

THE IMPLEMENTATION OF FAHM AL-QURAN MODEL IN THE TEACHING OF ISLAMIC STUDIES AT UNIVERSITY

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Abstract: All Muslims are expected to comprehend the content of Al-Quran. Good comprehension toward the content of Al-Quran will highly affect the behaviour and the life experience of each. Therefore, it is necessary to develop a teaching model which is based on Al-Quran during the process of Islam Education lecture. Because of this reason, *fahm* Al-Quran teaching model is developed. This research focuses on: (1) How effective is the implementation of *fahm* Al-Quran teaching method during Islam Education lecture to students' religiosity in Education University of Indonesia? (2) How students perceive the implementation of *fahm* Al-Quran teaching method during Islam Education lecture in Education University of Indonesia? The research design used is qualitative-quantitative approach with descriptive and experiment methods. The results of the research are as follows: (1) There is a significant difference to the achievement of control group and experiment group, this shows that *fahm* Al-Quran teaching model is quiet effective to be implemented in the lectures. (2) Students' good achievement implies that *fahm* Al-Quran teaching method is well-qualified.

Keywords: Fahm Al-Quran, Religious behaviour, Islam Education.

INTRODUCTION

Islam Education is a compulsory subject in Indonesia which has to be taught during the education years. This is regulated in National Education System Law Chapter II about Basics, Functions and Objectives Article 2 "National Education which based on Pancasila and Constitution of the Republic of Indonesia 1945". It is also mentioned in UUD 1945 Chapter XI about religion Article 29 Clause 2 which stated "Government guarantee the freedom of belief of the citizen and allow them to perform their religious act based on their own religion and belief". Thus, Islam Education has an important role in nurturing religious values to students, which the religiosity in Islam are always based on Al-Quran and Hadis.

Al-Quran as the source of Islam values should be made as the basis in every action and move. Yet some Muslims are still not comprehend the content of Al-Quran adequately. This is because to comprehend it, a very comprehensive explanation is required so that it would be easy to implement them in the daily life as it is the goal of the existence of Al-Quran. In order to achieve this goal, Muslims have to read, analyse, and comprehend the content well. Good comprehension to the content of Al-Quran will affect to a good behaviour and implementation in the daily life, so bad comprehension will result to wrong behaviour and implementation in life. It is so urgent for Muslims to be able to learn how to understand the content of Al-Quran for most of Muslims are not able to understand each verse of Al-Quran.

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This low understanding can be seen directly from how they behave. According to Imam Al-Ghazali (Sauri, 2011, page. 17) behaviour is a spontaneous response to a certain condition. It is clearly seen from the behaviour of youth, society role models, leaders, and other people who are far from the values in Al-Quran. Those behaviour does not reflect themselves as a good Muslims who are following the values in Al-Quran.

To overcome this problem, it is needed to develop an Al-Quran-based teaching model in the Islam Education lectures which mentioned in Syihabuddin (2014, page. 3) as “Source-based learning”. According to the latest literature, there has been an Al-Quran-based method that is developed for Islam Education lectures, called *Tadabur Qurani* Method by Abas Asyafah. Al-Lahim stated, quoted by Asyafah (2014a), that the meaning of *tadabur* is that this terminology refers to an integral reflection that can lead an implied meaning of the words of Allah with their deep and profound messages. Asyafah (2010, page. 118) define *tadabur qurani* method as follows

Tadabur qurani method is a “product” of a systematic learning with learning principles of read/hear, comprehend, and experience to the full all the verses of Al-Quran so that students can understand all the values inside Al-Quran and directly implement them in the daily life. One of the step of this teaching method is how to make students comprehend Al-Quran that is called *tafhim*. This step is later on developed to the new teaching method, *fahm* Al-Quran. How does this teaching method work? This question is the main background of this research.

LITERATURE REVIEW

Fahm Al-Quran

Fahm means comprehension (Al-Khuli, 1981, page. 80). The word fahm comes from the word *fahima-yafhamu* that means understand, comprehend, so that AL-Fahm is comprehend (Bisri and Fatah, 1999, page. 577). In *Mujam Al Wasith* (quoted in El Zahra, 2010) fahm means good in describing meaning and mind/feeling readiness to take a conclusion. In *Kamus Besar Bahasa Indonesia* (2005. page. 811) comprehension means understanding. Comprehension means process, pattern, any action to comprehend or to be comprehended. In <http://www.readingrockets.org> (2015), it is mentioned that “*Comprehension is the understanding and interpretation of what is read*”. Comprehension is understanding and interpreting what they have read.

