The Concept Of Learning Qur'an In The Perspective Of Ibnu Qoyyim Al-Jauzziyah

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ABSTRACT

This era of globalization, many people are increasingly forgetting the Qur'an which is the word of Allah which was sent down to Rasulullah through the intermediary of the angel Jibril (as) who is narrated regularly, and reading it is included in worship. This research is included in library research, namely research that collects data and information with the help of various materials contained in the literature (books). Data sources consist of primary data sources from ManhajTarbiyah Ibn Qayyim and secondary data sources, including scientific publications in the form of books, journals, articles, and other research results related to the concept of the field studied, namely learning the Qur'an for students.Methods of collecting data using the documentary method or documentation method, namely data in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes and so on. The chronology of the data collection process goes through the following stages: Orientation Stage, Exploration Stage, and Focused Study Stage. While the Data Processing and Analysis Techniques are Historical Analysis, Deduction and Induction Methods, and Content Analysis and Comparative Methods. The result of this research is that Ibn Qayyim views learning as empowering the potential of students to become competencies. This empowerment activity cannot be successful without someone to help. In the thinking of Ibn Qayyim's learning method divided into three factors, namely: the Tahlil Method, the Ijmali Method and the Muraqan Method.

Keywords: Concept, Method, Learning, Al Qur'an

A. INTRODUCTION

In the current era of globalization, there are more and more changes that occur in all aspects of social life such as education, ideology, politics, economy and religion. Information and communication technology is a supporting factor in the current flow of globalization. Information technology is growing rapidly, has had an impact on human life. It can have a beneficial and detrimental impact and a beneficial impact if you are able to use it to improve your standard of living. However, it can also have a detrimental impact, if you are deceived by using it for negative purposes. This means that the impact of information technology has direct implications for changes in various aspects of life, including the character of the younger generation (Amirudin, 2017b). Transformation and change in the Islamic world is not only caused by "local" environmental factors where Muslims are located, but also influenced by factors of global conditions. The intersection with the culture of modernity requires Muslims to make changes in aspects of thought, action, and institutions (Amirudin, 2015: 168). The Qur'an is the word of God which is of miracle value which was revealed to the Prophet Muhammad through the angel Gabriel, which is narrated in a mutawattir manner, and reading it includes worship. The Qur'an is a guidebook until the end of time because if it continues to be analyzed, something new and relevant to all ages will be born and discoveries about various phenomena (Amirudin, 2017a: 37).The Qur'an is the holy book of Muslims that contains various sources of Islamic teachings that function as instructions and guidelines for life to achieve the pleasure and happiness of the

hereafter. Reading the Qur'an is an act of worship. Thus, reading the Qur'an starting from reading the letters is mandatory, because the ability and love for the Qur'an is the first step for efforts to understand and experience the contents of the Qur'an in everyday life.As the beginning of efforts for the generation of Islam that has an insight into the Qur'an, it is to educate starting from children and instilling a high love for the Qur'an and trying to learn it well. The field of education and teaching has a very important role.The command to read the Qur'an in the first revelation of QS Al-Alaq not only shows that reading skills are not obtained unless repeating readings, or reading, or reading should be carried out to the maximum extent of ability, but also to indicate that repeating readings Bismirabbika (for the sake of Allah) Al-Qur'an will produce new knowledge and insight even though what is read is the same.So central is the position of the Qur'an in Islam, then there is no one reading, other than the Qur'an that is studied, read, and maintains various kinds of readings. The number is more than ten, and the procedure for reading it is set. Which ones should be lengthened or shortened, which words should be thickened or smoothed, where are the stopping places that may be continued or prohibited, even the songs and rhythms that are permitted and which are not. In fact, even further, even the attitudes and ethics of reading reach their own rules.Learning here is very important because the practice of reading the Koran is a necessity and also a fardhuain responsibility for Muslims to be proficient in reading the Koran, let alone understand and practice it. In fact, it is not only the content of the Koran that guides human life, even reading can also calm the soul and is a form of worship.Strictly speaking, the Qur'an was revealed for the benefit of all mankind regardless of nation, place and time. The contents of the Qur'an become a basic source for humans to be used as a guide in living the life of the world or the hereafter. To achieve this desire, humans need to explore the Koran through learning to read, memorize, understand and practice it.

