Musafahah Method Transformation on Learning *Qiraat Sab'ah* in PPTQ Al-Hasan Ponorogo

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Abstract: This study discusses the *musafahah* method transformation in learning *qiraat sab'ah* at PPTQ Al-Hasan, Ponorogo. Using a qualitative approach, this study compares and discusses changes in the structure of the *musafahah* method phase A and phase B, in learning *qiraat sab'ah* at PPTQ al-Hasan, Ponorogo. Data was collected through interviews with 10 informants, classified as 1 kiai, 4 ustadz, and 5 students, and using the semi-structured interview method, followed by observation and documentation. Data analysis uses the Foucaultian Discursive Analysis (FDA) method. The results showed that: First, the phase A *musafahah* method at PPTQ al-Hasan Ponorogo was oriented to the authenticity and credibility of the *qiraat sab'ah* reading. Second, the phase B *musafahah* method at PPTQ al-Hasan Ponorogo is oriented to practical and populist aspects. Third, the results of the discursive analysis between the phase A and phase B *musafahah* methods at PPTQ al-Hasan Ponorogo showed that the phase B musafahah method was more relevant to be applied to actual situations and conditions because it was able to preserve and ground the *qiraat sab'ah* among students, as evidenced by the percentage of the number of *qiraat sab'ah* students which increased dramatically from 4 people to 35 people.
Keywords: Transformation of the *Musafahah* Method; *Qiraat sab'ah*; PPTQ Al-Hasan Ponorogo.

Abstrak: Penelitian ini membahas tentang transformasi metode musafahah dalam pembelajaran qiraat sab`ah pada Pondok Pesantren Tahfidzul Qur'an (PPTQ) Al-Hasan, Ponorogo. Dengan menggunakan pendekatan kualitatif, penelitian ini membandingkan dan membahas perubahan struktur metode musafahah fase A dan fase B. Data dikumpulkan melalui wawancara dengan 10 orang informan yang terdiri dari satu orang kiai, empat orang ustadz, dan lima orang santri, dengan menggunakan metode wawancara semi-terstruktur, dilanjutkan dengan observasi dan dokumentasi. Analisis data menggunakan metode Foucaultian Discursive Analysis (FDA). Hasil penelitian menunjukkan bahwa metode musafahah fase A di PPTQ al-Hasan Ponorogo berorientasi pada keaslian dan kredibilitas bacaan qiraat sab'ah. Metode musafahah pada fase B berorientasi pada aspek praktis dan kerakyatan. Analisis diskursif antara metode musafahah fase A dan fase B di PPTQ al-Hasan Ponorogo menunjukkan bahwa metode musafahah fase B lebih relevan diterapkan pada situasi dan kondisi yang sebenarnya karena mampu melestarikan dan membumikan qiraat sab'ah di kalangan santri. Hal ini terbukti dari persentase jumlah santri qiraat sab'ah yang meningkat drastis dari empat orang menjadi 35 orang.
Kata Kunci: *Transformasi Metode Musafahah; Qiraat Sab'ah; PPTQ al-Hasan Ponorogo.*

INTRODUCTION

The historicity of dialectical differences in reading the Qur'an (called *qiraat sab'ah*) is a dilemma for Muslims (Nashoih, 2016). *Qiraat sab'ah*, on the one hand, occupies a charismatic stratum in the study of the Qur'an, where the hegemony of the pesantren tradition ordains the position of *qiraat sab'ah* as an exclusive study for students who have completed memorizing 30 chapters. But on the other hand, *qiraat sab'ah* becomes a sociological problem amid the pesantren tradition, where the number of experts and students is very limited and becomes a minority. This creates par excellence between *qiraat sab'ah* students and other students, resulting in social inequality between students (Raya, 2016). The exclusivity of *qiraat sab'ah* slowly places it in a marginal position in the study of the Qur'an. This is supported by the arguments of scholars such as Abu Muhammad al-Qaisy which positions *qiraat sab'ah* in a limited corridor (Al-Qaisy, 2016). According to al-Qadhi, (Al-Qadhi, 2014, p. 7) Ibn Jazari, (Jazari, 2009, p. 49) and Az-Zarkasy, (Az-Zamarkashyi, 2014, p. 465) said that the science of the Qur'an is a field of science that explains the differences and similarities in reading the Qur'an. This knowledge exists to maintain the purity and determination of how to read the Qur'an from the threat of change and error it (Al-Fayyadl, 2020, p. 6).

