

IMPLEMENTATION OF LEARNING ARABIC LANGUAGE TO IMPROVE THE READING OF THE QUR'AN

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ABSTRACT

This paper discusses the techniques, goals, and urgency of learning Arabic in improving understanding of the Qur'an. This research is library research, using qualitative data. The literature data in this study is of a secondary nature which is then written qualitatively regarding Arabic language learning and its impact on reading and writing comprehension of the Qur'an. After obtaining the data from the literature, then analyzed using a descriptive-analytical approach. This research found that those who are proficient in Arabic must memorize mufradat and learn the sciences of uthala'ah, muhadatsah, insya', Nahwu and Sharaf. Understanding of these various sciences will also lead someone to four skills; First, listening skills, namely language skills that are receptive, receiving information from other people. Second, meaningful reading skills understand changes in the form of writing into a form of meaning. Third, writing skills, namely language skills that produce or provide information to other people (readers) in written form. Writing is a change in the form of thoughts or feelings into a form of writing. Fourth, speaking skills. In addition, it was also found that the urgency of learning Arabic on the Koran is to preserve the purity of the Koran, understand the contents of the Koran, and eradicate al-Qur'an illiteracy.

Keywords: Learning Arabic, Read and Write Al-Qur'an.

INTRODUCTION

Al-Qur'an is the main miracle as well as proof of the truth of the prophethood sent by Allah (al-Bâqilânî, n.d.). The Prophet SAW as a source of tasyri and law that requires Muslims to know, explore and practice everything in it (Al-Ṭabaṭabâ'î, 1991). In it there is an explanation of halal-haram, orders and prohibitions, ethics and morals, and others, all of which must be guided by those who claim to make the Qur'an their holy book. As a revelation, it is a communication (kalam) between God and His messenger ('Aṭâ, n.d.). In other words, revelation is a communication relationship between two parties that contains the provision of information messages in a vague and confidential manner (Zaid, 1983). Therefore, the provision of information in the communication process can only take place by using a

shared method between the sender and the receiver.

As a religious text which is also a doctrine of truth, the Qur'an declares itself as *furqân*, *hudan*, and *bayân* to be able to live out the truth which becomes a guide in life. Because the Qur'an contains the words of God which contain doctrines, sanctions, replies, stories, and requests by using language so that His speech can be communicated. Therefore, as a text and doctrinal truth, it requires interpretation (Baidan, 2011). Thus studying and understanding the Qur'an is an obligation for Muslims. One form of effort to understand the Qur'an is to study Arabic.

The basic skills that must be possessed in understanding Arabic are mastering linguistics and proficiency in Arabic and its rules, memorizing or mastering vocabulary (*mufradat*) and their meanings. Mastering the rules of Arabic requires mastery of *nahwu* and *sharaf*. *Nahwu* is used to study sentence structure and line ending changes. While the *sharaf* is used to learn the basic words and their changes. Furthermore, to acquire listening and reading skills, it is necessary to study *muthala'ah* science. To acquire writing or composing skills, you need to study *insha'* science and to acquire speaking skills, you need to study *muhadatsah*.

The benefits of learning Arabic include the following: first, developing the ability to communicate in Arabic, both orally and in writing, which includes four language skills, namely listening (*Istima'*), speaking (*Qira'ah*), and writing (*Kitabah*). Secondly, to raise awareness about the importance of Arabic as a foreign language to become the main tool of learning, especially in studying the sources of Islamic teachings. Third, develop an understanding of the interrelationships between language and culture and broaden cultural horizons and involve oneself in cultural diversity (Permenag, 2008).

Given the importance of studying Arabic in understanding the Qur'an, it is necessary to conduct a special study that discusses in detail the techniques, objectives, and urgency of learning Arabic in improving the understanding of the Qur'an. So that in this study the authors chose the

theme of Implementation of Arabic Language Learning to Improve Reading and Writing of the Qur'an.

RESEARCH METHODS

This research is library research, using qualitative data (Arikunto, 2010). The literature data in this study is of a secondary nature which is then written qualitatively regarding Arabic language learning and its impact on reading and writing comprehension of the Qur'an. After obtaining the data from the literature, then analyzed using a descriptive-analytical approach (Moelong, 2005), This step was taken to find techniques, goals, and the urgency of learning Arabic for understanding the Qur'an.

