

# Learning To Read Al-Qur'an For Adults: An Analysis Of The Implementation Of The Griya Al-Qur'an Method In Taklim Council

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## Journal info

### Jurnal Pendidikan Glasser

p-ISSN : 2579-5082

e-ISSN : 2598-2818

DOI : [10.32529/glasser.v7i2.2711](https://doi.org/10.32529/glasser.v7i2.2711)

Volume : 7

Nomor : 2

Month : 2023

**Keywords:** Learning, Reading the Qur'an, Griya Al-Qur'an

### Abstract.

For adults, the problem in reading the Qur'an is based on how to read the Qur'an and the appropriate method. This research focuses on learning to read the Qur'an for adults with the implementation of the Griya Al-Qur'an method in the taklim assembly. This research uses qualitative research methods with a phenomenological approach. This research was conducted at Taklim Council Masjid Umar bin Abdul Aziz Tembung. Through this research, it was found that the implementation of the Griya Al-Qur'an method in learning the Qur'an includes planning, implementing learning abbreviated as SUBUH (Salam, Repeat, Give, Test and Hamdalah), and evaluation in the form of oral and written tests. The obstacles to the implementation of the Griya Al-Qur'an method are internal obstacles that differ in ability and age factors. External barriers are related to activities, time and learning motivation. The solution to these obstacles is to straighten out sincere intentions, pray and make efforts before and after learning. The achievement of the Griya Al-Qur'an method based on the material is conditional, the number of participants who succeed in reading the Qur'an according to the rules and there is no punishment in learning.



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## A. INTRODUCTION

The Qur'an is a revelation revealed by Allah Subhanahu Wa Taala to the angel Jibril Alaihi Salam, then conveyed to the Prophet Muhammad Shallallah Alaihi Wasallam and taught to mankind as a guide to life in achieving happiness in this world and in the hereafter. As Muslims, of course, we are obliged to learn and practice the contents of the Qur'an, especially learning to read the Qur'an. The obligation in studying the Qur'an is a direct order from the Prophet Muhammad Shallallah Alaihi Wassalam, whether studying the Qur'an we understand its meaning or do not understand its

meaning, both will get rewards from Allah Subhanahu Wa Taala (W. A. Sari et al., 2022). The obligation to study the Qur'an certainly has virtues so that we as Muslims are obliged to study, read, memorise and even study the Qur'an.

This relates to the hadith of the Prophet Muhammad (peace and blessings of Allah be upon him) about the virtue of reciting the Qur'an:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ، قَالَ:  
حَدَّثَنَا الصَّخَّالُ بْنُ عُمَانَ، عَنْ أَيُّوبَ بْنِ مُوسَى، قَالَ:  
سَمِعْتُ مُحَمَّدَ بْنَ كَعْبِ الْقُرَظِيِّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ  
مَسْعُودٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ

قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ  
 أَمْثَلِهَا، لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا م حَرْفٌ  
 وَمِيمٌ حَرْفٌ.

Meaning: "Muhammad ibn Bashir narrated to us, he said, Abu Bakr al-Hanafi narrated to us, he said, Addohaku ibn Usman narrated from Ayyub ibn Musa narrated from Muhammad ibn Ka'ab al-Qurozhiyya narrated from Abdullah ibn Mas'ud that I heard the Messenger of Allah (*peace and blessings of Allah be upon him*) say: Whoever recites one letter of the Qur'an, he will receive one good deed. I did not say that alif lam miim is one letter, but alim is one letter, lam is one letter and mim is one letter." (Tirmidhi no. 2910, Book: Fadha-ilul Quran) (At-Tirmidzi, 2000).

The problem of reading the Qur'an has become a universal thing in everyday life. The influence of the times certainly provides challenges and integration of cultural values that are very significant to the development of society in the process of learning the Qur'an, especially reading the Al-Qu'ran. This is specifically for adults who have learned to read the Qur'an sometimes they think their reading is correct according to the rules of tahsin. But after being corrected with an expert in reading the Qur'an there are still errors in the pronunciation of the letter makhraj, the nature of the letter and even understanding the law of tajweed. Even with errors in reading, some people do not want to learn to read the Qur'an again.

