



# Implementation and Development of Qur'an Learning Method in Malaysia and Indonesia: An Analysis

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## Abstract

*The article aimed to analyze the implementation and development of Qur'an learning methods in two cognate countries, Malaysia and Indonesia. The methodology used was content analysis, one of the research approaches in qualitative research. Data came from the author's reading of various theories, expert opinions, and research results of previous researchers associated with education and learning of the Qur'an. All data is then collected, reduced, presented, and closed with conclusions. In the beginning, the authors begin with the introduction, further discuss the urgency of learning and teaching of Qur'an, the method of learning the Qur'an in the first period of Qur'an is revealed, the obligation to read the Qur'an well and correctly, the description of methods and analysis of the implementation of learning Qur'an in Malaysia and Indonesia, factors that influence the success of learning Qur'an and conclude with conclusions. The results of the discussion of this article can at least be an additional reference material for Qur'an observers teachers Qur'an in particular, parents, the community, and the next researchers related to the study of Qur'an in Islamic education.*

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## INTRODUCTION

Allah SWT sent Prophet Muhammad SAW as rahmatan lilalamin, or mercy to all nature (Ahwarumi & Sawarjuwono, 2017; Fathil et al., 2015; Kisworo, 2017; Wahyudi & Noorsetya, 2017). The apostolate of Muhammad SAW with the greatest miracle of the Qur'an

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aim as a guide of life to all mankind even to the whole universe (El Syam, 2017; Lefebure, 2017). The Qur'an is qara'a which means collecting and gathering (Darmalaksana et al., 2017; Flynn et al., 2013). In addition, it is also called qira'ah which means gathering letters and words from one to another in a well-organized utterance. The Qur'an at the beginning was like qira'ah, masdar (infinitif) from the word qara'a, qira'atan and qur'anana (Purba, 2016; Zahid, 2017).

In Islam, the command of reading Qur'an is the responsibility to all Muslims, even learning Qur'an is fardhu-ain for every individual Muslim to be able and adept reading Qur'an, not to mention understand and practice it (Isgandarova, 2012; Nabolsi & Carson, 2011). So it is not surprising that reading Qur'an is not only reconcile the soul but also a worship that bring a double reward. According to (Salim & Faizaz Abdullah, 2014; Rohman, 2016) in his book Muqaddimah states that, the Qur'an needs to be studied and read by children in the early period of its growth, because reading the Qur'an will plant the seeds of faith into the souls of these children. While (BouJaoude et al., 2011; Burde et al., 2015; Gregory et al., 2013; Hashem, 2014; Inayati & Millah, 2016; Nawaz & Jahangir, 2015) asserted that the benefits of reading and memorizing the Qur'an in childhood is that it can straighten the tongue, read the letter correctly, and pronounce it in accordance with makharijul letters.

While (Abdullah et al., 2014; Hamdi Rahman et al., 2012; Islam, 2011; Khalil, 2016; Mohammad & Quoquab, 2016) explained that Allah SWT has glorified Muslims with the Qur'an as the best kalam. In the Qur'an collected everything that is needed by human beings in the form of previous stories, counsels, various parables, courtesy, legal certainty, strong and clear opinion as proof of the oneness of Allah SWT.

Therefore, Allah Almighty obliges Muslims to be kind to the Qur'an, as well as being good is meant to be good in reading it, pay attention courtesy and reading procedures, and no less important is to implement the teachings of the Qur'an with the best (Mahjoob et al., 2016). Strictly speaking, the Qur'an is revealed for the benefit of all mankind without choosing a nation, place and time. The contents of the Qur'an is a basic source for humans to be a guide in living the world to the Hereafter. To achieve that desire humans need to dive into the Qur'an through learning to read, memorize, understand and practice it.

## LITERATURE REVIEW

The importance of learning and teaching the Qur'an is in fact irreconcilable because it is the basic source of building the perfect human being (Adebayo, 2015; Arsyad, 2016; Davids, 2015; Hassan, 2014; Memon & Zaman, 2016). According to (Al-Husaini, 2014; Ardyansyah, 2017; Khalil, 2016; Masri et al., 2013; Zainal Abidin & Kamarudin, 2011) reading Qur'an is a worship that Allah SWT rewards readers if read in a way that is good and correct and in accordance with the way of

reading and law of tajwid. The above statement is in accordance with some hadith conveyed by the Prophet Muhammad on the importance of education of the Qur'an among them is as follows:

ادَّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ حُبِّ نَبِيِّكُمْ وَحُبِّ أَهْلِ بَيْتِهِ وَقِرَاءَةِ الْقُرْآنِ فَإِنَّ حَمَلَةَ الْقُرْآنِ فِي ظِلِّ  
اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ مَعَ أَنْبِيَائِهِ وَأَصْفِيَائِهِ (رَوَاهُ الدَّيْلَمِيُّ عَنْ عَلِيٍّ)

Translation: *Educate your children with three things: to love the Prophet; to love ahlul bait; and reciting the Qur'an, for the people who keep the Qur'an are in the shelter of God's throne on a day when there is no protection other than His protection; they are with their prophets and saints.* (Ath-Tabrani).

