

**THE LEARNING OF QURAN RECITATION FOR ELDERLY
PEOPLE AT TPQ NURUL JADID BLIMBING MALANG**

THESIS

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FACULTY OF TARBIYAH AND TEACHING TRAINING

MAULANA MALIK IBRAHIM STATE ISLAMIC

UNIVERSITY MALANG

MEI, 2018

**THE LEARNING OF QURAN RECITATION FOR ELDERLY PEOPLE
AT TPQ NURUL JADID BLIMBING MALANG**

THESIS

Presented to Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State
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Islam (S. PdI)

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FACULTY OF TARBIYAH AND TEACHING TRAINING

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MALANG

MEI, 2018

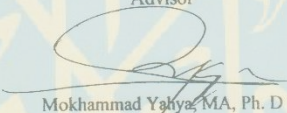
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THE LEARNING OF QRAN RECITATION FOR ELDERLY PEOPLE AT TPQ NURUL
JADID BLIMBING MALANG

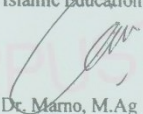
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**THE LEARNING OF QURAN RECITATION FOR ELDERLY PEOPLE
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Statement Letter

I hereby declare that this thesis originally written by Lia Fatra Seniorita Kamalina, student of Islamic Education Department (PAI) as the requirement to acquire (S-1) first degree of Sarjana Pendidikan Islam (S. PdI) Faculty of Tarbiyah and Teaching Training of Maulana Malik Ibrahim State University Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other sarjana status of other higher tertiary education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the Thesis if there is any objection or claim from others.

Malang, May 13rd, 2018

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MOTTO

وما توفيقي الا بالله

And My Success (in My Task) can only Come from Allah¹



¹ Quran Surah Hud ayat 88. *The Holly Quran, Text, Translation and Commentary*. Meaning translation by Yusuf Ali, (Beirut: Dar Al Arabia) pg 538

PAGE OF DEDICATION

With Allah's All-Full Grace, I am grateful and Thank to:

My beloved husband, who gave his love anyway

The Father, and the mother who fought in the Way of God. May mercy always be abundant to both. My family, I will not forget his kindness.

KH. Mustain Syamsyuri Grand Master who teaches the Quran without being able to reply with anything.

All the teachers who have educated me until now.

All the friends who support me up to this point as well as the small family of ICP English 2014. Your laughter is one of my spirits.

All who support the process of completion of this thesis, thank you for helping me during the process.

PREFACE

We always say Praise to the Almighty God because of all graces, guidance, and His mercies so we can finish this thesis to fulfill the Requirements for the degree of Sarjana Pendidikan Islam (S. PdI) based on decided time. We hope this thesis can be advantageous and valuable for the reader. Can be a reference in studying about the learning Quran recitation especially for Elderly people.

Big thanks we recite to:

1. Mr. Prof. Dr. Abdul Haris, M.Ag. as the Rector of Maulana Malik Ibrahim State Islamic University, who has given me an opportunity, so this thesis can be well finished
2. Dr. H. Agus Maimun, M. Pd as the Dean of Tarbiyah Faculty and Teaching training, who has given me permission to conduct this research.
3. Mr. Mokhammad Yahya, MA. Ph. D, as the advisor who has given us the direction and guidance in writing this thesis.
4. My beloved Husband who always being anytime for me.
5. To both of the parent who have prayed for me in finishing this Thesis
6. And unforgettable to all of my friends in ICP English of PAI 2014 who have supported us in finishing this paper.

A big thank you we say to all those whose names we cannot mention one by one that has helped in preparing, implementing, and finishing this thesis.

Human certainly have mistake and forget. Thus this thesis has many mistake and still far from perfect. Therefore, we expect criticism and suggestions that can be used as input in a subsequent paper tune. Hopefully, this thesis can be useful for readers to gain the knowledge.

Malang, May 13rd 2018

Lia Fatra Seniorita Kamalina



TRANSLATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, year 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	sh	و	=	w
خ	=	kh	ظ	=	th	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

C. Diphthong Vocal

أُ	=	aw
أَيُّ	=	ay
أُو	=	û
إِي	=	î

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ABSTRACT

Kamalina, Lia Fatra Seniorita. 2018. *The Learning of Quran recitation for Elderly People at TPQ Nurul Jadid Blimbing Malang*. Skripsi, Islamic Primary Teacher Education Program, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Mokhammad Yahya, MA. Ph.D.

Countless studies and theories of learning that has been done. Among them is Learning Theory by Dale H. Schunk. However, most of these theories are learning for children and adults. Research on learning for the elderly is still rarely implemented. Whereas the elderly are human beings who need to learn with the aim of achieving peace of life at the end of age. Especially learn about Religion. One of the phenomena about Elderly learning is on TPQ Nurul Jadid Arjosari Blimbing Malang. There are some elderly people who carry out the learning process of reading Al Quran for many years. So this research is a worthy research to be conducted.

The purpose of this research are: (1) to know the learning process of Quran recitation for elderly people in TPQ Nurul jadid. (2) To know what method used in The Learning of Quran recitation for Elderly people at TPQ Nurul Jadid. (3) to know what the obstacles arise in learning Quran recitation for Elderly people at TPQ Nurul Jadid and how to overcome it. This research uses qualitative method of researcher is a key instrument that carry out observation, interview, documentation. Data were analyzed by adjusting to the theoretical studies presented.

The results showed that: (1) learning process of Quran recitationon elderly in TPQ Nurul jadid are learning plan, process, and closing. Planning is done before the class begins and as an apresepsi for the next material. (2) the methods used in learning to read the Quran are Ummi and Jibril methods and additional methods to match the needs of the elderly in learning. (3) obstacles to learning to Quran recitation for Elderly people at TPQ Nurul Jadid are cognitive, physic, psychological, and social barriers. Cognitive obstacles are overcome by gradually, rote, figuratively, not forcing the material to be received instantaneously. Physical obstacles are overcome by tolerating the santri's illness. Psychological barriers include anxiety, depression and insecurity. This obstacle is overcome by providing counseling to students in need, providing motivation, and minimizing punishment or reward for one of the students.

Key word: Learning Quran Recitation, Elderly People, TPQ

ABSTRAK

Kamalina, Lia Fatra Seniorita. 2018. *The Learning of Quran recitation for Elderly People at TPQ Nurul Jadid Blimbing Malang*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing: Mokhammad Yahya, MA. Ph.D.

Tak terhitung studi dan teori pembelajaran yang telah dilakukan. Diantaranya adalah Teori Pembelajaran oleh Dale H. Schunk. Namun, sebagian besar teori-teori ini belajar untuk anak-anak dan orang dewasa. Penelitian tentang pembelajaran untuk lansia masih jarang dilaksanakan. Sedangkan lansia adalah manusia yang perlu belajar dengan tujuan mencapai ketenangan hidup di akhir zaman. Terutama belajar tentang Agama. Salah satu fenomena tentang pembelajaran Lansia adalah pada TPQ Nurul Jadid Arjosari Blimbing Malang. Ada beberapa orang lanjut usia yang melakukan proses belajar membaca Al Quran selama bertahun-tahun. Jadi penelitian ini adalah penelitian yang layak untuk dilakukan.

Tujuan penelitian ini adalah: (1) mengetahui proses pembelajaran membaca Al Quran pada lansia di TPQ Nurul jadid. (2) Untuk mengetahui metode apa yang digunakan dalam Pembelajaran Bacaan Al-Quran untuk orang-orang Lansia di TPQ Nurul Jadid. (3) mengetahui kendala apa yang muncul dalam belajar membaca Al Quran pada lansia di TPQ Nurul Jadid dan bagaimana mengatasinya. Penelitian ini menggunakan metode kualitatif peneliti adalah instrumen kunci yang melakukan observasi, wawancara, dokumentasi. Data dianalisis dengan menyesuaikan dengan studi teoritis yang disajikan.

Hasil penelitian menunjukkan bahwa: (1) proses pembelajaran recitation Quran lansia di TPQ Nurul jadid meliputi perencanaan, proses, dan cover. Perencanaan dilakukan sebelum kelas dimulai dan sebagai apresepsi untuk materi berikutnya. (2) metode yang digunakan dalam belajar membaca Al-Quran adalah metode Ummi dan Gabriel dan metode tambahan untuk mencocokkan kebutuhan orang tua dalam belajar. (3) hambatan belajar membaca Al Quran di TPQ Nurul Jadid adalah hambatan kognitif, kelima, psikologis, dan sosial. Hambatan kognitif diatasi dengan sedikit demi sedikit, hafalan, secara kiasan, tidak memaksa materi yang akan diterima secara instan. Hambatan fisik diatasi dengan menoleransi penyakit santri. Hambatan psikologis termasuk kecemasan, depresi dan rasa tidak aman. Kendala ini diatasi dengan memberikan konseling kepada siswa yang membutuhkan, memberikan motivasi, dan meminimalkan hukuman atau hadiah untuk salah satu siswa.

Kata kunci: Belajar Quran, Orang Tua, TPQ

الملخص

كمالينا ، ليا فاترا سينوريتا. 2018. تعلم تلاوة القرآن الكريم لكبار السن في مدرسة القرآن نور الجديد. سكريسي ، برنامج التربية الإسلامية للمعلمين الابتدائي ، كلية التربية وتدريب المعلمين ، جامعة مولانا مالك الإسلامية الإسلامية ، مالانج. المستشار: محمد يحيى ، ماجستير. دكتوراه

عدد لا يحصى من الدراسات ونظريات التعلم التي تم القيام بها. من بينها نظرية التعلم من قبل د. هـ. ومع ذلك ، فإن معظم هذه النظريات تتعلم للأطفال والبالغين. لا يزال البحث عن التعلم لكبار السن نادراً ما يتم تنفيذه. في حين أن كبار السن هم بشر الذين يحتاجون إلى التعلم بهدف تحقيق سلام الحياة في نهاية العمر. لا سيما معرفة الدين. واحدة من الظواهر المتعلقة بالتعليم المسن هي مدرسة القرآن نور الجديد الجديد. هناك بعض المسنين الذين يقومون بعملية التعلم لقراءة القرآن الكريم لسنوات عديدة. لذلك هذا البحث هو بحث يستحق أن يتم.

عديدة. لذلك هذا البحث هو بحث يستحق أن يتم الهدف من هذا البحث هو: (1) معرفة عملية تعلم قراءة القرآن الكريم على المسنين في مدرسة القرآن الكريم نور الجديد. (2) لمعرفة الطريقة المستخدمة في تعلم تلاوة القرآن الكريم للمسنين في مدرسة القرآن الكريم نور الجديد. (3) لمعرفة العقبات التي تنشأ في تعلم قراءة القرآن الكريم على المسنين في مدرسة القرآن الكريم نور الجديد ، وكيفية التغلب عليه. يستخدم هذا البحث الطريقة النوعية للباحث هو أداة رئيسية تقوم بالمراقبة والمقابلة والتوثيق. تم تحليل البيانات عن طريق التكيف مع ..الدراسات النظرية المقدمة

وأظهرت النتائج أن: (1) عملية التعلم من تلاوة القرآن الكريم لكبار السن في المدرسة القرآن الكريم نور تغطية جديدة التخطيط ، عملية ، والغطاء. يتم التخطيط قبل بدء الفصل الدراسي وكعنصر مؤقت للمادة التالية. (2) الأساليب المستخدمة في تعلم قراءة القرآن هي أساليب أومي وجابريل وأساليب إضافية لتناسب مع احتياجات كبار السن في التعلم. (3) عوائق تعلم قراءة القرآن في القرآن الكريم نور نور الجديد هو الحواجز المعرفية الخامسة ، النفسية ، والاجتماعية. يتم التغلب على العقبات المعرفية شيئاً فشيئاً ، عن ظهر قلب ، مجازي ، لا تجبر على تلقي المواد على الفور. يتم التغلب على العقبات المادية من خلال التسامح مع مرض الطالب. تشمل الحواجز النفسية القلق والاكتئاب وانعدام الأمن. يتم التغلب على هذه العقبة من خلال توفير المشورة للطلاب المحتاجين ، وتوفير الحافز ، والتقليل من العقوبة أو مكافأة لأحد الطلاب

الكلمات المفتاحية: تعلم تلاوة القرآن الكريم ، المسنين ، سيقوله القرآن

CHAPTER I

INTRODUCTION

A. The Background

Education is an activity done continuously which aims to develop the potential of man. During the life, education need to be continuously. Education experts agree on the concept of education which is Lifelong education.² lifelong education is education that is done from an early age until the elderly.

Most educational program specialized for children to adulthood. While education for the Elderly is very limited although the government has given the effort that is regulated in the Act. Efforts to education in Indonesia based on Act No. 20 2003 is through the three tracks: the path of formal education, informal education and nonformal education. the Path of education for elderly is nonformal education path, either religious education or vocational. Nonformal Education is held to the society that requires education services that functioned as a replacement or complement formal education in order to support education throughout the life.³ So then education for elderly is done on the path of nonformal education.

However, education for the elderly is not always easily implemented because many factors such as elderly cognitive. Old marked by cognitive decline among others: (1) easily forget, memory does not function properly. (2) the

² Moh. Roqib, , *Ilmu Pendidikan Islam: Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat*, (Yogyakarta: Lkis, 2009) Pg. 63

³ Act No. 20/2008 on National Education System Chapter V Article 26.

remembrance of the things of youth better than the new things happen, the first forgotten is the names. (3) general orientation and the perception of time and space/where decline, because remember and vision already decline (4) although have had much experience, scores achieved in order to test lower. (5) is not easy to receive the things or new ideas⁴. The elderly also have some psychological issues faced as lonely, less confident, helplessness and so on. ⁵

Religious activities that aims to draw near to God very help elderly to overcome the problems. As written by Siti Partini Suardiman in his book *The psychology of the elderly*:

Religious activities need to be done by the elderly, because religious activities provide restful feeling, submissive, surrender, semeleh (Central Java), comfortable for the elderly because feel close to God the Almighty⁶

In addition, mental health is the realization of the true harmony between psychological functions and the creation of self-adaptation between man himself and his environment; based on faith and piety and aims to achieve a meaningful and happy life in the world and the hereafter. By incorporating aspects of religion such as faith and piety to God in mental health means there is a point of tangent in both. Religion is one of the psychic and spiritual needs of human beings who need to be fulfilled to achieve tranquility and happiness. So based on the above statement can be concluded that Religion can membaputercapainya mental health.

⁴ Siti Partini Suardiman, *Psikologi lanjut Usia*, (Yogyakarta: Gadjah Mada University Press, 2011) pg. 68

⁵ Ibid. Pg. 15

⁶ Ibid. Pg. 154

Reading or studying the Qur'an is one of the religious activities that can cure the soul or improve spiritual health. As it is written in the Qur'an that the Qur'an is a will and Shifa 'for the soul, that is the cure of all the diseases of the heart that are contained within the self. In surah Yunus 57, Allah says "*O mankind, indeed has come unto you the lesson of your Lord and the healer for the diseases (that are) in the chest and the guidance and mercy for the believers.*" This verse illustrates that religion contains therapy for mental disorders Among the Islamic religious activities is to read the Qur'an. In reading the Quran with good and right is read it according to the rules of tajwid, makhorijul khuruf, and able to say the sound long or short.⁷ other rules that must be noted in reading the Quran is read with tartil. Such as in the Qur'an surat Al Muzammil verse 4:⁸

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

*Or a little more: And recite the Qur-an in slow, measure rhythmic tones.*⁹

The purpose of the above verse is to read the Qur'an slowly, because it will help in understanding and contemplating it.¹⁰

The ability to read the Qur'an with good and right for the people of Islam is the basis for himself in order to increase, immensity, and practices centering the Quran in everyday life. For there is no word too late to learn the Quran. There is

⁷ Faisol, *Cara Mudah Belajar Ilmu Tajwid*, (Malang: UIN Maliki Press. 2010) pg. 1

⁸ Al Quran dan terjemahnya. (Surakarta: Pustaka Mantiq. 1990) pg. 988

⁹ *The Holly Quran, Text, Translation and Commentary*. Meaning translation by Yusuf Ali, (Beirut: Dar Al Arabia) pg. 1633

¹⁰ Ibnu Katsir. Trj. M. Abdul Ghofar E. M. Dan Abu Ihsan Al Atsari. *Tafsir Ibnu Katsir Jilid 8*. (Jakarta: Pustaka Imam Asy Syafi'i, 2007)

also no age limits in learn. Both the children, youth, mature and elderly have the same obligation in increase, ponder, and practiced the Quran in everyday life.

Some efforts to improve the ability to read the Qur'an including through formal school, TPQ, and the institutions of learning to read the Qur'an. But most improvement of the ability to read the Qur'an applied to learners early age, adolescents and adults. While for the Elderly is very rare due to various factors.

One of informal education that improve the ability to read the Koran in elderly is TPQ Nurul Jadid Blimbing sub-City of Malang. TPQ Nurul Jadid has an average of learners age 60 years over. The learning base is learning to read the Qur'an. So with the old age, learners learning to read the Qur'an.

So, The research of The Learning of Quran Recitaion for Elderly People at TPQ Nurul Jadid Blimbing Malang is interesting element to examined because the success of learning Quran recitation process in the elderly which have cognitive decline. This study is also in accordance with the study of Islamic Education because one of the qualifications of graduates of Islamic Education is as a teacher for non-formal education in the field of Islamic religion. Thus, this research is expected to be able to become as scholarly discourse of Islamic education especially in the development of Quran recitation learning in elderly community.

B. Research Focuses

1. How is the process of Quran recitation for elderly people at TPQ Nurul Jadid?

2. What are the learning method and strategy in Quran recitation for elderly people at TPQ Nurul Jadid?
3. What are the obstacles in the learning of Quran recitation for elderly people at TPQ Nurul Jadid and how to overcome with them?

C. Research Objectives

1. Explain the process of Quran recitation for elderly people at TPQ Nurul Jadid
2. Explain the learning method and strategy in Quran recitation for elderly people at TPQ Nurul Jadid
3. Describe the obstacles in learning Quran recitation for elderly people at TPQ Nurul Jadid and how to overcome with them

D. The Benefits of Research

1. Theoretical Benefits

- a. Improve the more comprehensive knowledge and understanding of Islamic religious education for the elderly. The teacher can provide examples of how the process for elderly who successfully, and how to deal with the learning obstacles faced by elderly people.
- b. This research can be an additional literature on Islamic Religious Education especially in learning Qur'an resitation for elderly people.
- c. The results of this research is expected to contribute in Islamic religious education theoretically and practically.

2. Practical Benefits

- a. For Institutions

This research is expected to contribute to the State Islamic University Maulana Malik Ibrahim Malang to be used as a reminder of the importance of education for elderly people. Also the adjustment of the learning process in accordance levels and the ability of individuals both cognitive and psychologically.

b. For the development of Science

This research is expected to contribute to the development of science such as providing information that the learning process in the elderly can be implemented with good and successful in a way and certain methods. In addition, this research can also be used as a reference in increasing the quality of education especially on the subjects of Islamic Religious Education today.

c. For the Author

This research is as riding science and deeper insights that learning to read the Quran on the Elderly and increase the love of the Qur'an. Then this research is expected to help become a comparison for the other student who need in writing scientific papers.

