

AL-QUR'AN LEARNING MEDIA BASED ON PARTICIPANT TYPOLOGY: STUDY ON MALAYSIA HOME QURAN BEANA (BHQ)

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Dates:
Received: 2024
Accepted: 2024
Published: [to be released]

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Abstract. This article explains the use of Al-Qur'an learning media carried out by Beana Home Quran (BHQ) Malaysia. The learning media used by BHQ is based on the needs of the participants, then reviewed by Ibnu Abdil Barry as the founder. The results of this analysis become teaching guidelines which then also become a guidebook for teachers involved in the agenda. What strategy was built by BQH, and why was this analysis carried out? And what guidelines are used? This article was written using qualitative methods and using main data from interviews and analysis of materials used by teachers as learning media in the field. This article finds that the use of manuals is the main requirement that must be met by teachers at BHQ. Because it takes into account the diversity of the participants. The guidebooks are divided into three categories, which include: Smart Jazary books, Intensive Beginner books and Intensive Intermediate books

Keywords: media of learning, typology of student, BHQ

Introduction

In general, learning media is always dynamic following the developments and needs of participants and arises from teacher initiatives. Significantly, this phenomenon is growing rapidly along with the massive flow of technology. However, the fact is that technology is not completely ignorant of the real needs faced by society. In cases like this, measuring community needs as a material that needs to be responded to appropriately becomes an unavoidable choice.

This also happened in the case of Al-Qur'an learning at the Beana Home Quran (BHQ) Malaysia institution.

BHQ was founded at the initiative of Ibnu Abdil Barry because of the need to provide learning space for urban Malaysian society. This awareness led him to create a method that was right on target in the form of a guidebook. Next, this product becomes a reference for teachers and becomes a teaching standard for teachers who are members of BHQ. This flow is part of the strategy developed by BHQ to attract study participants, especially in urban areas of Malaysia. Because by 2024, BHQ will be able to have 700 participants from various circles. However, if you map it out, there are participants from royal circles, expatriates, middle class people and Malaysians who work

abroad.¹ The next question is, why was such a strategy chosen and how was the guidebook product developed?

This research does not only photograph Al-Qur'an teaching strategies as the main means of supporting successful teaching, as was previously developed by Alfianor in developing Arabic language learning strategies at one of the Madrasah Ibtidaiyah educational institutions. The teaching strategies he saw only focused on technical delivery, not at the level of product development or teaching materials.² Alfianor is not much different from Noblana Adib's research which stated the effectiveness of the active learning model. Adib only focuses on the technicalities of learning and does not mention the urgency of teaching products or materials as important supports for successful teaching.³

There is not much research conducted by Sahad and Saleh based on their analysis of scientific publications from 2013-2019 on the internet that examines the role of Al-Qur'an teaching materials for students with special

needs. Several points found by the two of them were more dominant in developing communication with participants with special needs.⁴ Based on several findings from previous researchers, there still appears to be minimal attention to the development of teaching materials based on students needs. Even though it already exists, as found by Magdalena, et al, they concluded that the development of teaching materials helps students to be able to learn independently.⁵

Methods

The type of teaching that occurs in BHQ Malaysia is different from the findings of the researchers above. Apart from that, the author will fill in elements of teaching and service that were not considered by these researchers. To answer research questions, the author used qualitative methods involving interviews, observation and literature review. The author uses qualitative methods to organize the data through narrative reports.⁶

¹ Muhammad Khoirul Anwar, "Interview with Ibnu Abdil Barry," 2024.

² Alfianor, "Strategi Pengajaran Bahasa Arab Di MI RAKHA Amuntai," *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 6, no. 1 (2022): 78–87.

³ Noblana Adib, "Strategi Pengajaran Dan Desain Pengajaran," *Jurnal Pendidikan Islam* (2020). 19-37

⁴ Rabiatuladawiyah Saleh, and Mohd Nizam Sahad, "Sorotan Literatur Sistematis Isu Dan Cabaran Pengajaran Al-Quran Murid Berkeperluan Khas [Systematic Literature

Review on Issues and Challenges al-Quran of Pupils with Special Educational Needs]," *BITARA International Journal of Civilizational Studies and Human Sciences* 3, no. 2 (2020): 199–221.

⁵ Ina Magdalena dkk, "Analisis Bahan Ajar," *Nusantara: Jurnal Pendidikan dan Ilmu Sosial* 2, no. 2 (2020): 311–326.

⁶ John W. Creswell dan J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 17th ed. (Los Angeles: Sages, 2018).