Furthermore, on the other history that the Prophet SAW said:

عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (يُرَوَاهُ الْبُخَارِيُّ)

Translation: *The most excellent man with Allah SWT among you is the one who learns the Qur'an and then teaches it to others* (Bukhari).

According to (Subid et al., 2014) the meaning of the above hadith is that the most noble person besides Allah SWT is those who study the Qur'an with the best and also teach others. The purpose of study here is not just learning but learning more, that is learning to understand and practice without expecting anything in return (Biesta, 2010; Levett-Jones et al., 2009).

Understanding the above Hadith, the point is the most important goal of education of the Qur'an is to educate people to devote themselves to Allah SWT as an individual who is expected to succeed amid community life (Subirin et al., 2018; Wartini, 2016). Furthermore, for a Muslim to inherit the Qur'an to the next generation is a task and responsibility. And learn and be able to teach for someone who knows the field of Qur'an is a honourable work practice.

The mistakes in reading the Qur'an are usually caused by the negligence of person in knowing the laws of tajwid related to the recitation of the Qur'an. Therefore Islam demands that muslim understand the concept of studying the Qur'an by mastering reading, appreciation, memorization, art and continuing teaching to the next generation (Abukari, 2014; Asyafah, 2014; Bahroni, 2016; Barghi et al., 2017; Rippin, 2013; Tan & Ibrahim, 2017; Yasyakur Moch, 2016).

According to Hekmatpour et al., (2017); Ismail et al., (2010); Suhr, (2015) the failure to read the Qur'an well and perfectly can bring a bad impact on individuals who read it. Among these impacts are, Unvalid prayer and imperfect worships of someone who involves reading Qur'an in the worship, for example mistake in reading al-Fatihah in fardhu prayer, if reading al-fatihah wrong then prayer is not valid, because reading the surath including one of prayer requirement. Indirectly a Muslim does not glorify the Qur'an, for violating the laws

and ethics that have been set in the recitation of the Qur'an. While the Qur'an itself is the best and noble kalam.

While (Abukari, 2014; Asad, 2020; Hossain, 2015);(Aflisia, 2016; Ahimsa-Putra, 2012) stated that reading Qur'an in the right way is important to determine whether the worship is done legally or unlawfully. Therefore, studying and reading the Qur'an must be read properly and correctly, among the best ways of studying the Qur'an is by the method of intercession received from mouth to mouth between students and a teacher, as the Prophet Muhammad received al- Qur'an from Gabriel AS (Gade, 2014; Hasibullah, Muhamad Umar, 2017; Wiwik, 2016).

In essence, reciting the Qur'an is highly recommended to every Muslim individual because the Qur'an will bring benefits to the readers, but learning the way in the reading is a demand that must be met, because it could be a mistake in reading the Qur'an will get the sin, also will greatly determine the valid or illegitimate worship performed by that person. Therefore it is clear that a Muslim should continue to desire to always improve the knowledge of Qur'an so that the tongue is always maintained when we read the Qur'an.

The method of learning in the first period of the Qur'an was revealed by (Al-Omari & Abu-Melhim, 2014; Taha Alshaikhli et al., 2014) began when the Prophet Muhammad was worshiping in Hira 'Cave. The prophet was inaugurated to be Allah's messenger officially with the first verse of the Qur'an. With this prophetic mission, then this is where the beginning of education derived from revelation. The emergence of Islamic education from revelation is evident from the surah al-'Alaq which contains the words Iqra 'which gives the meaning of learning, studying and seeking knowledge. The readings taught by Gabriel AS to Prophet Muhammad SAW are not merely readings, but a reading that must be read, understood, followed and practiced in everyday life.

