

METHODS OF QUR'ANIC LEARNING AT AISYAH QUR'AN HOUSE IN AURSATI VILLAGE, TAMBANG DISTRICT, KAMPAR REGENCY, RIAU PROVINCE

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ABSTRAK

Setiap individu yang beragama Islam semestinya terus berinteraksi dengan Al-Qur'an. Tujuan penelitian ini adalah mengkaji metode pembelajaran Al-Qur'an yang diimplementasikan di Rumah Qur'an Aisyah yang berlokasi di Desa Aursati, Kecamatan Tambang, Kabupaten Kampar. Penelitian ini akan mengidentifikasi metode pembelajaran Al-Qur'an yang diimplementasikan di Rumah Qur'an Aisyah serta menganalisis efektivitasnya terhadap para peserta didik. Metode penelitian yang digunakan yaitu deskriptif kualitatif dengan pendekatan studi Islam dan pedagogis. Data primer diperoleh melalui observasi dan wawancara dengan berbagai informan, yaitu pembina, pengajar, orang tua, dan peserta didik. Sementara data sekunder dikumpulkan dari dokumentasi dan literatur yang relevan. Metode analisis data yang dilakukan adalah reduksi, penyajian, interpretasi, dan penarikan kesimpulan dari data-data yang sudah diteliti di lembaga yang bersangkutan. Temuan hasil penelitian mengindikasikan bahwa metode pembelajaran Al-Qur'an yang diimplementasikan di Rumah Qur'an Aisyah mencakup metode *iqra'*, *tahsin*, *talaqqi*, *murajaah*, dan *tasmi'* yang didukung oleh fasilitas yang memadai. Metode *iqra'* ditujukan bagi murid yang belum dapat membaca Al-Qur'an, sedangkan metode *tahsin* digunakan untuk memperbaiki bacaan murid yang belum memenuhi standar. Metode *talaqqi* ditujukan untuk murid yang baru belajar menghafal Al-Qur'an tetapi belum bisa membacanya. Sementara metode *murajaah* dan *tasmi'* digunakan untuk memperkuat hafalan santri, baik hafalan baru maupun hafalan lama. Berdasarkan pandangan sejumlah informan, metode-metode yang diterapkan seperti metode *iqra'* dan *tahsin* terbukti sangat efektif dalam meningkatkan kemampuan membaca Al-Qur'an, sedangkan metode *talaqqi*, *murajaah*, dan *tasmi'* juga terbukti efektivitasnya terhadap perkembangan menghafal Al-Qur'an bagi kalangan peserta didik.

Kata kunci: *Al-Qur'an*, *iqra'*, *tahsin*, *talaqqi*, *tasmi'*

ABSTRACT

Every Muslim should engage with the Qur'an on an ongoing basis. The purpose of this study is to examine the Qur'an teaching methods implemented at the Aisyah Qur'an House, located in Aursati Village, Tambang Subdistrict, Kampar Regency. This study will identify the Qur'an learning methods implemented at the Aisyah Qur'an House and analyze their effectiveness for the students. The research method used is qualitative descriptive, employing an Islamic studies and pedagogical approach. Primary data were obtained through observations and interviews with various informants, including supervisors, teachers, parents,

and students. Meanwhile, secondary data were collected from relevant documentation and literature. The data analysis methods employed were reduction, presentation, interpretation, and concluding the data that had been studied at the institution in question. The research findings indicate that the Qur'an teaching methods implemented at Rumah Qur'an Aisyah include the *iqra'*, *tahsin*, *talaqqi*, *murajaah*, and *tasmi'* methods, supported by adequate facilities. The *iqra'* method is intended for students who cannot yet read the Qur'an, while the *tahsin* method is used to correct the recitation of students who do not yet meet the standards. The *talaqqi* method is intended for students who are just beginning to memorize the Qur'an but cannot yet read it. Meanwhile, the *murajaah* and *tasmi'* methods are used to strengthen the students' memorization, both new and old. Based on the views of several informants, the methods applied, such as the *iqra'* and *tahsin* methods, have proven to be very effective in improving the ability to read the Qur'an. In contrast, the *talaqqi*, *murajaah*, and *tasmi'* methods have also proven to be effective in developing the memorization of the Qur'an among students.

