



Educational Communication for Adults in Quranic Literacy in East Kutai

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Abstract

In attempts to address issues in the realm of Islamic education, particularly at the adult community level, al-Quran literacy is frequently raised. Although adults are supposed to be reasonably literate in the Al-Quran, there is nevertheless a disconnect with the reality of societal conditions. It is important to give careful consideration to the process of teaching adults Al-Quran literacy through education. In order to provide individuals in East Kutai with an instructional communication method for Al-Quran literacy, this research attempts to do so. This study employs descriptive methodology and is classified as a qualitative study. According to the study's findings, adult education programs in Al-Quran literacy in East Kutai use persuasive, dialogic, and demonstrative communication styles. The government, social environment, and family environment all provide impetus for the Al-Quran literacy process. In terms of techniques, the iqro method is employed in the

educational process to facilitate adult learners' comprehension of the Qur'an. In addition, an environment free from coercion and a feeling of community among adults without literacy in the Qur'an are supportive elements in the process of achieving Qur'an literacy. In the meantime, adult physical condition, a lack of infrastructure and support systems, and a comparatively short study period are the things impeding Al-Quran knowledge.

Keywords: adult, communication, education, literacy, Qur'an

Abstrak

Literasi Alquran menjadi perhatian bersama dalam upaya pengentasan persoalan dunia pendidikan Islam, tidak terkecuali pada tataran kelompok masyarakat usia dewasa. Orang dewasa yang sejatinya diharapkan memiliki tingkat literasi Alquran yang memadai, namun demikian faktanya masih terdapat kesenjangan dalam hal situasi aktual yang ada ditengah di masyarakat. Proses komunikasi pendidikan pada orang dewasa dalam literasi Alquran merupakan hal krusial yang patut untuk dicermati secara seksama. Oleh karenanya riset ini mencoba untuk mengemukakan bentuk Komunikasi Pendidikan pada orang Dewasa dalam Literasi Alquran di Kutai Timur. Riset ini adalah jenis penelitian kualitatif dengan menggunakan metode deskriptif. Hasil penelitian menunjukkan bahwa pola komunikasi pada pendidikan orang dewasa dalam literasi Alquran di Kutai Timur terdiri atas bentuk Persuasif, Dialogis & Demonstratif. Adapun faktor yang mendukung proses Literasi Alquran antara lain yaitu adanya motivasi dari lingkungan keluarga, lingkungan sosial & pemerintah. Kemudian dari segi metode, yakni penggunaan metode iqro dalam proses pengajaran, sehingga mempermudah orang dewasa dalam belajar Alquran, Selanjutnya situasi belajar tanpa paksaan dan adanya rasa kebersamaan yang dimiliki sesama orang dewasa yang mengalami buta aksara Alquran adalah faktor yang mendukung dalam proses literasi Alquran. Sedangkan faktor yang menghambat dalam literasi alquran yaitu kondisi fisik orang dewasa, sarana dan prasarana pendukung yang masih terbatas, serta alokasi waktu belajar yang relatif singkat.

Kata Kunci: *Alquran, komunikasi, literasi, orang dewasa, pendidikan*

A. Introduction

A Muslim's life is greatly enriched by the Qur'an, which serves as a guide and contains the greetings of Allah SWT that were revealed to the Prophet Muhammad (peace be upon him). The Qur'an is also a source of worship for Muslims (Abu Hasan, 2005; Patmawati, 2015; Masdudi, 2016; Husin et al., 2020). As a holy book, the Qur'an is the primary source of knowledge for Muslims. As with the Qur'anic injunction to read (micro), it became the first verse that Allah SWT revealed. For this reason, it is imperative that Muslims read the Qur'an (Hidayat & Wijaya, 2017; Sagala, 2018; Irfanudin, 2022).

Muslims are required to practice every content in the verses of the Qur'an, so to have the ability to practice the knowledge of the Qur'an, a Muslim must have basic skills in reading and understanding the meaning or content of the Qur'an (Abdel-Maguid & Abdel-Halim, 2015; Masdudi, 2016; Firestone, 2019; Yazdani, 2020). However, the situation in the community shows some interesting facts to be examined carefully (McLeroy et al., 2003; Wani & Maqbol, 2012; Dwivedi et al., 2021; Dwivedi et al., 2023). Based on research conducted by the Central Statistics Agency (BPS) in 2013, it was stated that 54% of Muslims in Indonesia could not read the Quran (Heri, 2018; Otaya et al., 2019; Nurhayati et al., 2020; Maharani et al., 2022; Ritonga et al., 2023). Then, the percentage of Quranic illiteracy among Muslims is quite astonishing. In 2018, research conducted by the Institute of Quranic Sciences (IIQ) showed the results that Muslims in Indonesia still experience Quranic illiteracy, which is 65%.

