



The Qur'anic Education Strategies for the Indonesian Context: An investigation of the Halaqah of the Qur'an in Mecca and Medina

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ABSTRACT

This paper aims to provide a comprehensive perspective on strategies for promoting Qur'anic education in the Indonesian context. The study examines the halaqah of the Quran in Mecca and Medina within the strategic framework of the Qur'anic teaching-learning process. The study begins by highlighting the miserable fact that the current young Muslim generation in Indonesia lacks an interest in the Qur'an. This condition leads not only to the absence of Qur'anic spiritual values in their lives but also to the loss of the tradition of studying the Quran in Muslim societies. This research employs a combined research model that involves a literature review and field research. This study concludes by identifying three key strategies for improving Qur'anic education in Indonesia. First, by using a dialogical approach, the tradition of the halaqah of the Qur'an can be employed as a model for developing the tradition of learning the Qur'an in Indonesia. Second, to develop Qur'anic education in Indonesia, three fundamental components are critical, namely: developing learning spirit and motivation; extending time flexibility and learning innovation; and achieving external support. Third, the learning steps are addressed systematically as part of the integrated contextual learning approach. It covers facilitating a collaborative, supportive, and interactive learning environment. By integrating these elements, it is hoped that Qur'anic education in Indonesia can develop properly and reach a high level of productivity.

Keywords: *Qur'anic Education, Halaqah of the Qur'an, Contextual Learning*

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INTRODUCTION

In Indonesia, the most problematic of Qur'anic education is the low level of interest and enthusiasm among the young Muslim generation (Ratnawati, Abidin and Zulfikar, 2020). It begins with fundamental issues, such as the relatively low rate of ability to read and write the Qur'an, the lack of enthusiasm for memorizing the Qur'an, and the small number of students who pursue the Qur'anic sciences at university (Mustajab *et al.*, 2022). There are various factors that can contribute to the lack of interest and enthusiasm in acquiring knowledge of the Qur'an, including the stagnation of Qur'anic education methods or the occurrence of stagnation in the field of Qur'an learning (Ramli, K and Hamzah, 2017). Students studying the Quran are often provided with methods of learning that seem inapplicable to their lives and society at large. Due to this, the current Muslim generations are less attracted to and enthusiastic about taking on the role of Qur'anic learners (Hany and Musyarapah, 2022). It is also

widely believed that learning the Qur'an is primarily for the Hereafter and has no significant effect on the development of life, resulting in people being increasingly reluctant to learn the Qur'an (Ratnawati, Abidin and Zulfikar, 2020). Hence, it would seem ironic for a country such as Indonesia, which claims to be home to the world's largest number of Muslims, to face such a situation.

To overcome these problems, several breakthroughs have been invented to develop Qur'anic education. In the process of Qur'anic education, there are six methods of Qur'anic education that are commonly used by teachers (Supriadi, Supriyadi and Abdussalam, 2022; Saputra et al., 2023; Hidayatullah et al., 2023). *First*, the method of *Tsaqifa*. This method emphasizes not only the practical, express, and non-burdensome aspects of studying the Qur'an but also the principles of systematization, flexibility, practicality, and variety as its main characteristics (Daud, Mardianto and Nasution, 2018). The advantage of this method is that it is suited to a wide range of students, regardless of their background, as long as they have a desire for learning and an enthusiastic attitude toward it. Although this method is quite successful at teaching the Qur'an, it is limited in terms of how the Qur'an is taught, so higher levels of students will feel bored and uninterested in their studies. *Second*, the method of *Iqra*. This method focuses on the process of reading training. Teachers employ this method because it is considered helpful in guiding students to master the art of reading the Qur'an (Rohmad and Fathah, 2022). However, this method has some drawbacks, such as the fact that *Tajwid* (the art of the recitation of the Qur'an) rules are not introduced and that it is monotonous, so students become bored quickly. *Third*, the *al-Baghdad* method. This method, known as the structured method (*takibiyah*), emphasizes the aspect of repetition in learning how to read the Qur'an (Basir et al., 2020). Despite the fact that this method is rather effective and comprehensive in guiding students, it is considered too time-consuming since they have to memorize Arabic letters before they can start. *Fourth*, the *An-Nahdhiyah* Method. In this method, the emphasis is placed on the suitability and regularity of reading the Qur'an with rhythm and beats (Kosim, Kustati and Sabri, 2019). Using this method is very suitable for the *sorogan* program, where each student will have a chance to practice the skills they have acquired. *Fifth*, the method of *Jibril*. In this method, the student is instructed to imitate the teacher's reading correctly and then repeat it slowly (Athiyah and Islam, 2019). The method is most suitable for students who already know the rules of reading the Qur'an, so it can be challenging for beginners. *Sixth*, the method of *Qiro'ati*. This method integrates and practices *Tartil* (reciting the Qur'an) with the rules of *Tajwid* science in order to learn the Qur'an (Syafri and Yaumas, 2017). The use of this method is also not recommended for beginners.