Keywords: *Al-Qur'an*, *iqra'*, *tahsin*, *talaqqi*, *tasmi'*

INTRODUCTION

The Qur'an is the Word of Allah, revealed through the angel Jibril to the Prophet Muhammad, peace and blessings be upon him, in Arabic; reciting it is considered an act of worship (Al-Utsaimin, 2001). Rasulullah *shallallahu 'alaihi wa sallam* stated that the letters recited in the Qur'an yield multiplied rewards, with each letter earning ten rewards of good deeds. This demonstrates just how great the virtue of reciting the Qur'an is for a Muslim. Reciting the Qur'an is not merely a routine activity, but also a means of drawing closer to Allah, *subhanahu wa ta'ala*, and reaping abundant blessings. Therefore, every Muslim is encouraged to consistently set aside time for the Qur'an.

Every Muslim should consistently engage with the Qur'an. The first step is to read it, followed by the next step—*tadabbur*—which means reflecting on and understanding the meaning of its verses in accordance with the guidance of the *salafush-shalih* (Dahlan et al., 2022). After understanding the meaning of the Qur'an, the next step is to apply its teachings in daily life (Al-Ani & Al-Khasawneh, 2024; Mahmud, 2025). Then, this knowledge is disseminated by teaching it to others, so that the values and benefits contained in the Qur'an can be passed on and implemented in community life (Alkouatli, 2018; Dahlan et al., 2022).

The majesty and exceptional virtue of the Qur'an should inspire every Muslim to recite it with proper *tajwid*—that is, to recite the Qur'an in accordance with the guidelines established by Allah the Exalted (Ibnu Katsir, n.d.). Therefore, when reciting the Qur'an, one must apply the rules of *tajwid*, even though mastering the science of *tajwid* itself is considered a *fardhu kifayah* (Abu Rimah, 2025). Thus, the obligation to apply the correct rules of *tajwid* when reciting the Qur'an should be common knowledge among all Muslims. However, in reality, not all Muslims can practice it.

Some people are completely unable to read the Qur'an due to a lack of interest and a reluctance to learn and correct their recitation, which still contains many errors. This occurs primarily among those who lack a thorough understanding of religious knowledge. One reason is a sense of embarrassment about learning, as they feel they are already adults or elderly, while another is the distance between their place of residence and the learning centre.

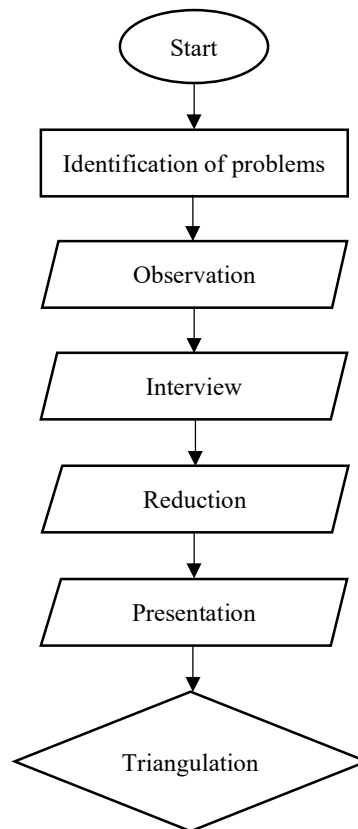
In addition, some people are satisfied with their current recitation style and therefore have no interest in improving it. This attitude highlights the need for greater efforts to raise awareness of the importance of proper Qur'anic recitation and to provide access to *tajwid* instruction. Thus, it is hoped that the community will be more motivated to study and improve their recitation of the Qur'an, enabling them to fulfil

their religious obligations more effectively. Various efforts have been undertaken by Qur'an instructors to help students from diverse backgrounds understand and improve their recitation of the Qur'an. One of the methods implemented is organizing *tahsinul-qur'an* study circles (*halaqah*), whether held in mosques or small prayer halls (*surau*), as well as establishing educational institutions such as Qur'an Education Centres (TPQ), Qur'an Memorization Centers (RT), and Qur'an Houses (RQ), along with various other initiatives (Ifada, 2025; Sulis & Inayati, 2025; Suriyati et al., 2024).

