

APPLICATION OF THE MUSYAFahah METHOD IN IMPROVING AL-QUR'AN READING FLUENCY IN RUSUNAWA UMSU

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Abstract: This research aims to (1) Plan the application of the musyafahah method in Rusunawa Umsu, (2) Implement the musyafahah method in learning Al-Qur'an tahsin at Rusunawa UMSU (3)Obstacles faced by female students in learning Al-Qur'an tahsin using the musyafahah method atRusunawa UMSU. The research used in this research is based on sources of data and information obtained in research activities, namely field research. And also uses a descriptive qualitative research method approach. The subjects of this research were the head of the rusunawa, the dormitory mother, and female students who lived in the rusunawa. This research uses a qualitative method, which is a data collection approach that seeks to find out in depth about the application of the musyafahah method in increasing fluency in reading the Al qur'an in the UMSU flats. Data regarding the application of the musyafahah method was collected using interview, observation and documentation techniques on research subjects. The application of this musyafahah method in reading the Al-qur'an in the UMSU flats, makes the reading of the Al- qur'an of female students who live in the flats improve little by little, by learning to read the Al- qur'an seriously, thereby motivating them to remain enthusiastic. and can't get enough of reading the Koran.

Keywords: Application of the Musyafahah Method, Fluency in Reading the Al Qur'an

Introduction

The Qur'an is a holy book that was revealed by Allah SWT to the Prophet Muhammad SAW as a guide and complement to the previous holy book (Arya Firmansyah & Mavianti, 2023)

Understanding, recognizing and practicing the contents of the Al-Qur'an must begin with trying to be able to read the Al-Qur'an well and correctly (Khozin & Muhammad, 2022) Learning to read a Qur'an revolves around the principles of tajwid, which not only requires understanding but also proficiency in verbal delivery and proper articulation in accordance with the established principles of tajwid. Naturally in situations where understanding is required, it is possible to achieve this remotely or through the use of the internet, or in other words, through self-study or independent study on the part of the female student. Learning to recite the Koran can be done at home, in mosques, madrasas, and other scientific institutions, as well as other places and times in Indonesia.(Setiawan, 2024)

Al-Qur'an lessons focus more on makhraj and the science of tajwid and really pay attention to make it easier to understand, because students who pay attention to the teacher's explanations may not necessarily be able to comprehend and understand it completely (Bunaiya & Fanreza, 2024)

A method is a comprehensive plan relating to the delivery of material to achieve certain goals based on a predetermined approach. There are several methods for learning the Qur'an

that can be applied from an early age to adulthood, namely: 1) Athariqatuttattakibiyah (synthetic method), is a method of teaching reading that starts with the introduction of hijaiyah letters, then accompanied by the introduction of punctuation marks, then arranged into a sentences to combine the sentences into a number. 2) Tariqat Shautiyyah (sound method), is a method that starts from letter sounds such as: aa, ba, ta and so on, not the names of the letters. 3) Tariqat Musyafahah (imitation method), is a development of thariqat shautiyyah, this method was born from imitating the teacher's reading until it was memorized. Then from the sentences read, students are introduced (explained) to several letters along with punctuation marks. 4) Tariqat Jaami'ah (mixed method), namely a teacher's policy in teaching and reading, is highly expected in the use of this method. Examples of mixed methods include: Yanbu'a, Iqra' (revised), and Qiroati (revised) methods.

This method of musyafahah or talaqqi method has been around since the time of the Prophet Muhammad, to his friends, and from his friends to his tabi'in, continuing until today. This musyafahah or talaqqi method can be applied in various educational institutions, both formal and non-formal. Even in formal educational institutions, the musyafahah method can be applied at all levels of education up to tertiary institutions, talaqqi and musyafahah learning is not a popular learning method like modern internet-based learning like today, but there is a lack of internet-based learning in Al-Qur'an learning 'an also makes teachers feel the need to return to ancient learning methods. And it is certain that returning to this method makes the planned learning outcomes and objectives easier and more precise to achieve. The musyafahah method can be interpreted as a face-to-face teaching and learning process between educators and students (Muhammad Arsyad Suriansyah, 2020) 2. (Suriansyah, 2020)

Applying this musyafahah method, students pronounce and follow the teacher's pronunciation procedures through lip or mouth movements according to the rules of the science of Tajweed, so that students are able to pronounce or sound the letters correctly and are also able to differentiate between long and short readings and adapt the pronunciation of Tajwid laws accordingly. good and right.

Literature Review

1. Musyafahah Method

Musyafahah according to the Arabic dictionary is the masdar form of fi'il madhi شافه, namely مشافهة which means speaking from mouth to mouth, dialogue. Meanwhile, according to the term, students receive teaching directly through the teacher's pronunciation, and also see the teacher's lip movements and follow or imitate what the teacher says. Talaqqi musyafahah is a combination of two talaqqi words and also the teacher's pronunciation musyafahah, and also seeing the lip movements of a teacher and following or exemplifying what the teacher says.

