

AL-QURAN BASED ON THE LOCAL CULTURE LEARNING “NGGAHI MBOJO” FOR TPQ STUDENTS IN PAJO DISTRICT, DOMPU REGENCY

Arifin¹, Indah Afrianti², Asmedy³, Enung Nurhasanah⁴

¹Department of Information Technology, STKIP Yapis Dompus, Indonesia

²Department of English Education, STKIP Yapis Dompus, Indonesia

³Department of Information Technology, STKIP Yapis Dompus, Indonesia

⁴Department of English Education, STKIP Yapis Dompus, Indonesia

*Correspondence: *indahgracilaria@gmail.com, arifinku1212@gmail.com, asmedy.ntb@gmail.com

Abstract

This study aims to determine the Learning of Al-Quran Based on Local Culture "Nggahi Mbojo" in TPQ students in Pajo District, Dompus Regency. The type of research used in this research was descriptive qualitative research. Data collection techniques used in this study using observation, questionnaires, and documentation. The data analysis technique used in this research was that there were four stages in qualitative research data analysis, including: 1) data collection stage, 2) data reduction stage, 3) data presentation stage, and 4) conclusion drawing stage. Based on the results of data analysis, it can be concluded that learning the Al-Qur'an based on local culture "Nggahi Mbojo" was very effective as a support for the learning process of reading the Al-Qur'an for students at TPQ in Pajo District, Dompus Regency. Al-Qur'an learning that was integrated using local culture-based learning from Nggahi Mbojo was very interesting and this was evidenced from the results of the questionnaire which shows that students choose to strongly agree 30 people with a percentage of 50.84%, students who choose to agree 20 students with a percentage of 33.89%. These results were also supported by internal factors, namely the motivation and enthusiasm of the TPQ students by associating the local language in learning the Qur'an. Nggahi Mbojo can increase the interest and participation of students in participating in the Al-Qur'an learning process at TPQ and the ability of students in terms of mastering how to read the Al-Qur'an was very lacking, but by applying Al-Qur'an learning based on local culture Nggahi Mbojo students became more motivated because what was described was in the local language, namely Nggahi Mbojo which was easier to understand for students in TPQ Pajo District.

Keywords: Learning, Al-Qur'an, Local Culture, Nggahi Mbojo.

1. INTRODUCTION

Al-Qur'an learning has been given early on in educational institutions, starting from the elementary level to the secondary level with learning objectives that are adjusted to the level of education and the above facts provide an illustration for people who are Muslims are required to learn the Al-Qur'an, being able to read it properly and correctly is a necessity for every Muslim (1). The source of religious education is the Al-Qur'an, because it contains complete teachings on faith, noble character, rules of worship, the relationship between humans and God, the relationship between humans and humans, as

well as those related to human life, because that is what the most important thing in religious education was understanding the Al-Qur'an (2).

The purpose of Al-Qur'an education was to provide guidance regarding Shari'a and law by explaining the basic laws that must be followed by humans in relation to God and each other or in other words, which was shorter, the Al-Qur'an was a guide for all human beings. to the path that must be taken for the happiness of human life (3). Basically, studying the Al-Qur'an has been recommended since childhood because the Al-Qur'an was one of the guidelines for the people of the Prophet Muhammad SAW, namely Muslims, but sometimes the education of their parents does not teach their children to know the Al-Qur'an. Every human being was encouraged to teach the Al-Qur'an to himself, his family, and others (3). To overcome this, of course, one must be able to read the Al-Qur'an properly and correctly. For those who cannot read the Al-Qur'an, of course it is difficult to learn the Al-Qur'an. Therefore, we need a way to read the Al-Qur'an that was not difficult, especially for beginners or young children (5).

One of the interesting methods to use in learning the Al-Qur'an was a method that was directly related to the local culture where the Students live, because in addition to teaching and learning activities being effective using varied learning methods, of course the added value of using the method based on local culture, students become rich in knowledge of local culture in their own area (6). Local culture was also defined as local values resulting from the cultivation of the people of an area which are naturally formed and obtained through a learning process from time to time (7). One of the local cultural forms of learning the Al-Qur'an was Nggahi Mbojo, namely cultural arts that were oral, traditional and have different forms. Local wisdom was scholarship for local/regional wealth in the form of knowledge, beliefs, norms, customs, culture, insights, and so on which was inherited and maintained as an identity and guide for us to act appropriately (7).