People who do not study will certainly get threats. Among these threats are that the Qur'an will be a witness on the Day of Judgment, people who never study the Qur'an will be sinful, and every time we do not use in studying the Qur'an will be held accountable by

Allah Subhanahu Wa Taala. In addition to threats, the virtue of reading and studying the Qur'an will certainly get a trade that does not lose money, get a lot of rewards, as a kindness for the reader and achieve a gift that is better than the treasures of the world (Kurnaedi, 2018). Studying the Qur'an makes humans have and know a good and correct understanding, and the Qur'an makes a guide in achieving happiness in this world and in the hereafter (S. N. Sari & Arif, 2020).

Of course, the problem in reading the Qur'an at the Umar bin Abdul Aziz Mosque is that many adults read the Qur'an after completing the five daily prayers, especially in the Fajr, Maghrib and Isha prayers. After observing the adults at the Umar bin Abdul Aziz Mosque, it can be seen that there are still adults who read the Qur'an without paying attention to the letters, tajweed and even makhraj. Then there are also adults reading the Qur'an still stammering and not fluent. Another problem is that previously adults around the Umar bin Abdul Aziz Mosque used to learn to read the Qur'an only with the Iqra method and were too monotonous, so they were not interested in repeating and studying how to read the Qur'an again and they even tended to be a little less enthusiastic in learning. Whereas learning to read the Qur'an is very easy, as Allah Subhanahu Wa Taala said in Surah Al-Qamar verse 17:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: "And We have made the Quran easy for learning, so is there anyone who learns?" (Al-Qamar: 17).

According to Tafsir As-Sa'di that "And indeed We have made the Qur'an easy for learning, so is there anyone who takes lessons?" meaning, We made the words of the Qur'an easy to memorise and explained to understand and know, because the Qur'an is the best words, the meaning is the most correct and the explanation is the most vivid. Whoever learns it, Allah Subhanahu Wa Taala will make it easy for him to reach its meaning very easily. The Qur'an is a comprehensive reminder of all things that need to be remembered by all of nature, such as halal, haram, various laws, commands, prohibitions, punishments, advice, lessons, beneficial beliefs and true news, and the most sublime in absolute terms. The Quran is a beneficial knowledge that if a person seeks it, he will be helped. Some of the scholars of the Salaf said about this verse, "No one seeks knowledge but he will be helped." That is why Allah calls His servants to turn towards Him and remember His words, "Then is there anyone who will learn?" (As-Sa'di, 2006).

In addition to learning methods that are too monotonous, there are also several reasons adults tend to read the Qur'an at the Umar bin Abdul Aziz Mosque is to make it a routine activity and fill time to be useful and add to the good things done in every day. In addition to the congregation of the Umar bin Abdul Aziz Mosque not yet proficient in reading the Qur'an, a small halaqoh was opened in learning to read the Qur'an. This reinforces that the desire to learn to read the Qur'an at the Umar bin Abdul Aziz Mosque is very enthusiastic.

Based on previous research, learning to read the Qur'an makes adults have goals,

namely getting closer to Allah Subhanahu Wa Taala, honing their abilities and filling their time with useful things (Hanafi, 2022), research conducted by Hanafi focuses more on the background, namely adults who have never learned to read the Qur'an at all. In other studies, adults learn to read the Qur'an in order to improve the knowledge of the Qur'an that has been learned since childhood and share it with the community (Aminah et al., 2018), research conducted by Aminah focuses on methods in helping adults' ability to become proficient in reading the Qur'an with the Talqin method and the Lecture method. The reason adults learn the Qur'an is of course they want to gain an experience and improve the quality of life to be much better (Umam & Anshori, 2021), research conducted by Umam and Anshori focuses on strategies in providing services to adults in learning to read the Qur'an.