However, these methods still leave room for improvement to increase the interest and enthusiasm among the young Muslim generation in studying the Qur'an. For this reason, continuous efforts are still required to improve the Qur'anic education system in Indonesia. Among the alternatives to learning the Qur'an, the *Halaqah* of the Qur'an at the *Masjid al-Haram* Makkah and the *Masjid al-Nabawi* Medina can be used as a reference model. This model can provide strategic and innovative opportunities for improving the quality of Qur'anic education in Indonesia. There are several reasons why this study is focused primarily on the *Halaqah* of the Qur'an in Mecca and Medina. One is that both Mecca and Medina are well-known as the places where Islam was founded (Setiawan and Pratama, 2018). Within *Masjid al-Haram* and *Masjid al-Nabawi*, there are many *Halaqahs* of the Qur'an at various ages. It is hoped that the Qur'anic education models developed in Mecca and Medina can be a reference and provide a

stimulus for renewal in the framework of strategies for the Qur'anic education system in Indonesia. Therefore, this research aims to examine how the implementation of *Halaqah* al-Qur'an takes place in *Masjid al-Haram* Makkah and *Masjid al-Nabawi* in Medina, what the role of parents and society is, and how government programs provide support for learning the Qur'an. Therefore, the objective of this study is to address concerns about the importance of reviving enthusiasm for learning the Qur'an among young Muslim generations and providing references to models for improving Qur'anic education in Indonesia.

METHOD

This research combines a literature review with an in-depth interview and purely relies on qualitative data. Qualitative research explores and provides deeper insights into real-world problems. It gathers participants' experiences, attitudes, perceptions, and behavior in a certain context (Weaver-Hightower, 2019). The research phase begins with a literature review to develop an initial description of the condition of how the *halaqah* of the Qur'an in Mecca and Medina is being practiced. The interview activities were carried out proportionally, which means that the subject of study was chosen according to the data needed in order to develop an understanding of the problem (Haenssger, 2019). The informants for this study were chosen through a purposeful sampling technique, namely by identifying several individuals who are considered representative of the data generation process. Interviews were conducted with teachers as well as volunteers of the *halaqah* of the Qur'an in Al-Haram Mosque and Al-Nabawiyyah Mosque. If necessary, interviews could be conducted more than once with the same informant in order to maintain the reliability and comprehensiveness of the data. This phase focuses on the investigation of the history, development, and methods used in constructing the *halaqah* of the Qur'an. After the data was collected, it would be analyzed using the analytical-descriptive method. It involves describing a real phenomenon to gain substantial meaning from the data. This study emphasizes meaning rather than generalization and understands participants' perspectives as embedded in their social context (Atkins, Wallace and Association, 2012). Therefore, the results of this investigation can be customized to be implemented in the Indonesian context using several contextualizations.

RESULTS AND DISCUSSIONS

Halaqah as a Model of Islamic Education: History and Development

A *halaqah* is a circle of learning, where students learn in a small group setting guided by their teacher. This can take the form of a lecture or a Socratic method format (dialogue between teacher and students) (Ahmed, 2018). Technically, *halaqah* is a way of controlling how learners interact with teachers during learning activities. The *halaqah* learning method emphasizes an individual's ability to analyze and solve problems using logical arguments (Falconer, 2010).

In Islamic tradition, *Halaqah* is well-known as a method of teaching the Islamic sciences, such as monotheism, worship, Islamic law (*fiqh*), or socio-religious life (Arjmand, 2018b). However, this method had been used as a system for the study of the Qur'an. This includes the study of how to read the Qur'an (*qira'at*), memorize the Qur'an (*tahfidz*), and understand the Qur'an (*tafsir*). In the Prophet's time, Prophet Muhammad played the role of teaching the Qur'an to his companions. As soon as the Prophet received the Qur'anic revelations, he would gather his companions to recite and order them to write. The Prophet recited the Qur'an, then his companions followed

and memorized it too. The companions then transmitted the teachings of the Qur'an to their families and the next Muslim generation (Muhajir, 2003; Farid et al., 2024; Ferdino & Handayani, 2024). As Islam spread to various tribes, the companions traveled to villages to preach the Qur'an. Those who had been taught were given the responsibility to teach others. *Darul Arqam* and the Prophet's house were centers for studying the Qur'an during the Mecca period. While in the Medina period, *al-Kuttah*, *Shuffah*, *Darul Qurra*, and the Mosque were places for studying the Qur'an (Jalil, 2013; Rasyidah, 2020).