Based on joint interviews with the Head of Diniyah Education and Islamic Boarding Schools Regional Office of the Ministry of Religion of Islam, Dompu Regency regarding the process and results of learning to read the Al-Qur'an which was carried out at TPQ, Pajo District, said that there were several obstacles faced by the Al-Qur'an learning park. Among them Santriwan and Santriwati seem to lack interest and enthusiasm in learning to read the Al-Qur'an, this has an impact on the low learning outcomes of reading the Al-Qur'an which quantitatively have not reached maximum completeness, namely 80% of students with the status of not being able to read The Al-Qur'an was in accordance with the correct reading rules, does not recognize hijaiyah letters, recognizes punctuation, and does not recognize cursive letters. This was usually because the students feel bored with the learning method adopted by the Ustad who tends to ask the students to recite one by one in front of the Ustad, then the Ustad looks at and corrects the reading of the TPQ students. The difficulty of Ustad TPQ in teaching the Al-Qur'an was because he had not found the right method to overcome this problem, especially at TPQ in Pajo District, thus Ustad needed to improve the way of teaching the Al-Qur'an to students TPQ by using learning based on the local culture of Nggahi Mbojo.

The adoption of local culture carried out in this study was an integration of the Bima language used in learning the Al-Qur'an, this form of integration presents the use of the mbojo language in teaching students how to read the Al-Qur'an. It is hoped that the presence of local culture-based Al-Qur'an learning can help students learn the Al-Qur'an in a practical way. In addition, parental participation will be directly involved, both in terms of controlling students through learning outcomes. Through learning the Al-Qur'an based on local culture, parents can easily monitor learning progress and teach the Al-Qur'an to children anywhere. Thus, communication and collaboration between Ustad and parents in dealing with problems faced by students will be well established, because there was a shared responsibility to always monitor children's learning activities, especially in learning the Al-Qur'an.

Research related to learning the Al-Qur'an based on local culture was still rarely done. Previous research on learning the Al-Qur'an was carried out by "(8)" with the title "Effectiveness of Teach the Al-Qur'an Using the Hijaiyah Application Based on Local Culture "Nggahi Mbojo" (Bima Language) in the Elderly in Dompu District". This study aims to measure the ability to learn the Al-Qur'an in the

elderly after being given the application of the hijaiyah letters as a medium for learning to recognize and memorize the letters of the Al-Qur'an. This research was conducted in August 2020, the research sample came from the Tembalae Elderly Group, Ranggo Village, Dompu Regency, totaling 30 students with the age category of elderly students (elderly). This type of research was a pre-experimental design using the One-Shoot Case Study type. The data collection technique used was a test. The test in question is a test of students' ability to read the Al-Qur'an with indicators of fluency, makhra accuracy, tajwid and tanwin accuracy. To find out the level of students' ability to read the Koran then analyzed in a quantitative descriptive manner. The training processes, guidance to tests were carried out 8 times face to face with students divided into six study groups. Based on the findings of data analysis and discussion, it can be concluded that the use of the local culture-based hijaiyah application "Nggahi Mbojo" (Bahasa Bima) was very effective as a support for the learning process of reading the Al-Qur'an for the elderly in Dompu Regency. This result is evidenced by the results of the Al-Quran reading ability test of 30 students (elderly) obtaining an average of 80% in the good category. These results were also supported by internal factors, namely the motivation and enthusiasm of students in using applications developed as learning media to read the Al-Quran (8).

(3) with the title "Implementation of Islamic Religious Education Learning Based on Local Culture Science in Schools and Madrasas". This article examines the application of Islamic Religious Education learning in schools and madrasas based on science and culture. This research leads to the application of science or natural science which is related to local culture in Indonesia, especially by prioritizing Islamic values. The purpose of this research is to seek and examine applied science by juxtaposing or associating it with Indonesian culture. In its process, this research does not direct the learning of Islamic Religious Education in the qualitative and quantitative domains or a combination, but this learning can use one or even both in its learning methodology. This study discusses the application of learning that leads to science and Indonesian culture by looking at Islamic values. This can be referred to as the result of observing habits that are taught and practiced in learning process activities in schools and madrasas (3).

