

Al-Quran Based on the Local Culture Learning “Nggahi Mbojo” For TPQ Students in Pajo District, Dompu Regency

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ABSTRACT

The objective of this study is to ascertain the local culture-based Quran learning method known as 'Nggahi Mbojo' for TPQ students in Pajo Sub-district, Dompu Regency. The present study employs a mixed-methods research approach, utilising a combination of observational studies, questionnaires, documentation analysis, and direct interviews. The collected data is then subjected to rigorous analysis employing two primary approaches. Firstly, qualitative analysis was employed, encompassing data reduction, narrative presentation, and conclusion drawing based on patterns that emerged from interviews and observations. Secondly, quantitative analysis was utilised, encompassing the processing of questionnaire data to generate numerical values or scores, which were then presented in tabular, graphical, or descriptive statistical formats. The findings of the data analysis demonstrate the efficacy of local culture-based Qur'an learning 'Nggahi Mbojo' as a support for the learning process of reading the Qur'an for students at TPQ in Pajo sub-district, Dompu district. The integration of Qur'an learning with local culture-based learning in Nggahi Mbojo has been found to be a highly engaging subject, as evidenced by the results of the questionnaire, which revealed that 30 respondents strongly agreed (50.84%), while 20 respondents expressed agreement (33.89%). These results are further substantiated by internal factors, namely the motivation and enthusiasm of TPQ students, who have been encouraged to utilise local languages in Qur'an learning. The integration of Nggahi Mbojo has been found to enhance the interest and participation of students in the learning process of the Qur'an at TPQ. It has been observed that students' proficiency in reading the Qur'an is found to be deficient; however, by the integration of local culture into the Qur'an learning process, as exemplified by Nggahi Mbojo, serves to enhance students' motivation, given the ease with which they can comprehend the lessons delivered in their local language.

KEYWORD : learning; Al-Qur'an; local culture; nggahi mbojo

ABSTRAK

Penelitian ini bertujuan untuk mengetahui Pembelajaran Al-Quran Berbasis Budaya Lokal “Nggahi Mbojo” pada santri TPQ di Kecamatan Pajo Kabupaten Dompu. Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian mix-method. Teknik pengumpulan data yang digunakan dalam penelitian ini menggunakan observasi, kuesioner, dokumentasi, dan kuesioner. Data yang terkumpul dianalisis dengan menggunakan dua pendekatan utama. Pertama, analisis kualitatif digunakan, yang meliputi reduksi data, penyajian dalam bentuk naratif, dan penarikan kesimpulan berdasarkan pola-pola yang muncul dari wawancara dan observasi. Kedua, analisis kuantitatif digunakan, yang melibatkan pemrosesan data kuesioner untuk menghasilkan nilai atau skor numerik, yang kemudian disajikan dalam format tabel, grafik, atau statistik deskriptif. Berdasarkan hasil analisis data dapat

disimpulkan bahwa pembelajaran Al-Qur'an berbasis budaya lokal "Nggahi Mbojo" sangat efektif sebagai penunjang proses pembelajaran membaca Al-Qur'an bagi santri di TPQ di Kecamatan Pajo Kabupaten Dompu. Pembelajaran Al-Qur'an yang diintegrasikan dengan menggunakan pembelajaran berbasis budaya lokal Nggahi Mbojo sangat menarik dan hal ini dibuktikan dari hasil angket yang menunjukkan bahwa santri memilih sangat setuju sebanyak 30 orang dengan persentase 50,84%, santri yang memilih setuju sebanyak 20 orang dengan persentase 33,89%. Hasil tersebut juga didukung oleh faktor internal yaitu motivasi dan semangat para santri TPQ dengan mengaitkan bahasa daerah dalam pembelajaran Al-Qur'an. Nggahi Mbojo dapat meningkatkan minat dan partisipasi santri dalam mengikuti proses pembelajaran Al-Qur'an di TPQ dan kemampuan santri dalam hal penguasaan cara membaca Al-Qur'an sangat kurang, namun dengan menerapkan pembelajaran Al-Qur'an berbasis budaya lokal Nggahi Mbojo santri menjadi lebih termotivasi karena apa yang dijelaskan menggunakan bahasa lokal yaitu Nggahi Mbojo yang lebih mudah dimengerti oleh para santri di TPQ Kecamatan Pajo.

