

Focus on developing al-Qur'an learning methods in Indonesia: learning style approach

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Abstract

This research aims to analyze the focus of developing Al-Qur'an learning methods with a learning style approach and the achievements of Al-Qur'an learning methods. The research approach uses a qualitative approach and is of the metasynthesis type. Collecting data to answer the existing problem formulation, researchers analyzed learning method guidebooks totaling 7 trends in Al-Qur'an learning methods, articles from journals, and other supporting books. The results of this research indicate that the focus of the development of trends in Al-Qur'an learning methods in Indonesia is more towards audio and visual learning styles. The achievements of the trend in Al-Qur'an learning methods in Indonesia can be seen from the ability to read the Al-Qur'an in tartil, understand gharib and the basics of recitation; knowing random hijaiyah letters, memorizing the Koran, especially short letters; makhraj, and writing Arabic letters. It can be concluded that each method has similarities in developing methods with an audio and visual learning style approach, while the differences between each method can be seen in the achievement of Al-Qur'an learning indicators, but each method has not shown results.

Keywords: al-Qur'an learning methods, learning style

INTRODUCTION

The al-Qur'an is a guide for humans, and a *pahala* for those who study and practice it, the al-Qur'an is the most special *kitab* of Allah and contains goodness for those who read, memorize and understand His *ayat*. Based on the opinion, the ability to read is the first skill that is needed and must be owned by Muslims to understand the al-Qur'an, besides that muslims to understand and memorize the al-Qur'an also starts with reading (Fakhruddin et al., 2020; Munir & Sudarsono, 2014).

However, based on IIQ's statement in 2022 that 3,111 Muslims as a sample spread across 25 provinces, 72.25% of Muslims in Indonesia are unable to read the al-Qur'an. Previously, data from the Indonesian Mosque Council stated that in 2019 as many as 65% of the 223 million Muslims in Indonesia were unable to read the al-Qur'an. Ironically, the problem of the ability to read al-Qur'an for muslims in Indonesia has not been resolved, despite the emergence of many varied al-Qur'an learning methods.

The learning process is inseparable from a method which is one of the determinants in the successful implementation of learning which has an impact on learning outcomes, as carried out by the Malaysian Ministry of Education, creating a national religious literacy "J-Qaf program" and implemented in all elementary schools to provide a religious foundation for muslim students, especially the skills to read al-Qur'an to be effective (Nasucha, Nurwachidah, & Thoifah, 2022; Zarif, Mohamad, & Bakar, 2014).

In addition, the A-ba-ha-ta method teaches reading and writing the al-Qur'an and focuses on phonology (pronunciation of *hijaiyah* letters) (Arifin, Retnawati, Mailool, & Putranta, 2020; Mohd Yusoff, Raja Yusof, & Ibrahim, 2020; Senan, Wan Ab Aziz, Othman, & Suparjoh, 2017). The *Ezhifz* application which was developed based on learning styles is able to create effective learning to memorize the al-Qur'an and can increase learning motivation in inquiry learning (Mustafa, Mohd Zaki, Mohamad, Basri, & Ariffin, 2021).

Moreover, learning that uses a learning style approach provides convenience for students, a sense of comfort, and motivation to learn (Ismantohadi, Nugroho, & Kusumawardani, 2015). This can be seen in learning to memorize the al-Qur'an to achieve optimal results (Prihatin, 2022). However, the development and use of methods during the learning process are rarely carried out and never even allow students to choose a learning method that suits their learning style.

This research is fundamental because studying the Qur'an well can build a Qur'anic paradigm (Hanafi et al., 2023; Mahfud, Khairunnisa, Prasetyo, Bayu, & Alfreda, 2021). Thus the al-Qur'an learning method has a good effect in improving achievement and al-Qur'an reading skills. But it is not known how to focus on the development and achievement of the al-Qur'an learning method.

The research has been impacted in the study of knowledge" about the influence and effectiveness of learning methods in improving achievement and the ability to read al-Qur'an. Interestingly, in this case, it is not well known how to focus on method development al-Qur'an learning using a learning style approach (audio, visual, kinesthetic) and whether the development of al-Qur'an learning methods has considered indicators of achievement of al-Qur'an reading ability.