B.   THEORETICAL FOUNDATION

1.   Definition of Learning

According to Sagala (2003: 61) the concept of learning is to organize student activities in a broad sense. The role of the teacher is not merely to provide information but also to direct and provide learning facilities (directing and facilitating the learning) so that the learning process is more adequate.Learning means any activity designed to help someone learn a new ability or value. The learning process initially asks the teacher to know the basic abilities possessed by students, including their basic abilities, motivation, academic background, socio-economic background, and so on.In the National Education System Law number 20 of 2003, learning is "the process of interaction between students and educators and learning resources in a learning environment.Some opinions regarding the notion of learning, including according to Tohirin (2006:8) learning is an effort to teach or an effort to direct student activities towards learning activities.Rasyad (2006:14) said that learning is a process that occurs that makes a person or a number of people who carry out the learning process in accordance with the teaching plan that has been programmed.MeanwhileHamalik (1999:57) says that learning is a combination composed of human elements, materials, facilities, equipment, and procedures that influence each other to achieve learning objectives.Learning according to Dimyati and Mudjiono (1999:297) is a teacher activity programmed in instructional design, to make students learn actively, which emphasizes the provision of learning resources. According to Dunkin and Biddle (1974:38) there are four variables to interpret learning, namely:

a.   The sign variable is educator

b.   Context variables in the form of students, schools, and communities

c.   The process variable is the interaction of students with educators

d.   The product variable is the development of students in the short and long term.

From the conclusion above that the concept of learning is an activity in the form of teaching and learning interactions in an atmosphere of educative interaction, namely those who are aware of the purpose, meaning that interactions designed for a particular purpose are at least the achievement of instructional goals or learning objectives that have been formulated in a lesson. (SyaifulSagala, 2003:64)

2.   Understanding the Quran

The pronunciation of the Qur'an is linguistically the same as qira'ah, namely the root word of qara'a, qira'atanwaqur'anan, it is a form of mashdar according to wazanfu'lan words, such as qufran and sykron. The form of the verb is qara'a which means to collect and collect. (Aunur Rafiq El-Mazni, 2006:12)

Thus the pronunciation of the Qur'an and qira'ah literally means to collect and combine some of the others. Allah says in the Quran:Meaning: Indeed, it is at our expense to collect (in your chest) and (make smart) read it. When you have finished reading it then that is the reading. (Ministry of Religion of the Republic of Indonesia, 2012:577). The definition of Al-Quran according to Hasbi Ash Shidieqy (1997: 5) is a divine revelation that was revealed to the Prophet Muhammad SAW, which has been conveyed to us by the mutawattir way, which is punished by infidels who deny it.Meanwhile, according to Subhi As-Salih (1996:15) is the word of God that was revealed to the Prophet Muhammad SAW and written in manuscripts based on muttawattir sources that are certain to be true, and which are read by Muslims in the context of worship.The definitions put forward by the scholars are more of the same elements in defining the Al-Quran. And if you look closely, you can see that there are some differences between the definitions they express. However, these differences do not make contradictions and also do not become problems that cannot be compromised; on the contrary there are differences that complement each other's understandings expressed between them.

3.   Al-Quran Learning Objectives and Methods

Goals are a very important factor in learning activities, because the success of learning can be seen from the achievement of the learning objectives. With the aim of the direction of learning activities becomes clear.Al-Quran learning as a teaching and learning interaction activity also has a purpose. The purpose of learning the Koran as expressed by prof. Dr. Mahmud Yunus as follows: 1) so that students can familiarize the Al-Quran fluently and correctly according to tajwid. 2) so that students can get used to the Koran in their lives. 3) enrich the vocabulary of words and sentences that are beautiful and attractive. (Yunus, 1990:91).Al-Qor'an learning method is divided into two phases:The first phase in ancient times was: the Rasulullahs.a.w. model, the al-Ghazali model, the Ibn Khaldun model, the Abu Hanifah model, and the Shatibimodel.The teaching model used by the Prophet Muhammad. When the Qur'an was revealed, the Prophet ordered his companions to memorize and write it down. In addition, the Prophet also explained how the verse was arranged in the letter, namely which one was first and which one was next. Until this command is made as a rule, that is, the Qur'an alone is written. This prohibition is with the aim that the needs of the Qur'an are maintained. In addition to writing the Prophet also recommended "So that the Qur'an is still read and memorized is also required in prayer". In addition to these ways and methods in studying the Qur'an, the Prophet also used a teaching model by using the method of "presenting verses to Ahmads (1997: 56) explaining that the teaching and learning model that is used as a basis for education, especially in Islamic education is Imam al-Ghazali's teaching and learning model. This teaching and learning model emphasizes the method of comparison, the method of halaqah, the method of guidance and the method of conversation as the core of the teaching and learning model. Based on Imam al-Ghazali's teaching and learning model, it can be used as a basis in an effort to explore science. Therefore, in teaching