Nonetheless, Qur'anic illiteracy is not a singular issue. A contributing element to Qur'anic illiteracy is that not everyone, particularly in rural regions, has the opportunity to study the Qur'an (Thoib, 2008; Mulyani et al., 2018; Supriyadi et al., 2019; Agama, 2020). Even though the government already has instruments in human development from a religious perspective through the ministry of religion, namely the Islamic Extension Counselor (Mardian et al., 2022; Pelu & Hasyim, 2021). Islamic religious extension workers are human resources of the church of Religious Affairs who are specifically tasked with implementing the development agenda through the spiritual dimension (Alewell & Rastetter, 2020; Kusnandar, 2021; Rudnyckyj, 2009; Suyanto, 2023). Religious extension workers have a wide range of responsibilities when it comes to promoting religious education in the society. This includes counseling for issues such as radicalism, drugs and HIV/AIDS, sakinah families, zakat, waqf, halal items, Quranic illiteracy, and religious peace (Saleh et al., 2020; Nurkhaerah et al., 2022).

The most important thing to realize in the fight against Qur'anic illiteracy is that adults are the age group most affected (Supriyadi et al., 2019, 2020; Vágvölgyi et al., 2016). The learning situation, environment and learner mentality become crucial dimensions that must be understood to eradicate Quranic illiteracy (Dinc et al., 2021; Farida et al., 2017; Wang et al., 2021). Therefore, this research is expected to carefully examine the pattern of educational communication in adults in Quranic literacy.

Completing the Quranic literacy gap is a critical component of any society's social justice agenda. The people in the area have made steps to ensure that every adult may learn to read and understand the Qur'an because they recognize the transforming power of education. This helps people become more spiritually connected and equips them with the necessary tools to actively participate in discussions about religious ideas, which in turn fosters a society that is more enlightened and inclusive. These educational programs are a component of a social movement to increase autonomy and fortify friendships and respect amongst people.

These programs aim to combat illiteracy, which could keep individuals from studying holy texts and taking advice from revered religious authorities. Community members are attempting to remove these barriers to religious engagement by providing everyone with access to a range of educational resources. These programs also motivate people to never stop learning and growing, which benefits society at large by fostering a culture of intellectual curiosity and lifelong learning. Communities promote education and understanding with the ultimate goal of building stronger, more cohesive societies founded on common knowledge and values.

Quranic literacy in East Kutai, a district in East Kalimantan, Indonesia, has been a key element of cultural and religious rituals in the area for decades. Most people in East Kutai are Muslim, hence the Qur'an plays a significant part in their daily life. The capacity to read, comprehend, and interpret the Qur'an is known as "Quranic literacy," and it plays a significant part in the spiritual and intellectual formation of people in the area. The importance of Quranic literacy in East Kutai and its effect on local populations can only be grasped by first learning about the history and cultural setting of the region.

Quranic schools, also known as Madrasa, are places where young people may learn about Islam from qualified teachers. Students in these classes get an awareness for the fundamental ideas of the Qur'an and learn how to apply them in their daily lives, in addition to memorizing portions from the text. Because so many East Kutai residents have read the Qur'an, they hold great regard for it and its teachings. It helps to propagate and preserve Islamic customs and values.

In addition, the moral standards of the East Kutai community are greatly influenced by people's familiarity with the Qur'an. Since the Qur'an places a strong emphasis on virtues like compassion, honesty, and justice, these traits have become embedded in society. Early instruction in manners and kindness toward others aids in the development of children's conduct and character as adults. The people who live in East Kutai are highly respected for their unwavering adherence to Islamic principles.

This dedication to the teachings of Islam extends outside the family and into the greater community. Many East Kutai residents donate their time and money to the area's orphanages, schools, and charitable organizations. Furthermore, social justice is highly regarded in this society, where chances and rights are extended to individuals from all socioeconomic levels. Because of everyone's hard work, compassion, integrity, and justice are now not simply talked about but also practiced on a daily basis in East Kutai.

This study intends to explore the effectiveness of educational communication for adults in acquiring a working understanding of the Qur'an through a survey of the pertinent literature. In order to identify knowledge gaps and recommend areas in need of further research, this review will look at the methods and results of earlier studies. In the end, this work seeks to advance our understanding of instructional communication strategies for this demographic in order to direct future efforts in the field of adult Quranic literacy.

B. Methods

Qualitative research using a descriptive approach is the methodology employed. Techniques for documentation and observation are used in data collection. The study's findings were examined through the application of theories about adult educational communication in Qur'anic literacy that were gleaned from books, articles, and earlier research. The analysis's findings were given with descriptive presentations of adult learners' educational communication in Quranic literacy.