Halaqah is an Arabic term derived from the word *ha-la-qa* (plural, *halaqat*), which refers to a group, circle, or coterie. As the name implies, *halaqah* refers to a small group of Muslims who regularly study Islamic sciences (Azami, 2003). In other words, *halaqah* is perceived as an educational forum where Islamic teachings are discussed (Falconer, 2010). In most cases, this group is made up of three to twelve people (*mutarabbi*), who are led by a teacher or mentor called a *murabbi*. Generally, *Halaqah* activities are held in mosques, educational institutions, or even private homes. Activities can also be conducted formally or informally depending on the customs or traditions that have been preserved. Having a limited number of participants facilitates a close relationship between the teacher and student, like members of a family, where they become acquainted and get to know each other. It provides an opportunity to share experiences, exchange information, and collectively internalize Islamic values (Latief, 2010). *Halaqah* emphasizes dialogic concepts since it places the teacher between the students and enables them to offer direct instruction. *Halaqah* combines a systematic, dynamic, and sustainable approach with a conducive environment. In this model, teachers are able to supervise and guide students in an intensive and continuous manner (Al-Khalili, 2021). Since the students are all the same, they can interact freely with one another without any partitions.

The history of the development of *halaqah* cannot be separated from the history of the development of Islam. Throughout history, the *halaqah* tradition has been instrumental in spreading Islamic teachings throughout the world and enhancing Muslim understanding of the teachings they contain (Arjmand, 2018b). In the early Islamic educational civilization, *halaqah* was one of the most influential legacies. The tradition of *halaqah* can be traced to the *halaqah* of the Prophet and his companions at the house (*bayt*) of *al-Arqam* (Muhammed Thani et al., 2021). In this place, the Prophet taught about the Qur'an and Islamic principles. In addition, the *halaqah* tradition can also be seen in the event of *Bai'ah Aqaba*, when the Prophet Muhammad sat in a circle with the people of Medina who came to embrace Islam and received instruction directly from him (Azami, 2003). It is relevant to note that even after the Prophet Muhammad and his companions had moved to Medina, the *halaqah* tradition was still being practiced. This illustrates the importance of the *halaqah* as a center for Islamic teaching and how it is central to the Islamic religion (Syarif, 2015).

In the modern period, *halaqah* has developed into a very diverse tradition (Hairgrove and Mcleod, 2008). This is because there is no standard curriculum or system that governs the implementation of *halaqah*. For example, at *Masjid al-Haram*, prominent scholars such as Sheikh Mahfuzh at-Tirmasi and Sheikh Alwi Al-Maliki guided the *halaqah*. The Nabawi Mosque, on the other hand, *halaqah* of the Qur'an led by renowned scholars such as Saib bin al-Mussayyib, Abdullah bin Uthbah, and Urwah bin Zubair (Quamar, 2021). Many Islamic institutions throughout the Islamic world began to employ this tradition as a model of teaching (Hardaker and Sabki, 2015). In Indonesia, some Islamic boarding schools follow the *halaqah* tradition. The

order of reciting *halaqah* is pretty similar to that of reciting *wetonan* or *bandongan* in Indonesian Islamic boarding schools (Ilham and HT, 2020).

The Tradition of *Halaqah* of the Qur'an in Mecca

Al-Jam'iyah al-Khairiyah li Tahfizh al-Qur'an is an institution that fosters the *halaqah* of the Qur'an at the Mosque of al-Haram in Mecca. This is the world's first and oldest *Tahfidz* coaching institution. This *Jam'iyah* was established in 1961 AD (1382 H) for male students, and in 1968 specifically for female students. Originally, the idea for the establishment of the organization stemmed from the turmoil of Sheikh Muhammad Yusuf from Pakistan, who discovered that the *imam* of a mosque in Mecca was not a *Hafidz* (someone who has memorized the entire Qur'an). At present, *Jam'iyah al-Khairiyah* oversees hundreds of *halaqah* of the Qur'an at both the Al-Haram Mosque and other mosques in Mecca (Quamar, 2021).

This institution has produced thousands of *huffazh* (singular, *hafidz*). These *halaqahs* can be found at *Malik Fahd's* door. In addition, there are more than sixty *halaqah tahfidz* on the second floor. During each *halaqah*, a *murabbi* (mentor/educator) supervises the students (*mutarabbi*), who sit in a circle to memorize the Qur'an. In total, more than 2,000 students attended the *halaqah*. There are different levels of *halaqah* at the Mosque of al-Haram for both *Tahsin* and *Tahfidz*. For example, the *halaqah* for beginners is designed for children who are four to six years old and are still learning how to spell the letters of the Qur'an. Despite the fact that they are still learning how to recognize letters, many of these children have already memorized three or four *Juz*. In *halaqah* at the Mosque of al-Haram, students can deposit their memorization with their teacher and be trained to listen to the memorization of their friends. They can condition their memorization by engaging in listening activities. In a single year, this institution can produce more than a thousand *hufazh*. The age of those who memorize is not a barrier to this phenomenon; some are still children, teenagers, or adults. It is generally believed that anyone who works hard will be able to complete their memorizing, regardless of their age. *Al-Masjid al-Haram* offers *halaqah* services to the public. There is no charge for students studying at the *Halaqah* of *Masjid al-Haram*. To enliven the spirit of memorizing, *Jam'iyah* holds a *Musabaqah Hifzh Qur'an* every 27th of *Ramadhan*. There were several prominent scholars and royal officials in attendance at this event.