Talaqqi Musyafahah refers to face-to-face meetings between teachers and students in a meeting at any time where the student focuses on the teacher's lip movements and repeats the reading or the teacher listens to the student reading and corrects any mistakes (Yusof et al, 2018)

Talaqqi musyafahah community is a combination of the two words talaqqi and musyafahah. The deliberation method is also a form of face-to-face meeting between teachers and students. Students will pay attention to every letter that comes out of a teacher's mouth and try to follow every pronunciation rule taught by the teacher. If we examine it, the

method of talaqqi musyafahah is a method called the face to face or one by one method between teacher and student. The method of talaqqi musyafahah is also a method of studying the Al-Qur'an by word of mouth, namely between teachers and students, which is called the face-to-face method.(Jasni, 2023).

In a learning activity, there are two important aspects, namely the learning process in the form of a number of intellectual, emotional, spiritual experiences and learning outcomes in the form of changes in behavior in students.(Candra Wijaya, M. Fajri Syahroni Siregar, Muhammad Ruslan & Roslaen, 2021)

It can be concluded that the musyafahah method is a method of learning the Koran, where a teacher and a student are required to face each other directly without any intermediaries. This aims to ensure that students can imitate and pronounce what the teacher pronounces by directly observing the teacher's lip movements. The musyafahah method also allows when students make mistakes in reciting verses from the Koran, the teacher can immediately reprimand or provide examples of correct reading. So, in studying the reading of the Qur'an, there are two elements that must not be left out, namely the musyafahah and talaqqi methods, because the musyafahah and talaqqi methods are taught face to face between a teacher and a student without any intermediaries, they are considered to have a big influence on students. the quality of a student's reading. Moreover, this method was used during the time of the Prophet Muhammad and is still being developed today (Qawi, 2017)

According to (Qawi, 2017) the elements of the musyafahah method are: 1) The musyafahah method must consist of teachers who are experts in the field of the Koran. 2) Students who intend and are truly serious about being able to read or memorize the Al-Quran. 3) When reading or memorizing, students and teachers must face each other in one place. 4) When providing new memorization, the teacher will read or memorize in front of the students. 5) In order to correct errors in verses read and memorized by students, such as pronunciation of letters, makharijul al letters, waqaf, ibtida' and so on, the teacher will read or memorize in front of the students. The teacher immediately corrects if there are mistakes or the students' memorization is still lacking. Understand (Qawi, 2017)

The use of the musyafahah method in learning to read the Al-Qur'an, according to (Muzadi, 2006) there are three different levels of musyafahah in the art of reading the Al-Qur'an, namely: beginner, intermediate, and also advanced level (Muzadi, 2006)

Reading the Qur'an according to the rules of recitation is one of the obligations of Muslims towards the Qur'an itself 12 (The Influence of the Muraja'ah One Day One Verse (ODOA) Method in Increasing Interest in Memorizing Short Surahs in Class VII Students at MTs Nahdatul Islam Mancang, Zailani, Tri Isma Ningsih (Zailani & Ningsih, 2022)

In the Big Indonesian Dictionary, fluency in reading is a state of fluency in something that is not intermittent or halting (fluent). The Qur'an is the word of Allah revealed to the Prophet Muhammad SAW through the angel Gabriel which is the greatest miracle in human history. So fluency in reading the Qur'an is learning to read the Qur'an with tartil, namely reading by paying attention to the characteristics of the letters and also the tajwid (Junaidi, 2022)

The word fluent is also a combination of several beautiful words and there are no oddities in pronouncing the letters. Fluent is also closely related to oral pronunciation, as is the word fluent which comes from the word fashaha which means to speak clearly (Fatah, 2021)

According to Ibn Kathir, the word *fashahah* itself is specifically related directly to the pronunciation, not the meaning. He also expressed *fluent kalam*, namely *kalam* that is visible and clear, in the sense that the words can be understood, and do not require understanding from other references. Because the *lafadz* were compiled according to the rules that applied in that era, *lafadz* can also be found through hearing and everything that can be heard directly by the ear is *lafadz*, because it is composed of *makharijul* letters. (Hasan, 2010). Meanwhile, according to (Kumaidi, 2014), there are four indicators that need to be assessed in the art of reading the *Al-Qur'an*, namely: *tajwid*, *fashahah*, *voice*, and *song*. (Kumaidi, 2014)

Method

The research used in this research is based on sources of data and information obtained in research activities, namely field research. And also uses a descriptive qualitative research method approach. Field research is research carried out systematically to collect data in the field, namely with an approach using qualitative research, namely qualitative research is research carried out to find and describe an activity being carried out. The qualitative descriptive method is a method that depicts, describes and explains what happened to the object under study based on the situation and conditions when the research was carried out (Septiani, 2022)

Based on the approach above, researchers focused on applying the deliberation method. Namely through interviews with research subjects and conducting direct observations during learning to read the *Al-Qur'an* at *Rusunawa UMSU*, so that researchers can find out the application of the *musyafahah* method, to the fluency of female students in reading the *Al-Qur'an* as well as the factors that influence the application of the *musyafahah* method in improving fluency. reading the *Koran* by female students living in the *UMSU flats*. This research was carried out at the *UMSU rusunawa*, this location was chosen because the *musyafahah* method has long been applied as an effort to increase fluency in reading the *Al-Qur'an* for female students who live in the *UMSU rusunawa*.