Al-Quran recitations, Islamic Education teachers can compare various makhraj letters while teaching. In this way, it can help students to be able to mention the names of pieces of verses of the Koran by obeying the laws of recitationIbn Khaldun's teaching and learning model also, an-Na'miy (1994:45) reports that this model focuses on three important aspects, namely completing a topic, ranking lesson content and teaching objectives. Based on Ibn Khaldun's teaching and learning model, teachers need to make sure a topic is well understood by students before moving on to a new topic. Therefore, when teaching Al-Quran Recitations, teachers need to be concerned about students' understanding of the topics being taught related to Al-Quran Recitations so that students do not make mistakes in understanding the lessons being taught. Based on Ibn Khaldun's teaching and learning model as well, he emphasizes teaching that takes the use of teaching techniques that emphasize student intelligence.Imam Abu Hanifah's teaching and learning model. According to Ahmad (1997:67) the teaching and learning model of Imam Abu Hanifah includes the methods of advice, syarah, examples of examples and exercises. Students will be taught a topic in a day and the teacher will give warnings to students and make sure students really understand the topics that have been studied. In addition, students are also required to prepare exercises related to learning and need to be completed by them. The teacher will not switch to another topic before the student has really understood the topic being studied.Strictly speaking, based on Imam Abu Hanifah's teaching and learning model, teaching improvement is highly emphasized in the teaching process. Besides that, Imam Abu Hanifa took a lot of knowledge about various teaching methods to ensure students can understand a lesson that is effective. It is also explained by Al-Syaibani (1991:87) that the teaching method is flexible and not monotonous.Imam Al-Shatibi's teaching and learning model. Based on this model, al-Qardhawi (2004:78) explains that Imam Al-Shatibi focuses on the talaqimusyahfahah method, based on this method; students will understand knowledge directly from the teacher. This avoids the problem of misunderstanding something science. Strictly speaking, Imam Al-Shatibi emphasizes the right understanding in seeking knowledge. Therefore, the method of talaqimusyafahah emphasized in the learning model of Imam Al-Shatibi.Secondwas the phase of Al-Qur'an Learning Methods in Modern Times, namely: Viewing the teaching of Al-Quran Recitations involves teaching skills, then based on Rohizani et al. (2005:75), teaching skills need to emphasize the direction, demonstration and improvement of student errors. Therefore, the effectiveness of delivering lesson content depends a lot on the Content Pedagogical Knowledge (PPK) owned by the teacher (Tickle, 2000: 54). In addition, in an effort to realize memorable teaching, teachers need to master the content of the subject matter and be sensitive to student learning styles and teaching and learning strategies (Azizah, 1999: 56).Referring to the memorable practice of teaching and learning Al-Quran Recitations, Islamic Education teachers also need to be clear in terms of strategies, approaches, methods and techniques used when teaching Al-Quran Recitations. According to Abdul Raof (1998:45) the combination of what other teaching activities involve strategies, approaches, methods and techniques will lead to memorable teaching. In addition, assessment is also needed to make an assessment of the teaching and learning that is carried out before, during, and after teaching and learning so that teachers know the stage of achievement they have achieved. Furthermore, effective teaching is also closely related to the personality of the teacher, especially when it comes to teaching young children.