E. Authenticity of Research

To avoid the repetition of the same studies between the author and the other, then required the authenticity of this research. This as a comparison and application descriptor that no plagiasi elements in the implementation of this research. The following are some of the previous research relevant to this research:

1. Dwi Meilani, High Schools of Islamic Purwokerto. With the title of "Model Pembelajaran Pendidikan Agama Islam bagi Orang Tua di Madrasah Diniyah Awwaliyah Desa Nangkasawit Kecamatan Kejobong Kabupaten Purbalingga".

Based on the research done by Dwi Meilani, results that can be deduced is:

- (a) Found that there are two learning model Islamic religious education for elderly people in the Madrasah Diniyah Awwaliyah Nangkasawit Kejobong, namely processing information model and the behavior system model.
 - (b) Information processing model is applied with cognitive approach with direct learning strategy and memorisation with a purpose to provide basic knowledge of the Islamic religious education in the matter of faith and the law of tadjwid.
 - (c) The model of behavior system is applied with an integrated approach to maximize on the obtained results. Implementing teaching and learning strategies directly by the method of repetition, exercises and practices.
2. Lusi Kurnia Wijayanti, with the research title "Penerapan Metode Ummi dalam Pembelajaran Al Quran pada Orang Dewasa untuk Meningkatkan Kemampuan Membaca Al Quran di Lembaga Majelis Quran (MQ) Madiun."

From the above research results obtained as follows:

- (a) Lesson plan the Qur'an for adults using Ummi method there are three: syllabus learning, make learning schedule, perform the procedure for the acceptance of new students.
- (b) The learning process is done through adult Ummi method 7 stages of learning namely: opening, apersepsi, planting the concept, understanding of the concept, training, evaluation, closing.
- (c) The ability to read the Qur'an adult students during teaching methods Ummi has increased.

The following is a table 1.1 that presents the difference of this study with previous research that are relevant.

No	The researchers name, title, form, publisher and years of research	Similarities	The Difference	Research Orisinilitas
1	<p>Dwi Meilani</p> <p>The model of teaching Islamic Religious Education for the parents in the Madrasah Diniyah Awwaliyah Nangkasawit Kejobong</p> <p>The form: bachelor theses</p>	<p>Religious Education for elderely people on Dwi Meilani research relevant to learning Quran recitation for elderly people in this research.</p>	<p>The scope of study is the model of teaching. While the scope of this research is learning (Process)</p> <p>The location of the different research.</p>	<p>The scope of study is the process of learning to read the Quran in elderly in the TPQ Nurul Jadid Blimbing Malang</p>

	<p>Publisher: IAIN Purwokerto</p> <p>Years: 2013</p>			
2	<p>Lusi Kurnia Wijayanti</p> <p>Title: Penerapan Metode Umami dalam Pembelajaran Al Quran pada Orang Dewasa untuk Meningkatkan Kemampuan Membaca Al Quran di Lembaga Majelis Quran (MQ) Madiun</p> <p>The form: bachelor theses</p> <p>Publisher: UIN Maliki Malang</p> <p>Years: 2016</p>	<p>Learning the Quran in non formal education institutions in Lusi Kurnia Wijayanti research relevant to this research.</p>	<p>Lusi's research focus on one method in a council.</p> <p>The different location of the research</p> <p>The subject of the research is adult while this research is the Elderly</p>	<p>The scope of study is the process of learning to read the Quran for elderly at TPQ Nurul Jadid Blimbing, Malang</p>

Based on some research above, it seems that the research with this theme has never been done. This writing authenticity as evidence that the research carried out is the original one and not plagiarism.

F. The definition of the Term

1. The learning of Qur'an Recitation

Learning is the process of learning how to make those actions or living things learn.¹¹ learning to read the Qur'an is the process of learning to read the Qur'an good from the planning, contents, evaluation and learning outcomes. Now the content details of the learning is covering the approach, methods, strategies, techniques and learning tactics. The purpose of Learning Qur'an recitation is the learners are able to read the Quran with the good and right according to the rules of Tajwid, makhorijul khuruf, and ability to read the sound of long or short.

2. Elderly People

The aging process is a process of biological changes continued according to an experienced people at all levels of age and time, while the elderly is the term for the final stage of the process of aging.¹² In Indonesia, the things about the elderly arranged in a law of the Republic Indonesia No. 13 year 1998 about the welfare of the elderly. In Article 1 paragraph 2 of the Act is stated that what is meant by elderly people is the age of 60 years over.

¹¹ <https://kbbi.web.id/ajar>

¹² Siti Partini Suardiman, *Op. Cit.* Page 1

3. TPQ

Taman Pendidikan AL Quran (abbreviated as TPA / TPQ) is an institution or community group that organizes non-formal Islamic religious education which aims to teach Qur'an recitation from an early age, and to understand the basics of dinul Islam in children kindergarten, primary school and madrasah ibtidaiyah (SD / MI) or even higher. TPA / TPQ is equivalent to RA and kindergarten (Kindergarten), where the curriculum is emphasized on providing the basics of reading the Qur'an as well as helping the growth and development of spiritual children in order to have readiness in entering further education

G. Systematics Discussion

Systematics this discussion shows a short discussion of the research from the beginning to the end. Writing of this research consists of six parts that are organized in a systematic with the details of the chapter by chapter so that it is easier to be understood.

CHAPTER I contains the background of the problem or phenomenon that examined, focus research, the aim of the research, the benefits of research, originality of research, the definition of the term and systemic discussion.

CHAPTER II is Literature Review wich consists of a description of the theory about learning Quran recitation and elderly people, also TPQ

CHAPTER III is a research method. Research methods include research approach, the presence of the researcher and research location, data source, data collection techniques (that include: interview, observation

and documentation) data analysis, check the validity of the data and the stages of the research.

CHAPTER IV contains about research results and findings. The results and elaborated with systematically according to the focus of research on the chapter V research was done based on the basis of the theory of Chapter II and using the research method in chapter III.

CHAPTER V contains a discussion of the research results. In this section, researchers discuss the findings to answer the problem formulation and the achievement of the research purposes.

CHAPTER VI contains the conclusion and suggestions. The conclusion contains the final summary of the research results and as well as a summary of the answers to the research focuses that has been carried out. Suggestions put forward as the authors contribution.

CHAPTER II

LITERATURE REVIEW

A. The Learning of Quran Recitation

1. Definition

Arabic is the main language used in the Qur'an. This language becomes even more appealing if it is complemented with tartil recitation. In adopting tartil when reciting the Qur'an, one has to do it according to the correct principles of Tajweed, or Arabic elocution and in a melodious voice, while observing the meaning of the Qur'an effectively that the recitation can embrace one's body and soul. Thus, it is appropriate for Qur'anic teachers to develop not only students with a basic reading of Qur'an, but also those who are able to perform the tartil in a good manner.¹³

Tajweed is an Arabic word that means correct pronunciation of Quranic verses during recitation by different people at a moderate speed. Rules for recitation must be considered in order to ensure the correct meaning of the Quranic verses. This process is considered an art because not all recitors will pronounce the Quranic verses in the same way and at the same speed¹⁴

Reciting the Holy Quran in the appropriate way is very important for all Muslims and is indispensable in Islamic worshiping such as prayers. For these reasons, teaching how to recite has been

¹³ Tariq Mssraty, Qais Faryadi. International Journal of Scientific & Engineering Research
Volume 3, Issue 8, August-2012

¹⁴ Ibid.,

done through teachers who pronounce the Quranic sounds accurately.¹⁵ Most of the evaluated products list tajweed rules as simple and traditional lessons (text or sound) independently of the Quranic verses to be recited. However, we need to link the tajweed rules directly to the verse at the same time with its recitation in order to memorize it correctly.¹⁶

Then the Quran is the scripture that was made as a muslim guidelines revealed to the Prophet Muhammad to all mankind. The Quran also teaches man to about the creed of tawhid also teaches man how to serve God and to show people where there is good in the community and personal life.¹⁷

As in the word of Allah surat Al Al-jathiya verse 20 which:

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

" These are clear avidence to Men, and a guidance and mercy to those f assured faith."¹⁸

While the sense of the Qur'an in detail according to KBBI is the holy book of Islam that contains the word of God revealed to the Prophet Muhammad with broker the angel Gabriel to read,

¹⁵ Yahya O. Mohamed ELHAD. E-HALAGAT: AN E-LEARNING SYSTEM FOR TEACHING THE HOLY QURAN. TOJET: The Turkish Online Journal of Educational Technology – January 2010, volume 9 Issue 1

¹⁶ Ibid.,

¹⁷ Muhammad Makhdlori. *Keajaiban Membaca Al Quran* (Jogjakarta: Diva Press, 2007) Pg. 13

¹⁸ *The Holly Quran, Text, Translation and Commentary*. Meaning translation by Yusuf Ali, (Beirut: Dar Al Arabia) pg 1355

understood and practiced as the instructions and guidelines for the life of man.¹⁹

So the sense of learning Qur'an recitation is a process that resulted the changes in skills ability to spells it/read the words, letter or alphabet of the Qur'an and understand the contained meaning in it for life guidance for mankind.

2. The Basis of Learning Qur'an Recitation

Islam recommends to those Muslims to learn the Qur'an especially in read it. This can be seen in the Qur'an itself and the hadiths of the Prophet. Including:

a. Q. S. Fatir Verse 29

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ

This means: *"those who rehearse the Book of God and establish regular prayer and spend (in Charity) Out of what We have provided for them with secretly And openly, hope for a Commerce that Will never fail"* (Surat. Fatir: 29).²⁰

b. The hadiths of the Prophet

From the 'Uthman also isah He the Holy Prophet replied :

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

¹⁹ Kbbi. Op., Cit,

²⁰ The Holly Quran, Text, Translation and Commentary. Meaning translation by Yusuf Ali, (Beirut: Dar Al Arabia) pg 1161

"Best of you are those who learn the Qur'an and teach it". (Hr. Bukhari, Abu Dawud, Tirmidhi, Nasai, Ibnu Majah)²¹

Narrated from Aishah, she said that the Messenger of Allah said: *"those who knows how to read the Qur'an will be with the angels that standards for those who read the Qur'an with stirred and difficult get two reward."* (H. R. Bukhori and Muslim in the book Sahihnya)²²

Narrated from Abdullah bin Mas'ud, he said: He the Holy Prophet said : *"who just read one letter from the book of Allah (The Qur'an) shall be one good and one Good is rewarded with ten times"* (H. R. At Tirmidhi, according to this hadith hasan Sahih)²³

3. The purpose of the learning Quran recitation

The purpose of the recitation learning are two classes: first, the students had mastered the technique of reading. Second the students can understand the contents of the reading material. The purpose of the first can be achieved by learning to read the beginning and the purpose of the second reached through teaching reading comprehension.

Reading Comprehension learning aims is students are able to take the benefits of the message delivered by the author through the writings. More detail reading comprehension learning aims, so that the

²¹ The High Priest Abu Zakariya Yahya bin Nerves An Nawawi, *At Tibyan Adab Penghafal Al Qur'an*, terj., Umniyati Sayyidatul Hauro and Yuliana Syahadatilla (Sukoharjo: AL Qowam, 2005) Pg. 6

²² *Ibid.*,

²³ *Ibid.*, pg. 10

students are able to understand the content to absorb the thoughts and feelings of others through writing.²⁴

The purpose of reading the Qur'an is as follows:²⁵

a. Acquire knowledge

The purpose of gain knowledge is derived from the word Friend namely Abdullah bin Mas'ud take a: "If you want the science then read the Qur'an is because in it is contained knowledge about for ummat earlier and that will come."

So one of the reading the Quran purpose is to gain knowledge of what is contained in it.

b. Practice Contents

The purpose of reading the Quran and is practiced Contents contained in it. The High Priest Al-Ghazali liken the one who read the Qur'an, but does not practice it as a subordinate to the king to get a command from the king through a letter to build a palace. The letter always read but do not act to build the palace that prompted by its king and of course the king will be angry.

c. Get Closer to God

The basis of the purpose of reading the Qur'an is the get closer to God is from the hadiths of the Prophet Shallallahu alaihi Wasallam

²⁴ Linawati Retno Wulan. *Implementasi Metode Umami dalam pembelajaran Membaca AL Quran siswa SMP IT Izzatul Islam Getasan Kabupaten Semarang Tahun 2015/2016*. Etheses IAIN Salatiga. 2016. Pg. 24

²⁵ Muslimin Yakhsallah Imaamul Mansur, *Five Purpose read the Qur'an*, (<http://www.mirajnews.com/2016/01/lima-tujuan-membaca-al-quran.html>, accessed December 13 2017 hours 20.30 WIB)

replied: *"Not God hear a voice from the Prophet Shallallahu alaihi Wasallam, such as when she was reading therewith the Qur'an and raising the sound."* (HR. Bukhari).

d. Expect the reward

This basis taken from the Hadith of the prophet who had also mentioned above that *anyone who read one letter from the book of Allah (The Qur'an) then he got one good and one good will be made ten times. I did not say "Alif Laam Miim" was one letter, but "Alif" was one letter, "Laam" one letter, and "Miim" one letter.*" (HR. At Tirmidhi)

e. Treatment with it

Allah Subhanahu Wa Ta'ala said in Surat. Al-Isra' [17] : 82

This means that : *"And We send down from the Qur'an that which is a healing and a mercy to the believers and the Qur'an is not add to those who do wrong besides loss."*

From the explanation above, learning aims the Quran is so that students can read the Qur'an with within its and understand the content of the Qur'an to gain knowledge, practiced the contents of the Qur'an, pharoah with God, a reward, and get ruhaniyah peacefull.

4. The method of learning Quran recitation

The method is derived from the Greek word "Meta" and "Hodos" namely how to or plan to do something. The method is an orderly way

and thought to achieve a purpose. According to Ahmad Tafsir, Islamic education method is the most appropriate way and quickly in the teaching of the religion of Islam.²⁶ While according to Zakiyah Derajat when the method of counting compared with the word learning means a way and the system that is used in the learning aims so that students can know, understand, use control ingredients certain lessons.

Based on some sense above it can be concluded that the method of learning is a way, roads and techniques used educators to convey the material to the learners in order to achieve the goal of learning so that it can be achieved the purpose of an effective and efficient.

In the process of learning the Qur'an also does not remove from a method because the method will help learners to more easily read the Qur'an with good and right. According to Mr. Syaifuddin method of learning the Quran is an activity which is selected by the teachers in providing assistance facility, guidance, direction, to students in the teaching and learning Quran process.²⁷ The following is a method of learning the Qur'an:

a. Jibril Method

Jibril Mentode induced by KH Hayat Bukhori. This method is carried out by the teacher read one twice and then repeated by

²⁶ Ahmad Interpretation, *Metodologi Pengajaran Agama Islam* (Bandung: Remaja Rosdakarya, 1996) Pg. 9

²⁷ Ahmad Syarifuddin, *Mendidik Anak Membaca Menulis dan Mencintai Al Quran*, (Jakarta: Gema Insani Press) Pg. 43

disciples who recite passages from. The teacher can then read the verse advanced and repeat by the disciple is recite passages from. The next so that they can emulate the reading teachers fit.²⁸

On this Jibril method there are two stages namely *Tahqiq* and *Tartil*. Stage *Tahqiq* is learning to read the Qur'an slowly and fundamental. This stage begins with letter recognition and sound until the words and sentences. This phase of the deepening of the articulated or pronunciation of a letter in a timely manner and correctly in accordance with makhroj and the attributes of the letter.

The second stage is *Tartil* namely stage of learning to read the Qur'an with the duration is even faster in accordance with the rhythm of the song. This stage begins with the introduction of a verse or a few verses that read teachers and repeated by several santri. On stage *tartil* also introduced the practice of the tajwid laws, such as the reading of the Qalqalah, reading nun and tanwin, reading mim and etc.

With the existence of two stages *tahqiq* and *tartil*, then Jibril method is comprehensive and flexible. Comprehensive because it was able to accommodate the two kinds of reading method namely the synthesis and analysis. Flexible because Jibril

²⁸ Taufiqurrohman MA, *Metode Jibril Metode PIQ Singosari Bimbingan KH. M. Bashori Alwi* (Malang: IKPIQ Malang, 2005) Pg. 41

method can be applied in the situation and condition of making it easier for the teachers in the face of the learning problem to read the Qur'an.²⁹

b. Baghdadiyah Method

This method is called with the method " Spell ", derived from Baghdad the reign of the caliph of the Abbasid. Do not know with certainty who constructors. And have a century more developed evenly in Indonesia. By didactic, lifeless material is sorted from concrete to abstract, from the easy to the difficult, and from that common attributes to detailed materials (special).

Outline, Qoidah Baghdadiyah requires 17 steps. 30 letters hijaiyyah always displayed as a whole in each step. As though some has become the central theme with variations. The variations in each step produces a sense of aesthetics for students (good to hear) because the sound produced manuals rhythmically applied. Beautiful seen because the same letter writing. This method is taught in classical or private.

Some advantages of Qoidah Baghdadiyah among others :

(a) Ingredients/subjects arranged in a sekuensif. (B) 30 letters of the alphabet is almost always displayed on every step of the whole as the central theme. (C) sound pattern and order of letters (wazan)

²⁹Taufiqurrohman MA., *Ibid.*,

arranged in a neat. (D) Skills spells that developed is a separate attraction. (E) Matter tajwid fundamentally integrated in each step.

Some lack Qoidah baghdadiyah among others : (a) Qoidah Baghdadiyah genuine difficult known, because it has already experienced some small modification. (B) The presentation of the material was impressed dull. (C) The appearance of some letters that similar can makes it difficult for the students to experience. (D) requires a long time to be able to read the Qur'an³⁰

c. Iqro' Method

The Method Iqro' compiled by KH As'ad Humam from Kota Gede Yogyakarta and developed by AMM (Young Generation Mosque and Musholla) Yogyakarta, with open Al Quran kindergarten and TPQ. The Method Iqro' growing and spread evenly in Indonesia after the meeting DPP BKPMI in Surabaya that makes the Al Quran kindergarten and methods Iqro' as the main program struggle. The Method Iqro' consists of 6 volumes with various colors cover that attract attention kindergarten children.

The applied methods are :

1. CBSA (How To Learn Santri Active) namely teachers as listener alone do not lead, except only gives an example of the subject lessons.

³⁰ Ida Vera Sophya & Saiful Mujab (Dosen Jurusan Tarbiyah STAIN Kudus) Jurnal ELEMENTARY Vol. 2 | No. 2 | Juli-Desember 2014 Pg 339

2. Private, namely listening one by one is when a classical must be equipped with teaching aids.
3. Assistance, every higher class student are expected to help catching santri in junior class.
4. Communicative, namely each letter/words read correct , teachers do not dwell alone, but agreeing or blame. But with the note, once letter read correct do not told to repeat.

The advantages of this method santri will be easier and faster in reading. But its weakness, santri that revegetation study has not been biased read the Qur'an with perfect, must learn to read the Qur'an with the teacher again because when you find the sentence that is not often his reading can be justified directly.³¹

d. Qiroati method

The method of Qira'ati found by KH Dachlan Salim Zarkasyi from Semarang, Central Java. The method spread since the early 1970s, this allows children learn the Qur'an quickly and easily. Kiai Dachlan who started to teach the Qur'an on 1963, feel the method of Qur'an recitation is insufficient, Kiai Dachlan then published six volumes lessons read the Qur'an to kindergarten for children ages 4-6 years on 1 July 1986. After finishing up the arrangement, KH Dachlan bequest, so that not any of the teaching

³¹ Ibid., Pg 341

methods of Qira'ati. But all people can be taught by the method of Qira'ati.

