



# JURNAL BASICEDU

Volume 6 Nomor 2 Tahun 2022 Halaman 3102 - 3113

Research & Learning in Elementary Education

<https://jbasic.org/index.php/basicedu>



## Implementation of Learning Nagham Al-Qur'an in the Art of Reading the Qur'an for Children and Adolescent at LPTQ in Medan City

Baihaki Harahap<sup>1✉</sup>, Abd. Mukti<sup>2</sup>, Haidir<sup>3</sup>

State Islamic University of North Sumatra Medan, Indonesia<sup>1,2,3</sup>

E-mail: [baihaqiharahap12@gmail.com](mailto:baihaqiharahap12@gmail.com)<sup>1</sup>, [abd.mukti@uinsu.ac.id](mailto:abd.mukti@uinsu.ac.id)<sup>2</sup>, [haidir@uinsu.ac.id](mailto:haidir@uinsu.ac.id)<sup>3</sup>

### Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi pembelajaran *nagham* al-Qur'an dalam seni membaca al-Qur'an bagi anak-anak dan remaja di Lembaga Pengembangan Tilawatil Qur'an (LPTQ) Kota Medan. Lebih lanjut, penelitian ini juga menganalisa persepsi masyarakat terhadap *nagham* al-Qur'an dengan langgam Jawa. Dalam prosesnya, penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif. Pengumpulan data dilakukan menggunakan teknik wawancara, observasi, dan dokumentasi. Selanjutnya, data dianalisa secara bertahap, mulai dari studi pendahuluan, pelaksanaan penelitian, analisa data, penarikan kesimpulan, hingga tahap pelaporan hasil riset. Hasil penelitian ini menunjukkan bahwa materi pembelajaran *nagham* al-Qur'an dasar bagi anak-anak di LPTQ Kota Medan meliputi ilmu tajwid dan *makhraj huruf*, sedangkan bagi remaja ditambah dengan mempelajari rutin 4 (empat) *nagham* al-Qur'an. Pengajarannya dilakukan secara berkala dengan metode *qiro'ati*, *sima'i*, *halaqah*, dan demonstrasi. Adapun macam-macam *nagham* al-Qur'an meliputi *hijaz*, *bayati*, *shoba*, *jiharka*, *nahawan*, *sika*, dan lain-lain. Media pembelajaran yang digunakan meliputi *microfon*, *speaker*, dan alat perekam suara. Selanjutnya, terdapat faktor pendukung pembelajaran *nagham* al-Qur'an ialah fasilitas yang memadai, kegiatan belajar sistematis, keseriusan peserta didik mengulang pembelajaran di rumah, pembina dan pelatih yang ahli di bidangnya, serta dukungan pemerintah Kota Medan. Sedangkan faktor penghambat meliputi faktor kesehatan, kurangnya konsentrasi peserta didik, dan alokasi waktu yang terbatas.

**Kata Kunci:** Anak-anak, LPTQ, *Nagham Al-Qur'an*, Remaja.

### Abstract

This study aims to describe the implementation of *nagham* al-Qur'an learning in the art of reading the Qur'an for children and adolescents at the Tilawatil Qur'an Development Institute (LPTQ) Medan City. Furthermore, this study also analyzes people's perceptions of the *nagham* al-Qur'an in Javanese style. In the process, this research uses a qualitative approach with a descriptive study method. Data was collected using interview, observation, and documentation techniques. Furthermore, the data is analyzed in stages, starting from a preliminary study, conducting research, analyzing data, drawing conclusions, to the stage of reporting research results. The results of this study indicate that the basic *nagham* al-Qur'an learning material for children at LPTQ Medan City includes tajwid and *makhraj* letters, while for teenagers it is added to routinely study 4 (four) *nagham* al-Qur'an. The teaching is carried out regularly using the *qiro'ati*, *sima'i*, *halaqah*, and demonstration methods. The various types of *nagham* al-Qur'an include *hijaz*, *bayati*, *shoba*, *jiharka*, *nahawan*, *sika*, and others. The learning media used include microphones, speakers, and voice recording devices. Furthermore, there are supporting factors for learning *nagham* al-Qur'an, namely adequate facilities, systematic learning activities, the seriousness of students repeating learning at home, coaches and trainers who are experts in their fields, and support from the Medan City government. While the inhibiting factors include health factors, lack of concentration of students, and limited time allocation.

**Keywords:** Children, LPTQ, *Nagham Al-Qur'an*, Adolescent.

Copyright (c) 2022 Baihaki Harahap, Abd. Mukti, Haidir

✉ Corresponding author :

Email : [baihaqiharahap12@gmail.com](mailto:baihaqiharahap12@gmail.com)

DOI : <https://doi.org/10.31004/basicedu.v6i2.2542>

ISSN 2580-3735 (Media Cetak)

ISSN 2580-1147 (Media Online)

Jurnal Basicedu Vol 6 No 2 Tahun 2022  
p-ISSN 2580-3735 e-ISSN 2580-1147

## INTRODUCTION

*Naghham* al-Qur'an means the rhythm of the rhyme that is hummed in reading the Qur'an following the rules (laws) of the science of recitation (Salim, 2004). In another editorial, *naghham* is interpreted as a science that learns how to beautify one's reading of the Qur'an according to the science of tajwid and *makharijul* letters (Setiawan, 2005). Furthermore, Munir (1997: 61-63) explains that there are at least 5 (five) objectives of studying *naghham* al-Qur'an, namely (1) insight or scientific treasures for Muslims in distinguishing "rhythm of reading the Qur'an" with *kasidah* rhymes, *nasyid*, *barjanzi*, and *salawat*; (2) *naghham* al-Qur'an can beautify the reading of the Qur'an according to the rules of recitation; (3) the law of beautifying the reading of the Qur'an according to the rules of recitation is sunnah; (4) part of efforts to maintain the beauty of the rhythm of reading the Qur'an; and (5) stimulus and motivation for listeners to read the Qur'an.

