

IMPLEMENTATION OF LOCAL CONTENT ON AL-QUR'AN LEARNING IN PUBLIC SCHOOLS

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Abstract

This article discusses the implementation of local content learning to read al-Quran in public schools. One aspect of religious education that received less attention is the education of reading the Qur'an. In general, parents are more focused on general education, as a first step is to teach and introduce children to the literacy education of the Qur'an. This study is focused on learning materials local content of reading al-Qur'an in State Junior High School (SMPN) 2 Kasembon Malang regency, revealing the purpose of learning, learning methods, and evaluation used. The approach of this study is qualitative and the type of research is a case study, and the location of research in SMPN 2 Kasembon Malang regency. The data were collected by observation, interview and documentation. The results of this study reveals that the material of learning local content to read write al-Qur'an in SMPN 2 Kasembon Malang Regency is the material reading, writing and application of *tajwid*. The purpose of learning is to produce students who are able to read al-Qur'an according to the rules of *tajwid*, improve and implement the values contained in the Qur'an, and can face all challenges, obstacles, and changes that arise in the life of the community. Methods used include lecture, reading, writing, memorizing, assignment, modeling, and story. Meanwhile, the evaluation of learning that is used is replication of practice, daily test, assignment, mid semester or semester test.

Keywords: Implementation, Learning, Local Content, Reading al-Qur'an.

ملخص

تناول هذا البحث الحديث عن تطبيق تعلم المحتوى المحلي لقراءة وكتابة القرآن بالمدرسة العامة. ومن عناصر تعلم الدين التي لم تحظ الاهتمام بها هي تعليم قراءة القرآن. وغالبا لا يهتم الآباء والأمهات إلا بجانب دراسة المواد العامة فحسب. وكالخطوة الأولى ندرس ونعرف الطلبة على تعلم قراءة وكتابة القرآن. ويركز هذا البحث على المواد الدراسية المحلية لقراءة وكتابة القرآن بالمدرسة المتوسطة الحكومية الثانية كاسيمبون

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بمنطقة مالانج، وعلى اكتشاف أهداف التعلم، ومنهج التعلم، والتقييم المستخدم فيها. ويستخدم هذا البحث المنهج الكيفي ونوع البحث هو دراسة الحالة، ومكان الدراسة يكون بالمدرسة المتوسطة الحكومية الثانية كاسيمبون بمنطقة مالانج. وطريقة جمع البيانات في هذا البحث هي الملاحظة، والحوار، والتوثيق. وتدل نتائج هذا البحث على أن المادة الدراسية بالمحتوى المحلي لقراءة وكتابة القرآن بالمدرسة المتوسطة الحكومية الثانية كاسيمبون بمنطقة مالانج هي القراءة والكتابة وتطبيق علم التجويد. أما أهداف الدراسة فيها فهي تخريج الطلاب والطالبات القادرين على قراءة القرآن وفقا لقواعد علم التجويد، وترقية وتطبيق القيم التي تكمن في القرآن الكريم، والقادرين على مواجهة جميع المعوقات والعراقل والتغيرات التي تحدث في حياة المجتمع. وطريقة التعلم التي تستخدم فيها هي طريقة المحاضرة، والقراءة، والكتابة، والحفظ، والواجبات، والقدوة، والقصة. وأما تقييم التعلم المستخدم فيها فهو امتحان تطبيقي، وامتحان يومي، والتوظيف، وامتحان نصف الفصل، وامتحان آخر الفصل.

مفتاح الكلمات: التطبيق، التعلم، المحتوى المحلي، قراءة وكتابة القرآن.