In the early period of the revelation of this Qur'an, the method of learning the Qur'an used is by way of talaqi-musyafahah (directly opposite between a student and a teacher), in this case the student is Prophet Muhammad SAW and his teacher is the angel Gabriel AS. So when every coming revelation to the Prophet Muhammad SAW he incessantly move his tongue and lips so that the revelation that has been given is not lost from his memory, but Allah SWT forbade him to do so, because Allah SWT has guaranteed to Prophet Muhammad SAW that reading and memorization of the Qur'an has been guaranteed by Allah SWT. This is explained by Allah SWT through his word in Surah al-Qiyamah as follows:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ

Based on the above verse, it clearly shows the guidance of Allah SWT to Prophet Muhammad SAW about the method of studying the

Qur'an through the angel Gabriel AS. In this period the angel Gabriel AS as a teacher who directly read Qur'an verses to the Prophet Muhammad SAW, while the Prophet Muhammad asked to hear and pay attention to the reading of Gabriel AS (Muhammad, 2015). Furthermore, the Prophet Muhammad SAW began learning the Qur'an in his own house, then he also taught Qur'an at al-Arqam bin Abi Arqam house as an attempt to form personal companions (Ikhwan, 2016; Schwab, 2012). The study of the Qur'an goes on to Medina in the presence of a group from Medina who came to meet the Prophet SAW and converted to Islam, further learning of the Qur'an continues to grow. After the Prophet SAW emigrated to Madinah, learning of the Qur'an is always held at his home and beyond in the Mosque of Nabawi.

History has recorded many among the companions who studied directly with the Prophet SAW they studied the Qur'an by memorizing verse after verse from the Prophet SAW. Thus was born the famous groups of memorizers (huffaz) such as, Abu Bakr, Uthman, Ali Ibn Mas'ud, A'ishah and Hafzafah (Taha Alshaikhli et al., 2014). This means that in this period the companions still continue the method through which the Prophet Muhammad with Jibril in reading, memorizing and deepening the Qur'an.

According to Ayyad, (2013) if anyone who walks at night in Medina through the homes of the Companions, will sound a powerful buzz like a bee in a nest. That is the hum of a companion who is reading the Qur'an. Furthermore the companions also told their families and other friends. Strictly speaking, there are four steps of learning the Qur'an in the era of the first period of the Qur'an is revealed namely; first, reciting the Qur'an correctly, the Prophet SAW reading Qur'an in talaqi-musyafahah with the angel Gabriel AS, in this way also the king teach it to the Companions. Second, to explain the purpose, it aims to understand what is contained in the verses of the Qur'an that are read. Third, memorize, in addition to the verses of the Qur'an written in the palm-stem, bone and skin there are also companions who memorize verses of the Qur'an. Fourth, practice the teachings of the Qur'an based on the teachings that are understood rather than the memorized verse.

Based on the author's conversation about the method of learning of the Qur'an in the early days of the Qur'an is revealed above, it is clear that a genuine and sustained effort has been made to ensure continuity in the study of the Qur'an. The method of learning by rote is continued again in the days of companions to ensure that the Qur'an is eternal. Qur'an that has been learned by companions has succeeded in giving birth to many huffaz. Companions using the method of memorizing not only limited to the study of the Qur'an alone, even the Hadith education and the sciences also come in the same way. So this method of memorization is an important method of studying the Qur'an in the days of Companions. This method has also succeeded in giving birth to

a group of companions who animated the Qur'an throughout life.

## **METHODS**

This study uses a qualitative method with content analysis approach, all data taken from various sources are derived from classical holy books, books, theories and expert opinion of Islamic education (Graneheim et al., 2017; O'Reilly & Parker, 2013; Vaismoradi & Snelgrove, 2019). According to (Dikert et al., 2016; Charness et al., 2012; Grant & Booth, 2009; Rohyani, 2015; Yahya, 2016). This research approach design can be done to discuss problems, issues or specific topics derived from the literature collected thoroughly and then take the appropriate themes with the necessary data. Once all the data the authors collected then the next step is to choose the necessary data in accordance with the issues raised in this article (Bebell et al., 2010; Jindal et al., 2016; Rahi, 2017).

## **RESULT AND DISCUSSION**

### **Description of Method and Analysis of Qur'an Learning Implementation in Malaysia and Indonesia**

The method of learning of the Qur'an that the author means in this talk refers to the view of al-Abrashi in his work entitled *Ruh al-Tarbiyyah wa al-Ta'alim*. That is the way used by a teacher in learning Qur'an with the aim of facilitating students' understanding in the process of learning the Qur'an (Almosallam et al., 2016; Kodir & Sonjaya, 2016; Olawale, 2013; Syafril & Yaumas, 2017; Zulkipli et al., 2017). In other words the method of learning is the ways in which the teacher to teach a material before a teacher is entering the classroom and the implementation of learning activities. In this case the author will discuss the five methods of learning the Qur'an that is commonly used by teachers of Qur'an in learning the Qur'an in both Malaysia and Indonesia, to more interesting this conversation is also supported by some previous research on the effectiveness of these five methods in the study of the Qur'an.

