

Final.pdf

by Muh Hanif

Submission date: 30-Jun-2023 07:53PM (UTC+0700)

Submission ID: 2124749237

File name: Final.pdf (250.86K)

Word count: 6893

Character count: 36669

Learning Al-Qur'an Using Asy-Syifaa Method at Islamic Pre-Elementary School

Muh. Hanif¹, Rahma Kemala Dewi¹, Abu Dharin¹, Florian Pohl²

¹UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia

²Emory University Atlanta, United States

 muh.hanif@uinsaizu.ac.id

ABSTRACT

Islamic Pre-Elementary school or Taman Pendidikan Al-Qur'an (TPQ) was a non-formal education in the field of the Islamic religion to create a generation that was Al-Qur'an and has good morals. At TPQ, various methods of learning the Qur'an were used to assist the learning of the Al-Qur'an to teach effectively. The article aimed to describe how the Asy-Syifaa method was implemented in the Al-Qur'an learning process at TPQ MNU Miftahul Ulum. In the implementation of it's learning, several activities start from opening, core, and closing. This research included qualitative research by using the collecting data of observation and interviews. This research is conducted at TPQ MNU Miftahul Ulum, Salijambe Village Tarub District, Tegal Regency. The result indicates that the application of the Asy-Syifaa method in learning at TPQ is considered much more effective, which consists of 4 volumes in the Al-Qur'an learning process. The learning stages are opening in class, individual, classical, and closing. Three kinds of evaluation are applied: daily evaluation, volume increase evaluation, and final evaluation of learning the Qur'an.

Keywords: *Asy-Syifaa Method, Al-Qur'an Learning Process, Asy-Syifaa Learning Method*

ARTICLE INFO

Article history:

Received
July 29, 2022
Revised
May 20, 2023
Accepted
June 04, 2023

How to cite

Hanif, M., et al., (2023). Learning Al-Qur'an Using Asy-Syifaa Method at Islamic Pre-Elementary School. *Jurnal Iqra' : Kajian Ilmu Pendidikan*, 8(1). 210-223.
<https://doi.org/10.25217/ji.v5i1.2801>

Journal Homepage

<http://journal.iaimnumetrolampung.ac.id/index.php/ji/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

INTRODUCTION

The Qur'an is the word of God revealed to the Prophet Muhammad SAW as a guide for all mankind (Ikhwan, 2016; Hasanah, 2021). Learning how to read and understand the contents of the Qur'an is highly recommended and is an important matter for Muslims (Chairilisyah, 2020; Puspita, 2023). However, many Muslims still cannot read Al-Qur'an (Taan et al., 2021). Therefore, an appropriate and easy Al-Qur'an learning method is needed to make it easier for people to read the Al-Qur'an.

Many Al-Qur'an learning methods are developing in Indonesia (Supriya et al., 2019), (Lubis, 2022), including the Asy-Syifaa method. The Asy-Syifaa method is one of the Al-Qur'an learning methods widely used in the TPQ Tegal district, especially TPQ fostered by the NU Muslimat Foundation (Khoirurrizki & Bustam, 2022; Qodim, 2023). The Asy-Syifaa method is an Al-Qur'an learning method established by the NU Muslim Education Foundation (YPMNU) properly and correctly. The Asy-Syifaa

method consists of 4 volumes, so it is in Tegal Regency. The Asy-Syifaa method is an innovative, fast method of reading the Qur'an and is felt to be relatively fast and more effective in learning the Qur'an. In Tarub District, Tegal Regency, 56 Al-Qur'an educational institutions (LPQ) with various learning methods.

Aisah Munawaroh (2017), in her research " *Comparative Study of Learning Outcomes Between the Use of the Qiroati Method and the Asy-Syifa Method,*" in her thesis discussed the material and learning process of the Qiroati method and the Asy-Syifaa method at TPQ and compared the learning outcomes of students from those using these methods. Researchers found several methods of reading and writing Al-Qur'an from various literature reviews in Indonesia. These methods include the Qiroati, the Tilawati, the Yanbu'a, the Umi, the An-Nahdliyah, and the Iqro (Kusuma, 2008). Some of these methods already exist and are still being developed today the Yanbu'a method as a guide reading the Qur'an. The Qiroati, the Iqro, the *baghdadiyah* methods (Cahaya, 2022), and others. All of these methods have the same goal of facilitating the process of learning to scan the Qur'an properly and correctly (Sopha, 2022). However, each method has advantages and disadvantages, both in structure and practice.

One institution that plays an essential role in learning the Qur'an is the Al-Qur'an educational park, commonly referred to as TPQ (Kurniawan et al., 2019, Nasichah, 2023). TPQ is an Islamic non-formal educational institution for elementary school-age children that provides teaching of the basics of Islam, like learning to read and write the Qur'an, teaching the faith, memorizing daily prayers, memorizing short letters, morals, and worship (Sholichin, 2019; Purnomo et al., 2022). TPQ has considerable potential and influence in the growth and development of Islamic religious education (Efendi, 2020). At TPQ, children are taught how to read Al-Qur'an in stages, starting from the simple ones, such as the Introduction of *hijaiyah* letters, to the complete ones, such as reading with various kinds of tajwid laws; this is an essential lesson so that someone can read Al-Qur'an well and *tartiles* (Tanzeh et al., 2020).

