

Tajweed Learning System on Local Television of the Republic of Indonesia, Central Sulawesi



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ABSTRACT: The purpose of this study was to examine the *tajweed* learning system at Television of the Republic of Indonesia (TVRI) Central Sulawesi. This study uses a qualitative method. The data was collected through direct field observations, in-depth interviews, and analysis of written documents. This research also uses secondary data originating from documents regarding the implementation of recitation activities on television in the Republic of Indonesia, Central Sulawesi. Data processing and analysis techniques in this dissertation consist of data reduction, data presentation, and drawing conclusions. The results of this research indicate that the recitation learning system on television in the Republic of Indonesia, Central Sulawesi is a collaborative process between educators and television program directors, cameramen, program directors, learning materials and students. The tajwid learning system is very relevant to previous research learning methods with recitation and murattal theory. However, the most appropriate method was created by the program supervisor which was adapted to the conditions of television, so the supervisor named the method SAMBAL TVRI, which stands for "Writing Unit Read Al-Qur'an Visual Park Gain Knowledge". This method is carried out using a combination system called "The Art of Da'wah Jokes on the Sense of Profit" which is adapted to the level of education and age of the students. The supporting factor is the Central Sulawesi TVRI institution, as the driving force with the recitation learning program. There are further efforts to develop a recitation learning system through several other media such as print media, social media, direct da'wah, and in the form of sound recordings. This research concludes that the recitation learning system on television in Central Sulawesi has created collaboration with all parties to help people learn the Koran well.

KEYWORDS: Tajweed, learning system, television program, Al-Quran learning method, local television

I. INTRODUCTION

In the world of education, the learning system is very decisive which includes components in the form of elements of educational success (Arif, Nurdin, & Elya, 2023). This is inseparable from the interaction process of learning Tajwid on Indonesian Republic Television, Central Sulawesi. The success of learning Tajwid at TVRI Central Sulawesi can be felt. Regarding the role of Islam in education, Islam acts as a guide that leads to God's will. To fulfill God's will, the Koran was revealed by Allah through the intercession of the angel Gabriel to become a guide to life for mankind. The Al-Qur'an is a source of Islamic teachings and is a guide to life for Muslims, therefore the Al-Qur'an as a holy book must be studied, appreciated and understood by humans.

Then the Quran must be practiced in everyday human life. Apart from that, textually the Al-Qur'an has a definite and pure meaning and will not change throughout time, anytime and anywhere (Yamani & Nurdin, 2023). One of the efforts in this direction is the implementation of Musabaqah Tilawatil Qur'an (MTQ). The Qur'an has extraordinary words and a completeness of language style that cannot be equated with works of human creativity and feeling. Even though human language is very beautiful and has a variety of dialects and ethnic groups, it will not resemble the arrangement of sentences and words that are the same as the language of the Koran (Sardar, 2011).

Given the importance of the role of the Qur'an for human life, an introduction to the Qur'an is absolutely necessary. Efforts to introduce the Qur'an are not only knowledge from a physical and historical aspect, but what is more important is how Muslims are able to read and at the same time understand the meaning contained in the points verse by verse of the Qur'an.

The substance of the Qur'an is a guide and guide for humans, so humans are required to understand it both in terms of how to read, write and understand the meaning contained therein. The command to read the Al-Qur'an fluently and correctly for Muslims, of course what is meant is that the reader is obliged to understand and recite mujawad readings. Reading and writing

Tajweed Learning System on Local Television of the Republic of Indonesia, Central Sulawesi

the Koran is the main thing that a Muslim should know because someone who is engaged in the area of the Koran gets an award from Allah SWT.

Since the Qur'an was revealed since then, tajwid has been applied. Reading the Qur'an using the law of recitation is not a science resulting from the Ijtihad (fatwa) of the ulama' which is processed based on the arguments from the Qur'an and Sunnah, but the reading of the Qur'an is the result of study through history from the original source is according to the reading of the Prophet. Thus, in the development of the Quran, Tajwid science is known as a branch of science that can stand alone because it has scientific requirements, namely the existence of its own goals, functions and objects and systematic.

As a branch of knowledge, most Muslims are familiar with the science of recitation as part of the procedures for reading the Koran. So that in its journey there are many methods of learning recitation such as the Jibril method, the Iqra method, the qiraati method, the Ummi method, the yanbu'a method, all of which are forms of effort to make it easier for readers or Muslims to be able to read the Koran correctly. This is adapted to the conditions and needs of Muslims. However, when viewed from the methods that are currently available, these methods are actually not much different from the learning methods that the prophet used in his time. The teaching of the Koran was delivered by the angel Gabriel to the Prophet Muhammad directly. The talaqqi system or what is also commonly called musyafahah is a teaching method in which principally teachers and students face each other face to face.

