

## Online Learning *Talaqqi* Method in Pesantren of Indonesia

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### ABSTRACT

A new problem has come since the emergence of the term social distancing. Many parties continue to feel concerned, especially those who care about the future of Pesantren's education. The greatest fear is that there is a lost generation if this problem is not immediately addressed. Pesantren, as a forum for the development of religious knowledge, has a big role in the civilization of life. The formulation of the Islamic education curriculum as a supporter is inspired by primary sources of Islamic teachings. Every learning must use the method to deliver the goals that an educational institution has set. One of the methods used in Pesantren is learning with the *Talaqqi* method. This study aimed to discuss further how the *Talaqqi* method was implemented in Pesantren during the Covid-19 pandemic. The author gathers information from references to scientific journals, articles, current news, and direct observations in the area of Pesantren. The result showed that this method used in each Pesantren in Indonesia during the current pandemic is very different. The problem with this study is that it only looks at one way to learn. It would be better if future research compared many different ways to learn.

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## 1. INTRODUCTION

Pesantren is one of the oldest Islamic educational institutions in Indonesia, which still exists today. As a full times institution that protects students or what is commonly referred to as santri, it continues to develop. By guiding the morals and religious knowledge of a student, it is hoped that it can be useful for all. A boarding school has its own characteristics in regulating the learning system in the cottage. As time goes by, the Pesantren models are increasingly diverse. There are salaf Pesantren, modern Pesantren, *tahfidz* al-Qur'an Pesantren, *qori* or *qori'ah* Pesantren, calligraphy arts Pesantren, entrepreneurial Pesantren, and converting Pesantren (Khoriyadi, 2020, p.33).

Pesantren salaf is the original form of Pesantren and the meaning of the word *salaf* is Arabic which means past, classical, ancient or traditional. The Pesantren Salafiyah is an Islamic boarding school that studies the “yellow books” (ancient books) with Kyai as the teacher and goes directly to deal with the students. Modern boarding schools have the meaning of boarding schools that follow the development of the times and technology, and still adhere to Islamic values. Pesantren Tahfidzul Qur’an is an Islamic educational institution to study, understand, explore, appreciate, and practice Islamic teachings which have the main goal of memorizing the Qur’an. Pesantren qori or qori’ah are Islamic boarding schools that function to develop da’wah through the art of reading the Qur’an. Calligraphy Art Pesantren is Islamic boarding schools that function to develop da’wah through the art of calligraphy. Entrepreneurial Pesantren is Islamic boarding schools that have activities to foster an entrepreneurial spirit in students. Pesantren *muallaf* is an Islamic educational institution that specifically foster converts (Yusuf et al., 2019).

The various models of this Pesantren adapt to the needs and developments of the existing times. A boarding school must at least have a *kiai*, santri, mosque, and a boarding school to be considered a Pesantren. There is a *kiai* as an educator who educates and teaches knowledge, and students as students who gain knowledge, a mosque as a place of worship, and a boarding school as shelter and learning for the students. A *kiai* is a central figure in the life of an Islamic boarding school where the *kiai* or the caregiver must approve all decisions regarding applicable policies. And a santri should *ta’dzim* to the *kiai* to be able to get the blessing of knowledge (Muttaqin, 2020).

As an indigenous or original institution, Pesantren has different kinds of learning according to the system being developed. Most Pesantren use the sorogan, wetonan, bandongan method, and the like. The sorogan method is a teaching and learning system in which students read the book being studied. While the weton system is the kyai reading the book being studied while the santri listen, listen, and share the meaning of the book (Ar Rasikh, 2018). The sorogan and wetonan methods are the classic and most traditional methods that have existed since the establishment of the Islamic boarding school and continue to exist today. The bandongan method is a scientific transfer method or teaching and learning process in Islamic boarding schools that teaches specifically on the yellow book. The *kiai* read, translated, and explained (Hanani, 2022). Until the time of the Covid-19 pandemic, learning in Pesantren underwent significant changes. Educational institutions make their own policies according to the existing situation and conditions. Distance learning is the best way to keep education. Since the Covid-19 pandemic hit, the world of education has been forced to move the teaching and learning process from school to home to break the chain of the spread of the coronavirus. It’s been more than half a year that learning from home has been carried out. Although many obstacles are still faced, education units are getting used to organizing learning from home (Tamboto et al., 2021).