#### **Method of Al-Baghdadiyah**

This Qur'an method of learning is the longest and most widely used method in the world (Abdelaal & Rashid, 2015). This method is believed to have originated from Baghdad, the capital of Iraq and was introduced in Malaysia and Indonesia along with the arrival of Arab and Indian merchants who stopped by the Malaysian and Indonesia Islands (Nakata, 2009). According to Gafur, (2013) this method has been started since the reign of the Caliph of the Abbasids, in Malaysia and Indonesia the method was introduced in the early 1930s before the independence. This method is also known by the method of designation or "spell" or read word by word, it is not known exactly who the inventor of this method.

The way of learning used by this method is by various approaches ranging from the concrete to the abstract, from the easy to the complex, from the general to the special. In general, there are

seventeen steps that students must pass during learning by this method. If you notice there are certain characteristics and patterns in the learning strategy. For example, 30 letters of hijaiyah will always be displayed to the students in every step that goes through the study of the Qur'an. It aims to keep the letters in focus by the students at each learning session, at every step the teacher will listen to the students of various sounds so that teaching and learning are more fun.

Strictly speaking, the method of al-Baghdadiyah is a method of learning to read Qur'an that can educate students to be able to read the Qur'an. It's just that according to [Gafur, \(2013\)](#); [Hegghammer, \(2013\)](#) there are several weaknesses of this method include: i) requires a relatively long time for students to be able to read and adept Qur'an, ii) submission of material slightly repeated impressed with the same pattern each time meeting so students will get bored quickly, iii) there is no specific guidebook for the teacher so that less learning objectives are achieved.

### **Method of Qira'ati**

The Qira'ati method was discovered by KH Dachlan Salim Zarkasy in Semarang Central Java Indonesia in the early 1970s. His background on writing this method is that, from the year 1960 he taught the Qur'an there is no method that can be a permanent guide for teachers in learning of the Qur'an. He declared the method that existed at that time, as al-Baghdadiyah relied too heavily on the students' recitation, besides the al-Baghdadiyah method also did not have a standard of art in beautifying the reading of the Qur'an, such as murattal or recitations ([Aliwar, 2016](#)).

In 1986 he published his first book entitled "Reading Lessons of the Qur'an". The book consists of six volumes of series one to six series and he states that "not everyone can teach Qira'ati method but everyone can be good at reading the Qur'an with Qira'ati". In its development this method can be accepted by the wider community both in Malaysia and in Indonesia it self.

This method is very good because it can educate students master the reading of the Qur'an quickly. In the early 1980s so 1995 this method is almost used by teachers of the Qur'an in learning the Qur'an both in Malaysia and Indonesia. however according to KH Dachlan 1986 the study of the Qur'an will be less effective if the number of students in a class is too much, because it causes the teacher not to have enough time to give guidance to every student at the time of studying the Qur'an.

### **Method of Iqra'**

Iqra' method is a method of learning to read Qur'an which is composed as an attempt to improve again methods that previously existed, such as al-Bahgdadiyah and Qira'ati. This method is intended to enable students to learn to read the Qur'an in a shorter and faster time. This method was composed by al-Marhum Ustaz H. As'ad Humam

(Steering of the Tadarus Collection of Moses' Mosque and Musholla Yogyakarta) (Lahmar, 2011; Noh et al., 2014).

At first As'ad Humam also used the method of al-Baghdadiyah, then he also used Qira'ati method for three years. After going through several experiments and in-depth research As'ad Humam found some problems that still need to be refined for the benefit of his students in learning reading Qur'an. After he discussed with the compiler of Qira'ati method, it turned out to lack a good reception, the Qira'ati method remains firmly in the way that has been prepared. On that basis, after failing to make improvements, As'ad Humam wrote and composed the book of Iqra' (Connell, 2009; Nakata, 2009).

Nakata, (2009) explains at the beginning of its development, this method is used in the juvenile tadarus assembly in Yogyakarta and its surroundings centered in mosques and mushalla. This activity was held once a week, because this method received a good reception in the community, then at that time established 600 assembly Qur'an recitation followed by all levels of society from children to adults.

After the authors carefully observe this method, the authors conclude there are 10 characteristics and learning steps using the method Iqra' namely; i) continuous reading (without being analyzed and spelled) means that students are not introduced the names of hijayyah letters but direct students are introduced to the sounds of sentences taken from the verses of the Qur'an, ii) the use of certain texts that is on each teacher's learning using a set of books contains six juz, iii) the teacher uses the teaching technique of students' active learning (CBMA) as the "Student Center" meaning learning to make the student as the center of learning, iv) Talaqqi Musyafahah, in student learning directly dealing with the teacher, v) the addition of appropriate learning materials with the development of each individual student, the teacher has a record of each student about the development of the learning outcomes that the teacher will assess in each lesson (Purwaka & Sukiman, 2018).