Regarding the phenomenon in Indonesia, the polemic that was created after Yaser Arafat read the Qur'an in Javanese style at the State Palace who was invited by the Minister of Religion of the Republic of Indonesia (Mr. Lukman Hakim Saifuddin) on 15 May 2015 (Arsyadani, 2016: 93-108). Where there are many pro-contra opinions (debates) against the reading of the Qur'an with the Javanese style. In fact, before the debate about reading the Qur'an in Javanese style, there had been readings of the Qur'an in various styles outside the Arab world under the same conditions, namely the pros and cons of the ulama's opinion on the style.

According to Masrurin (2018: 101), reading the Qur'an must be based on the correct rules, and cannot be read with a rhythm at will. That is not just any rhyme with Minang, Javanese, Sundanese, and various other ethnicities in reading the Qur'an. On this basis, the art of reading the Qur'an (*naghham* al-Qur'an) regulates in detail the procedures and rules for singing the recitation of the Qur'an as an Islamic cultural art that broadcasts Islam through *naghham*. This shows that the art of reading the Qur'an has been arranged in such a way, not just sung according to the "taste" of the reader (Syamsuddin, 2007).

Based on a preliminary study at the Medan City LPTQ, the Chairperson of the LPTQ (Palit Muda Harahap) in an interview (Tuesday, May 11, 2021) explained that in reading the Qur'an it is recommended to be with 'Arabi', as the hadith of the Prophet SAW. "Decorate the Qur'an with a good voice, in fact, a good voice will add to the greatness of the Qur'an." He also added that reading the Qur'an with other styles was feared to be inappropriate in terms of tajwid and *makharijul* letters. On this basis, only 7 branches of rhymes in *naghham* al-Quran are taught at LPTQ Medan City.

When met at a different time, the Secretary of LPTQ Medan City (Wednesday, May 12, 2021) explained that reading the Qur'an in Javanese style or other rhymes is not wrong, but in terms of *dzauq* (language sense), it is not good and not good. Harmonious, so he tends to disagree with the justification for reading the Qur'an in the Javanese style version. This is in line with the opinion of Efendi, *et.al.* (2020: 31-35) which states that the majority of scholars agree that *naghham* al-Qur'an is divided into two, namely (1) the main rhyme in reading the Qur'an, covering 7 branches (kinds), *bayati*, *shoba*, *hijaz*, *nahawand* (Iraqi), *sika*, *rast*, and *jiharkah*; and (2) rhymes from the 7 branches with various variations.

Based on the Decree of the Minister of Religion and the Minister of Home Affairs, LPTQ Medan City has held regular and programmed *naghham* al-Qur'an learning. This activity is also a policy of the Chair and Trustee of the Medan City LPTQ as a complement to the learning of *naghham* al-Qur'an in order to achieve the goals of the LPTQ nationally. The policy in question is divided into two main points, namely, first, the Medan City LPTQ conducts a separate curriculum development in *naghham* learning, while the central LPTQ determines the curriculum in general, has not touched the tiered curriculum according to each class. Second, the learning process for *naghham* Al-Qur'an at LPTQ in Medan City is held in stages according to class based on the age of the participants as well as time allocation for learning *naghham* Al-Qur'an. This is based on instructions from the Ministry of Religion of North Sumatra regarding the Obligation to Implement Al-Qur'an Development in the Region.

Responding to the policy (instructions) from the Ministry of Religion of North Sumatra above, Syahrul (2021: 22), argues that the development of the Qur'an in each region is not just preparing Qari'/ah, preparing coaches, and preparing competition events (*musabaqah*) Al-Qur'an. More than that, the development of the Qur'an in each region should be interpreted as an effort to strengthen all Muslims in North Sumatra to be able to read the Qur'an and understand its meaning.

Indeed, relevant research on learning *nagham* al-Qur'an has been studied from various previous aspects. Among them are aspects of the effectiveness of learning the science of *nagham* al-Qur'an (Ulfah, 2021: 523-534), implementation of the *sima'i* method (Azzahrah, 2021), learning methods of *tahsin* and *tahfiz* al-Qur'an (Supraha & Indra, 2021: 98-112; Nurkarima, 2015; Maulana & Nasir, 2022), the study of learning to read and write the Qur'an (Ma'mun, 2018: 2-10), pattern recognition of *nagham* al-Qur'an (Afrillia, 2018), kinds of *nagham* al-Qur'an (Saiful, 2021), implications of *nagham* al-Qur'an on the religious character of students/students (Iqbal, 2021), efforts to preserve the knowledge of *nagham* al-Qur'an (khoiriyyah, 2020), Tarsana method in reading al-Qur'an (Azizah, 2021; Rohmati, 2019; Khairunnisa, 2017; Fahmi, 2021; Sumantri, 2020: 177), *murottal* and *mujawwad* al-Qur'an (Masrurin, 2019: 188-202), the role of regional LPTQ and society (Hakim, 2020), as well as *tadabbur* meaning of the Qur'an (Hasan, 2018).

Observing the literature review above, it can be seen that the study of *nagham* al-Qur'an learning was prioritized by previous researchers from the aspects of implementation, strategies, methods, characteristics, and *tadabbur* meaning through the art of reading the Qur'an. However, when examined further, specific studies on children's age and adolescent groups and in Qur'an recitation development institutions in certain areas have not been studied in-depth and specifically. Therefore, the researcher attempted to examine the theme, which was summarized in the research title, "*Implementation of Nagham Al-Qur'an Learning in the Art of Reading the Qur'an for Children and Adolescent at LPTQ Medan City*".

## METHOD

This study uses a qualitative approach with a descriptive study method. The background of this research is the Institute for Tilawatil Qur'an Development (LPTQ) Medan City. The research informants are the Chair, Secretary, Trainer (Guidance), and Members of the Medan City LPTQ. Data was collected using interview, observation, and documentation techniques. Furthermore, the data is analyzed in stages, starting from a preliminary study, conducting research, analyzing data, drawing conclusions, to the stage of reporting research results. Then, the data will be declared valid after being tested for validity through data triangulation techniques, both from the method and source aspects (Assingkily, 2021).

## RESULTS AND DISCUSSION

### Names of *Nagham* Al-Qur'an

#### 1. *Maqam Bayati*

*Maqam Bayyati* is dubbed as *Ra's al-Naghamaat* (mother of rhymes) because *bayati* rhymes are the basis of various styles and variations in *Nagham*. *Maqam Bayati* is generally applied at the beginning and end of the reading, but the *qori'* and *qoriah* are free to apply the rhyme according to their choice. In other words, it is not mandatory to sing the Qur'an starting with the rhyme *Bayyati* (Saiful, 2021).