Sardiman (2006, page. 118) define comprehension as the ability to understand soe certain subject. Comprehension does not stop to the extent of knowing but it demands implementation of what has been comprehended. If someone comprehend something, so their rationality and behaviour are possibly suitable with what has been comprehended previously. According to Arikunto (2009, page. 118) comprehension

is how someone maintains, differentiates, estimates, explains, extends, concludes, generalizes, gives example, rewrites, and predicts.

Mulyasa (2007, page. 80) said “Comprehension is the ability understand ideas those are expressed with words or sound or symbols, and also the ability to think rationally”. The definition of comprehension according Sudijono (1996) is the ability of someone to understand or comprehend something after it as known and remembered. In other words, comprehension is knowing something and seeing it from many perspectives. Comprehension is one higher level of thinking than remember and memorize.

Based on Bloom taxonomy, *fahm* (comprehension in previous version and understanding in latest version) is the cognitive ability which emphasize intellectual aspect, such as knowledge and thinking skill. According to the hierarchy, *fahm*/comprehension/understanding is in the level of Lower Order Thinking Skills. Presseisen (1988, page. 43) explained that “*thinking is generally assumed to be a cognitive process, a mental act by which knowledge is acquired*”.

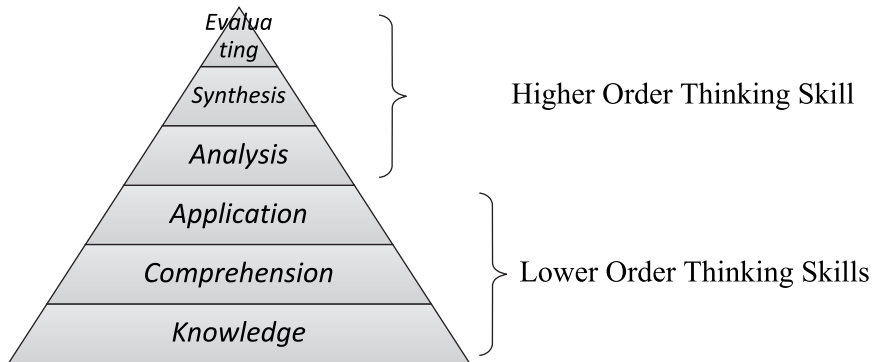


Figure 1: Bloom Taxonomy Hierarchy

Presseisen (1988, page. 43-44) explain each ability that is achieved in each hierarchy, those are:

- Knowledge: define, recognize, recall, identify, label, understand, examine, show, collect.
- Comprehension: translate, interpret, explain, describe, summarize, extrapolate.
- Application: apply, solve, experiment, show, predict.
- Analysis: connect, relate, differentiate, classify, arrange, check, group, distinguish, organize, categorize, detect, compare, infer
- Synthesis: produce, propose, design, plan, combine, formulate, compose, hypothesize, construct
- Evaluation: appraise, judge, criticize, decide.

According to some definitions of *fahm*, it can be conclude to a new form that what is meant by *fahm Al-Quran* is the ability to comprehend the content of Al-Quran through the process of understanding the verses of Al-Quran which has been read/heard so that someone is able to implement all what they have learnt to their behavior.

Fahm Al-Quran Teaching Model

Teaching Model is a plan or pattern that is used as a basis in planning a teaching and learning process in a class or through a tutorial (Trianto, 2012, page. 51). While Joyce & Weil (1980, page. 1) said that “A model of teaching is a plan or pattern that can be used to shape curriculum (long-term courses of students), to design instructional materials, and to guide instructional in the classroom and other settings”. Teaching model is a plan or pattern that can be used in curriculum making (a long term program for students), to construct teaching material, and to direct the learning process and other management in class.

According to all those literature, it is formulated that *fahm Al-Quran* is a conceptual framework about teaching and learning process with the objective to comprehend Al-Quran through the steps of translating, tafsir, asbabun nuzul, and Arabic grammatical analysis, by involving other supportive aspects such as teacher/ lecturer, students, objectives, teaching material, method, media, and evaluation. *fahm Al-Quran* teaching method is implemented in one of the teaching and learning process of Islam Education, with the goal to make students comprehend the content of Al-Quran for materials in Islam Education Lectures. The comprehension is shown in the process of translating, interpreting, explaining, describing, summarizing, and extrapolating.