The actual condition is that *qiraat sab'ah* has begun to be rarely taught in Islamic boarding schools. Even Islamic boarding schools based on tahfidz do not all teach *qiraat sab'ah*. Of course, this will create marginality in the realm of learning *qiraat sab'ah*. Marginality and exclusivity in the realm of *qiraat sab'ah* learning must receive special attention so that stagnation does not occur. This becomes worrying when an unpredictable situation occurs such as the COVID-19 outbreak. Data from the Indonesian Ulema Council (MUI) shows that as many as 900 Indonesian ulemas died when this epidemic hit, which included several ' *qiraat sab'ah* scholars such as Shaykh Ali Jaber, KH. R. Muhammad Najib Abdul Qadir Krapyak, and KH. Husein Ali Ponorogo. Thus, when this dilemma is left unchecked and does not receive special attention, it will certainly lead to marginality and exclusivity in the realm of *qiraat sab'ah* learning.

The problem of marginality and exclusivity of *qiraat sab'ah* requires further research to anticipate degeneration in *qiraat sab'ah* in Indonesia. A survey from the *journal Pendidikan al-Ishlah* explained that in 2023 there will be a total of 26,795 Islamic boarding schools in Indonesia and only 65 Islamic boarding schools that teach *qiraat sab'ah* (Susanto, Yahuda, et al., 2023). This proves that there are still limited Islamic boarding schools that teach *qiraat sab'ah* to their students. So, developing a method that can be a reference for preserving and grounding *qiraat sab'ah* in Indonesia is necessary.

Transformative and solution steps to the problem of marginality and exclusivity of *qiraat sab'ah* have been taken by several observers of *qiraat sab'ah* in Indonesia. The first research was conducted by Moh. Sirojud Tholibin provides innovations in learning *qiraat sab'ah* at PPTQ Al-Hasan by adjusting to the times. These changes include deposit techniques, deposit methods, and book models (Tholibiin, 2021). The second research conducted by Sufyan Hamid in his research literature provided an innovation in increasing the interest of students in learning *qiraat sab'ah* through an interesting method. Based on these two studies, the authors offer a transformative step of the musafahah method in learning *qiraat sab'ah* at PPTQ al-Hasan, Ponorogo (Amaliyah, 2019).

This study discusses the transformation of the mesafahah method in learning *qiraat sab'ah* at PPTQ Al-Hasan Ponorogo. Using a qualitative approach, this study compares and

discusses changes in the structure of the musafahah method phase A and phase B, in learning *qiraat sab'ah* at PPTQ al-Hasan, Ponorogo. Data was collected through interviews with 12 informants, classified as 1 Kiai, 5 Ustadz, and 6 students, and using the semi-structured interview method, followed by observation and documentation. Data analysis uses the Foucaultian Discursive Analysis (FDA) method which consists of the following processes: (1) discursive construction, (2) discourse, (3) action orientation (4) positioning (5) practice, and (6) subjectivity (Arribas-Ayllon and Walkerdine 2011). This study offers a novelty in learning *qiraat sab'ah* at PPTQ Al-Hasan Ponorogo, with several novelties as follows: first, contributing to innovations in learning *qiraat sab'ah*, where the musafahah method is transformed into a practical and populist direction. Second, in analyzing the musafah method using the FDA method, the musafah method is not compared pragmatically, but normatively, so the musafah method is not judged based on right and wrong but provides the best innovations that are appropriate for its era.

METHOD

This study uses a qualitative method. This study uses two types of data sources, namely primary data sources and secondary data sources. Primary sources include Faidhul-Barakat fi Sab'il-Qira'at, al-Ri'ayah fi Tajwid al-Qira'ah, and Hirzul-Amani wa Wajhut-Tahani(Arwani, 2019; Daud Ali, 2003). Other major sources *are al-Muqni fi Marsum wa Masahif Ahl al-Amsar ma' Kitab al-Naqth, the History of the Qur'anic Text, and al-Kuttab al-Nabi Sallallahu 'Alaihi Wa Sallam* (A'zami, n.d., 2003; Al-Dani, 1983). Secondary sources are obtained from articles related to the *qira'ah sab'ah* learning method and its transformation (M. D. Hude et al., 2020; Ningrum, 2019; Rahman., 1983; Suarni, 2018). The method of data collection was done by interviewing twelve (12) informants consisting of boarding school Kiais, ustadz, and students. The data collection process is also carried out by conducting observations and documentation.