*Maqam Bayyati* has the characteristics of being gentle, happy, and sad. This rhyme can be used in verses related to good news, commands, prohibitions, monotheism, promises, and the power of Allah. What if the *bayati* begins with composition, it undergoes a process or stage according to the tone or level that it exceeds the degree of variation in *Maqam Bayyati*. The levels of variation of *Bayyati* are (1) *Bayyati Qarar*, (2) *Bayyati Nawa*, (3) *Bayyati Jawab*, (4) *Bayyati Jawabul Jawab*. *Bayyati* also has variations, namely *Bayyati Syuri*, *Bayyati Salim Su'ud/Salim Nuzul* (Putri, 2021).

## 2. *Maqam Shoba*

This *Shoba* rhyme has rather light and fast lyrics and is a bit flat, except there are some variations of *Shoba* whose rhythmic movements are a bit up and down. In the art of reading the Qur'an, *maqam Shaba* has advantages over other rhymes, namely its sad nature, playing slowly, even breaking the hearts of readers and listeners. The levels and variations of the *Shaba maqam* are (1) *Shaba Asli*, (2) *Shaba Jawab*, (3) *Shaba Ma'al Ajam (variasi)*, (4) *Shaba Bastanjar (Qufлах)* (Yunus, et.al., 2014: 113-118).

## 3. *Maqam Hijaz*

*Maqam Hijaz* including *maqam Usuliyah / Asasiyah*, Arabs says *Maqamat 'Arabiyah* character is Salahmah Al-Hijazi. This rhyme describes the distinctive eastern-eastern dance that looks beautiful, the rhyme is original and basic, so precisely the dynamics of *Maqam Hijaz* is Grave, which means slow and solemn motion. *Maqam Hijaz* is suitable for verses with nuances of prayer, calling, remembering something (*ta'ammul*). *Maqam Hijaz* also has an innovation called *Qufлах*, namely *Qufлах 'adya*, *Qufлах Iran*. This *Qufлах* can improvise in the middle or end of the verse. The *Maqam* and variations of *Hijaz* are (1) *Hujaz Asli*, (2) *Hijaz Kard*, (3) *Hijaz Kard Kurd*, (4) *Hijaz Kurd* (Nurhayanti, 2018).

## 4. *Maqam Nahawand*

*Maqam Nahawand* comes from the city of Hamadan, the Arabian Peninsula. *Maqam Nahawand* has an ergo dynamic, namely the tempo and spirit of the rhythm with light and fast movements. *Maqam Nahawand* has the characteristics of a valley of sorrow, this *maqam Nahawand* has a sadness in it, so when applied in the verses of the Qur'an, one should look at the contents of the verses that are read. The verses should be identical to the verses of hell, threats, torments, and appeals. The levels of *Maqam Nahawand* are: (1) *Basic Nahawand*, (2) *Nahawand Jawab*, (3) *Nahawan Jawabul Jawab*. *Nahawand* has two branches, namely: 1) *Usysyaq* dan 2) *Nakris* (Abdullah, et.al., 2019: 93-102).

## 5. *Maqam Rast*

*Maqam Rast* has dynamic characteristics, full of enthusiasm. *Rast* has *Allergo*, which has light, fast, and agile vibrations. This *Maqam Rast* is very easy for someone to accept and is very popular with many people. *Maqam Rast* has two main parts, namely (1) *Rast Asli*, (2) *Rast 'Alan Nawa*. In addition to the division above, please note that *Maqam Rast* has several variations, namely (1) *Syabir 'ala Rast*, (2) *Qufлах Zanjiran*, (3) *Salalim Su'ud*, (4) *Salalim Nuzul*, and (5) *Alwan Rast* (Mahfudhiyah, 2021).

## 6. *Maqam Jiharkah*

*Maqam Jiharkah* is known for its gentle character and seems a bit slow. This *Maqam Jiharkah* has a sad tone. *Maqam Jiharkah* is almost similar to *Maqam Sikah*, it doesn't have too many variations. The levels of *Maqam Jiharkah* are (1) *Jiharkah Asli*, (2) *Jiharkah 'Alan Nawa*, (3) *Jiharkah Jawab*, (4) *Jiharkah Tahlith* (Rizkiyah, 2020).

## 7. *Maqam Shika*

The characteristics of *Maqam Sikah* are sad, serene, heart-wrenching, and a little flat. However, this rhyme also has a high pitch variation and is still sung with a solemn tone and full of deep appreciation and *dzauq*. The levels and variations of *Maqam Sikah* are: 1) *Sikah Asli*, 2) *Sikah Jawab I*, 3) *Sikah Jawab II*, 4) *Sikah Iraqi*, 5) *Raml* (variation). The additional rhymes are: 1) *Syuri*, 2) *Ajami*, 3) *Mahur*, 4) *Bastanjar*, 5) *Kard*, 6) *Kard Kurd*, 7) *Nagris*, 8) *Kur*, 9) *Nuqrosy*, 10) *Murkhab*, 11) *Misri*, 12) *Turki*, 13) *Roml*, 14) *Uraq*, 15) *Usy syaq*, 16) *Zanjiran*, 17) *Syabir Al-Laras*, 18) *kurdi* (Khairani, 2017).

## Steps for Learning Nagham Al-Qur'an for Children at LPTQ Medan City

Learning *nagham* Al-Qur'an at LPTQ Medan city is carried out routinely once a week for the children's branch. At the beginning of learning, the educator (coach) opens learning activities with *muqaddimah* (introduction) and *salawat*, then sends Surah Al-Fatihah to the teachers and Qari' and Qari'ah who have died.

Then, the trainer (educator) provides motivation related to becoming a Qari 'and Qari'ah who has high morals and enthusiasm to always learn to develop themselves in the field of recitations, especially *Naham Al-Qur'an*.

### 1. Learning Materials

Learning material is a form of material or a set of learning substances to assist teachers/instructors in teaching and learning activities that are systematically arranged in order to meet the specified competency standards (Fakhrurrazi, 2018: 85-99). At LPTQ Medan City, trainers (educators) use material according to the level of students, namely in the form of recitation, *makhraj* letters, and various basic level Quranic verses.