Now amaliah that must be done by all of the educators, including:

1. Sincere intention and patient a educators should always have the integrity of the heart, and the heart of the teaching of the Qur'an because this is the responsibility of a Muslim in order to get great good before Alloh. No intention that one even though only small shall be resistance for someone in calling. If the business in the sense of the maximum already then the last in do is be patient. Patient in the meaning of not despair with the result that there is a. But always do the evaluation and improvement of the quality.
2. Diligent praying tahajjud beside praying fard with orderly and a educators should be diligent in praying tahajjud. Always bermunahajat attitude to Allah must be on every themselves educators. All the question returned to Allah. No bored to always pray for the student and facilities to run his daily activities. A teacher is not only provides physical education alone, but have ghiroh to ; Teach, Educate, guides and pray for [4 M). The queen sets a good should always displayed in front of the children of their students.
3. Diligent Tadarus or read the Qur'an should be done every day and every moment. A lot of time that can be used by educators

to always tadarus anywhere. In the school tadarus can be done with the school principal, with the coordinator of branches, region and central. This can help teachers to more smoothly, fluent and steady in understanding the methods Qiro'ati.

Learning methods Qiroati:³²

1. The principle that emphasized is smoothly, Right, fast and True
2. Every increase volumes done by the coordinator of TPQ/Schools, not by the parents of a grade
3. Every increase volumes using the viewer tool to make it easier for learning
4. Teachers standardization with declarations

Learning Qiroati Type

- a. Individual classical

This type of applied on children begin the age of pre-Kindergarten. Class grouping based on the same Qiraati volumes. 1 Class consists of 10-15 students 10 - 15 minutes first applied the model of classical, then the individual. Create a learning evaluation testing guidelines the final stage of teaching Al-Quran

³² <http://www.qiroatipusat.or.id/p/metode-pembelajaran-qiroati.html> accessed on February, 9th 2018 at 7.45 p. m

(EBTAQ). Arrange learning syllabus for various levels and class.

b. Classical Read bellow

e. Ummi Method

The Method Ummi was found in 2011. As a new method that is present in the Middle East of many other methods that already exists, Ummi methods try to take positioning pronounces the best partner schools or educational institutions to guarantee the quality of read the Qur'an students from them. Strengthened with differentiation as an easy method for quick but quality.

The word ummi is derived from the Arabic "ummun" which means my mother with the addition of "ya' mutakallim". The election of the name Ummi also to honor and remember the mother services. No person who most meritorious to all of us except our parents especially Goodbye Ibulah who taught them many things in the us and the success of the teaching the Bible in this world is the mother. The approach is used in teaching Al-Quran Ummi method is the mother language approach.

Three mother tongues approach strategy is (1) Direct Method (directly) namely directly read without spelled/parsed or not

much explanation. Or in other words learning by doing learning by doing directly. (2) repetition

The reading the Qur'an will be more visible beauty, strength and its simplicity when we repeat the verse or a letter in the Quran. So is a mother in teaching the Quran to his son. The Strength, beauty, and its simplicity also with a repeat of the words or sentences in the situation and the different conditions. (3) Affection (Compassion Upright)

The strength of love, affection upright, and the patience of a mother in educating children is the key to success. So also a teacher who taught the Koran if you want to success should imitate a mother so that the teacher can also meyenruh heart their students.

The following are 7 stages of the teaching on ummi method:³³

1. The opening. The opening is student conditioning activities to be ready to learn, continued with the salutation and read the opening prayer learn the Qur'an together.
2. Apersepsi. Apersepsi is relive the mysteries that have been taught previously to be associated with the material that will be taught padah today.

³³ <http://ummifoundation.org/detailpost/7-tahapan-pembelajaran> accessed on February, 9th 2018 at 8.22 p.m

3. The planting of the concept. The planting of the concept is the process of explaining the material/ the topics that will be taught on this day.
4. The understanding of the concepts. The understanding is to get to the children of the concepts that have been taught how to train children for example that is written in the bottom of the topics.
5. The exercise/ skills. The skill or exercise is waged children reading with how to repeat - the example or exercise that is on the subject of this page or exercise page.
6. Evaluation. Evaluation is the observations as well as the assessment through the book to the ability to achievement and the quality of children reading one by one.
7. The closing. The closing is conditioning the children to remain orderly and then read the prayer the cover and ended with the greeting of the closing from the ustaz or ustazah would.

There are 7 basic program in method Ummi: (1) Tashih intended to map the quality standard of reading the Qur'an teachers or prospective teachers the Qur'an (2) Tahsin this program is done in order to build the reading material and the attitude of the teachers/ prospective teachers the Qur'an until the reading the Qur'an good/ tartil.(3) Teachers Certification The Quran this program will be held for 3 days in order to delivering the methodology of how to teach the Qur'an Ummi method, set up and manage learning the Qur'an with

Umami Method. (4) Coaching mentoring program and the construction of the quality of the implementation teacher s the Qur'an in schools and institutions to implement the system Umami so that can realize the target guarantee the quality for students/santri. (5) supervision is a program evaluation and monitoring the quality of the implementation of teaching the Qur'an in schools and institutions that apply Umami system that aims to provide for accreditation institutions. (6) Munasyaqoh is a program assessment of the ability of students / santri at the end of the lesson to determine graduation. (7) Khotaman and Imtihan event which aims to test as a form of public accountability and gratitude, packed elegant, simple and involving all stakeholders as well as a report directly and real quality of learning outcomes of the Qur'an.³⁴

The learning method used in Umami is:

1. Teacher explains the subject of learning first, then all students read together one page, then alternately each student read the reading with other students listened to.
2. Students may proceed to the next subject, if the previous lesson is really well controlled
3. When finished, proceed with tadarrus Al Quran in the way of classical see pure

³⁴ [Http://ummifoundation.org/detailpost/7-program-dasar-metode-ummi](http://ummifoundation.org/detailpost/7-program-dasar-metode-ummi) accessed on February. 9th 2018 at 8. 36 p.m

B. The Elderly Learning

1. Understanding

There are some development stage of human life. There are also some different between each stage of life. So, there are also many different about how they learn. While early children will learning about spell because they cant spell well. Children of elementary school will learning about everything like concrete simple math. While adult will learning about complicated abstract knowledge. Also the elderly will learn about how to get the wisdom. That the little example about deifferences between each stage of life about learning. It also make the differences between how to teach them and what method you must applied to teach them.

The cornerstone of the High/Scope approach to early childhood education is the belief that active learning is fundamental to the full development of human potential and that active learning occurs most effectively in settings that provide developmentally appropriate learning opportunities. Therefore, the overarching goal of our early childhood work is to establish a flexible, “open framework,” operational model that supports developmentally.³⁵

In attempting to document differences between the ways adults and children learn, Malcolm Knowles (1980) popularized the

³⁵ Mary Hohmann and David P. Weikart. *Educating Young Children: Active Learning Practises for Preschool and Child Care Program*. (USA: Publication of the High/Scope Press, 1995). Pg. 15

concept of andragogy (“the art and science of helping adults learn”), contrasting it with pedagogy (“the art and science of teaching children”). He posited a set of assumptions about adult learners—namely, that the adult learner

- a. Moves from dependency to increasing selfdirectedness as he/she matures and can direct his/her own learning;
- b. Draws on his/her accumulated reservoir of life experiences to aid learning;
- c. Is ready to learn when he/she assumes new social or life roles;
- d. Is problem-centered and wants to apply new learning immediately
- e. Is motivated to learn by internal, rather than external, factors.³⁶

But, elderly are different learning situation. This pedagogy or andragogy are not the theory about how to teach elderly people. So, there are no learning theory for elderly people yet. Although the elderly learning is already doing in some places. While learning outcomes for the elderly is different with early childhood. The outcome is one of the implementation of Life Long Learning which involves the philosophical considerations, economically and implementation of engineering.

2. The purposes

³⁶ TEAL Center Fact Sheet No. 11: Adult Learning Theories 2011

The learning objective for elderly is experiencing a successful aging. Successful aging is characterized by three main factors³⁷:

1. Selection

Selection is based on the concept that in old age there is a decrease in capacity and loss of certain functions that lead to decreased ability.

2. Optimization

Optimization suggests that there is a possibility to maintain capability within some areas by training and using new technologies.

3. Compensation

Compensation becomes relevant when life tasks require a certain level of capacity beyond the current level of a potential adult potential.

Therefore, the successful Elderly able to do selection and optimization and provide compensation in the necessity of life both physically and mentally. The learning objectives for the individual elderly vary according to their needs for retirement.

3. The Method

Lenher and Hultsch in the research suggested learning outcomes for elderly as follows:

³⁷ John W. Santrock. *Life Span Development Perkembangan masa hidup jilid 2*. (Jakarta: Erlangga. 1995) pg. 253

(1) Phasing (pacing)

If possible give individuals make up their own steps. The task or learning methods that binds will be making it difficult for them.

(2) Motivate and anxiety

Several stages of motivation is the need to learn. But the elderly might be too motivated and experienced anxiety in one learning situation. Provide kesempatan individuals to become familiar with the situation. Minimize the role of competition and assessment in order to avoid the anxiety.

(3) Tired

Some tasks may initiate fatigue mental or physical, one problem commonly experienced by the elderly. Shorten the hours lessons, follow the rest, forward the next activity and so on to not getting exhausted.

(4) Difficulty

Many of the tasks are complex. Set the materials from the simple to the complex for the confidence building and skills.

(5) An error

Wake up or arranging tasks to avoid the mistakes and not be learned

(6) The practice of

Give the opportunity to practice the same thing on a different task. Some of the practices and exercise will help to develop skills.

(7) Feedback

Provide adequate information from the earlier response

(8) Lesson material presented to offset or in accordance with the sensory problem faced by the elderly. Direct attention aimed at aspects of the relevant task. Reduce or avoid information that is not relevant

(9) The relevance of the dang experience

People learn and remember what is deemed important to him. Earn so that the tasks that are given relevant to individual interest.³⁸

From some learning research results exposure for the elderly can be summarized as follows:

1. Do not press the learners.
 2. Minimize the role of the competition
 3. Shorten the hours lessons
 4. Set up the materials from the simple to the complex
 5. Provides an easy task
 6. Practice the same thing on a different task
 7. Provide feedback
 8. Adjust with the problem of the sense of facing the Elderly
 9. Provide tasks that are relevant to the interest of the participants
- Elderly

4. The Benefits

³⁸ Siti Partini Suardiman, op. Cit. P.30 164-165

Public investment in older people's learning is justified in so far as it contributes to broader policy objectives, principally to increase productivity, reduce Dependency rebuilders or receiving complain wellbeing.³⁹

One critical measure of the benefits of learning for older people is subtitled older participant themselves say. In 2000, Dench & Regan found 80 percent of older learners reporting a positive impact on their lives, in self confidence, 26 about themselves, satisfaction with their lives and ability to cope. Figure 5 shows the five most frequently cited benefits by age, showing that social engagement becomes more Washington with age, while self confidence declines as an outcome.⁴⁰

C. TPQ

Taman Pendidikan Al Quran (shortened (TPA/TPQ)) is the institution or community groups who hold nonformal religious education type of Islam that aims to provide the reading Al Qur'an since early age, and understand the basics of dinul Islam on children at elementary school or madrasah ibtidaiah (SD/MI) or even higher. TPA/TPQ equivalent with RA and Kindergarten, where its curricula emphasized on providing basic reading the Qur'an and help the growth and development of the spiritual sons to have a readiness in entering further education.⁴¹

³⁹ Stephen McNair, *older people, learning and education: what do we know?* (A NIACE paper for the Department for Business, Innovation and Skills, 2015) pg. 30

⁴⁰ Ibid.,

⁴¹ https://id.wikipedia.org/wiki/Taman_Pendidikan_Al-Qur%27an

Legal basis of the formation of TPQ is a Government Regulation No. 55 2007 Article 24 reads:

- (1) The Qur'an education aims to improve the ability of students to read, write, understand and practice the content of the Qur'an.
- (2) The Qur'an education consists of the kindergarten the Qur'an (TKQ), Education Park the Qur'an (TPQ), Ta'limul Qur'an lil Aulad (TQA), and other form of a kind.
- (3) The Qur'an education can be conducted by institute and not institute.
- (4) Educational Implementation of the Qur'an was centered in the mosque, mushalla, or in other places that qualify.
- (5) The Qur'an education curriculum is to read, write and recite the verses of the Qur'an, tajwid and recite the prayers of home.
- (6) Educators on education the Qur'an minimum education upper secondary diniyah graduates or equivalent, can read the Qur'an with tartil and control of the teaching technique of the Qur'an.⁴²

⁴² <https://kemenag.go.id/file/dokumen/PP5507.pdf> accessed on February, 9th 2018. 9.13 p.m

CHAPTER III

RESEARCH METHOD

A. Approach and Research Design

The type of research used in this research is a qualitative approach because this research means to make a description of the situation or the events that are examined in accordance with the facts on the field.⁴³ The approach used in this research is a qualitative approach. Qualitative approach namely procedures that produce descriptive data in the form of the written word or oral from the individual or group and behavior that can be observed.⁴⁴

This research uses qualitative approach because in accordance with the focus of the research or the formulation of problem examined. The formulation of the problem that is examined is describing how the learning process on the elderly in the TPQ Nurul Jadid and describe what methods are used for learning Qur'an recitation. The subject of this research is a teacher and student of the elderly in the TPQ Nurul jadid. While its object is learning to read the Qur'an that includes the process of learning, learning methods and solve problems when lessons.

B. Presence of the Researcher

The position of the researcher in qualitative research is as planner and executor data collection, analysis, interpreting the data, and at the end

⁴³ S Suryabrata, *Metodologi Penelitian*, (Jakarta: Raja Grafindo Persada, 1998) Pg. 18

⁴⁴ L. J. Moleong, *Metodologi Penelitian Kualitatif*. (Bandung: Remaja Rosda Karya. 2005) Pg. 3

it become a pioneer research results.⁴⁵ In this research, researchers acting as a key instrument as well as a data collector.

C. Research Location

This research took the location in the TPQ Nurul Jadid at Pelabuhan Ratu street Rt 5 Rw 2 Arjosari, Blimbing Subdistric of Malang city. The taking of this location is because the TPQ Nurul Jadid is TPQ that already teaches Qur'an resitation to the elderly people.

D. Data and data sources

The data source is the subject of where data can be obtained.⁴⁶ According to the source of research data is divided into two, which is the source of primary data and secondary data source. Primary data is data obtained directly from the subject as a source of information. The primary data source in this research is the result of an interview with teacher TPQ Nurul Jadid and interviews with members of the elderly student at TPQ Nurul Jadid. The primary data source obtain data about learning Quran recitation at TPQ Nurul Jadid.⁴⁷

Table 3.1 Primary Data

Formulation of Problem	Interview	Data to be collected
the process of Quran resitation for elderly people at TPQ Nurul	Teacher and student	To know the process of Quran recitation for elderly people at TPQ Nurul Jadid

⁴⁵ Ibid., pg 4

⁴⁶ Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*. (Jakarta: LP3ES, 1998) pg 129

⁴⁷ Azwar S. *Metodologi Penelitian*, (Yogyakarta: Pustaka Pelajar Offset, 1998) Pg. 91

Jadid		
the learning methods and strategy in Quran resitation for elderly people at TPQ Nurul Jadid	Teacher	To know the learning methods and strategy in Quran recitation for elderly people at TPQ Nurul Jadid
the obstacles in learning Quran resitation for elderly people at TPQ Nurul Jadid and how to overcome with them	Teacher and student	To describe the obstacles in learning Quran recitation for elderly people at TPQ Nurul Jadid and how to overcome with them

While the secondary data is data obtained indirectly from other parties. Secondary data sources in this study include the council of UMMI Foundation, books and a variety of literature that support research.

E. The technique of data collection

The data collection methods used in this research is the method of interview, observation and documentation. Following details:

1. In-Depth Interview

The authors use the method of interview because the interview access directly subtitled happend⁴⁸ in the process of learning for elderly people in TPQ Nurul Jadid united states the goal of qualitative research wich capturing the phenomenon.

⁴⁸ David Silverman, *Interpretating Data Qualitative 4th Edition*. (London: SAGE Publication Ltd. 2013) pg. 166

The researcher used this technique because she wants to understand deeply about the learning Quran Resitation for Elderly People expected would answer the Question of this study. The description of interviewees, interview content, variable, and indicators of this research would be explained below:

Interviewees : Caregivers TPQ

The interview time : On December 2017 - February 2018

Interview Content : Lesson plan, learning process (techniques, methods, strategy), learning evaluation, teaching on elderly

The purpose : Know in detail planning, process evaluation and teaching reading the Qur'an in the TPQ Nurul Jadid.

Table 3.2 Description of Key Informants, Variable, and Indicator Used in research

Variable	Indicator	Statement
Process of Learning Quran Recitation	Describe the process of learning Quran Recitation from start and evaluation also feedback in the classroom	1. Describe the Learning Plan 2. Describe the Learning process from the opening until closing 3. Describe the

		evaluation of learning and follow up of it
The method of learning Quran Recitation for elderly people	Explain the method of learning Quran recitation that used	4. Know and understand the method of learning Quran recitation
	How the method can implement in elderly people	5. Know An additional method in order to receive by elderly people cognitive
the obstacles in learning Quran recitation for elderly people and how to overcome with them	Identify the obstacle in learning Quran Recitation	6. Identify some obstacle factors in elderly people learning
	How to overcome	7. Describe the solution to overcome the obstacle in learning Quran recitation for elderly people

Interview technique is divided in two kind, both are structured and unstructured interview.⁴⁹ This research used unstructured interview techniques, that is the non-interview in which researchers are not using the guideline of the interview has been arranged in systematic and comprehensive collection of data. Interview guidelines used with the outline of a problem that should be asked, related to the process of learning Quran recitation to elderly people.

2. The observation

The author also uses observation as data collection. The observation is the observation process to see and recording with systematic phenomena investigated.⁵⁰ Researchers observe directly to the location of the research and observation and recording directly to the object that is examined. The observation in this study is also used to obtain data about the process of learning Qur'an recitation from the beginning to the end of elderly in the TPQ Nurul Jadid Blimbing Malang. The observation is not only done in class in one day but including planning before entering the classroom and after the evaluation and follow up.

The Time : Before the class begin at the time of the learning process takes place and after the lesson after. Done for at least 2 weeks unlimited maximum.

⁴⁹ L. J. Moleong, *Op. Cit.*, Pg 135

⁵⁰ Arikunto, *op. Cit.*, pg 107

The Content : Lesson plan, learning process (techniques, methods, strategy), learning evaluation, teaching on elderly

The purpose : Know in detail the practice of planning, process evaluation and teaching reading the Quran in elderly in the TPQ Nurul Jadid.

3. The documentation

Further data collection is done is documentation. Data collection method with the documentation as a report written from the contents of an event consists of an explanation or thought of the incident nwith store or forward a description of events or an investigation intended to describe what has past through the source dokumentatif.⁵¹

The documentation is just another name from the writings or analysis of visual content from a document that can be obtained from the book, essay, newspapers , magazines, article real pictures and note that there is in an institution that is being examined.