The first informant was Muhammad Ihsan Arwani, the kiai of the tahfidz al-Qur'an Islamic boarding school al-Hasan Ponorogo (called informant A). The second informant was Muhammad Ulil Absor, as ustadz at PPTQ al-Hasan Ponorogo (informant B). The third informant was Ririn Nur Jayanti, as ustadzah at PPTQ al-Hasan Ponorogo (called informant C). The fourth informant is Syahrul Adhim, as ustadz at PPTQ al-Hasan Ponorogo (named informant D). The fifth informant was Khafidz Taftazani, ustadz at PPTQ al-Hasan (informant E). The sixth informant is Nanang Khoironi, as ustad at PPTQ al-Hasan Ponorogo (called informant F). The seventh informant was Yeni Maskuriyati, a student at PPTQ al-Hasan Ponorogo (informant G). The eighth informant is Ulfa Maheasy, a student at PPTQ al-Hasan Ponorogo (called informant H). The ninth informant is Aulia Safira, a student at PPTQ al-Hasan Ponorogo (called informant I). The tenth informant is Afifah, a student at PPTQ al-Hasan Ponorogo (called informant J). The eleventh informant is Jamilah, a student at PPTQ al-Hasan Ponorogo (called informant K). The twelfth informant is Farah, a student at PPTQ al-Hasan Ponorogo (called informant L). Classification of the number of informants based on status in the pesantren is 1 Kiai, 5 ustadz, and 6 students. Classification of the number of informants based on gender is 5 men and 7 women. The relevance of informant data to the concept and flow of research can be classified as follows: (1) All informants (A, B, C, D, E, F, G, H, I, J, K, and L), provide relevant information using the musafah method phase A. (2) All informants (from A to L), also provided information relevant to phase B of the musafahah method. (3) Informants C and G prefer the phase A

discussion method to phase B. (4) Informants A, B, D, E, F, H, I, J, K, and L prefer the phase B consultation method compared to phase A.

Data analysis uses the Foucaultian Discursive Analysis (FDA) method which consists of the following processes: (1) discursive construction, (2) discourse, (3) action orientation (4) positioning (5) practice, and (6) subjectivity. (Arribas-Ayllon & Walkerdine, 2011) The first step is to map the types of data based on the reduction process. The second step is data exposure and analysis on each object being compared (in this case, phase A and phase B deliberation methods). The third step is to find the advantages and disadvantages of each aspect being compared (explained in different sub-chapters with A and B). The fourth step is done by determining the position of the author after comparing the two objects, accompanied by arguments. The fifth step is a theoretical discourse that strengthens the arguments in the previous process. The sixth step is drawing conclusions based on the results of the discussion (Michael Arribas-Ayllon., 2017). The data reduction model is carried out with three classifications; *first,* the categorization of relevant data using the phase A musafahah method, which emphasizes the credibility and authenticity of the reading. Second, the categorization of relevant data with the phase B musafahah method, which is oriented to the aspects of practicality and popularity. Third, the categorization of data that explains the comparison of Phase A and Phase B based on strengths and weaknesses, as well as idealistic and pragmatic considerations of each informant (Watt, 2010).

RESULT AND DISCUSSION
The Transformation of the Musafahah Method in *Qiraat sab'ah* Learning at PPTQ Al-Hasan Ponorogo Phase A

Based on the analysis of the *qiraat sab'ah* guidebook and interviews with informants A, B, C, D, E, F, G, H, I, J, K, and L regarding the transformation of the musafahah method in learning *qiraat sab'ah* at PPTQ Al-Hasan from Phase A and Phase B, the following findings have been obtained:

Table: Standardization of the musafahah method's phases A and B

Phase	Education Standard	Participant
Phase A	1. Credible 2. Authentic	1. Only students who are certified 30 juz 2. Go one by one
Phase B	1. Populatiry 2. Practical	1. Students bil-Ghoib and bin-Nadhaor 2. Group