Reading the Al-Qur'an well is an Islamic treasure that must be preserved, it should be kept in the intellectual records of Muslims, but must continue to be passed on to generations of Muslims so that they have skills in reading the Al-Qur'an (Pratama, Pettalongi, & Nurdin, 2022). This is where the importance of religious education for the younger generation of Muslims lies, as mandated in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education system Chapter II Article 3 and Article 30 paragraphs 2 and 3. In Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education system Chapter II Article 3 it is stated:

National education functions to develop abilities and shape dignified national character and civilization in the context of educating the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen.

Islamic education is an educational system that covers all aspects of life that humans need (Zulkarnaim, Sidik, & Nurdin, 2022). Therefore, Islam guides all aspects of Muslim human life both in this world and the afterlife. In principle, Islamic education is to guide and direct individuals to the highest level according to the standards of Allah SWT, while the content of the teaching or education is the teachings of Allah SWT (Umam, Nurdin, & Pettalongi, 2022). which are stated in the Qur'an and Hadith, which are implemented in everyday life as exemplified by the Prophet Muhammad.

The fact shows that the level of knowledge of Muslims in the practice of correct reading (Fasih) is still minimal, this can be found in the pronunciation of the muezzin in every mosque for the sound of the call to prayer as well as the pronunciation of the imam of the mosque when leading the evening, evening and dawn prayers as one sample. This fact is one reason for the importance of showing the recitation learning program on Central Sulawesi TVRI.

II. PAGE LAYOUT

There are many methods of teaching the Qur'an in Indonesia according to the style of language or culture of each region. However, there are nine variations of the Al-Quran teaching methods. First; the Tuntun method (Qira'ah Salafiyah), reading the book without *harakat* (Kitab kuning) which the students call the bald book and is practiced directly in front of the ustaz (Habib) and is a method of the Alkhairaat Education and Da'wah Institute is a forum that operates on sincerity and sincerity with real practice based in Palu which was founded by the great cleric al-'Alilimu 'Allamah Al-Habib Idrus bin Salam Al-Jufrie who came from the country of Yemen of Arab and Bugis blood on June 30, 1930.

Bugisiyyah method, by Muhammad As'ad Al-Bugisy or in Bugis culture called Anregurutta Puang Aji Sade' is a leading cleric who succeeded in educating his students until they became leading clerics in Eastern Indonesia. Muhammad As'ad's scientific position is equivalent to KH. Hasyim Asy'ari, founder of Nahdlatul Ulama, both of whom studied for a long time in Mecca. He was the first interpreter of Bugis blood, and many of the ulama were even educated by him

Iqra' Method which was developed by As'ad Humam is the inventor of the Iqro method or a quick method of learning to read the Koran. The name Iqro itself is taken from the word of Allah that was revealed for the first time, namely "iqro" which means read. He also founded the Al-Quran Kindergarten (TKA) and Al-Quran education class in Kotagede, Yogyakarta.

Ummi method, by Masruri and A. Yusuf MS who was in Surabaya born in 2011. The purpose of establishing this institution is to give birth to a generation of qur'ani. In addition, it promotes learning of the Qur'an which emphasizes the quality and preaching of the Qur'an to the community (Nurfaiqah, Nurdin, & Alhabsyi, 2022).

Tajweed Learning System on Local Television of the Republic of Indonesia, Central Sulawesi

The Qiro'ati method is a method of reading the Al-Qur'an directly, in front of children and tutors, actively and with interaction, both makhroj, letters and tajwid, directly read tartil without introducing the letters, harakat and tajwid first (spelling), teacher only explains the subject matter (how to read it) and gives examples of reading it correctly (Daiyah, Suklani, & Ridwan, 2023). Qiroati method comes from two words, namely method and qiroati, method itself means a method used to achieve a certain goal, while qiroati itself comes from the Arabic Qiraatun which means something.

In terms of the qiroati method is a method of reading and writing the Qur'an which is read tartil (Murattal) and taking into account the principles of knowledge both theory and practice related to fluent reading pronunciation as the science of Tajweed in its practice. This qiroati method is widely used in an Al-Qur'an education class which is now also known as the Qur'an education class including Reading and Writing the Qur'an (BTQ) among Islamic religious education, this is because it is considered as one of the most practical and effective method of reading and writing the Koran. By using the qiroati method, learning to read and write the Qur'an can be done easily. The application of the qiroati method in reading the Qur'an must be applied tartil and with due observance of the rules of tajwid science.