In advanced classes, students are more likely to pursue formal education which consists of three groups. First, *Qism al-Hifzh wa al-Itqan* (for those who have completed 30 chapters). The objective of this course is to train students in memorizing until they are capable of mastering the knowledge of *Tajwid* (the art of the recitation of the Qur'an). The course must be taken within two years. Second, the *al-Qira'at* (variant readings of the Qur'an) class is taken within three years. This program was only established in 2003. This class is intended to deepen *Qiraat al-Asyr* (variant readings of the Qur'an). The applicant must have completed the course *al-Hifzh wa al-Itqan* to enroll in this course. Third, *Qism al-Kibar*. All students are welcome to enroll in this course since it has no prerequisites and no minimum hours requirement. Due to the flexibility of the program, this class is highly sought after by participants, such as pilgrims. Participants in this class will not only have the opportunity to learn to read the Qur'an, but also to memorize it.

The Tradition of *Halaqah* of the Qur'an in Medina

The *halaqah* of the Qur'an at *Al-Masjid al-Nabawi* in Medina is divided into several groups. In each *halaqah*, a teacher called a *musyrif* or *ustadz* guides the students. It is a person who is selected through a selection process and has qualified capabilities. *First*,

Tashhih. This level is for students who wish to improve their recitation. As part of this program, students study the book of *Qaidah Nuuraniyah* and attempt to memorize some chapters of the Qur'an. *Second, al-Hifzh*. This is a memorization class with the scientific method of *Mu'ashshalah*. For children who have proficient memorization skills, it is recommended that they enter *Halaqah Nawabigh*, for monitoring and encouraging their memory abilities. Third, *al-Muraja'ah*, is the class that emphasizes the repetition of memorization. The fourth class, *al-Ijazah*, is designed to memorize the entire Qur'an along with the *Sanad* that continues with the Prophet. Those who have memorized 30 *Juz* can participate in this *halaqah* to obtain a *Sanad* diploma. Since the traditions of learning the Qur'an are very dependent upon the continuity of the *Isnad* (Arjmand, 2018a) *Fifth, az-Zuwwar*, the class which aims to improve the readings of visitors/pilgrims of *Hajj* and *Umrah* pilgrims from various parts of the world. Students in this fifth-grade class will be required to read short letters as part of the curriculum.

In the Nabawi mosque, the *halaqah* of the Qur'an takes place in the morning and evening. In the morning, there are three sessions, namely, 05.00-07.00, 08.00-11.00, and 11.00-12.30. In the afternoon, there are three sessions, namely after the *Asr* prayer until *Maghrib*, and then after the *Isha* prayer (for two hours). *Halaqah* of the Qur'an is not only found in the Mosque of Nabawi but in other mosques and prayer rooms throughout Medina as well. Organizers also held a special summer cycle. Many Muslims use the summer *Halaqah* for intensive guidance in memorizing the Qur'an. This organization was funded by a wealthy family who loves the Qur'an - the Rajihi family and a philanthropic Muslim banker.

The organizer offers Muslims outside the Medina area the opportunity to attend a special *halaqah*, known as *al-Ta'liim 'an Bu'd* (distance learning). Moreover, the idea of virtual *halaqah* has recently gained popularity, especially in the wake of the Covid-19 pandemic. It combines both audio and audio-visual technologies, such as video and voice calls from WhatsApp or other applications. This program is aimed at achieving wider benefits. Islamic guidance, including *Tahsin* and *Tahfizh* of the Qur'an, is quite attractive to Muslims across the world. *Tahsin* and *Tahfidz* are provided by voice call, and the memorizing test is done by video call. In the meantime, Muslim brothers and sisters with special needs, such as the blind or the deaf, are welcome to attend the special *halaqah* of *Ash-Shumm wal-Bukm wal-Makfufiin*. The study of *Halaqah* extends to the study of *Rasm* and poetic writing (*Khat*), as provided in the *halaqah* of *Rasm Utsmani*.

The *halaqah* of *Tashhih* recitations is divided based on age groupings. There is a *Halaqah* for children, youth, and adults. For example, the *halaqah* for children is designed for students at the elementary school. These *halaqah* classes are attractive to children. Apart from being a pleasant place, and the coolness of the Al-Nabawi Mosque, children can meet and play with their peers after reciting the Qur'an. If their children are studying, parents can accompany them and wait for them to finish. Parents can worship in the congregation during mandatory prayers. They also can attend *halaqah* to both study the Qur'anic verses and Islamic books, as well as be able to socialize with brothers and sisters from other regions. In addition, for beginners reading the Qur'an, a special beginner class is provided. This class has some similarities to *Iqra* in Indonesia (Ramli, K and Hamzah, 2017). The guidebook used is *Qaidah Nuraniyyah*.