(6) with the title "Strengthening Character Education Through Al-Qur'an-Based Local Wisdom (Implementation at Senior High School in Purwakarta Regency)". This dissertation discusses the strengthening of character education through Al-Qur'an-based local wisdom which is understood in the sense of customs or habits which are the cultural heritage of the ancestors from generation to generation which are preserved insofar as they do not violate the values contained in them. Al-Qur'an. This dissertation found that strengthening character education through Al-Qur'an-based local wisdom implemented at SMAN Purwakarta Regency, there was a significant strengthening. This strengthening is the implementation of Perbup No. 69 of 2015 concerning 7 Special Atkan Poe which includes Senen "Ajeg Nusantara" (Upright in the territory of the Unitary State of the Republic of Indonesia), Salasa "Mapag di Buana" (Picking up the World), Rebo "Maneuh di Sunda" (Silence /Living with the Sundanese Cultural Tradition), Kemis "Nyanding Wawangi" (Living Cultured Aesthetics and Having an Artistic Soul that Can Bring Homeland Fragrances), Juma'ah "Nyucikeun Diri" (Purify Yourself), and Saturdays and Sundays "Stay at Home" (Comfortable Living with Family at Home). Strengthening the character that occurs is a character that is religious, ukhrowi, nationalist, monotheism, values of rituality and spirituality, and morals (6).

(2) with the title "Development of Al-Qur'an Learning Applications with Local Culture-Based Learning Models "Nggahi Mbojo" (Bima Language)". This study aims to develop an application for learning the Al-Qur'an with a local culture-based learning model "Nggahi Mbojo" (bima language) that is appropriate for use as a medium for learning the Al-Qur'an. The type of development used with the 4-D development model (define, design, develop, disseminate). The target for implementing this application is elderly students (elderly) in Ranggo Village, Pajo District, Dompu Regency, NTB with a total of 20 students. The feasibility of the developed application was measured by three indicators, namely valid, practical and effective. Based on the assessment of the application developed by the two experts, an average validation value of 4 (four) was obtained with very valid criteria. In measuring the practicality value of the application, it was obtained based on the results of observations by two

observers on the activities of students (elderly) during the learning process with an average acquisition of 75% with a strong criterion level. Then the results of the assessment of the effectiveness of applications developed with an average of 75 with a strong category. From these findings, it can be concluded that the development of Al-Quran learning applications with the local culture-based learning model "Nggahi Mbojo" was suitable for use as a medium for learning Al-Qur'an (2).

Some of these studies have similarities with the research conducted, namely both studying the learning of the Qur'an and local culture. Meanwhile, the difference between this research and the four previous studies was the research method used and the local culture used, namely Nggahi Mbojo. Based on the background and previous research, the purpose of this study was: to find out the Learning of the Al-Qur'an Based on the Local Culture of Nggahi Mbojo in Students TPQ, Pajo District, Dompu Regency.

2. METHOD

This research was a qualitative descriptive study. According to Sudaryanto (1993) in (9), qualitative research using descriptive methods was research that identifies, classifies, analyzes the data obtained, and its description was in the form of depicting language as it is. The data sources in this study were Students TPQ Pajo District, Dompu Regency, West Nusa Tenggara. Data collection techniques in this study were using observation, questionnaires, and documentation techniques. The instruments prepared in this study were interview guidelines, observation guidelines, and documentation study guidelines. In analyzing this data, researchers use various methods that would be used to be a way that was in accordance with the desired achievement (10). The data that has been collected and put together, then the next step was data management and analyzing the data that has been collected at the time of data collection. The data analysis technique used in this research was that there were four stages in qualitative research data analysis, including: 1) data collection stage, 2) data reduction stage, 3) data presentation stage, 4) conclusion drawing stage (9).

3. RESULT AND DISCUSSION

3.1. Result

3.1.1. The local culture-based Al-Qur'an learning process "Nggahi Mbojo" at TPQ Dompu.

Based on the results of observations on the local culture-based Al-Qur'an learning process "Nggahi Mbojo", the methods and approaches implemented at TPQ in Pajo District generally use methods: synthetic methods; sound method; imitation method; and mixed methods and integrated into the local "Nggahi Mbojo" culture as follows:

a) Synthetic Method (al-tariqah al-tarbiyyah)

The method of learning to read starts from recognizing hijaiyyah letters, then given punctuation marks/harakat, then arranged into words, then strung together in one sentence.

b) Sound Method (al-Tariqah al-Sautiyyah)

This method starts with letter sounds, not letter names such as: Aa, Ba, Ta, Tsa, and so on. These sounds were arranged into one word which was then a regular word/sentence.

c) The method of imitation (Al-Tariqah al-Musyafalah)

Imitation or word-of-mouth/lip-to-lip methods. In this method the Al-Qur'an teacher can apply how to read letters correctly through his tongue. Meanwhile, students and female students will be able to see and witness first hand the practice of issuing letters from the teacher's tongue which they imitate.

d) Mixed method (al-tariqah al-jami'ah)

Mixed method was a mixture of several methods or takes a method that was appropriate to the situation and conditions.