Abstrak

Artikel ini membahas implementasi pembelajaran muatan lokal baca tulis al-qur'an di sekolah umum. Salah satu aspek pendidikan agama yang kurang mendapat perhatian adalah pendidikan membaca al-Qur'an. Pada umumnya orang tua lebih menitik beratkan pada pendidikan umum saja, sebagai langkah awal yaitu mengajarkan serta memperkenalkan anak pada pendidikan baca tulis al-Qur'an. Penelitian ini terfokus pada materi pembelajaran muatan lokal baca tulis al-Qur'an di SMP Negeri 2 Kasembon Kabupaten Malang, mengungkap tujuan pembelajaran, metode pembelajaran, serta evaluasi yang digunakan. Pendekatan penelitian ini adalah kualitatif dan jenis penelitian adalah studi kasus, dan lokasi penelitian di SMP Negeri 2 Kasembon Kabupaten Malang. Prosedur pengumpulan data menggunakan observasi, wawancara dan dokumentasi. Hasil penelitian ini mengungkapkan bahwa Materi pembelajaran muatan lokal baca tulis al-Qur'an di SMP Negeri 2 Kasembon Kabupaten Malang yaitu materi membaca, menulis dan penerapan ilmu tajwid. Adapun tujuan pembelajarannya yaitu menghasilkan siswa-siswi yang mampu membaca al-Qur'an sesuai kaidah ilmu tajwid, meningkatkan dan mengimplementasikan nilai-nilai yang terkandung didalam al-Qur'an, serta bisa menghadapi segala tantangan, hambatan, dan perubahan yang muncul dalam kehidupan masyarakat. Metode pembelajaran yang dipakai meliputi metode ceramah, membaca, menulis, menghafal, tugas, keteladanan, dan kisah. Sementara itu, evaluasi pembelajaran yang dipakai adalah ulangan praktik, ulangan harian, penugasan, mid semester maupun ulangan semester.

Kata Kunci: Implementasi, Pembelajaran, Muatan Lokal, Baca Tulis Al-Qur'an.

Introduction

One aspect of religious education that received less attention is the education of reading the Qur'an. In general, parents are more focused on general education and less attention to religious education including education reading al-Qur'an. According to Masjufuk Zuhdi, al-Qur'an is "the word of Allah SWT which is or serves as a miracle (as a proof of the truth of Prophet Muhammad's prophethood) which was revealed to the Prophet written in manuscripts which are quoted or narrated by *mutawatir* and considered worshipping to his readers.¹ According to Chabib Thoaha, "the Qur'an is a revelation or word of Allah SWT to be guidance and guidance for human beings who believe and piety to Allah SWT."²

The first step is to lay a strong religious foundation on children as a preparation to navigate life and life. With a strong religious foundation, then after stepping on the adult will be wiser and wise in determining the attitude, steps and decisions of his life because religious education is the soul (spirituality) of education. For that in childhood need a nurturing plant noble character and belief based on the guidance of Allah SWT. While the Islamic educational institutions at an early age will respond to the dry challenge of spiritual and religious values of today's *ummah*, scattered throughout the archipelago is the educational park of the Qur'an (TPQ). From the description can be concluded that the study of the Qur'an is a process of changing the behavior of students through learning process based on the values of the Qur'an where in the Qur'an there are various regulations covering all human life which includes worship and *muamalah*. Worship is an act related to God and *muamalah* is deeds associated with other than God include actions that concern ethics and manners in the association so as to practice in everyday life.

To be able to learn and understand the content or content of the Qur'an is not easy, many ways or methods commonly used by a teacher (ustadz) in teaching the Qur'an to his students. To be able to read al-Qur'an with *tartil* and according to the rules that apply required a field of discipline which is commonly called knowledge *tajwid*. As the opinion of Zarkasyi Imam, knowledge of *tajwid* is "knowledge of the rules and ways of reading the Qur'an with the best."³ Knowledge that can deliver the readers of the Qur'an is able to read properly organized, beautiful and eloquent so avoid

¹ Masjufuk Zuhdi, *Pengantar Ulumul Qur'an* (Surabaya: Bina Ilmu 1993), 2.

² Chabib Thoaha, *Metodologi Pengajaran Agama* (Semarang: Pustaka Belajar, 1999), 23.