Management of the *Halaqah* and its Practices in Mecca and Medina

One of the most distinguishing characteristics of the *halaqah* system that has developed in Mecca and Medina is the fact that it is open to the public. In other words, everyone is welcome to participate in these activities so long as one is committed to

learning the Qur'an. The *halaqah* system does not have a set curriculum (*manhaj*). In addition, participants are free to choose when they wish to participate in *Halaqah* activities. Particularly during the Covid-19 outbreak, where *halaqah* activities were conducted online, making implementation more flexible and allowing participants from diverse countries to get involved. With the introduction of this online *halaqah* model, Qur'anic lovers are attending Qur'an lessons in Mecca and Medina in droves. In the case of those who are moved, they will take the time to maximize their learning experience. Although the *halaqah* activity applied the principle of openness, it was well organized and data collection was neat. The online *Tahfidz Halaqah* involved 2,853 participants, of whom 1,700 came from Saudi Arabia and 1,153 came from other countries. In Mecca and Medina, the *Halaqah* of the Qur'an is held to preserve the authenticity of the Qur'an and to instill it in the hearts of Muslims in the same manner as it has been played by previous generations.

In essence, the *halaqah* system learning method is designed to achieve an effective and efficient learning model utilizing elements of educational management. The *halaqah* of the Qur'an process that operates in Mecca and Medina involves planning, organizing, implementing, and evaluating. In the early stages, *Al-Jam'iyah al-Khairiyah li Tahfizh al-Qur'an* is responsible for the planning and implementation of *Halaqah al-Qur'an*. The planning process involves several stages, starting with the selection of the *murabbi* (teacher) or instructor and materials (curriculum) and ending with scheduling and classifying the participants (Winch and Gingell, 2008). At this point, it is critical to pay attention to the strategic aspects and learning components necessary to achieve the goals set. A planning process is an instrumental component of achieving the learning objectives, which is to form students who are capable of reading, writing, memorizing, understanding, practicing, and teaching the Qur'an.

In the planning process, the organizational aspect is translated into *halaqah* allocation based on human resources. At this stage, the objective is to form a set of coordinators and implementers in preparing for the implementation of the *halaqah* of the Qur'an. A process of organizing involves dividing tasks and delegating authority and responsibility among the parties involved. This will ensure that learning objectives are met efficiently and effectively (Mustaqim, Maghfiroh and Nurhaeda, 2020). As an example of this stage, one can observe how the *halaqah* of the Qur'an in Mecca and Medina is conducted properly and smoothly. Therefore, it can be concluded that the organizing process carried out by each element can be managed efficiently. The next step in the process is the actualization of the predetermined learning plan or implementation. To prepare for further learning, a *halaqah* of the Qur'an is needed to provide a pre-discussion or to instill enthusiasm in students about the importance of studying the Qur'an and the glory that will be gained. Students will be allowed to develop their learning spirit so that they can navigate the learning process effectively later on (Winch and Gingell, 2008). In the process of implementing the *halaqah* of the Qur'an in Mecca and Medina, this is an extremely crucial point.

During the post-implementation stage of the *halaqah* of the Qur'an, each *halaqah* will undergo a process of evaluation as part of an improvement process. The evaluation step is intended as a means of determining the extent to which the *halaqah* of the Qur'an has been effectively implemented. Organizations should carry out evaluations in a gradual manner, for example by providing evaluations midway through the learning semester so that there is still time to make improvements. The evaluation process begins with a focus on the needs of the implementation process. The more evaluation processes are carried out, the better the results will be. Every

learning process relies heavily on the evaluation process. This process provides students with the opportunity to adjust their learning model to fit their individual needs and also provides educators with an opportunity to improve their current teaching methods (Ahmed, 2014). There are two approaches to evaluating the *halaqah* of the Qur'an in Mecca and Medina, namely, open and closed approaches. In an open approach, students are given the opportunity to submit criticism and suggestions for the ongoing learning process, which are discussed together as a team. The use of this method will not only enhance the learning system but also provide students with opportunities to express their ideas or opinions. In a closed approach, learners fill out an online survey or fill out a survey on how satisfied they are with the learning process. The evaluation process should therefore be viewed as a continuous process with no edges to facilitate maximum learning.

Strategies for Qur'anic Education in Indonesia

A strategy consists of structured and planned actions intended to achieve a goal. Learning entails a combination of human elements, materials, facilities, and procedures that interact and influence one another to accomplish educational goals. By definition, a learning strategy is a tactical and systematic approach to achieving educational goals by maximizing the use of learning resources (Winch and Gingell, 2008). In the process of implementing learning strategies, it is hoped that an overview will be provided of the overall procedures for reaching universal education goals. The learning strategy provides a solution to several fundamental problems facing those who study the Qur'an in the Indonesian context. For example, the problems include teaching methodologies that are still teacher-centered, low levels of learning innovation in terms of learning facilities and media, and models that tend to force students to accept the curriculum (Berglund and Gent, 2019). To increase the effectiveness and quality of the study of the Qur'an in Indonesia, these types of problems require specific solutions.

