

Al-Qur'an Education Park Construction for Muhammadiyah Wakf House

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Abstract: Quran Education Park is a place for children of future generations to get character The community in Taeng hopes that the Quran Education Park will foster noble character in their children. The research method is a qualitative research type with a descriptive approach. The object of research lies in the development and formation of the Muhammadiyah Qur'an House in the development of the Quran Education Park, assisted by the Muhammadiyah Waqf House. Data collection techniques were carried out by interviewing supervisors and lecturers; data validation techniques with data triangulation; research results; With the various potential roles played by Quran Education Park, it can be stated that Quran Education Park has high integrity in the surrounding community, as well as being a reference for various community problems. These functions will be maintained and effective if Quran Education Park educators can maintain their independence from various interventions outside the Quran Education Park. Muhammadiyah Qur'an House is a program or development initiated by the Quran Education Park Dade Makkuseng. The program develops Tahfidz centers in the community, as well as community and educational institutions. The idea emerged based on nurturing and printing the memorizers of the Qur'an. In addition, the idea emerged so that the memorizers of the Qur'an were born amid society, not only in Islamic boarding schools. Qur'an Education Park has succeeded in developing the Qur'an House and printing many Qur'an memorizers in a relatively short time the Qur'an House can be said to be more flexible and able to blend in with the community because it can be established at home.

Keywords: Quran education park concern, qualitative, evolving, permit process.

1. Introduction

Research problems: Quran education park is a place for children of future generations to get character development and moral cultivation amid the rapid globalization of technology and culture that grows and develops rapidly, causing its impact that is not always positive for the lives of teenagers and students. This situation is a concern for the community in Taeng so the hope of their children is in the Quran education park in fostering noble character.[1]

This condition is a special concern for the QTaman Pendidikan Al-Qur'an under the guidance of the Muhammadiyah Waqf House, which is growing, which is marked by the number of students continuing to experience an increase at the time of receiving students at the Al-Qur'an Education Park. Amid this condition, of course, the Al-Qur'an Education Park. The fostered Muhammadiyah Waqf House needs to be developed into a Muhammadiyah Qur'an House.[2]

Human resources are needed to assist in the development of the al-Qur'an education park of the Muhammadiyah Waqf House into a Qur'an House. Human resources are important through programs. Human resources can be a solution in the development of the al-education park Qur'an. The Muhammadiyah Waqf House has become a Qur'an House.

insight and problem-solving plans, assistance in program planning at Quran education park, ranging from potential studies, development problems and challenges, development priorities, program design, infrastructure design, community empowerment, and development supervision, to monitoring and evaluation.

According to Marlina Gazali, education is defined by Kihajar Dewantoro as "efforts to advance the growth of character, mind, and body of students, to live students' lives in harmony with their world." [6] The Qur'anic house is one of the means and containers for building a generation that is Qur'anic and has good morals. It does not necessarily require large funds to build this Qur'an House, only enthusiasm and attracting elementary and junior high school children to be educated as Al-Qur'an memorizers. In the end, it is these children who will color the development of Tahfiz, assisted by the Muhammadiyah Waqf House.[3]

According to Abdul Mustaqim, the house of the Qur'an has various forms and models of reception practices and community responses in treating and interacting with the Qur'an in people's lives (Abdul Mustaqim, 2017). M. Mansur argues that the House of the Qur'an is a scientific study or research on various

social events related to the presence of the Qur'an or the existence of the Qur'an in a particular Muslim community. Therefore, Prophet Muhammad SAW is the "living Qur'an," the Qur'an that manifests in the human form. [6], 2012).

2. Method

Research design; 1) Field Pral a) Prepare research plans b) Select research locations c) Manage research permits d) Observation of research sites e) Find and select informants f) Prepare research equipment g) Maintain research ethics. 2) Research Implementation a) Understanding the research background b) Carrying out research. Research targets The research target or object chosen by the researcher is the teacher and mentor of Al-Qur'an Education Park, Makkuseng, fostered by the Muhammadiyah Waqf House.[4]

Data collection techniques were carried out by first observing to determine the location, then interviews with informants and documentation of the study were carried out. Instrument development, to obtain data, needed tools in the form of a list of questions, a voice recorder, and a digital camera.