The technique of the documentation in this research used to get (1) data institutions (2) data teacher (3) data santri (4) activity schedule (5) the vision and mission and infrastructure related to learning to read the Koran in elderly in the TPQ Nurul Jadid.

Table 3.3 The following is the table implementation of loading data:

⁵¹Arikunto, *op. cit.*, pg 193

No	The technique	Interviewee	The purpose of
1.	Interview	Caregivers TPQ	Know in detail the practice of planning, process evaluation and teaching reading the Quran in elderly in the TPQ Nurul Jadid.
	Time: December 2017 - February 2018 At least 2 weeks maximum of not limited	Replacement Teachers	as additional information to know in detail the practice of planning, process, evaluation, and learning obstacle of reading Al Quran to elderly at TPQ Nurul Jadid.
		Participants learn of Elderly minimum 5 people.	To know the purpose of learning Quran recitation in TPQ Nurul jadid and its impact on daily life
2	The observation	Directly	Obtained detailed data about learning process of Quran recitation to Elderly at TPQ Nurul Jadid
	Time: during the lesson. At least 2 weeks maximum are	Not directly	As a supporting data of learning process of reading Al Quran to Elderly at TPQ Nurul Jadid

	not limited		
3	The documentation	TPQ document	Includes Vision of Mission, curriculum, and others
		Participants learn Data	Includes participant data in TPQ Nurul Jadid
		The learning process Documents	Includes Photos, Videos, and recorders of the elderly learning process takes place

F. Data Analysis

Data analysis is the process of search and arrange in a systematic data obtained from the results of the interview, field recording and documentation with how to organize data into categories, write out into the pattern, outlines in these units, perform the synthesis, select which is important and that will be learned and create a conclusion. So easily understood by themselves and others.⁵²

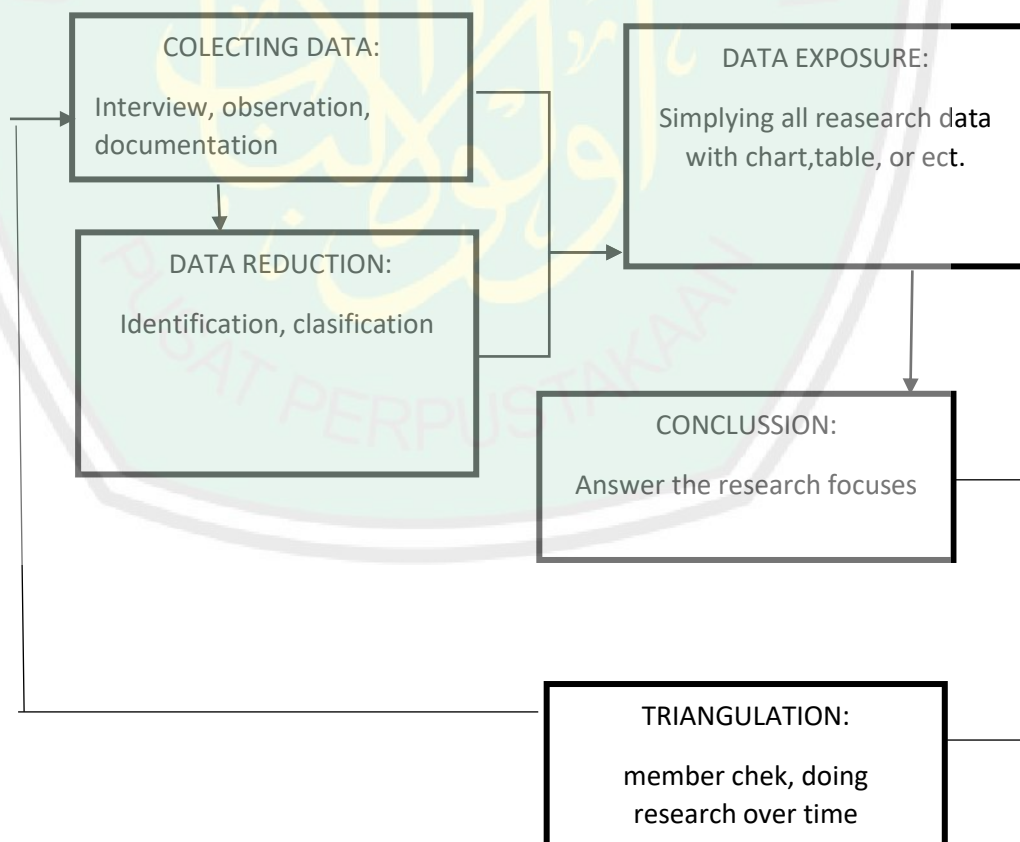
The process of analysis is done with the collection of data, data reduction, presentation of data and logical deduction data. Data collection is done with the interview, observation and documentation. The researchers further perform data reduction by simplifying the data obtained based on research focus. In the process of this reduction of data that does not support research is not used. The important data according to the focus of the research is processed and served with the scientific report.

⁵² Sugiyono, *qualitative research method and R & D*, (Bandung: Publisher Alfabeta. 2012), pg 244

After that, the next step is the presentation of data. The presentation of the data is the process of the appearance of the data from all the research results in the form of text that is narratives, tables, graphs, and similar substances.⁵³ The data obtained is presented in the form of more simple so that researchers easier to analyze it and make the actions based on the understanding obtained from the presentation of data.

The last step is the taking of the conclusion from all the activities of the research carried out. The conclusion is also the answer from the focus of the research or the answer to the problem that has been formulated in the beginning of the research.

Chart 3.4 The following is a chart of data analysis



⁵³ *Ibid.*, Pg. 249

G. Check the validity of the Research

The validity of the data in this research using the criteria credibility (degrees of trust). The credibility of the data is intended to prove that the data collected in accordance with the fact that there is in the background research. To specify the validity of the data using the inspection techniques as follows:

1. An extension of participation in the

An extension of participation in the implemented by extending the research. So found the data obtained remains the same. With this extension researchers can test the incorrectness of the information.

2. Endurance of observation

Diligence aimed to meet the depth of data. This means that the researchers should conduct research with loading data that detailed and delicate continuously against the phenomena or events that found.

3. Triangulation

Triangulation is the moment the validity of data that take advantage of something else outside of it for the purpose of checking or as a comparison against data. The⁵⁴ technique of triangulation used in this research is doing research minimum for three month

H. Research Procedures

This research procedure is a reflection of the stages of the research from the beginning of the research planning until the writing of the research

⁵⁴ L. J. Meleong. *Op. Cit.*, Pg 178

report. The following are the stages of the research and learning Qoran recitation for elderly people at TPQ Nurul Jadid.

1. Introduction Research

On the preliminary research in consists of drawing up plans research, choose tennis, manage permissions, poll and assess the state of the field, select and utilize information, preparing research-equipment maker, and pay attention to the ethics of research.

2. Design Development

On the development of this design, researchers must understand already understanding the background research, then consulted with a thesis advisor for the given input related to the development of the design that will be implemented when examined. Lodgement and test research proposal is also included in the category of design development because it will get input and revised to smooth the actual research that will be done.

3. The real research

On the actual research done by mendlam data collection techniques in an interview, observation and documentation carefully according to the rules of the qualitative research. After that the data has been analyzed in accordance with the way the analysis already mentioned.

4. Report Writing

Report writing is the final phase of this research. At this stage the researcher write the results of research and to present them in accordance with the rules of UIN Maliki Malang.



CHAPTER IV

EXPOSURE DATA AND RESEARCH FINDING

A. Exposure Data

1. General Description of TPQ Nurul Jadid Blimbing Malang

TPQ Nurul Jadid is a Quran Education Park founded in 1992 by Ustadzah Nurul Hasbiyah. At the beginning of its establishment, TPQ is growing rapidly and has 200 students who include early childhood, elementary school children, junior high school, high school teenager.⁵⁵ TPQ Nurul Jadid's vision is to mold the next generation by learning to read Al Quran. The mission of TPQ is (1) the improvement of learning to read Al Quran based on good and correct rules. (2) the formation of a solih generation with basic Islamic studies. The TPQ Nurul Jadid curriculum is reading, memorizing Qur'anic verses, tajwid, memorizing the main prayers, and mastering the basic Islamic (prayers, fasting, zakat).⁵⁶

Ustadzah Nurul Hasbiyah as TPQ caregiver has competence in the field of teaching Al Quran and classic book. She studied at Pondok Pesantren Mamba'ul Ulum Kota Batu in 1984, then continued her education at Pondok Pesantren Islam Jeru, Tumpang in 1985. In the following year She continued his studies at PP Al Fattah Singosari. Then in 1987 she studied at Pondok Pesantren Miftahul Huda Gading.

⁵⁵ Interview result with Ustadzah Hasbiyah, Teacher of TPQ Nurul Jadid, January 15, 2018

⁵⁶ TPQ Nurul Jadid Document, Pg 2

Furthermore in 1988 studied at Kiyai Ma'sum Tanggulangin. Although education in many boarding schools only counted briefly, she was very close to the caretaker. This is because the craft and her tenacity in the study of religion. Another factor is Ustazah Nurul Hasbiyah often ill, so it is not possible to continue to be in pesantren.

Nevertheless, Ustadzah Nurul Hasbiyah studied at her father Kiyai Imam Mawardhi as the caregiver of Pondok Pesantren Salafiyah Ngenep Karangploso. Her scholarship came from her own father both in the field of reading the Quran and Nahwu Shorof. In studying the Koran, she also drew Studies in Science Koran boarding school that nurtured KH. Bashori Alwi but not until Tahsih. Then in 2013 Ustadzah Hasbiyah increase his competence by following the program of teaching Al Quran using Umami until Tashih method and Certification.⁵⁷

At the beginning of its establishment, TPQ Nurul Jadid has 200 elementary, junior and senior high school students. But in the range of 2005, many santri migrated to other TPQs to get the study of reading the Quran with the latest Qiroati method of the day.

In the middle of 2008, as many as 5 elderly people came to TPQ and conveyed the intention to do learning Quran recitation. That's where learning Quran recitation for the elderly is done by using the method of Baghdadiyah. The learning objectives of reading the Quran

⁵⁷ Interview result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 16, 2018

are different on each individual. Like the learning goal of one santri when getting interviews with researchers:

“Tujuan saya belajar membaca Al Quran adalah mendekatkan diri kepada Allah dan mencapai cita-cita saya yaitu bisa membaca Al Quran dengan benar”

My goal of learning to read the Qur'an is to get closer to God and achieve my goal of being able to read the Quran correctly.⁵⁸

Then in 2016, some elderly and late adult students also enroll to the learning of Quran recitation in TPQ Nurul Jadid so that learning of Quran recitation on the elderly is increasing.⁵⁹

There are 3 classes for the implementation of learning to read Al Quran on the elderly. The first class is called Ula class. Ula Class consists of 4 elderly people, and 1 adult. Ula classes are held at 7 to 8 am every Monday to Saturday. The second class is Tsani's class. Tsani's class consists of 5 elderly and 3 late adults who are held at 8 to 9 am every Monday to Saturday. While the third class is Tsalis class which is held at 10 to 11.30 every Monday to Friday. Tsalis class consists of 3 elderly, 3 late adults, and 2 adults.⁶⁰

In addition there is a class for learning to read Al Quran child. In this class there are 7 elementary school age children. This child class is held in the afternoon at 15.30 to 17.00. The lessons learned are reading the Qur'an, memorizing short letters, daily prayers and studying the

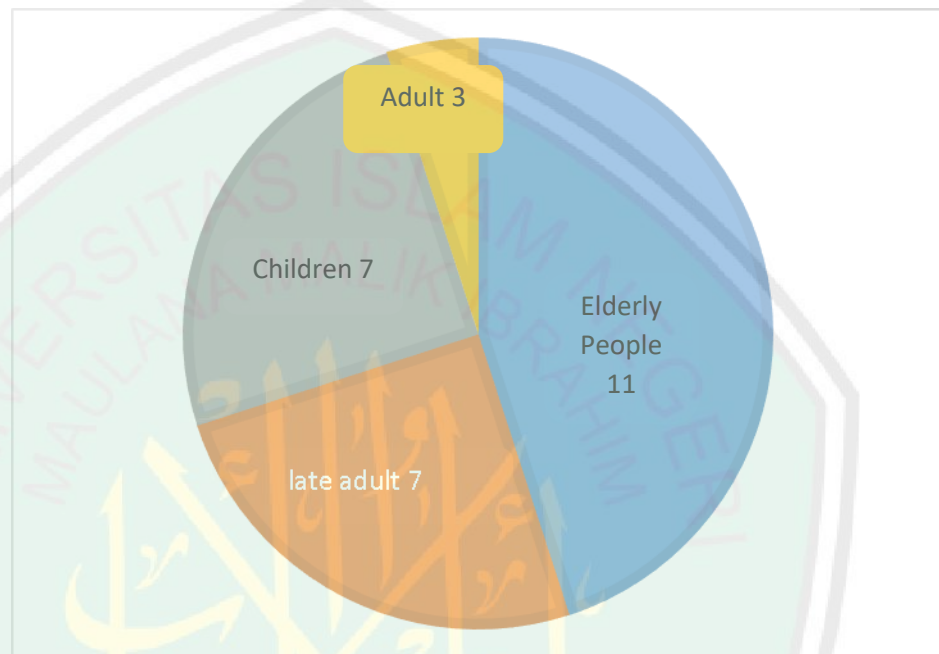
⁵⁸ Interview with bu Sri Heni, santri Lansia TPQ Nurul Jadid, Blimbing, Malang.

⁵⁹ Interview result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 16, 2018

⁶⁰ TPQ Nurul Jadid Document, Pg.

books of Alala, Safinatun Najah, and Fasolatan. Besides that there are extra Banjari which is held on Friday.⁶¹

Below is chart 4.1, Here is the amount of Santri at TPQ Nurul Jadid based on age



The following Table 4.1, classification of learning activities in TPQ Nurul Jadid

Class	Santri	Learning List
Ula (07.00-08.00) Monday to Saturday	Number of santri: 5 Elderly 4 Adults 1	Learn to know the letters hijaiyah and read the short letter of the Quran Study of the book of Fasolatan

⁶¹ ibid

Tsani (08.00-09.00) Monday to Saturday	Number of santri 8 Elderly 5 Adult Late 3	Reading the Quran Binadzor Study of the Book of Fasholatan
Tsalis (10.00-11.30) Monday to Friday	Number of santri 8 Elderly 3 late adult 3 Adult 2	Reading the Quran Binadzor Review of the Tafsir Ibris Manaqib Review
Children Class (16.30-17.00) Monday-Friday)	The Number of Santri 7	Reading Al Quran Bin Nadzor Memorize short letters of the Koran Fasolatan Study Safinatun najah Alala Extra Banjari

TPQ Nurul Jadid has long been established and implement the learning process of reading Al Quran. Therefore TPQ Nurul Jadid has a charter of education of Al Quran from the Ministry of Religious Affairs of Malang. Charter of education of Al Quran is based on decision of Director General of Islamic Education Number DJ.I / 456A / 2008. The Quran Educational Statistics number in TPQ Nurul jadid is 411235730131 valid from 5 August 2014 until 5 August 2019. With the existence of the organizing of the Ministry of Religious Affairs of

Malang city TPQ Nurul Jadid meet the feasibility standards for the implementation of research on Qur'an education..

B. Research Finding

1. The Learning of Quran recitation process for Elderly people at TPQ Nurul Jadid

In the implementation of non-formal education in Indonesia there are no restrictions and strict rules of formal education. There are no written rules governing the learning process. So the researcher conducted a full observation for several times and conducted interviews repeatedly to describe the valid way of learning Quran recitation process for the Elderly in TPQ Nurul Jadid Blimbing Malang.

1. Learning Plan

Learning planning is done in two stages: before starting the learning outside the classroom and at the time of learning in the classroom. Before learning outside the classroom, the Teacher prepares the Quran reading manuals such as Al Quran Juz Amma and Ummi Method Book for Adults. Planning undertaken outside this class is done in the beginning just because using the same Book in a long time. Planning outside the class is the other determination of learning time. This timing is subjective by Master

because it adapts to Master's empty personal schedule. Nevertheless, the timing of learning is considered very carefully.⁶²

Learning takes place in the morning. This is because the time of the morning until before duhur feels effective to make the learning process. Besides, because the mind is still fresh as well to maintain the regularity of the pattern of life of students. Evidenced by the results of interviews elderly students followingt:

“Kalau saya libur mengaji rasanya seharian tidak tenang seperti ada yang kurang. Kalau pagi mengaji saya pasti sudah rapi sejak pagi. Dan setelah pulang ngaji tinggal bersantai. Lha kalau tidak mengaji sampai siang bisa saja saya tidak rapi.”

“If I take a day off, it feels uncomfortable like nothing is missing. If I studied the Quran in the morning, I would have been neat since morning. And after coming home from studying the Quran then I relax. if I did not study until noon I could not be neat”⁶³

This creates good habits and good things in the morning for the elderly.

While planning on the class done every day such as preparing the classroom neatness and cleanliness. Planning in the classroom also includes arranging a U-shaped bench. This arrangement aims to be able to listen to his friend clearly when reading the Quran.

While the learning planning on the material is the same according to the Ummi guidebook used.⁶⁴

⁶² Interview result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 17, 2018

⁶³ Interview result with Bu Sri Heni, elderly student of TPQ Nurul Jadid, January 17, 2018

⁶⁴ Ibid.,

Learning as a process of activity consists of three stages. Stages in the learning phase of planning, implementation phase, and learning outcomes.⁶⁵ Introduction takes less than 10 minutes. This introduction is unique because before practicing the prayer, Master greeted the Elders santri friendly. Not infrequently there are some students who devote themselves will trivial things. This moment gives the impression of closeness and warmth between Master and Elderly Students.⁶⁶

After a few minutes of giving an opportunity to greet Elderly students, Master gestures for prayer. Prayer is to read Al Fatikhah's letter and read the prayer according to the blend of Ummi method. The elderly students have not memorized the prayer before learning Quran recitation. So the TPQ provides facilities in the form of prayer sheets.⁶⁷

After praying, the Master performs apperception activities as "murojaah". Murojaah means to repeat what has been learned and read in the previous days. Murojaah can be either read a few short letters that have been mastered, or read a book blend of Ummi methods that have been studied as well. Murojaah done with strict guidance. If santri is still wrong in quran Recitation then

⁶⁵ Elisabeth Tri Kurnianti Sudjono, Eny Kusumastuti. PEMBELAJARAN GERAK DAN LAGU YANG KREATIF BERDASARKAN KURIKULUM 2013 DI TK MIRYAM SEMARANG 2017. JURNAL SENI TARI Universitas Negeri Semarang Nomer JST 6 (2) (2017) ISSN 2252- 6625

⁶⁶ Observation Result at 7 am, January 17th, 2018, Lesson of Ula Class in Quran Recitation

⁶⁷ ibid

Master justify and santri repeat until true.⁶⁸ Thus the preliminary activities include preparing students for learning, salutation, prayer, and apresepsi.