³ Imam Zarkasyi, *Pelajaran Tajwid* (Ponorogo: Trimurti Press, 1995), vi.

from error or error in reading it.⁴ In the Law of the Republic of Indonesia (RI) no 20 year 2003 regarding the national education system in chapter II chapter 3 on the national education objectives stating that:

*National education functions to develop the ability and form the character and civilization of dignified nation in order to educate the nation's life, aiming for the development of potential learners in order to become a human being who believes and cautious to God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen.*⁵

Based on the Center for Religious Litigation of R & D Agency and Ministry of Religious Affairs of the Republic of Indonesia, "good and correct reading ability is reading, good and smooth in reciting, precise and appropriate in terms of *makhraj* and knowledge *tajwidnya*."⁶ While Ahmad Shams Madyan states that, "knowledge of *tajwid* itself aims for Muslims to read the Qur'an in accordance with the reading taught Prophet Muhammad SAW and his companions, as the Qur'an is revealed."⁷ Ability of reading the Qur'an that is intended in this study is the accuracy in reading al-Qur'an in *tartil* way as stated by Sayyidina Ali bin Abu Tholib that *tartil* is: "Doing *tajwid* (read meticulously) letters and *waqaf-waqaf*."⁸

Education of BTQ is intended to provide motivation, understanding guidance, ability and appreciation of the content contained in the Qur'an so it can be realized in everyday behavior as a manifestation of faith and piety to Allah SWT. Education of BTQ in SMPN 2 Kasembon this as part which is integral to religious education, is not the only decisive factor in the formation of the character and personality of learners, but substantially BTQ subjects have a contribution in providing motivation to learners to practice the values of religious beliefs and noble character (*akhlakul karimah*) in everyday life.

⁴The curriculum as an educational design has a very central position in all educational activities, determining the process of implementation and educational outcomes. Given the importance of education and human development, curriculum preparation cannot be done carelessly, let alone the new local curriculum content in learning to write al-Qur'an (BTQ), the preparation of this curriculum requires a strong foundation based on the results of thought and research which is essential for the success of an education. Without a proper and appropriate curriculum it will be difficult to achieve the desired educational goals and objectives.

⁴ Constitution of RI no 20, *Tentang Sistem Pendidikan Nasional* (Bandung: Citra Umbara 2003), 20.

⁶ Pusat Lektur Keagamaan Badan Litbang dan Diklat Depag RI, *Kemampuan baca tulis Al-Qur'an Siswa SMA* (Jakarta: 2007), 1.

⁷ Ahmad Syams Madyan, *Peta Pembelajaran Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2008), 107.

⁸ H.R. Taufiqurrahman. MA, *Metode Jibril Metode PIQ-Singosari Bimbingan KHM. Bashori Alwi* (Malang: IKAPIQ Malang, 2005), 17.

SMPN 2 Kasembon Malang Regency is a school that basically is not Islamic school based, but in it apply mulok BTQ. As time goes by, SMPN 2 Kasembon has managed to bring students who initially can not be able to read and write the Qur'an even more diligently and diligently studying the Qur'an. There are also many achievements related to religious programs, especially BTQ that has been achieved by the students in my institution such as 1 st winner of MTQ race at sub-district level in 2016, 2nd winner of MSQ sub-district level 2014, 2nd winner of CCQ competition at sub-district level. Here can make the attraction for parents to send their children to school, especially children whose BTQ ability is still low.

One of the basic reasons students in junior high school is very rare even can be said no one learns al-Qur'an in TPQ, musholla, place of recitation because they seem lazy, no time even embarrassed because they consider themselves great. SMPN 2 Kasembon Malang Regency lifted BTQ mulok implementation that should be followed by all the students who are Muslims and entered into the compulsory curriculum. Therefore, I am interested to make SMPN 2 Kasembon Malang Regency as an object of research because this institution is able to revive the motivation of students to learn to write al-Qur'an.

From the description above, the researcher is interested to conduct research on "Implementation of Learning Local Content Read Write al-Qur'an Public School Students (Case Study at SMPN 2 Kasembon Regency Malang)".