Data analysis technique that systematically compiles data obtained from interviews, field notes, and documentation by organizing data into categories, breaking it down into units, synthesizing, arranging into patterns, deciding which ones are important and what will be studied, and drawing clear conclusions. The technical analysis of the data here begins with calculating and examining all the available data, obtained from interviews, observations, and documentation. Gowa Regency, South Sulawesi. with a research duration of 12 months.

Data Validation In this study, researchers used a qualitative approach to check the validity of the data collected by researchers through triangulation of data, proving the validity of the data obtained in the field through interviews, observation, and documentation, and then comparing the results obtained.[5]

3. Results and Discussion

3.1 Al-Qur'an Education Park Guidance System Development of Muhammadiyah Waqf House

In the implementation of the Qur'an educational park activities, it can display its extension as an institution of social solidarity by accommodating students from various levels of Muslim society and providing the same services as them, regardless of their background or socio-economic level.

With the various potential roles played by the Quran education park, it can be stated that al-Qur'an Education park has high integrity in the surrounding community, as well as is a reference for various community problems. These functions will be maintained and effective if the Taman Educational Qur'an educators can maintain their independence from various interventions outside the Quran Education Park.[6]

Most of the al-Qur'an Education Park takes study time in the afternoon from 15.00 to 17.00, and only a small part takes advantage of the time after the Isha prayer. This is understandable because al-Qur'an education park is a non-formal institution, supporting school education. So that the learning time is more adapted to the loose time of the students, from formal education activities carried out in the morning until the afternoon.

Among the users of the al-Qur'an education park, some use it six days a week, from Saturday to Thursday, and Friday is a holiday. Or Monday to Saturday, and Sunday off. Some only work five days a week, from Tuesday to Friday, while Saturday and Sunday are off. Some even take four days a week off, namely Monday to Thursday and Friday to Sunday. At Al-Qur'an Dade Makkusen Education Park, there are two methods of subject matter 1) Main content: As the main material is learning to read the Qur'an by using the Iqra book volumes 1-6, If a student has been able to read the Qur'an correctly or has completed Iqra 1-6, then as a continuation of tahfiz Qur'an. 2) Supplemental Materials: Prayer readings, short letters, daily prayers, and religious knowledge. (Pandi as Head of Al-Qur'an Education Park at Muhammadiyah Waqf House)

The schedule for the implementation of Al-Qur'an Education Park is starting from Monday to Friday, and the hours are from 14.00 to 17.30 and 18.30 to 20.30. (Pandi as Head of Al-Qur'an Education Park at Muhammadiyah Waqf House)

The Makkuseng Education Park has a teaching material schedule format (curriculum), namely the first stage in the form of class conditioning, continued with the opening by reading together iftitah prayers, memorizing short letters, and learning prayers. The second stage is the main activity, namely the process of learning to read the Qur'an; and the third stage is for learning additional material or local content, which is then ended with the closing prayer (kafarat al-majlis). Meanwhile, in terms of material content, it is slightly different.[7]

The approaches and strategies (methods) of learning to read the Qur'an at Al-Qur'an education park vary greatly depending on the methodology used. Al-Qur'an Education Park uses the Baghdadi methodology. For example, the teaching approach is more individual or sorogan (drill), and the method tends to be monotonous in reading and listening between students and their teachers. While at education Al-Qur'an park, which uses a non-

Baghdadi methodology, the approaches and learning methods have developed full of variety and are not monotonous, such as classical (group) and active learning (active learning) approaches.