Distance learning is a revolution that describes other forms of learning, virtual learning, e-Learning, learning technology, online collaboration, virtual learning, web-based learning, and so on (Churiyah et al., 2020, p. 494). The Pesantren, which have already returned their students, are no exception. Salaf Pesantren who always insist that good learning is directed to the teacher, must not only learn through Google or YouTube, but are now silent. Due to circumstances forcing Pesantren to conduct recitation online (Yuliana, 2020, p. 115). Given the importance of the Qur’an. Along with the month of Ramadan 1441 H the atmosphere is very different from previous years. If usually Ramadan the recitation of books is done intensively all day in one assembly or classes, now it is different again. During the pandemic, two recitations were conducted on an online basis. Namely the yellow book text study by *salaf as-shaleh* scholars or recognized modern scholars (*mu’abarah*) and theme-based recitation (thematic studies). Apart from the recitation of the book, which is available live streaming on the YouTube channel, what about learning the Qur’an which is usually done in *Talaqqi* or Face to Face? An example is STE Modern Pesantren of Al-Amanah Junwangi Krian Sidoarjo doing E-Learning *Talaqqi* al-Qur’an activities using video call facilities (Wasyik & Hamid, 2020, p. 17).

As for how to start learning the *Talaqqi* method, namely learning between teachers and students, learning directly face to face facing the teacher directly. In practice, students take turns reading the book

in front of the teacher, and if something goes wrong, the teacher will reprimand them and correct them. In addition, there is something unique about this method is that it is not allowed to carry manuscripts or read when the *Talaqqi* process takes place. So, we really have to concentrate on listening to the lessons that the teacher conveys. Therefore, it is important to improve reading and understanding skills of the Qur'an, so a teacher must have adequate technical skills and competencies so that a teacher can improve reading and understanding skills of the Qur'an to teach students (Sania & Kosasih, 2022).

*Talaqqi* is a method of teaching the Qur'an directly from generation to generation since the first time the angel Jibril taught the Prophet Muhammad al-Qur'an. At that time the Qur'an Surah al-'Alaq 1-5 was the first to be revealed. Rasulullah was given revelation, he was also taught the method of teaching al-Qur'an, namely using the *Talaqqi* method. Once upon a time when Rūhul qudus said "Iqra" read it. The king answered, "*mā anā biqōri*" or "I could not read". The rūhul kudus was repeated three times. Only three times, the rosul could read what the rūhul kudus had said. Until finally the Messenger of Allah could remember what the angel Jibril taught and then conveyed it to his people. This method is passed down from generation to generation, namely teachers who teach the Qur'an by word of mouth to their students directly. With this method, the lineage or series of scientific knowledge will reach Rasulullah SAW. The concept of *sanad* in the system of religious studies is a very important branch. In the science of hadith, the continuation of *sanad* is usually known as the *rawi* connection which results in the acceptance or rejection of a hadith (Muthi'ah & Ms, 2020, p. 3). *Sanad* is a science in the world of Pesantren, although a tradition is a must when someone wants to study the yellow book. The yellow book is a book written using Arabic writing in Arabic without a *shakal* (punctuation). The *kiai* reads the editorials in the book, the students listen and write back the explanation of the *kiai*, both from the *shakal* (*harakat*), *i'rab al-kalimah*, and the meaning of the editorial. In the recitation of the yellow book, *Talaqqi* can also be called *sorogan*. A santri reads a book in front of the teacher and the teacher confirms his reading.

With the covid-19 pandemic, learning with the *Talaqqi* model has changed. The social distancing policy launched by the government has also been responded to by Pesantren by making new policies. In this case, each Pesantren has its own policy. Some send their students home, then use distance learning, or leave their students off. This condition raises the question of whether scientific continuity can still be maintained or not. Meanwhile, there are also Pesantren that continue to conduct learning in Pesantren using predetermined health protocols. Of these many phenomena, the authors are interested in further researching how the implementation of the *Talaqqi* method in Pesantren during this pandemic. The *Talaqqi* method makes it easier for teachers to choose the right way to convey knowledge, because by meeting directly between teachers and students, it makes it easier for teachers to recognize the personality and abilities of students. This has been done by the Prophet Muhammad, such as choosing the right days to convey knowledge. This method is assumed to increase students' interest and at the same time, further improve students' understanding and memorization abilities. Based on the description above, this research is very important to do because of its significant urgency.