Of the various delivery systems for Al-Qur'an learning materials and currently available, all of them prioritize the delivery of learning materials that make it easier for students to receive learning

messages, especially the Al-Quran. However, most existing Qur'an educational institutions do not abandon the theory of musyafahah as the best system for achieving maximum results. This cannot be separated from the delivery of material which was so easy and assisted by learning media (the application of the Al-Qur'an Nggahi Mbojo), namely students directly imitate what the teacher reads slowly through their tongues, then the teacher can also correct directly both makharijul tajwid or other letters, so that students can correctly read the Al-Qur'an.

The local culture-based learning method "Nggahi Mbojo" which was applied in learning the Al-Qur'an at TPQ in Pajo sub-district, Dompu district was very helpful in the process of teaching and learning the Al-Qur'an, especially for students from the age of children to teenagers. This cannot be separated from the sequence of learning guidelines which make it easier for teachers of the Al-Qur'an to deliver Al-Qur'an learning material from low to difficult levels. The main role in providing learning materials for the Al-Qur'an was a teacher of the Al-Qur'an. Therefore there was direct interaction with students, so how to teach depends on the skill and the teacher of the Al-Qur'an in conveying the material (4). The following was the Al-Qur'an learning process carried out by the Al-Qur'an teacher, when delivering Al-Qur'an learning material, including:

- a. The Ustad delivers greetings before the kalam and do not greet before the students calm down.
- b. The Ustad reads the opening prayer, then the students read Surah Al-Fatihah and the opening prayer.
- c. The Ustad tries to be active so that students and female students were active in the teaching and learning process.
- d. The Ustad does not guide the students reading but guides them by:
 - 1) Explain the subject matter (which was underlined) by using the Al-Qur'an Nggahi Mbojo application.
 - 2) Set the right example.
 - 3) Listen to students' reading patiently, carefully, and firmly.
 - 4) Reprimand the wrong reading with a gesture or knock. If it still can't then show how it was correct.
 - 5) If students were not fluent and correct or there were still many mistakes, do not raise them and have to repeat them, by putting a dot (.) next to the page number or in the attendance book.
 - 6) Study time was 60-75 minutes and was divided into three parts: first, 15-20 minutes to read prayers, attendance, explain the subject matter or read classical; second, 30-40 minutes to teach individually or listen to students and female students one by one; and third, 10-15 minutes to teach additional lessons such as daily prayers, prayer readings, short letters, and others. after that read the closing prayer.

3.1.2. Examples of Hijaiyah Letters in the Al-Qur'an (Fathah, Kasrah and Dhommah) which were integrated in the local culture "Nggahi Mbojo".

Table 1
Hijaiyah letters with Fathah vowels

No	Huruf Hijaiyah	Baca latin	Mawara Baris	Nggahi Mbojon
1.	ا	Alif	آ	<i>Alif</i> Ese maisi Baris na ka <i>a</i>
2.	ب	Ba'	بَ	<i>Ba</i> Ese maisi baris na ka <i>ba</i>
3.	ت	Ta'	تَ	<i>Ta</i> ese maisi baris na ka <i>ta</i>
4.	ث	Tsa'	ثَ	<i>Tsa</i> ese maisi baris na ka <i>tsa</i>
5.	ج	Jim	جَ	<i>Jim</i> ese maisi baris na ka <i>ja</i>
6.	ح	Ha'	حَ	<i>Ha</i> ese maisi Baris na ka <i>hi</i>
7.	خ	Kha'	خَ	<i>Kha</i> ese maisi baris na ka <i>kha</i>
8.	د	Dal	دَ	<i>Dal</i> ese maisi baris na ka <i>da</i>
9.	ذ	Dzal	ذَ	<i>Dzal</i> ese maisi baris na ka <i>dza</i>