The existence of TPQ is basically to help parents as the primary educators at home; the presence of TPQ is also to support programs or efforts from the government towards achieving national education goals, especially in instilling faith, developing faith and piety, moral education, as well as in anticipating Blind Al-Qur'an (Purwanti & Mukminin, 2021). TPQ's reach is extensive, not only in cities but even in almost remote villages; certainly, TPQ is there (Nurhadi, 2019). The development of TPQ in Indonesia itself is quite rapid as evidenced by the number of TPQ in Indonesia that have been registered with the Ministry of Religion of the Republic of Indonesia as many as 161,942 TPQs (Emis PD-Pontren, 2022). This data shows that Indonesian people have been aware of learning to read the Al-Qur'an.

From the brief description above, the researcher is interested in researching and assessing how learning the Qur'an uses the Asy-Syifaa method at TPQ. The Asy-Syifaa method has not been widely studied in previous studies. Therefore researchers are interested in researching the Asy-Syifaa method as a guide for learning the Qur'an at TPQ MNU Miftahul Ulum and studying comparisons between the Asy-Syifaa method and several methods of learning the Qur'an 'another.

METHODS

The researchers conducted research at TPQ Muslimat NU Miftahul Ulum Kalijambe Village, having its address at Kalijambe Village RT 01/03 Kec.Tarub Kab.Tegal. The research location was one of the TPQs that applied the Asy-Syifaa method, and this research location had never before been a research location using

similar material. The researchers use a qualitative descriptive approach based on case studies where researchers carefully investigate programs, activities, events, and processes in groups of individuals (Hancock et al., 2021). Cases are limited by time and activity. Researchers collect the required data based on a predetermined time (Gunawan et al., 2022). Then in the qualitative approach, the researcher uses open questions and developing strategies. Then the researcher also collected data from the participants, examined the context and settings, and collaborated with participants. (Rifka, 2022). The Researchers choose informants who are considered to know the information needed and are considered to know the problems studied (Thomas, 2021). The informants in this study were one of the authors of the Asy-Syifaa method, the head of TPQ, and the teachers (*ustadzah*) who taught at TPQ, see table 1.

The instrument for data collection methods used in this study is observation, interviews, and documentation. When data collection is carried out by researchers, namely (1) entering the place of observation, this helps researchers get a lot of information needed. (2) the researcher tries to identify what, who will be observed, when, where, and how long to make observations. (3) placing oneself as a researcher, not an informant or research subject. (4) the researcher used a recording device during the observation. (5) let participants use perspective freely. (6) after the observation is complete, immediately leave the field to compile the results of the observations (Alam, 2020).

Non-participant observation is used to see the conditions of learning; non-participant observation is the researcher observing the participants without interacting directly with them participants (Howitt, 2019). Researchers conducted in-depth interviews with the TPQ Chairperson and the TPQ MNU Teacher in Miftahun Ulum Kalijambe Village to obtain information about the Ash-Syifaa method of learning the Qur'an. Researchers also used recycling to get documents related to the Ash-Syifaa method to understand the Qur'an.

This research uses field research, namely by directly observing the learning process of the Qur'an using the Asy-Syifaa method from class volume 1, volume 2, volume 3, volume 4, and Al-Qur'an class, from opening activities, core activities until the closing activities in each class. The results of the observations were then matched with the teaching guidebook for the Asy-Syifaa method compiled by the Tegal Regency Muslimat NU Foundation as well as the results of interviews with the authors of the Asy-Syifaa method and TPQ MNU Miftahul Ulum teachers, Kalijambe Village, Tarub District, Tegal Regency. Data analysis in qualitative research begins with preparing and organizing data for analysis, then reducing the data into themes, and finally presenting the data and the researcher concluding the central answers to the research problems (Memory, 2021)

Table 1. List of informants

	Name	Position/Title	code
1	KH Choerul Amin Fadil	Asy-Syifaa Method Compiler	A
2	Dwi Sufiyati	Head of TPQ	B
3	Sri Emilda Sari, Malikhatun	Class Teacher of Volume 1 A and B	C1
4	Khosiyatun	Class teacher of Volume 2	C2
5	Umi Kulsum	Class Teacher Volume 3	C3
6	Mutamimah	Volume 4 Class Teacher	C4
7	Susilowati	Al-Qur'an Class Teacher	C5

RESULTS AND DISCUSSION

Researchers observed learning Al-Qur'an at TPQ Muslimat NU Miftahu Ulum, Kalijambe Village. The researcher focuses on applying the Asy-Syifaa method as a guide in understanding the Qur'an. The following is the presentation of the data in this study. TPQ MNU Miftahul Ulum Kalijambe Village is a non-formal institution in Al-Qur'an education, which was built to produce young people who love the Qur'an, have good morals, and have noble character. It is hoped that the role of TPQ Miftahul Ulum can help children learn the Qur'an and be able to read it well and can reach the target of completing the Al-Qur'an at the age of 8-9 years. The TPQ Institute believes that the predetermined targets can be achieved by using the Asy-Syifa method to learn the Qur'an (Delivered by B1).

Table 2. Levels of volumes and learning materials at TPQ

Class	Theory	Media
10 volume 1	Reading Volume 1, Introduction to <i>hijaiyah</i> letters, daily prayers, Ama juice, Islamic songs	Props, and <i>hijaiyah</i> posters.
volume 2	Reading book volume 2, Jus Ama, daily prayer, prayer, Islamic singing,	Props and Blackboard
Volume 3	Reading book volume 3, Ama juice, <i>fasolatan</i> , daily prayers.	Props and blackboard
Volume 4	Reading book volume 4, jus ama, <i>fasolatan</i> , <i>tajwid</i> , daily prayers.	Props and blackboard
Al-Qur'an class	Reading the Qur'an, <i>tajwid</i> , <i>ghorib</i> , <i>tahlil/wiridan</i> , chanting, Aswaja.	Teaching aids, Chalkboard, dhikr book, and daily prayers.

