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### Strengthening Al-Qur'an Writing Skills (*Imla'*) at The Partner's Boarding School

Muhammad Sholeh<sup>1\*</sup>; Zuri Pamuji<sup>2</sup>

<sup>1,2</sup>UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia

Corresponding author's email: [muhammadsholeh@uinsaizu.ac.id](mailto:muhammadsholeh@uinsaizu.ac.id)

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**Abstract:** Every student at UIN Prof.KH. Saifuddin Zuhri is required to have the skills to read and write the Qur'an and the Practice of Worship (BTA-PPI). For each student, the level of competence for these skills will be tested specifically by a team determined by the director of Ma'had Al-Jami'ah. Based on data from Ma'had Al-Jami'ah, writing skills are skills that have a fairly low graduation rate, so it is necessary to make various efforts so that the level of writing skills for students is increased and better. Based on this, this study aims to describe in depth the strategies and efforts of one of the partner boarding schools of UIN Prof. K.H. Saifuddin Zuhri Purwokerto in teaching BTA-PPI skills, especially the skills in writing the Qur'an. This is field research with the descriptive qualitative method and uses interviews, documentation, and observation to find the data. The study results show that the partner boarding schools studied made various efforts to teach BTA-PPI skills, which were adjusted to the standards of Ma'had Al-Jami'ah. So students who live in the boarding school are intensively guided and directed to master BTA-PPI skills, especially the skills on writing the Qur'an.

**Keywords:** *writing skills; bta ppi; boarding school*

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#### A. INTRODUCTION

The very dynamic development of science and technology recently has had a very big influence on human life (Lestari, 2018; Setiawan, 2018; Syaifuddin, 2020). The dynamics of science and technology development occurs very quickly (Aminullah, 2020; Anggraeni, 2019), these changes occur not only in months, weeks or days, these changes can even occur every minute or even every second. With the development of this technology, it turns out that it is able to change people's habits and

culture in everyday life, the development of technology and information also has an impact on all aspects of human life, one of the aspects that really feels the impact of technological developments is the aspect of education (Dewi, 2019; Haliza, 2022), both positive and negative impacts.

The positive impacts of technological and information developments in the world of education include easy access to information and knowledge whenever and wherever they are (Tobing, 2019), making it easier to innovate in the world of education



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(Zen, 2018), facilitating the process of teaching and learning activities (Huda, 2020; Syafi'i, 2022), the availability of various supporting applications in the field of education (Priandika, 2021; Voutama, 2018), and other positive impacts that can be felt in the world of education.

Apart from having a positive impact, the development of technology and information also hurts the educational sector, including the growth of instant habits in students and the lack of character of hard work (Andriyani et al., 2021; Urfany, 2020), students who prioritize accessing online games rather than learning materials (Rahyuni et al., 2021; Wiguna et al., 2020), the occurrence of acts of verbal and physical and sexual violence in the world of education due to the influence of technology (Mulyana et al., 2018; Wiyanto, 2019).

By looking at the many negative impacts arising from the development of technology and information, educational institutions are a place that should be at the forefront in overcoming the negative impacts of these technological developments, educational institutions must be designed to be a technology-friendly places for their students, either by providing supervision towards students in utilizing technology and information, providing signs and a code of ethics for students in utilizing technology and information and by instilling religious values in students.

In the context of instilling religious values for students to overcome the negative impacts of technology and information development, at UIN Prof. K.H. Saifuddin Zuhri, then designed a superior program known as the Pesantrenization program, which is a program that aims to standardize students' religious understanding of the campus. In the Pesantrenization program managed by Ma'had Al Jamiah, several aspects will be the target of standardization from students, namely the ability to read

and write the Qur'an, known as the BTA program and the ability to practice student worship practice, known as the PPI program.