10.	ر	Ra'	رَ	<i>Ra</i> ese maisi baris na ka <i>ro</i>
11.	ز	Za'	زَ	<i>Za</i> ese maisi baris na ka <i>za</i>
12.	س	Sin	سَ	<i>Sin</i> ese maisi baris na ka <i>sa</i>
13.	ش	Syin	شَ	<i>Syin</i> ese maisi baris na ka <i>sya</i>
14.	ص	Shad	صَ	<i>Shad</i> ese maisi baris na ka <i>Sho</i>
15.	ض	Dhad	ضَ	<i>Dhad</i> ese maisi baris na ka <i>Dho</i>
16.	ط	Tha'	طَ	<i>Tha`</i> ese maisi baris na ka <i>Tha`</i>
17.	ظ	Zha'	ظَ	<i>Zha`</i> ese maisi baris na ka <i>Zha`</i>
18.	ع	'Ain	عَ	<i>'Ain</i> ese maisi baris na ka <i>`a</i>
19.	غ	Ghain	غَ	<i>Ghain</i> ese maisi baris na ka <i>Gho</i>
20.	ف	Fa'	فَ	<i>Fa`</i> ese maisi baris na ka <i>Fa`</i>
21.	ق	Qaf	قَ	<i>Qaf</i> ese maisi baris na ka <i>Qo</i>
22.	ك	Kaf	كَ	<i>Kaf</i> ese maisi baris na ka <i>ka</i>
23.	ل	Lam	لَ	<i>Lam</i> ese maisi baris na ka <i>li</i>
24.	م	Mim	مَ	<i>Mim</i> ese maisi baris na ka <i>mi</i>
25.	ن	Nin	نَ	<i>Mim</i> ese maisi baris na ka <i>mi</i>
26.	و	Wau	وَ	<i>Wau</i> ese maisi baris na ka <i>wa</i>
27.	ها	Ha'	هَ	<i>Ha`</i> ese maisi baris na ka <i>ha`</i>
28.	ء	Hamzah	ءَ	<i>Hamzah`</i> ese maisi baris na ka <i>a`</i>
29.	ي	Ya'	يَ	<i>Ya`</i> ese maisi baris na ka <i>ya`</i>

In the Al-Qur'an, the sign or vowel fathah was marked with a horizontal line above the hijaiyah letters. Harakat fathah represents the sound a. For example, if there was a letter ba' with a vowel fathah, it means that the letter was read as ba' (1).

Table 2
Hijaiyah letters with Kasrah vowels

No	Huruf Hijaiyah	Baca latin	Mawara Baris	Nggahi Mbojon
1.	ا	Alif	اَ	<i>Alif</i> Awa maisi Baris na ka <i>i</i>
2.	ب	Ba'	بَ	<i>Ba</i> Awa maisi baris na ka <i>bi</i>
3.	ت	Ta'	تَ	<i>Ta</i> awa maisi baris na ka <i>ti</i>
4.	ث	Tsa'	ثَ	<i>Tsa</i> awa maisi baris na ka <i>tsi</i>
5.	ج	Jim	جَ	<i>Jim</i> awa maisi baris na ka <i>ji</i>
6.	ح	Ha'	حَ	<i>Ha</i> awa maisi Baris na ka <i>hi</i>
7.	خ	Kha'	خَ	<i>Kha</i> awa maisi baris na ka <i>khi</i>
8.	د	Dal	دَ	<i>Dal</i> awa maisi baris na ka <i>di</i>
9.	ذ	Dzal	ذَ	<i>Dzal</i> awa maisi baris na ka <i>dzi</i>
10.	ر	Ra'	رَ	<i>Ra</i> awa maisi baris na ka <i>ri</i>
11.	ز	Za'	زَ	<i>Za</i> awa maisi baris na ka <i>zi</i>
12.	س	Sin	سَ	<i>Sin</i> awa maisi baris na ka <i>si</i>
13.	ش	Syin	شَ	<i>Syin</i> awa maisi baris na ka <i>syi</i>
14.	ص	Shad	صَ	<i>Shad</i> awa maisi baris na ka <i>Shi</i>
15.	ض	Dhad	ضَ	<i>Shad</i> awa maisi baris na ka <i>Dhi</i>
16.	ط	Tha'	طَ	<i>Tha`</i> awa maisi baris na ka <i>Thi`</i>
17.	ظ	Zha'	ظَ	<i>Zha`</i> mbokosi baris na ka <i>zhu`</i>
18.	ع	'Ain	عَ	<i>'Ain</i> ese maisi baris na ka <i>`i</i>
19.	غ	Ghain	غَ	<i>Ghain</i> awa maisi baris na ka <i>Ghi</i>

20.	ف	Fa'	ف	<i>Fa' awa maisi baris na ka Fa'</i>
21.	ق	Qaf	ق	<i>Qaf awa maisi baris na ka Qi</i>
22.	ك	Kaf	ك	<i>Kaf awa maisi baris na ka ki</i>
23.	ل	Lam	ل	<i>Lam awa maisi baris na ka li</i>
24.	م	Mim	م	<i>Mim awa maisi baris na ka mi</i>
25.	ن	Nin	ن	<i>Mim awa maisi baris na ka mi</i>
26.	و	Wau	و	<i>Mim awa maisi baris na ka wi</i>
27.	ها	Ha'	ها	<i>Ha' awa maisi baris na ka hi'</i>
28.	ء	Hamzah	ء	<i>Hamzah' awa maisi baris na ka i</i>
29.	ي	Ya'	ي	<i>Ya' awa maisi baris na ka yi'</i>

Harakat Kasrah was also in the form of a horizontal line, but it was located under the hijaiyah letters. If fathah represents the sound of a, then kasrah represents the sound i. So for example the letter ba' which was given kasrah eat will be read bi (1).