The learning stage in the Asy-Syifa method consists of 4 volumes or four levels, starting from the first level, namely Volume 1, the Introduction of *hijaiyah* letters, to the difficulty level in Volume 4. The advantages of the Asy-Syifaa method are that apart from the small number of volumes, in volume 1, the first page of the child -children are introduced to letters with the vowel *fathah*, *kasroh*, *dhomah*, and in learning volumes 2 to 4 they begin to introduce the recitation of recitation, so that when students have finished learning from volumes 1 - volume 4 it is certain that students can read the Al-Qur'an correctly. (Submitted by A), see table 2.

Class Levels at TPQ MNU Mifatahul Ulum

1. Volume 1 Class

The material in volume 1 class is the Introduction of *hijaiyah* letters; in this class, students are more focused on getting to know and memorizing the names and shapes of *hijaiyah* letters, both with *fathah*, *kasroh*, *dhomah* or not with a vowel, coupled letters and Arabic numerals. In addition to the Introduction of *hijaiyah* letters, students are also taught daily prayers such as prayers before eating, prayers after eating, prayers going in and out of the house, and prayers for parents. Santri also memorizes jus ama, namely Al-Ikhlâs, Al-Falaq, and An-Nas letters, by the teacher repeating the letter daily so that the students can remember and memorize these letters. The teacher also teaches Islamic knowledge, such as the pillars of faith, the pillars of Islam, and ablution

movements, by singing so that students can find out material about the religion of Islam in a fun way. (Submitted by C1).

2. Class Volume 2

In class 2, the material for the Introduction of *hijaiyah* letters has increased, namely *hijaiyah* letters with *tanwin* vowels, Introduction of long vowels and letters that read long, *tasydid* letters, and how to read *lafadz* Allah which has the vowel *fathah/dhomah* and also *kasroh*. Vol 2 class students begin to learn to write Arabic letters, usually taught once a week. In class 2, the material taught is daily prayers, such as prayer in the mirror, prayer for going in and out of the bathroom, and prayer for wearing and undressing. Jus Ama, the letters memorized by students in class 2 are Al-Lahab, An-Nasr, and Al-Kafirun. The next material is the prayer room in this class; the new material is the Introduction to the number of *fardhu* prayers and the intentions of *fardhu* prayers. It's the same as grade 1 in the class volume 2, learning Islamic knowledge by singing Islamic songs. (Presented by C2).

3. Class Volume 3

Class Volume, 3 of Al-Qur'an learning materials, is taught how to read nun *sukun* and *tanwin* meet *hijaiyah* letters such as *ikhfa* letters, *idghom* letters, *idzhar* letters, *iqlab* letters, then how to read *fawatihus suwar*, *mim sukun law*, *qolqolah* reading and *harokat tanwin* which *waqof* read. The material taught in class 3 is daily prayers, including when disaster strikes, hearing thunder, when you sneeze, when you forget, when it rains, and for survival. For jus Ama in the class volume 3, namely Al-Kautsar letter, Al-Maun letter, Al-Quraisy letter, and Al-Fiil, then the material for prayer is reading the intention to pray and *iftitah* prayer (Delivered by C3).

4. Class Volume 4

Volume 4 class of Al-Qur'an learning materials, namely reading *Ra*, *Mad far'i*, reading hamzah, nun *sukun* meets ya or *wawu* in one sentence in volume 4 itself. - Qur'an such as Al-Baqoroh verses 1-6, Yasin verses 1-14 and several verses from Yusuf's letter, Ar-Rad letter, Toha letter, Al-Lahab letter, Al-Ikhlash letter, Al-Falaq and An-Nas. The material taught in volume 4 is the science of tajwid, daily prayers such as prayers entering and leaving the mosque, *sholawat nariyah*, prayers after ablution, and prayers after the call to prayer, for jus Ama in volume 4 namely *Surat Al-Humazah*, *Surat Al-Asr*, and *Surah At-Takasur*, usually students who are already in class volume 4 they memorize *Surat At-Takasur* to *Surat An-Nas* in one sitting. For the material for Fasolatan, students are taught readings in prayer and prayers (Presented by C4).

5. Al-Qur'an class

Al-Qur'an class is a class for students who have finished studying Asy-Syifaa volumes 1-4, so in this class, students can be said to present the learning outcomes of the Asy-Syifaa method volumes 1-4 in the holy book of the Qur'an. The material taught in Al-Qur'an class is *fasolatan*, for recitation and *ghorib*. In learning recitation, students are taught to truly understand the theory of every law of reciting recitation and *ghorib* and its practice in the Qur'an. Then there is additional material in Al-Qur'an class, namely Al-Barzanji, Tahlil, and Aswaja. (Presented by B and C5).

The Process of Learning Activities Volume

Table. 3 Teaching and learning activities

No	Time	Activity
1	10 minutes	A. Opening : (early classic) 1) Reading study prayers and prayers for teachers 2) Memorization of prayers and short letters
2	40 minutes	B. core activities (individual) 1) Students read according to their respective volumes with the read-see method. 2) The teacher monitors the situation of the students to keep it conducive. 3) Submission of material
3	10 minutes	C. Final classic and ending 1) <i>Takror</i> 2) Ama juice and daily prayers 3) Closing: reading the Al-Asr letter and Al-Qur'an <i>khotmil</i> prayer.