The assumption of this research is the problems experienced at various levels of education as a result of the low ability to read al-Qur'an. In addition, three problems impact the lack of reading the al-Qur'an. *First*, causes learning achievement in the field of Islamic religious education which is the basis of religious learning to decline. *Second*, has exacerbated human resources that can become a national force in al-Qur'an literacy. *Third*, has weakened the art culture of Islamic calligraphy which is closely related to the ability to read al-Qur'an.

These three factors can be studied through three main concepts: *first*, the weak analysis of the strengths and weaknesses in the development of al-Qur'an learning methods; *second*, the narrow considerations and scope of developing al-Qur'an learning methods; *third*, the development of al-Qur'an learning methods have not been standardized with indicators of increasing the ability to read al-Qur'an.

This issue is an illustration of the quality of learning al-Qur'an in Indonesia, so this research will contribute to providing opportunities for Islamic education institutions to fill the gaps in in the space for developing al-Qur'an learning methods by learning style approach, and Achievement can be adjusted to the indicators of learning the al-Qur'an in increasing quality human resources as a manifestation of the success of Islamic education in Indonesia.

METHODS

This research uses a qualitative approach with a meta-synthesis type of research. Researchers used six steps of meta-synthesis with meta-aggregation style (Francis & Baldesari, 2006). The six steps are 1) formulating research questions, this research will answer trends of focus

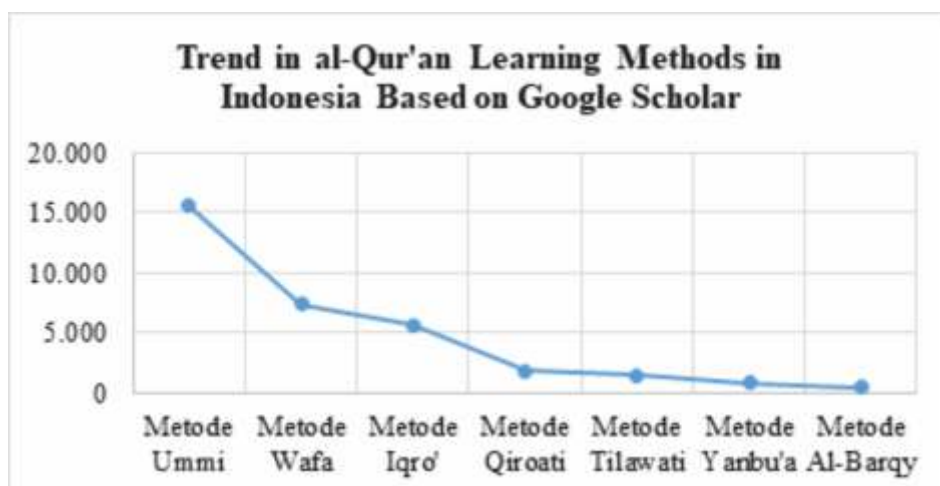
developing al-Qur'an learning methods with a learning style approach; advantages and disadvantages of the method and its achievements; 2) conducting a systematic literature search, 3) review and select appropriate research articles; 4) analyze and synthesize qualitative results, Researchers searched for scientific article references via Google Scholar with the keywords 15 methods, namely the Yanbu'a al-Qur'an learning method, Tilawati method, Wafa method, Grand MBA method, al-Hidayah method, Ummi method, Thematic method, Kitabaty method, Albayan Lilmuslimin method, Al-Barqy method, An-Nahdhiyah method, al-Qosimi method, Bilqolam method, Abata method, Qiroati method; 4) analyze and synthesize qualitative results, researchers determined the most popular al-Qur'an learning methods based on Google Scholar search results; 5) carry out quality control, and 6) prepare reports.

RESULT AND DISCUSSION

The Trends and Developing al-Qur'an learning methods in Indonesia

Based on Google Scholar, the results of trends in al-Qur'an learning methods in Indonesia are 7 methods: Ummi method with total search results 15.600; Wafa method 7.380; Iqro' method 5.680; Qiroati method 1.850; Tilawati method 1.470; Yanbu'a 873; al-Barqy method 471, as illustrated in the following diagram:

Diagram 1. Trend in al-Qur'an learning methods Based Google Scholar



Ummi Method

The *ummi* method is a method using the mother tongue, this method allows children aged 7-13 years to be able to read al-Qur'an properly and correctly. The method is divided into 4 steps: private/individual, individual classical, and classical read-listen, and original classical read-listen. The results of the research are method was effective. In the al-Qur'an learning model, this method is interesting, students can also be helped by the presence of visual aids. The strengths are that the learning system uses 10 pillar quality system, structured material volumes 1-6 *jilid*, plus *gharib* and *tajwid*, and systematic steps. The weakness is that the *ummi* method system requires professional al-Qur'an teachers, while there are still few professional al-Qur'an teachers who require large resources because there are many teaching staff and large resources and it takes a long time (Bahrani, Agustiyani, & Aisyah, 2022; Hernawan & Muthoifin, 2019).

Wafa Method

The *wafa* method is a method that focuses on learning the right brain. The strengths are: a. using mother tongue (Indonesian); b. introducing students to the urgency of reading al-Qur'an through stories (Maqsuri, 2018). This method teaches students to be able to read and memorize al-Qur'an by maximizing the right brain (Baihaqi, 2017; Singgarani, Arifin, & Fathurrohman, 2021). The weakness is taking the reference *makhraj* use easy *sanad* so that reading results with imperfect *makhraj*. This method is also relatively new and certification is easy.

Iqro' Method

The *iqro'* method is a classical method. The strengths of this method are: a. using the CBSA method which involves students to play a more active role than the teacher; b. the application is private classics (reading together), where students who reach higher volumes can listen to their friends' readings; c. communicative (when students can read properly and correctly, the teacher can give praise, attention, and recognition); d. the *tadarrus* system (if students are at the same level, it is permissible to read two lines in turn while the others listen); e. books are easy to find in shops. The weaknesses of the *iqro'* method are: a. *tajwid* was not introduced early; b. there is no learning community; c. *murottal* rhythm is not recommended (Sukron, 2020).

Qiroati Method

The strengths and weaknesses *qiroati* method are: a. with *tashih* before teaching the *qiroati* method, where teachers must first pass *tashih*. Because *qiroati's* books are limited to those who already have a certificate; b. using several methods in its application; c. there are principles for teachers and students; d. students write readings after reading al-Qur'an using the *qiroati* method; e. learn *ghorib* after completing 6 volumes/*jilid*; f. use taps in the learning process to determine long and short readings; g. students receive the certificate when they have finished completing 6 *jilid* and *gharib*. The weaknesses of the *qiroati* method are that there is no time limit for obtaining the certificate in completing volume 6 and its *gharib* and the book is difficult to obtain (Kusuma, 2018; Nuraini, 2020).

Tilawati Method

The *tilawati* method has strengths: a. using individual classical systems; b. using the technique of reading and listening; c. there are learning support tools, such as a *tilawati* guidebook with *tajwid*. The weaknesses are: a. teachers must attend training before applying the *tilawati* method; b. It is a *nagham* used that cannot be maintained intensively; c. the listening technique applied makes students who can already read not to be enthusiastic about listening; d. it takes a long time to be able to read al-Qur'an with *tilawati* (Jaeni, Basuki, & Moedjiarto, 2020; Nuraini, 2020; Santoso, Maftuhah, & Suharsono, 2018).

Yanbu'a Method

Some of the strengths of the *yanbu'a* method are (Rahmawati & Aisyah, 2021). The *yanbu'a* method is not only a reading and writing method, but also a memorization method; b. The *yanbu'a* method uses the international standard *rosm usmaniy*; c. examples of *surat* from al-Qur'an; d. There is arabic written material; e. There are indicating the subject of study; f. this method emphasizes learning *makharijul huruf* which is different from other methods. The weakness of this method is the lack of teacher training and not strict rules for teachers (Mujayanah, 2021; Paewai, 2022).

Al-Barqy Method

Al-Barqy is a method with a lightning-fast method, while the strengths and weaknesses of the *al-Barqy* method are: a. the *al-Barqy* method only uses 1 book/1 *jilid*, starting from learning *hijaiyah* to basic *tajwid*; b. the *al-Barqy* method introduces a *kursif* reading from the lesson on the first page; c. *al-Barqy* used a memory stick to memorize letters; c. the Ministry of

Religion of the Republic of Indonesia announced *al-Barqy* as will not forget method, because it can help children to remember forgotten letters with the word (keywords). The weakness of the *al-Barqy* method is that the teacher does not practice this method directly (Mujayanah, 2021; Paewai, 2022).