KATA KUNCI : pembelajaran; Al-Qur'an; budaya lokal; nggahi mbojo

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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 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 (4). 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 (5). 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 (6). 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 (6).

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 present study focuses on an investigation of the local culture-based Quran learning method 'Nggahi Mbojo' for TPQ students in Pajo sub-district, Dompu district. This Quran learning is studied from the perspective of integration between the local cultural values of Bima people and the religious education process taught at TPQ, with a particular focus on understanding and practising the teachings of the Quran in daily life. The objective of this research is to explore the integration of local cultural values, as exemplified by the customs and traditions of 'Nggahi Mbojo', within the Quran learning methodology at TPQ. Additionally, the study seeks to examine the impact of this integration on the comprehension and disposition of students towards the teachings of the Quran. The study's participants comprise 59 TPQ students residing in Pajo sub-district, Dompu district. The research also involved TPQ teachers as subjects, who play a role in the teaching process and as a

source of information regarding the application of local culture in learning the Quran. In addition, other parties related to Al-Quran learning activities, such as parents of students and local community leaders, may also be part of the research subjects to provide further insight into the influence of local culture on religious education in the community.

The overarching objective of this research endeavour is to elucidate the manner in which the pursuit of Quranic education is influenced by both religious texts and local cultural values. The integration of these elements serves to facilitate a more seamless connection between the religious teachings and the daily lives of santri, while concurrently ensuring the preservation of local cultural traditions in the context of evolving times. 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 (7). 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 (8).

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 (9) 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(9).

(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).

(5) 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(5).

(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. The present study investigates the significance of the local culture-based Quran

learning tradition, termed 'Nggahi Mbojo', for TPQ students in Pajo sub-district, Dompu district. The study posits that this tradition holds great importance in terms of cultural preservation, strengthening the character of students, and the relevance of religious education in the local context. The integration of local cultural values in the Quran learning process enables santri to comprehend religious teachings not only as a text of the book, but also in close relationship with the culture surrounding them. Consequently, this learning fosters a stronger local cultural identity, where the values of togetherness, cooperation, and courtesy, embedded in the philosophy of 'Nggahi Mbojo', are integrated into the daily lives of santri. This culture-based learning approach enhances the relevance of Islamic religious teachings in their lives, rendering religious education more contextualised and easily comprehensible. The present study is of significant importance in the preservation and appreciation of local culture, which may otherwise be eroded by the forces of globalisation and modernisation (10). The integration of cultural values with religious learning enables santri to develop a comprehensive understanding of religious obligations and the moral and ethical values derived from their cultural traditions. This, in turn, fosters the development of a stronger and more rooted character, characterised by a profound love for religion and a sense of pride in their local culture. This learning process is rendered more enjoyable and meaningful, contributing to a deeper and more meaningful connection with their religion and culture (7). Furthermore, this study makes a significant contri-

bution to multicultural education, where santri are taught to appreciate and respect the diversity of cultures in Indonesia, thereby strengthening intercultural tolerance in the Islamic context. Consequently, this study is not only important for improving the quality of Quran learning in TPQ, but also for maintaining and preserving local culture, while contributing to the formation of better santri characters and the relevance of religious education in an ever-evolving world.

RESEARCH METHODS

This research employs a mixed-method approach, integrating qualitative and quantitative methodologies to facilitate a more profound comprehension of the phenomenon under scrutiny (11). The employment of a mixed-method approach enables the exploration of narrative comprehension through interviews, observations, and documentation, while concurrently facilitating the measurement of specific variables through the administration of questionnaires, which collect quantitative data, such as the level of understanding or the motivation to learn (12).