The Tartil method is a way of reading the Koran slowly and slowly and pronouncing the letters of the makhraj correctly, reading slowly and precisely so you can hear each letter clearly, and the tajwid. The Qur'an is a miracle of the Prophet Muhammad. the greatest, which was revealed by Allah through the angel Gabriel over a period of approximately 22 years 2 months 22 days, and is the holy book for Muslims and the religion requires all its adherents to always learn to read, maintain and understand the knowledge of the beauty of reading and practice it in the performance of worship. In terms of reading, the Qur'an is truly the most beautiful reading to hear, contemplate and even the most noble and a guide in everyday life. The beauty of the Qur'an is that it is complete and comprehensive (entire) of course for anyone who is capable and especially willing to read, study and understand and even interpret it, people who read it will receive a reward (reward) from Allah.

III. METHODOLOGY

This study uses a qualitative method (Morgan & Smircich, 1980; Yamani & Nurdin, 2023) to investigate the Quranic teaching model at local Central Sulawesi television (TVRI) (Nurfaiqah et al., 2022; Rahmawati, Nurdin, & Pettalongi, 2022). Data were collected through direct observation in the case field and in-depth interviews with the television officials, program director, and Quran teaching ustadz. Written materials were also analyzed to understand the strategy used in the teaching of Al-Quran on the local television. Data analysis consists of several procedures, which include reduction and verification techniques with various data sources (Zaid, Pettalongi, & Nurdin, 2022). The reduced data is then analyzed, reflecting on the theoretical concepts used in this study. Finally, the results were presented based on thematic issues found in the data (Nurdin & Pettalongi, 2022; Nurdin, Scheepers, & Stockdale, 2022), which show the study's insight relating to the teaching of Al-Quran model on the local television. This study was conducted on Central Sulawesi local television (TVRI) in Palu city. The focus of this study is the Quran teaching model which is dominated by teaching and learning strategies regarding how to read the al-Quran correctly (Imawan, Pettalongi, & Nurdin, 2023). The science of reading is referred to as the science of recitation which is taught interactively and actively by teachers in the process of teaching and learning activities in the TV program. The researcher made observations on the subjects within the TVRI Central Sulawesi learning centre regarding the achievement of Tajwid learning program. In other words, researchers are intentionally (active) in collecting data (Nurdin, 2023).

IV. RESULTS AND DISCUSSION

A. *Tajwid Teaching Method.*

The tajwid learning system cannot be separated from the learning methods as in an educational institution and is a requirement in order to achieve success in teaching and learning activities at all levels of educational institutions, however the tajwid learning system can be said to be 12 formal learning systems, namely;

- a. Conduct training (rehearsal) beforehand on students
- b. The material taught is stored (Documented)
- c. Learning and teaching atmosphere can be broadcast again
- d. Easily control (Evaluate) errors
- e. Bound with pictures (Video)
- f. Learning is not repeated
- g. Free learning method
- h. No student exams
- i. Without taking the exam
- j. No class advancement

Tajweed Learning System on Local Television of the Republic of Indonesia, Central Sulawesi

k. Did not receive a diploma

From the duabelaqs, the tajwid learning system at TVRI Central Sulawesi is not much different from the current learning system of educational institutions, such as formal learning, that the learning and teaching process is only tied to shooting, it is also tied to limited time and students use 12 systems beforehand so that the learning process becomes successful. The researcher raised a new inspiration based on teaching experience and was able to distinguish 12 learning systems in schools and campuses that interact clearly and fulfill thirteen determining factors:

1. The location of the study place is clear
2. Teaching and learning activity facilities (KBM).
3. Institution as implementer (Structure)
4. Educator as teacher (Facilitator)
5. Educational staff
6. Students, Students
7. Materials
8. Teacher competence as an educator
9. Financial
10. Study time
11. The role of parents
12. Community support
13. Government attention.

Meanwhile, the twelve Tajwid learning systems at TVRI Central Sulawesi are determined by various limitations such as limited study hour, part time students, learning materials must be adapted to different age of students, and learning time must follow the TV program hours. In implementing the teaching and learning process of Quran, it can be done with twelve learning methods as follows:

- a. The supervising teacher is called a television ustadz.
- b. A moderator guide the teaching.
- c. Free learning place.
- d. Learning time is 30 minutes.
- e. Teaching also used a blackboard and writing material.
- f. Participants were recruited from various educational institutions.
- g. Students were trained first before involve in the TV program.
- h. Students sit on the floor.
- i. Number of students between four to twelve in every session.
- j. Students wear school uniforms or Muslim clothing.
- k. Students are picked up by supervisors.
- l. Students are given minimal incentives.