The results of interviews with A, B, D, and F, show that several Ustadz and PPTQ Al-Hasan Ponorogo students agree with the existence of *qiraat sab'ah* learning because learning *qiraat sab'ah* makes the students more enthusiastic about learning al-Sab'ah. The Qur'an of course not only can be read and memorized the Qur'an but can have a chain that can be continued to the Messenger of Allah. Besides that, learning *qiraat sab'ah* includes maintaining the authenticity of reading the Qur'an which has been taught by the Prophet Muhammad. One of the conditions for learning *qiraat sab'ah* is that he must memorize 30 juz of the Qur'an. Among the informants who agreed to these conditions were: K.H Muhammad Ihsan Arwani, Ustadzah Ririn Nur Jayanti, Ustadz Khafid Taftazani, and Silvi. The *qiraat sab'ah* learning method was applied at PPTQ Al-Hasan Ponorogo during KH. In Husein Ali's time, students were required to memorize 30 juz of the Qur'an first in an

unseen manner. It is certain that people who already can read the Qur'an are correct and good, so they just need to study the readings of the different priests. In addition, the method of musafahah which was applied in ancient times was carried out by advancing one by one. The advantages of the learner as above is that they can maintain the quality of the *qiraat sab'ah* so that the student's reading of the Qur'an can be correct and good. The downside is that it takes a long time.

Qiraat is the plural form of qiraah which is the *masdar ism* of qara'a, which has a reading language meaning (Idris Abdul Ra'uf, 1931; Munawwir, A., 2007). While qira'at terms is a varied scope. This is because qiraat has a very broad meaning and perspective from scholars. In essence, qiraat is the reading of the Qur'an which is attributed mutawatir since Allah SWT revealed the Qur'an to the Prophet Muhammad through the intermediary of the angel Gabriel, then the Prophet taught the reading of the Qur'an to his friends, the companions taught in chains. to the tabiin through talaqqi and musafahah (going forward one by one) until finally the reading of the Qur'an is accepted by the muqri 'imam, known as the seven priests (Febriyarni & Iswanto, 2022). All of the seven *qiraah* took the sanad from the dignitaries of the *tabi'in* and companions, who of course the sanad of reading the Qur'an continued to the Messenger of Allah. Even after the Ash-Syatibi period, until the end of the 8th century, it was assumed that only *qiraat sab'ah* is qiraah which is mutawatir (Syafi'i, 2019). The position of the qiraat priests in the science of qiraat could be on par with the priests of the fiqh madhhab at that time (Kusmana, 2022; Sarwan, n.d.). Then the seven priests each had students and spread their knowledge of *qiraah* in various regions until now.

Because the reading of the *qiraat sab'ah* which is attributed to the seven imams is very important, it must be maintained so that it can be connected to the Prophet Muhammad. However, not everyone who can read the Qur'an can take or learn *qiraat sab'ah*. Because to be able to learn *qiraat sab'ah* some conditions need to be met first. One of the prerequisites for someone who wants to take *qiraat sab'ah* is that he must memorize 30 juz bil-ghaib of the Qur'an and meet certain conditions, then only then can they be allowed to learn *qiraat sab'ah*, ulumul qiraah which varies from seven Imam Qura 'namely (Imam Nafi', Ashim, Hamzah, Al-Kasai, Ibn Amir, Abu Amr, and Ibn Kastir). So if someone attributes the reading of the Qur'an to one of the seven imams, then the scholars mention the term qiraat (Khamdan & Mahadun, 2022). The method is a way or effort made by someone to make it easier to achieve the desired goal. There are three methods in learning the first *qiraat sab'ah*, the mufrodat method is a method of practising reading from each narrator separately without being accompanied or continued by other narrators (M. Mas'udi, 2012; Susanto & Nuhaa, 2023). This means that this method aims to determine the extent to which students understand and practice each of the existing information accompanied by the characteristics possessed by each narrator. Second, the Jama 'sugra method, combines the readings of 2 narrators and then combined them into one and read them sequentially and alternately. The third is Jama Kubro, the Kubro method is to combine and collects all existing readings from all narrators into one and reads alternately and sequentially according to the systematics in each verse. So it can be seen that the application of the musafahah method in PPTQ Al-Hasan Ponorogo phase A adheres to the principle of *Jama 'kubro*.

As for Abdurrahman As-Sulamy's theory, he explained that the *qiraat sab'ah* learning process was carried out by correcting reading errors. Then the students read as much as 1 juz or according to the instructions of the converts together. Muslims will reprimand them if there is an error in the reading of the priests. but if in the reading there is an error

(mistake) then the reading does not need to be repeated starting from the beginning but enough on the wrong verse or pronunciation (Amaliyah, 2019). Likewise in the research of brother Sufyan Hamid at PPTQ Al-Hasan Ponorogo that the *qiraat sab'ah* learning method is carried out by Kyai giving examples of reading first tand then followed by the students. Technical learning is done by way of students going forward one by one and has been taught by Kiai (Susanto, Widodo, et al., 2023). The learning of the musafahah method at PPTQ Al-Hasan Phase A, carried out by way of students advancing one by one and having to memorize 30 chapters of the Qur'an, shows the focus of orientation on aspects of credibility and authenticity.