The data sources utilised in this study encompass 59 TPQ students residing in Pajo sub-district, Dompu district, West Nusa Tenggara. The data collected consisted of two types: qualitative data obtained through indepth interviews, observations of student interactions and the teaching process, and documentation related to activities at TPQ; and quantitative data obtained through questionnaires that measured various variables, such as the level of understanding and factors that influence the learning

process of santri. The data collection techniques employed included direct observation of activities at TPQ, interviews with santri and teachers to explore their perceptions, and documentation to collect written evidence related to activities at TPQ. Questionnaires were also used to collect structured data that focused on measurable variables, such as the level of santri's understanding of the material taught. The instruments used in this study included interview guidelines, observation guidelines, documentation guidelines, and questionnaires (13). The interview and observation guidelines ensure systematic and in-depth data collection, while the questionnaires collect quantitative data that can be analysed using statistics (14). The collected data will be analysed using two main approaches. Firstly, qualitative analysis is employed, encompassing data reduction, presentation in narrative form, and conclusion drawing based on patterns that emerge from interviews and observations (15).

Secondly, quantitative analysis is utilised, which involves processing the questionnaire data to generate numerical values or scores, subsequently presented in tabular, graphical, or descriptive statistical formats (16). Conclusion drawing from quantitative data facilitates comprehension of the relationship between the variables studied, including the level of comprehension of the santri material taught. Utilising this integrated methodological approach is anticipated to furnish a more comprehensive and exhaustive depiction of the learning process in TPQ, along with the factors that exert influence on it.

RESULTS AND DISCUSSION

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:

The Synthetic Method (*al-tariqah al-tarbiyyah*) is a system of acquiring literacy that commences with the recognition of hijaiyyah letters, subsequently accompanied by the instruction of punctuation marks, designated as *harakat*, appended to each letter (17). Thereafter, the letters that have been recognised are organised into words, and subsequently assembled into complete sentences. This pedagogical approach assists students in comprehending the correlation between letters and punctuation marks, in addition to the arrangement of these elements into coherent words or sentences.

The Sound Method (*al-Tariqah al-Sautiyyah*) is predicated on the premise that it provides a robust foundation in the proper and correct reading of the Qur'an (18). The pedagogical approach of the Sound Method is focused on the recognition of letter sounds as opposed to the nomenclature of the letters themselves. To illustrate this, the teaching of sounds commences with those such as 'Aa', 'Ba', 'Ta', 'Tsa', and so forth, which are then organised to form words and, ultimately, regular sentences. This pedagogical

approach enables students to develop a more profound comprehension of the pronunciation of letters, fostering familiarity with the sounds and ensuring correct articulation. The Imitation Method (*al-Tariqah al-Musyafalah*) is a pedagogical approach that emphasises direct imitation from teachers to students. In this method, the Qur'an teacher will read correctly through their tongue, and the students will follow and imitate the pronunciation made by the teacher. Students can observe and hear how the teacher pronounces the letters correctly, so that they can imitate it appropriately. This method is very effective in helping students learn *makharijul tajweed* and the proper pronunciation of Qur'anic letters.

The mixed method (*al-tariqah al-jami'ah*) is an approach that combines several learning methods, depending on the situation and conditions at hand (19). In this mixed method, the teacher has the capacity to choose and combine various methods according to the needs and characteristics of the students. For example, synthetic methods may be employed for letter recognition, sound methods to improve pronunciation, and imitation methods to strengthen understanding. This pedagogical approach is distinguished by its adaptability, which enables it to be tailored to the developmental needs of students, thereby ensuring optimal learning outcomes.

In the contemporary context of Qur'anic education, a wide array of systems has emerged to facilitate the dissemination of learning materials. A significant proportion of these systems are designed to enhance the efficiency and efficacy of the learning

process, with the majority incorporating technological applications and alternative learning media to assist students in comprehending the contents of the Qur'an. Notwithstanding, numerous Qur'anic educational institutions continue to adhere to the musyafahah theory, perceiving it as the optimal method to ensure optimal outcomes. The musyafahah method facilitates direct interaction between teacher and student, whereby the teacher provides personalised guidance on Qur'anic recitation, including detailed instruction on makharijul tajweed and correct pronunciation.