### 2. Learning methods

In learning *Naham Al-Qur'an* at LPTQ Medan City for children, the trainer uses several methods, namely:

#### a. Demonstration Method

The demonstration learning method is a way of presenting learning by demonstrating a certain process, situation, or object being studied, either in its actual form or in imitation which is shown by the trainer or other learning resources in front of all students (Bando & Elihami, 2021: 81-90). In learning *Naham Al-Qur'an* at LPTQ Medan City, the trainer gives examples of reading to students, after that the trainer instructs students to read in turn. For children, the coach instructs them to read with 3 stations of *Naham*. This is done so that students can use various *Naham* stations as they have been studied.

#### b. Sima'i Method

*Sima'i* means to hear. As for what is meant by this method is listening to something reading to be memorized. This method will be very effective for students who have extra memory, especially for underage children who are not familiar with reading the Qur'an (Khairiah, 2019). The implementation includes; (1) Hear from the teacher who guides him, especially for children. In cases like this, the trainer is required to play an active, patient, and thorough role in reading one verse at a time, so that students are able to read the Quranic verses according to the perfectly determined *Naham*. Only then proceed with the next verse; (2) first record the verses that will be read into a cellphone recording, then play and listen carefully while following them slowly. Then it is repeated again and again, and so on according to need so that students are able to read the verses of the Qur'an according to the specified *Naham*. This method will be very effective for children. Of course, by using this method, you must provide sufficient supporting tools, such as recording handphone tape-recorders, cassette tapes, and others.

#### c. Halaqah Method

With this *halaqah* method, students sit around the trainer, by forming a circular formation (circle), where the trainer sits in front and is surrounded by his students (Muslimin, 2016: 55-62). Through this *halaqah* method, the trainer teaches the material or reads the verses of the Qur'an with *Naham* to students. Therefore, this method can be regarded as a collective teaching and learning process where students and trainers in the *halaqah* each hold the Qur'an. The trainer reads the verses of the Qur'an with *Naham*. Then the students listen to the verses of the Qur'an with *Naham*, each and listen carefully. Then students repeat and learn on their own.

### 3. Instructional Media

Learning media are all tools (aids) or objects used in learning, to convey learning messages (information) from sources (educators and other sources) to recipients (students) (Arfani, 2018). Learning media includes tools that are physically used to convey the contents of teaching materials, which consist of, among others, books, tape recorders, cassettes, video cameras, video recorders, films, slides (picture frames), photographs, graphics, television, and computers. In learning *Naham Al-Qur'an* at LPTQ in Medan, the *Naham Al-Qur'an* trainer at the children's level uses several media.

## Steps for Learning *Nagham Al-Qur'an* for Adolescents at LPTQ Medan City

### 1. Learning Materials

In the context of learning materials at LPTQ Medan, the trainer uses materials according to the level of students. The *Nagham* materials used at the Tilawatil Qur'an Institute of Medan City at the youth level, namely: *maqam bayati, hijaz, shoba, rast, shika, jiharkah, and nahawand*. In addition, in the learning process of *Nagham Al-Qur'an* at the Tilawatil Qur'an Institute in Medan City, a student is fostered in understanding and demonstrating some voice mastery. Voice is an equally important part of the art of reading the Qur'an, as it is known that the human voice often undergoes many changes, along with increasing age or because of the times it goes through, namely from childhood, adolescence, adulthood, until old. Concerning the need for the art of reading the Qur'an, the most important role is in the final years of children, adolescents, and adults. For this reason, the *Qori-Qori'*ah who experience such a change in voice must try to combine the external sound with the inner voice, namely a pressing sound that comes from the stomach.

### 2. Learning methods

In learning *Nagham Al-Qur'an* at LPTQ Medan City for adolescents, the trainer uses several:

- a. The Qiro'ati method is a method of reading the Qur'an which directly practices *tartil* reading following the rules of tajwid. In learning *Nagham Al-Qur'an* at LPTQ Medan City, the trainer tries to teach students to use *Nagham Al-Qur'an* according to the rules of recitation and the science of recitation.
- b. Demonstration Method. In learning the *Nagham Al-Qur'an* at the LPTQ in Medan, the trainer gives examples of reading to students, after that the trainer instructs students to read in turn. For teenagers, the coach instructed them to read with 4 *Nagham* stations. This is done so that students are able to use various *Nagham* stations as they have been studied.
- c. The *sima'i* method. *Sima'i* means to hear, what is meant by this method is to listen to something reading to be memorized. This method will be very effective for students who have extra memory, especially for memorizing various kinds of *Nagham Al-Qur'an*; (1) Hearing from the teacher who guides them. In cases like this, the trainer is required to play an active, patient, and thorough role in reading one verse at a time, so that students are able to read the Qur'anic verses according to the perfectly determined *Nagham*. Only then proceed with the next verse; (2) first record the verses that will be read into a cellphone recording, then play and listen carefully while following them slowly. Then it is repeated again and again, and so on according to need so that students are able to read the verses of the Qur'an according to the specified *Nagham*. Of course, by using this method, you must provide sufficient supporting tools, such as cellphone recordings, cassette tapes, and others.
- d. Halaqah method. In this halaqah method, the trainer reads the verses of the Qur'an with *Nagham*. Then students listen to the verses of the Qur'an with *Nagham* and listen carefully. Then students repeat and learn on their own.

### 3. Instructional Media

Learning media are all tools (aids) or objects used in learning to convey learning messages (information) from sources (educators and other sources) to recipients (students) (Arfani, 2018). Learning media includes tools that are physically used to convey the contents of teaching materials, which consist of, among others, books, tape recorders, cassettes, video cameras, video recorders, films, slides (picture frames), photographs, graphics, television, and computers. In learning *Nagham Al-Qur'an* at LPTQ in Medan, the *Nagham Al-Qur'an* trainer at the children's level uses several media.