Table 3
Hijaiyah letters with Dhommah vowels

No	Huruf Hijaiyah	Baca latin	Mawara Baris	Nggahi Mbojon
1.	ا	Alif	أ	<i>Alif mbokosi baris na ka u</i>
2.	ب	Ba'	ب	<i>Ba mbokosi baris na ka bu</i>
3.	ت	Ta'	ت	<i>Ta mbokosi baris na ka tu</i>
4.	ث	Tsa'	ث	<i>Tsa mbokosi baris na ka tsu</i>
5.	ج	Jim	ج	<i>Jim mbokosi baris na ka ju</i>
6.	ح	Ha'	ح	<i>Ha mbokosi baris na ka hu</i>
7.	خ	Kha'	خ	<i>Kha mbokosi baris na ka khu</i>
8.	د	Dal	د	<i>Dal mbokosi baris na ka du</i>
9.	ذ	Dzal	ذ	<i>Dzal mbokosi baris na ka dzu</i>
10.	ر	Ra'	ر	<i>Ra mbokosi baris na ka ru</i>
11.	ز	Za'	ز	<i>Za mboko si baris na ka zu</i>
12.	س	Sin	س	<i>Sin mbokosi baris na ka su</i>
13.	ش	Syin	ش	<i>Syin mbokosi baris na ka syu</i>
14.	ص	Shad	ص	<i>Shad mbokosi baris na ka Shu</i>
15.	ض	Dhad	ض	<i>Shad mbokosi baris na ka Dhu</i>
16.	ط	Tha'	ط	<i>Tha mbokosi baris na ka Thu`</i>
17.	ظ	Zha'	ظ	<i>Zha` mbokosi baris na ka zhu`</i>
18.	ع	'Ain	ع	<i>'Ain Mbokosi baris na ka `u</i>
19.	غ	Ghain	غ	<i>Ghain mbokosi baris na ka Ghu</i>
20.	ف	Fa'	ف	<i>Fa' mbokosi baris na ka Fu'</i>
21.	ق	Qaf	ق	<i>Qaf mbokosi baris na ka Qu</i>
22.	ك	Kaf	ك	<i>Kaf mbokosi baris na ka ku</i>
23.	ل	Lam	ل	<i>Lam mbokosi baris na ka lu</i>
24.	م	Mim	م	<i>Mim mbokosi baris na ka mu</i>
25.	ن	Nin	ن	<i>Mim mbokosi bar is na ka mu</i>
26.	و	Wau	و	<i>Wau mbokosi baris na ka wu</i>
27.	ها	Ha'	ها	<i>Ha' mbokosi baris na ka hu'</i>
28.	ء	Hamzah	ء	<i>Hamzah mbokosi baris na ka u</i>
29.	ي	Ya'	ي	<i>Ya' mbokosi baris na ka yu</i>

Harakah dammah was shaped like the letter wau, but smaller. This vowel was located above the hijaiyah letters. Dammah represents the phoneme u. For example, on the letter ba which was given dammah, it will be read bu (1).

3.2. Discussion

Based on the results of the questionnaire, the responses of students after learning the Al-Qur'an based on the local culture of Nggahi Mbojo were completed. The recapitulation of the results of the Students response questionnaires can be seen in Table 4 below:

Table 4
Results of the Students Questionnaire

No	Statement	Choice	Number of students	Percentage (%)
1	Al-Qur'an learning based on the local culture "Nggahi Mbojo" was more useful for understanding learning to recite the Al-Qur'an.	Strongly agree	30	50.84
		Agree	20	33.89
		Disagree	5	8.47
		Don't Agree	4	6.77
2	In my opinion, learning the Koran based on local culture "Nggahi Mbojo" was boring.	Strongly agree	25	42.37
		Agree	30	50.84
		Disagree	2	3.38
		Don't Agree	2	3.38
3	Learning the Al-Qur'an using local culture-based learning "Nggahi Mbojo" has made me more skilled.	Strongly agree	27	45.76
		Agree	29	49.15
		Disagree	1	1.69
		Don't Agree	2	3.38
4	Learning the Al-Qur'an based on the local culture of Nggahi Mbojo made it difficult for me to read the Al-Qur'an.	Strongly agree	30	50.84
		Agree	25	42.37
		Disagree	3	5.08
		Don't Agree	1	1.69
5	Learning Al-Qur'an using local culture-based learning "Nggahi Mbojo" made me understand more about how to read Al-Qur'an.	Strongly agree	10	16.94
		Agree	40	67.79
		Disagree	5	8.47
		Don't Agree	4	6.77
6	Learning the Al-Qur'an using local culture-based learning I feel more motivated.	Strongly agree	25	42.37
		Agree	25	42.37
		Disagree	6	10.16
		Don't Agree	3	5.08
7	Learning the Al-Qur'an using local culture-based learning has trained me to more quickly understand how to read the Al-Qur'an.	Strongly agree	20	33.89
		Agree	25	42.37
		Disagree	9	15.25
		Don't Agree	5	8.47
8	Learning the Al-Qur'an using local culture-based learning from "Nggahi Mbojo" has made me more active in learning to read the Al-Qur'an.	Strongly agree	28	13.55
		Agree	20	33.89
		Disagree	7	11.86
		Don't Agree	4	6.77
9	Learning Al-Qur'an using local culture-based learning "Nggahi Mbojo" makes reading Al-Qur'an easy to remember.	Strongly agree	30	50.84
		Agree	20	33.89
		Disagree	7	11.86
		Don't Agree	2	3.38

10	Learning based on the local culture of “Nggahi Mbojo” makes learning the Al-Qur'an more interesting.	Strongly agree	25	42.37
		Agree	25	42.37
		Disagree	8	13.55
		Don't Agree	1	1.69
11	I feel it was a loss to learn to read the Al-Qur'an using learning based on the local culture of “Nggahi Mbojo”.	Strongly agree	35	59.32
		Agree	20	33.89
		Disagree	2	3.38
		Don't Agree	2	3.38
12	Learning based on the local culture of “Nggahi Mbojo” encouraged me to be more active in learning to read the Al-Qur'an.	Strongly agree	21	35.59
		Agree	30	50.84
		Disagree	3	5.08
		Don't Agree	5	8.47
13	Learning based on the local culture of “Nggahi Mbojo” was less useful for learning to read the Al-Qur'an.	Strongly agree	1	1.69
		Agree	3	5.08
		Disagree	15	25.42
		Don't Agree	40	67.79
14	I did not understand how to read the Al-Qur'an, when I learned to read the Al-Qur'an using learning based on the local culture of “Nggahi Mbojo”.	Strongly agree	1	1.69
		Agree	3	5.08
		Disagree	15	25.42
		Don't Agree	40	67.79
15	Learning based on the local culture of “Nggahi Mbojo” was less useful for learning how to read the Al-Qur'an.	Strongly agree	9	15.25
		Agree	10	16.94
		Disagree	20	33.89
		Don't Agree	20	33.89

Based on Table 4 above, it was known that the distribution of the questionnaires was given to students TPQ in Pajo District, totaling 59 students and the number of statements was 15 in the questionnaire items in table form with instructions to put a tick in the column that reads strongly agree, agree, disagree, and disagree. Filling in this questionnaire was very important to find out the response of students to the way of learning the Al-Qur'an which was taught by learning based on the local culture of Nggahi Mbojo. In addition, to find out whether there was influence of local culture-based learning "Nggahi Mbojo" which was applied in increasing knowledge of how to read the Al-Qur'an as well as interest and confidence in learning Al-Qur'an activities that were integrated using local culture-based learning Nggahi Mbojo. In questionnaire No. 1 students who voted strongly agreed 30 people with a percentage of 50.84%, students who chose to agree 20 students with a percentage of 33.89%, and disagreed 5 students with a percentage of 8.47%. Furthermore, for questionnaires 2-15 this study means that only a small proportion of students disagree because learning how to read the Al-Qur'an using local culture-based learning "Nggahi Mbojo" was quite fun and effective, students feel they were more in control of how to read letters hijaiyah in accordance with the punctuation in the Al-Qur'an and were increasing understanding in learning the meaning of how to read hijaiyah letters correctly, students were more focused on participating in "Nggahi Mbojo" local culture-based learning at TPQ.