The outcomes of the data analysis will be interpreted in light of the study objectives in the discussion section. This involves evaluating the degree to which the adult Qur'anic literacy program in East Kutai achieves its predetermined objectives through the use of instructional communication techniques. Furthermore, the findings will be cross-referenced with extant literature to determine whether they are consistent with earlier studies on instructional communication. Recommendations to enhance adult educational communication in Quranic literacy programs will be offered in light of the strengths and flaws found in the current method.

C. Results and Discussion

1. Communication Theory

Providing a framework for considering how communication functions in classrooms is the aim of educational communication theory. One of the most well-known theoretical frameworks in the subject of communication studies is the Shannon-Weaver Communication Model, developed by Claude Shannon and Warren Weaver. This model states that communication is a multi-step process that can be dissected into its component elements: listeners, communicators, messages, channels, and noise (Juairiyah, 2020).

However, theories of educational communication cover more ground than merely the discipline's technical aspects. On the other hand, there exist communication models and techniques for actually learning communication. Psychological, sociological, and cultural factors all influence what is taught in the classroom. The literature on the topic mostly discusses two communication models, which are as follows: The Transmission Model is the first, and it sees communication as essentially happening only in one direction—from the sender to the recipient.

The second hypothesis, the interaction paradigm, emphasizes two-way communication between the sender and the recipient and is more suited to traditional teaching methods like lectures. Because professors and students communicate ideas and criticism during the learning process, it is interactive (Mansur, 2017).

To achieve meaningful educational goals, we can categorize educational communication based on the mode in which it is established, as illustrated below: 1) One approach is "Effective Communication," which emphasizes the importance of well-delivered communications, comprehension by the intended audience, and feedback (Mahadi, 2021); 2) The application of intercultural communication theory is helpful in the current internationalized educational environment as it clarifies the potential effects of linguistic and cultural obstacles on student performance (Nizar & Rofiqoh, 2021); 3). Examples of information and communication technologies that are being researched to examine how they may enhance education and provide access to learning resources in the present day are the internet, social media, and mobile devices (Wijayanti, 2023); 4) Learning In a classroom setting, communication entails using information presentation, message customization, and feedback delivery as tools for teaching and learning (Sanaky, 2011). Educators and students may benefit from each theory's unique strategies and ideas for better comprehending Communication's function in the classroom. By understanding more about these ideas, teachers will be able to create lessons with more depth and impact.

2. Adult Education

One term for adulthood is the beginning of a person's capacity to adapt to significant life changes. Certain new tasks and duties in life require accountability and dedication. Between the ages of 18 and 40 is when adulthood typically begins, and it is marked by a variety of biological and psychological changes. Maturity is viewed as challenging for an individual since it requires a person to be able to live alone and cease being dependent on their parents after reaching adulthood (Jahja, 2015). In the Islamic view, an adult can be defined as someone who has entered a mature age to think and discover the truth of the creator. Adulthood does not only contain the ability to recognize, but more than that, an adult must be able to identify and analyze using reason/mind and conscience. The intellect is used to think, while the heart (*Qalb*) is used to dhikr so that the breadth of knowledge gained is in harmony with the blessings Allah Almighty has given humans (Aini, 2021).

Adults who possess psychological maturity and are self-directed individuals feel a wish to not be directed, coerced, or subjected to manipulation by others because they are capable of directing themselves (Aini, 2021). Teachers must grasp the conditions of adult psychological growth immediately in order to be able to treat adults as both subjects and objects in the classroom.

Additionally, it has to do with how knowledge is developed for learning and how to instruct while taking adult psychology into consideration. This is consistent, theoretically, with the andragogy principle. There are learning methods in adults, which are systematic ways that can be used to achieve goals in well-planned learning ranging from lecture methods, questionnaire methods, demonstration methods, brainstorming methods, group discussion methods, and debate methods (Winarti, 2018).

3. Al-Quran Literacy

Literacy is etymologically derived from the Latin "*littera*", which means writing system. According to Kuder and Hasit, literacy is all processes in learning to read and write consisting of listening, speaking, reading, and writing skills and is known by someone (Kharizmi, 2015). Literacy includes all forms of activities that aim to create a habit of diligent reading and can provide readers with understanding regarding the value of urgency. Literacy activities are carried out in a pleasant atmosphere to develop a good deal of reading activities so that they are not boring but fun (Dharma, 2016). Furthermore, the National Library Standard (SNP) suggests that literacy is a person's ability or skill in finding information to be able to solve problems, increase knowledge, and determine information so that this literacy becomes a necessity for everyone (Syarifuddin, 2021).