## **Supporting Factors, Inhibiting Factors, and Solutions for Learning *Nagham Al-Qur'an* at LPTQ Medan City**

### **1. Supporting Factors for Learning *Nagham Al-Qur'an* at LPTQ Medan City**

Based on the results of interviews and observations that the author did with coaches, trainers, and students, in the implementation of learning *Nagham Al-Qur'an* at LPTQ Medan City, there are supporting factors, namely:

#### **a. Trainers and coaches who are experts in their fields**

Factors that support the success of the *Nagham Al-Qur'an* learning process at LPTQ Medan City are supported by the ability of the trainers who are experts in their fields. This is proven that the *Nagham Al-Qur'an* coach is a National and even International champion of the *Nagham Al-Qur'an* branch. Not only is that but trainers also brought in from various cities to broaden the knowledge of students.

#### **b. Adequate Facilities**

Facilities are everything that can facilitate and expedite the implementation of a business and are the facilities and infrastructure needed to carry out or expedite an activity (Azhari & Kurniady, 2016). Given that facilities and infrastructure are one of the determining factors for student learning outcomes, the requirements and use of learning facilities must refer to learning objectives, methods, assessment of student interests, and teachers' abilities. The use of learning facilities is carried out effectively and efficiently regarding the teaching and learning process.

#### **c. Systematic Activities**

Planning the learning process must be based on systematic principles, because if learning is not carried out regularly/continuously, it will be difficult to train students' abilities (Nurdin, 2019). Systematic learning at the Medan City LPTQ in organizing this activity, then the Medan City LPTQ did not hesitate to bring trainers from outside the city to support the ability of students to be even better.

#### **d. Competent Learners**

The ability of students in the learning process is very much needed because later students will take part in the MTQ competition activities organized by the Province of North Sumatra and will be selected as representatives of North Sumatra in the National MTQ competition. Therefore, competent students are needed in this case. LPTQ Medan City has received excellent achievements such as being the overall champion of the MTQ at the Provincial level six times in a row.

#### **e. Government Support**

The Tilawatil Qur'an Development Institute, the Medan City government participates in supporting the activities that have been programmed by the management of the Tilawatil Qur'an Development Institute both morally and materially. Based on this, the Institute for Tilawatil Qur'an Development is progressing and continues to develop for the love of the Qur'an in Medan City. The city of Medan has won the overall championship 6 times in a row, LPTQ Medan City in collaboration with trainers who are experts in their fields, with the Ministry of Religion and the Mayor. So, the government plays a role in helping and supporting Medan City LPTQ, one of which is by providing routine funds/grant funds, through which this budget is used to implement and facilitate learning at Medan City LPTQ.

### **2. Inhibiting Factors in Learning *Nagham Al-Qur'an* at LPTQ Medan City**

Based on the results of interviews and observations that the author did with coaches, trainers, and students, in the implementation of *nagham Al-Qur'an* learning at LPTQ Medan City, there are inhibiting factors, namely:

#### **a. The seriousness of Students to Repeat Learning at Home**

Seriousness is an important factor in starting learning, if students do not have it, it will be difficult to achieve the objectives of learning. The obstacle is seriousness in learning. Like the trainer is waiting at the learning location but the students are not yet present, sometimes they are rarely present so that the ability is not honed and it is difficult to apply the *nagham* of the Qur'an. Then, the inhibiting factor is seen from the

willingness of students to memorize and repeat lessons at home, because if you only study in the LPTQ Koa Medan study room, while there is no effort to train yourself, it is difficult to develop yourself.

b. Health Factor

The health of students greatly affects the learning process of *nagham* Al-Qur'an, because if students are in poor health conditions, it will affect the sound which is one of the most important things in learning *Nagham* Al-Qur'an. If the voice is "hoarse" and the body is not fit, then it is difficult to follow the *Nagham* Al-Qur'an learning process. Not only students, it turns out that the health of the trainer is also an inhibiting factor in the learning process.

c. Lack of Concentration

Concentration is one aspect that supports students to achieve good performance and if this concentration is reduced, then participating in *Nagham* Al-Qur'an learning will be disrupted. Concentration is influenced by environmental factors (such as sound, lighting, temperature, and study design), relationships, and learning psychology. These factors determine students can process any information. A person who often has difficulty concentrating is caused by being disturbed by environmental conditions (noise, chaotic conditions, bad weather, etc.), a chaotic mind with many health issues/problems (body and soul) that are disturbed (weak body), bored with lessons/school and others.

d. Time Allocation

Time allocation is an important factor in the learning process. Although the *Nagham* Al-Qur'an learning is carried out systematically once a week for the children's level, if students only study at the Medan City Tilawatil Qur'an Development Institute without increasing study time at home, it will be difficult for students to develop the ability to understand the *maqam* *Nagham* Al-Qur'an.

3. *Nagham* Al-Qur'an Learning Solutions at LPTQ Medan City

The following is the solution sought by the *nagham* Al-Qur'an coaches at LPTQ Medan:

- a. The *nagham* Al-Qur'an supervisor motivates students to be serious and diligent in learning, this is always conveyed before starting learning. The *nagham* Al-Qur'an coaches always tell inspirational stories related to learning motivation. Then every student who is present, especially for students who are invited, will be given "ujrah" funds to each student.
- b. The coach provides recordings and videos of *nagham* Al-Qur'an related to the lessons learned in *WhatsApp groups* so that students can repeat the lessons at home.
- c. The coach increases learning time and accepts students who want to study outside of learning time, such as holding lessons at the coach's house, students' homes, or at the mosque. It aims to help students develop their interests.

**Public Perception of *Nagham* Al-Qur'an with Javanese Style**

Related to the polemic that occurred after Yasser Arafat performed Javanese-style recitations at the State Palace (Arsyadani, 2016: 93-108), it gave rise to various perceptions from the community. Reading the holy verses of the Qur'an in an "unusual" way, generally, *nagham* or rhymes commonly used to read the Qur'an are *bayati*, *shoba*, *hijaz*, *nahawand*, *rast*, *jiharkah*, or *Sikah*. The Qur'an is indeed extraordinary, as the holy book of Muslims who make up the majority of the Indonesian population, it does contain nuances of poetry and rhyme, even more beautiful because all the sentences have values that are not shared by any poem, but the Qur'an is not a book of poetry and rhymes, it is the book of Allah. On this basis, the Qur'an is not a book of poetry that we can read like poetry, even more than that it is not proper for a prophet to write poetry, even poetry is not the words of the apostles. As the word of Allah Q.S Yasin: 69, which means: "*And We did not teach him (Muhammad) poetry and poetry was not suitable for him. The Qur'an is nothing but a lesson and an enlightening book.*"