In teaching and learning activities, the role of the Ustad as a guide was to provide instructions when needed. Students in learning the Al-Qur'an were connected with the local language as explained above because so that students understand the meaning contained in the Al-Qur'an. Culture and the process of learning were two things that were very related and cannot be separated from each other (Firman Mansir, Halim Purnomo, 2020). Due to its connection with the local culture "Nggahi Mbojo" was very well supported in the process of learning activities.

4. CONCLUSION

Based on the findings of the data analysis, it can be concluded that learning the Al-Qur'an based on the local culture "Nggahi Mbojo" was very effective as a support for the process of learning the

ability to read the Al-Qur'an for students TPQ in Dompu Regency. These results were also supported by internal factors, namely the motivation and enthusiasm of students by associating local languages in learning the Al-Qur'an. Students find it easier to understand reading the Al-Qur'an. "Nggahi Mbojo" can increase the interest and participation of students in participating in the Al-Qur'an learning process at TPQ and the ability of students in terms of mastering how to read the Al-Qur'an was very lacking, but by implementing culture-based Al-Qur'an learning local "Nggahi Mbojo" students became more motivated because what was described was in the local language, namely Nggahi Mbojo which was easier to understand for students in the Pajo District TPQ. Why was it so important to understand the Al-Qur'an because if there was an error in the pronunciation of the letters of the Al-Qur'an, this can lead to a new meaning and interpretation or not in accordance with the meaning of what we read and recite, in this case if we intentionally or even worse let it be, then it will have a bad impact on ourselves. Therefore, learning the Al-Qur'an that was applied to students TPQ in Pajo District Based on Local Culture (Nggahi Mbojo) so that students understand the meaning of reading Arabic more quickly.

REFERENCES

1. Arifin MMp, Hidayat MP, M. Amin MMp. Pembelajaran Al-Qur'an Berbasis Budaya Lokal "Nggahi Mbojo." 2022. 36 p.
2. Arifin, Fathirma'ruf IY. Pengembangan Aplikasi Belajar AL- Qur ' an Dengan Model Pembelajaran Berbasis Budaya Lokal " Nggahi Mbojo " (Bahasa Bima). JIIP-Jurnal Ilm Ilmu Pendidik. 2020;3(3):624–8.
3. Firman Mansir, Halim Purnomo T. Penerapan Pembelajaran Pendidikan Agama Islam berbasis Sains Budaya Lokal di Sekolah dan Madrasah. TARBAWY Indones J Islam Educ. 2020;7(1):70–9.
4. Munir A. Pengembangan Bahan Ajar Pendidikan Islam Dengan Pengintegrasian Nilai-Nilai Pendidikan Islam Dalam Budaya Bima Pada Taman Pendidikan Al-Qur'an di Kecamatan Sape Kabupaten Bima. 2018.
5. Mahin Mufti. Strategi Pembelajaran Al-Qur'an dalam Meningkatkan Kemampuan Baca Al-Qur'an Santri di TPQ AL-Hasani Gampingan Pagak Malang. Universitas Islam Negeri Maulana Malik Ibrahim Malang. 2015.
6. Darwis Hude, Nur Arfiyah Febrianti C. PENGUATAN PENDIDIKAN KARAKTER MELALUI KEARIFAN LOKAL BERBASIS AL-QUR'AN (IMPLEMENTASI DI SMAN KABUPATEN URWAKARTA). Alim J Islam Educ. 2019;I(2):335–52.
7. Mahmuda. Pembelajaran Bahasa Arab Berbasis Kebudayaan Lokal Madihin Untuk Meningkatkan Hasil Belajar. Muallimuna J Madrasah Ibtidaiyah. 2019;4(1):67–77.
8. Arifin, Fathirma'ruf IY. Efektivitas Belajar Al- Qur ' an Dengan menggunakan Aplikasi Hijaiyah Berbasis Budaya Lokal " Nggahi Mbojo " (Bahasa Bima) Pada Lansia di Kabupaten Dompu. Ainara J (Jurnal Penelit dan PKM Bid Ilmu Pendidikan). 2020;1(1):24–30.
9. Afrianti I, Wahyuni N, Rusdin R. Pembelajaran Berbasis Lingkungan untuk Menambah Penguasaan Leksikon Bahasa Inggris Mahasiswa. Ainara J (Jurnal Penelit dan PKM Bid Ilmu Pendidikan). 2021;2(4):150–7.
10. Indah Afrianti, Rusdin, Nur Wahyuni W. Penggunaan Mind Mapping dalam Pengajaran Bahasa Inggris di STKIP Yapis Dompu. JUPE2 (Jurnal Pendidik dan Pengajaran. 2023;1(2):150–60.