Theoretical Basis

Fahm Al-Quran teaching method is constructed based on 1) religious basis (Q.S. An-Nahl [16]: 78, Az-Zukhruf [43]: 3, Al-Isrâ` [17]: 9, Ibrâhîm [14]: 4) and hadis Rasulallah SAW, 2) Philosophical basis: Philosophically, education is the aim to help human to become a ‘human’ or in Sumaatmadja (2002,page. 47) it is called “The humanization of humanist human” 3) Psychological basis: education process is only implemented by humam to human, and they will learn and gain knowledge though the education process. The gaining of knowledge is done through the cognitive process (any steps with *aqliah* characteristics), 4) Jurisdiction-Constitutional Basis: a) Law of RI N0. 20 Year 2003 Chapter I Article 1 Clause 1, Chapter II Article 4 Clause 1 and 5, Chapter XI article 39 clause 2 and article 40 clause 2, b) Government Regulation No 19 Year 2005 Article 19 Clause 1 that is revised as Government Regulation No 32 Year 2013, c) Law of RI No 14 Year 2005 Chapter I Article 1 Clause 1, Chapter II article 6, 4) Pedagogical Basis: Humans are called

animal educandum, which means that human are animals that can be educated and should be educated.

Supportive Components for *fahm* Al-Quran Teaching Method Success in Islam Education Lectures Process

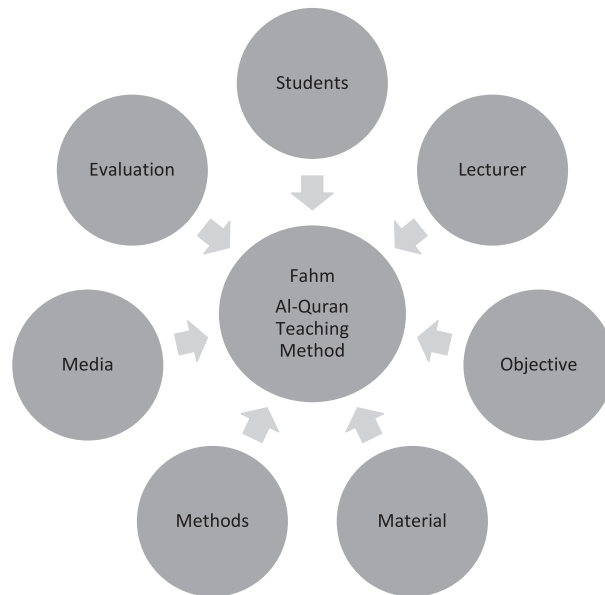


Figure 2: Supportive components for *fahm* Al-Quran teaching method success in Islam Education lectures process

Syntax (Steps) of *fahm* Al-Quran Teaching Method

What becomes the basis in determining the syntax of *fahm* Al-Quran teaching model are the compilations those are formed by (1) Gleser (in Tafsir, 2005, page. 132) which consists of four steps, those are instructional objective, entering behavior, instructional procedur, dan performance assessment, (2) Joyce and Weil (1986) that mentioned that one of the model characteristic is the existence of instructional and other additional effect, (3) each teaching model consists of three steps as it is mentioned by Prabowo (in Trianto, 2012, page. 63) such as planning, implementing, and evaluating.