The importance of learning strategies lies in controlling and managing the direction of learning effectively and efficiently as well as being able to determine student learning outcomes as a follow-up for evaluation (Stimpson and Calvert, 2021). Fundamentally, the methodological approach to teaching differs greatly according to the model and capabilities of the teachers or educational institutions that house them. The development of effective learning strategies should be based on real-life problems encountered by educators in the field. This helps to contextualize problems and can be an effective solution to the problems at hand (Abidin *et al.*, 2019). A framework for improving Qur'anic education strategies in the current era must take into account at least three aspects. In this context, the strategy is intended as a common and tentative step for implementation in every learning environment. A teacher should pay close attention to the needs of each problem that is considered to be relevant.

First, developing the spirit and motivation to study (Febrianingsih, 2020). It is the most fundamental element of improving the Qur'anic education process. If an education space does not have a strong spirit of learning and a commitment to continue, its number of participants will slowly decline. Students must be taught that teaching the Qur'an is the highest profession, and studying the Qur'an is the noblest activity. The objective is to make participants aware of the importance of internalizing Quranic values (Armansyah, 2018). Students must feel proud and happy about being Qur'anic learners. When studying the Qur'an, a student should not feel inferior, discouraged, or anxious. In particular, in today's modern world, where secular ideologies are eroding religious values at a rapid pace (Ratnawati, Abidin and Zulfikar, 2020).

The development of the spirit is then supported by an increase in learning motivation (Ahmed, 2018). At least, in psychology, motivation is divided into two types: intrinsic and extrinsic. The term intrinsic motivation refers to the desire to know and the view of learning as being very valuable that a person has. Intrinsic motivation is a commitment to learning that a person is born with since he feels compelled to acquire knowledge. The motivation to study is usually fueled by the understanding that in order to survive, a human being needs to gain knowledge (Stimpson and Calvert, 2021). In other words, intrinsic motivation does not only arise from the desire to be acknowledged or to appear in public competently (Berglund and Gent, 2019). In contrast, extrinsic motivation refers to the desire to participate in an activity to achieve a specific goal (Winch and Gingell, 2008). As opposed to intrinsic motivation, which develops from value awareness, extrinsic motivation motivates one to be active in the pursuit of knowledge because one wants to be acknowledged, recognized, and qualified. A form of extrinsic motivation may be the desire to participate in competitions, earn rewards, or try hard to attain a high rating. Despite the fact that such motivation is fluctuating and inherently uncertain, the development of motivation on an external scale needs to receive more attention to improve Qur'anic education strategies (Alkouatli, 2018). In Mecca and Medina, the *halaqah* system encourages learning motivation by awarding prizes to outstanding participants.

The tendency to prioritize intrinsic motivation over extrinsic motivation can lead to learning failures. Even though intrinsic motivation is seen as more honest and noble, using it consistently to encourage motivation to learn is not realistic (Ilham and HT, 2020). In particular, students who have just started Qur'anic education may find their intrinsic motivation fluctuating. It is possible for those who already possess a strong motivation to learn to be shaken by external factors that are stronger than their own. It is therefore necessary for a teacher to combine the two tendencies of student motivation for learning in order to enhance student motivation for learning (Hardaker and Sabki, 2015).

Second, time flexibility and a dialogic learning approach (Ahmed, 2020). There are many factors that influence the learning environment, including time and place. It is common for students of the Qur'an, from children to adolescents to adults and the elderly, to have time and technical problems. For instance, those who have relatively busy schedules may find it difficult to allocate time for their schedules. Sometimes children cannot learn because of insufficient time or are at the point of saturation and laziness. Therefore, time management and time adjustments must be organized with an integrated level of flexibility (Supriadi, Supriyadi and Abdussalam, 2022). Managing time can be achieved by determining when the most appropriate time is for the learning process. When a teacher receives feedback or input from a student, he or she should pay careful attention to it. Therefore, an agreement between the two parties regarding the best time for learning is crucial to improving the Qur'anic education process.

In addition to taking account of time flexibility aspects, learning system should also draw attention to the dialogical learning model (Ahmed, 2020). The development of a dialogic approach requires active participation on the part of both teachers and students. This pattern is then embedded in a collaborative framework in which teachers and students work together to carry out the learning process. A dialogical teaching pattern can be achieved in Qur'anic education through the use of *halaqah*, which integrates teacher and student interaction closely. This is to prevent students from getting bored while studying the Qur'an. A dialogue-based approach to Qur'anic

education aims to facilitate intellectual, emotional, and spiritual connections among students (Berglund and Gent, 2019).

Despite the fact that the materials for learning the Qur'an are fixed and stagnant, the methods must always be updated. A successful learning process does not depend on the superiority of the material presented, but rather on how it is presented (Ramli, K and Hamzah, 2017). In order to accomplish this, it is possible to utilize the *halaqah* system which places teachers and students on an equal position and allows them to interact, exchange questions, and give feedback to one another (Ahmed, 2018). By applying the principles of this learning model, it is hoped that students will enjoy studying the Qur'an, rather than feeling pressured and getting bored. At the end of this process, students feel that what they are learning is part of a unique experience, which makes them very curious. As a result, this will create high levels of curiosity in students, as they feel that learning is part of a new experience that always raises their interest.