2. Learning Activity

Next is the process of learning presentation. The process of learning presentation involves the giving of materials. Giving material in general is done using jibril method. That is, Teacher reads Quranic verse that will be taught while santri repeat it. If the santri have not been able and not perfect in repeating the verse, then santri together repeat back to true. The Jibril method is done jointly and individually. If it is felt that all students quickly master the material, then it is not necessary to be done individually.⁶⁹

In the process of presenting this lesson there are several additional tricks and techniques that adapt to the needs of the Elderly. This makes learning has a different atmosphere and condition every day. Additional technique is done with the aim of facilitating Elders santri in receiving the material.

3. Evaluation

After the material is submitted, then the closing activities are held.

This activity can also be called an evaluation. The evaluation contains activities repeating the material in order to know, and measure whether the material presented by the Teacher is well

⁶⁸ ibid

⁶⁹ Observation result at 7 am, January 17th, 18th, 19th, 2018, Lesson of Ula Class in Quran Recitation

received by the students. This repetition is conducted together or individually. If implemented together called the term refer to *baca simak klasikal*. Whereas if done alone called by *baca simak murni*.

Evaluation activities with this repetition are conditional. If time is still much then it will be implemented read refer to *baca simak klasikal* and *baca simak murni*. Meanwhile, if the time is felt a bit it will be implemented refer to *baca simak klasikal*. This is still effective because the number of students is small, the delivery of the material can be 90% maximal and most of the Elderly and non Elderly students can receive the material well and evaluate well.⁷⁰

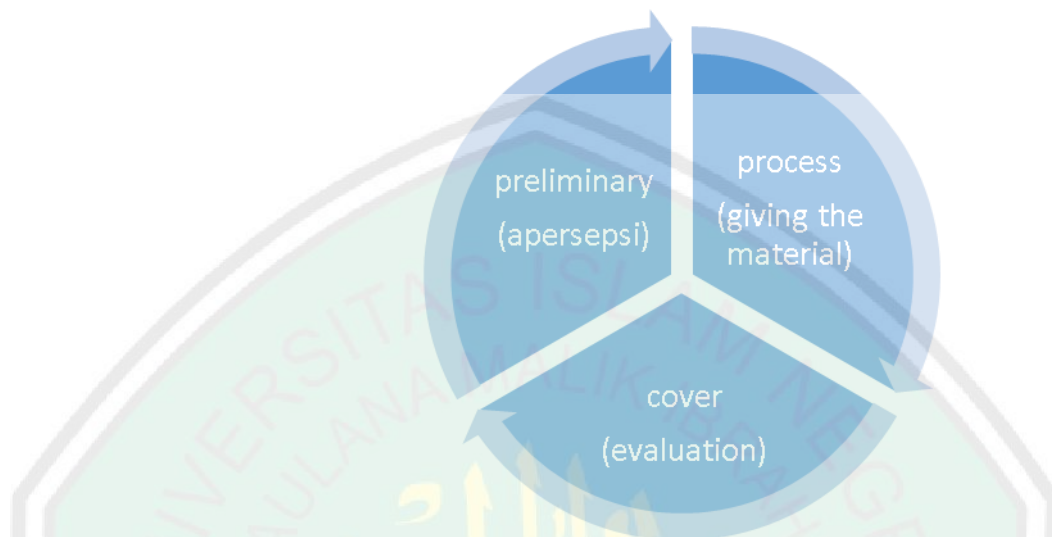
The last one in a learning process is evaluation. In learning Quran recitation of the Elderly at TPQ Nurul Jadid is implemented in two stages. That is evaluation in class and evaluation outside class. Evaluation in the classroom is carried out as the closing process described above. While the evaluation process outside the classroom is done on the process of *aprepsi* in the next day.⁷¹

While the indicator of the achievement of a learning is able to read the Quran properly and correctly in accordance with the rules of *tajwid*.

⁷⁰ Ibid.,

⁷¹ Interview result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 17, 2018

Here is a picture 4.2 learning process of AL Quran recitation to Elderly people at TPQ Nurul Jadid



The picture above in the form of circle indicates that the learning process either from the introduction to the cover is a process that is carried out continuously in stages and takes a long time.

Below is table 4.2 learning process based on observation and interview

No	Activities	Process	Information
1	Learning Planning	Before class	<ol style="list-style-type: none"> 1. Prepare the guidebook. If the handbook has been completed it is not doing preparation before entering the classroom Menentukan waktu pembelajaran 2. Establish a U-shaped bench
		On the class	<ol style="list-style-type: none"> 1. Preparing classrooms good neatness and cleanliness. 2. The methods used each day are the same. Only different delivery techniques

2	Process	introduction	<ol style="list-style-type: none"> 1. Pay attention to student readiness 2. Regards 3. Pray 4. Apperception
		Process	<ol style="list-style-type: none"> 1. Provision of materials with adjusting techniques 2. Impersonation by santri 3. Repetition
		Closing	<ol style="list-style-type: none"> 1. Repeating material one by one and together
3	Evaluation	On the class	<ol style="list-style-type: none"> 1. Repeating the material one by one
		After class	<ol style="list-style-type: none"> 1. Conducted on the next day (Apersepsi process)

2. The method used in learning Quran recitation for elderly people at TPQ Nurul Jadid

The method used in learning Al Quran recitation for the elderly is Ummi Method and Jibril method. As described in Chapter II, Ummi method has three strategies of mother language approach is (1) Direct Method That is directly read without spelled / parsed or not much explanation. Or in other words learning by doing directly. (2) Repetition The recitation of the Qur'an will be more visible to its beauty, strength, and ease when we repeat verses or letters in the Qur'an. (3) Affection (Sincere Love) a teacher who teaches the Quran if you want to succeed should imitate a mother so that teachers can also touch their students' hearts.

So the learning of Quran recitation for the Elderly in TPQ Nurul Jadid uses Ummi method and the implementation stages of learning. The manual used is a UMMI Adult book containing three volumes.

Besides using Ummi method, Learning Quran recitation in TPQ Nurul Jadid using Jibril method. This method is carried out with the teacher reading once or twice, then imitated by the studying student. Furthermore, the teacher read the next verse and re-imitated by the student who is studying. And so on so they can mimic the teacher's reading correctly.⁷²

So learning Quran recitation for elderly use two method which used in once learning that method of Ummi and Jibril. The implementation process and guidebook use Ummi method at hijaiyah letters recognition stage. while the material process using Jibril method is at the introduction stage of the Qur'anic verse. .

However, because learning Quran recitation is done to the Elderly who has decreased cognitive function, the teacher uses his own strategy in learning so that the elderly students can easily understand and accept the material delivered. The applied strategy is conditional in accordance with the needs of elderly students when the learning takes place.

In the application of ummi method there are stages in learning that is apresepsi, Understanding and planting the concept, *baca simak klasikal*, *baca simak murni*. At the time of the apresepsi, Master uses

⁷² Taufiqurrohman MA, *Metode Jibril Metode PIQ Singosari Bimbingan KH. M. Bashori Alwi* (Malang: IKPIQ Malang, 2005) hlm 41

the strategy of repeating the material with more. For example reading Al Quran letter An Nas to Al Ma'un. This is done with the aim that santri elderly accustomed to reading the Quran and not forget the material that has been given. In addition Santri also repeat the reading in Umami alloy book some sheets.

Then on understanding and embedding the concept of using strategies little by little, memorization, figuratively with the common word. Little by little is meant here is the material delivered in accordance with the ability of all students in the classroom. If there is one santri who can not then it will repeat the giving of the material to completion. This results in the lesson being learned in a single meeting.⁷³

Next is the strategy of memorizing difficult words. Memorization is done by repeating one or two words repeatedly until memorized. For example the word. لااعبد ما تعبدون The word dal should be read short, whereas by the elderly student is read long like لااعبدو ما تعبدون when it is read aloud short. so the word of لااعبد ما تعبدون read many times until it was memorized.⁷⁴

The next strategy is the metafore with common words. Figurative strategy is done by equating the word in the Koran with the

⁷³ Interview result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 17, 2018

⁷⁴ Ibid.,

word everyday with the aim to help students to learn quickly and precisely. For example the word **النك** (*ulaaaa ika*) when the elderly santri read **اولئك** (*uuuuuula ika*) then the teacher uses figurative with the Javanese language “uloooo iko” (snake) by lengthing the word l. So with the methafore earlier santri elderly quickly understand which to read short and which must be read long.⁷⁵

Furthermore, at the stage of reading refer to klasikal and see pure which is the process of evaluation, the teacher uses the strategy understand. That is, the teacher does not impose the material given to elderly students received instantly. In other words, the goal of learning does not have to be completed in one day. But it can take days. Thus some of the strategies that Master inserted on learning Quran recitation for the Elderly at TPQ Nurul Jadid.⁷⁶

In Jibril's method, Teachers do not insert too much strategy. Jibril method is used at the stage of understanding and conceptualizing in the Ummi method. When Ummi's manual has been completed, then the one used in understanding and planting concepts is Jibril's method. So basically the strategy embedded in this method is similar to that of the Ummi method with the addition of the Teacher giving a strictly

⁷⁵ Interview result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 17, 2018

⁷⁶ Ibid.,

explicit explanation. Like the correction of Tajwid, Mad, Waqof. Master also gave directions in the form of a little Tajwid scholarship.⁷⁷

However according to TPQ teacher, the most important thing in learning Quran recitation is Elderly Students practice repeatedly until it can read properly. For scientific matters such as tajwid can be taught to follow. Like the results of this interview:

“bagaimanapun di TPQ ini mementingkan praktik membaca Al Quran dengan baik dan benar dahulu. Baru kalau secara praktik sudah bisa dan lancar selanjutnya akan diajarkan keilmuannya seperti Tajwid, Waqof, dan lain-lain. Jadi kami tidak mengajarkan keilmuan tajwid dan kawan-kawannya dahulu karena takut para santri lansia tidak dapat menerima dengan cepat.”

however this TPQ is concerned with the practice of reading the Koran well and correctly first. if in practice be able to smoothly subsequent additional science will be taught as Tajweed, Waqof, and others. So we do not teach the science of tajwid first for fear that the santri elderly can not receive quickly⁷⁸

Another learning strategy of reading the Koran is to explain the content of the verses learned briefly. This is done when the learning time is still many. However, if the learning time is low, no explanation of the verse is mentioned briefly. Another strategy is to create fun and relaxed learning. For example, occasionally laugh together when the santri read with the material wrongly.⁷⁹

Below is table 4.3 method and learning strategy of Quran recitation for Elderly at TPQ Nurul Jadid

⁷⁷ Observation result at 7 am, January 17th, 18th, 19th, 2018, Lesson of Ula Class in Quran Recitation

⁷⁸ Intervie result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 17, 2018

⁷⁹ Ibid.,

No	Method	elaboration of methods	The strategy of applying methods to the Elderly
1	Ummi	<p>Direct, repetition, affection.</p> <p>Learning Stage:</p> <p>Apperception</p> <p>Understanding and conceptualizing</p> <p>Baca simak klasikal</p> <p>Baca simak murni</p> <p>Closing</p>	<ol style="list-style-type: none"> 1. Gradually 2. Repetition of more material 3. Memorization 4. Letters with common words 5. Learning objectives do not have to be reached briefly for days 6. Do not force material immediately
2	Jibril	<p>Takhqiq</p> <p>Tartil</p>	<ol style="list-style-type: none"> 1. A little Material with a long time with the aim of Elderly can master the material provided 2. Teacher gives immediate Correction
3	Other (additional knowledge)		<ol style="list-style-type: none"> 1. Explain brief verse content 2. Creating relaxed and fun learning

3. The Obstacles encountered in learning Quran recitation for the elderly people and how to overcome

In general, obstacles faced by the elderly in implementing the learning process include cognitive, physical, psychological, and social barriers. The following are the obstacle at the elderly learning of Quran Recitation at TPQ Nurul Jadid:

1. Cognitive

Cognitively, the elderly decreases the speed of processing information, but there are individual variations in this skill.⁸⁰ The elderly also suffers from memory loss and practical problem solving. Memory decline can be affected by factors such as education, employment and health.⁸¹ Therefore, the cognitive achievement of learning objectives can be different in each individual.

The difference in learning outcomes of reading the Koran on each individual in TPQ Nurul jadid looks quite clear. The results of the authors who get the classes Ula, Tsani, and Tsalis were different every elderly students despite the same material. Indicator of learning achievement reading Al Quran on TPQ Nurul Jadid is:

1. Able to pronounce the letters correctly. In this case accuracy is necessary

⁸⁰ John W. Santrock, *Life Span Development Perkembangan Masa Hidup jili* (Jakarta: Penerbit Erlangga, 1995) Pg. 220

⁸¹ Ibid.,

2. Able to distinguish length and short in reading the Quran. In this case in accordance with the rules of tajwid
3. Able to read the Quran sentence smoothly and tartil

The results of the research in Ula class were 50% successfully achieved the learning objectives, while 50% have not succeeded in achieving the learning objectives. In Ula class there are 4 elderly people. Student A is 69 years old, work on his past is the Police. Student B is 60 years old, and work in the past is a Bank employee. Student C is 62 years old, work on her past is Master. While student D is 61 years old and work on her past is Midwife.

Achievement results in Ula class are santri A and santri C successfully achieve the learning goal of reading Al Quran. While students B and D have not managed to achieve learning objectives. The factors that affect the unsuccessful santri B is his psychological health. Santri B often feels anxiety and has domestic problems. While the factor of non-success in santri D is because in his youth never learned to read Al Quran at all.⁸²

In Tsani's class is different. There are four santri elderly. Santri E is 74 years old and his past work is a factory employee. Santri F is 78 years old and work in his past is theacher. Santri G is 70 years old and work in his past is a midwife. While santri H aged 61 years and his past work is housewife.

⁸² Interview result with Ustadzah Hasbiyah, teacher of TPQ Nurul Jadid, January 16, 2018

The achievement of learning indicator in Tsani class is santri E less successful. The indicator on santri E is read fluently and corresponds to the short length but there are still errors in reading. Santri F experienced success but still less accurate in reading. While santri G has not succeeded in distinguishing the short length at the end of the word in the Qur'an. And Santri H did not succeed because it can not distinguish between long and short and not careful in reading hijaiyah letters.⁸³

In Tsalis class there are 3 elderly people. Santri I is a 60 year old whose job is housewife. While D and J are 63 years old and the work is factory worker. And the 60-year-old K-student is a housewife. Of the three santri, santri I less successful because it is difficult to eliminate his old habits when studying is leaning zakat i to e. While the students J and K managed to achieve the indicators of learning.⁸⁴

From the above description, it can be concluded that factors inhibit the achievement of different learning goals in each individual. This is because the cognitive activities of each individual are different. As for how to overcome obstacles in learning process of reading AL Quran in TPQ Nurul Jadid this is by doing repetition, evaluation read pure simak, spell slowly on process of giving of material, Giving metaphor with familiar

⁸³ Ibid.,

⁸⁴ Ibid.,

familiar words, giving understanding about traits sentences that are read long or read short, Give random quizzes related to the material with the aim of deepening the mastery.⁸⁵

2. Phsycological Barrier

Another obstacle is the Psychological barrier. Psychological barriers in the process of learning to read the Koran on the elderly include anxiety, self-distrust, and depression. Anxiety at the time of learning to read the Quran raises the duration of the capture of the given material. Anxiety can be trembling when reading the Quran. Uncertainty in the form of hesitation in reciting a sentence that leads to errors in reciting the Qur'an. This self-distrust is mostly due to embarrassment with friends or with Master because not fluent in reading. While depression can occur when there are problems beyond learning that affects the elderly.

Responding to anxiety problems, TPQ Teachers provide leeway in their learning. As his explanation when interviewing:

“terkadang ada beberapa santri Lansia yang cemas. Jadi kalau ngaji terkesan terburu-buru. Jadi banyak pelafalannya yang salah. Hal ini biasanya terjadi karena teman-temannya mengingatkan bacaan yang salah. Apalagi kalau yang mengingatkan banyak. Kalau guru yang mengingatkan mungkin tidak sampai cemas. Jadi ketika pembelajaran berlangsung kita tidak bisa memaksakan santri Lansia untuk bisa seketika. Harus telaten sedikit demi sedikit”

Sometimes there are some elderly students who are anxious. So if you learn to be impressed in a hurry. So much of his pronunciation was wrong. This usually happens because his friends remind the wrong reading. Especially if that justifies a

⁸⁵ Ibid.,

lot. If the teacher reminds you may not get worried. So when learning takes place we can not force Elderly students to be instantaneous. Must be painstaking little by little.⁸⁶

From the above explanation, the anxiety factor experienced by Elderly santri is due to social interaction that occurs.

Another psychological barrier is self-distrust. This self-distrust arises internally within Elderly students. The feeling of mistrust is solely due to the inability to read the Quran when it is advanced. This is described in a straightforward way by some elderly students to Master both individually and collectively.⁸⁷

Responding to the problem of mistrust of the elderly students, the teacher provides motivation and minimize rewards to other students in the class. The teacher tries not to praise one student in front of the other nor to punish for the student's disability. Minimize rewards in order not to cause self-esteem in elderly santri. If a sense of mistrust arises, it is feared that elderly students will be lazy to learn to read the Quran.

Another problem with the psychology of elderly students is depression. Depression occurs when there are individual problems encountered. For example when one of the children of elderly students there who died, or when one of the Elderly students was picky. Like the exposure of depression cases described Ustadzah Nurul Hasbiyah:

⁸⁶ Ibid.,

⁸⁷ Ibid.,

Pernah kemarin salah satu santri lansia kecopetan pada hari minggu di tempat lain. Kemudian pada hari senin santri ini terlihat bingung dan cemas sekali. Apalagi kondisi di rumahnya adalah hidup berdua dengan suaminya yang sakit stroke. Santri ini kesana kemari sendirian dan mendapat musibah kecopetan bisa membuatnya depresi dan kebingungan. Usaha kita sebagai guru spiritual adalah memberikan konseling dan mengusahakan sebaik mungkin untuk memecahkan masalah seperti melakukan pengumuman kehilangan di facebook. Karena kondisi santri ini sendirian di rumah dan tidak ada teman bicara, maka saya menyarankan santri tersebut untuk tetap masuk saat pembelajaran membaca al quran. Karena kalau di rumah dikhawatirkan tidak ada teman berbicara dan berinteraksi yang mengakibatkan kefatalan

Once yesterday one of the elderly student was picky on a Sunday somewhere else. Then on Monday santri looks confused and very worried. Moreover, the condition at home is a life together with her husband who had stroke. students are here to come alone and get caught accident can make him depressed and confused. Our efforts as a spiritual teacher is to provide counseling and make the best possible to solve problems such as making a loss announcement on facebook. Because the condition of this santri alone at home and no friends to talk, then I advise students to remain present when learning quran recoitation. Because if at home feared no friends to talk and interact that resulted in fatality⁸⁸

Next is the factor of social interaction that hinders the implementation of learning Quran recitation in the Elderly are not disclosed with the teacher, selfishness when talking with colleagues, and discomfort when colleagues justify reading the Qur'an.⁸⁹

Non-openness with teachers usually occurs because of lack of confidence. Non-openness is rare in the social interaction

⁸⁸ Ibid.,

⁸⁹ Ibid.,

process in TPQ Nurul Jadid. However, there is little possibility of this disclosure. So Elderly Teacher TPQ Nurul Jadid caregiver strives to be open and welcome to anyone, especially elderly students who need more counseling.⁹⁰

Next is selfishness when talking with friends. Guru TPQ says about this:

“sebelum dan sesudah memulai pembelajaran sering sekali mbah-mbah ini berbincang-bincang dulu sekedar untuk curhat. Karena sama teman sendiri yang lainnya menjawab dengan kalimat yang kurang menyenangkan seperti tidak mau kalah. dan ini saya khawatirkan terjadi ketidaknyamanan. Akan tetapi saya sebagai guru tetap selalu mengingatkan untuk tidak berperilaku tidak menyenangkan dengan cara-cara yang halus”

“Before and after the start of learning so often this grandmother chatted just to vent. Because with their own friends the other answers with less unpleasant sentences like not to be outdone. And this I worry about discomfort. But I am a teacher always reminded not to behave unpleasantly in subtle ways”⁹¹

However, friends for the elderly are also great motivators. When one elderly student becomes an interviewee about the motivation of the recitation, they state:

“Salah satu yang memotivasi saya selain diri saya sendiri adalah teman saya. Saya selalu diajak mengaji dan mengaji. Saya jadi semangat dan tidak malu karena tidak bisa mengaji”

“The one that motivated me other than myself was my friend. I am always invited to study and study. I am so excited and not embarrassed because I can not read the Quran”⁹²

⁹⁰ Ibid.,

⁹¹ Ibid.,

⁹² Interview result with Bu Urifa, elderly student of TPQ Nurul Jadid, January 17, 2018. The original text is *“Salah satu yang memotivasi saya selain diri saya sendiri adalah teman saya. Saya selalu diajak mengaji dan mengaji. Saya jadi semangat dan tidak malu karena tidak bisa mengaji”*

Obstacles in learning to read the Quran to other elderly people are inconvenience when colleagues justify reading the Qur'an. At the time of reading a purely refer to where one of the elderly students reading the Quran that has been taught, many friends who participate to justify reading the students. This makes elderly students feel awkward and more stutter when reading the Quran.⁹³ Nonetheless, Master does not forbid santri to participate in justifying her friend when she is wrong. Teachers also do not overcome this problem and remain focused on listening to the students who read the Quran.