Learning to read the Qur'an is not only specific to children, but adults are also needed. Indeed, in learning to read the Qur'an adults only need to be taught in a way that is in accordance with their abilities, conditions, and is continuous. So that in learning to read the Qur'an for adults, the right method is needed and adjusted to the conditions of the participants. In the learning process, the method is the main thing that must be considered by the teacher towards educational goals. The importance of choosing a method when learning because the method determines the success or failure of the learning process (Irwan et al., 2022). Especially learning to read the Qur'an which must be good and correct based on the rules of tajweed. So that the accuracy in

choosing a learning method has the opportunity to create an active, conducive and enjoyable learning atmosphere so that the learning objectives of reading the Qur'an can be achieved. As a comparison between the methods of reading the Qur'an for adults in general, namely the Iqro method, the Qiroati method and the Ummi Method.

The role of the three methods provides a linear substance to the development of the ability to read the Qur'an. For example, the Iqro method was initiated by KH. As'ad Humam which focuses on how to read the Qur'an. The material taught is divided into two namely the main material and supporting material (Ulfah et al., 2019). Then the Qiroati method is a method of reading the Qur'an by practising and reading the Qur'an directly accompanied by tartil and in accordance with the correct tajweed rules. This method was initiated by KH. Dahlan Salim Zarkasyi in 1963 in Semarang. The Qiroati method material includes 6 volumes for kindergarten age, 4 volumes for elementary school age, 3 volumes for junior high school age, 2 volumes for mahasantri age and there is advanced material in the form of *gharib* and *tajweed*. While the learning system is like in general, which consists of opening activities, these activities, and closing activities (Rochanah, 2019). Finally, the Ummi method is a special method of reading the Qur'an accompanied by the rhythm of tartil reading. This method was created by Yusuf and Masruri. The Ummi method material includes volumes 1-6 and 2 additional volumes in the form of *gharib* and *tajweed* material (Hernawan, 2019).

In providing learning comfort and eliminating boredom in learning to read the Qur'an, so it is necessary to innovate the latest method of learning to read the Qur'an by using special methods for adults. The method applied certainly makes it easy for adults to learn to read the Qur'an. One of the methods of learning to read the Qur'an used at the Umar bin Abdul Aziz Mosque taklim assembly is the Griya Al-Qur'an Method. The Griya Al-Qur'an method comes from the Griya Al-Qur'an Surabaya Institute which focuses on learning the Al-Qur'an. This institution was established on 12 August 2007 and is based on Jl. Diyono 57 Surabaya. The Griya Al-Qur'an method is the first pioneer in Indonesia in a special method of reading the Qur'an for adults. This method is very easy to apply and systematic and adapted to age conditions for adults.

In the process, the Griya Al-Qur'an method is the result of the innovation of the Griya Al-Qur'an Surabaya team which aims to make students master the practical competence of reading the Qur'an and this method is based on the international standard Mushaf Madinah (Huda, 2018). The advantages of the Griya method are that this method is more effective and efficient for adult abilities, this method is designed with the international standard Mushaf Madinah standard and this method is structured and professional learning management. The weakness of this method is based on the way the teacher delivers the material and this method is applied for a long time (Muiz, 2019). It is hoped that the Griya Al-Qur'an method will make adults eager to learn how to read the Qur'an, understand and be able

to practice how to read the Qur'an according to the rules.

Based on the problems described above, the researcher is interested in conducting research with the aim of research on three things, namely: (1) The implementation of the Griya Al-Qur'an method in the taklim assembly includes planning, implementation and evaluation, (2) obstacles in the implementation of the Griya Al-Qur'an method in the taklim assembly, (3) the achievement of the Griya Al-Qur'an method for adults in learning the Qur'an. This research is expected to contribute to the method of reading the Qur'an specifically for adults.