1. Opening

Before starting the lesson, all students and teachers read the study prayer together. Then the first classical is reading together the memorized daily prayers. This activity is so that children do not forget the prayers that have been memorized.

2. Core activities

After completing the classical (together), in each class, each student reads the volume according to the level of each importance. Each child takes turns reading the pages in the volume, which is then listened to by the class teacher. When reading books, the teacher is prohibited from guiding santri readings, if the students are reading something wrong, the teacher is not permitted to correct the task immediately, but the teacher provides a stimulus first so that children think about how to read correctly. The students can continue to the next page if the volume reading is correct and fluent. However, if the students are not correct and are not fluent in reading the lessons in the volume, then the reading is repeated the next day until the students are declared fluent in reading and can continue to the next page.

After all the students have finished reading the volumes, then the classical activities use props; the learning technique is that the teacher gives an example of the reading on the props then the students follow the teacher's reading. After the classical with the props for the next activity, namely the delivery of material according to the lesson schedule for each class, such as fasalatan, jus ama, prayers, etc. (Submitted by B and C1, C2, C3, C4).

3. Closing

Before the activity is closed, the students read together the daily prayers and memorized juice according to their class levels. After completing all the teaching and learning activities, the lesson ends with reading the letter Al-Asr, Khotmil Qur'an, and greetings. Do not forget that the teacher gives the motivation to study so that students study back at their respective homes. (Submitted by B).

6
Implementation of Learning in Al- Qur'an Class

Table 4. Al-Qur'an class learning

No	Activity	Learning process
1	Opening	Greetings Prayer study together. Read verses of the Qur'an together.
2	Core activities	Read the Al-Qur'an one by one with a verse connecting the system between students. The classical use of props. Submission of material.
3	Closing activities	Reading Surah Al-Asr and khotmil qur'an prayers. Motivation. Regards.

1. Opening

Learning begins with reading a study prayer together, then all students read several verses of the Qur'an, namely by the teacher giving an example, and then the students follow (Delivered C5).

2. Core activities

Each student takes turns reciting verses of the Qur'an with a read-see-and-connect verse system. After reading individually, the students submit memorized material such as ghorib material, tajwid science, and tahlil readings to the teacher. After all the students have finished reading individually and deposited the next memorization of classical activities with teaching aids, namely learning the application of tajwid and ghorib science with media props, the teacher shows the readings in the visual aids to the students then, together with the students read the readings. The teacher asks questions about the law of reciting tajwid in reading and simultaneously conveys ghorib material in the readings in teaching aids to all students. If it's the next delivery of material. There is additional material in the Al-Qur'an class, namely learning Tahlil, Al-Barzanji, and Aswaja material (Delivered C5).

3. Closing activities

After all teaching and learning activities have been carried out. The learning activity ends with the reading Surah Al-Asr and Al-Qur'an khotmil prayer, then motivation from the teacher to return to study at home and convey the memorization that must be deposited the next day (Delivered by C5).

4. Evaluation of learning

Evaluation is an activity structured to determine the object's state by using instruments, and the results become a benchmark for conclusions. Evaluation of learning is the process of determining the value of education and learning that has been implemented. TPQ MNU Miftahul Ulum Kalijambe Village has three stages of learning evaluation (Presented by B), see table 5.

Table 5. Stages of Learning Evaluation

No	Subject	Description
1	Daily Evaluation	Daily evaluations are carried out during the core activities, namely when reading volumes individually. This evaluation is carried out by each class teacher, when the students read volumes the teacher listens to the student's reading, if the reading is not correct and not fluent then the reading is repeated the next day, if the reading is correct, fast and smooth then you can continue to next page.(Submitted by ,B3,B4,B5,B6)
2	Volume Ascension Evaluation	The volume level increase test at TPQ is carried out after the students have finished reading each volume from the first page to the last page. When the students have finished reading the volumes, the students will be recommended by the class teacher to carry out the volume level increase exam and will be tested directly by the Head of TPQ. The material to be tested is a reading ability test on randomly selected pages in each volume; the TPQ head listens and listens to the students' reading being tested; if it is fluent and good, then the students can level up their volumes. The volume increase exam is not scheduled and can be carried out at any time (Delivered by B).
3	Evaluation of the Final Stage of Al-Qur'an Learning	The final evaluation stage is carried out for students who have completed reading the Qur'an 30 times and are ready for the Khotmil Qur'an graduation at each TPQ institution. Before graduation, students were tested first by the district BATQO Asy-syifaa team with ten lessons: Tartil, Tajwid, Ghorib, memorizing jus Ama, Daily Prayer, Prayer Practice, Tahlil, Writing Arabic Letters, Diba/Barzanji, and Aswaja (knowledge of NU). After the students took the exam and were declared passed, preparations for the Qur'an khotmil graduation ceremony continued, which would be held at the TPQ institution, together with the organizing committee, TPQ teachers, and assisted by the santri guardians. (Submitted by A and B).

5. The advantages and disadvantages of the Asy-Syifaa method

Each learning method has its advantages and disadvantages; here are the advantages and disadvantages of the Asy-Syifaa method. The advantages of the Asy-Syifaa method are as follows: (a) the volumes are arranged systematically, (b) volumes 1 and 2 of the students are introduced to the harokat fatha, kasroh, dhomah and also the harokat tanwin, so that the students can read the readings in volumes with various harokat. (c) Volumes 2, volume 3, and volume 4 taught how to read the tajwid reading at the bottom of the volume page. (d) The number of volumes of the Ash-Syifaa method is less than the other methods; namely, there are four volumes. (e) when reading, the volume should not be spelled. (Submitted by A and B). The disadvantages of the Asy-Syifa method are as follows: (a) for children, it will be difficult at first to memorize hijaiyah letters with their vowels. (b) Asy-Syifaa method Does not have a syllabus (Delivered by B and C2).