Several previous studies that have examined the *Talaqqi* method in memorizing the Qur'an are the research findings in Ashar (2018) research can be concluded that the implementation of *Talaqqi* method in memorizing Al Qur'an at School of Hafidz Qur'an of *Muhajirin* in Central Gresik is carried out with four stages: preparation, applying, material, evaluation and closing. *Tahfizil quran* Islamic boarding school there are several methods used, namely: the *si'maan* method (listening to memorization), the quiz method (giving questions), the splicing method, the *Talaqqi* method and the *sorong* method (Mansur Hidayat Pasaribu, 2020). There are five methods used in memorizing the Quran in Markazul Qur'an, namely a) *Talaqqi* Method, b) Wahdah Method, c) Halaqah Method, d) Murajaah Method, and e) Sima'i/Tasmi' (Mudinillah & Putri, 2021). The result of Haryani & Sholeh, (2019) stated the implementation of the *Talaqqi* method and the improvement of students' memorization with the highest intensity, which is very good intensity. There is a positive influence between the *Talaqqi* method on the increase in memorization of al-Quran of students. There is a significant influence between the *Talaqqi* method and the memorization of al-Quran by students.

Based on the explanation above, this research has something in common, namely examining the *Talaqqi* method in Islamic boarding schools, but this research has the distinction of only examining one method and research is held in integrated and bilingual Islamic boarding schools.

## 2. METHODS

This research uses a descriptive qualitative research method. Qualitative research is carried out because researchers want to explore phenomena that cannot be quantified and that are descriptive in nature, such as the process of a work step, the formula of a recipe, the notions of a variety of concepts, the characteristics of a product and service, pictures, styles, the procedure of culture, the physical model of an artifact and so on. In addition, Sugiono (2014) also suggests qualitative research as a research method based on the philosophy of postpositivism, used to examine the condition of natural objects, (as opposed to experimentation) where the researcher is the key instrument, sampling of data sources is carried out purposively and snowballing, the technique collection by triangulation (combined), data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization.

This study draws data from a literature review on the development of Pesantren during the Covid-19 pandemic. With a literature study, the author has succeeded in collecting several theories about learning methods and Pesantren. The data analysis used is a descriptive qualitative method. Primary data that is qualitative in nature is obtained through research using a qualitative approach. Primary data in this study as described above are in the form of words, obtained from documents, interviews or observations, usually stated in field notes in Modern Pesantren of Al-Amanah Junwangi.

## 3. FINDINGS AND DISCUSSION

### 3.1. *The existence of Pesantren*

Since the emergence of the Covid-19 pandemic, many Pesantren in Indonesia have returned home to their students. On the other hand, there are also those who keep their students in Pesantren by building a new culture, namely social distancing. Based on the rapid survey of in June 2020, Pesantren responses are divided into three. First, to send home as many as 71.1% of the students. Second, to send home only a few students, as much as 19.7%. Third, the Pesantren that did not send their students home were 9.2%. After repatriating the students, 40.5% of them did independent lesson with their parents and 59.5% did online distance learning.

Basically, the environment can generate a series of actions to encourage the emergence of the expected behavior, create good social relations and a socio-climate climate-emotional positive, in order to create and maintain conditions that allow the process of productive and effective learning to take place. Educational institutions that have a full-time format such as boarding schools or madrasahs and Pesantren are environments that can create this behavior (Setiawan, 2020). Pesantren's problems in developing Pesantren include the first one is culture. Most Pesantren prohibit their students from using gadgets because they interfere with learning activities at the Pesantren. The second problem is the facilities and infrastructure such as the availability of data/wi-fi. And third is the problem of the ability of educators to practice online learning (Murtadlo, 2020, p.6)

The Covid-19 pandemic 'forced' educational institutions to redesign the learning process, from classical to home learning. This is also felt by educational institutions in 4 (four) Pesantren-based educational institutions in East Java, namely educational institutions under the auspices of the Sunan Kalijogo Islamic Boarding School Foundation in Malang, the Miftahul Ula Nganjuk Islamic Boarding School Foundation, the Al-Ghozali Nganjuk Islamic Boarding School Foundation, and Pesantren Darut Taqwa Sengonagung Pasuruan to seek effective learning alternatives during the Covid-19

pandemic (Wajdi et al., 2020). The results of the study state that WhatsApp social media and mobile learning using cellphones are teaching media among educators.