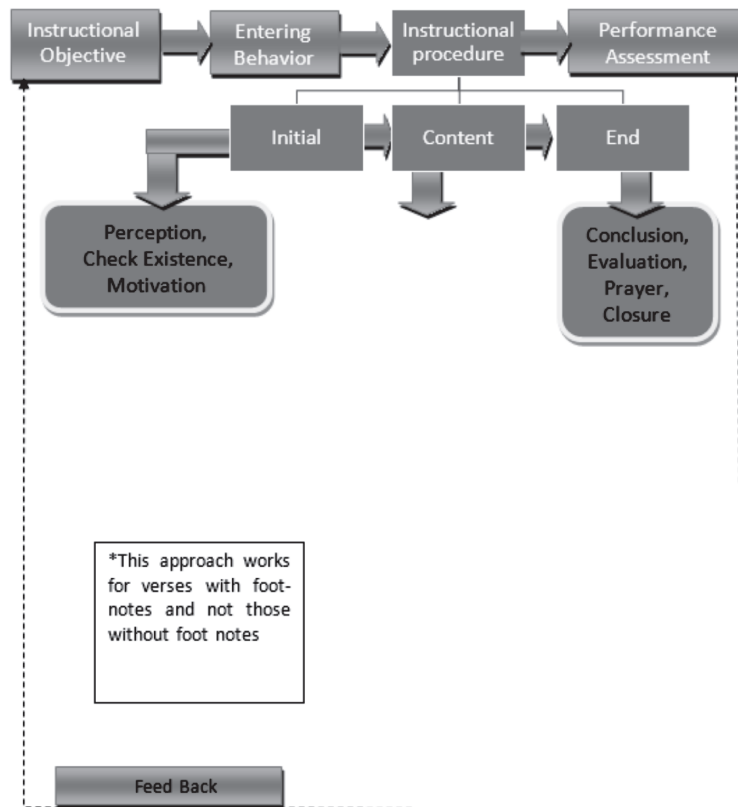
If the model from Geser and Prabowo are analyzed, it can be concluded that instructional objective and entering behavior are included to the planning, while instructional procedure is considered as implementing, and performance assessment is in the evaluation. Meanwhile instructional effect and nurturant effect are the learning result, both the result that directly achieved by directing students to the

expected objective (instructional effect), and other results come from a learning process, as the cause of a teaching and learning process without any direct instruction from the teacher (nurturant effect).

1. Religious Behaviour

Religiosity is closely related to cognition (knowledge about religion, belief in religion), that influence what happen to their emotionality to their belief, and/or their behavior such as coming to religious places, reading their holy book, and praying (Elci in Nursanti, 2009, hlm.132).

The religiosity of someone can be seen in every aspect of his/her religious life. Ancok (2005, page. 76) argued that religious activity is not only there during the rituals. But also in other activities that is enacted by supernatural power. It is not only about any visible activity, but also any activity that happen in people's mind. Thus, religious behavior are divided into some dimension. Glock & Stark (quoted by Ancok, 2005, page. 77) mentioned that there are 5 dimensions of religiosity, those are:



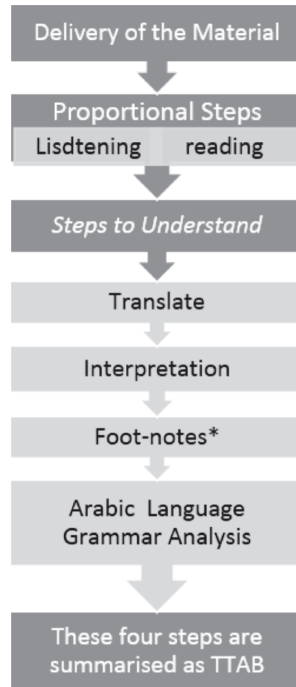


Figure 3: Syntax (steps) of *fahm* Al-Quran teaching model

1. Ideology Dimension
2. Ritualistic Dimension
3. Consequential Dimension
4. Intellectual Dimension
5. Consequence Dimension

Basically, Islam Education focuses the material in nurturing values, especially religious values. Alim (2006, page. 10) said that religious values are sacred values which is transferred and adopted to people's selves. Thus, how much and how far religious values can influence and shape someone's behavior depend on how deep those values are internalized to their selves.

The ability of people to implement religious values in their life depends on how strong the religious behavior in their mind is. Religious behavior is shown through any act and behavior in their surroundings that is in line with their religious values. For those who already have it, religious values are consequently appeared in any acts that can help to create harmonious living. Therefore, Islam Education should be directed to strengthen students' religious values so that it would be implemented in their daily life. Practically, Islam Education in university have to be able to

make their students not only memorizing religious values but also comprehend them.

Someone's obedience to their religion is reflected in their religious behavior. To measure and see it, it is necessary to know the characteristic of religious behavior. There are some aspects that become the indicator of someone's religious behavior. Alim (2006, page. 12) characterize the indicators as follows:

- (a) Commitment to the dos and don'ts in religion.
- (b) Motivated to learn their religion.
- (c) Active in any religious activity.
- (d) Respect their religious symbols.
- (e) Know their holy book well.
- (f) Use their religious values in determining their decision.
- (g) Use their religion values to develop some ideas.

2. Islam Education

According to Religion Sciences Consortium of High Education Directorate, Department of National Education, that is quoted by Ali (2006, page. 7) the objective of religion education in university is to produce graduates with good morality, philosophical thinking, analytic, systematic, rational and dynamist, broad minded, actively involved in National development through developing and using knowledge, technology and arts for the sake of the nation.