With the level of diversity of religious insights students who register at UIN Prof. K.H. Saifuddin Zuhri Purwokerto were identified and mapped through the BTA-PPI pretest for all new students conducted by Ma'had Al Jami'ah. In the BTA PPI exam for new students, the material for the test is the ability to read the Qur'an with tartil style, memorize Juz 30, and practice worship and *Imla'* (*kitabah*). these four materials must obtain a minimum score of 70 as the minimum standard for passing BTA PPI (Jami'ah, 2020).

From the data, the researchers obtained from Ma'had Al-Jamiah on the competency mapping of BTA PPI new students for the 2022-2023 academic year, BTA PPI graduation presentations for students were less than 30% of the number of new students. Based on data obtained from UPT. Ma'had Al-Jami'ah, of the four BTA-PPI exam materials, the percentage of students who passed the exam was very low, namely *kitabah* material (often also referred to as *Imla'*), therefore special treatment is needed in overcoming the dictatorial ability (*kitabah*) of students. Where this is certainly a priority and very important to do through various existing ways.

One of the methods carried out by the university is to fully involve every partner boarding school (Pesantren) of UIN Prof. K.H. Saifuddin Zuhri Purwokerto in solving this problem. So that every student who lives in a boarding school and is a partner of UIN Prof. K.H. Saifuddin Zuhri Purwokerto will receive intensive and systematic, even comprehensive guidance. This is because, in every Islamic boarding school, various main characters based on religious values are also instilled, in addition to the content of existing religious material.

Based on the background mentioned above, the researcher is interested in examining how the *Al-Qur'an* writing skills learning strategy at UIN Partner Islamic Boarding School Prof. K.H. Saifuddin Zuhri Purwokerto, especially in reinforcing the ability to write the Qur'an (*Imla*).

## B. MATERIALS AND METHOD

This research is a field study with a descriptive-qualitative method and a single case study design. In the process of collecting data using interviews, observation, and documentation. This research has been done in January-Juni 2022 at one of the partner's boarding school of UIN Prof. K.H. Saifuddin Zuhri Purwokerto which place is at Kedung Malang, Banyumas. The data analysis technique used in this study is data reduction (the process of simplifying data or information, sorting and selecting the main thing that fits the problem being studied), data presentation (the process of displaying or displaying systematic information, information that has been reduced so that looks intact), conclusion drawing and data verification.

## C. RESULT AND DISCUSSION

### 1. *Al-Qur'an* Writing Skills (*Maharah al-Kitabah*)

*Al-Qur'an* writing skills are no less important than *al-Qur'an* reading skills. History with this matter Ahmad Syarifuddin stated: Apart from calling for education for children to read the Koran, Rasulullah SAW also emphasized the importance of children writing the letters of the Koran. Children are expected to have the ability to write (*kitabah*) the Qur'anic script properly and correctly by *imla*' (dictation) or at least by copying (*naskh*) from the Mushaf (Syarifuddin, 2006).

*Kitabah* according to language is a collection of words that are arranged and regular. Epistemologically, the meaning of the *kitabah* can be interpreted as a collection of words that are arranged and contain meaning, because the *kitabah* will not be formed unless there are regular words. And with the existence of the book, humans can express their hearts freely according to what they think. By pouring written expressions it is hoped that readers can understand what the author wants to express (Mahmud, 1992).

*Kitabah* is a productive and expressive activity. In the activity of the book, a writer must be skilled at utilizing graphology, language structure, and vocabulary. Writing skills are used to record, convince, report, inform, and influence readers. The aims and objectives of learning can only be achieved properly by students who are able to compile and arrange ideas and express them in writing clearly, fluently, and communicatively. This clarity depends on thought, organization, use and choice of words, and sentence structure (Efendi, 2008). In addition, it should be understood that writing skills (*Maharah al-Kitabah*), have at least three aspects, namely: proficiency in forming letters and mastery of spelling, the ability to improve speech, skills in generating thoughts and feelings with writing (M. Abdul Hamid, 2008).

As for the main goal in learning to write, one of them is to control the use of the Arabic syntactic system in books or topics that can be understood by Arabs, and allows us to explain in more detail this goal from a series of goals during the process of teaching writing in terms of language style and method (*uslub*).