The Covid 19 pandemic has had an impact on systems, methods and learning media in Pesantren that have undergone drastic changes. Government regulations that prohibit crowds are implemented with an individual and limited learning model. The use of technology media is one of the supporting factors for implementing this government regulation. Distance learning between students and teachers is applied in various ways including: given an access distance between teachers and students through transparent barriers such as glass or plastic, limiting learning time to distance learning models. This kind of learning system certainly has advantages and disadvantages when compared to conventional systems.

The advantages of distance learning include: it can expand access to education for the general public and businesses because a flexible scheduling structure reduces the effects of many time and place constraints, the delivery of some activities off-site reduces institutional capacity constraints arising from the need for infrastructure buildings, and there is potential to increase access to more experts from diverse geographic, social, cultural, economic and experiential backgrounds. However, distance learning also has its drawbacks: barriers to effective learning such as household distractions and unreliable technology, inadequate interactions between students and teachers, and the need for more experience (Setiawan, 2020, p.30).

### 3.2. The *Talaqqi* method and its advantages

The *Talaqqi* method is a direct face-to-face learning method between teachers and students. This method is usually used in learning specific materials that require concentration, attention and direct guidance from the teacher. The application of this method is usually in the study of memorization material, materials that require analysis, and materials that need deep understanding. For example, in terms of memorizing the Qur'an.

Not all of these methods can do it. At least only certain professional teachers should do. Therefore, there are requirements to determine which teachers should and are able to apply the method. Especially in the material for memorizing Al-Qur'an, for example, the teacher should really memorize and understand the knowledge he teaches. The *Talaqqi* method ensures a close and harmonious relationship between the *kiai* and the students. It is possible for the *kiai* to supervise, assess and guide their students' abilities to the maximum. Reprimands, suggestions, and clear criticism leave no guesswork in the pupil's abilities. And what is clear is that the *kiai* or the teacher knows with certainty the quality of memorizing the students (Hasanah, 2009, p.45). In learning the Qur'an, the *Talaqqi* method is carried out by depositing a rote that has just been memorized to a teacher or instructor and the teacher must be a *hafidz* of the Qur'an who has a solid religion and *ma'rifat* and is known to be able to protect himself. If done by children, the recitation of the Qur'an is carried out by consensus, that is, the child sees the teacher's lips movements correctly and then the child repeats the recitation until they are completely memorized (Kartika, 2019, p. 248). This is done because children cannot read the Qur'an as adults

Planning for learning *tahfidz* al-Qur'an based on the *Talaqqi* method begins with determining the memorization target of the students. To achieve this, the teacher selects students who have the motivation to memorize with commitment and are able to read the Qur'an properly and correctly according to the *makharijul* letters and tajwid. Then after the selection, the teacher determines the learning strategy and method and the learning activity program. The last is determining the schedule and learning time between students and teachers.

### 3.3. The urgency of clarity *sanad* in religion

*Sanad* means a backrest or a place to lean on can also be said to be one way to find out the direction of the path of the hadith. In the science of hadith, *sanad* is a measure of the quality and

strength of hadith. The more people involved in narrating hadith at each level the better. In learning the Qur'an, *sanad* also occupies a very important position. Because even though those who read are already fluent, it could be that when the other reads listen to them there are still errors. Though is fatal to read the Qur'an if he doesn't understand its meaning. This is the teacher's function as a *murabbi ruhi*.

When studying the Qur'an, it is advisable to those who are experts of *muhkam* and *mutasyabih*. *Muhkam* etymologically means an expression whose meaning and meaning cannot be born or changed. *Muhan* also means that which is established, does not waver and does not change. Manna al-Qattan expressed the opinion that *muhkam* comes from the word (*hakamtu addabbah wa akhkamtu*) which means I hold the animal. Meanwhile, in terms of *muhkam*, it is a verse that tends to be easily understood by people, it stands alone and does not require other information. As for the word *mutasyabih* in Arabic, the meaning of "*mumatsalah*" in the same artist or "the same" between one another so that the meaning being compared and one of the two cannot be distinguished. This is contained in the Qur'an surah al-Baqarah verse 25. The word *mutasyabih* also comes from the word *tasyabuh*, which etymologically means similarity and similarity which usually reads the ambiguity between two things. While *muutasyabih* in the term is a verse that cannot stand alone and requires certain information to be explored more in its meaning (Ilham, 2020, p.278). It can be seen the difference is that the readers can immediately understand the meaning, and *mutasyabih* needs to be studied more deeply. And one cannot learn the Qur'an independently.

