for efforts to increase the appreciation and practice of the Qur'an in life (Ritonga, E. Y., Batubara, A. H., Ummi, F., & Dina, 2023). Daily, also emphasized by the Instruction of the Minister of Religion of the Republic of Indonesia number 3 of 1990 regarding the implementation of efforts to improve the ability to read and write letters of the Al-Qur'an (Usiono et al., 2021).

The Qur'an itself is the greatest miracle possessed by the Prophet Muhammad SAW, and its authenticity is always maintained until the end of time (Annisa et al., 2023). Allah says in surah Al-Hijr verse 9 which means: "*Indeed, it was We who sent down the Qur'an, and indeed We really preserved it*". The knowledge contained in the Qur'an is a way of life for all human beings. The word of Allah SWT in surah Al-Baqarah verse 185 means: "*The month of Ramadhan, it was the month in which the (beginning) of the Qur'an was sent down as a guide for humans and explanations regarding that guidance, and the difference (between the true and the true) falsehood...*". Basically, idealism without effort is a form of lying. One of the efforts which are made is to provide a correct understanding of the Quran, either the correct understanding of its contents, or including how to read, recital, makhraj, how to write, and how our daily practice

is based on the contents of the Quran (Guntur, 2021).

There are many certain figures in the development of science education in Al-Qur'an that are well-known in this country. One of the famous figures including K.H. Maftuh Basthul Birri, the founder of the Murottilil Qur'an Islamic Boarding School in Kediri Lirboyo who concerns to study the Al-Qur'an. The depth of knowledge and experience of K.H. Maftuh Basthul Birri in the field of the Al-Qur'an and the yellow book guide him to become a productive and creative writer. All of his works are the preparation for Reading the Qur'an with Ottoman Rosm and Punctuation with Recitation, using the Ottoman Rosm Al-Qur'an, Fathul Mannan (Complete Javanese Tajweed), Jet Fighter, concurrent Recitation of the Kanak Al-Qur'an for children (beginners) and so on. His work entitled Preparation for Reading the Al-Qur'an with Ottoman Rosm and 'Punctuation with Recitation' is a book that is often used as a guide for beginners in learning the Al-Qur'an, because it does not only contain recitation, but also contains how to read it. Al-Qur'an based on Rosm Ottoman.

The author prefers his thought because he is one of the historical figures in the development of Al-Qur'an education in Indonesia, as well as a productive and innovative writer, where he is able to think critically in order to be able to develop the knowledge of the Qur'an that he learns properly to be disseminated to the public with his books. Even though he has produced many useful works, many people do not know K.H. Maftuh Batshul Birri. This research is expected to be able to introduce him and his dedication further into the community. This exposure directs the writer to conduct research on the thoughts of K.H. Maftuh Batshul Birri presented with the title "Implementation of Thought K.H. Batshul Birri (Lirboyo, Kediri) in the Development of Al-Qur'an Science Education at Darul Hikmah Islamic Boarding School Kyai Abdan (Pakis, Magelang)".

Method

This study uses a field research approach or qualitative descriptive analysis, namely research where document collection is carried out in the field (Stahl, Norman A., King, 2020). Techniques of document collection in this study using observation, interviews, and documentation (Natow, 2020). The subjects in this study were the students of Darul Hikmah Islamic Boarding School Kyai Abdan (Pakis, Magelang). The object of this study is the Implementation of K.H. Maftuh Batshul Birri's (Lirboyo, Kediri) efforts in the Development of Al-Qur'an Science Education at Darul Hikmah Islamic Boarding School Kyai Abdan (Pakis, Magelang). Document analysis techniques in this study use non-statistical analysis models, namely in the form of document collection, document reduction, document presentation, and conclusions (Rijali, 2019). The document sources in this study are primary document sources

and secondary document sources. The primary document source in this study was the Darul Hikmah Islamic Boarding School Santri, Kyai Abdan Pakis, Magelang. Meanwhile, secondary document sources are the form of the document itself. To examine the validity of the document this study uses source triangulation and technique of triangulation (Rooshenas et al., 2019).

Results and Discussion

The implementation of K.H. Maftuh Batshul Birri's thoughts at Darul Hikmah Islamic Boarding School Kyai Abdan

Based on the findings and document analysis in this study, it shows that there are various methods of implementing the K.H. Maftuh Batshul Birri (Lirboyo, Kediri) in the Development of Al-Qur'an Science Education at Darul Hikmah Islamic Boarding School Kyai Abdan (Pakis, Magelang) which can be described as follows:

1. The Fighter Jet Method.

The fighter jet method has its own uniqueness which is able to be compared to the classical methods. This fighter jet learning method emphasizes the process with the principles of learning not just rote memorization (Orba Manullang et al., 2021). The Fighter Jet method begins through the introduction of the original hijaiyyah letters without the harakat and the pronunciation (lafadz). For example alif, ba', ta', tsa', jim. Whereas the classical model starts with the introduction of hijaiyyah letters and their pronunciation which refers to the vowel, for example a, ba, ta, tsa, ja (Triyantono, Kis., Raharjo, Tri Joko., Rusilowati, 2021). How to pronounce the letters also indirectly a, ba, ta but it is accompanied by a process that occurs, for example "hamzah, alif, Fattah... a". Such learning method has a unique way to train children to think critically, by not justifying wrong reading until the children find their own mistake. Therefore, this method requires more time in learning to read the Qur'an. Fighter jet method has some unique rules. The regulations are; (1) Discipline in participating the activities for one week and permission if absent; (2) Wear Muslim clothes and do not use short sleeves and pants $\frac{3}{4}$ (limited to the ankle); (3) Be honest and trustworthy; (4) Carry out the 5 daily prayers; (5) Cleaning the study area according to the existing schedule; (6) Do not utter dirty words (swearing); (7) Maintain the good name of Tarbiyatul Qur'an.