The next step vi) a teacher will guide five or six students at each lesson; in addition, the teacher may also ask certain students who are already adept at reading Qur'an to be instructive and listen to other students who are not yet good at reading; vii) practical, the students is taught only with the title until it can read well and appropriately, without being introduced to the theory of tajwid, viii) systematic, syllabus fully composed, perfect and designed with balanced letters and lay out, ix) communicative, guidance available for teachers so that readers can easily understand and for students it is fun if they learn it, x) flexibility and ease, can be learned by anyone, from childhood, pre-school, elementary school, high school and even adults.

Research on the effectiveness of the use of Iqra method in Qur'an learning has been studied by many previous researchers, such as (Awang Mat et al., 2016; Bakri et al., 2014; Hung, 2015; Kusmawati, 2017) as a whole the results of the study found that the use of Iqra method



generally gives the impression which is good against the learning outcomes of Qur'an students in the national primary schools in Malaysia. In conclusion, the success achieved by Iqra 'method is unquestionable, this method has been widespread throughout the Islamic world especially Malay lands such as Malaysia, Indonesia, Singapore, Brunei Darussalam and Thailand. Even in Malaysia alone Iqra 'method used as the main method of learning to read Qur'an in schools throughout the country (Nakata, 2009; Purwaka & Sukiman, 2018).

### **Method of Al-Barqy**

Al-Barqy's method was invented and written by Muhadjir Sulthon (he was a lecturer at the Faculty of Adab Institute of Islamic Religion of the State of Sunan Ampel) Surabaya East Java Indonesia in 1965. At the beginning of its development this method was used for elementary students of Islam at-Tarbiyah Surabaya. After this method successfully used for several years in elementary school in Surabaya. So in 1978 the inventor of this method wrote a book of Qur'an teachings with the title of how to quickly study Qur'an reading al-Barqy (Gafur, 2013).

To further reintroduce this method to the community, Muhadjir Sulthon established an institution by taking the beginning of the letters of his own name Muhadjir Sulthon Management (MSM). The purpose of the establishment of this institution is to assist government programs in Indonesia in eradicating illiteracy and reading Malay letters in the area of Surabaya (Aliwar, 2016). According to Pransiska, (2015) on the effectiveness of learning of the Qur'an by using al-Barqy Method in Qur'an Educational Park (TPA) Nurut-Taqwa Malang, reported after the post test conducted on the respondents of the study as a whole, in a proud stage, in other words this method is very effective to use to students in learning the Qur'an.

This method is called "anti forgot", because it has a material arrangement that if students forget the letters they have learned before, the students will easily be able to recall with the help of teachers with of various ways of learning that already exist in the textbook of this method. The authors conclude that there are several characteristics of this method that is, i) the students does not take a long time to reach the end of the book material, as it is enough one series of books to arrive at the stage of Qur'anic proficiency, ii) this method uses only one series of books so the cost issued relatively cheaper when compared with other methods (Gafur, 2013).

However, as long as the writer's reading and observation, although al-Barqy's method has long been discovered and became a method of learning the Qur'an. This method is not very popular in Malay lands such as Malaysia, and so is Indonesia including other Malay countries such as Singapore and Brunei Darussalam. But in Malaysia this method is still used in some schools in Negeri Selangor

that the reviewers met, such as the school of Sri Al-Amin Sungai Tangkas Bangi, and several other elementary schools.

### **Method of Tartil**

The Tartil method is found and written by Hj. Gazali In early 1993, he was a lecturer of Qur'anic education at the Islamic High School of Development of Qur'an (STAI-PIQ) of West Sumatra Province, Indonesia. Initially this method was called the "Quick and Practical Method of Reading Qur'an". The background of this method is introduced after looking at the phenomenon of teaching and learning methods of Qur'an that developed today. Among these are the methods of al-Baghdadiyah, Qira'ati, Iqra 'Al-Barqy and Basmallah. The results of the Gazali study found that there are still deficiencies that need to be improved, including in terms of time of learning and the tendency of student interest in learning Qur'an (Gazali, 2010).

He added that the method of learning of the Qur'an that developed today has not been able to eradicate illiteracy in the Qur'an among students; the methods that exist also have not been able to give good results to educate students' clever and adept reading the Qur'an (Sofyan, 2015). So, the students feel bored and tired because they take a long time to be able to master reading Qur'an, besides the method that is less interesting is also a contributory factor in the failure of Qur'an learning so that today many more students should not read the Qur'an with good, even some who do not directly know the letter of the Qur'an or blind in reading the Qur'an (Gazali, 2010).