The Transformation of the Musafahah Method in *Qiraat sab'ah* Learning at PPTQ Al-Hasan Ponorogo Phase B

Based on the information in table 1, learning *qiraat sab'ah* using the musafahah phase B method is a development version of the phase A musafahah method. Phase B musafahah method is oriented to practical and populist principles, and emphasizes the openness aspect of *qiraat sab'ah* to objects and realms. wider. The practical principle is shown by the musafahah learning method that has transformed, namely by validating the truth of reading *qiraat sab'ah* to Kiais in groups. This has consequences for the effectiveness of the deposit time of the students so that they have more time allocation to study the *qiraat sab'ah* reading or do muraja'ah on the reading. The populist principle is obtained by providing easy conditions for students who want to learn *qira'ah sab'ah*. Every student of the tahfidz program at PPTQ al-Hasan may study *qiraat sab'ah* , even though he has not completed memorizing 30 juz *bil ghaib* (Interview, Ihsan 05 Juni 2023.). This has a significant impact on interest in learning *qiraat sab'ah* at PPTQ al-Hasan. The results of data reduction for informant A show that since the change in the *qiraat sab'ah* learning scheme at PPTQ al-Hasan, the number of *qiraat sab'ah* students has increased rapidly from 4 people to 35 people or an increase of almost 900 per cent compared to before (within a period of 2 years) (Interview Yeni, 07 Juni 2023). Informants B, C, D, and E said that the increase in the number of *qiraat sab'ah* students at PPTQ al-Hasan brought a better learning atmosphere for them.

Informant B said that his motivation in learning *qiraat sab'ah* was increasing with the number of comrades in arms who took part in learning qiraat sab'ah . In line with informant B, informant C explained that his status as an ustadz tahfiz al-Qur'an as well as a student of *qiraat sab'ah* made him more enthusiastic when he had to be in the same *qiraat sab'ah* with his students in the regular tahfiz class. He felt he had to do better to be a role model for his students in the regular tahfiz class. Informant D stated that before the era of the transformation of the musafahah method system, as it is now, he experienced inconsistency in his performance in reporting the results of his *qiraat sab'ah* reading to the Kiais, because he felt that *qiraat sab'ah* students had more prestige compared to regular tahfiz students, resulting in an attitude of careless about the seriousness of studying *qiraat sab'ah*. Meanwhile, informant E said that he had difficulty in studying the previous model of *qiraat sab'ah* , because it required extra accuracy in learning *qiraat sab'ah* (Interview Khafid, 09 Juni 2023). Even at the beginning of learning *qiraat sab'ah* , he felt like he had entered a completely different world from the regular tahfiz class. However, with the change in the *qiraat sab'ah* learning scheme on a wider scale, he felt challenged and did not want to be left behind with *qiraat sab'ah* students from regular tahfiz classes. The desire to develop and try harder is what makes him able to follow the rhythm of the *qiraat sab'ah* class better than before.

The results of data reduction on informants F, G, H, I, J, K, and L indicate that they all agree and support the openness of the *qiraat sab'ah* learning system in the current era. Their status as regular tahfiz students greatly affects their affiliation and support for the *qiraat sab'ah* learning system that is open to regular tahfiz classes. Informants F and G said that the opportunity to learn *qiraat sab'ah* is a rare opportunity for regular tahfiz class students like them because learning *qiraat sab'ah* is generally only focused on students who have completed memorizing the Qur'an 30 juz bil ghaib. Informants H, I, and J explained that the openness of the *qiraat sab'ah* learning system for regular tahfiz classes is very important to increase their knowledge because, in addition to being required to complete memorizing 30 juz of the Qur'an in regular classes, students are also expected to be able to understand the problem of interpretations of the Qur'an. They agree that one of the causes of differences in interpretation of the Qur'an lies in the difference in how to read the Qur'an itself. That is, to be able to understand well the interpretation of the Qur'an, it is necessary to understand the *qiraat sab'ah* which explains the differences in how to read the Qur'an. Informants K and L said they were happy with Kiai's policy that allowed regular class tahfiz students to learn qiraag sab'ah. Although their regular memorization time is consumed by the obligation to study the *qiraat sab'ah* material, it is seen as a challenge that must be conquered by both. The most important thing for both of them is to have the opportunity to learn *qiraat sab'ah* directly from the Kiai, while he is still healthy and capable. If they wait for the memorization process of 30 juz bil ghaib to be completed, both of them are worried that they will not get the opportunity to learn *qiraat sab'ah* directly from the Kiai, because about life and death only Allah SWT knows, of course, the best prayer for the health of the Kiai of the cottage.