This research uses qualitative approach. According to Bogdan and Taylor cited by Moleong, the qualitative approach is "a research procedure that produces descriptive data in the form of written or oral words of the person and behavior observed."⁹ According to Berg in Satori Age stated in his definition that: "Qualitative Research (QR) thus refers to the meanings, concepts, definitions, characteristics, methods, symbols, and descriptions of things ". The qualitative approach tends to lead to the study of naturalistic phenomenological and ethnographic research. Qualitative research is a study using a natural setting, with the intent to interpret the phenomenon that occurs and is done by involving various methods that exist. With its distinctive characteristics, qualitative research has its own uniqueness with other research.¹⁰

While the type of research used in this study is descriptive research. Descriptive research, in the view of, Hadari Nawawi is "research that seeks to describe and interpret the existing data. Besides, descriptive research is

⁹Lexy J. Moleong, *Metodologi Penelitian Kualitatif- Edisi Revisi* (Bandung: Remaja Rosdakarya, 2005), 4.

¹⁰Djam'an Satori, *Metodologi Penelitian Kualitatif* (Bandung : Alfabeta, 2013), 22.

limited to the effort to express a problem or in a state or event as it is, so it is just to reveal the facts (fact finding).¹¹ "In this case researchers want to describe the events and events that existed at the time of research conducted related to" Implementation of Load Learning Local Read Write Al-Qur'an Public School Students (Case Study at SMPN 2 Kasembon Regency Malang)".

Learning Concept

According to a standard Indonesian dictionary, learning comes from the word "learning" which gets the prefix and the ending. Both of them include the nominal confix associated with the verbal "me" perfection which means process.¹² Meanwhile, according to Arifin, "learning is a student activity in receiving, responding and analyzing the lesson materials presented by the teacher who ended in the ability to master the lesson material presented it."¹³

According to Syaiful Bahri Djamarah and Aswan Zain, "learning is a process of behavior change through experience and practice."¹⁴ John B. Watson developed the theory of learning based on the results of Ivan Pavlov's research, as quoted by Djaali that "learning is a process of reflex or conditional response through a substitute stimulus."¹⁵ So, the purpose of this activity is the change of behavior, whether involving knowledge, skills or attitude, even covering the whole aspect of organism or personal. As expressed by Muhaimin, learning is "a change of behavior as a result of experience, then the success of learning lies in the existence of change."¹⁶ According to Hamalik, learning is "an integrated combination that includes human elements, materials, facilities, equipment, and procedures that influence each other to achieve learning objectives."¹⁷

Based on the understanding of learning according to the experts above, learning means a change in behavior as a result of individual experience is done through a process of not knowing to know, from being unable to be intended to achieve the desired learning objectives.

¹¹Hadari Nawawi, *Metodologi Penelitian bidang Sosial*(Yogyakarta: Gajah Mada Press, 2005), 3.

¹²DEPDIBUD RI, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2000), 664.

¹³M. Arifin, *Hubungan Timbal Balik Pendidikan Agama di Sekolah dengan di Rumah Tangga*(Jakarta: Bulan Bintang, 1976), 172.

¹⁴Syaiful Bahri Djamarah dan Aswan Zain, *Strategi Belajar Mengajar* (Jakarta: Pineka Cipta, 1997), 11.

¹⁵Djaali, *Psikologi Pendidikan* (Jakarta: Bumi Aksara, 2007), 86.

¹⁶Muhaimin dkk. *Strategi Belajar Mengajar* (Surabaya: Citra Media Karya Anak Bangsa, 1996), 44.

¹⁷Oemar Hamalik, *Kurikulum dan Pembelajaran* (Jakarta: Bumi Aksara, 2003), 57.

Objectives of Local Wisdom Materials

In general, local content aims to provide knowledge, skills and life attitude to learners in order to have a solid insight about the environment and society in accordance with the values prevailing in the region and support the sustainability of regional development and national development.¹⁸ MoNE explains local content subjects aimed at providing students with knowledge, skills, and behavior so that they have a solid insight into the state of the environment and the needs of the community in accordance with the prevailing local regulations and support for sustainable regional development and national development.