3. Physical Aspect

The next obstacle to learning to read Al Quran on the Elderly in TPQ Nurul Jadid is on the physical aspect. This physical aspect tends to disrupt the health of santri. Because of the age factor, the illness is often coughing, and blurred eyes. In addition, if sick the santri permission to not be included in learning to read Al Quran.

Facing the cough problem Master took the policy not to give many readings to the sufferer. In addition, Master also provides suggestions for curing healing. Most advice given is in the form of herbal remedies that are not too many chemical side effects. Likewise, elderly colleagues provide solutions to cure

⁹³ Observation result 7 am, January 17th, 18th, 19th, 2018, Lesson of Ula Class in Quran Recitation

cough with several things. This is intended as a sense of mutual care among members of the learning process. While facing the blurred eye problem, Master provides large quantities of Al Qurang for the Elderly.

In addition to the two physical health problems that have been mentioned, santri can also permit not enter when sick. This is slightly detrimental to his friends when there is one who did not enter because it will repeat the material that has been taught. Repetition of this material is done solely for santri who are sick are not left behind and can still learn together with the same achievement. But this only happens in Ula class (Beginner). The other class is not because learning to read the Quran is more about studying the individual than the group.

Below is a table 4.4 barriers to learning reading Al Quran on Elderly at TPQ Nurul Jadid and how to overcome them

No	Obstacle		How to overcome
1	Cognitive	Decrease Memory system	<ol style="list-style-type: none"> 1. Repeating 2. Evaluation <i>baca simak murni</i> 3. Spell slowly in the information delivery process 4. Provide a metaphor with familiar everyday words 5. Provides an understanding of long-read or short-read

			sentence characteristics
		Decrease Information Processing	<ol style="list-style-type: none"> 1. Spell slowly in the information delivery process 2. Giving a metaphor with familiar everyday words 3. Provides an understanding of long-read or short-read sentence characteristics
		Decrease in Troubleshooting	<ol style="list-style-type: none"> 1. Give randomly related quizzes about material with the aim of deepening mastery
2	Psychological	Worry	<ol style="list-style-type: none"> 1. Do not force the elderly students to master the material quickly
		not confident	<ol style="list-style-type: none"> 1. Giving motivation 2. Minimize rewards for individuals
		Depression	<ol style="list-style-type: none"> 1. Counseling and guidance. 2. Suggest for holiday lessons or not adjust the needs and conditions at the santri house
4	Physical	Cough	<ol style="list-style-type: none"> 1. Reduce the reading of santri 2. Provide advice on healing cough
		permission because sick	<ol style="list-style-type: none"> 1. Repeats the material that has not been delivered when there is one santri who sick permission

		Blurry eyes	<ol style="list-style-type: none"> 1. Delivering large-size Quranic Quran 2. Reduce the reading of Santri
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CHAPTER V

DISCUSSION

A. The Learning of Quran Recitation Process for Elderly People at TPQ

Nurul Jadid

The learning process consists of planning, process and evaluation. Learning planning includes the basic plan in implementing learning. In formal education, learning planning consists of many things. For example, basic competencies to be achieved by students, indicators of achievement of basic competencies, media and learning tools, learning resources, learning objectives, learning materials, learning strategies and methods, learning steps, and assessment / evaluation plan.

While the learning process is a real process implemented in the class based on reference planning that has been prepared previously. This process is conditional because in practice the learning process is not solely in accordance with the arranged plan. Next is the evaluation. Evaluation is the process of measuring the success of a learning. Evaluation proves both written and oral that learners have actually done the learning process. Evaluation is also a measure of the success of an implemented lesson. These three processes are things that can not be separated from each other because they are related.

In non formal education such as TPQ Nurul jadid, written and evaluation planning is not a must. This is because there is not a law that regulates it. The standard of achieving a study of reciting the Koran is to read the Qur'an properly and correctly as taught by the Prophet Muhammad. So in the process

of learning, TPQ Nurul Jadid never undertook the writing of learning planning and evaluation in textual.

Follow are the explanation of Learning process step by step clearly:

1. Learning Plan

Learning plan is done in two stages: before starting the learning outside the classroom and at the time of learning in the classroom. Before learning outside the classroom, the Teacher prepares the Quran reading manuals such as Al Quran Juz Amma and the Book of Methods Ummi Adult. Planning undertaken outside this class is done at the beginning only because using the same Book / Book in a long time. Planning outside the class is the other determination of learning time. This timing is subjective by Master because it adapts to Master's empty personal schedule. Nevertheless, the timing of learning is considered very carefully.⁹⁴

Learning takes place in the morning. This is because the time of the morning until before duhur feels effective to make the learning process. Besides, because the mind is still fresh as well to maintain the regularity of the pattern of life of students. While planning on the class done every day such as preparing the classroom neatness and cleanliness. Planning in the classroom also includes arranging a U-shaped bench. This arrangement aims to be able to listen to his friend clearly when reading

⁹⁴ Interview result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 17, 2018

pure reading. While the learning planning on the material is the same according to the guidebook used.⁹⁵

In the process of learning is done in three stages. That is the introduction, process and closing. Introduction takes less than 10 minutes. This introduction is unique because before performing the prayer, Master greets Elderly students with kindness. Not infrequently there are some students who devote themselves will trivial things. This moment gives the impression of closeness and warmth between Master and Elderly students.⁹⁶

After a few minutes of giving an opportunity to greet Elderly students, Master gestures for prayer. The prayer that is read is to read the letter of Al Fatikhah and read the prayer according to the blend of Ummi method. The elderly students have not memorized the prayer before learning to read the Quran. So the TPQ provides facilities in the form of prayer sheets.⁹⁷

After praying, the Master performs apperception activities as "murojaah". Murojaah means to repeat what has been learned and read in the previous days. Murojaah can be either read a few short letters that have been mastered, or read a book blend of Ummi methods that have been studied as well. Murojaah done with strict guidance. If the santri is still wrong in the Quran Recitation then the Teacher menmbenarkan and santri

⁹⁵ Ibid.,

⁹⁶ Observation Result at 7 am, January 17th, 2018, Lesson of Ula Class in Quran Recitation

⁹⁷ ibid

repeat until true.⁹⁸ Thus the preliminary activities include preparing students for learning, salutation, prayer, and apresepsi.

2. Learning Activity

Next is the learning process. The learning process involves the giving of materials. Giving material in general is done using jibril method. That is, Teacher reads Quranic verse that will be taught while santri repeat it. If santri have not been able and not perfect in repeating the verse, then santri together repeat again until can. The Jibril method is done jointly and individually. If it is felt that all students quickly master the material, then it is not necessary to be done individually.⁹⁹

In this learning process there are several additional tricks and techniques that adapt to the needs of the Elderly. This makes learning has a different atmosphere and condition every day. Additional technique is done with the aim of ease elderly students in receiving the material. After the material is submitted, then the closing activities are held. This activity can also be called an evaluation. The cover contains the activity of repeating the material in order to know, and to measure whether the material presented by the Teacher is well received by the student. This repetition is conducted together or individually. If implemented together called the term read refer to klasikal. Whereas if done alone called by *baca simak murni*.¹⁰⁰

⁹⁸ ibid

⁹⁹ Observation result at 7 am, January 17th, 18th, 19th, 2018, Lesson of Ula Class in Quran Recitation

¹⁰⁰ Ibid.,

This concluding covering activity is conditional. If time is still much then it will be implemented *baca simak klasikal* dan *baca simak murni*. Meanwhile, if the time is felt a bit it will be implemented read refer to *baca simak klasikal*. This is still effective because the number of students is small, the delivery of the material can be 90% maximal and most of the Elderly and non Elderly students can receive the material well and evaluate well.¹⁰¹

3. Evaluation

The last one in a learning process is evaluation. In learning Quran recitation of the Elderly at TPQ Nurul Jadid is implemented in two stages. That is evaluation in class and evaluation outside class. Evaluation in the classroom is carried out as the closing process described above. While the evaluation process outside the classroom is done on the process of *aprepsi* in the next day.¹⁰² While the indicator of the achievement of a learning is able to read the Quran properly and correctly in accordance with the rules of *tajwid*.

Below is table 5.1 about the process of learning implementation in elderly at TPQ Nurul Jadid

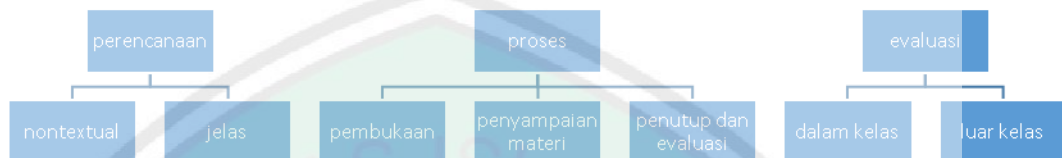
No	Learning process	Theory	Practice
1	Planning	a. Goals and indicators of achievement of learning outcomes	a. Objectives and indicators of achievement of learning outcomes is clear (can

¹⁰¹ Ibid.,

¹⁰² Interview result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 17, 2018

		<p>are clear.</p> <p>b. Learning resources are clear</p> <p>c. Learning material is clear</p> <p>d. Media and learning tools are clear</p> <p>e. The method is clear</p> <p>f. The strategy is clear</p> <p>g. Structured evaluation</p>	<p>read the Quran properly and correctly)</p> <p>b. Al Quran learning resources and Ummy alloy books</p> <p>c. Material is clearly in the order of learning</p> <p>d. Media and learning tools are not used except for some time (ummi method viewer)</p> <p>e. Ummy and Gabriel Method</p> <p>f. Strategy adjust conditions</p> <p>g. Unstructured evaluation</p>
2	Process	<p>a. preliminary</p> <p>b. (consisting of greetings, apresepsi, readiness of students, direction of learning goals, etc.)</p> <p>c. Core activities</p> <p>d. (consisting of identifying, collecting data, solving problems, verifying)</p> <p>e. Closing</p> <p>f. (consisting of material conclusions, evaluations, and learner benefits))</p>	<p>a. Introduction (greet and prepare students to learn, pray, apresepsi form murojaah)</p> <p>b. The core activity (giving the material using the Ummy method) If the Ummy method has run out, then using Gabriel method.)</p> <p>c. Closing (read the material presented together and do the classical read pure see, followed by prayer)</p>
3	Evaluation	<p>a. Evaluation during the lesson</p> <p>b. Evaluation beyond the learning process</p>	<p>a. Conducted at the closing of the <i>klasikal baca simak murni</i></p> <p>b. Performed in subsequent learning at the time of apresepsi.</p>

Here is a picture 5.1 concept map of learning process of reading Al Quran on elderly at TPQ Nurul Jadid



B. The Learning Quran recitation method for elderly people at TPQ Nurul Jadid

Learning method of reading Al Quran conducted at TPQ Nurul Jadid in Elderly is Umami and Jibril method with some additional strategies in learning so that material is easy to be accepted by Elderly. Here are the details of the theory of the method as well as its implementation on learning to read Al Quran on the Elderly at TPQ Nurul Jadid:

1. Umami Method

This method has three approaches that are (1) Direct Method (Direct) That is directly read without spelled / parsed or not much explanation. Or in other words learning by doing, learning by doing directly. (2) Repetition The recitation of the Qur'an will be more visible beauty, strength, and ease when we repeat the verses or letters in the Qur'an. Similarly, a mother in teaching the language to her child. Strength, beauty, and ease with repeating words or phrases in different situations and

circumstances. (3) Affection The power of love, genuine affection, and the patience of a mother in educating children is the key to her success. Similarly, a teacher who teaches the Quran if you want to succeed should imitate a mother so that teachers can also touch the hearts of their students.

The Ummi method also has a target learning target. The target for adult Ummi learning is to complete three volumes (40 pages) in 45 times face-to-face. Also memorize short letters from An Nas to Adh Dhukha.¹⁰³ However, since the Ummi method is currently practiced in the elderly, the teacher does not impose santri to meet the targets set by the Ummi Foundation.

To ensure the quality of learning methods Ummi certainly apply the 9 pillars of Ummi quality system. Between the first pillar and the other pillars is a series that can not be separated from each other in its implementation. The 9 pillars of the Ummi Method quality system are as follows¹⁰⁴:

1. Goodwill Management (support from managers, heads, TPQ heads, to Quran learning and implementation of an ummi system at an institution)
2. Teacher Certification (briefing methodology and management learning Ummi method)
3. Stages of Good and Right (the stage of teaching the Quran is in accordance with the problem of the ability of people / students who read the Quran)
4. Clearly measurable targets (targeting according to Ummi method)

¹⁰³ Modul Sertifikasi Guru Al Quran Metode Umni. Pg. 20

¹⁰⁴ Ibid.,

5. Consistent Mastery learning (students may only continue to the next volume if the previous volumes are really good and fluent)
6. Adequate time (in the learning time method of Ummi is adequate is the time calculated in units of face-to-face hours 60 s.d. 90 minutes per face, and face-to-face per week is 5-6 face-to-face per week.)
7. Intensive quality control (there are two types of Internal Control and External Control Internal Control is done by the institution of education providers reading Al Quran, while the external control is done by the Ummi Foundation.)
8. Proportionate Teacher and Student Ratios (Teacher and student proportionality ratio according to Ummi Foundation is 1: 10-15.)
9. Progress of each student's report (a report on student learning outcomes as a means of evaluation and means of communication of teachers and students.

Of the 9 quality progresses, not all are implemented in TPQ Nurul Jadid for learning to read Al Quran Lansia because considering several factors such as degeneration experienced by the elderly in a cognitive, physical, and psychological way. The following description of the quality base implemented in TPQ Nurul Jadid in Elderly.

Goodwil Management is not well implemented because TPQ Nurul Jadid includes small TPQ with 3 teachers only. Although this TPQ has been registered in the Ministry of Religious Affairs. Teacher certification is well implemented. 2 Teachers are certified while one Teacher teaches banjari and

does not teach the Quran. Good and right stages are well executed. Proven when teaching the elderly using strategies appropriate to the ability of the Elderly. The target is unclear and not measurable because the implementing learning process is elderly. While the targets listed on Ummi Module is for elementary, junior high, high school, and adult.

Next is a consistent master of learning. Elderly student will not rise to the next volume if they have not mastered the volume studied. Adequate time according to Ummi Foundation standard is 60 minutes. Then Quality control is not at all done both internal and external because Quality control is limited only done by the class Master. Rasio Teachers and students are highly proportioned. If the Ummi Foundation standardizes one class of 10-15 students then the learning of this Elderly at TPQ Nurul Jadid maximum of only 8 students. the last is the progress report every student is not implemented because considering various reasons such as Elderly have no guardian, each student's learning outcomes equated in one class.¹⁰⁵

Implementation of Ummi method for the Elderly at TPQ Nurul Jadid was conducted using guidebook of Ummi method for adult. Book of Ummi method for adult there are three volumes containing the material of introduction of hijaiyah letters that read directly and repeatedly. In addition to books, props are also used in the learning process of reading Al Quran in this elderly. Ummi method is implemented as a basic knowledge of hijaiyah letters. The elderly lad

¹⁰⁵ Observation result at 7 am, January 17th, 18th, 19th, 2018, Lesson of Ula Class in Quran Recitation

who had not known the letters at all were first introduced using the Ummi method.

There are four Ummi method learning model. The first is the private / individual students are called one-on-one and do the learning process while others read on their own. The second is Individual Classification (*klasikal individual*) which is to read together that the page is determined by the teacher then continued with the individual. The third is *klasikal baca simak* that is reading together continued one student reading and the other listening. The fourth is *klasikal baca simak murni* that is the same as the classical reading but binding volumes and student pages of the same group.¹⁰⁶

Learning of Quran recitation for the elderly in TPQ Nurul Jadid using the fourth learning model that is *klasikal baca simak murni*. They reading together and then one student reading and the other listening but the volumes and student pages of the same group. While learning stages in learning Quran recitation for the Elderly at TPQ Nurul Jadid implemented in accordance with Ummi method of opening, followed by Apresepsi, concept planting, concept understanding, Exercise / skills, evaluation and closing.¹⁰⁷

The reason why Ummi method is chosen is because it is able to provide solid material in a short time compared to previous methods used. Besides, the teacher is one of the competent Teachers in the field of Ummi

¹⁰⁶ Modul, Op. Cit., pg. 10

¹⁰⁷ Observation result at 7 am, January 17th, 18th, 19th, 2018, Lesson of Ula Class in Quran Recitation

method with the Teacher's certificate.¹⁰⁸ Although the implementation is unstructured and does not fully use the Ummi method.

Below is table 5.2 which contains an overview of the use of Ummi method on the elderly at TPQ Nurul Jadid

No	Ummi Method	Yes	No
1	Pray according to Ummi method guides	v	
2	Teacher is certified	v	
3	Using Ummi's Quran reading guide book	v	
4	Appropriate Goodwill management Umami Foundation		V
5	Clear and Measurable Target		V
6	Mastery Learning	v	
7	Sufficient time according to Umami standard	v	
8	Quality control internal		V
9	Quality control external		V
10	Teachers and Student Ratios are proportional	v	
11	Progress Report every student		V
12	Using the Umami method of learning model	v	
13	Using the learning stages of the Umami method	v	

2. Jibril Method

Jibril Method Implemented with the teacher read once or twice, then imitated by the studying student. Furthermore, the teacher read the next verse and re-imitated by the student who is studying And so on. So they can imitate the teacher's reading properly.¹⁰⁹

¹⁰⁸ Interview result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 17, 2018

¹⁰⁹ Taufiqurrohman MA, *Metode Jibril Metode PIQ Singosari Bimbingan KH. M. Bashori Alwi* (Malang: IKPIQ Malang, 2005) hlm 41

In Jibril method there are two stages namely Tahqiq and Tartil. Tahqiq Stage is a slow and fundamental reading of Al Quran. This stage begins with the introduction of letters and sounds to words and sentences. This stage deepens the articulation or pronunciation of a letter correctly and correctly according to the makhroj and the character of the letter.