The 'Aisyah Qur'an House (RQA) in Aursati Village, Tambang Subdistrict, Kampar Regency, Riau Province, is a non-formal educational institution focused on teaching the Qur'an and promoting Islamic values. The presence of RQA in Aursati Village has provided many opportunities and made it easier for the surrounding community to study and improve their recitation of the Qur'an. By using simple, practical, structured, and enjoyable methods, RQA has successfully inspired Muslims to develop a passion for learning the Quran. However, no research has yet examined the methods used in RQA, creating a niche for further research.

METHOD

This study employed a descriptive method with a qualitative approach. Data collection techniques included observation, interviews, and documentation to gain a contextual and in-depth understanding of the aqidah learning process. Observation was used to directly observe learning activities and interactions between teachers and students, while in-depth interviews explored the experiences, strategies, and challenges faced by both teachers and students in aqidah learning (Ma'rufah et al., 2025; Pane, 2023). This approach allows researchers to capture the dynamics of learning, such as the use of specific methods, discussions, and contextual approaches that link aqidah values to students' daily lives (Al Maghirah et al., 2025). Data analysis involves data reduction, data presentation, and drawing conclusions (Miles & Huberman, 1994).



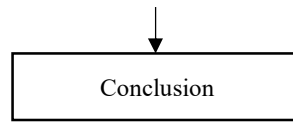


Figure Research Flowchart

RESULTS AND DISCUSSION

The Ma'had Ihya Assunnah Kolaka Elementary School is located on Jalan Poros Kolaka-Pomalaa, 19 November Village, Wundulako District, Kolaka City, Southeast Sulawesi. The Ihya Assunnah Elementary School is a private school under the auspices of the Ma'had Ihya Assunnah Foundation, which was founded in 2013. The Ihya Assunnah Elementary School has an operational permit based on the decision of the Head of the Kolaka Regency Religious Affairs Office. NISM 111274010029 and NPSN 69995102 and has been accredited C. The Ihya Assunnah Kolaka Elementary School upholds religious values as the basis for developing students' character based on the understanding of the righteous predecessors in managing fun and creative learning activities.

At the Kolaka Ihya Assunnah Elementary School, the subject of *aqidah* (belief) is integrated into the school curriculum as part of Islamic religious education. The curriculum includes material on *aqidah*, such as basic concepts of faith, and morals, including ethics and good behaviour based on the Quran and Sunnah. The material is designed to shape students' character to align with the values understood by the pious predecessors, which can be applied in everyday life.

Currently, the teaching method for *aqidah* (Islamic faith) at Madrasah Ibtidaiyyah Ihya Assunnah Kolaka is delivered in theory and practice, encompassing both conventional approaches and several innovative methods. Conventional methods include Islamic speeches, lectures, readings of teaching materials, and class discussions. Meanwhile, innovative methods being implemented include the use of learning media such as videos, simulations, and role-playing to illustrate *aqidah* teachings in a more practical and interactive context.

The role-playing method is used to facilitate students' active participation in situations depicting moral and ethical dilemmas, thus enabling them to more easily understand the *aqidah* values taught in school. This aligns with research by Ajilaksono (2025) and Rahmawati et al. (2025) that found that role-playing has been shown to improve student learning outcomes in moral subjects by making learning more interactive and motivating active student participation. According to Jasemi et al. (2022), this method has also been shown to be more effective than lectures in increasing ethical sensitivity and performance. The principal of the Ihya Assunnah Kolaka Elementary School explained, "To improve the quality of learning at our school, innovation from educators is essential to ensure students understand the lessons easily. Therefore, we continually evaluate teachers' teaching methods to ensure they create the most creative media possible."

Teachers must be mindful of the teaching methods they use. *Aqidah* (Islamic faith) instruction at the Ihya Assunnah Kolaka Elementary School implements innovative teaching methods to support students' understanding of the material. These

methods include learning activities designed to achieve the core competencies set by the school. One teacher at the Ihya Assunnah Kolaka Elementary School stated, "The teaching methods we use for *aqidah* (Islamic faith) are lectures and class discussions, supported by digital video media to make learning easier and more engaging for students."