Specifically, the purpose of local content is: 1). Learners can learn more easily about the environment and culture in the region and materials that are applicative and integrated with real life. 2). Learners can take advantage of local learning resources for learning at school. 3). Learners are more familiar and familiar with the natural environment, social and cultural environment contained in their respective regions. 4). Learners can improve the knowledge, skills, attitudes and values that support the development of the region. 5). Learners can develop local content that can generate high economic value in the area so that it can live independently. 6). Learners can apply the knowledge and skills they learn to solve the problems found around them. 7). Learners become motivated to help preserve their culture and environment and avoid alienation to their own environment.

From the above definition can be concluded that the purpose of local content is to prepare learners to gain insight and more familiar with the environment and can preserve and develop regional culture in accordance with the continuity of regional development and national development.

Local Content Implementation

Each region has a wide selection of local content subjects, both for provincial, district, and district coverage.¹⁹ School is part of the community, therefore the school should be able to seek preservation of the characteristics or specificity of the environment around the school or the area where the school is located. To realize this effort, schools should present educational programs that can provide insight to learners about what the characteristics of the environment in the region, whether related to

¹⁸ Mulyasa, *Kurikulum Tingkat Satuan Pendidikan.*, 274.

¹⁹ *Ibid.*, 279

natural conditions, social environment and cultural environment as well as the needs of the region.²⁰

In connection with that, in the implementation there are several steps that must be required:

a. Preparation

Some things must be done by teachers, principals, and other education personnel in schools. In this preparation phase are as follows:

1. Determine local content subjects for each grade level that match the characteristics of learners, school conditions, and readiness of teachers to teach.
2. Determining teachers. Teachers of local content should be teachers at school, but may also use more appropriate and professional resource persons.
3. Sources of funds and learning resources. Funds for local content learning may use BOS funds (school operational assistance), but may also seek sponsorship or cooperation with other relevant parties. The source of learning local content can be.²¹

b. Implementation of learning

Implementation of local content learning is similar to other subjects, the following are the signs that must be considered in the implementation of local content:

1. Schools that are able to develop Competency Standards and Basic Competencies and their syllabus can implement local content subjects.
2. Materials should be assessed in accordance with the level of development of learners that include the development of knowledge and ways of thinking, emotional, and social learners.
3. Teaching programs should be developed by looking closely with learners who are physically and psychologically close.
4. Materials / learning materials should provide flexibility for teachers in choosing teaching methods and learning resources such as books and resource persons.
5. Materials / learning materials local content that are taught must be intact in the sense of referring to a clear teaching purpose and give meaning to the learners.

²⁰ Abdullah, *Pengembangan Kurikulum* (Jakarta:Raja Grafindo Persada, 2014), 203.

²¹Mulyasa, *Kurikulum Tingkat Satuan Pendidikan.*, 280.

6. Time allocation for local content study materials should consider the number of effective weeks for local content subjects in each semester.

c. Follow-up

Follow-up are the steps that will and should be taken after the local content learning process. This follow-up is closely related to the results of the assessment of the implementation of the lesson. This form of follow-up is an improvement to the learning process, but can also be an attempt to further develop the learning outcomes for example by forming a learning group.²² Follow-up can also be done in cooperation with the community so that the community also supports the programs undertaken in schools and bring a positive impact for student progress.

Learning Materials Local Content Read Write Al-Qur'an in SMP Negeri 2 Kasembon Malang Regency

Based on the research took place in SMPN 2 Kasembon, it was found that the learning materials of local content reading al-Qur'an in SMPN 2 Kasembon Malang Regency consists of reading, writing and application of knowledge tajwid covering the letters al -Qur'an, *makhroj* and chapters on nun breadfruit and *tanwin, sukun mim, ghunnah, laam ta'rief, thin thick laam, idgham mutamatsilain, idgham mutaqaribain, idgham mutajanisain, mad, qalqalah* and *waqaf*.