C. RESEARCH METHOD

This research is included in library research, namely research that collects data and information with the help of various materials contained in the literature (books). This research is a non-empirical literal research, because this data uses various literatures or articles that are relevant to discuss the thoughts of Ibn Qoyyim Al-Jauziyyah, especially about learning the Qur'an. In this study, the author uses a type of qualitative research, namely the data presented in the form of verbal words not in the form of numbers. The form or approach that the author uses is a descriptive library research approach, namely an approach

by describing or describing things according to what they are.The data sources can be divided into: Primary data sources from ManhajTarbiyahIbnQayyim and secondary data sources, including scientific publications in the form of books, journals, articles, and other research results related to the concept of the field studied, namely learning the Qur'an against learners.The data collection method used in this qualitative research uses the documentary method or the documentation method, namely data in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes and so on. The chronology of the data collection process goes through the following stages: Orientation Stage, Exploration Stage, and Focused Study StageData Processing and Analysis Techniques are Historical Analysis, Deduction and Induction Methods, and Content Analysis and Comparison Methods

D. RESULT OF RESEARCH

Judging from the source of his interpretation, it can be said that Ibn al-Qayyim did not take the source of the interpretation except the interpretation which was based on the texts of the Qur'an and al-Sunnah, or on the narrations that came from the companions, tâbi'in and tâbi' tâbi. 'in, known as al tafsir bi al ma'tsur.

It's just that it is difficult for the author to examine what method is consistently used by Ibn al-Qayyim in interpreting the Qur'an. Considering the four well-known exegetical methods (such as the tahlili, ijmali, muqâran and maudhu'i methods) that are often identified by the commentators of the Qur'an, all of them cannot be used consistently to categorize Ibn al-Qayyim's method of interpretation.

In some places Ibn al-Qayyim interpreted the Qur'an with the tahlili method, but in other places he used the ijmali and muqâran methods. This is because the interpretations collected by Muhammad Uwais come from different books of Ibn Qayyim and on different topics, so the methods used in this interpretation also vary.

1) Metode Tahlili

Tafsir Tahlili method is the science of interpretation which interprets the verses of the Qur'an sequentially from verse by verse, letter by letter, starting with Surah al-Fatihah and ending with Surah an-Nas (according to the utmani manuscripts) explaining each verse in detail which includes several things, including: the contents of the verses of the Qur'an, Asbab an-Nuzul and many more that the author cannot mention.

An example of this method of interpretation is as he did with the letters Al Falaq and Al Nas (al mu'awwidzataini), the interpretation of these two letters is quite long, which reveals all aspects that can be understood from this letter.

2) Metode Ijmâli

What is meant by the al-Tafsir al-Ijmali (global) method is a method of interpretation that interprets the verses of the Qur'an by expressing global meaning. This understanding explains the verses of the Qur'an briefly but includes language that is popular, easy to understand and easy to read. The systematic writing is according to the arrangement of the verses in the mushaf. In addition, the presentation is not too far from the language style of the Qur'an so that listeners and readers seem to still hear the Qur'an even though what they hear is the interpretation.Theijmali method in this book can be seen by not dividing the interpretation of a letter into fashal-fashal as is the case with the tahlilimethod and the verses in the surah are not interpreted in their entirety, but only a few verses are interpreted, as can be found in the interpretation of the surah. Al Shams verses 9 and 10:Meaning: verily successful is the one who purifies the soul and verily loses is the one who pollutes it.

3) Metode Muqâran

The method of interpretation of Muqaran as it is well-known is the method of interpretation that explains the Qur'an by way of comparison or also known as the comparative method (comparative method). Prof. Muin Salim explained that the Muqaran Method is used in discussing verses of the Qur'an that have the same editorial but talk about different topics, or vice versa the same topic with different editors. There are also among the interpreters who compare the verses of the Qur'an with the hadith of the Prophet which outwardly looks different.There are not many muqâran methods found in this book, such as the interpretation of Surah AlQiyamah verse 36:

Meaning: Do people think that they will be left alone (without accountability. (Ministry of Religion, RI, 2012)

E. CONCLUSION

Ibn Qayyim views that learning is empowering the potential of students to become competencies. This empowerment activity cannot be successful without someone to help.In thinking Ibn Qayyim's learning method is divided into three factors, namely:

- Method of tahlil

- Ijmali method

- Muraqan method

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