The integration of learning media, such as the "Al- Qur'an Nggahi Mbojo" method, further enhances the process by introducing students to Qur'anic recitation in a gradual manner. Through meticulous imitation of the teacher's reading, students can refine their recitation and identify and rectify any errors. The adoption of a methodology focused on accurate pronunciation enables students to assimilate knowledge in a profound manner, whilst receiving immediate instruction from their instructor regarding any disparities in makharijul tajweed, that is to say, the articulation of specific letters. This pedagogical approach serves to reinforce students' comprehension and proficiency in the execution of Qur'anic recitation in accordance with the prescribed tajweed regulations.

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 (20). 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: Explain the subject matter (which was underlined) by using the Al-Qur'an Ngahi Mbojo application, Set the right example, Listen to students' reading patiently, carefully, and firmly, Reprimand the wrong reading with a gesture or knock. If it still can't then show how it was correct, 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, and 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.

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

In the Al-Qur'an, the sign or vowel fathah was marked with a horizontal line

Table 1. Hijaiyah letters with Kasrah vowels

Huruf Hijaiyah	Baca latin	Mawara Baris	Nggahi Mbojon
ا	Alif	ا	<i>Alif</i> Awa maisi Baris na ka <i>i</i>
ب	Ba'	ب	<i>Ba</i> Awa maisi baris na ka <i>bi</i>
ت	Ta'	ت	<i>Ta</i> awa maisi baris na ka <i>ti</i>
ث	Tsa'	ث	<i>Tsa</i> awa maisi baris na ka <i>tsi</i>
ج	Jim	ج	<i>Jim</i> awa maisi baris na ka <i>ji</i>
ح	Ha'	ح	<i>Ha</i> awa maisi Baris na ka <i>hi</i>
خ	Kha'	خ	<i>Kha</i> awa maisi baris na ka <i>khi</i>
د	Dal	د	<i>Dal</i> awa maisi baris na ka <i>di</i>
ذ	Dzal	ذ	<i>Dzal</i> awa maisi baris na ka <i>dzi</i>
ر	Ra'	ر	<i>Ra</i> awa maisi baris na ka <i>ri</i>
ز	Za'	ز	<i>Za</i> awa maisi baris na ka <i>zi</i>
س	Sin	س	<i>Sin</i> awa maisi baris na ka <i>si</i>
ش	Syin	ش	<i>Syin</i> awa maisi baris na ka <i>syi</i>
ص	Shad	ص	<i>Shad</i> awa maisi baris na ka <i>Shi</i>
ض	Dhad	ض	<i>Shad</i> awa maisi baris na ka <i>Dhi</i>
ط	Tha'	ط	<i>Tha`</i> awa maisi baris na ka <i>Thi`</i>
ظ	Zha'	ظ	<i>Zha`</i> mbokosi baris na ka <i>zhu`</i>
ع	'Ain	ع	<i>'Ain</i> ese maisi baris na ka <i>`i</i>
غ	Ghain	غ	<i>Ghain</i> awa maisi baris na ka <i>Ghi</i>
ف	Fa'	ف	<i>Fa'</i> awa maisi baris na ka <i>Fa'</i>
ق	Qaf	ق	<i>Qaf</i> awa maisi baris na ka <i>Qi</i>
ك	Kaf	ك	<i>Kaf</i> awa maisi baris na ka <i>ki</i>
ل	Lam	ل	<i>Lam</i> awa maisi baris na ka <i>li</i>
م	Mim	م	<i>Mim</i> awa maisi baris na ka <i>mi</i>
ن	Nin	ن	<i>Mim</i> awa maisi baris na ka <i>mi</i>
و	Wau	و	<i>Mim</i> awa maisi baris na ka <i>wi</i>
ه	Ha'	ه	<i>Ha'</i> awa maisi baris na ka <i>hi'</i>
ء	Hamzah	ء	<i>Hamzah'</i> awa maisi baris na ka <i>i</i>
ي	Ya'	ي	<i>Ya'</i> awa maisi baris na ka <i>yi'</i>

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). 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 2. Hijaiyah letters with Dhommah vowels