In general, the learning strategies developed at Taman Education Al-Qur'an Dade Makkuseng (Pandi Head of Quran Education Park) are:

1. The Tariqah Musyafahah (imitating) method That is the method of learning to read the Qur'an, which starts by imitating or following a teacher's reading until memorization. After that, several letters and their punctuation and pronunciation were introduced from the words or sentences that were read;
2. method of tariqah tarkibiyah (synthetic). That is the method of learning to read the Qur'an starting from recognizing the hijaiyah letter, which begins with the letter alif (up to yes (only then is punctuation or harakat introduced, usually known as the Baghdadiyyah method).
3. The method introduces how to read the Qur'an by its rules. That is a method of learning to read the Qur'an that begins by introducing letters without spelling. In other words, it teaches how to read Arabic letters or words that are already in the Qur'an by the rules of tajwid.;
4. The Tariqah Shautiyyah (sound) method. This method of learning to read the Qur'an introduces the sounds of the letters that have been recited or bersyakal, such as A, BA, TA, and so on. Some describe examples such as "MA TA" (Mim fathah, Ta' fathah) followed by a picture of "eyes". From these, letters will be assembled into regular sentences. This method is usually used to lead someone to be able to read sentences in Arabic.
5. Demonstration Method That is, the instructor/ustadz gives practical examples of reciting letter sounds and reading laws.
6. The Drill Method That is, students are told to practice reciting by the makhroj and reading laws as exemplified by the ustadz.
7. question and answer method. That is, the ustadz asks questions and students answer them, or students ask questions about material that has not been understood, and the ustadz answers them.
8. lecture method. Ustadz explains the subject matter according to the subject being taught.

From the discussion above, it can be concluded that learning the Qur'an at Al-Qur'an education park utilizes five different methodological options, namely: Baghdadi, Iqra, Qiraati, Tariila, Tilawati, Nahdliyah, and Yanbu'a, where the most widely used Iqra methodology is implemented.[8].

3.2 Park For Quran Education.

In terms of education, teachers must encourage, guide, and provide facilities for students to achieve their goals. Teachers have a responsibility to see that everything that happens in the classroom helps the child's development process. Submission of lessons is only one of the various activities in education as a dynamic process in all phases and processes of child development. Therefore, in more detail, the teacher's task is centered on:

1. Educating children with an emphasis on providing direction and motivation to achieve goals, both short-term and long-term
2. Providing facilities for achieving goals through adequate learning experiences is key.
3. Helping the development of personal aspects such as attitudes, values, and adjustments

The Qur'an Education Park needs to formulate a target that is used as a goal in approximately one year. This is to the instructions in the al-Qur'an National Park Education manual, namely: being able to read the Qur'an correctly according to the science of recitation; being able to pray well and accustomed to living in an Islamic atmosphere; being able to write the letters al-Qur'an. Qur'an; memorizing short letters, selected verses, and daily prayers.[9]

The ability to read the Qur'an properly and correctly is a target and, at the same time, is the main and prime goal that must be achieved and is owned by every student participant. Therefore, at the time of implementing the acceptance of students from every Islamic educational institution, the ability to read the Qur'an should be used as the first and main material, while the other materials are used as support. Supporting materials are also important but the second priority after reading the Qur'an, while supporting materials are only given after the students enter the advanced program. In a sense, the supporting material is a support or addition after the material for reading the Qur'an.[6]

The Qur'an Education Park aims to prepare students to become a generation that is Qur'anic, namely a generation that loves the Qur'an, is committed to the Qur'an and makes the Qur'an a part of daily life. To achieve this goal, educational Qur'an Park needs to formulate operational targets as well. In approximately one year, it is

hoped that every santri will have the ability to:

1. can read the Qur'an correctly, by the rules of the science of tajwid..
2. able to perform prayers well and accustomed to living in an Islamic atmosphere in everyday life.
3. Memorize several short letters, selected verses, and daily prayers.
4. can write the letters of the Qur'an.

The main target that must be mastered by every student of Al-Qur'an Education Park is to be able to read the Qur'an correctly. Therefore, at the time of the munaqosah, the ability to read the Qur'an is used as the main material, while the other materials are only as support.

3.3 Meetings

Meetings All planning activities go through the following four stages: Stage 1: Set a goal or set of goals. Decisions about the wants or needs of the organization or group are pre-planned. If the formulation of objectives is not clear, the organization will use its resources ineffectively. The following is the presentation delivered by Mr. Abd. Rahman the Manager of the Muhammadiyah Qur'an House.