Dialogical education requires a proportionate number of students to be successful (Supriadi, Supriyadi and Abdussalam, 2022). This is to ensure that a high degree of interaction between students and teachers occurs during the learning process. In other words, a limited number of participants is required to provide a sufficient amount of space for interaction between teacher and student. In Islamic education, getting to know and familiarizing themselves with students is an asset that is very valuable for the realization of *Ukhuwah Islamiyyah* (brotherhood among Muslims). The learning process will run more smoothly if participants can maintain a good emotional connection so that they feel enthusiastic about participating in the learning process (Al-Khalili, 2021). It is difficult to interact when there are too many participants. Consequently, there will be a lower ratio of student-to-teacher interaction, as well as a decreased level of closeness that will lead to participants becoming bored during the learning process. Education providers must continue to consider the issue of the number of participants. This will help solve problems that have been encountered in the field of Qur'anic education.

Using a placement test or pre-test system can enable a forum or assembly to be limited to a limited number of participants based on their levels of knowledge and ability. The purpose of the test is to provide a preliminary assessment of the capabilities of the students in order to adapt the material to their individual needs, as well as to facilitate the preparation of the teaching material (Muslimin, 2015). Moreover, this model will prevent huge gaps among students' abilities. In the case of combining a student who has good insight and ability with a student who is just entering the knowledge phase, there will be a repetition of information. There is no doubt that such conduct will disturb students and lead to a feeling of boredom among them. In contrast, when the material is adapted to the level of students with advanced insight, it may be difficult for beginners to understand the material. It is therefore essential to implement a placement test as a means of dividing students according to their abilities (Kosim, Kustati and Sabri, 2019). This means that, when it comes to learning the Qur'an, the *halaqah* system can be applied to the results of a placement test.

Third, achieving external support (Ramli, K and Hamzah, 2017). The concept of external support refers to the learning of the Qur'an that is not only focused on internal resources but also includes external resources such as parental support, government-funded support, and donor-funded support as a necessary condition for the continuation of education. This commitment requires serious efforts and cooperation from various elements of society to continuously encourage models of Qur'anic

education (Cucu and Mardiyanti, 2019). Many times, financial difficulties hamper the continuation of Qur'an study owing to teachers' double responsibilities, namely carrying out educational activities and maintaining their personal lives at the same time. The problem of this kind is latent and classic, where students object to being asked to contribute to providing for the life of a teacher, but if education is made free then teachers will have difficulty affording to live (Ramli, K and Hamzah, 2017). Therefore, creative efforts are required to find regular donors who are willing and able to fund all aspects of the learning process. Additionally, collaboration with sponsors or the utilization of CSR (Corporate Social Responsibility) funds from various companies are two ways in which it can be achieved.

It is also important to note that a lack of parental support may affect the success of the Qur'an learning process (Ahmed, 2018). Parents must recognize how pivotal their role is in overseeing the education of their children. Parents in this context should pay close attention to the development of their children's learning and frequently invite them to participate in discussions regarding the process of learning activities. In this way, children feel as if their parents care for them. It is also possible for children to begin to open up to their parents this way and begin to express their complaints during the learning process. This is the best attitude for children to adopt to interact with their parents and gain their support, rather than to close themselves off or express their aspirations and stories through social media (Armansyah, 2018). Therefore, parents must maintain a balance between their busy schedules in the world of work and the time they spend with their children, especially when it comes to learning the Qur'an.

Towards Practical Approach to the Qur'anic Education

The development of a learning system must, of course, take into account the level of productivity and the dynamics of the system as indicators of success. During the learning process, the focus should always be on development and the process should move at intervals (not monotonously) in order to generate a sense of excitement and eliminate boredom. Teachers must be aware of the stages involved in Qur'anic education to avoid saturation points and difficulties for students (Stimpson and Calvert, 2021). Teachers can introduce learning activities by starting with familiar or unknown topics for students. Then the teacher can start from the easiest to the most difficult, starting with the simple and concise to the detailed and complex (Muslimin, 2015). This stage must be considered in the Qur'anic education approach to achieve learning objectives.

Methodologically, there are several stages in the learning process of the Qur'an. The *Tahqiq* stage is the initial phase of learning to read the Qur'an. The process is conducted gradually and fundamentally, beginning with the introduction of letters and sounds, followed by words and sentences (Athiyah and Islam, 2019). There are two processes at this stage, namely *Talqin* and *Taqlid*. The *Talqin* process is a phase in which the teacher guides and gives examples to students on how to read the Qur'an. The students usually follow the teacher's example and imitate it as soon as the teacher gives an example (Supriadi, Supriyadi and Abdussalam, 2022). The next stage of the process is *Taqlid*, which contains instructions for reciting a verse according to the teacher's instructions. This procedure aims to provide a correct reading under the rules (Rohmad and Fathah, 2022). The next stage is *Tartil*, which teaches students how to read the Qur'an at a moderate to fast tempo according to the rhythm. This aims to familiarize students with the pronunciation of the Qur'anic letters (Syafiril and Yaumas, 2017). The final stage is *Muraja'ah* which means repeating and perfecting reading. When students have mastered the ability to read the Qur'an, they are asked to

independently read the Qur'an using the material or rules that they have learned (Basir *et al.*, 2020). When errors are still found, the teacher provides corrections and evaluations. As a result of this process, students are considered to have mastered the Qur'an and can practice reading it correctly and properly.