RESULTS AND DISCUSSION

Arabic Learning Techniques and Objectives

Learning is a systematic effort to optimize human potential, both from cognitive, affective, and psychomotor aspects so that students become mature human beings and have scientific and moral integrity. Learning is also an effort to learn. This activity will result in students learning something in an effective and efficient way (Muhaimin & Dkk., 1996). As mentioned by Nababan, the meaning of learning is the nominalization of the process of learning (Parera, 1997). Learning should mean "the process of making or causing other people to learn. Meanwhile, according to Oemar Hamalik, learning is a combination composed of human elements, materials, facilities, equipment and procedures that influence each other to achieve learning objectives, in this case humans are involved in the teaching system consisting of students, teachers and other personnel, material includes; books, blackboards and more. Facilities and equipment consist of classrooms and audiovisuals. procedures include schedules and methods of conveying information, learning practices, exams and so on (Hamalik, 1995).

Language learning is needed so that a person can communicate properly and correctly with others and their environment, both orally and in writing. The aim of language learning is to master linguistics and proficiency in

Arabic, such as muthala'ah, muhadatsah, insya', nahwu and sharaf, so as to acquire language proficiency which includes four aspects of proficiency; First, listening skills, namely language skills that are receptive, receiving information from other people. Second, meaningful reading skills understand changes in the form of writing into a form of meaning. Third, writing skills, namely language skills that produce or provide information to other people (readers) in written form. Writing is a change in the form of thoughts or feelings into a form of writing. Fourth, speaking skills. Speaking skills are skills that are productive in nature, produce or convey information to other people (listeners) in the form of language sounds (speech is a process of changing the form of language sounds into speech forms).

In addition, the purpose of teaching Arabic is to introduce various forms of linguistics to students who can help acquire language proficiency, by using various forms and varieties of language to communicate, both in spoken and written form, to achieve this goal the teachers or linguists , curriculum makers or learning programs must think about material or materials that are appropriate to the level of ability of students and look for methods or techniques for teaching language science and Arabic language proficiency, and train students in everyday life, both reading, writing and speaking skills.

The Urgency of Learning Arabic in Reading and Writing Qur'an

According to Rahayu S. Hidayat, reading is seeing and understanding writing orally or only in the heart (Hidayat, 1990). Another opinion expressed by Abdurrahman reading is a teaching that creates communication between a person and reading material as a form of effort to fulfill certain needs and goals. (Abdurrahman, 1985). Thus, reading is a thinking process accompanied by a complex effectiveness that involves various factors both from outside and from within the reader with the intention of receiving information from written sources. While the Koran according to language means reading or reading. The word al-Qur'an is taken from the word mashdar which is interpreted according to the word

ism maf'ul namely maqru' (Ali, 1985). In terms of terms, the Qur'an is the word of Allah which was revealed to the Prophet Muhammad SAW in Arabic delivered mutawatir and those who read it are worship (Ash-Shiddieqy, 1987). From the explanation above, it can be concluded that the ability to read the Qur'an is the ability, skill and strength of a person in understanding the Qur'an in a tart way and understanding its intent and understanding the meaning contained in the reading and those who read it are worship. (Depag RI, 1992).

The urgency of Arabic for reading and writing the Qur'an is as follows:

1. Eradicating Al-Qur'an Illiteracy

The rise of Muslims in the 15th Hijri century began with being good at reading the Qur'an and writing it down. In that century, Islam achieved extraordinary glory, territory spanning almost all continents in the world, not only its power, science was also very advanced, many Muslim scientists emerged from schools in Islamic government centers, not even a few young people Western youths are also studying in Islamic schools.

But now, the situation is different. Islam is no longer victorious like centuries ago. The situation can be said to be quite alarming. Even though the number of adherents is currently the highest in the world, all this does not guarantee the glory of the ummah, even in some countries based on Islam, external and internal conflicts often occur. If we analyze this, this is because adherents of Islam no longer refer to the main teachings of religion, namely the Al-Qur'an and Al-Hadith, often these two guidelines are understood only as study material or part of lessons in schools or discussion rooms. not as a mental and personal or social life value.

Historical facts have shown that the Prophet Muhammad, since the beginning of Islam, made serious efforts to eradicate illiteracy among the people through various policies, including by way of the Prophet's willingness to release 60 (sixty) prisoners of war of Badr, infidels or

polytheists, with the condition that each prisoner willing to teach reading and writing to 10 (ten) Muslims (companions of the Prophet). This means that the ability to read and write the Koran according to the Islamic view is as important as one's independence.

With the teachings of the Qur'an and the Sunnah of the Prophet which pay great attention to literacy as well as liberation from slavery (humanity), Islam has proven in a relatively short time to eradicate illiteracy (besides religious illiteracy) liberation of slavery among the Arab nation in particular and its adherents. religion of Islam from various nations in general (Zuhdi, 2008).

Therefore, it is appropriate as an educational institution, especially the PAI Study Program to eradicate students' illiteracy and literacy of the Qur'an as exemplified by the Prophet Muhammad to his friends and followers, as well as equip students to be able to understand and practice religious teachings according to their sources.