## **B. RESEARCH METHOD**

This research uses a qualitative method based on the theory according to Sugiyono (Sugiyono, 2013). In this study using a phenomenological approach (Samsu, 2017), which is based on experience and interaction with people in special situations (Yusuf, 2017). The subjects in this study were a teacher of the Griya Al-Qur'an method and 15 adult participants of Al-Qur'an learning in the taklim assembly located at the Umar bin Abdul Aziz Tembung Mosque, Jl. Pusaka Pasar 10, Percut Sei Tuan District, Deli Serdang Regency.

The implementation carried out at the Umar bin Abdul Aziz Mosque Taklim Assembly located in Bandar Klippa Village, Percut Sei Tuan District took place from March to May 2023 during the hours when the Al-Qur'an learning taklim assembly took place. In other words, researchers conducted this research for approximately two months

intensively at the Umar bin Abdul Aziz Tembung Mosque to get maximum results. Data collection in this study is by means of observation, interviews and documentation. Then analysed by data reduction, data presentation and conclusion drawing.

## **C. RESULT AND DISCUSSION**

### **Implementation of the Griya Al-Qur'an Method in Taklim Council**

#### **Planning**

Lesson planning is the first step that must be applied in the success or failure of a lesson. In achieving learning objectives, good planning is needed. Planning is one of the absolute requirements for every management. Without planning, the activities to be carried out will experience difficulties even to the stage of failure in achieving the set targets (Bararah, 2017).

"Based on the results of observations and interviews with the Griya Al-Qur'an teacher at the Umar bin Abdul Aziz Mosque taklim assembly, it is said that in applying the Griya Al-Qur'an method in learning the Qur'an at the taklim assembly, of course, it must be prepared, namely modules, books, facilities and infrastructure, both from tables and classrooms must be up to standard and conducive, of course. Besides preparing this, the Griya Al-Qur'an method has a kind of learning plan, but it is not adjusted to the lesson plan in general. However, it uses the teacher's own way of preparing it, for example, what material will be taught at this meeting. The form is the same as the lesson plan but the implementation system is different."

Planning is the first step in the learning process. Planning is the most basic process in educational activities to develop education effectively and efficiently in achieving the expected educational goals (Aisyah, 2018). While learning planning is a process carried out by the teacher to guide and direct students in achieving educational goals with a certain time allocation, involving the steps of compiling materials, using methods, using media, and assessing them (Kurniawati, 2021). The process is certainly applied in the Griya Al-Qur'an Method, how the teacher directs students to always prepare from the beginning before starting learning. Readiness in learning, of course, students must pay more attention to it. All kinds of equipment such as tahsin guidebooks, Al-Qur'an copies, stationery and so on. While the teacher is very far to prepare it well and conducive, especially in the material to be taught. Designing learning activities systematically and practically based on time allocation and age conditions, so that the learning objectives of the Griya Al-Qur'an Method can be achieved effectively.

### **Implementation**

In Law Number 20 of 2003, learning can be done if there is interaction from educators and students by using learning facilities or resources in the learning environment as a teaching and learning process. While the teaching and learning process is a normative interaction with a purpose, the teacher's position adheres to the provisions and rules that apply in schools in the implementation of learning (Syafirin et al., 2023). Of course, it takes the process of learning the Qur'an based

on standard procedures and provisions according to the Law of the Republic of Indonesia.

"Based on the results of interviews with Griya Al-Qur'an teachers at the Umar bin Abdul Aziz Mosque taklim assembly, it is explained that the material taught in learning using the Griya Al-Qur'an method includes 3 stages including basic (not knowing the hijaiyah letters, so they are introduced to the hijaiyah letters), middle (if you already know the hijaiyah letters, then you are introduced to the law of tajweed and based on the ability of each participant), and high (if you already know the law of tajweed, then focus on the stage of reading the Qur'an with tartil and the application of the law of tajweed). In addition to the material, griya Al-Qur'an teachers present the material in the form of books and in the form of lectures in order to provide examples to students. In the process itself, the griya Al-Qur'an method is carried out based on the learning sequence, namely starting with the opening (in the form of questions to students such as how they are doing, how their families are doing, whether there are obstacles or not in learning), muroja'ah memorisation of the Al-Qur'an (can be done at the beginning and at the end), finally entering the learning stage (learning the previous material, then today's material, conclusions, motivation, and closing). The strategy used is more precisely towards the Talaqqi strategy because the model is directly reading between the teacher and the student".