Huruf Hijaiyah	Baca latin	Mawara Baris	Nggahi Mbojon
ا	Alif	أ	<i>Alif</i> mbokosi baris na ka <i>u</i>
ب	Ba'	ب	<i>Ba</i> mbokosi baris na ka <i>bu</i>
ت	Ta'	ت	<i>Ta</i> mbokosi baris na ka <i>tu</i>
ث	Tsa'	ث	<i>Tsa</i> mbokosi baris na ka <i>tsu</i>
ج	Jim	ج	<i>Jim</i> mbokosi baris na ka <i>ju</i>
ح	Ha'	ح	<i>Ha</i> mbokosi baris na ka <i>hu</i>
خ	Kha'	خ	<i>Kha</i> mbokosi baris na ka <i>khu</i>
د	Dal	د	<i>Dal</i> mbokosi baris na ka <i>du</i>
ذ	Dzal	ذ	<i>Dzal</i> mbokosi baris na ka <i>dzu</i>
ر	Ra'	ر	<i>Ra</i> mbokosi baris na ka <i>ru</i>
ز	Za'	ز	<i>Za</i> mboko si baris na ka <i>zu</i>
س	Sin	س	<i>Sin</i> mbokosi baris na ka <i>su</i>
ش	Syin	ش	<i>Syin</i> mbokosi baris na ka <i>syu</i>
ص	Shad	ص	<i>Shad</i> mbokosi baris na ka <i>Shu</i>
ض	Dhad	ض	<i>Shad</i> mbokosi baris na ka <i>Dhu</i>
ط	Tha'	ط	<i>Tha</i> mbokosi baris na ka <i>Thu`</i>
ظ	Zha'	ظ	<i>Zha`</i> mbokosi baris na ka <i>zhu`</i>
ع	'Ain	ع	<i>'Ain</i> Mbokosi baris na ka <i>`u</i>
غ	Ghain	غ	<i>Ghain</i> mbokosi baris na ka <i>Ghu</i>
ف	Fa'	ف	<i>Fa'</i> mbokosi baris na ka <i>Fu'</i>
ق	Qaf	ق	<i>Qaf</i> mbokosi baris na ka <i>Qu</i>
ك	Kaf	ك	<i>Kaf</i> mbokosi baris na ka <i>ku</i>
ل	Lam	ل	<i>Lam</i> mbokosi baris na ka <i>lu</i>
م	Mim	م	<i>Mim</i> mbokosi baris na ka <i>mu</i>
ن	Nin	ن	<i>Mim</i> mbokosi bar is na ka <i>mu</i>
و	Wau	و	<i>Wau</i> mbokosi baris na ka <i>wu</i>
ه	Ha'	ه	<i>Ha'</i> mbokosi baris na ka <i>hu'</i>
ء	Hamzah	ء	<i>Hamzah</i> mbokosi baris na ka <i>u</i>
ي	Ya'	ي	<i>Ya'</i> mbokosi baris na ka <i>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).

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 3**.

Based on **Table 3**, 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

Table 3. Results of the students questionnaire

Statement	Choice	Number of students	Percentage (%)
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
In my opinion, learning the Koran based on local culture "Nggahi Mbojo" was boring.	Strongly agree	2	3.38
	Agree	2	3.38
	Disagree	25	42.37
	Don't Agree	30	50.84
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
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	1	1.69
	Agree	3	5.08
	Disagree	30	42.37
	Don't Agree	25	50.84
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
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
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
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
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
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
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	2	3.38
	Agree	2	3.38
	Disagree	35	59.32
	Don't Agree	20	33.89

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
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
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
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

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) in (21). Due to its connection with the local culture "Nggahi Mbojo" was very well supported in the process of learning activities.

CONCLUSION

The implementation of the local culture-based Al- Qur'an learning method "Nggahi Mbojo" at TPQ in Pajo District has proven to be highly effective in enhancing students' understanding and skills in Qur'an

recitation. Through the integration of various methods, such as the synthetic, sound, imitation, and mixed methods, alongside the local cultural approach, students demonstrated increased engagement, motivation, and proficiency in reading the Qur'an. The positive feedback from students, as reflected in the questionnaire results, shows that the method significantly improved their comprehension of the Qur'an, pronunciation, and memorisation, while also making the learning process more enjoyable and accessible. The guidance of the Ustad, who played a crucial role in ensuring direct interaction with students, further facilitated the success of this culturally integrated approach, proving that the connection between local culture and learning can greatly enrich the educational experience.

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