Therefore, the objective Islam Education is to help producing Muslim graduates who are religious, full of knowledge, and well-behave based on religious values in Islam.

Syahiding (2003, page. 3) stated that the objectives of Islam Education in university are as follows:

- (a) Create religious people, those are the ones who are obedient to Allah in performing their religious activity by emphasizing Islamic character building, that is building their *akhlakul karimah*;
- (b) Create religious people who are knowledgeable. It does not mean someone who are expert in religion, but what becomes the concern in Islam Education in university is the existence of religion among the intellectuals-to be which is seen from the changing of behaviour to a perfection of *akhlak*;
- (c) Achieve the religious obedience in students and achieve the ability to put religious values as the basis to learn and develop any discipline that they focus on. That is why, the material provided should be relevant to their way of thinking;

- (d) Strengthen, develop, and shape a positive attitude, discipline, and love to their religion in any aspect of students' lives that at the end they would be a human who are strongly believe in Allah, obedient to Allah and His Rasul.

While Ali (2007, page. 41-42) describe the objective of Islam Education into four parts, those are: (a) ideal objective; (b) institutional objective; (c) curricular objective; (d) instructional objective.

Along with the changing of curriculum in 2013, the paradigm of Islam Education subject is also changing as Compulsory Subject. Asyafah (2014b, page. 8) explained that Compulsory Subject is a must for all students thoroughly in all university in Indonesia, thus Compulsory Subject in Education University of Indonesia is based on Article 6 cause (4) letter a of Education and Cultural Ministry Regulation Number 49 Year 2014. By this, it is possible to shape students' attitude and moral values.

Alim (2006, page. 7) mentioned that the vision of Islam Education subject in University is to make Islam as the source of values and guidance that help students in developing their profession and Islamic character. While the mission is to fully build students character in order to shape students as a religious experts in the future for the importance of all human beings.

Teaching method that is implemented in Islam Education subject is closely related to methods in Islam Education which is based on Al-Quran and Hadis. An-Nahlawi (quoted in Tafsir, 2005, page. 135) there are a lot of teaching meaningful, educative, and innovative teaching methods in Al-Quran and Hadis. Those methods are:

- (a) Hiwar (conversation) method of qurani and nabawi
- (b) Narrative method of qurani and nabawi
- (c) Amtsal (picturizing) method of qurani and nabawi
- (d) Modelling method
- (e) Accustoming method
- (f) Ibrah and mauidzh method
- (g) Targhib and tarhib method

3. Research Method

1. *Research Design*: This research is undergone in Education University of Indonesia by using qualitative-quantitative method (mix method) approach. The relationship between the use of approach, method, research instruments, and data analysis with the research problem is shown in the table below.

TABLE 1: THE RELATIONSHIP OF RESEARCH PROBLEM WITH APPROACH, RESEARCH INSTRUMENT METHOD AND DATA ANALYSIS

No	Research Problem	Approach	Method	Instrument	Data Analysis
1.	How effective is the implementation of fahm Al-Quran teaching model in Islam Education lecture in Education University of Indonesia to the students' religious behavior betterment?	Quantitative	Experiment	<i>pretest</i> and <i>posttest</i>	Inferential Statistic by using SPSS 16.0
2.	How students perceive the implementation of fahm Al-Quran teaching model in Islam Education Lecture in Education University of Indonesia?	Qualitative	Descriptive	Differential semantic scale questionnaire	Descriptive statistic

2. *Population and Sample*: The population in this research is all the students in Islam Education Lecture in the second semester of academic year 2014-2015 in 4 faculties, such as FPEB, FPIPS, FPMIPA and FPOK, and the sampling system used is *Proportionate stratified random sampling* (Sugiyono, 2013, hlm. 81), sample is taken from two classes in each faculty, all of those classes are divided into two groups, experiment group and control group, thus the amount of the sample is eight classes in total.

A. Findings

1. The effectiveness in using *fahm* al-quran teaching model: The *n*-gain result of control group, with the total of 137 students, has the average of 2,04. While the highest *n*-gain achieved is 32 and the lowest *n*-gain is -17.

The *n*-gain result of experiment group, with the total of 145 students, has the average of 4,20. The highest *n*-gain achieved is 21 and the lowest is -12. Based on that data, the difference is 2.16. To check whether the difference is significant or not, normality test is necessary.