The following are the opinions of several people regarding the use of *nagham* Al-Qur'an with Javanese style. As the opinion of Mr. JH:

*"...I recently heard the nagham of the Qur'an in Javanese style, if you listen to the video of the nagham of the Qur'an in Javanese style, it doesn't feel right. It's like not reading the Qur'an, instead, it tends to be more like singing Javanese, how inappropriate I think the Qur'an is hummed like that, although I don't know for sure the law, because I'm a layman, but I certainly don't agree."*

This is in line with the opinion of Mr. H.S:

*"...Qari' reads to the rhythm of the rhyme, not because of the original way he reads the Qur'an. We can see very clearly, the impression is extended, destroying the rules of recitation in order to follow the rhythm of the Javanese style. Even though it is not tajwid or the rules of makharijul letters that follow the rhythm that is read, because nagham is the art of beautifying reading, not destroying the rules of how to read kalamullah".*

Then Mr. AR said:

*"... The nagham of the Qur'an has its rules, whatever the nagham if it is read not following tajwid and makhraj letters it will be wrong. But earlier I heard directly the nagham of the Qur'an using Javanese style, I did not agree because the short length seemed forced and it felt like I didn't just hear the Qur'an. In essence, I strongly reject such a method."*

Then Mr. AF said:

*"Reading the Qur'an should not be arbitrary, there must be procedures and rules. The Qur'an is a guide, not a book of poetry that can be hummed according to the cover. This should not be shown by the top brass of our country, especially since the location is not in an ordinary place, this is the state palace, you know."*

This is in line with the opinion of the adult nagham coach Ustadz ZL, namely:

*"I don't agree with the Javanese polemic. Anyone who reads with good recitation will give birth to good nagham. Therefore, from the time of the Prophet until this time the scholars made rules. Do not allow reading the Qur'an with rhythms that are specific to things outside the Qur'an. That's why at the beginning of the 20th century the scholars of qiraat gathered to choose the types of nagham to study which were never used in music. Scholars say that Nagham Al-Qur'an in the art of reading the Qur'an is divided into 7 types (Bayyati, Shoba, Hijazzi, Nahawand (Iraqi), Sika, Rast, Jiharka). And these naghams are never taken from naghams devoted to music and certain things. So in my opinion singing the Qur'an with nagham-nagham for music and certain things is not allowed. Moreover, reading the law of recitation on the rhyme, it is clearly wrong."*

Then the opinion of the nagham coach from outside the city, namely Ustadz AA, stated:

*"This polemic has been discussed for a long time, I have also heard this. It turned out that the person who brought the Qur'an in Javanese style at the state palace was a person who did not understand all the rhymes (style) of the Qur'an. If there is a use of the Javanese style, other styles will also appear later. Allah explained that the Qur'an was revealed in Arabic. In other words, the Qur'an must also be read in great Arabic. "If it's for the Qur'an, don't disturb it. But for others it's okay, you want to use any style that is fine, as in qunut and other prayers."*

Then the opinion of the youth level nagham coach, Ustadz GAN, stated:

*"...In reading the Qur'an, it is ordered with tartil, must use the rules of recitation. The scholars also said it is recommended to beautify the reading of the Qur'an and read it in sequence, as long as it does not get out of the way of reading the right way. If it is excessive and it adds letters or hides some letters, the law is haram in the sense that singing the Qur'an does not damage the reading (tajwid)."*

From some of the opinions above, the author concludes that the community and the coaches of the Qur'an naghama at LPTQ Medan city do not agree with the *naghama* Al-Qur'an by using the Javanese style. When viewed from some of the perceptions above, no one agrees if the Qur'an is read against the rules of recitation because recitation is the main requirement in reading the Qur'an. Reading the Qur'an does not pay attention to recitation, it is the same as not glorifying the Qur'an.

As the results of research by Sya'roni (2016) suggest that there are errors in the pronunciation of tajwid in the verse read by Yasser Arafat. The discrepancy with the reading of tajwid is 64 out of 121 which should be read with recitation. From the results of this study, the researchers concluded that the reading of the Qur'an in Javanese style was not following the rules of recitation and on the mad side. This proves that reading the Qur'an in Javanese style is not following the rules of recitation, causing the perception in society to reject the *naghama* of the Qur'an by using the Javanese style.

## CONCLUSION

Based on the description of the research results above, it is concluded that the basic *naghama* al-Qur'an learning material for children at LPTQ Medan City includes tajwid and *makhraj* letters, while for adolescents it is added to routinely study 4 (four) *naghama* Al-Qur'an. The teaching is carried out regularly using the *qiro'ati*, *sima'i*, *halaqah*, and demonstration methods. The various types of *naghama* al-Qur'an include *hijaz*, *bayati*, *shoba*, *jiharka*, *nahawan*, *sika*, and others. The learning media used include microphones, speakers, and voice recording devices. Furthermore, there are supporting factors for learning *naghama* al-Qur'an, namely adequate facilities, systematic learning activities, the seriousness of students repeating learning at home, coaches and trainers who are experts in their fields, and support from the Medan City government. While the inhibiting factors include health factors, lack of concentration of students, and limited time allocation.