Active learning activities at the Kolaka Ihya Assunnah Elementary School are held from Saturday to Thursday, from 7:30 a.m. to 12:00 p.m. WITA (Central Indonesian Time). All students at the Kolaka Ihya Assunnah Elementary School routinely perform the Dhuha prayer every morning before classes begin. Several students said, "I leave for school very early to avoid being late. Every morning, we have a morning assembly at 7:00 a.m. WITA. Before we start Quran memorisation, we are required to pray the Dhuha prayer first. We are only allowed to go home at 12:00 p.m. after performing the Dhuhr prayer in congregation."

Instilling faith forms the foundation of a child's behaviour from an early age. Teachers serve as a liaison between parents and the school, and are obligated to foster the quality of students' faith. As one parent explained, "I am happy to send my child to Madrasah Ibtidaiyyah Ihya Assunnah Kolaka because there have been many changes. They have memorised many prayers, the Quran, and the Hadith. The creed material taught at school is well-structured, explained comprehensively, and is easy for children to understand, providing them with valuable knowledge for adulthood."

Creed education in schools plays a crucial role in motivating students to apply their legal knowledge in their daily lives, thus fostering honourable behaviour and avoiding reprehensible behaviour. According to Ristiana et al. (2025), humans were essentially created to be moral beings. Education also contributes to humanization by guiding how to live according to moral standards. Therefore, teachers must create a creative lesson plan based on the Quran and Sunnah.

Essentially, children must be taught the correct creed regarding belief in Allah, the angels, the Quran, the Prophet Muhammad, and the Day of Judgment. Teachers' learning objectives will be achieved if students understand the content and apply it to their daily lives (Prediger et al., 2023; Zaragoza et al., 2023). Furthermore, student engagement in the learning process also needs to be considered because it can be used as a benchmark by teachers to gauge how well their students understand the *aqidah* material presented (Ginting, 2021; Ningsih, 2025).

The Islamic faith (*aqidah*) course at the Kolaka Ihya Assunnah Elementary School aims to educate, foster, and broaden students' understanding, familiarization, and knowledge of Islamic faith, helping them become Muslims founded on faith and devotion to Allah SWT. Furthermore, this Islamic faith (*aqidah*) material is also intended to realize the principles and ideals of Islamic faith by producing individuals with noble morals and avoiding despicable morals in both their personal and social lives. Instilling Islamic faith based on the Quran and Sunnah remains crucial due to the threat of moral and behavioral decline in students. Providing students with a sound understanding is crucial in shaping their personality and behavior, from theoretical understanding to its application in daily life. The educational system used by Madrasah Ibtidaiyyah Ihya Assunnah Kolaka describes the education of students in faith based on the Quran and Sunnah, known as the understanding of the *shalafush shalih*. Social interactions and behaviors that adhere to the understanding of the righteous *shalafush*

emphasize that everything must be based on clear evidence from the Quran and Hadith (Nurazizah & Mahmudi, 2024; Sulaiman et al., 2025).

The application of teaching methods during the implementation of the understanding of the righteous shalafush in faith learning at Madrasah Ibtidaiyyah Ihya Assunnah Kolaka has a significant impact on the response of students' behavior changes in their daily lives. This is because the selection of learning methods is appropriate and in accordance with the vision and mission of Madrasah Ibtidaiyyah Ihya Assunnah Kolaka, namely the realization of a generation that has the correct faith according to the *Manhaj As-Salaf Ash-Shalih*, who has noble morals which are applied in the form of actions and worship.

CONCLUSION

Madrasah Ibtidaiyyah Ihya Assunnah Kolaka uses learning planning to implement the understanding of the righteous shalafush in the learning of faith. Teachers are required to be creative in choosing teaching strategies to create a pleasant learning environment where students can be motivated and not only understand the theory but also influence student behavior. Student behavior in daily life is influenced by the understanding of the *shalafush shalih* through the implementation of faith learning at Madrasah Ihya Assunnah Kolaka, especially in how to worship, how to dress, and how to interact according to the Quran and Hadith.

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