2. The Ottoman Rosm Method

Rosm Uthmani is a way of writing Quranic sentences that have been agreed upon and approved by Uthman bin Affan's friend at the time of writing the mushaf (Kadir et al., 2020). This is a complete picture of a mushaf including the order of the letters, the number of verses in each letter, the use of *basmallah* in each letter (except some that are not written down), the

name of the letters, and the form of the words written in each verse of the Qur'an. Rasm Uthmani is a part of the race that has been recognized and inherited by Muslims since the time of the Uthman (Rajab et al., 2021). And the maintenance of the Ottoman Rasm provides a strong guarantee for the preservation of the Qur'an from changes and replacement of its letters. If it were permissible to write it according to the term *imla'* in every period, then this would result in changes to the mushaf time by time (Abidjanovic, n.d.). In fact, sometimes the principles of dictation itself have different tendencies at the same time and also vary several times from one country to the others. According to K.H. Maftuh Bathsul Birri stated that the manuscript is official and original. According to the original manuscript, it was the first manuscript made at the time of the caliph Uthman RA. That is an original branded Mushaf that can be trusted. The manuscripts never change the texts, unlike our *mushafs* which change the rules of writing every time they are printed. Talking about the writings of the Qur'an is divided into two majors; (1) Regarding the letters, which are plain and must be standard, they cannot be changed and developed. Only this is what is called Rosm Ottoman; (2) Regarding the kinds of punctuation marks that always evolve and differ between old and new models, here and there. If we search for them, there will be a lot of models and differences. Thus, the punctuation marks that can determine the recitation of the tajweed are the right ones (Aji et al., 2021).

3. Tajweed method

Regarding the Tajweed method, readers can see one of his books, namely Fathul Mannan. This book was written in Javanese-Arabic script (Jawa Pegon letters), consisting of 3 volumes (juz) with 148 thick pages. In the colophon, the author wrote that this work was completed in the month of Rabiul Awwal 1397 Hijriah (1977 AD). In volume one of this book, the author explains long definitions and limitations of the science of recitation, the letters of the Qur'an, the makharijul letters, the characteristics of the letters, as well as "*tafhim* and *tarqîq*" (thick and thin reading). While in the second volume, the author described how to read Arabic letters properly and correctly, "*izhar* and *idgham*", "*ghunnah* nun and mim", "*madd* and *layyin*", as well as various kinds of *madd* (long readings). As for the third volume, the author explained the procedures for reading, starting with reading, "*washal* and *waqaf*" in reading, reciting the Al-Qur'an through the transmission line (transmission) of Imam Hafsh, formulas for "*waqaf*", and others (Hanum, Puput Laila., Rohani, 2023).

Procedures and Manners of Reading the Qur'an

The procedure for reading the Qur'an according to the scholars is divided into four types (Budianti et al., 2020), namely; (1) *Tahqiq* is reading the Qur'an by giving the rights of each letter firmly, clearly, and thoroughly such as lengthening the madd, emphasizing the hamzah,

perfecting the vowel, and removing the letters *tartil*, slowly, paying attention to the short length, endowments, and *ibtida'*, without depriving letters. To fulfill these things, the *tahqiq* method sometimes appears to be choppy and disjointed in reading the letters and sentences of the Al-Qur'an; (2) *Tartil* has almost the same meaning as *tahqiq*, however, *tartil* is more flexible than *tahqiq*. Az-Zarkasyi said that the perfection of *tartil* is to make sentences bold and at the same time in explaining the letters. Another difference is that *tartil* puts more emphasis on the aspect of understanding and contemplating the content of the verses of the Qur'an, while *tahqiq* emphasizes the aspect of reading; (3) *Tadwir* is reading the Qur'an by lengthening the madd, but not to the fullness. *Tadwir* is a way of reading the Qur'an between *tartil* and *hadr*; (4) *Hadr* is reading the Qur'an quickly, lightly, and briefly, but still upholding the beginning and end of sentences and straightening them out. The buzzing sound is not gotten rid. Although the way to read it is fast and light, the size must be accorded to the standards of authentic narrations known by qira'ah experts.