These materials contain tajwid knowledge materials, letters of the Qur'an, and gharib. Tajwid knowledge itself is a knowledge that explains how to read the Qur'an well and orderly according to his *makhraj*, short length, thick thin, buzzing or not, rhythm and tone and the point accordance with that has been taught by Prophet Muhammad to his friends with good and right.²³ Then what is meant by the letters of the Qur'an is the short letters of choice that exist in the Qur'an *juz 30*. The last is a reading *gharib*, ie foreign readings that do not fit with his writing or a strange reading.²⁴

The material taught in SMPN 2 Kasembon is reading, writing, and application of knowledge *tajwid*. *Tajwid* by language means devour, whereas according to the term *tajwid* means to remove every letter from the place of exit by giving rights and the *mustahak*, the meaning of the right letter is the original nature that always along with the letter, such as *al Jahr*,

²² Ibid., 281.

²³ Sie. H. Tombak Alam, *Ilmu Tajwid Populer 17 Kali Pandai*, 15.

²⁴ Hasan Sadili. *Tilawati Jilid 6* (Surabaya: Nurul Falah, 2004), IV.

isti'la, istifal and so forth.²⁵ The knowledge of *tajwid* is the way of reciting the Qur'an correctly, by issuing the sound of the letter from the origin of the place of exit (*makhraj*), according to the character of the sound and the consequences of the nature of the letter, knowing where to stop (*waqaf*) and where to start reading back (*ibtida'*).²⁶

While the interest of students of SMPN 2 Kasembon in reading and writing al-Qur'an is still lacking. Evidently many students who have not been able to read al-Qur'an and it turns out after the researchers conducted direct interviews to students, he also rarely read the Qur'an at home. So it is necessary to habituate students to love reading al-Qur'an, both in school, especially when the subject BTQ and at home.²⁷

PAI teachers also always pay attention to their students by advising and reminding their students to be willing and interested to read the Qur'an every day. His advice is the incident that the importance of reading the Qur'an for the next day's provision, then submitted that the house recited verses of the Qur'an will never run out of wealth (*rizqi*) from Allah Swt. Lebih about advice, giving advice is very important such as which is stated by Mukhtar, in the book of Islamic Education Learning Design, an important method in learning Islamic education is the formation of faith, spiritual and social children through the provision of advice. Advising can motivate students with Islamic principles, including advice given by teachers in order to motivate students to read the Qur'an at school and at home.

In this BTQ learning process, it is important to note all the knowledge, experience, attitude and skill of the students, so it can transform all learning easily through cooperation and reciprocity between teachers, students and parents of students themselves. In addition, it is especially important for PAI teachers to master the strategies in learning the Qur'an so that students are interested to want to follow the learning activities of the Qur'an and practice it at home. In SMPN 2 Kasembon has applied BTQ learning on aspects of improvement *tajwid*. Proved PAI teachers always

²⁵Abdul Aziz Abdul Rauf Al Hafid. *Pedoman Darul Al Quran.*, 17.

²⁶Ahmad Syam, *Peta Pembelajaran Al-Qur'an.*, 106.

²⁷The way that PAI teachers have done is to train students to read and write al-Qur'an by giving the opportunity to students to read al-Qur'an verses in front of the class with their own volition or to appoint students to read al-Qur'an by reading in front of their friends his friends while learning in the classroom. In addition teachers and the school also provides interesting reading sources, such as the book of juz 'amma and the book of the Koran which form and attractive design. Every teacher at SMPN 2 Kasembon always give motivations to the students so that they want to learn al-Qur'an so that the quality of reading of Qur'an students increases. This is the step that always done by teacher of PAI to improve the quality of literature of al-Qur'an of its student, so that student can read al-Qur'an well and correct according to *tajwid*. Because the most important thing in reading the Qur'an is the precision in reciting every letter

provide materials about knowledge *tajwid* then explain and students take note and pay attention to the explanation. After that, the PAI teacher gives the example of correct reading then the students follow it. Students take turns practicing correct reading according to the material already taught.