The findings show that the Asy-Syifaa method is a fast and smart learning method for reading the Qur'an following the science of recitation. The application of the Asy-Syifaa method in learning at TPQ is considered much more effective and able to meet the age target set by TPQ Kalijambe Village, namely that children can read the Qur'an at the age of 8-9 years; this is because Asy-Syifaa has volumes that there are fewer. Namely, there are 4 volumes and at the level of volume 1 they have been introduced to *harokat fathah kasroh dhomah* from the start and entered at the level of volume 2 they are introduced to reading with the law of recitation so that when the child has completed reading volumes 1 to volume 4, the child can be sure to read the Al-Qur'an with *tartil* according to the science of tajwid even though the child does not know the name of the tajwid.

Learning to read and write Al-Qur'an at TPQ MNU Miftahul Ulum is carried out by what has been regulated by the Tegal Regency Muslimat Institute in the Asy-Syifaa method manual, which is held by every teacher who teaches the Asy-Syifaa volume. The learning process starting from the opening, core activities, and closing activities, was carried out well. TPQ MNU Miftahul Ulum students who are already enrolled in Al-Qur'an classes are on average 8-9 years old; this is following the targets set by the TPQ institution and the target of learning the Al-Qur'an with the Asy-Syifaa method. Santri, who has entered the Al-Qur'an class, can already read the Qur'an with *tartil* according to the rules of tajwid science. This is by the criteria of reading the Qur'an. A person can be said to be good and correct in reading the Qur'an if all the *makhroj* and the characteristics of the letters are in accordance and are well implemented and the reading must be by the existing knowledge of recitation (Rohman et al., 2022).

In addition, at TPQ MNU Miftahul Ulum, Kalijambe Village, students are not only taught to read the Qur'an but there are supporting programs with basic Islamic religious material to increase students' knowledge of Islam such as daily prayers, intentions and prayers after ablution along with in practice, prayer readings, learning the faith with Islamic chants such as the pillars of faith, the pillars of Islam, the names of angels, the names of the Prophets and others, then in Al-Qur'an class students are trained so that they memorize tahlil readings along with prayers tahlil and can read Diba/Barzanji properly and correctly.

Evaluation, according to Sutaryat by (Caswita, 2021) is an identification of programs that have been implemented to see the efficiency of program implementation; evaluation is also related to value judgments. Evaluation of learning at the TPQ MNU Miftahul Ulum institution is by the procedures that have been regulated by the compilers of the Asy-Syifaa method of Tegal Regency, namely, students are prohibited from continuing the page if they are not fluent in reading, for volume increases, students who the homeroom teacher has recommended will be tested directly by the head of TPQ and for the final exam for students who have completed reading the Al-Qur'an 30 juices that are tested are the Batqo Asy-Syifaa Team of Tegal Regency.

The difference between the Asy-Syifaa method and other Al-Qur'an learning methods is that the systematics of its preparation is seen from the number of volumes. The Asy-Syifa method has a small number of volumes, namely only 4 volumes of learning, while other methods, such as the *Iqro* method, have 6 volumes of learning (Nahar et al., 2021). The Yanbu'a method has 8 volumes, the Qiroati method has 10 volumes (Budin et al., 2023), the *tilawati* method has 6 volumes in its learning (Herlina et al., 2021). In the Al-Qur'an learning material in volumes on the Asy-Syifaa method, the Introduction of the *harokat fathah, kasroh, dhomah* is taught in volume 1, while other

methods introduce the *harokat fathah, kasroh dhomah* taught in volume 2 or volume 3. Generally in other methods Al-Qur'an learning in volume 1 is devoted to the Introduction of *hijayah* letters and coupled letters with the vowel fathah.

The Asy-Syifaa method of introducing *hijayah* letters along with the *harokat fathah, kasroh, dhomah* is taught at the beginning of volume 1, and in volume 2, *tanwin* and long readings are taught; this is so that students are faster and accustomed to reading with various vowels (Sya'roni, 2022). Then the material in volumes 2 to 4, teaches the application of the law of reciting recitation in which the way of reading is written at the bottom of each page of the volume so that even though the students do not know the theory of recitation, the students can practice how to read it in the volume. Learning the science of *ghorib* recitation is taught after the students have finished studying volume 4 in the Al-Qur'an class during classical activities with teaching aids.

The Iqro method is arranged in book form consisting of 6 volumes (Usiono et al., 2021). For the systematics of its composition, namely volumes 1 to volume 2 contain the Introduction of *hijayah* letters and cursive letters with the vowel fathah and long readings, volume 3 introduces letters with the vowel *fathah, kasroh, harokat dhomah*, and long marks, the first page in volume 4 *iqro* is the Introduction of the *harokat tanwin*, how to read *sukun* (dead letters), and *qolqolah*. volume 5 reading examples are getting long, I taught reading mad law mim *sukun* and how to read *lafadz* Allah. Volume 6 marks the *woqof*, then other tajwid readings are introduced, and at the end of volume 6, there are examples of readings taken from verses of the Qur'an (Ma'mun, 2018). Then in the Qiroati Method, there are 10 volumes, namely pre-kindergarten volumes, volumes 1 to 6, *juz 27, ghorib* and *tajwid* (Febriani et al., 2021). The *yanbu'a* method in learning the Qur'an consists of 7 volumes, namely volumes 1 to 7 (Sarifudin & Ernawati, 2020). volume 1 learns to recognize the *hijayah* letters whether they are arranged in series or not, which have the predicate *fathah*, volume 2 of the *hijayah* letters are strung with the *harokat fathah*, the *harokat kasroh*, the *harokat dhomah* and the long vowel/sign. Entering volume 3, students can read letters with the vowel *tanwin, sukun, tasydid, Al ta'rif*, and the placement of *makhroj qolqolah* and hams. Volume 4 the law of reading mim *sukun* and nun *sukun, lafadz* Allah and reading mad far'i. Jilid 5 students can practice tajwid readings and *waqof* signs and punctuation on the Ottoman race. Volume 6, which contains *ghorib* material along with examples in the Qur'an, is then practiced in chapters 11-20. Volume 7 contains material on the science of recitation and *ghorib* which must be memorized and understood by students and practiced on *juz 21-30*.