## BIBLIOGRAPHY

- Abdullah, W.H.W., Ishak, H., Mohamad, S., Sakat, A.A., & Mohammad, W.F.R.W. 2019. Ketokohan Haji Hasan Musa dalam Seni Tarannum di Malaysia dan Kaedah Tilawah al-Qur'an al-Lahjah al-Arabiyyah. *BITARA: International Journal of Civilizational Studies and Human Sciences*, 2(3), 93-102. <http://www.bitarajournal.com/index.php/bitarajournal/article/view/78>.
- Afrillia, Y. 2018. Modifikasi Mel-Frequency Cepstral Coefficient (MFCC) pada Sistem Penghafalan Al-Qur'an dalam Pengenalan Pola *Naghama* Al-Qur'an. *Tesis*, Universitas Sumatera Utara. <https://repositori.usu.ac.id/handle/123456789/20134>.
- Arfani, L. 2018. Mengurai Hakikat Pendidikan, Belajar, dan Pembelajaran. *Pelita Bangsa Pelestari Pancasila*, 11(2). <https://pbpp.ejournal.unri.ac.id/index.php/JPB/article/view/5160>.
- Arsyadani, Q. 2016. Qiraah Al-Qur'an dengan *Naghama* Ajam-Langgama Jawa: Kasus Isra' Mi'raj di Istana Negara, Jum'at, 15 Mei 2015. *SALAM: Jurnal Sosial dan Budaya Syar-i*, 3(1), 93-108. <http://journal.uinjkt.ac.id/index.php/salam/article/view/3320>.
- Assingkily, M.S. 2021. *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*. Yogyakarta: K-Media.
- Azhari, U.L., & Kurniady, D.A. 2016. Manajemen Pembiayaan Pendidikan, Fasilitas Pembelajaran, dan Mutu Sekolah. *Jurnal Administrasi Pendidikan*, 23(2). <https://ejournal.upi.edu/index.php/JAPSPs/article/view/5631>.
- Azizah, N. 2021. Implementasi *Naghama* Bagi Qari'-Qari'ah Terhadap Maqra' dalam Kegiatan Tilawah di Pondok Pesantren Tahfidzul Qur'an Al-Hasan Babadan Ponorogo. *Tesis*, IAIN Ponorogo. <http://etheses.iainponorogo.ac.id/16259/1/e%20theses%2027.pdf>.

- 3112 *Implementation of Learning Naham Al-Qur'an in the Art of Reading the Qur'an for Children and Adolescent at LPTQ in Medan City – Baihaki Harahap, Abd. Mukti, Haidir*  
DOI: <https://doi.org/10.31004/basicedu.v6i2.2542>
- Azzahrah, F. 2021. Implementasi Metode Simai pada Pembelajaran Naham Al-Qur'an di Institut Ilmu Al-Qur'an (IIQ) Jakarta (Studi Kasus Mahasiswi Fakultas Tarbiyah Institut Ilmu Al-Qur'an Jakarta). *Tesis, Pascasarjana IIQ Jakarta*. <http://27.123.222.2/handle/123456789/1647>.
- Bando, U.D.M.A. & Elihami, E. 2021. Pengaruh Metode Demonstrasi Terhadap Pembelajaran Fiqh di Pesantren Melalui Konsep Pendidikan Nonformal. *Jurnal Edukasi Nonformal*, 2(1), 81-90. <https://ummaspul.e-journal.id/JENFOL/article/view/1695>.
- Efendi, M.A., Entang, M., Hidayat, R., & Wulandari, D. 2020. Manajemen Pembelajaran Seni Baca Alquran di Pondok Pesantren Alquran Al-Itqon Bogor. *Jurnal Manajemen Pendidikan*, 8(1), 31-35. <https://journal.unpak.ac.id/index.php/JMP/article/view/1961>.
- Fahmi, Z.F. 2021. Peranan *Qori* dan *Qoriah* dalam Meningkatkan Minat Belajar Seni Baca Al-Qur'an Masyarakat di Aceh. *Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 11(4). <https://www.jurnal.ar-raniry.ac.id/index.php/mudarrisuna/article/view/11222>.
- Fakhrurrazi, F. 2018. Hakikat Pembelajaran yang Efektif. *At-Tafkir*, 11(1), 85-99. <http://journal.iainlangsa.ac.id/index.php/at/article/view/529>.
- Hakim, F.M. 2020. Peran Pemerintah dalam Membumikan Tilawatil Qur'an (Studi Kasus Lembaga Pengembangan Tilawatil Qur'an Provinsi DKI Jakarta). *Skripsi*, UIN Syarif Hidayatullah Jakarta. <https://repository.uinjkt.ac.id/dspace/handle/123456789/52418>.
- Hasan, M. 2018. Peran Bacaan Al-Qur'an bi An-Naham Terhadap *Tadabbur* Makna Al-Qur'an (Studi Kasus di Institut Ilmu Al-Qur'an (IIQ) Jakarta). *Skripsi*, IIQ Jakarta. <http://repository.iiq.ac.id/handle/123456789/733>.
- Iqbal, R.M. 2021 Pengaruh Kegiatan Seni Baca Al-Qur'an (Naham) Terhadap Karakter Religius Santri di Pondok Pesantren Sabilul Huda Muara Enim. *Disertasi*, UIN Raden Fatah Palembang. <http://repository.radenfatah.ac.id/19027/>.
- Khairani, N. 2017. Implementasi Pembinaan *Naham* Al-Qur'an dalam Rangka Pengembangan Bakat Santri di SMP IT Pondok Pesantren Al-Qur'aniyyah Pondok Aren Tangerang Selatan. *Skripsi*, IIQ Jakarta. <http://27.123.222.2/handle/123456789/808>.
- Khairiah, K. 2019. Penerapan Metode Sima'i dalam Menghafal Alquran Anak Tunanetra pada Panti Sosial Bina Netra Fajar Harapan Provinsi Kalimantan Selatan. *Skripsi*, UIN Antasari Banjarmasin. <http://idr.uin-antasari.ac.id/id/eprint/11193>.
- Khairunnisa, U.Q. 2017. Implementasi Metode *Tartil* Sari' Naham (Tarsana) dalam Meningkatkan Kemampuan Membaca Al-Qur'an (Studi Kasus di Majelis Ta'lim Nurul Iman Pondok Cabe). *Skripsi*, IIQ Jakarta. <http://repository.iiq.ac.id/handle/123456789/561>.
- Khoiriyyah, B. 2020. The Role of *Hiqma* in Preserving *Naham* Al-Qur'an in Indonesia. *Skripsi*, UIN Syarif Hidayatullah Jakarta. <https://repository.uinjkt.ac.id/dspace/handle/123456789/56966>.
- Ma'mun, M.A. 2018. Kajian Pembelajaran Baca Tulis Al-Qur'an. *Jurnal Pendidikan Islam*, 4(1), 2-10. <http://journal.stitmupaciran.ac.id/ojs/index.php/ojs/article/view/31>.
- Mahfudhiyah, S. 2021. Resepsi Estetis: Seni Baca Al-Qur'an dalam Pernikahan. *Skripsi*, UIN SATU Tulungagung. <http://repo.uinsatu.ac.id/id/eprint/23480>.
- Masrurin, A. 2019. Murattal dan Mujawwad Al-Qur'an di Media Sosial. *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 19(2), 188-202. <http://ejournal.uin-suka.ac.id/ushuluddin/alquran/article/view/1900>.
- Maulana, M.R. & Nasir, M. 2022. Pengembangan Media Interaktif Berbasis Aplikasi Android pada Pembelajaran Ilmu Tahsin dan Tajwid. *Jurnal Basicedu*, 6(2). <https://www.jbasic.org/index.php/basicedu/article/view/2280>.
- Munir, M.M. 1997. *Pedoman Lagu-lagu Tilawatil Qur'an*. Surabaya: Apollo.