"With the Muhammadiyah Qur'an House in this complex, it provides a place for residents, especially those in the complex, and in general for all people." From the explanation above, the author can conclude that the Qur'an House is a means for students to memorize the Qur'an. If someone wants to learn the Qur'an or is still in volume, then he is directed to enter the Quran Education Park. If someone wants to memorize the Qur'an, then he can enter the House of the Qur'an. But if you want to learn to read and even want to start reading the Qur'an, then go to Quran Education Park. If you are fluent in the Qur'an and ready to memorize it, then go to the Qur'an House. This is by the purpose of establishing the Qur'an House.[10]

The Tilawati method in learning the Qur'an is a method or way of learning to read the Qur'an with characteristics. These characteristics use Rost songs and a balanced approach between refraction through classical and the truth of reading through individuals with reading and listening techniques. While the Qiroati method is a model for learning the Qur'an directly (without spelling) and uses or applies the habit of reading aloud according to the rules of recitation In addition, the Muhammadiyah Qur'an House also includes the Tahfidz House, which also applies and emphasizes its muroja'ah (repeating before adding memorization).

Stage 2: Formulate the current state Understanding the current position of the institution from the goals to be achieved or the available resources to achieve the goals as described by Mr. Abd. Rahman as the House of the Qur'an of Muhammadiyah

"Now the Muhammadiyah Qur'an House, which is a place for santri children to memorize, is still being developed because this institution is still in the process of providing its needs with the existence of a Qur'an house that prints out the Qur'an."

From the explanation above, the author can conclude that now Rumah Qur'an is more concerned with the quality of memorizing students. The reason is that, first, Tahfidz House functions properly to print quality memorizers. Second, some cadres memorize the Qur'an. Third, asatidz monitoring is more effective.

Stage 3: List all of the advantages and disadvantages. Various strengths and weaknesses, as well as conveniences and obstacles, need to be identified to measure the organization's ability to achieve goals. Therefore, organizations need to know the internal and external environmental factors. The following is the presentation made by Mr. Abd. Rahman the administrator of the Muhammadiyah Qur'an House.

"Tahfiz has just implemented the Muhammadiyah Qur'an house here because previously it was still focused on Quran Education Park, but because many students have entered the Qur'an, it was developed to focus on memorizing at the Muhammadiyah Qur'an house, which is part of Quran Education Park. of course, we have strengths and weaknesses. One of our strengths here is that we are still in a conducive condition by having quality teachers. If the weakness lies in our teaching staff, we are still lacking because our students continue to grow. "

From the explanation above, the author can conclude that the Muhammadiyah Qur'an house is part of the al-Qur'an education park, which later developed into a Qur'an House for the students of al-Qur'an education park who entered the Qur'an. This has strengths and advantages, but the most basic is the weakness of the teacher because the students continue to increase.

Stage 4: Creating a plan and a series of activities to achieve goals The final stage in the planning process includes the development of various alternative activities to achieve the objectives, the assessment of these alternatives, and the selection of the best alternative among the various alternatives. The following is the presentation of Mr. Abd. Rahman as the administrator of the Muhammadiyah Qur'an House.

Sometimes the intellectual development or memorization of students is also accompanied by inculcating morals in students with various activities carried out, starting from student camping activities to taking students

to recreational areas or places to play on certain days. Competitions are also held every once in a while for fellow santri so that they can increase the competitive spirit of students.[11]

From the explanation above, the author can conclude that although the students memorize the Qur'an, whose main focus is memorizing the Qur'an, they also do not lag or leave other sciences, such as moral development, motoric development of students, and the development of a competitive spirit. With various activities.

4. Conclusion

From the results of the discussion and analysis of the development of the al-Qur'an education park, which was built by the Muhammadiyah Waqf House, it became the procurement of the Muhammadiyah Qur'an House. The author can conclude that the strategy used in developing the al-Qur'an education park into a Muhammadiyah Qur'an House is still part of the Quran Education Park. al-Qur'an Education Park has succeeded in developing the Qur'an House and printing many Qur'an memorizers in a relatively short time the Qur'an House can be said to be more flexible and able to blend in with the community because it can be established in housing.

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