2. Understand the Contents of the Qur'an

Furthermore, after wanting to lead students to be able to read and write the Qur'an properly, the next step is to deepen the contents of the Al-Qur'an. This deepening aims to make students able to understand the meaning of the Qur'an from the words, verses, verses, or at least understand the recitations of the Al-Qur'an which are recited during prayer, so that they understand the meaning of the sentences they recite during prayer.

Al-Qur'an as a guide for the way of life, for mankind it is important to read and understand its contents because it will guide people towards the right path. Even for a Muslim who reads the Qur'an even though it is still at a stammering level he will get a reward. Because it is the duty of every Muslim to teach their children as early as possible to learn to read the Qur'an and then study its contents. (Harun, 2007).

This proves that the purpose of reading and writing the Qur'an is quite coherent. In accordance with the statement from Maidir Harun above, namely learning to read the Qur'an first to eradicate illiteracy in the Qur'an and then study its contents. Islam will not rise, if it is not raised by its people. Muslims will not rise, if their souls are not illuminated by their holy book. The holy book will not shine, if it is not read and lived. So to revive Islam as it was in the past century, simply reading the Qur'an is certainly not enough, it is necessary to appreciate the contents of the Al-Qur'an in every word and verse.

3. Preserving the Purity of the Qur'an

All Muslims are obliged to guard the Qur'an, this noble task is of course for every individual Muslim, not only for certain groups such as kyai or ustadz. Even though there is a guarantee from Allah SWT regarding the purity of the Qur'an, this does not mean that Muslims stand idly by because of this guarantee. Precisely with this guarantee we must participate in maintaining the purity of the Qur'an. This participation does not help Allah SWT, because Allah SWT does not need any help from anyone in justifying His words. This participation or preservation is a form of consequence for our responsibility as Kholifah fil ard, or managers of the earth. Therefore, if we want to be serious about preserving the Al-Qur'an by reading it, living up to its contents, up to memorizing it, Allah SWT will definitely help us.

Muslim philosopher Muhammad Ibn Sahnun, stated that Muslims direct their children to learn to read the Koran and write the Koran from an early age. This was done with the aim of preserving the scriptures (Harun, 2007). This proves that in order to preserve the Qur'an, the Islamic generation must be taught to read and write the Qur'an as early as possible, even though BTA in PAI Study Program can no longer be said to be students at an early age but at least an effort to preserve the Al-Qur'an by reading and writing Al-Qur'an still exists, while there is a chance, it's never too late to learn.

According to Mahmud Yunus, the aims of fostering Al-Qur'an reading and writing include: so that students can read the Al-Qur'an fluently and correctly according to the science of recitation, so that students can get used to reading the Al-Qur'an in their daily lives. day, enriching the treasury of words and sentences that are beautiful and captivating (Yunus, 1990).

Basically the purpose of teaching the Qur'an is so that as Muslims, we can understand and practice the contents of the Qur'an in daily life, maintain and maintain both by studying and teaching others so that teaching and education can be carried out continuously from generation to generation until the end of time, because the Qur'an is a guide and guidance for Muslims in this world.

Educating is not just transferring knowledge but more than that, namely giving commendable values to others, in this case, students to have the morals of the Qur'an. The education that parents begin to give the most is Al-Qur'an education which is the most basic and essential symbol of the Islamic religion so that it can uphold Islamic spiritual values.

From the objectives that have been stated, it is hoped that in the end students or students who study the Qur'an are able to read, write, memorize and even interpret and understand the contents of the contents of the Al-Qur'an. In addition, the teaching of the Al-Qur'an also aims to instill a sense of faith and piety as well as self-love for students towards the holy book of the Al-Qur'an and become a way of life. With this love, it is hoped that students will have a strong desire to explore and learn the depth of meaning contained in the Qur'an which can then be practiced in their daily lives.

CONCLUSION

Based on the data obtained and the results of the dissertation analysis, it was found that proficient Arabic had to memorize mufradat and study the sciences of uthala'ah, muhadatsah, insya', Nahwu and Sharaf. Understanding of these various sciences will also lead someone to four skills; First, listening skills, namely language skills that are receptive, receiving information from other people. Second, meaningful reading skills understand changes in the form of writing into a form of meaning. Third, writing skills, namely language skills that produce or provide information to other people (readers) in written form. Writing is a change in the form of thoughts or feelings into a form of writing. Fourth, speaking skills. In addition, it was also found that the urgency of learning Arabic on the Qur'an is to preserve the purity of the Qur'an, understand the contents of the Qur'an, and eradicate al-Qur'an illiteracy.

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