The material taught in the Griya Al-Qur'an Method is adjusted to the ability and age of adults. The selection of material in learning

is one of the main steps. The educational background, time and busy activities of students make the benchmark for selecting and preparing materials. Generally, adults who have not been able to recognise letters are categorised at the basic level and this stage takes a little longer. At the medium stage the material will be more directed to the pronunciation of hijaiyah letters and tajweed laws. At a high stage is the application of tajweed knowledge in the Mushaf Al-Qur'an. The application of the talaqqi strategy makes the right thing in the Griya Al-Qur'an method. In essence, adults follow the learning of the Qur'an to the teacher directly such as moving the lips in reading letters, opening the mouth when the *fathah* line, advancing the lips when the *dhommah* line and so on.

The learning steps in the Griya Al-Qur'an method are very systematic, practical and efficient. The term for learning steps is called SUBUH (Salam, Repeat, Give, Test, Hamdalah) (Salim, 2018). At the greeting stage (the teacher opens the learning with greetings then prays, submits the student attendance list and provides motivation, and the teacher reads the objectives to be achieved at this meeting). The repeat stage (students are asked by the teacher to repeat the old material either individually or together based on instructions from the teacher, and the teacher links the old material with the new material). Give stage (the teacher gives examples of new material in tartil, students first listen and then imitate the teacher's reading with tartil, students are then led by the teacher to find and understand the reading rules, finally the new material is read

by students under the supervision of the teacher). The test stage (new material is read by students individually then tadarrus Al-Qur'an, and then the teacher provides an assessment of students' reading skills). Finally, the hamdalah stage (the role of the teacher concludes and follows up on the material at this meeting, conveys learning motivation and finally closes learning activities with prayer and greetings).

It can be concluded that the unique learning steps certainly make the learning atmosphere easier and more effective and active. Adults who learn with the Griya Al-Qur'an method are very interested in the learning system abbreviated as SUBUH. With this system, the material taught and its indicators can be achieved optimally.

### **Evaluation**

Evaluation is one part of the learning process that aims to measure the success of students in receiving the learning process. Evaluation includes the process of planning, obtaining and providing much needed information. Therefore, in relation to learning, learning evaluation is a systematic process to make decisions or determine the extent to which teaching objectives have been achieved by students (Saputra, 2022).

"Based on the results of interviews with Griya Al-Qur'an teachers at the Umar bin Abdul Aziz Mosque taklim assembly, the evaluation is held to find out the extent of students' progress in learning to read the Qur'an using this method. The method used in evaluating the implementation of the Griya Al-Qur'an method is by providing an evaluation module in the form of questions about the material. There are

two forms of evaluation carried out, the first in the form of oral form in the form of questions about the law of tajweed directly or gharib (punctuation), the second in writing, namely describing the law of tajweed and its understanding. In the evaluation aspects of the Griya Al-Qur'an method, sometimes the teacher provides material based on what has been learned, if the basic material (recognising letters, then the special exam defends the letters first), then the middle and high levels are also different. If there is a failure in the exam, there are students who do not pass, then the exam will be repeated until the students master the material that has been taught ".

Table 1. Griya Al-Qur'an Assessment Table

Value	Description
90-95	a. Apply the laws of recitation correctly, perfectly (firmly) and fluently. b. There are no <i>jali</i> (obvious) or <i>khafi</i> (vague) errors.
80-85	a. Applies the laws of recitation correctly and fluently but imperfectly (less firmly). b. There are a maximum of 3 <i>khafi</i> (vague) <i>lahn</i> (errors) and no <i>jali</i> (obvious) <i>lahn</i> (errors).
70-75	a. Apply the rulings correctly but less fluently and firmly. b. There are more than 3 <i>khafi</i> (vague) <i>lahn</i> (errors) and a maximum of 3 <i>jali</i> (obvious) <i>lahn</i> (errors).
60-65	a. Does not apply the reading laws correctly and or stutters in reading. b. There are more than 3 <i>jali</i> (obvious) <i>lahn</i> (errors).