The second stage is Tartil ie learning stage reading al quran with medium duration even quickly in accordance with the rhythm of the song. This stage begins with the introduction of a verse or several verses that the teacher read and then imitated by some student repeatedly. In the tartil stage also introduced the practice of the laws of tajwid, such as Mad , Qalqalah, nun and tanwin, the law of reading memim and ect.

Implementation of Jibril method in TPQ Nurul Jadid for Elderly is only done at Tartil stage. While in phase tahqiq or recognition of hijaiyah letters both makhroj and the characteristics of the letters is done using the Ummi method. The reason why using Jibril's method of material delivery is more effective. The prominent difference is the method of Ummi in the delivery of the material is completely straightforward without much explanation. While the Jibrils method explains a lot about the good tajwid waqof, mad, etc. This method is implemented at the tarlil stage only.

The following table 5.3 on the description of the application of Jibril method for the Elderly at TPQ Nurul Jadid

No	Jibril Method	Implementation by Theory	Yes	No
1	Tahqiq	a. Introduction of letters and sounds b. Makhorijul letters c. The properties of the	V	

		letters		V
				V
2	Tartil	a. The introduction of the verse by the teacher then imitated the students	V	
		b. Practice of introducing the laws of science of Tajwid	V	

3. Additional Strategies

In carrying out learning activities for the Elderly must have a special strategy because the elderly conditions are different. From several exposures of the study results for the Elderly study described in Chapter II it can be concluded that learning for Elderly must have the following strategy¹¹⁰:

1. Do not press the learner.
2. Minimize the role of competition
3. Shorten the lesson
4. Set the material from simple to complex
5. Giving an easy task
6. Practicing the same thing on different tasks
7. Provide feedback
8. Adjust the sensory problems faced by the Elderly
9. Provide tasks relevant to the interests of Elderly participants

While in practice, Elderly learning in TPQ Nurul Jadid is by the following strategies: Gradually, Repetition of more material, Memorization of

¹¹⁰ Siti Partini Suardiman, Op. Cit. Hlm 164-165

the word difficult, metafore with general words, Learning objectives should not be reached briefly for days, Do not impose the material instantly , Master gives immediate Correction, Explains brief verse content, Creates relaxed and enjoyable learning.¹¹¹

Gradually meant that learning is not focused on the target and learning outcomes. However, focusing on the accuracy of santri in reciting the Quran. Thus, the learning that is carried out for the Elderly goes little by little as long as possible and appropriate in the Quran recitation. This resulted in learning Quran recitation on the elderly lasted for a long time.

Other strategies are repetition of more material. More repetition of this material is done with the aim of reinforcing the previous material. In elderly memory. For example, when the Elderly have completed three volumes studying the Ummi Guide book for adult, the Elderly student proceed to the next stage of reading and learning how to read the Quran. However, to be more fluent in the introduction of the letters that affect the reading skill, the repetition in reading Ummi's manual of three volumes is still performed every day.¹¹²

Next is the strategy of memorizing difficult words. Memorization is done by repeating one or two words repeatedly until memorized. For example the word. لا اعبد ما تعبدون The word dal should be read short, whereas by

¹¹¹ Observation result at 7 am, January 17th, 18th, 19th, 2018, Lesson of Ula Class in Quran Recitation

¹¹² Observation result at 7 am, January 17th, 18th, 19th, 2018, Lesson of Ula Class in Quran Recitation

the elderly student is read long like لااعبدو ما تعبدون when it is read aloud short. so the word of لااعبد ما تعبدون read many times until it was memorized.¹¹³

The next strategy is the metafore with common words. Figurative strategy is done by equating the word in the Koran with the word everyday with the aim to help students to learn quickly and precisely. For example the word اَللّٰك (ulaaaa ika) when the elderly santri read اولئك (uuuuuula ika) then the teacher uses figurative with the Javanese language “uloooo iko” (snake) by lengthing the word l. So with the methafore earlier santri elderly quickly understand which to read short and which must be read long.¹¹⁴

The purpose of learning does not have to be achieved briefly can be for days to emphasize that in learning to read Al Quran in this Elderly is the ability of students to read the Quran properly and correctly. Learning objectives are not bound by time because they consider the setbacks experienced by the elderly. For example, the purpose of learning is that students are able to read Al-Fatihah letters well and correctly. So learning reading Al Fatikhah letters is held until the students are able to be without time bound.¹¹⁵ Furthermore, by not imposing the material instantly. This strategy includes a complement of previous strategies.

¹¹³ Ibid.,

¹¹⁴ Interview result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 17, 2018

¹¹⁵ Ibid.,

The next strategy is Teacher gives immediate Correction. Teacher gives instantaneous correction is mandatory in learning reading Quran. So when elderly students read the Quran themselves teachers will make corrections when wrong. Nevertheless, since Elder student can not quickly master the material 100% then when the teacher corrects , elderly student must repeat it again. However, when repeating the reading still can not, then elderly student are allowed to read the next material. This includes one of several announcements with the aim of elderly student to be resilient and comfortable and confident to continue learning for a long time.¹¹⁶

Explain brief verse content including strategies that are not done every day. Explain the verse content is only done when the learning time is still a lot. The purpose of explaining the content of this verse is to provide basic religious knowledge. Then creating a relaxed and fun learning is a strategy that must be applied to learning reading Al Quran to the Elderly. For example, occasionally laugh together when the santri read with the material wrongly.¹¹⁷

Below is Table 5.4 on additional strategies applied to learning reading Al Quran to the Elderly

No	Theory	Practice
1	Do not press the learner.	Applied with: a. gradually giving the material. b. Learning objectives can not be achieved in a short time c. Do not force material at once
2	Minimize the role of competition	Applied with Creating relaxed and fun learning
3	Repetition of more material	Applied with Learning time is only 60 minute.

¹¹⁶ Ibid.,

¹¹⁷ Ibid.,

4	Set the material from simple to complex	Applied with Repetition of more material
5	Giving an easy task	-
6	Practicing the same thing on different tasks	-
7	Provide feedback	Applied with a. Giving motivation b. Teacher gives immediate Correction c. Explain brief verse content
8	Adjust the sensory problems faced by the Elderly	Applied with: a. Rote memorization b. Letters with common words
9	Provide tasks relevant to the interests of Elderly participants	-

Similarly, three methods are applied in learning to Quran recitation for elderly in TPQ Nurul jadid along with analysis based on existing theory. To clarify the elaboration that has been presented here is a detailed description in the following table 5.6 form:

No	Method	Theory	Implementation
1	Umami	a. Direct b. Repetition. c. Affection d. For Umami adults there is a target of memorizing short letters on each volume. e. Umami has 9 quality systems. f. Umami learning model there are 4 namely: individual, individual classical, classical read refer, classical read pure refer.	a. The Umami method is fully implemented to the end by following the Direct, Repetition rule. b. At the advanced stage of reading the Qur'an, do not use Umami method but jibril. c. At the affection stage is done well. Proven with the satisfaction of Elderly santri in learning reading Al Quran in TPQ Nurul Jadid. d. Learning to read Al Quran to the Elderly in

			<p>TPQ Nurul Jadid did not implement the target of memorizing short letters</p> <p>e. 9 quality systems are not fully implemented</p> <p>f. Ummi learning model that is practiced is classical Read pure references.</p>
2	Jibril	<p>a. Conducted with the teacher read once or twice, then imitated by the studying student. Furthermore, the teacher read the next verse and re-imitated by the student who is studying. And so on so they can mimic the teacher's reading properly.</p> <p>b. There are two stages: Tahqiq and Tartil</p> <p>c. Tahqiq is the introduction of letters and sounds to words and sentences</p> <p>d. Tartil is started with the introduction of a verse or several verses that the teacher read and then repeated by some santri repeatedly. In the tartile stage also introduced the practice of the laws of science of tajwid, such as Mad reading law, Qalqalah, reading law nun dead and tanwin, the law of reading memim and so forth.</p>	<p>a. Gabriel method is given at the time of giving the material</p> <p>b. Tahqiq stage is not implemented because the implementation of hijaiyah letters recognition entirely using Ummi method</p> <p>c. Tartil stage is given on the delivery of material at the level of reading the Qur'an or after sermons complete the material in the manual Ummi Adult</p>
3	Addition	This addition is a strategy in delivering material that adapts to Elderly	<p>Gradually</p> <p>Repetition of more material</p> <p>Rote memorization</p>

		<p>conditions so that it can be well received by Elderly learners based on the following Elderly learning theory:</p> <ol style="list-style-type: none"> Do not press the learner. Minimize the role of competition Shortening lessons Organize material from simple to complex Provide easy task Practicing the same thing on different tasks Provide feedback Adjust the sensory problems facing the Elderly Provide tasks relevant to the interests of Elderly participants 	<p>Letters with common words</p> <p>Learning objectives do not have to be reached briefly for days</p> <p>Do not force material immediately</p> <p>Teacher gives immediate Correction</p> <p>Explain brief verse content</p> <p>Creating relaxed and fun learning</p> <p>Giving motivation</p> <p>The learning time is only 60, the minimum learning standard.</p>
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C. The obstacle encountered in the learning Quran recitation for Elderly people at TPQ Nurul Jadid and how to overcome with it

In general, obstacles faced by the elderly in implementing the learning process include cognitive, physical, psychological, and social barriers as follow:

1. Cognitive

Cognitively, the elderly decreases the speed of processing information, but there are individual variations in this skill.¹¹⁸ The elderly also suffers from memory loss and practical problem solving.

¹¹⁸ John W. Santrock, *Life Span Development Perkembangan Masa Hidup jili* (Jakarta: Penerbit Erlangga, 1995) Pg. 220

Memory decline can be affected by factors such as education, employment and health.¹¹⁹ Therefore, the cognitive achievement of learning objectives can be different in each individual.

Factors that hinder the achievement of different learning objectives in each individual. This is because the cognitive activities of each individual are different. As for how to overcome obstacles in learning process of reading AL Quran in TPQ Nurul Jadid this is by doing repetition, evaluation *baca simak murni*, spell slowly on process of giving of material, Giving metaphor with familiar familiar words, giving understanding about traits sentences that are read long or read short, Give random quizzes related to the material with the aim of deepening the mastery.¹²⁰

2. Psychological barrier

Another obstacle is the Psychological barrier. Psychological barriers in the process of learning to read the Koran on the elderly include anxiety, self-distrust, and depression. Anxiety at the time of learning to read the Quran raises the duration of the capture of the given material. Anxiety can be trembling when reading the Quran. Uncertainty in the form of hesitation in reciting a sentence that leads to errors in reciting the Qur'an. This self-distrust is mostly due to embarrassment with friends or with Master because not fluent in reading. While depression can occur when there are problems beyond

¹¹⁹ Interview result with Ustazah Hasbiyah, teacher of TPQ Nurul Jadid, January 17, 2018

¹²⁰ Ibid.,

learning that affects the elderly. Responding to anxiety problems, TPQ Teachers provide leeway in their learning.¹²¹

Another psychological barrier is self-distrust. This self-distrust arises internally within Elderly santri. The feeling of mistrust is solely due to the inability to read the Quran when it is advanced. This is described in a straightforward way by some elderly students to Master both individually and collectively.¹²²

Responding to the problem of mistrust of the elderly students, the teacher provides motivation and minimize rewards to other students in the class. The teacher tries not to praise one of the santri in front of the other nor to punish for the inadequacy of the santri. Minimize rewards in order not to cause self-esteem in elderly santri. If a sense of mistrust arises, it is feared that elderly students will be reluctant to learn to read the Quran.

Another problem with the psychology of Elderly student is depression. Depression occurs when there are individual problems encountered. For example when one of the sons of Elderly santri there who died, or when one of Elderly santri pickpocketed.

Next is the factor of social interaction that hampers the implementation of learning to read Al Quran in the Elderly are not

¹²¹ Ibid.,

¹²² Ibid.,

disclosed with the teacher, selfishness when talking with friend, and discomfort when friend justify reading the Qur'an.¹²³

Non-openness with teachers usually occurs because of lack of confidence. Non-openness is rare in the social interaction process in TPQ Nurul Jadid. However, there is little possibility of this disclosure. So Elderly Teacher TPQ Nurul Jadid caregiver cultivate to be open and welcome to anyone especially Elderly student who need more counseling.¹²⁴

3. Social Barrier

Obstacles in the learning Quran recitation to other elderly people are inconvenience when friends justify reading the Qur'an. At the time of *baca simak murni* where one of the Elderly student reading Al Quran that has been taught, many friends who participate justify the student reading. This makes elderly student feel awkward and more stutter when reading Al Quran.¹²⁵ Nonetheless, Master does not forbid santri to participate in justifying her friend when she is wrong. Teachers also do not overcome this problem and remain focused on listening to the students who read the Quran.

4. Physical Barrier

The next obstacle to learning Quran recitation on the Elderly in TPQ Nurul Jadid is on the physical aspect. This physical aspect tends

¹²³ Ibid.,

¹²⁴ Ibid.,

¹²⁵ Observation result 7 am, January 17th, 18th, 19th, 2018, Lesson of Ula Class in Quran Recitation

to disrupt the health of santri. Because of the age factor, the illness is often coughing, and blurred eyes. In addition, if sick the student permission to not be included in learning to read Al Quran.

Facing the cough problem Master took the policy not to give many readings to the sufferer. In addition, Master also provides suggestions for curing healing. Most advice given is in the form of herbal remedies that are not too many chemical side effects. Likewise, elderly colleagues provide solutions to cure cough with several things. This is intended as a sense of mutual care among members of the learning process. While facing the blurred eye problem, Master provides large quantities of Al Qurang for the Elderly.

In addition to the two physical health problems that have been mentioned, santri can also permit not enter when sick. This is slightly detrimental to his friends when there is one who did not enter because it will repeat the material that has been taught. Repetition of this material is done solely for santri who are sick are not left behind and can still learn together with the same achievement. But this only happens in Ula class (Beginner). The other class is not because learning to read the Quran is more about studying the individual than the group.

Below is table 5.5 about the obstacles to learning reading Al Quran on Elderly at TPQ Nurul Jadid and how to overcome them

No	Obstacle		How to overcome
1	Cognitive	Decrease Memory system	<ol style="list-style-type: none"> 1. Repeating 2. Evaluation <i>baca simak murni</i> 3. Spell slowly in the information delivery process 4. Provide a metaphor with familiar everyday words 5. Provides an understanding of long-read or short-read sentence characteristics
		Decrease Information Processing	Spell slowly in the information delivery process Giving a metaphor with familiar everyday words Provides an understanding of long-read or short-read sentence characteristics
		Decrease in Troubleshooting	Give randomly related quizzes about material with the aim of deepening mastery
2	Psychological	Worry	Do not force the elderly students to master the material quickly
		not confident	Giving motivation and Minimize rewards for individuals
		Depression	Counseling and guidance. Suggest for holiday lessons or not adjust the

			needs and conditions at the santri house
3	Social	Interaction between Students	Share daily experience, Listening when his friend reads and Reduces selfishness
		Interaction of students and teachers	Open
4	Physical	Cough	Reduce the reading of santri and Provide advice on healing cough
		permission because sick	Repeats the material that has not been delivered when there is one santri who sick permission
		Blurry eyes	Delivering large-size Quranic Quran and Reduce the reading of Santri

CHAPTER VI

CONCLUSION

A. Conclusion

The First, learning process of reading Al Quran in TPQ Nurul Jadid includes opening, content and closing. At the opening contains preparing Elderly students to study, pray, and do apresepsi about the previous material. Content activity is the activity of giving material to elderly students. While the cover is to conduct evaluation activities with a classical pure see and prayer. This learning process is done based on clear nontextual planning. This process also ends with an evaluation that supports the quality of learning activities that have been implemented.

The second, Learning method of reading Al Quran on elderly in TPQ Nurul jadid using Ummi method and Jibril method. Ummi method is used to khatam in studying guidebooks reading Al Quran Ummi adult vol 1 to 3. While Jibril method implemented after Ummi method completed is in the learning phase of reading verses of Al Quran. In addition to the Ummi method and the Qiroati method, Master uses several additional strategies for the Elderly by Little by little, Repetition of more material, Rote memo, Letters with common words, Learning objectives do not have to be reached briefly for days, Do not force material immediately , Master gives immediate Correction, Explains brief verse content, Creates relaxed and enjoyable learning.

The Third, Obstacles in learning to read Al Quran on elderly in TPQ Nurul Jadid is in the form of cognitive, physical, psychological, and social barrier. Cognitive obstacles include decreased information processing, decreased system memory, and decreased problem solving. Decrease in information processing is overcome by spelling slowly, giving figurative speech, and providing understanding based on certain characteristics. Memory system decline is overcome by repetition and evaluation of pure references. While the reduction of problem solving is overcome by giving quiz.

The next is Psychological barriers include anxiety, self-distrust, and depression. Anxiety is overcome by not forcing santri to master the material at once. Self-distrust is overcome by motivation and minimizing rewards for some santri. While depression is overcome with the provision of guidance and holidays. Furthermore, the social barrier is to interact awkwardly with both peers and teachers. This is overcome by trying to be open to both teachers and students.

The last obstacle is physical obstacles. Physical obstacles include cough, blurred eyes, and pain. Cough is overcome by sharing a natural recipe cough remedy and minimize the reading of santri who cough. Blurred eyes are overcome by giving or using large quantities of Al Quran for the elderly. While the pain is overcome by giving permission and repeating the material until all students have the same material achievement. Of course all these

obstacles must be tolerated by various parties both students and teachers to achieve the purpose of learning of Quran recitation.

B. Ssuggestion

1. For TPQ Nurul Jadid

To always maintain and optimize learning to read Al Quran as taught by the Prophet to his companions. To always update the learning method of Al Quran in accordance with the needs of the future.

2. For Elderly student at TPQ Nurul jadid

With the learning of reading Al Quran on elderly that has been implemented, it is expected that Elders santri still carry out the learning with istiqomah. In addition to getting a reward also to get ketengan life (spiritual health) at the end of life.

3. For Teacher at TPQ Nurul Jadid

With the support of various parties including the Ministry of Religious Affairs of the Republic of Indonesia in the implementation of education Quran, the teacher is expected to be more patient and patient and improve quality continuously. Teachers should make TPQ's stewardship to handle important documents already in place.

4. For Islamic education scholarship

The study of learning to read Al Quran on the elderly in TPQ Nurul jadid should be used as a new discourse on the field of Islamic religious education to be studied more. There needs to be more

research on learning to read the Quran in the Elderly Elderly as learning research is still rarely implemented although the benefits are great.