The results of this study have several implications, namely to understand the implementation of the Asy-Syifaa method in learning the Qur'an. First, findings show that the Asy-Syifaa method is quite effective in learning the Qur'an for children aged 4-8 years, this is to the targets set by TPQ MNU Miftahul Ulum, aged 8 years, children can read Al-Qur'an properly and correctly uses the Ash-Syifaa method. Second, the results of this study can inform about the Asy-Syifaa method and its application in learning the Qur'an and the results of this study can contribute to the existing literature on methods of learning the Qur'an.

One of the limitations of this study is that it only examines the application of the Asy-Syifaa method in one TPQ. For further research, it is hoped that it will be able to conduct more in-depth research related to the Ash-Syifaa method and increase the number of research objects from various TPQs using the Ash-Syifaa method. The author describes further need/areas for research or expansion of ideas. There are several reasons for the need for re-research or expansion of ideas about the Asy Syifaa

method, namely to further broaden and deepen understanding of the Asy Syifaa method from different perspectives, and to find information that was previously unknown in this research.

CONCLUSION

The result concludes that method ⁵ the application of the Asy-Syifaa method in learning at TPQ is considered much more effective. It consists of 4 volumes and includes a discussion of the science of recitation. Hence, the children who have completed studying from 1 to 4 volume can be sure they can read the Qur'an according to their recitation even though the students do not know the name of the recitation law. The implementation of the Asy -Syifaa²⁰ learning method at TPQ MNU Miftahul Ulum went well, this was evidenced by the students being able to read the Al-Qur'an properly and correctly. Miftahul Ulum TPQ MNU students are also equipped with other materials such as daily prayers, memorizing short letters, basic Islamic knowledge, tahlil and Al-Berzanji. The volume increase evaluation is carried out from time to time and tested by the head of the TPQ while the Tegal Batqo Asy-Syifaa Team tests the final evaluation.

ACKNOWLEDGEMENT

Thank you for the help and support from all parties, such as colleagues and professional editors. Thanks to their help and support, this article was published.

AUTHOR CONTRIBUTION STATEMENT

MH et.al contribute to searching relevant articles and script writing including methods application and data analysis.

REFERENCES

- Aisah Munawaroh, 1323308047. (2017). Studi Komparasi Hasil Belajar Antara Penggunaan Metode Qiraati TPQ Al Falah Dan Metode As-Syifa Tpq Miftakhul Ulum di Dukuhbenda Kecamatan Bumijawa Kabupaten Tegal [Skripsi, IAIN Purwokerto]. [Google Scholar](#)
- Alam, Md. K. (2020). A systematic qualitative case study: Questions, data collection, NVivo analysis and saturation. *Qualitative Research in Organizations and Management: An International Journal*, 16(1), 1-31. <https://doi.org/10.1108/QROM-09-2019-1825>
- Agustianti, R., Nussifera, L., Angelianawati, L., Meliana, I., Sidik, E. A., Nurlaila, Q., ... & Hardika, I. R. (2022). *Metode Penelitian Kuantitatif Dan Kualitatif*. TOHAR MEDIA. [Google Scholar](#)
- Bulan, D. V. C., Salsabela, E., Azzahrah, H., Husniawati, H., & Robiansyah, F. (2023). Literature Study: The Use of The Qiroati Method for Early Children. *JIEEC (Journal of Islamic Education for Early Childhood)*, 5(1), Article 1. <https://doi.org/10.30587/jieec.v5i1.4993>
- Cahaya, N. (2022). Akibat Penggunaan Metode Baghdadiyah terhadap Kemampuan Membaca Al Quran Siswa Di MTS Al Washliyah 05 Kecamatan Medan Belawan Kota Medan. *Jurnal Ilmiah Mahasiswa Pendidikan Agama Islam [JIMPAI]*, 2(5), 236-336. [Google Scholar](#)
- Caswita. (2021). *Manajemen Evaluasi Pembelajaran Pendidikan Agama Islam*. Deepublish. [Google Scholar](#)