Practically, the steps of learning the Qur'an include several steps: 1) In the process of transmitting new teaching materials, the teacher first reviews the material discussed at the previous meeting. The purpose of this step is to provide participants with a means of brainstorming so that they do not forget the previous material (Rohmad and Fathah, 2022; Fitriyono, 2023; Paramita *et al.*, 2024). 2) The teacher demonstrates how to read and students are expected to follow along. If an error is discovered, the teacher immediately makes the issue an object of discussion by evaluating it. By performing this step, students will be able to correct their mistakes directly and respond appropriately (Mustaqim, Maghfiroh and Nurhaeda, 2020). 3) The teacher provides students with opportunities to review material that has been discussed and allows them to ask questions and discuss it with other students. The purpose of this is to build a two-way (dialogical) learning pattern to increase understanding and effectiveness of learning (Ilham and HT, 2020). 4) At the end of the learning process, the teacher asks each participant to practice the material on their own, while also providing an opportunity for other students to provide feedback on the material. In this system, students are trained to detect and correct reading errors as soon as they become aware of them. Therefore, they will be able to accurately recite the Qur'an in the future and will be able to practice reciting the Qur'an properly and correctly in the future (Daud, Mardianto and Nasution, 2018).

These stages cannot be considered absolute and stagnant. These stages can be developed and adapted following the conditions and circumstances. Teachers must be able to improvise on learning patterns in order to develop the learning enthusiasm of students. Therefore, a dialogical and dynamic learning system is the key to success and an effective learning process (Ahmed, 2020).

Moreover, innovations in Qur'anic education cannot be separated from the approach system employed in the teaching and learning process (Berglund and Gent, 2019). An approach is a set of methods for assessing, measuring, and treating a concept and activity. In this way, the approach can be used to direct the management of education (Arjmand, 2018b). Therefore, it is essential to introduce a contextual approach framework as a tactical step in implementing learning strategies, as a means of compiling and addressing the obstacles that impede learning. Besides using a contextual approach, Qur'anic education requires an interactional approach, which emphasizes the process of two-way interaction (dialogue) between teachers and students in an integrated and balanced manner (Al-Khalili, 2021). In addition, learning development innovations should employ a case study approach in which students are directly faced with common problems encountered during the learning process of the Qur'an (Falconer, 2010). For example, a teacher could point out that the reading of a verse is incorrect and explain why and how it is incorrect. Students immediately follow the example given by the teacher and practice it directly. Then the teacher comments on them and evaluates them. By using this approach, students are encouraged to understand the lessons in the Qur'an more effectively. Hence, this is what is referred to as a contextual approach.

CONCLUSION

With the largest Muslim population in the world, Indonesia faces a serious problem regarding the low level of literacy of the Qur'an within the community. The reason for this is that the Qur'anic education model in Indonesia is undeveloped. One of the ways to encourage generations of Muslims to study the Qur'an is by establishing a system of the *halaqah* of the Qur'an. *Halaqah* is known as a democratic, dialogic and effective learning model. Teachers and students are seated in a circle on the floor. Student progress can be monitored by teachers, and students may freely interact with their teachers and friends. Furthermore, the *halaqah* of the Qur'an can be developed in mosques in Indonesia with the full support of parents, mosque *Takmir*, community, and government. It is important for parents to provide their children with support and encouragement. Support can be demonstrated by accompanying their children to the *halaqah* and parents can form the *halaqah* al-Qur'an for adults. Mosque *Takmir* (administrators) support is manifested by permitting children to be active in the mosque and preparing a comfortable and safe place for children at the mosque to study the Qur'an. There is also a need for community and government support to ensure that comfortable learning facilities are available, as well as financial assistance so that teachers are not preoccupied with the daily demands of their profession.

In addition, there are three key strategies for improving Qur'anic education in Indonesia. *First*, by using a dialogical approach, the tradition of the *halaqah* of the Qur'an can be employed as a model for developing the tradition of learning the Qur'an in Indonesia. *Second*, to develop Qur'anic education in Indonesia, three fundamental components are critical, namely: developing learning spirit and motivation; extending time flexibility and learning innovation; and achieving external support. *Third*, the learning steps are addressed systematically as part of the integrated contextual learning approach. It covers facilitating a collaborative, supportive, and interactive learning environment. By integrating these elements, it is hoped that Qur'anic education in Indonesia can develop properly and reach a high level of productivity.

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