The results of data reduction on information that is relevant to the principle of practicality show that informants B. C, D, and E admitted that they were helped by the transformation of the *musafahah* method in groups. Informant B mentioned the group musafahah method as an alternative solution in validating the validity of student/santri readings to Kiais amid their busy schedules and regular class ustadz. The technical method of group musafahah is that students come forward to face the Kiais together to validate their *qiraat sab'ah* reading. Informants C and E said that the beginning of the emergence of the group musafahah method was from the Kiais who changed the reading deposit system, from advancing one by one to advancing in groups. This was done as a consequence of the increasing number of *qiraat sab'ah* students after it was opened for all tahfiz students. Kiais want to make sure each *qiraat sab'ah* student gets the right to deposit their readings, even though they have to change the deposit rules one by one into groups. Informant D admitted that he prefers the old deposit system (advance one by one) because the Kiais are more focused on correcting the readings of the santri/students. However, he still supports the current group *musafahah* system because it saves time. Informants F. G. H. I. J. K. And L admitted that they had no problem with changing the deposit policy into groups because they had never experienced *qiraat sab'ah* deposits face to face. Furthermore, they do not demand more for the *qiraat sab'ah* policy applied by the Kiai. As regular tahfiz students, getting the opportunity to learn *qiraat sab'ah* directly with a Kiai is something that exceeds their expectations. The results of all the discussions above show that the application of the phase B musafahah method is relevant to the practical and populist orientation that he carries.

The transformation of the *musafahah* method in learning *qiraat sab'ah* at PPTQ al-Hasan is a reflection of the adaptation of an educational institution in responding to the

challenges of globalization and modernization. The principle of modernization is practical, while the principle of globalization is populist and comprehensive (Hanif, 2011). Regardless, the courage of stakeholders in educational institutions to bring about reform deserves appreciation. Traditionalism will always conflict with modernism because both are two poles of thought that contradict each other (Farah, 2019). Traditionalism carries the principle of preserving indigenous cultures and rejects the presence of new cultures, while modernism carries the spirit of changing the system to be practical and dynamic (Ahsan, 2021; Huda., 2009). Dialogue between traditionalism and modernism is impossible, but dialogue between traditional and modern elements can be done, because both are immovable objects, and will change according to the subject of idealism that moves them (Basid, 2017; Susanto, Rohmah, et al., 2023). The process of acculturating traditional elements with modern elements can be done by maintaining the main principles of traditional culture, while incorporating some elements of modern culture into the traditional culture, to create a traditional culture that applies some elements of modernity (Aziz et al., 2022). The results of this acculturation make traditional culture able to adapt to the modern era so that it is not left behind by the times (Afiatin, 2019; Ghozali, 2021; Zuhdi, 2012). The transformation of the musafahah method in learning *qiraat sab'ah* at PPTQ al-Hasan carried out by Kiais has met the criteria for acculturation of traditional and modern culture, where the principles of *qiraat sab'ah* learning continue to run according to the original rules, as well as adding modern elements in the form of changes in learning methods that prioritize practical and populist aspects.

Discursive Analysis of the Transformation of the Musafahah Method in *Qiraat sab'ah* Learning at PPTQ Al-Hasan Ponorogo.

The results of the comparison of data reduction in phase A and phase B show that the musafahah method in learning *qiraat sab'ah* at PPTQ al-Hasan Ponorogo is transforming. This is based on the results of interviews with informants A, B, D, Fand and who stated that the *qiraat sab'ah* learning process in the pre-transformation phase can be said to be complicated, as evidenced by the requirements that must be met before learning *qiraat sab'ah* which includes: students are required to memorize Al-Qur'an 30 juz in bil unseen. In this phase, the *qiraat sab'ah* learning process is carried out face-to-face to validate the authenticity of the reading to the teacher. After the transformation, the *qiraat sab'ah* learning process innovates to become more flexible, as evidenced by the current *qiraat sab'ah* learning that can be followed by bil ghaib and bin nadhar students, and the learning process is transformed from a face-to-face system individually to face to face in groups by applying the principles of cooperative learning.