After getting advice from the Ministry of Education in Padang City, Indonesia. Gazali also agreed to record the method with the aim that this method can be recognized by the community and as a guide for teachers who teach in the field of education of the Qur'an in the city of Padang. After the method is written in script form, Gazali then delivers to PT Angkasa Raya Padang City for printing. At first the printing press did not care about the script for a year. They doubt the success of the method because the method has never been used in the study of the Qur'an. To convince the printing press, Gazali was willing to prove the superiority of his method by teaching his son the owner of PT Angkasa Raya printing company. The owner of the PT. Angkasa Raya agreed and finally Hj. Gazali managed to guide the owner's son so he was good at reading and writing Qur'an with good results and shorter time (Gazali, 2010).

Because of his success in teaching tartile method to the child of PT Angkasa Raya owner, in 1995 the Angkasa Raya printing company was willing to publish the Tartil method in the form of a book titled "Tartil Learning to Read Qur'an, Quickly and Practically". From that point on, the method began to be used by teachers of Qur'an education who teach at the Qur'anic Arts Education Park (TPSA) of Padang City (Gazali, 2010). After the tartile method was used for two years at

various learning institutions of the Qur'an in Padang City. So, in 1997 the author completed the method by recording it and was given the title "Tartil method 2 Practical Tajwid Science". The 2nd tartile method book is used as the second handbook for students after studying the series one book. Now the book has become two series with the title "Method of tartile 1 Learning to Read and Write Qur'an" and "Method of tartile 2 Practical Tajwid Science" (Gazali, 2010).

The method of Tartile 1 has the basic letter introduction material of each hijaiyah letter, reads the letters of one, reads the letters encoded (sukun), reads the letters encoded tasydid (musyaddad) and reads the letters marching two (tanwin). While the Method of Tartil two, students will be taught with the science of tajwid begins by studying the material of longing the reading sound (Mad), reading the letters that read the sound buzzed (Ghunnah), and the sound is not buzzed (Bilaghunnah) and how to know the stop sign (Waqaf) besides that the students are also taught how to restart the recitation of the Qur'an after it stopped (Ibtida') (Gazali, 2010).

After the authors studied the tartile method, the authors concluded that there are several characteristics that differentiate the tartile method with other methods, thus making this method more practical, interesting and effective to be studied. Among these characteristics are i) subject matter given by teacher in written and oral form, ii) writing material of Qur'an which has been provided directly in book which used in every meeting of learning, iii) material of reading Qur'an taught to student follow (Tartilul Qur'an), iv) direct instructional evaluation involving teachers and students at the end of each lesson, v) there are certain colors on each part of the material being studied. Research on the success and effectiveness of tartile method in learning has been done by many previous researchers, for example Education Department of Padang City in 2006, the research result concluded after tartil method applied to 400 Elementary Schools in Padang City, as a whole tartile method has been able to educate students can read and write Qur'an well and time is shorter. The results above are also supported by research conducted by Cahyaningsih, (2017); Syafril & Yaumas, (2017), as a whole the researchers concluded that the tartile method has been proven to be effectively and very well used to educate students good at reading, writing and even sing the Qur'anic verses with the art of murattal in a shorter time

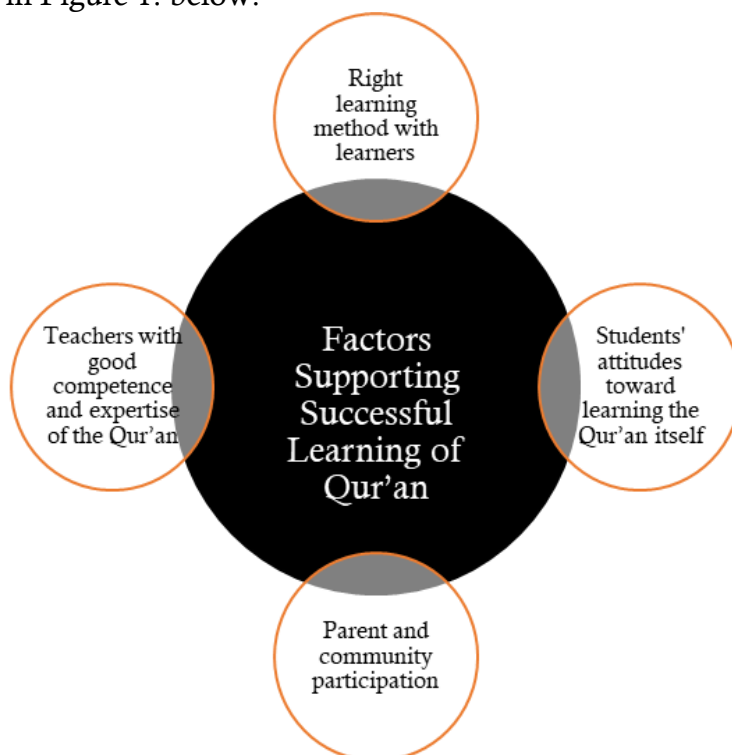
As for the development of tartile methods in learning in Malaysia, in 2004 Gazali was invited by SRI Seremban school chief executive to introduce the tartile method. Then in early 2004 the school has been using the tartile method as the main method of teaching the Qur'an to its students in learning to read and write the Qur'an. According to Sofyan, (2015) SRI Seremban school executive chairman reported since 2004 to 2017 tartile method is still used as a method to quickly learn the Qur'an to students. After evaluation it was found that

students' success rate after learning by tartile method was 90%.