Results and Discussion

1. The History of BHQ

The BHQ institution was officially founded in 2017, but before that year, its founder, Ibnu Abdil Barry, had started it in the 2010s. When he come back from studying at Al-Azhar University, Egypt. Barry himself is a diaspora from Indonesia, who became a Malaysian citizen because he married a woman who is a citizen of the neighboring country, who later became a partner and was actively involved in managing BHQ. This involvement can also be seen in the guidebooks published as teaching guides from 2018 to 2022. The name BHQ itself was originally Barry's idea with the philosophy that the word "Be" comes from English which means "to be." Meanwhile, the word "ana" comes from Arabic which means "me." This means that this name can make the participants or parties involved become part of the Al-Qur'an programs that have been prioritized by BHQ.⁷

2.1 Smart Jazary Book's

The book Smart Jazary (SJ) was first published in 2018 and was published independently by BHQ. The author is the founder of the institution who is assisted by his technical team. In the book, it is written about the origin of the name Jazary, which is the title of the book. That the name was taken from the

name of an expert in recitation and qiraat of the Qur'an from the 9th century Hijriyah. His full name was Abu al-Khayr Syamsuddin Muhammad Ibnu Muhammad ibn Muhammad Ibnu Ali Ibnu Yusuf al-Jazary (d. 1429 AD) who came from Damascus. In the world of tajwid, Ibn al-Jazary is known as the basic formulator of the science of tajwid (*'ilm al-Tajwid*) so that his muqaddimah book is very famous and was given sharah by several ulama after him. Among the works of al-Jazary *al-Nasyr fi al-qiraat al-'Asyr*, *Ghayatu al-Nihayah fi Thabaqat al-Qurra'* in two volumes, and the summary form entitled, *Nihayatu al-Dirayat fi Asmai Rijali al-Qiraat*, *al-Tamhid fi Ilmi al-Tajwid*, *Mulakhas Tarikh al-Islam*, *al-Muqaddimah al-Jaziriyah*, and others.⁸

On the cover, the author of the book SJ explains the reasons why he gave this name. Because al-Jazary's book was the first book he studied when he started studying basic tajwid. Then an explanation was also given regarding the next reason, that when anyone reads the SJ book, they will remember the name of al-Jazary as a scholar who has contributed to the development of the science of recitation and qiraat. Among other promotions on the book cover, it is written that the SJ book was born from the concept of "learn with fitrah." As for the content of the book, it is also written on the cover that the book is arranged concisely and systematically to make it easier to study the Al-Qur'an and its

⁷ Khoirul Anwar, "Interview with Ibnu Abdil Barry." 2024

⁸ Muhammad bin Ali bin Yusuf, *Al-Jazariyah al-Musamma Bi al-Muqaddimah*, ed. Yusuf bin Abdul Jalil (Syabkah al Alaukah, n.d.). h. 4

meaning is suitable for all groups, including children, teenagers and adults.⁹ And can be used independently, in small groups or large groups. Even if you check the contents until the end, there is no part that clarifies or discusses the meaning of the Qur'an.

The content of this JS book presents tajwid starting from the introduction of the hijaiyah letters, harakat, getting to know the various reading rules in the Al-Qur'an, including the signs for the letters mad, tanwin, hamzah washal, waqaf, qal-qalah, mad jaiz, and nun sakinah or tanwin. Especially in the reading rules or recitation section, he became familiar with the practice of reading word by word, starting from three syllables, four syllables, five syllables to every verse of the Al-Qur'an. This method is commonly used by books that teach reading the Koran.¹⁰ In Indonesia, there are a lot of books on how to read the Koran, with various models and methods offered by the authors.

In 2022, the Ministry of Religion through PD Pontren and the Al-Qur'an Education Sub-Directorate has published the Al-Qur'an Encyclopedia book which contains at least 96 books on Al-Qur'an reading methods used in Indonesia from the TPQ, TKQ, Rumah Tahfiz Al-Qur'an levels, or others. This number is due to limited access by the

drafting teams. In fact, if you look at the epilogue of the book, he says that there are at least 280 books on the method of reading the Koran in Indonesia.¹¹ This number may increase if further tracking is carried out.

This Al-Qur'an reading method book is essentially a medium to help Al-Qur'an students recognize the letters or reading of the Al-Qur'an. So the technique of writing books or how to package material is a strategy to make it easier for students to understand the meaning of the material. That's what happened in SJ's book. On each page of the SJ book, different information is provided. For example, in the chapter on hijaiyah letters, each page is given a column for recognizing certain letters, then at the very bottom a column is given with the caption "Memorize" or memorize, which in this column contains the arrangement of the hijaiyah letters from alif to ya'.

This method was used by Al-Barry as a strategy to make it easier for students to recognize the hijaiyah letters while getting acquainted with them one by one, then repeating the letters again through memorization.¹² So that when you have reached the hatam or finished this stage you can easily read the next material. Namely practicing reading word by word, which is a combination

⁹ Ibnu Abdil Barry, *Smart Jazary* (Selangor: Beana Home Quran, 2018). Bagian cover

¹⁰ Abdil Barry, *Smart Jazary*. 2018

¹¹ Muhammad Ulin Nuha, Mahrus Elmawa, dan Mamluatun Nafisah, ed., *Ensiklopedi Metode Baca*

Al-Qur'an Di Indonesia (Jakarta: Direktorat PD Pontren Kemenag RI, 2022).

¹² Khoirul Anwar, "Interview Dengan Ibnu Abdil Barry." 2024

of hijaiyah letters consisting of three letters, four letters, five letters and so on.