An adequate strategy is needed as a concrete step as a lietarative effort in adult education. A system must show its direction and operational techniques to achieve the objectives optimally (Syamsuddin, 2016). Therefore, to be able to read the Qur'an properly and correctly, there are three main subjects in reading the Quran that need to be mastered, namely:

1. Overview Arabic letters known as hijaiyah letters are used throughout the Qur'an. If you want to be able to read the Qur'an accurately, you must be able to memorize this hijaiyah letter. Hijaiyah letters can be pronounced similarly to regular Latin letters, but they can also sound differently. Hijaiyah letters are also known as makhraj (where letters come out)..
2. The recognition of hijaiyah punctuation marks or, commonly referred to as harakat *such as* Fathah (the horizontal line is above hijaiyah letters), *Kasrah* (the horizontal line is below *hijaiyah* letters), *Dhammah* is *punctuation marks* in the form of *Waw* letters, and others.
3. *Tajweed* is the science of reading the Qur'an properly and correctly by sounding letters from their place and giving them their properties (Agama, 2019).

So it can be concluded that Qur'anic Literacy is a literacy movement to learn the holy book of the Qur'an by reading, writing, and being able to understand well every meaning contained in the verses of the Qur'an.

Educational communication in Qur'anic literacy activities refers to a set of coordinated actions or tasks meant to accomplish specific objectives. The following are the communication techniques used in adult Qur'anic literacy: creation of a communication strategy for adult education centered on Quranic literacy. The process of deciding a strategy to employ begins with this stage of strategy

formulation. The process of creating the Qur'anic literacy alleviation plan involves a number of processes, from choosing the goal of the activities to assessing the state of adult literacy (Saifuddin, 2010). Therefore, adult education requires a special approach and a strong grasp of theoretical concepts based on adults' understanding of learning. In short, this theory provides essential basic support for adult learning.

Implementing the da'wah education strategy in eradicating Quranic illiteracy in adults consists of several stages. Fred R David revealed that the implementation stage is when there are activities to carry out or implement all plans that have been prepared. This stage becomes a form of driving the strategy designed to form a real action (David, 2011). Regarding the application of Qur'anic literacy activities, Islamic extension workers do so by providing content that is appropriate for adults who have been fostered. Examples of this type of material are *Makhorijul Surat*, *Tajweed Science*, and *Natureul Letters*. A Muslim must read the Qur'an with the appropriate guidelines based on the law. Reading the Quran is different from reading regular books, therefore get knowledgeable about *makhorijul surat*, tajweed, and the nature of letters to ensure accurate reading that does not stray from the intended meaning.

According to Sidi Gazalba, this aesthetic aspect in religious education can attract individuals easily, and the use of this aesthetic aspect aims to give birth to pleasure because beauty is an instinct or nature possessed by humans (Gazalba, 2015). Evaluatively, educational communication strategies in eradicating Quranic illiteracy in adults consist of several stages, and three things can be done in the evaluation process, including looking back at internal and external factors, measuring the results achieved and taking concrete actions to be used as improvements for further activities (David, 2011).

Based on the results of the study, there are several supporting and inhibiting factors in eradicating Quranic illiteracy in adults in East Kutai Regency. Among the supporting elements, there is motivation. Motivation from within in the form of desire to achieve goals and from outside in the form of rewards, a supportive learning environment, and interesting learning activities (Winarti, 2018). The role of motivation is to develop creativity and initiative, direct, and maintain perseverance in exploring knowledge. Therefore, there are several forms and ways to foster motivation in learning, namely, giving grades, prizes, competitions, praise, punishments, and learning evaluations (Aminah, 2018).

The community's support, the support of the immediate family, and the primary responsibilities of an Islamic extension worker are the normative aspects that enable Islamic extension workers in East Kutai Regency to eradicate adult Quranic illiteracy. The Iqro technique is the means by which Quranic illiteracy is eradicated. The Iqro technique is a rapid approach to learning the Qur'an that can help people become proficient readers of the text in a reasonable amount of time. Respect should be a major consideration in the adult learning process. This approach is actualized in a variety of learning scenarios that emphasize cooperation, respect for one another, and learning without coercion. The method also gives priority to empathy since it places every person on an equal footing.

The physical state of adults, the lack of adequate infrastructure and facilities for learning the Qur'an, and the relatively short amount of time allotted for adult Qur'an study are among the factors that hinder efforts to increase adult literacy in the Qur'an. Supporting factors, however, are also recognized and very helpful in the adult education processes.

D. Conclusion

In East Kutai Regency, efforts are being made to eradicate adult Quranic illiteracy through a number of strategic measures, including developing strategies by identifying the goals of the activities and assessing adult conditions prior to conducting Qur'anic teaching activities. After that, it is included into Qur'anic literacy exercises using a variety of exercises, like Qur'anic writing blocks. The community's support, the family's incentive, and the primary responsibilities of Islamic extension workers all contribute to the elimination of Quranic illiteracy initiatives. Adult learners find it simpler to acquire Qur'anic knowledge through the application of the iqro technique, which allows for learning without force and fosters a sense of community among peers. The physical state of older persons, inadequate infrastructure and facilities, and the allotment of a comparatively brief period for studying the Qur'an are the impediments.

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