In conclusion, the tartile method is a newer innovation in Islamic education, especially in learning to read and write the Qur'an. However, this method has not been thoroughly used by teachers of the Qur'an either in Indonesia, Malaysia, Singapore and other Islamic countries. But according to the authors based on some research results tartil method can be quickly accepted by the world of education, especially educational teachers of the Qur'an.

### Factors Supporting Successful Learning of Qur'an

As a conclusion of this article, the author will deliberately discuss what the real factors that support the success of learning the Qur'an. According to some research results such as Cahyaningsih, (2017); Syafril & Yaumas, (2017); Syarifuddin, (2011) describe several factors that determine the success of learning the Qur'an are i) teachers with good competence and expertise of the Qur'an, ii) right learning method with learners, iii) students' attitudes toward learning the Qur'an itself and iv) parent and community participation. To be seen more clearly then can be seen in Figure 1. below.



**Fig 1. Factors Supporting Successful Learning of Qur'an**

**First** is teacher with the good competence and expertise of Qur'an is the most dominant factor in the success of learning the Qur'an. According to Jeffreys, (2014); Phelps & Chan, (2017) professional teachers and optimize learning will affect the success and improvement of academic of students. Golombek & Doran, (2014) found that there was a significant relationship between the teacher

professional and the success of the lesson. Research recommendations include teachers should always add and improve science knowledge of the disciplines that are taught to make the quality of learning more effective.

While [Hanushek, \(1992\)](#); [Hefner, \(2011\)](#) found that teacher knowledge of the taught disciplines is a key measure for successful learning and will greatly affect student achievement. However, [Broadbent & Poon, \(2015\)](#); [Chi & Wylie, \(2014\)](#); [Devlin & Samarawickrema, \(2010\)](#); [Kunter et al., \(2013\)](#); [Muijs et al., \(2014\)](#) have proved that it is insufficient if science alone will determine student achievement, more importantly, teacher creativity during classroom learning. This means that many studies have proven that the success of student learning is influenced by professional teachers and have a high knowledge of the discipline that is taught.

In other words, teachers are an important element in education. Quality learning is the result of teachers who have the necessary knowledge and skills in a discipline [Akiri, \(2013\)](#); [Blazar & Kraft, \(2017\)](#); [Kunter et al., \(2013\)](#). This is supported by [Bhuasiri et al., \(2012\)](#) which asserts that an effective teacher is a teacher who has qualities such as: i) deep knowledge in the subject he teaches, ii) has high imagination in order to help students understand a concept easily and iii) adept at using the tools and learning materials well.

While ([Ahmad & Salamun, 2013](#); [Akhyak, 2014](#)) describes several traits and characteristics of teachers taught in Islam that is, first, let all the purposes, behavior and thoughts are Rabbani, meaning always based on the demands of Islam, second, is sincere that all attempts made is aimed to get the difference of Allah SWT, thirdly, always be patient in carrying out responsibility and duty, fourth, be honest with what is conveyed, and among the character of honesty that is teacher do what is taught, fifth, teacher should always try to add science related to his lifelong profession.

**Second** is the right method of learning with learners, in this second factor follows the [Ozkan & Koseler, \(2009\)](#) where the quality and use of teacher learning methods is one of the nine success factors of teaching. Selection of methods must be able to attract students, creative and innovative. He also stated that the use of teaching aids in the classroom will be able to influence student attitudes and achievement outcomes.

In relation to the study of the Qur'an according to [Meyers et al., \(2012\)](#); [Naylor et al., \(2015\)](#) argue that the method is a series of systematic actions aimed at achieving the objectives of the lesson with the steps and the composed delivery. Referring to the study of the Qur'an in this article among the methods that can be used by one's teacher time learning is talaqi musyafahah [Hasan et al., \(2017\)](#); [Kamaruzaman et al., \(2015\)](#); [Naylor et al., \(2015\)](#); [Sihes et al., \(2017\)](#); [Sofyan, \(2015\)](#). Strictly speaking, what are the ways that teachers do to

facilitate learning to students to achieve the objectives of learning the Qur'an then it is a methods.