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APPENDIX

Appendix I

Interview Guideline

A. For Teacher

1. How the learning process takes place?
2. Is there a learning plan? How is the planning process carried out?
3. How is the implementation of the learning evaluation? What is the benchmark of successful learning?
4. What methods are used in learning reading Al Quran in the Elderly?
5. Are there additional methods for Elderly learning? How is that method?
- B. Are there obstacles experienced when the learning takes place? And how to overcome these obstacles?

B. For Student

1. How do you think about learning to read Al Quran in TPQ Nurul Jadid?
2. What is your purpose to learn to read Al Quran?
3. What motivates you to learn to read the Qur'an?
4. Are there any obstacles when learning to read Al Quran in TPQ Nurul Jadid? How to overcome these obstacles

Appendix II

1. Interview result with Ustadzah Nurul Hasbiyah, Januari 15th, 16th, 17th 2018

a. *Bagaimana proses pembelajaran berlangsung?*

Pertama adalah berdoa. Setelah doa, para mbah-mbah saya arahkan untuk melakukan *murojaah*. *Murojaah* itu mengulang kembali apa yang telah dipelajari pada hari sebelumnya agar tidak lupa pelajaran yang kemarin. *Murojaah* dilakukan dengan membaca beberapa surat pendek bersama-sama. Kalau tidak surat pendek ya membaca buku metode Ummi yang sudah *khatam*.

Setelah *murojaah* selesai, saya mengajarkan santri membaca Al Quran beberapa ayat. Rata-rata setiap hari 4 sampai 5 ayat pendek. Tergantung bisa tidaknya santri. Kalau satu ayat tidak bisa-bisa ya saya akan memberikan materi satu ayat saja.

Setelah selesai, santri membaca bersama-sama satu kali. Kemudian membaca sendiri-sendiri supaya tau sudah bisa apa belum. Lalu dilanjutkan dengan membaca bersama-sama lagi dan ditutup dengan doa.

b. *Apakah ada perencanaan pembelajaran? Bagaimana proses perencanaan yang dilaksanakan?*

Perencanaan pembelajaran ya menyiapkan buku pedoman metode Ummi. Biasanya siswa lansia menyiapkan kerapian bangku dan tempat belajar. Seperti menyapu, dan merapikan tempat belajar. Kalau bentuk bangku

yang berbentuk huruf U sudah saya rencanakan dari dulu. Itu kan termasuk bagian dari perencanaan.

Kalau merencanakan materi cukup dengan melanjutkan yang sebelumnya.

c. Bagaimana pelaksanaan evaluasi pembelajaran? Apa yang menjadi tolak ukur keberhasilan pembelajaran?

Setelah mengajarkan al Quran kan membaca satu persatu. Nah itu sebagai penilaian saya bisa apa tidak siswa itu. Kemudian keesokan harinya kan ada *murojaah*. Nah *murojaah* itu juga salah satu cara saya menilai bisa atau tidaknya siswa.

d. Metode apakah yang digunakan dalam pembelajaran membaca Al Quran pada Lansia?

Metode Ummi dan metode Jibril serta beberapa tambahan yang menyesuaikan kebutuhan lansia. Biasanya kalau sudah tua kan susah kalau disuruh belajar membaca. Apalagi kalau belum bisa sama sekali.

e. Apakah ada metode tambahan untuk pembelajaran Lansia? Bagaimana metode tersebut?

Kalau pembelajaran untuk lansia itu kita tidak bisa memaksakan bisa dengan cepat. Makanya saya mengajari mbah-mbah mengaji itu sedikit-demi sedikit. Terus tidak boleh tegang harus menyenangkan. Biasanya kalau ada yang salah karena saking susahnyanya ya malah tertawa bersama.

Mbah-mbah juga kadang susah membedakan panjang dan pendek.

Misalnya لااعبدو ما لااعبد ما تعبدون mbah mbah membacanya

تعبدون. Maka saya suruh membaca berkali-kali sampai setengah hafal dan tidak salah lagi.

Ada lagi mbah mbah kadang harus diberi kiasan dengan kata-kata umum seperti اولئك. (ulaaaa ika) Mbah-mbah membacanya dengan اولئك (uuuuuula ika). Padahal sudah diulang berkali-kali tetap tidak bisa. Maka saya menyarankan untuk bilang “uloooo iko” berkali-kali. Setelah itu baru bisa.

Lalu kita sebagai guru tidak boleh memberikan pujian pada salah satu santri. Cukup memuji dari belakang saja. Nanti dikhawatirkan temannya iri dan Minder.

bagaimanapun di TPQ ini mementingkan praktik membaca Al Quran dengan baik dan benar dahulu. Baru kalau secara praktik sudah bisa dan lancar selanjutnya akan diajarkan keilmuannya seperti Tajwid, Waqof, dan lain-lain. Jadi kami tidak mengajarkan keilmuan tajwid dan kawan-kawannya dahulu karena takut para santri lansia tidak dapat menerima dengan cepat.

f. *Apakah ada kendala yang dialami ketika pembelajaran berlangsung? Dan bagaimana cara mengatasi kendala tersebut?*

terkadang ada beberapa santri Lansia yang cemas. Jadi kalau ngaji terkesan terburu-buru. Jadi banyak pelafalannya yang salah. Hal ini biasanya terjadi karena teman-temannya mengingatkan bacaan yang salah. Apalagi kalau yang mengingatkan banyak. Kalau guru yang mengingatkan

mungkin tidak sampai cemas. Jadi ketika pembelajaran berlangsung kita tidak bisa memaksakan santri Lansia untuk bisa seketika. Harus telaten sedikit demi sedikit

pernah kemarin salah satu santri lansia kecopetan pada hari minggu di tempat lain. Kemudian pada hari senin santri ini terlihat bingung dan cemas sekali. Apalagi kondisi di rumahnya adalah hidup berdua dengan suaminya yang sakit stroke. Santri ini kesana kemari sendirian dan mendapat musibah kecopetan bisa membuatnya depresi dan kebingungan. Usaha kita sebagai guru spiritual adalah memberikan konseling dan mengusahakan sebaik mungkin untuk memecahkan masalah seperti melakukan pengumuman kehilangan di facebook. Karena kondisi santri ini sendirian di rumah dan tidak ada teman bicara, maka saya menyarankan santri tersebut untuk tetap masuk saat pembelajaran membaca al quran. Karena kalau di rumah dikhawatirkan tidak ada teman berbicara dan berinteraksi yang mengakibatkan kefatalan

Lalu bisanya sebelum dan sesudah memulai pembelajaran sering sekali mbah-mbah ini berbincang-bincang dulu sekedar untuk curhat. Karena sama teman sendiri yang lainnya menjawab dengan kalimat yang kurang menyenangkan seperti tidak mau kalah.dan ini saya khawatirkan terjadi ketidaknyamanan. Akan tetapi saya sebagai guru tetap selalu mengingatkan untuk tidak berperilaku tidak menyenangkan dengan cara-cara yang halus.

2. Interview result with Bu Sri Heni, siswa Lansia TPQ Nurul Jadid, January 16 2018

- a. *Bagaimana pendapat anda tentang belajar membaca Al Quran di TPQ Nurul Jadid?*

Senang sekali bisa belajar disini. Saya jadi bisa membaca Al Quran

- b. *Apa tujuan anda belajar membaca Al Quran?*

Saya ingin sekali dari dulu bisa membaca AL Quran dengan benar.

- c. *Apa yang memotifasi anda untuk belajar membaca Al Quran?*

Kalau saya libur mengaji rasanya seharian tidak tenang seperti ada yang kurang. Kalau pagi mengaji saya pasti sudah rapi sejak pagi. Dan setelah pulang ngaji tinggal bersantai. Lha kalau tidak mengaji sampai siang bisa saja saya tidak rapi

- d. *Apakah ada kendala saat belajar membaca Al Quran di TPQ Nurul Jadid? Bagaimana cara mengatasi kendala tersebut?*

Mata saya buram karena sudah tua. Jadi saya memakai kacamata ini dan al Quran yang besar.

3. Interview result with Bu Urifa, elderly student of TPQ Nurul Jadid, January 17 2018

- a. *Bagaimana pendapat anda tentang belajar membaca Al Quran di TPQ Nurul Jadid?*

Sangat membantu saya. Apalagi Gurunya sangat telaten. Saya sudah ngaji dimana-mana belum pernah ada hasil sebagus saya ngaji disini.

- b. *Apa tujuan anda belajar membaca Al Quran?*

Tujuan saya belajar membaca Al Quran adalah mendekatkan diri kepada Allah dan mencapai cita-cita saya yaitu bisa membaca Al Quran dengan benar

c. *Apa yang memotifasi anda untuk belajar membaca Al Quran?*

Diri saya sendiri. Saya punya cita-cita dari dulu untuk bisa membaca Al Quran

d. *Apakah ada kendala saat belajar membaca Al Quran di TPQ Nurul Jadid? Bagaimana cara mengatasi kendala tersebut?*

Saya bisanya susah nyantol kalau belajar. Maklum karena sudah tua. Tapi kalau disini karena bu Hasbiyah sangat telaten jadi saya meskipun susah masih bisa berhasil.

4. Interview result with Bu Lilik, elderly student of TPQ Nurul Jadid, January 17th 2018

a. *Bagaimana pendapat anda tentang belajar membaca Al Quran di TPQ Nurul Jadid?*

Senang sekali bisa mengaji di sini karena menyenangkan.

b. *Apa tujuan anda belajar membaca Al Quran?*

Bisa mengaji

c. *Apa yang memotifasi anda untuk belajar membaca Al Quran?*

Salah satu yang memotivasi saya selain diri saya sendiri adalah teman saya. Saya selalu diajak mengaji dan mengaji. Saya jadi semangat dan tidak malu karena tidak bisa mengaji

- d. Apakah ada kendala saat belajar membaca Al Quran di TPQ Nurul Jadid? Bagaimana cara mengatasi kendala tersebut?*

Saya merasa kurang PD karena tidak bisa-bisa. Tapi saya tetap berusaha supaya bisa mengaji seperti teman-teman.

5. Interview result with Bu Is, elderly student of TPQ Nurul Jadid, January 17th 2018

- a. Bagaimana pendapat anda tentang belajar membaca Al Quran di TPQ Nurul Jadid?*

Alhamdulillah sangat menyenangkan.

- b. Apa tujuan anda belajar membaca Al Quran?*

Dulu saya tidak bisa mengaji. Makanya waktu bu Sri mengajak saya belajar ngaji ya saya ikut supaya bisa.

- c. Apa yang memotifasi anda untuk belajar membaca Al Quran?*

Suami saya sangat senang kalau saya bisa ngaji.

- d. Apakah ada kendala saat belajar membaca Al Quran di TPQ Nurul Jadid? Bagaimana cara mengatasi kendala tersebut?*

Saya sering tidak masuk karena nunggu cucu saya. Jadi saya ketinggalan banyak.

6. Interview result with Bu Gianto, elderly student of TPQ Nurul Jadid, January 17th 2018

- a. Bagaimana pendapat anda tentang belajar membaca Al Quran di TPQ Nurul Jadid?*

Sangat senang bisa belajar ngaji. Saya bisa ngaji karena belajar disini

b. Apa tujuan anda belajar membaca Al Quran?

Saya ingin bisa mengaji

c. Apa yang memotifasi anda untuk belajar membaca Al Quran?

Diri saya sendiri. Keinginan saya untuk bisa ngaji.

d. Apakah ada kendala saat belajar membaca Al Quran di TPQ Nurul

Jadid? Bagaimana cara mengatasi kendala tersebut?

Saya sering batuk-batuk. Untung saja bu Hasbiyah memaklumi.



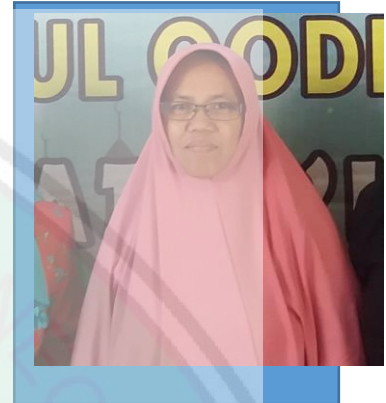
Appendix III

INFORMANT LIST

Name : Nurul Hasbiyah

Age : 48

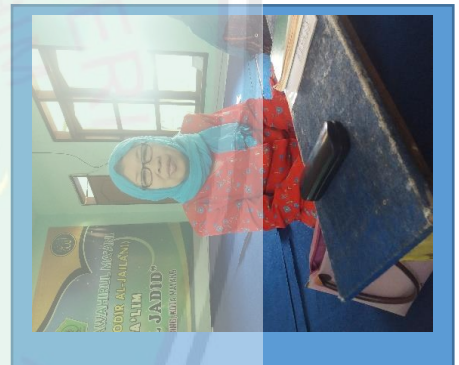
Addres : Jl Teluk Pelabuhan ratu, Arjosari



Name : Urifa

Age : 69

Addres: Arjosari



Name : Cicik

Age : 70

Addres: Jl Teluk Pelabuhan ratu Arjosari



Name : Sri Heni

Age : 74

Address: Jl Teluk Pelabuhan Ratu Arjosari



Name : Suwarsi

Age : 78

Address: Arjosari



Name : Lilik

Age : 61

Address :Arjoasri





Interview process with bu Urifa, January 17th 2018



Siswa TPQ Kelas Ula

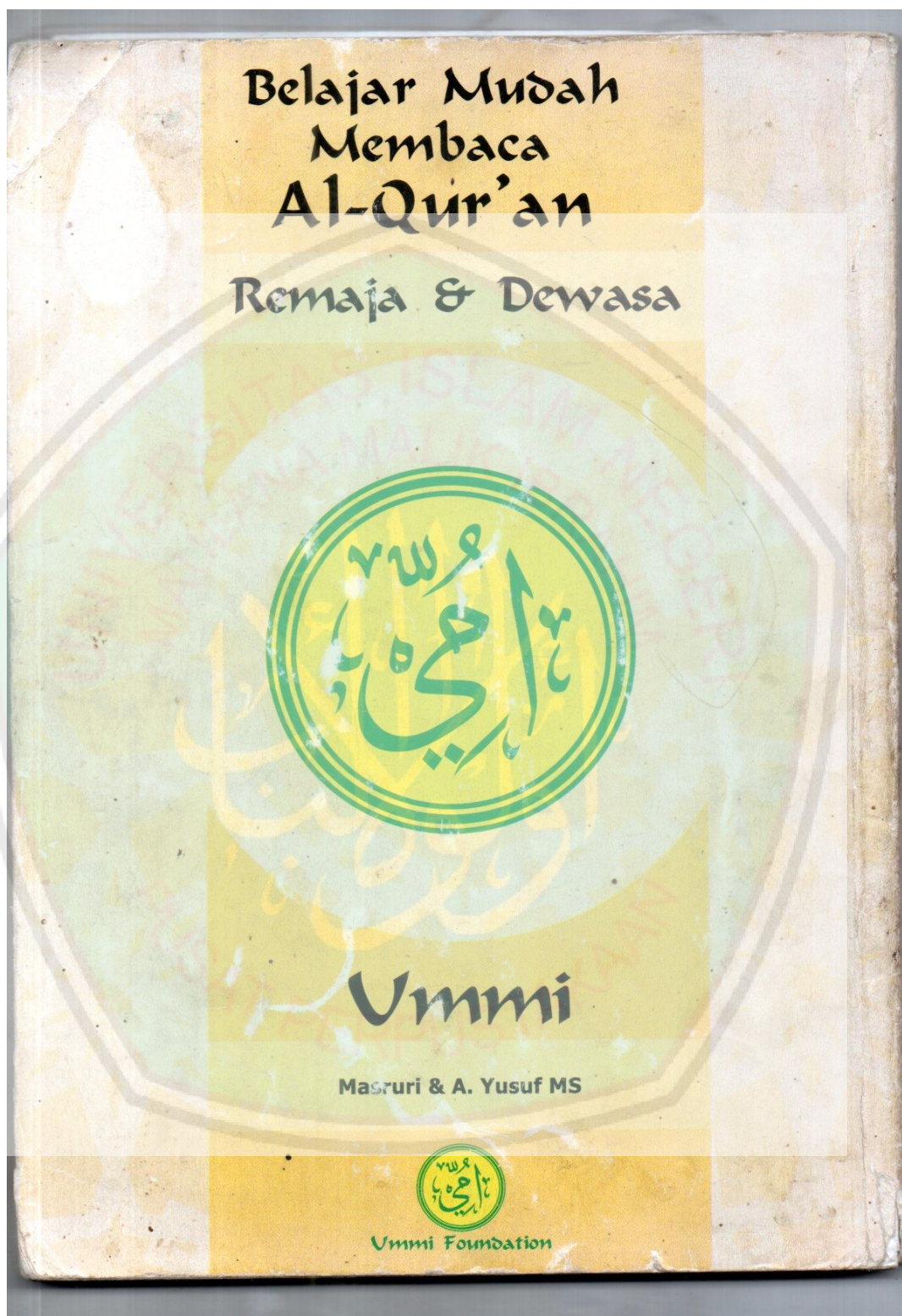


Kelas Tsani sebelum melaksanakan pembelajaran membaca Al Quran



Siswa kelas Tsani

KANTOR KEMENTERIAN AGAMA KOTA MALANG		Nomor : TPQ/0183/2014
		
Piagam Penyelenggaraan PENDIDIKAN AL QUR'AN		
Berdasarkan Keputusan Direktur Jenderal Pendidikan Islam Nomor : DJ.I/456A/2008, dengan ini Kepala Kantor Kementerian Agama Kota Malang memberikan Piagam Pendidikan Al Qur'an kepada:		
1. Nama	:	NURUL JADID
2. Jenis	:	TPQ
3. Nomor Statistik Pendidikan Al Qur'an	:	411235730131
4. Alamat :	:	Teluk Pelabuhan ratu 146
Jalan	:	Arjosari
Desa / Kelurahan	:	Blimbing
Kecamatan	:	Malang
Kota	:	1992
5. Tahun Berdiri	:	05 Agustus 2014
6. Tahun Penetapan Penyelenggaraan	:	--
7. Nama Yayasan/Badan/Lembaga	:	--
Kepada Lembaga Pendidikan Al Qur'an tersebut diberikan hak menurut hukum untuk menyelenggarakan Pendidikan dan Pengajaran sesuai dengan ketentuan, dan berlaku selama 5 (lima) tahun sejak tanggal di tetapkan.		
Malang, 12 Agustus 2014		
 Kepala Kantor Kementerian Agama Kota Malang		
Drs. H. IMIRON, M. Ag		
NIP. 19600816 199403 1 004		





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AT TPQ NURUL JADID BLIMBING MALANG

Dosen pembimbing : Mokhammad Yahya, MA, Ph.D

No	Tanggal	Catatan Perbaikan	Tanda Tangan Pembimbing
1	6 Feb. 18	Chapter 1.	
2	6 Feb 18	Chapter 2	
3	8 Feb 18	Chapter 3	
4	9 Mei 18	Chapter 4	
5	9 Mei 18	Chapter 5	
6	9 Mei 18	Chapter 6	
7	15 Mei 18	Whole Draft	
8	15 Mei 18	Final Draft	
9			
10			

Malang,
Mengetahui,
Kajur PAL,

Dr. Marno, M. Ag
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Malang, 12 Mei 2018

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