The knowledge of *tajwid* according to Imam Zarkasyi is "the knowledge of the rules and the ways of reciting the Qur'an as well as possible."²⁸ So by studying the knowledge of *tajwid*, the students in reading the Qur'an will sound good (good and right). The ability to read and write al-Qur'an students of SMPN 2 Kasembon can be aimed to increase from the beginning they have not received learning to date, here the role of teachers PAI is needed to improve reading skills *tajwid*, *tartil* and fluency reading of students. Starting from learning the insights of *tajwid*, justify *makhorijul* letters, and so on until finally the students can read the Qur'an well and correctly and apply the knowledge he has learned.

Learning Objectives Local Content Read Write Al-Qur'an in SMP Negeri 2 Kasembon Malang Regency

Based on the research that researchers did during the research took place in SMPN 2 Kasembon, it was found that the purpose of reading al-Qur'an learning is expected to produce students who are able to read al-Qur'an in accordance with the rules of *tajwid* knowledge that is correct, always trying to improve and implement the values contained in it in all aspects of life, can face all challenges, obstacles, and changes that arise in the life of society both in the local, national, and global environment.

The local content of education Read the Qur'an as follows: First: Growing the Qur'an through guidance, knowledge, appreciation, habituation, and the practice of learners about the Qur'an as the sacred guidance, so as to be a guide live to achieve the happiness of the world and here after. Secondly: Realizing a society that *qur'ani*, the people who love the Qur'an, knowledgeable, charitable, and morals in accordance with the teachings of the Qur'an. And able to maintain harmony and balance of life by always developing the faith and *taqwa* (IMTAQ), as well as knowledge and technology (IPTEK) in accordance with the values contained in the Qur'an.²⁹

The purpose of BTQ learning in SMPN 2 Kasembon Malang Regency so that this program can give a good impact for students in school, especially they can improve the religious aspect, especially implement the values contained in it in all aspects of life, can face all challenges, obstacles,

²⁸Imam Zarkasyi, *Pelajaran Tajwid*, vi.

²⁹ Standar Isi Muatan Lokal Baca Tulis Al-Qur'an SMP-Kab. Malang.

and changes that arise in the life of society both in the local, national, and global environment.

In order to achieve the desired learning objectives, all parties assist in advancing schools and advancing the vision, mission and objectives of the desired school together, having the vision, mission and goals to realize a generation capable of competing in globalization and as a priority to develop academic and religious skills. With the cooperation of the principal, the mother and father of teachers can exchange ideas to make SMPN 2 Kasembon more and better in the future of course to achieve educational goals. From here the school has a strong conviction to make SMPN 2 Kasembon excel in all achievements, both academic and non academic achievements, especially in religious activities.

Methods of Learning Local Content Read Write Al-Qur'an in SMP Negeri 2 Kasembon Malang Regency

Based on the research that researchers did during the research took place in SMPN 2 Kasembon, it was found that the method of learning local content of reading al-Qur'an in SMPN 2 Kasembon Malang Regency is using various methods such as: lecture, read, write, memorize, tasks, examples, and stories. In the use of methods, teachers see how the character of the student, so in each class, teachers can use different methods.

In the learning system, teaching methods are integral parts that cannot be separated. Teaching components is intertwined as a system of mutual interaction and mutually influence each other. The method is chosen as a bridge or media of student transformation towards the goal to be achieved.³⁰ Learning method is a way used by teachers in conveying learning messages to learners in achieving learning objectives. Teachers or teachers should be able to choose the right method adapted to the subject matter for the purpose of learning can be achieved. Learning methods may be said to be appropriate for a lesson but not necessarily appropriate for other lessons, for which teachers must be clever in choosing and using which learning methods will be used and tailored to the material to be provided and the characteristics of learners.³¹

The method of learning local content to read al-Qur'an in SMPN 2 Kasembon various of which are lecture method, reading, writing, memorizing, task, exemplary, story and others. In the use of learning methods, PAI teachers see the character of the students, so that in each class can use different methods, if the student is often rowdy in the class then the

³⁰ Sunhaji, *Strategi Pembelajaran*, 38.

³¹ Mulyono, *Strategi Pembelajaran*, 164.

method used is the story method, like the story of the previous prophets because that is where the solution to make them become noisy and interested in what is taught. In addition, teachers choose children who are considered capable, then used as tutors to want to teach to friends who ability is still below.