The purpose of teaching Arabic writing is to enable students to learn about: writing Arabic letters and understanding the relationship between letter shapes and sounds, writing Arabic sentences with separate letters and continuous letters with different letter shapes at the beginning, middle or end, mastering the way of writing Arabic clearly and true, mastery of writing calligraphy copies or patches of both is easier to learn, mastery/able to write from right to left, know punctuation and instructions and how to use them, know the principles of din and know what is contained in Arabic, translate ideas in write sentences using the appropriate Arabic grammar for the word, translate ideas in writing the correct sentence using the correct word in the context of changing the form of the word or changing the construction of meaning (*mufrad, mutsanna jama, mudzakar muannast, idhofat*, etc.), translating written ideas using proper grammar custom, using appropriate language style for the title or idea stated, writing speed reflects itself in correct, clear and expressive language (An-Naqoh, 1985).

How important writing is in Islam, the first verse that Allah sent down to the Prophet Muhammad as the beginning of the marker of the Prophet Muhammad's apostolate was an order to read and write, to be precise in verses 4-5 of Surah Al Alaq.

الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

4. Who taught by the pen (Qalam) 5. Taught man that which he knew not.

Quraish Shihab in Tafsir Al-Misbah explains, the word (القلم) *al-qalam* is taken from the verb (قلم) *qalama* which means to cut off the ends of something. He gave

an example of this understanding such as cutting the tip of a nail which is called (تقليم) *taqlim*, a spear whose tip is cut so that it is tapered is called (مقاليم) *maqālim*, an arrow which has a pointy end and can be used to draw lots, also called *qalam*, as in QS. Al-Imran [3]:44 (Shihab, 2012).

Thus, the tool used for writing was named *qalam* because at first the tool was made of a material that was cut and sharpened at the end. Quraish Shihab continued that the word *qalam* here can mean the result of using the tool, namely writing. This is because language often uses words meaning "means" or "cause" to denote the "effect" or "result" of the cause or use of the tool. For example, if someone says, "I'm worried about rain", then what is meant by the word "rain" is getting wet or sick, rain is the only cause (Shihab, 2012).

In this regard, writing is a skill that needs to be mastered and owned by everyone. The strategies that can be taken in the *maharah al-kitabah* learning process can at least follow the general instructions as follows: clarifying the material being studied by students, meaning not asking students to write before students have listened to it properly, being able to distinguish their pronunciation and are familiar with the reading, telling students their learning objectives, start teaching writing with enough time, freedom of writing and the existence of a gradual principle, from the simple to the difficult, examples of lessons starting with: copying letters, copying words, writing simple sentences, writing some sentences in text or conversations, writing answers to questions, *Imla'*, directed writing (for example with pictures), free writing (Fajriah, 2017).

While the procedure for carrying out *maharah al-kitabah* teaching is as follows:

- a. Pay attention to skills before writing. At this stage, students must be trained and taught in advance how to hold writing instruments, and how to put books in front of them. This is very important so that the process of writing activities is not disturbed by matters of a technical nature.
- b. Teaching writing letters. In this process, students begin to be taught starting from writing letters separately before they are given material for writing cursive letters, writing letters in an orderly manner according to alphabetical order or by considering the similarities of each letter, and writing syllables exemplified by the teacher.
- c. Teaching copying (*Naskh/Naql*). In this process, students are taught to copy any material they have read to facilitate writing activities.
- d. Teaching dictation (*Imla'*). In this process, students have begun to be taught to write sentences that the teacher reads without seeing examples of these sentences.
- e. Structured writing teaching (*Insha' muwajjah*). In this process students are given learning to write, especially to compose in a guided manner with various types and steps of learning. The educator greatly limits the material which is

carried out to make it easier for students.

- f. Free teaching (*Insha' Hurr*). In this process, we allow students to write freely, the criteria have been determined by the educator, then the educator corrects the writing results of these students (Mahyuddin, 2011).