The transformation from phase A to B gives a positive impression on learning *qiraat sab'ah*. *Qiraat sab'ah* learning in phase A focuses on two things: first, credibility with the standard students must memorize 30 juz and deposit memorization bil ghaib (D. Hude et al., 2020). Second, the authenticity of the learning method, students advance one by one (Suriansyah et al., 2020; Susanto & Sugiyar, 2023). In phase B, the *qiraat sab'ah* learning transforms according to the times by focusing on two things, namely: first, popularity with learning which is followed by all *bil ghaib* and *bin nadhar* students (Bisley, 2017; Frans J Schuurman, n.d.). Second, it is practical by adopting a cooperative learning model in *qiraat sab'ah* learning, one of which is applied to a group system (Syarifuddin, 2011). The results of field data reduction and theoretical analysis showed two different results: First, Phase A deliberative method was oriented to credibility and authenticity, while phase B

musafahah method was oriented to popularity and practicality. Second, The phase A deliberative method and the B phase deliberative method represent the conditions of their respective social epochs, where the phase A deliberative method represents an inspection of the pre-globalization knowledge model, while phase B represents the linking of idealism in the globalization era.

The learning procedure in each phase has advantages and disadvantages. Qiraah Learning Phase A was oriented on the credibility and authenticity side. In this phase, students have the advantage of good memorization quality, this statement is strengthened by the arguments obtained from informants A, B, D, and F. *Qiraat sab'ah* learning in this phase students can memorize all the different readings and submit it to their students. Husain Ali's father. As time goes by, this method is no longer relevant to be used in current conditions. This statement is reinforced by Fadillah (Fadilah, 2019) and Ihsan (Interview M. Ihsan Arwani 2022) who stated that past and present students are no longer the same in terms of their human resources, interest in learning, persistence, and patience in studying *qiraat sab'ah*. Thus, in anticipating the stagnating *qiraat sab'ah* Kiai change the learning system to phase B. In this phase, the orientation of *qiraat sab'ah* learning focuses on popularity and practicality, so during this phase, the number of *qiraat sab'ah* students increases significantly from 4 people to 35 (Interview Ririn N. J. 2022). However, the quality of memorization at this phase can be said to be standard, this argument can be proven in the application of bi al-nadhor *qiraat sab'ah* learning. Based on the analysis of phase A and Phase B above, the relevant musafahah method to be applied to current conditions is Phase B. The change from the traditional era to the modern era changes all aspects, including the learning method (Purnamasari, 2016). The musafahah phase B method can overcome the aridity of the science of *qiraat sab'ah* among students who mingle with modern civilization (Antoni, 2012).

The transformation of the musafahah method in PPTQ al-Hasan -as mentioned above symptoms of a paradigm shift in the thinking of *qiraat sab'ah* experts, where globalization and modernization factors have a significant influence on changes in social phenomena in society. The Kiai of the boarding school as the agent of the social process in the pesantren community (hereinafter referred to as the intermediary) plays a key role in changing the pesantren's cultural culture through the implementation of certain policies. The model of interaction and policy of the Kiai of the cottage in Pierre Bourdieu's terms is called hegemonic order (hegemony of power). Bourdieu called the hegemony of power "*a power over other species of power, and particularly over their rate of exchange*" (Bourdieu, 1986, 1991; Nexon & Neumann., 2017). The Kiai of the PPTQ al-Hasan Ponorogo boarding school uses hegemonic order to transform the musafahah method in *qiraat sab'ah* learning from phase A to phase B. The results of the transformation of the musafahah method bring fresh air to the learning of *qiraat sab'ah* at PPTQ al-Hasan Ponorogo, in which the number of students / santri *qiraat sab'ah* increased significantly to 35 students, 8 times more than before.