The results of Hashim, (2005) study found that the proper use of teaching methods was the most important factor in successful learning of the Qur'an. Furthermore Alrowais & Alyousefi, (2017); Hati & Idris, (2014) selection of appropriate methods have helped 70.6% of samples interested in studying recitations of the Qur'an. Furthermore Rissanen et al., (2016) selection of appropriate methods in the process of learning the Qur'an has influenced attitudes, interests and student learning outcomes. This means that the selection of appropriate methods in learning the Qur'an is one factor that affects the results of student learning Quigley & Herro, (2016); Schuurman et al., (2012).

According to the author, learning reading Qur'an is a lesson of proficiency, then teaching proficiency needs to emphasize to direction, demonstration and correct student's mistakes. In addition, the teacher must be able to play an eloquent reading with a melodious voice, this will foster a sense of student love towards the Qur'an. The teaching method is the most important factor in learning the Qur'an. Because it will determine the learning order delivered by a teacher.

**Third** is the student's attitude toward learning the Qur'an, attitude is an abstract and difficult to understand. Attitudes lie in the heart and not all attitudes can be clearly expressed in the reality of life. That is the attitude that often makes people always ask and seek. Through attitude, one can learn new sciences to improve one-self (Arifin et al., 2014; Yáñez-Marquina & Villardón-Gallego, 2016).

For students that attitude is what needs to be in them. Much research has been done to look at the factors that influence the learning and success of students in school. Among the factors that can be impressed, and need to be given attention is related to the meeting with the attitude of students.

There are several previous studies that show that students' attitudes toward learning the Qur'an have a correlation with the achievement of learning outcomes (Kintu et al., 2017). For example Klepper, (2014) found that the weakness factor in reading the Qur'an was due to students' attitudes. In the study there were 75% of students not attending Qur'anic study classes. Then Junaedi, (2016) found that 72% of students admitted to read the Qur'an smoothly, this is because students have a positive attitude in studying the Qur'an. Wang et al., (2013) found the students' scientific attitude towards the subjects is one of the factors that influence student's learning outcomes. The point is playing an important role to achieve success in a case or business. If a person fails in a case, many will say he has the wrong attitude. As well as learning, teachers often state that student failures are caused by their negative attitudes such as lazy, uninterested and so on.

In conclusion, students' perceptions of a subject will shape their attitudes toward the subject. Because attitudes are often associated with

students' progress and failure in a lesson, no exception in learning the Qur'an. The success of learning can be improved if teachers can understand students' attitudes toward the subjects they teach. Then the appropriate learning strategy with the students will be able to change the student's attitude to the success of his learning.

**Fourth** is the participation of parents and the surrounding community, whatever form of education will be implemented will never succeed if not supported by the concern and participation of the surrounding community, especially parents (Corona et al., 2009; Tekle-Haimanot et al., 2016). Moreover, in the context of education of the Qur'an, education issues of the Qur'an should involve parents, because in general a student is longer in the supervision of parents at home rather than supervision of teachers in the study of the Qur'an. According to Umar & Aziz, (2015) study, finding among the students' weaknesses in reading the Qur'an is due to the low attention or lack of parental attitudes toward the Qur'an education of his children's.

The above study is supported by Fadlilah, (2015) the lack of student ability in mastering the Qur'an readings is caused by most students not being introduced by the study of the Qur'an since childhood by most parents. Some of the above studies have at least proved that the lack of attention of the people especially the parents of children in learning the Qur'an has influenced the learning outcomes of children, therefore it takes synergy between professional teachers, appropriate methods, positive attitude of the student and the attention of parents so that the purpose of learning al -Qur'an that has been set can be achieved optimally.

## CONCLUSION

Qur'an is a holy book of Muslims that must be maintained until the end of time, the maintenance can be done by writing, reading, memorizing, studying, understanding and of course by practicing the entire content of Qur'an so that every individual Muslims survived in life. In the context of reading the Qur'an, it is ordered to every individual Muslims to read properly and correctly according to the reading of the Qur'an. Because by reading the Qur'an well means a Muslim has kept him from mistakes and respect the Qur'an as the holy book. In order to avoid mistakes in reading the Qur'an then every Muslim individual is told to continue to learn with various methods that have been there through the guidance of teachers, so that the Qur'an when read really will bring peace of soul, grace, gain merit and increase faith to readers, not the opposite. Learning to read the Qur'an is highly recommended from childhood, so that the children of Muslims avoid being blind to their scriptures. This article can at least be an additional reference material for the observers of the Qur'an especially teachers, parents, community and subsequent researchers related to the study of the Qur'an in Islamic education.

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