Evaluation makes students repeat the material that has been taught. Basically, evaluation is related to the results that have been achieved in following learning. Learning evaluation is a planned process to measure the development and progress of students towards the specified educational objectives, so that the assessment can be compiled as a basis for

making decisions (Sawaluddin, 2018). At the *basic*, *middle* and *high* stages, it depends on the above assessment. The evaluation is either an oral test or a written test based on the material and the ability of the learners. Written tests generally lead to : (letter makhroj material for *basic* level), (mad, ghunnah, and ghorib material for *middle level*) and (*basic* and *middle* combined material for *high* level). While the oral test generally leads to : how to pronounce letters both makhraj and their characteristics, recite the Qur'an in tartil and describe the laws of tajweed correctly.

It can be said that the evaluation in the Griya Al-Qur'an method as in general is in the form of oral tests and written tests. In the Griya Al-Qur'an method, the classification of material tests is adjusted to the conditions and abilities of each participant. So that if there are participants who fail, the evaluation will be repeated based on needs and has relevance to the achievement of student success.

### Obstacles in the Application of the Griya Al-Qur'an Method in the Taklim Assembly

#### Internal

Learning barriers and solutions are important aspects that must be studied in a research. Barriers in the learning process will have a significant impact on learning. One of the effects of barriers in the learning process is that barriers can reduce students' interest in learning (Nopiyanto et al., 2020).

"Based on the results of interviews with 15 participants in learning the Qur'an with the Griya Al-Qur'an Method, it is summarised that the initial difficulty in learning to read the Qur'an is stammering, in the tahsin guidebook



there are several mistakes in writing harakat, difficulty pronouncing the letter 'ain, and difficulty following lessons. The obstacles that are very difficult to overcome in learning to read the Qur'an are laziness, time to gather with family, frequent holidays and even learning the Qur'an until late at night. The solution in overcoming these obstacles is usually that participants are given a motivational spirit by the Griya Al-Qur'an teacher to be more active in learning again and ask the teacher about Al-Qur'an problems. In addition to teachers who provide motivation, of course, friends in the taklim assembly also provide mutual support and input".

Internal obstacles in reading the Qur'an that often occur in general are busy activities. Another obstacle is the ability of each learner to differ in searching, understanding and reasoning the material provided. For example, there are students in the early stages of reading the Qur'an who are still stammering, difficulty in pronouncing hijaiyah letters due to unfamiliarity, and there are errors in writing harakat in the tahsin Griya Al-Qur'an guidebook and other guidebooks. The main factor in internal obstacles is the influence of age and the influence of teeth on the pronunciation of machroj letters and reading the Qur'an with tartil. It can be said that the average age of adults who take part in this Al-Qur'an learning ranges from 21 years old - 55 years old. Of course, the older a person is, the influence of reasoning power, physical, energy and time flexibility in learning will decrease.

In overcoming these solutions, the role of a teacher is very important. This refers to Griya

Al-Qur'an teachers always providing motivation in starting learning and closing learning. Motivation is a way for someone to give encouragement in the form of words and actions to others. In the learning response in the form of cognitive aspects, learning motivation is needed, so that there is a tendency for students to learn learning activities to be more useful and meaningful and even try these learning activities so that they can benefit themselves (Jayanti et al., 2019). The motivations given include: talking about eternal life, namely the afterlife, becoming noble creatures with the Qur'an, answering life problems with the Qur'an, taking lessons and wisdom from the verses that have been read, and maintaining sincerity of intention in learning and then practicing the knowledge.