According to the normality test ($\alpha = 0,05$), it can be concluded that both of those data is not normally distributed. Because the result of normality test from control group and experiment group is not normal, non-parametric test, Mann-Whitney, is necessary to see the significance of the *n*-gain value difference from control group and experiment group.

From the result of the test, the data is homogeneous, while to see the significance of the difference, it can be determined as follows:

Mann-Whitney

Ranks

kelompok	N	Mean Rank	Sum of Ranks
nilai kontrol	137	125.63	17211.00
eksperimen	145	156.50	22692.00
Total	282		

Test Statistics^a

	nilai
Mann-Whitney U	7.758E3
Wilcoxon W	1.721E4
Z	-3.194
Asymp. Sig. (2-tailed)	.001

a. Grouping Variable: kelompok

Figure 4: The result of Mann Whitney test to the N-Gain result from Control-Experiment Group

$$H_0 : \mu_0 = \mu_1$$

There is no difference in the average of posttest in contro group and experiment group

$$H_1 : \mu_1 \neq \mu_0$$

There is a difference in the average of posttest in contro group and experiment group

Note:

μ_0 = posttest average of control group

μ_1 = posttest average of experiment group

H_0 is rejected if p -value $< \alpha$

H_0 is accepted if p -value $\geq \alpha$

$$\alpha = 0,05$$

From the result of t -test, it shows that P-value (Sig.) = 0,001. Since P-value (Sig.) is lower than the value of α , H_0 is rejected. In other words, there is a significant difference in the gain of control group and experiment group.

2. How students perceive the implementation of fahm al-quran teaching model

TABLE 2

No	<i>Positif</i>			<i>Negatif</i>		
	<i>Scoring Rubric</i>	<i>Score</i>	<i>%</i>	<i>Scoring Rubric</i>	<i>Score</i>	<i>%</i>
1.	Menarik	5	31,03	Membosankan	5	0,00
		4	34,48		4	0,00
		3	26,21		3	0,00
		2	6,21		2	1,38
		1	0,69		1	0,00
	Total	–	98,62	Total	–	1,38
	Interpretation	Very Good		Interpretation	Not Good	
2.	Easy to Follow	5	32,41	Hard to Follow	5	0,00
		4	36,55		4	0,00
		3	24,14		3	0,00
		2	4,83		2	1,38
		1	0,69		1	0,00
	Total	–	98,62	Total	–	1,38
	Interpretation	Very Good		Interpretation	Not Good	
3.	Fun	5	32,41	Not Fun	5	0,00
		4	33,10		4	0,00
		3	22,07		3	1,30
		2	8,28		2	0,00
		1	2,76		1	0,00
	Total	–	98,70	Total	–	1,30
	Interpretation	Baik Sekali		Interpretation	Not good	
4.	Mudah diingat	5	22,73	Sulit diingat	5	0,00
		4	36,36		4	0,00
		3	20,78		3	0,00
		2	9,09		2	0,00
		1	4,55		1	0,65
	Total	–	99,35	Total	–	0,65
	Interpretation	Very Good		Interpretation	Not Good	
5.	Motivate	5	12,34	Not motivate	5	0,00
		4	27,92		4	0,00
		3	29,22		3	0,65
		2	13,64		2	0,00

<i>No</i>	<i>Positif</i>			<i>Negatif</i>		
	<i>Scoring Rubric</i>	<i>Score</i>	<i>%</i>	<i>Scoring Rubric</i>	<i>Score</i>	<i>%</i>
		1	9,74		1	0,65
	Total	–	98,70	Total	–	1,30
	Interpretation	Very Good		Interpretation	Not Good	
6.	Motivate students to learn about Islam	5	38,31	Not motivate students to learn about Islam	5	0,00
		4	30,52		4	1,30
		3	19,48		3	0,00
		2	3,25		2	0,00
		1	1,30		1	0,00
	Total	–	98,70	Total	–	1,30
	Interpretation	Very Good		Interpretation	Not Good	
7.	Help students to understand the material	5	37,66	Make students difficult to understand the material	5	0,00
		4	33,12		4	1,30
		3	14,29		3	0,00
		2	5,19		2	0,00
		1	1,95		1	0,65
	Total	–	98,05	Total	–	1,95
	Interpretation	Very Good		Interpretation	Not Good	
8.	Motivate students to increase religious behavior	5	39,61	Not motivate students to increase religious behavior	5	0,00
		4	32,47		4	1,30
		3	16,88		3	0,00
		2	2,60		2	0,00
		1	1,30		1	0,00
	Total	–	98,70	Total	–	1,30
	Interpretation	Very Good		Interpretation	Not good	
9.	Motivate the students to do good deeds	5	45,45	Do not motivate the students to do good deeds	5	0,00
		4	31,82		4	0,00
		3	11,69		3	1,30
		2	2,60		2	0,00
		1	1,30		1	0,00
	Total	–	98,70	Total	-	1,30
	Interpretation	Very Good		Interpretation	Not Good	