The change in the orientation of *qiraat sab'ah* learning -from credible and authentic to practical and populist- is a form of adaptation of boarding school Kiais to changes in the social context in the pesantren community. Facing the condition of *qiraat sab'ah* students who are bound and limited to the duration of the modern formal education system, the Kiai of the boarding school provides opportunities for regular tahfiz students to learn *qiraat sab'ah*. The policy can adapt modern culture to the traditional principles of PPPTQ al-Hasan Ponorogo, in constructivist terms, it is called dynamic social context. McMahon calls social constructivism a culture and context in understanding what occurs in society and

knowledge construction based on this understanding or culture and context in understanding what happens in society and the construction of knowledge based on that understanding (McMahon M, 1997). Social constructivism emphasizes the urgency of understanding the social context so that one can construct an understanding that is related to the acceptance of society. The paradigm construct of modern society must meet dynamic, practical, and populist criteria, as a consequence of product digitization and media accessibility in all aspects of life (Amineh & Davatgari, 2015; Palincsar, 1998; Wanto & Jalwis, 2021).

Based on these criteria, the phase B musafahah method at PPTQ al-Hasan Pomorogo has been able to meet two of the criteria set by the modern society paradigm. The motive for the boarding school Kiai to transform the musafahah method is divided into two aspects: First, the motive for the adaptation of the pesantren to the modern era as described. Second, the motive for preserving the *qiraat sab'ah* reading as an anticipatory step for the death of the *qiraat sab'ah* experts. The results of the author's search on the biographies of the qira'ah sab'ah scholars show the following facts: (1) The majority of *qiraat sab'ah* scholars born in 1900-1930 died at the age of 80-90 years. For example, KH. Arwani Amin died at the age of 92 years, KH. Nawawi Abdul Aziz died at the age of 89 years, and KH. Muntaha died at the age of 94 years, while KH. Abdullah Umar Semarang died at the age of 72 years. (2) Ulama' expert *qiraat sab'ah* born in 1940-1960 the majority died in the age range of 60-70 years. For example, KH. R. M. Najib Abdul Qodir died at the age of 66 years. KH. Husein Ali Ponorogo died at the age of 67 years, while KH. Maftuh Lirboyo is still healthy at the age of 74 years. The search results show a decrease in the life span of *qiraat sab'ah* experts in Indonesia. Even though the matter of life and death is the destiny of Allah SWT, this fact needs to be addressed cooperatively to preserve the sanad and reading of *qiraat sab'ah*. The *qiraat sab'ah* learning system in Indonesia has undergone several transformation phases, starting with the era of students intending to learn *qiraat sab'ah* at the Kiai by visiting the kiai's house, so that over time the number of students increased (Djunaedi, 2008). This gave rise to the trend of establishing small huts, then growing again into a trend of establishing representative huts as places of study (Barir, 2015; Rafiq, 2014). So, the transformation of the *musafahah* method was carried out by KH. Hussein Ali alm. at PPTQ al-Hasan Ponorogo is not a *sayyi'ah* heresy but is expected to contribute to the development of *qiraat sab'ah* in Indonesia. All the arguments above show that the phase B *musafahah* method at PPTQ al-Hasan Ponorogo is more suitable to be applied in the modern and digital era compared to the phase A *musafahah* method.

CONCLUSION

The transformation of the *musafahah* method in *qiraat sab'ah* learning at the Tahfidzul Qur'an Islamic Boarding School (PPTQ) al-Hasan Ponorogo is classified into two phases, namely phase A and phase B. Phase A *musafahah* method are carried out face to face and specifically for students who memorize 30 juz *bil ghaib*, while the phase B musafahah method is carried out face to face in groups and is open to all regular tahfiz students at PPTQ al-Hasan, Ponorogo. The results of the discursive analysis show that the *musafahah* method in phase A is oriented towards credibility and authenticity, while the musafah method B is oriented toward practical and populist aspects. The results of the discursive-comparative analysis of the phase A and phase B musafahah methods indicate that the phase B musafahah method is more relevant to be practiced in the digital and modern era because it can preserve the *qiraat sab'ah* reading relay, overcome the marginality and

exclusivity of the *qiraat sab'ah* study and fulfills instant, practical, and populist social criteria for modern society. Although the Musafahah methods phase A and phase B have significant differences, they have identical similarities: Both are born from the Kiai spirit to maintain the continuity of the Qur'anic sanad over time and preserve the *qiraat sab'ah* among the *huffaz al-Qur'an*.

Future research should use a wider area and sample and use several complex research models. Choices for the transformation of the *qiraat sab'ah* learning method need to be studied more deeply, to produce new findings regarding the idea of transforming the *qiraat sab'ah* learning method. Suggestions for further research are to develop research on the transformation of the *qiraat sab'ah* learning method that is relevant to the digital and modern era.

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