- 3113 *Implementation of Learning Naham Al-Qur'an in the Art of Reading the Qur'an for Children and Adolescent at LPTQ in Medan City – Baihaki Harahap, Abd. Mukti, Haidir*  
DOI: <https://doi.org/10.31004/basicedu.v6i2.2542>
- Muslimin, A. 2016. Implementasi Metode Halaqah dan Resitasi dalam Tahfidz Al-Qur'an di SDIT El-Haq Banjarsari Buduran Sidoarjo. *Adabiyah: Jurnal Pendidikan Islam*, 1(1), 55-62.  
<http://ojs.umsida.ac.id/index.php/ajpi/article/view/164>.
- Nurdin, A. 2019. *Perencanaan Pendidikan Sebagai Fungsi Manajemen*. Jakarta: PT. RajaGrafindo Persada.
- Nurhayanti, O. 2018. Pembelajaran Membaca Al-Qur'an dengan Lagu Tilawah dalam Ekstrakurikuler Tilawatil Qur'an di MI Nurul Ulum Lebeng Kecamatan Sumpiuh Kabupaten Banyumas. *Tesis*, IAIN Purwokerto.  
<http://repository.iainpurwokerto.ac.id/4063/>.
- Nurkarima, R. 2015. Analisis Pengelolaan Pembelajaran Tahsin dan Tahfidz Al-Qur'an dengan Metode Talaqqi Kelas VIII di SMPIT Qordova Rancaekek. *Skripsi*, Pendidikan Agama Islam, Fakultas Tarbiyah dan Keguruan Universitas Islam Bandung. <http://103.78.195.33/handle/123456789/5196>.
- Putri, A. 2021. Kemampuan Tilawah Al-Qur'an Mahasiswa/i Sekolah Tinggi Ilmu Qur'an Amuntai. *Skripsi*, UIN Antasari Banjarmasin. <http://idr.uin-antasari.ac.id/16863/>.
- Rizkiyah, N., Sa'diyah, C., & Sudrajat, A. 2020. Penerapan Metode Tilawati dalam Meningkatkan Kemampuan Membaca Al-Qur'an Taman Pendidikan Al-Qur'an di Desa Jeruk Sok-Sok Kecamatan Binakal Kabupaten Bondowoso. *Vicratina: Jurnal Pendidikan Islam*, 5(9), 143-150.  
<http://www.riset.unisma.ac.id/index.php/fai/article/view/7753>.
- Rohmati, M.U. 2019. Strategi Pembelajaran Seni Baca Al-Qur'an: Studi Kasus di Pondok Pesantren Tahfidz dan Tilawatil Qur'an Thoyyib Fattah Sukodono Ampel Surabaya. *Disertasi*, UIN Sunan Ampel Surabaya  
<http://digilib.uinsby.ac.id/id/eprint/34893>.
- Saiful, M. 2021. Naham Bayati Sebagai Alternatif Model Pembelajaran Qur'an Hadis di Madrasah Kelas Dasar. *Mubtadi: Jurnal Pendidikan Ibtidaiyah*, 2(2). <https://doi.org/10.19105/mubtadi.v2i2.4144>.
- Salim, M. 2004. *Ilmu Naham Al-Qur'an*. Jakarta: PT. Kebayoran Widya Ripta.
- Setiawan, N.K. 2005. *Al-Qur'an Kitab Sastra Terbesar*. Yogyakarta: eISAQ Press.
- Sumantri, I. 2020. Pemberantasan Buta Huruf Arab (Al-Qur'an) dengan Metode Tarsana pada Pelajar Sekolah Dasar di Kecamatan Cigudeg. *Perada*, 3(2), 177.  
<http://ejournal.stainkepri.ac.id/index.php/perada/article/view/206>.
- Supraha, W., & Indra, H. 2021. Implementasi Seni Baca Irama Al-Qur'an (Naham) dalam Metode Pembelajaran Tahsin Al-Qur'an. *Rayah Al-Islam*, 5(1), 98-112. <https://ejournal.arrayah.ac.id/index.php/rais/article/view/389>.
- Sya'roni, M.M. 2016. Membaca Al-Qur'an dengan Langgam Jawa dan Orchestra (Analisis Penerapan Ilmu Tajwid pada Pelantunan Pembacaan Al-Qur'an). *Skripsi*, UIN Syarif Hidayatullah Jakarta.  
<https://repository.uinjkt.ac.id/dspace/bitstream/123456789/53982/1/M%20MIZAN%20SYA%27RONI%20-%20FU.pdf>.
- Syahrul, S. 2021. Kabupaten/Kota Diminta Terapkan Pengembangan Al-Qur'an. *Waspada*, Jum'at 22 Januari 2021.
- Syamsuddin, S. (ed.). 2007. *Metodologi Penelitian Living Qur'an dan Hadis*. Yogyakarta: Teras.
- Ulfah, M. 2021. Efektivitas Pembelajaran Ilmu Naham Al-Qur'an di Institut Ilmu Al-Qur'an (IIQ) Jakarta. *Ta'dibuna: Jurnal Pendidikan Islam*, 10(4), 523-534. <http://150.107.142.43/index.php/TADIBUNA/article/download/5215/3219>.
- Yunus, M., Affandi, L., & Farida, E. 2014. Aplikasi Tuntunan Lagu Qira'atil Qur'an Berbasis Android. *Jurnal Teknologi Informasi: Teori, Konsep, dan Implementasi*, 5(2), 113-118. <https://www.academia.edu/download/57158990/95-224-3-PB.pdf>.