No	Positif			Negatif		
	Scoring Rubric	Score	%	Scoring Rubric	Score	%
10.	Motivate students to do <i>dakwah</i>	5	18,83	Not motivate the students to do <i>dakwah</i>	5	0,00
		4	24,68		4	0,00
		3	24,68		3	1,30
		2	15,58		2	0,65
		1	8,44		1	0,00
	Total	–	98,05	Total	–	1,95
	Interpretation	Very Good		Interpretation	Not Good	
<i>Total</i>		<i>986,19</i>		<i>Total</i>		<i>13,81</i>
<i>Total Average</i>		<i>98,6</i>		<i>Total Average</i>		<i>1,38</i>
<i>Interpretation</i>		<i>Very Good</i>		<i>Interpretation</i>		<i>Not Good</i>

Data above is analyzed using qualititatif approach based on the table below:

TABLE 3: INTERPRETING GUIDANCE FOR DIFFERENTIAL SEMANTIC QUESTIONNAIRE

Percentage	Interpretation (Positive)	Interpretation (Negative)
0% s.d <33,3%	Enough	Not Good
33,3% s.d. <66,6%	Good	Bad
66,6% s.d. <100%	Very Good	Very Bad

DISCUSSION

1. Model Effectivity

Referring to the data explained above, it proves that fahm Al-Quran teaching model bring positive impact to the learning outcomes, especially to the students religious behavior. In order to measure and see whether someone has shown any religious behavior or not, it can be seen from the characteristic of religious behavior. Alim (2006, page. 12) define the indicators of religious characteristic as follows:

- (a) Commitment to the dos and don'ts in religion.
- (b) Motivated to learn their religion.
- (c) Active in any religious activity.
- (d) Respect their religious symbols.
- (e) Know their holy book well.
- (f) Use their religious values in determining their decision.
- (g) Use their religion values to develop some ideas

The success of a model or learning method can be supported by some factors as it is mentioned by Asyafah (2010), those are human, teaching material, time allocation, and learning objective. So does fahm Al-Quran, that is also supported by all those factors, especially human, which in this case is lecturer. In this model, lecturers are expected to have the competence of personal-religiosity and professional religiosity (Muhaimin, 2012, page. 97). In Islamic Education, lecturer should be the role model. Modelling is very effective to nurture good values. Modelling one of meaningful, educative, and encouraging educational methods (An-Nahlawi in Tafsir, 2005, page. 135). Ulwan (2007, page. 142) explains that “modelling in education is an influencing method that is proven to be the most successful method in preparing and shaping morality, spirituality, and social aspects”. In this case, the role of lecturer determining the success of a learning method. Lecturers have to perform themselves based on the basis of fahm Al-Quran teaching method that is Law of Republic Of Indonesia No. 20 Year 2003 Chapter XI about Educator and Education Officials Article 39 Clause 2.

Educators are professional officials who has the duty to plan and perform the learning process, assessing the learning outcomes, guiding and training, and also doing the research and devoting themselves to society, especially for educator in university.

Students also play a prominent role in the success of this method. Each student should set themselves to fulfill the principles of learning. According to Muhaimin (2012, page. 137), those principles are readiness, motivation, attention, perception, retention, and transfer in learning.

2. College Students' Response

Referring to the data that have been elaborated beforehand, almost all college students (above 98%) give positive response (very good) toward *fahm Al Qur'an* learning, whereas those who give negative response is only the minority (1.38%). Based on that result, it can be concluded that *fahm Al Qur'an* learning model has a very good quality, this refers to what Johnson (in Trianto, 2012 pg 55) states:

To know the quality of a learning model has to be seen from two aspects, process and product, as stated by process aspect which refers to whether learning activities are able to create joyful learning situation and also support the students to learn actively and think creatively. Furthermore, product aspect refers to whether the learning activities are able to achieve the objective, which is to increase the students' ability based on the standard of competence that has been decided.