The ability to write is the beginning to know and understand science besides having to have the ability to read. Someone who lacks writing greatly hinders especially the motivation to master and concentrate on learning. In the end, someone will be frustrated with learning. Education for a child starts with the Al-Qur'an and the child begins to learn to read, write the holy book of the Koran, memorize and remember it. Therefore, the ability to read and write the Qur'an for children from an early age needs to be considered by educators, both parents, and teachers, namely when children are still of low school age or even in kindergarten.

However, it needs to be understood that, in general, there are at least two factors that affect student learning, namely: internal factors which are factors from within students which include the physical and spiritual conditions and conditions of students, and external factors including family factors (parents), community, and teachers (Mustafa, 2005).

## **2. Strengthening Al-Qur'an Writing Skills at the One of the Partner's Boarding School**

*The Maharah Kitabah* learning process is carried out in three ways, namely practicing writing popular sentences, copying the book to be studied, and dictating simple sentences.

a. Write Popular Sentences

The first strategy carried out by the this Islamic Boarding School to teach students to be able to write Arabic letters/language is to write popular sentences. This is carried out as preparation for taking the BTA PPI exam. in the BTA PPI test, one of the test materials tested was "Imla'" writing. And one of the writing exam material grids given by Ma'had al Jami'ah UIN Prof. K.H. Saifuddin Zuhri Purwokerto is popular sentences such as:

أَلْعَالَمِينَ رَبِّ لِلَّهِ الْحَمْدُ  
الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ  
رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا  
عَنِّي وَأَعْفُ وَعَافِنِي وَأَهْدِنِي وَأَرْزُقْنِي وَأَرْزُقْنِي  
وَاجْبِرْنِي وَارْحَمْنِي اغْفِرْ لِي رَب  
بِاللَّهِ إِلا قُوَّةٌ وَلَا حَوْلًا

With this strategy of writing popular sentences, it is hoped that the students will get used to writing Arabic and because this is one of the materials that will be tested in the BTA PPI exam, it is hoped that the students will remember it again and be able to write when taking the *Imla'* exam on the BTA PPI exam.

b. Copying the book to be studied

A unique strategy that is applied at the partner's boarding school in teaching students to write Arabic is by copying the book to be studied into a notebook, for example when students want to study the book of Safinatun Najah, students are required to copy the content of the book into a student notebook. This is done for two

purposes, namely: so that students get used to writing sentences in Arabic when copying the book to be studied in the notebook students are instructed to leave a space of 3 lines. The spacing of 3 lines is intended so that students can learn to give the meaning of the book with Arabic *pegon* writing.

c. Dictate simple sentences

Santri with diverse backgrounds, some students are still blind by writing hijaiyah letters. So in the implementation of *Maharah Kitabah* learning in the Mambaul Ulum Islamic boarding school, it is carried out by decanting simple sentences. For writing, the early students were still guided by letters in writing words, even though there were still students who made mistakes in writing words. For example, the ustadz gives the order to write a word نعم, but what is written is نام. In spelling, it is not quite right, so in expressing it through writing, mistakes occur. In addition, students are still too slow to write, and the spacing between letters is inconsistent. This is caused by the lack of learning to write and adjusting what has been read and heard is not the same as writing.

This is intended so that the students have the sensitivity and ability to write each mufrodats simple sentences, and within a certain period it is expected that the students can write sentences that are longer and consist of several syllables.

#### D. CONCLUSION

Al-Qur'an writing skills at one of the partner's boarding schools of UIN Prof. K.H. Saifuddin Zuhri Purwokerto, is carried out using 3 methods, namely the first is to practice writing popular sentences that are represented from the BTA PPI exam grid given by Ma'had Al Jami'ah UIN Prof. KH. Saifuddin Zuhri Purwokerto, the second is copying the book to be studied, this is intended so that the students get used to writing sentences in Arabic and also learn to write down the book with the Arabic *naskh* script and the third is dictating simple sentences, this is done because there are still many students who are blind with Hijaiyah letters, to introduce Hijaiyah writing to them, the ustadz dictates simple sentences.

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