Adab (ethics) in reading the Qur'an is a procedure or polite attitude when going, while, and after reading the Qur'an. Among the *adab* (ethics) in reading the Qur'an, the main and most important aspects to pay attention are (Muhtadin et al., 2023); (1) Reading the Qur'an will be more important and nobler if it is conducted after performing the obligatory or sunnah prayers, because at that time the self is in a pure and clean condition, both physically and spiritually; (2) Reading the Al-Qur'an will be more important and nobler if it is conducted in a place that is clean and holy both physically and spiritually, such as at home, in the mosque, in a prayer room, or in other places that are considered to be cleaned and sacred in terms of born and inner; (3) Reading the Qur'an will be more important and nobler if it is conducted by facing the *Qibla*. Outwardly, facing the *baitullah*, while inwardly, facing the face of Allah SWT; (4) Before reading the Qur'an it will be more important and nobler if it begins by asking Allah SWT for protection and then reciting *basmallah*; (5) If reading the Qur'an in order to understand and studying its meaning and messages through the science of interpretation, then it will be more important and nobler if it starts with *isti'adzah* and *basmallah*, and also reads *Shalawat* to the prophet Muhammad, the angels, especially the angel Gabriel and in general the angels described earlier; (6) Reading the Qur'an will be more important and nobler if it is *tartil*, that is, slowly and not in a hurry, calmly and with correct speech according to the science of *tajweed*; (7) Reading the Qur'an will not be important and noble if it is interrupted just because you want to talk to other people. Reading should be completed to a predetermined limit.

Supporting and Inhibiting Factors for the Successful Implementation of K.H.'s Thought Maftuh Batshul Birri

The implementation of Program by K.H.'s Maftuh Batshul Birri (Lirboyo, Kediri) thought In the Development of Al-Qur'an Science Education at Darul Hikmah Islamic Boarding School Kyai Abdan (Pakis, Magelang) possesses several supporting factors, namely as follows; (1) The implemented methods are the Jet Fighter, Rosm Ottoman and tajweed methods which are flexible, conditional and easy to implement by the teachers according to the existing potentials, learning situations and conditions; (2) The Jet Fighter, Rosm Ottoman and tajweed methods applied in the learning process can be used for all groups, either old or young students; (3) There still go the students who have the enthusiasm to take part in the study of the Jet Fighter method, Rosm Ottoman and tajweed, so that they can become the motivators for other students; (4) The materials for Fighter Jet, Rosm Ottoman and *tajweed* are taught in congregation, so that it is easy for students to remember the materials that has been taught; (5) The hope of students' parents after their children finish studying at Darul Hikmah Islamic Boarding School Kyai Abdan (Pakis, Magelang) is to have sufficient-religious knowledge, and to be able to continue their studies at Al-Qur'an study colleges, where learning *tahfidz*, and learning recitations as basic learning in the college, which in the end will become the generation who is useful for religion, nation and can make both parents be proud of.

K.H.'s Thought Towards Implementation of Program Maftuh Batshul Birri (Lirboyo, Kediri) In the Development of Al-Qur'an Science Education at Darul Hikmah Islamic Boarding School Kyai Abdan (Pakis, Magelang) possesses also inhibiting factors in supporting its success. The obstacles in the Implementation of K.H.'s Thought Maftuh Batshul Birri (Lirboyo, Kediri) in the Development of Al-Qur'an Science Education at Darul Hikmah Islamic Boarding School Kyai Abdan (Pakis, Magelang), as follows; (1) Teaching staffs do not have sufficient competence/knowledge to be able to provide learning with the Fighter Jet, Rosm Ottoman, and tajweed methods, as well as a lack of availability in teaching materials/materials; (2) Not all of the students (santri) are able to read the Qur'an fluently (correctly) according to the rules of tajweed study and the lack of supervision and application of the rules of tajweed study from existing teachers; (3) The method used in learning is very monotonous, namely by using the Jet Fighter method, Rosm Ottoman and tajweed so that it takes a lot of time which causes students to get bored; (4) The lack of enthusiasm of the students to take part in the study of the Jet Fighter, Rosm Ottoman and *tajweed* methods, because the knowledge of Jet Fighter, Rosm Ottoman and *tajweed* is a strange knowledge for most of them; (5) The minimum time allocated for implementation, because the students are still beginners, it surely takes a quite long time and continuous efforts; (6) There is no evaluation used to determine the development

of the level of knowledge of students.

Conclusion

The thought implementation of K.H. Maftuh Batshul Birri (Lirboyo, Kediri) in the development of Al-Qur'an science education at Darul Hikmah Islamic Boarding School Kyai Abdan (Pakis, Magelang) was carried out using a variety of methods, including (1) Jet Fighter, (2) Rosm Ottoman, and (3) Tajweed, according to research documents gathered on the ground. The K.H. Maftuh Batshul Birri (Lirboyo, Kediri) in the Development of Al-Qur'an Science Education at Darul Hikmah Islamic Boarding School Kyai Abdan (Pakis, Magelang) has both supporting and inhibiting factors. The supporting factors for success are as follows: (1) It is flexible, conditional, and easy for teachers to apply; (2) Such method can be used for all circles; (3) The higher students can be a The Al-Qur'an is not read fluently by all students, the learning process is very monotonous, this method is a relatively new science for most of the students, there is not enough time set aside for implementation, and there is no evaluation stage. These are some other factors that hinder success.

Declarations

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