In this context, before actually looking at the result, process aspect has been guaranteed to flow well beforehand. From the first statement 98.62% states that *fahm Al Qur'an* learning model is interesting. This is because in the lecturing process,

there are many components involved, such as college students, lecturers, methods, materials, media, and goals. Therefore, the statement of “interesting” from the college students might be because of one of those elements, for instance the method element.

Fahm Al Qur’an does not only use one method, but composed from varied methods, so that it does not make the students bored, even it will make them passionate (statement number 5 = 98.70%) and joyful (statement number 3 = 98.70%), those are: habituation, lecturing, practice/drill, presentation, story, exemplary, advice and question and answer. These methods correspond to what are recommended by An-Nahlawi (in Tafsir, 2005, page 135):

- (a) *Hiwar* (conversation) *qurani* and *nabawi* method
- (b) *Qurani* and *nabawi* story method
- (c) *Amtsah* (parable) *qurani* and *nabawi* method
- (d) Exemplary method
- (e) Habituation method
- (f) *Ibrah* and *mauidzah* method
- (g) *Targhib* and *tarhib* method

College students also give very good response with the descriptor of joyful, passionate, and interesting. This is supported by lecturer as an educator that holds the basic of this model, based on Indonesian Regulation Number 20, 2003 Chapter XI about Educators and Educational Staff, article 40 clause 2.

Educators and Educational Staff are required to:

- (a) Create learning environment that is meaningful, joyful, creative, dynamic, and dialogic;
- (b) Have commitment professionally to escalate the education’s quality; and
- (c) Give example and keep the reputation of institutions, profession, and position that have been given.

Fahm Al Qur’an learning model gets a very good response, seen as: giving motivation to learn Islamic value, stimulating good deeds, and motivating to spread Islam. Motivation building in the lecture process is very important for the college students because that can stimulate them to increase their attention to the course materials. Motivation itself according to Morgan (in Muhaimin, 2012, pg 137) “can be defined as propulsion or towing that can cause a behavior which directs to a certain goal.”

In Islamic education, this motivation building can be done by using *targhib wa tarhib* method. This method is based on the human natural tendency (psychiatric nature), that is the need of happiness, safety, and avoiding sorrow and misery. *Targhib* is a promise toward happiness, afterlife pleasure that is accompanied by persuasion. *Tarhib* is a threat because of the pray. *Targhib* and *tarhib* are aimed at making people obey God’s rules. The emphasize of *targhib* is to make people

do good deeds, whereas *tarhib* is to make people stay away from crime. Rahmat (2014, pg 515) states that:

Targhib is different from “reward” in Western, and *tarhib* is also different from “punishment” in Western. *Targhib* is a promise that is accompanied with persuasion, and make happy toward that persuasion. Persuasion here is the temporal and eternal happiness because of obeying God’s rules or avoiding God’s prohibition. On the other hand, *tarhib* is threat with punishment after making mistakes that are prohibited by God and the Prophets, or not doing what has been commanded by God and the Prophets.

Characteristics from a learning model are the instructional effect and nurturan effect (Joyce and Weil, 1986), so this model gives nurturan effect because there is an increase on the students’ religious behavior. This effect happens because of its application, as there is nurturan effect in the form of solving problem from the learning model application of research-based SPAI (Asyafah, 2014c, pg. 1)

The findings reveal that the implementation of an instruction research-based model is appropriate and applicable in the teaching of Islamic education seminar course. The study concludes that instruction research based model has the capacity to engage students and it is able to improve their problem solving skills in daily life.

CONCLUSION

Based on the data elaboration and discussion, it can be concluded that: there is a significant difference between control and experiment group, this means it has been proved that *fahm Al-Quran* learning model is effective to be applied in the learning process, that is to give a positive impact to increase the college students’ religious behavior. Based on the college students’ response, *fahm Al-Quran* learning model has a very good quality, with indicators: interesting, easy to follow, joyful, easy to memorize, passionate, is able to give motivation to learn Islamic values, and also make it easier to understand the lecture materials, motivate religious behavior, stimulate good deeds, and motivate them to spread Islamic values.

Notes: Al-Quran, many verses have been quoted from the Al-Quran. They are presented as supporting informations.

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