Motivation is not only given by the Griya Al-Qur'an method teacher but also by Al-Qur'an taklim semajelis. The motivation given tends to be the learning experience of each learner such as the long distance from home to the taklim assembly, the money spent in learning, and so on. This is an encouragement for other participants not to *waqaf* (stop) in learning to read the Qur'an. If the motivation has not given maximum results, a meal is held together after the taklim assembly by other participants. So as to create a sense of friendship and help in goodness. In addition to friends, the role of family is needed to motivate participants.

Another solution in overcoming these obstacles is that participants are more likely to listen to audio recordings from *masyayikh* who are experts in *qiro'ah* science. The aim is to get

used to listening and reading the Qur'an so that the tongue, mouth, and even teeth are accustomed to pronouncing the letter makhroj and tajweed laws correctly and precisely. Of course, this has a big influence on participants to have more time to study independently than in the taklim assembly.

### External

"Based on the results of interviews with 15 Al-Qur'an learning participants, it is explained that the external obstacle to attending the Qur'an reading taklim assembly is time. Where the time here varies for participants such as oversleeping when they want to come to the Qur'an reading taklim assembly, fatigue due to work or other activities, night time is used for family gatherings and so on. As conveyed by one participant who is classified as young "said that after attending lectures sometimes do not attend Al-Qur'an learning classes because they have to complete assignments from campus until late at night". The solution in overcoming this is that participants realise the importance of learning by straightening their sincere intentions to Allah Subhanallahu wa ta'ala to learn and the importance of maintaining intentions. Then in addition to the intention, prayer becomes the second solution to overcome the obstacles that occur. Third, ikhtiar, in ikhtiar students prepare themselves both physically in the form of preparing books, Al-Qur'an, and stationery. Then the endeavour of the participants is to be present early in learning to read the Qur'an.

The influence of time is an external constraint that learners do not attend Qur'anic learning. Especially time to gather with family

is the main reason for participants. So that some participants are left behind by the material that has been discussed and even the intensity of their attendance decreases if more than 3 times permission to not attend. External constraints make the enthusiasm for learning the Qur'an for participants decrease. There are even some participants who are no longer active in learning.

The solution to overcome the obstacles faced by participants is to improve their intentions. Sincere intention to Allah Subhanallah wa ta'ala is the main factor in learning the Qur'an. As stated in the Hadith of the Prophet Muhammad Shallallah Alaihi Wasallam the discussion of intentions.

حدثنا الحميدي عبد الله بن الزبير قال حدثنا سفيان قال حدثنا يحيى بن سعيد الأنصاري قال أخبرني محمد بن إبراهيم التيمي أنه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضي الله عنه على المنبر قال سمعت رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول (إنما الأعمال بالنيات وإنما لكل امرئ...)

Meaning: "Al-Humaidi Abdullah ibn Az-Zubayr narrated to us that he narrated to us Sufyan narrated to us that Yahya ibn Sa'id Al-Anshari narrated to us that Muhammad ibn Ibrahim At-Taimi narrated to him that he heard 'Alqamah ibn Waqqash Al-Laitsi narrate that I heard 'Umar ibn Al-Khaththab on the pulpit narrate that I heard the Messenger of Allah (*peace and blessings be upon him*) say: "All actions depend on the intention, and the reward for each person depends on what he intended." (Al-Bukhari narration no. 1, Kitab Bada-ul Wahyi) (Al-Bukhari, 1997).

With sincere intentions, of course, learning to read the Qur'an will get blessings and pleasure from Allah Subhanallahu wa ta'ala. The urgency of sincere intention is to

carry out an act of worship without regard to praise and flattery from humans. Second, prayer is the key to making it easier to learn the Qur'an. Praying makes participants feel that in understanding, reasoning and applying the Qur'an depends on the will and permission of Allah Subhanahu Wa Taala. Finally, endeavours in learning to read the Qur'an prepare pre-learning and post-learning. Pre-study such as preparing physical needs in learning the Qur'an such as the Griya Al-Qur'an tahsin guidebook, stationery, Al-Qur'an copies and special Al-Qur'an bags. Post-learning such as starting learning by coming more to the Qur'anic taklim assembly, preparing the learning location to be conducive, and so on.