Thus, it can be concluded that each method has similarities in developing methods with an audio and visual learning style approach, while the differences in each method can be seen in the achievement of al-Qur'an learning indicators.

Achievement of al-Qur'an Learning Methods in Indonesia

Metode Ummi

The achievements of the al-Qur'an learning method "Ummi" include 1) being able to read al-Qur'an fluently, *tartil*, an understanding of *gharib* and basic *tajwid*; 2) being able to memorize the theory of basic *tajwid* and understand *tajwid* in the reading al-Qur'an; 3) the *ummi* method improves the quality of reading al-Qur'an and produces good reading of al-Qur'an fluently with *tajwid* (Fajriani, 2019; Hasunah & Jannah, 2017; Nurnaningsih, Rifai, & Supriyanto, 2021).

Metode Wafa

The *wafa* method has achievements in improving al-Qur'an reading using *tajwid* and *tartil*, helping to learn to be more effective. This can be seen in the ability to read and write Children's al-Qur'an as a whole becomes good, it is easier to recognize the letters with similes, and they are able to read al-Qur'an with *tartil* and facilitate the memorization al-Qur'an, especially in short *ayat* for early childhood (Hakim & Suyadi, 2023; Maqsuri, 2018; Ruwaida, 2018).

Iqro' Method

The *iqro'* method is very effective for learning al-Qur'an and is able to improve the ability to read al-Qur'an fluently (Najma, 2021; Usiono et al., 2021). In addition, the *iqra'* method emphasizes understanding *hijaiyah* letters, *makhraj*, making it easier to distinguish letters correctly sequentially, or randomly, and the fluency in reading al-Qur'an for children (Nurhayah & Muhajir, 2020; Sari, Djuaini, & Qadafi, 2020; Susanti & Nurhayati, 2022).

Qiroati Method

The *qiroati* method is a positive influence on improving the ability to read al-Qur'an (Hasan & Wahyuni, 2018; Nurulita, 2022; Tabroni, Pransah, & Wahyudi, 2023). In addition,

This method practices reading with *tartil* and *tajwid*, it makes it easy to understand how to read al-Qur'an, fun and uses media that children's learning interest (Bulan, Salsabela, Azzahrah, Husniawati, & Robiansyah, 2023; Muhammad, 2018; Rochanah, 2019).

Tilawati Method

The application of the *tilawati* method has an impact on the alignment of students' ability to read the al-Qur'an with *tartil*. In addition, the *tilawati* method can also increase student independence, confidence, and cooperation with other students during the learning process (Herlina, Rahman, Nufus, Handrianto, & Masoh, 2021; Nurhayah & Muhajir, 2020).

Yanbu'a Method

The *yanbu'a* method can understand the ability to know *hijaiyah* letters (Mamluah & Diantika, 2018), improve the ability to read and memorize the al-Qur'an, and be able to write the al-Qur'an well and correctly (Choliah & Masud, 2015; Muslikah, 2018; Suminto & Arinatussadiyah, 2020; Wicagsono & Inayati, 2018).

Al-Barqy Method

The *al-Barqy* method provides achievements in making it easier to recognize *hijaiyah* letters, increasing the ability to read arabic letters, and accelerating understanding of learning al-Qur'an such as reading and writing (Budiono, 2018; Huliyah, 2016; Khotima, Amilda, Murtopo, & Satra, 2022; Thoifah, 2020).

CONCLUSION

Trends in al-Qur'an learning methods in Indonesia based Google Scholar analysis, there are 7 methods: Ummi method, Wafa method, Iqro' method, Qiroati method, Tilawati method, Yanbu'a method, and al-Barqy method. The development focus is more on audio and visual learning styles. The overall achievement of the al-Qur'an learning method in Indonesia can be seen from the ability to read the al-Qur'an with *tartil*, understand *gharib* and basic *tajwid*; get to know *hijaiyah* letters randomly, memorize the al-Qur'an, especially in short *ayat*; *makhraj*, and write arabic letter. However, each of these methods has not shown any indicators of complete learning al-Qur'an. This research can be used as a reference for developers of al-Qur'an learning methods to consider indicators and student learning styles so that al-Qur'an learning becomes more optimal.

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