- Chairilisyah, D. (2020). The Teaching Of Reading The Qur'an In Early Childhood. *Raudhatul Athfal: Jurnal Pendidikan Islam Anak Usia Dini*, 4(2), Article 2. <https://doi.org/10.19109/ra.v4i2.6800>
- Efendi, E., Nurdin, K., & Baderiah, B. (2020). Humanist Education: Its Implementation on Scavengers Children's at TPA Mancani Palopo City. *International Journal of Asian Education*, 1(3), 155-168. <https://doi.org/10.46966/ijae.v1i3.68>
- Febriani, B. L., Sulistiya, F., Murtopo, B. A., & Fatimah, S. (2021). Analisis Penerapan Metode Qiroati dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa Madrasah Ibtidaiyah. Seminar Nasional PGMI. [Google Scholar](#)
- Gunawan, F., Nababan, M. R., Syukri, H., & Burdah, I. (2022). Revisiting Interpretive Translation Method: A Case Study of Muhammad Thalib's Quranic Translation*. *Jordan Journal of Modern Languages and Literatures*, 14(1), 111-127. [Google Scholar](#)
- Hancock, D. R., Algozzine, B., & Lim, J. H. (2021). *Doing Case Study Research: A Practical Guide for Beginning Researchers*. Teachers College Press. [Google Scholar](#)
- Hasanah, M. (2021). The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School. *Tafkir: Interdisciplinary Journal of Islamic Education*, 2(2), 139-156. <https://doi.org/10.31538/tijie.v2i2.43>
- Howitt, D. (2019). *Introduction to qualitative research methods in psychology*. Pearson UK. [Google Scholar](#)
- Herlina, S., Arinal Rahman, M., Nufus, Z., Handrianto, C., & Masoh, K. (2021). The Development of Students' Learning Autonomy Using Tilawati Method at a Madrasatul Quran in South Kalimantan. *Jurnal Pendidikan Agama Islam*, 18, 431-450. <https://doi.org/10.14421/jpai.2021.182-12>
- Ikhwan, A. (2016). Leadership In Islamic Education: Study Of Thematic Al-Qur'an And Al-Hadist. *ULUL ALBAB Jurnal Studi Islam*, 17(1), 31-46. <https://doi.org/10.18860/ua.v17i1.3253>
- Khoirurrizki, A. A., & Bustam, B. M. R. (2022). Analisis Rendahnya Minat Baca Al-Qur'an pada Anak Usia Sekolah. *Jurnal Ilmu Pendidikan Dan Sosial*, 1(1), Article 1. [Google Scholar](#)
- Kurniawan, H., Tanti, L., Fujiati, Agustin, F., & Rahmad, I. F. (2019). Decision Support System for Quran Teacher Selection Using Profile Matching Method on TPQ Anbata. 1361(1). Scopus. <https://doi.org/10.1088/1742-6596/1361/1/012011>
- Kusuma, Y. (2018). Model-model perkembangan pembelajaran BTQ di TPQ/TPA di Indonesia. *J-PAI: Jurnal Pendidikan Agama Islam*, 5(1). <https://doi.org/10.18860/jpai.v5i1.6520>
- Ma'mun, M. A. (2018). Kajian Pembelajaran Baca Tulis Al-Qur'an. *Jurnal Pendidikan Islam*, 4(1), Article 1. <https://doi.org/10.37286/ojs.v4i1.31>
- Memory, M., Silas. (2021). *Data Analysis and Methods of Qualitative Research: Emerging Research and Opportunities: Emerging Research and Opportunities*. IGI Global. [Google Scholar](#)
- Nahar, S., Saputra, E., & Riyadh, M. (2021). Implementation of Tahsin Al Qur'an Learning with Iqro' Method in Improving Students' Reading of Al Qur'an in SD IT DOD Tanjung Gusta Sunggal District. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, 4(3), Article 3. [Google Scholar](#)
- Nasichah, A. H. (2023, April). The Role of Taman Pendidikan Al-Qur'an in Instilling the Students' Principles of the Importance of Seek Islamic Education at Pondok