It can be concluded that learning to read the Qur'an requires special preparation and the coefficient depends on each participant. If the preparation for learning to read the Qur'an is prepared correctly, it will certainly get linear and satisfying results. Conversely, if the preparation is lacking from participants in learning to read the Qur'an, of course, they will get unsatisfactory results and even decreased motivation.

#### **Achievement of Qur'an Reading Ability with the Griya Al-Qur'an Method**

"Based on the results of interviews with Griya Al-Qur'an teachers, it is said that for the duration of the Griya Al-Qur'an method, it has been around since 2018 at the Umar bin Abdul Aziz Mosque, for the Medan area it has been around since 2015, and for the centre in Surabaya it has been around since 2007, of course Griya Al-Qur'an is very focused and became the first pioneer of Al-Qur'an reading

methods for adults. The number of participants who have participated in learning the Qur'an with the Griya Al-Qur'an method specifically for the Medan area is around 80 people, and specifically at the Umar bin Abdul Aziz Mosque Taklim Assembly currently around 30 people. He also said that the Griya Al-Qur'an method is said to be successful because this method is easier to understand for adults, especially for children not yet because they have to use other methods. He also said that almost 40 out of 80 participants, especially in Medan alone, adults can read the Qur'an according to the rules of tahsin and tajweed. Therefore, to participants who have succeeded, they are given an award in the form of a certificate of completion or with a certificate of graduation".

With the presence of the Griya Al-Qur'an method in learning to read the Qur'an, it provides a target for graduates who have high credibility in Qur'anic values. This method is said to be quite successful in being developed and taught to adults. The indicator of success is certainly seen from half of the number of participants who can read the Qur'an according to the rules of tahsin and tajweed. In achieving indicators of success, of course, it is supported by the process of learning to read the Qur'an starting from the basic stage to the highest stage. In supporting the success of participants who have studied, Griya Al-Qur'an gives awards in the form of graduation certificates. This indicates that graduates of the implementation of the Griya Al-Qur'an method in reading the Qur'an are able to develop and teach the knowledge of how to read the Qur'an

to the community. Participants who have received a certificate of completion are recommended to take the next level of reading the Qur'an such as taking sanad to masyayikh (scholars) who are experts in qiro'ah in their fields. So that they will increasingly have the ability to read the complex Qur'an.

"Then the Griya Al-Qur'an teacher also continued that if there are participants who fail, a special class is made so that they are more focused on following the material that is left behind and has not been understood and the class cannot be combined. For participants who cannot follow the lesson, no punishment is given because the target of this method is adults".

The application of the griya Al-Qur'an method is very concerned about adult conditions. So that if there are participants who have a weak ability to learn to read the Qur'an, the intensity of the griya Al-Qur'an method is adjusted to the ability of participants in a class. The next achievement is the absence of punishment by the griya Al-Qur'an teacher to participants when learning to read the Qur'an. Moreover, the variety of ages of adults who attend Al-Qur'an reading classes. So that directly the griya Al-Qur'an teacher exemplifies the manners of learning the Qur'an to adults is preferred.

#### **D. CONCLUSION**

In learning to read the Qur'an for adults with the implementation of the Griya Al-Qur'an method includes 3 learning phases, namely first, the implementation of the Griya Al-Qur'an method in the taklim assembly includes the

learning process starting with planning, implementation, then evaluation. The learning system with SUBUH learning steps makes the Griya method more and easier for adults. Second, obstacles in the implementation of the Griya Al-Qur'an method in taklim assemblies include internal obstacles (obstacles that come from within the participants such as the ability of the participants based on age and dental structure) and external obstacles (obstacles that come from outside the participants such as time and many activities). Third, achievements in the implementation of the Griya Al-Qur'an method include the percentage of successful graduates who reach the target and the absence of punishment because the target learning subject is adults.

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