B. Tajwid learning method at Central Sulawesi Regional Television

With respect to the tajwid learning system (method) at Central Sulawesi local television, researchers are direct actors as teachers (Ustaz) or mentors (Facilitators) in order to implement the recitation learning system at Central Sulawesi local television for approximately 11 years, researchers presenting the recitation learning system by analogizing the three forms of the end of the word "Yung" to students. The analogy is very appropriate since it is related to the teaching and learning activity system, namely;

- a. Umbrella which means protecting or paying attention.
- a. Rowing which means the sense of pushing or motivating.
- b. Dipper which means lifting or generating.

The researcher raised three terms as a reference (analogy) in the learning system in the millennial (digital) era, which is currently very appropriate so that it can be applied by reciting teachers in the Al-Quran teaching class environment as one of the Al-Qur'an learning systems as TVRI Central Sulawesi's tajwid learning. described for a breeder according to the level (type) of the animal being kept.

Tajweed Learning System on Local Television of the Republic of Indonesia, Central Sulawesi

The 5 learning methods are carried out according to the spirit of the level of students who can provide benefits for students. Learning tajwid at TVRI Central Sulawesi, the guidance process is inseparable from the use of teaching and learning methods (Interaction) which includes six factors, namely;

- a. Learning system
- b. Teaching methods
- c. Professional teacher as a teacher
- d. Learners are students
- e. Curriculum learning material guide
- f. Tools as a complement.

It can be understood that the method itself comes from the foreign language of the Greeks, namely the words "meta" and "hodos" meaning a way or plan to do something and a method is an organized and thought-provoking way to achieve a goal. If the method is connected to learning, then this method must be realized in order to develop the scientific mental attitude (Professional) and personality (Akhlak) of a teacher (Facilitator), so that students receive lessons effectively, understand and can be digested well so as to produce maximally due to the interaction between the teacher as teacher and students as pupils or pupils.

While the meaning of the method when viewed in terms of terms means the method of teaching (didactic) carried out by someone who works as a teacher according to the experience (inspiration) of the teacher when teaching. In the Tajwid learning system at TVRI Central Sulawesi, the overall method (method) of teaching is in accordance with the conditions where teaching and learning activities (KBM) are limited. The Tajwid learning system (method) at TVRI Central Sulawesi is more dominantly carried out using a personal inspiration method called the chili method, as shown in the table 1.

Table 1. Method and Mode of Teaching

No	Method	Mode	Note
1	Implemented method	Interaction	Method from television
2	Inspired method	Television program	Teacher's improvised method

Indeed, the Tajwid (Al-Qur'an) learning system in Islamic society has various forms according to the experience of the teachers (Ustaz), specifically the Tajwid learning method at TVRI Central Sulawesi can be adjusted to the educational level of previously scheduled students using a method of their own creation. Here it can be stated the meaning of the method by educational experts as in the following explanation:

- a. In Hamdani's opinion, the method is the method used by the teacher in establishing contact (interaction) with students during teaching.
- b. According to the Ministry of National Education, the method is a systematic way of working to facilitate the implementation of activities in order to achieve the specified goals.
- c. According to Ngalimun, a method is a method used to achieve learning objectives.

Based on several definitions of the method mentioned above, it can be concluded that the terminological definition of method is a method, path (Thariqah) and technique used by educators. Another understanding is that a method is a method used by educators with students in a room (Class) or association (Forum) in order to achieve learning objectives, so as to obtain effective and efficient results. While learning is the process, how to make people or living things learn. Learning tajwid at TVRI Central Sulawesi since 2011 until now is inseparable from 3 processes that are closely related, namely: fun teaching mode, mixed teaching strategies, and creativity method.

V. CONCLUSION

The tajwid learning model at TVRI Central Sulawesi is a process of collaborating with LPP TVRI Central Sulawesi, preparing broadcast programs to determine the event director (Host), providing a camera crew, presenting students with direct interaction, carrying out learning plans and preparing learning materials using learning methods and achievement of learning outcomes (Output). *Sendagaurau* model poetry reading, qashidah interludes, religious stories, short speeches, questions and answers and prayer reading.

The inhibiting factors for the Tajwid learning system at TVRI Central Sulawesi are nature, humans and infrastructure. Meanwhile, the supporting factors are the Public Broadcasting Institution (LPP) TVRI Central Sulawesi, educational institutions, students and the community as spectators. Efforts to develop Tajwid learning include serial Tajweed learning materials according to the level

Tajweed Learning System on Local Television of the Republic of Indonesia, Central Sulawesi

of students, combining additional material (Extra), improved Tajwid learning methods for students including Arabic language material, through print media, social media (Tik Tok), direct da'wah media, sound recordings, kinship, dramatization (Demonstration), improvement of mediation between close friends, TPA/TPQ coaching as well as coaching from home to home.

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