- Pesantren. In *Proceeding International Conference on Religion, Science and Education* (Vol. 2, pp. 231-237). <https://doi.org/10.2991/assehr.k.220705.001>
- Nurhadi, N. (2019). Sekolah Bermain (TPI/TPA/TKA/TPQ) dalam Pendidikan Islam. *AS-SABIQUN*, 1(1), Article 1. <https://doi.org/10.36088/assabiqun.v1i1.206>
- Pumomo, S. F. L. A., Untari, L., Purnama, S. F. L. S., Muttaqien, M. Z., Umam, R. K., Sartika, Y., Nashirudin, M., & Adzhani, S. A. (2022). Transadapting fable into a parable for Indonesian Muslim children: Strategies and impacts. *Indonesian Journal of Applied Linguistics*, 12(2), 545-555. <https://doi.org/10.17509/ijal.v12i2.29101>
- Purwanti, E. Y., & Mukminin, A. (2021). Efforts of the Diniyah Takmiliah Communication Forum in Increasing Interest in Reading the Qur'an. *EDUKASI: Jurnal Pendidikan Islam* (e-Journal), 9(2), Article 2. <https://doi.org/10.54956/edukasi.v9i2.34>
- Puspita, R., Sari, W., & Tabroni, I. (2023). Learn To Read Write the Qur'an: Does It Really Improve Spiritual Intelligence. *Kampret Journal*, 2(2), 78-84. <https://doi.org/10.35335/kampret.v2i2.107>
- Qodim, H. (2023). Preserving Faith and Tradition: The Role of Traditional Leaders and Mosques in the Socio-Religious Life of Coastal Communities. *Khazanah Sosial*, 5(1), 104-112. <https://doi.org/10.15575/ks.v5i1.24502>
- Rohman, A., Prasetya, B., & Halili, H. R. (2022). Peran TPQ dalam Meningkatkan Kualitas Kemampuan Baca Al-Qur'an Pada Anak di TPQ Bahrul Ulum Desa Jrebeng Kecamatan Wonomerto Kabupaten Probolinggo. *Al Ibtidaiyah: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 09(02), 189-208. [Google Scholar](https://doi.org/10.30868/ai.v9i02.908)
- Rohman, M. Z. (2019). From Print To Screen: Methodology, Media, And Transition of Qur'anic Learning In Indonesia. *Khazanah: Jurnal Studi Islam dan Humaniora*, 17(2), 191-208. <https://dx.doi.org/10.18592/khazanah.v17i2.3211>
- Sarifudin, A., & Ernawati, N. (2020). The Effect of Using The Yanbu'a Method on The Ability To Read The Al-Qur'an Santri in Pondok Pesantren Al-Badar Kecamatan Pamijahan Bogor. *Edukasi Islami: Jurnal Pendidikan Islam*, 9(02), Article 02. <https://doi.org/10.30868/ai.v9i02.908>
- Sholichin, R., Saifudin, A., & Buana, V. G. (2019). Dynamics of Use Of Methods And Teaching Books in TPQ Learning Under The Ring of LP. Ma'arif in Garum, Blitar. *Journal of Development Research*, 3(1), 31-36. <https://doi.org/10.28926/jdr.v3i1.66>
- Sopha, M., & Tabroni, I. (2022). Improving Makhoriijul Letters through the Sorogan Method. *Asian Journal of Community Services*, 1(5), 295-304. <https://doi.org/10.55927/ajcs.v1i5.1816>
- Supriyadi, T., Julia, J., & Iswara, P. D. (2019). Phonological interference in reciting al-Qur'an: A critical reflection on the learning of Al-Qur'an phonology through action research. *International Journal of Learning, Teaching and Educational Research*, 18(9), 46-77. Scopus. <https://doi.org/10.26803/ijlter.18.9.3>
- Sya'roni, M. A. A., & Kasman, R. (2022). The Effectiveness of Using Talaqqi and Flashcard Methods in Learning Hijaiyah Letters for Early Children in Cikaret Village. *Abdi Dosen: Jurnal Pengabdian Pada Masyarakat*, 6(2), 576-581. <https://doi.org/10.32832/abdidos.v6i2.1340>
- Taan, A. A., Khan, S. U. R., Raza, A., Hanif, A. M., & Anwar, H. (2021). Comparative Analysis of Information Retrieval Models on Quran Dataset in Cross-Language Information Retrieval Systems. *IEEE Access*, 9, 169056-169067. <https://doi.org/10.1109/ACCESS.2021.3126168>

- Tanzeh, A., Sofingatun, Patoni, A., Sukur, M., & Aziz, A. (2020). The Student Management Based on Participants in Improving Quality of Tahfidz Program with Supply Chain Practices. *International Journal of Supply Chain Management*, 9(2), 889–896. [Google Scholar](#)
- Thomas, G. (2021). How to Do Your Case Study. *How to Do Your Case Study*, 1–320. [Google Scholar](#)
- Usiono, U., Irfan, M., Zahara, A., Winarti, W., Arafah, S., & Nuhara, W. (2021). Improving the Ability to Read the Qur'an For Elementary School Age Children Using Iqra' Method with Letters Card Media. *Jurnal Basicedu*, 5(5), Article 5. <https://doi.org/10.31004/basicedu.v5i5.1370>

Copyright Holder :
© Hanif, M., et al., (2023).

First Publication Right :
© Jurnal Iqra' : Kajian Ilmu Pendidikan

This article is under:



Final.pdf

ORIGINALITY REPORT

7%

SIMILARITY INDEX

7%

INTERNET SOURCES

4%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Program Pascasarjana Universitas Negeri Yogyakarta Student Paper	1%
2	www.obsesi.or.id Internet Source	1%
3	ejournal.staim-tulungagung.ac.id Internet Source	<1%
4	ejournal.unuja.ac.id Internet Source	<1%
5	journal.unj.ac.id Internet Source	<1%
6	ejournal.uin-suka.ac.id Internet Source	<1%
7	journal.formosapublisher.org Internet Source	<1%
8	media.neliti.com Internet Source	<1%
9	core.ac.uk Internet Source	<1%

10

grandam.zgraph.com

Internet Source

<1 %

11

Jihadul Mustafid, Chamid Sutikno. "The Concept of Sky and Online Marketing (MLO Concept) As Business Communications Synergy Through Spiritual and Digital Approaches", Proceeding of Saizu International Conference on Transdisciplinary Religious Studies, 2022

Publication

<1 %

12

jbasic.org

Internet Source

<1 %

13

journal.unnes.ac.id

Internet Source

<1 %

14

kjie.ppj.unp.ac.id

Internet Source

<1 %

15

Agus Utomo, Yosephine Angelina Yulia, Yenni Khristiana. "Empowerment of employees in creative economic business: Case study of the developing economy.", Journal of Governance and Regulation, 2021

Publication

<1 %

16

jurnalpai.uinsby.ac.id

Internet Source

<1 %

17

ejurnal.iainpare.ac.id

Internet Source

<1 %

18	Submitted to UIN Syarif Hidayatullah Jakarta Student Paper	<1 %
19	repository.iaincurup.ac.id Internet Source	<1 %
20	Mukhammad Yusuf Ro'is, Mauhibur Rokhman. "Principal's Strategy in Developing Al-Qur'an Learning in Madrasah Tsanawiyah", Munaddhomah: Jurnal Manajemen Pendidikan Islam, 2021 Publication	<1 %
21	docplayer.net Internet Source	<1 %
22	ejournal.radenintan.ac.id Internet Source	<1 %
23	etheses.uin-malang.ac.id Internet Source	<1 %
24	journal.uinsgd.ac.id Internet Source	<1 %

Exclude quotes On

Exclude matches < 10 words

Exclude bibliography On