Results and Discussion

Teaching recitation requires a method that is not only based on cheerful and enjoyable learning, but most importantly its effectiveness in achieving learning success. Among these methods (research focus) are the *talaqqi* method and

Deliberation. According to Ahsin, the *talaqqi* method according to language means meeting face to face (Nadhifa Asy-Syahida, 2020)

In the implementation of the *Al-Qur'an tahsin* program using the *musyafahah* method in the *UMSU flats*, the following is a discussion that the author has summarized in three points, in accordance with the formulation of the problem that the author has mentioned on the first page of the presentation of this research, namely: 1. The implementation of the *Al-Qur'an tahsin* program using the *musyafahah* method in the *UMSU Medan flats* has been implemented well according to the author based on direct observation of this activity being carried out in the *UMSU flats*. According to the author, the activities and programs carried out in the *flats UMSU* is very good at making female students who live in *UMSU flats* more successful and also gain more knowledge, especially in studying the *tahsin* of the *Al-Quran*. This is very good, it is done face to face or directly with teachers or *ustadz* who provide direct guidance in learning activities. *Al-Quran tahsin* which is carried out specifically only for female students who live in *UMSU flats*. From this program, according to the author, it

will form female students who are good in terms of religion, good morals, and also understand more about the sciences of the Qur'an, than female students who do not live in the UMSU rusunawa. In carrying out prayers, each of us must read the surah or verses. Al-Quran verses that we can recite with tartil and fluently, with the existence of Al-Quran tahsin learning in UMSU flats, female students' reading is better in accordance with the makharijul huruf. Performing congregational prayers together, which is one of the obligatory worships for Every Muslim, according to the words of the Prophet Muhammad SAW, "praying in congregation is 27 degrees better than praying alone" and those are some of the activities carried out in the UMSU flats, performing congregational prayers together, carrying out Al-Quran tahsin, and other programs. . Based on observations that the author has made at the UMSU flats school, this activity is always carried out accompanied by a ustadz, and the tahsin mentor also takes part in the implementation of the Al-Quran tahsin activities. So the ustadz only accompanies the female students once a week at each meeting, then at The next day it was continued by each tahsin mentor, this was done in an effort to discipline female students after the Maghrib prayer in congregation and also to facilitate the reading of the Al-Quran by female students living in the UMSU flats better. 2. With the different backgrounds of the female students, and also different semester levels, there are a few obstacles in implementing this activity properly, where some female students feel burdened by the programs implemented in the UMSU flats, so that sometimes they don't... focus, and feel tired with the activities carried out in the dormitory, so that the dormitory mother has to try hard so that female students continue to carry out or participate in the programs that will be implemented in the UMSU flats, especially in the tahsin Al-Qur'an activities using the musyafahah method. Complaints from most female students who live in UMSU flats, about the programs implemented in the dormitory, according to the author, are an obstacle that makes female students feel very burdened and indifferent in implementing the programs implemented in the dormitory, plus activities or organizations. which is followed on campus, making female students complain. 3. By cooperating between the dormitory mother and female students living in the UMSU flats regarding the regulations that apply in the dormitory, according to the author, it will make the female students living in the UMSU flats better and participate in the programs implemented in the UMSU flats, especially in the implementation of the program. Tahsin Al-Qur'an using the musyafahah method in the UMSU rusunawa can be followed well. Providing good and clear direction to female students living in the dormitory regarding the activities carried out is something that is very mandatory and important to follow, because by following the tahsin learning The Qur'an will have a good effect on oneself if it is followed properly and correctly according to the reading taught by the ustadz. The tahsin teacher must also be more aware of the condition of the female students and make the material not feel boring and can be followed well, because it is possible that the female students feel bored with the lessons or material being delivered but still giving

Conclusion

With the different backgrounds of the female students, and also different semester levels, there are a few obstacles in implementing this activity properly, where some female students feel burdened by the programs implemented in the UMSU flats, so that sometimes they don't focus, and feel tired with the activities carried out in the dormitory, so that the dormitory mother has to try hard so that female students continue to carry out or participate in the programs that will be implemented in the UMSU flats, especially in the tahsin Al-

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