This choice arose because it took into consideration that not all of the participants were at the level of understanding Al-Qur'an reading or the advanced group. When compared with the existing methods of reading the Koran in Indonesia, such a strategy is indeed common. Because the target participants start from an early age or are still in the stage of introducing hijaiyah letters. As for the SJ book itself, which geographically targets Malaysian participants either still in the country or working abroad, according to Al-Barry, this technique is very appropriate. He implemented this method in the next two books, but they are no longer about the method of reading the Koran, but about the practice of prayer, which is divided into two groups, between beginner (beginner) and intermediate (middle level), each of which will only be published in 2022. He has also planned that there will be follow-up books to the two series.

2.2 *Nota Kelas Intensif Solat* Books (Beginer)

This Intensive Prayer Class Note Book (NKIS) is a kind of prayer practice guide book or fashalatan book. However, before entering into a discussion of the pillars of prayer, the author first provides a review regarding the essence of prayer accompanied by

arguments regarding the commandment of prayer.¹³

At first glance, the book is almost like a theoretical reference book about prayer rather than a guide book which generally contains practical demands. Therefore, when the book is used as learning material, it requires intensive assistance. Al-Barry, as a writer and teacher in a program he calls an intensive prayer class, admits that his agenda is this. That the two volumes of the book he wrote were indeed for the learning material needs of BHQ students. So he must be present to accompany the learning process, or be accompanied by a teacher who has mastered the material.

Teachers who participated as teachers at BHQ previously underwent training first. Especially for those who will teach intensive prayer classes. This is different from teachers who teach Al-Qur'an reading methods, who can be more flexible without being selective and training like those who teach intensive prayer classes. On the one hand, the method used by Al-Barry can only be accessed by groups that have direct access to him. Because in essence BHQ itself is an institution that provides Al-Qur'an teachers. So the book cannot be understood independently without attending direct training. Moreover, people who are still considered beginners have the potential to have

¹³ Khoirul Anwar, "Interview Dengan Ibnu Abdil Barry." 2024

more difficulties when understanding the meaning of the book's contents.

2.3 *Nota Kelas Intensif Solat* Book (Intermediate)

In contrast to the NKIS book for beginners, this book for intermediate is more about discussing sunnah prayer practices (nawafil). Although there is also material regarding the implementation of qasar and plural prayers for people who are traveling.¹⁴ More precisely, this guidebook is a continuation of the first series. But both will be published in 2022. The author acknowledges this agenda for the reason of determining student categories. If you are still basic and don't have a knowledge base about prayer, then first study with the first NKIS book. Then, if you already have insight into the basics, move on to the next level.

The book's discussion of the advanced typology of this first stage in the first part discusses congregational prayers followed by congregational positions, requirements for becoming a priest and qualifications for congregational prayers. The flow of the discussion is the same as that in the previous book, namely linking each theme with theological propositions from the Koran and Hadith. For example, when discussing the urgency of congregational prayer, the author links it to QS al-Baqarah verse 43. Then this verse is strengthened by hadith evidence which shows that the law of

congregational prayer is obligatory.¹⁵ This is what happens in the following discussions.

Some of the material contained in the NKIS Intermediate book includes: Concerning congregational prayer, starting from the law to the principles, including mufaraqah from the imam. Then it continues with material on the nafilah caretib and nafilah prayers which do not accompany the fardu prayers such as the evening prayer to the Istisqa' prayer. Each material is always reinforced with hadith, both as a theological basis and as pillars of implementation. Then after the material there is a blank column available as reflective writing on the lessons the participants have learned.

The interesting thing about this model guidebook on prayer is the approach chosen by the author. On the other hand, participants received material related to religious arguments for worship, or other terms for worshipping in accordance with Sunnah guidance. Such models tend to be different from prayer guide books in Indonesia. Even the most popular prayer guide books are accompanied by pictures of the implementation of the pillars.

Choosing a typology like this shows the creativity of teachers who understand the needs of participants. Not only is it able to present teaching material but also provides the right

¹⁴ Ibnu Abdil Barry, *Kelas Intensif Solat (Intermediate)* (Selangor: Beana Home Quran, 2022).

¹⁵ Abdil Barry, *Nota Kelas Intensif Solat (Beginner)*. h. 11

choices so that it can be easily understood by participants from various groups. Including people who do not yet have a knowledge base about reading the Al-Qur'an in JS books. Meanwhile, the NKIS book is for guidance on prayer learning material in accordance with the Sunnah which can be understood by participants even at the elementary level.

CONCLUSION

The use of the Smart Jazary guidebook and Intensive Prayer Class Notes which are divided into two volumes is a new breakthrough chosen by the author, Abdil Barry. As an alumnus of Al-Azhar University in Cairo, Egypt, he dedicated himself to teaching the Koran to people in the Kuala Lumpur area, Malaysia. The main consideration is that the audience he is facing is a diverse group with non-uniform abilities. So it demands to have some kind of guidebook or syllabus as well as a curriculum when teaching. Because he has a team or colleagues who teach in the Beana Home program, the book is also a guide for those who join as teachers.

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