Evaluation of Local Content Learning Read Al-Qur'an in SMP Negeri 2 Kasembon Malang Regency

Based on the research that researchers do during the research took place in SMPN 2 Kasembon, it was found that the evaluation of the local content of learning read al-Qur'an in SMPN 2 Kasembon Malang Regency that consists of several assessments. Evaluation derived from practice repetition, daily test, assignment, mid semester or semester test aims to measure the level of student mastery after the learning unit is completed or after some learning process.

Evaluation in general can be interpreted as a systematic process to determine the value of something (objectives, activities, decisions, performance, processes, people, or objects) based on certain criteria.³² While the term evaluation is a process of planning, obtaining, and providing information that is needed to make alternative decisions.³³ Evaluation is a process of providing information that can be taken into consideration for determining the price and service of the objectives achieved, designing, implementing, assisting accountability and increasing understanding of phenomena. According to the formula, the essence of evaluation is the provision of information that can be taken into consideration in making decisions.

The evaluation of BTQ local content learning at SMPN 2 Kasembon consists of several assessments. Evaluation derived from repetition of practice, daily test, mid semester, assignment, and semester test results aimed at measuring the level of mastery of students after the learning unit is completed or after some learning process.

Model evaluation in this school aims to be able to present information about students' learning abilities as a whole, both in the realm of cognitive, affective and psychomotor. So the three aspects of the assessment have entered here. Thus, the information obtained can be understood and can be used as a reference for taking the attitude and the next action. From here it should be noted by the teacher of PAI who teaches

³²Elis Ratna Wulan dan Rusdiana, *Evaluasi Pembelajaran* (Bandung: Pustaka Setia, 2015), 19.

³³Ngalim Purwanto, *Prinsip-prinsip dan Teknik Evaluasi Pengajaran* (Bandung: Remaja Rosdakarya, 2001), 3.

reading al-Qur'an that every child does need to learn and understand about BTQ, and for PAI teachers in particular should really provide extra learning related to this, and here I can find schools that provide insight into the importance of learning to read and write al-Qur'an well and correctly. In the process of its activities need to be considered all the knowledge, experience, attitudes and skills of the learners to be able to transform all learning easily through cooperation and reciprocity between teachers and students. But the teacher must master other strategies for teaching reading al-Qur'an, so that students can apply easily.

From here it can be concluded that implementation of local content learning on how to read the Qur'an of public school students (Case Study at SMPN 2 Kasembon Malang District) is done by creating BTQ as a local content and compulsory lesson for students and certainly can support the learning of PAI in the applicable curriculum.

Conclusion

Based on the research took place in SMPN 2 Kasembon, it was found that learning materials of local content of reading al-Qur'an in SMPN 2 Kasembon Malang Regency consists of reading, writing and application of knowledge *tajwid* covering the letters al -Qur'an, *makhroj* and chapters on *nun sukun* and *tanwin*, *sukun sukun*, *ghunnah*, *laam ta'rief*, *thin thick laam*, *idgham mutamatsilain*, *idgham mutaqaribain*, *idgham mutajanisain*, *mad*, *qalqalah* and *waqaf*.

Besides, it was found that the purpose of learning to read Writing Al-Qur'an is expected to produce students who are able to read al-Qur'an in accordance with the rules of knowledge *tajwid* correct, always trying to improve and implement the values contained therein in all aspects of life, can face all challenges, obstacles, and changes that arise in the life of society both in the local, national, and global environment.

The method of learning local content to read write al-Qur'an in SMPN 2 Kasembon Malang Regency is using a variety of methods including: lecture methods, reading, writing, memorizing, tasks, exemplary, and stories. In the use of methods, teachers see how the character of students, so that in each class, teachers can use different methods. Regarding the evaluation of learning local content read write al-Qur'an, SMPN 2 Kasembon Malang Regency using several types of evaluation consisting of some judgments. Evaluation derived from practice repetition, daily test, assignment, mid semester or semester test aims to measure the level of student mastery after the learning unit is completed or after some learning process.

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