### 3.4. Implementation of the online Talaqqi method in Pesantren

One of the methods used to memorize the Qur'an is the *Talaqqi* method. *Talaqqi* is a method used by teacher face to face with students, through depositing or listening to memorizing the Qur'an. The *Talaqqi* method is an appropriate method and must be used when memorizing the Qur'an. In teaching this method of *Talaqqi*, a student comes face to face with teacher face to face, both individually and in groups, so that when students make mistakes in reading or memorizing the Qur'an, educators spontaneously fix their mistakes. Through this method the order of the *sanad* (lineage of the kyai) is clearly continued to the Prophet.

Looking at the reality on the ground, there are two models of learning the *Talaqqi* method during the Covid-19 pandemic. First, learning is done online. An example is the Darul Huffaz Islamic Boarding School, after the educators were given Edmodo training for distance learning and Tahfidz E-Junwangi Studio, Krian Sidoarjo. Learning by utilizing WhatsApp video calls with several set rules. This method can be said to be successful due to several factors. Among them are a disciplined time schedule in memorizing and murojaah. Strict rules include supervisors and students. When at home, parents also help control so that children can follow learning on time. In addition, there is a disciplined scoring system using achievement book notes that are filled in after each activity, both deposits and *murojaah* (Haniek, 2020).

Second, *Talaqqi* is done directly using health protocols, namely masks and face shields. As in Pesantren al-Hidayah Karangasuci Purwokerto and Pondok Pesantren Bina Umat have chosen to reopen face-to-face learning in Pesantren by complying with standard health protocols implemented by the government. This is carried out because it is to keep the santri in a supportive environment to instill Islamic values and as a form of the Pesantren's responsibility for the morals of their students. (Haniek, 2020). However, the *Talaqqi* onlien method is still carried out in order to strengthen the material and students' abilities in understanding and memorizing the material. The application of this method is carried out between students and teachers using WhatsApp video in learning to memorize the al-Qur'an, hadiths and memorizing other materials.

The Islamic boarding school that opens the opportunity to memorize the Qur'an is Modern Pesantren of Al-Amanah Junwangi. This boarding school can be said to be a newly built Islamic boarding school that has a *tahfizul* Qur'an program (memorizing the Qur'an). In addition, this Islamic boarding school is one of the Pesantren in East Java Province that applies the *Talaqqi* method.

According to KH. Nurcholis Misbah as the caretaker of a boarding school, this method is considered mandatory in learning. Moreover, in memorizing the Qur'an, because students who memorize the Qur'an at this Pesantren have different levels and quality of memorization. There are those who memorize well, and also memorize poorly. The quality of memorizing students can be known by reading, fluent, and tajwid reading the Qur'an. Based on the results of the interviews and observations that have been stated, the researchers found that the application of the *Talaqqi* method was very useful for improving the quality of student memorization.

#### 4. CONCLUSION

Pesantren was an educational school that was affected by the Covid-19 pandemic. The online learning method is the way to deal with pandemic issues in Pesantren circles. People think it's a good idea to use the online *Talaqqi* learning model in the Pesantren setting, which is dealing with the Covid19 pandemic. Some reasons for using this learning method are that the *Talaqqi* method is still used a lot to help students remember what they are learning. The online method is part of a set of rules that the government is putting in place to stop the spread of the corona vision. On the other hand, this method must be used in a way that takes teacher skills into account. The online *Talaqqi* method for santri must be used by teachers who know how to use the tools and technology that help this kind of learning. So, before it can be used, teachers need to be trained on how to use online learning tools and how to teach effectively using these online media. Since this method is being used in a short amount of time, it is also hard for students to make changes. It takes time and changes based on how skilled the teachers are. The main effect of this problem is that teachers have to do more than just teach and know how to use learning media and tools. They also have to find ways to get students excited about learning through online media. The result is that using the online *Talaqqi* method to teach religious sciences in Pesantren is one of the best ways for students to learn religious sciences, even though they do not do it face-to-face. Online media is a way to learn where students and teachers are in the same situation as each other. The problem with this study is that it only looks at one way to learn. It would be better if future research compared many different ways to learn.

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