

Implementation of Story-Based Tajwid Ahmad Learning Method in Islamic Boarding Schools

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Abstract

This study examines the implementation of the story-based *Tajwid* Ahmad learning method at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi. This research uses a qualitative approach with philosophical, theological-normative, pedagogical, psychological, and sociological foundations. Data was obtained through observation, in-depth interviews, and documentation, with data analysis techniques that include data reduction, data presentation, verification, and conclusions drawn. The study results show that *Tajwid* learning with Ahmad's story approach can increase students' understanding, emotional involvement, and love for the Qur'an. The main obstacles in learning include limited facilities, teaching materials, and time allocation. However, the role of a patient and inspirational ustad is the key to building the motivation and confidence of students. The story-based method provides a more lively and contextual learning atmosphere. This research implies that a simple learning approach that touches on emotional and pedagogical aspects can be an effective solution in an Islamic boarding school environment with technological limitations. Ongoing support, both in terms of facilities and training of educators, is needed to strengthen the implementation of this method in the long term. This experience can be an alternative model in developing *Tajwid* learning that is more humanistic and applicative.

Keywords

Learning Method; *Pondok Pesantren*; *Tajwid* Ahmad

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1. INTRODUCTION

The Qur'an is the holy book of Muslims that guides life. The Qur'an contains the words of Allah SWT, which were conveyed to the Prophet Muhammad (saw). For Muslims, it is obligatory to believe in the existence of the Qur'an as well as to believe in other books of Allah Swt. Not only believing, Muslims are also commanded to read the Qur'an (Muhammad, 2013). As Allah Swt said in Q.S. Al-Muzammil/73:4 means "Or more than one-half, and read the Qur'an slowly" (Kementerian Agama RI, 2015).

This verse confirms that Allah Swt. Commanded the Prophet Muhammad (saw) to read the Qur'an



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with *tartil*, that is, to beautify the pronunciation of each letter (*bertajwid*). In Tafsir Al-Wajiz, the word *tartil* in the verse is interpreted by reading the Qur'an slowly and earnestly so that its meaning can be understood and taken, as well as reading each letter with the correct makhraj and *Tajwid* (Az-Zuhaili, 2016). Therefore, to be able to read the Qur'an *tartil*, Muslims need to learn the Science of *Tajwid*.

In addition to reading, Islam also teaches that listening to the reading of the Qur'an is a worship that receives rewards and grace. Some scholars even state that the reward of listening to the recitation of the Qur'an is the same as the reward of reading it. Listening to the recitation of the Qur'an well can comfort feelings of sadness, calm the restless soul, soften a hard heart, and bring guidance (An-Nawawi, 2018). As Allah Swt. said in QS. Al-A'raaf/7:204: "*And when the Qur'an is recited, then listen carefully, and observe it quietly so that you may have mercy.*" (Kementerian Agama RI, 2015).

Ayat ini menekankan pentingnya mendengarkan bacaan Al-Qur'an dengan penuh perhatian dan perseverance, because it is the word of Allah Swt. that provides guidance and mercy for those who hear it (Shihab, 2022). Islamic boarding schools that want to develop story-based *Tajwid* learning methods can refer to the applicable regulations to ensure that the methods developed are by the standards set by the government (Syaifullah, 2021).

Law Number 18 of 2019 concerning Islamic Boarding Schools emphasizes that Islamic boarding schools are community-based institutions that instill faith, piety, and noble morals in students. Islamic boarding school education has the peculiarities of being based on the yellow book or *dirasah islamiah* with a muallimin education pattern (Minister of Law and Human Rights of the Republic of Indonesia, 2019). The development of story-based *Tajwid* learning methods is one of the relevant innovations in improving students' understanding and skills in reading the Qur'an properly and correctly.

The story-based *Tajwid* learning method at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, is an innovation that aims to improve students' understanding of reading the Qur'an fluently. This method uses stories as a medium to explain *Tajwid*'s rules, making complex concepts easier for students to understand (Astutik, 2024). With a story-based approach, students learn the theory of *Tajwid* contextually and understand its practical application through evocative stories. Implementing this method involves using various learning media such as storybooks, audio, and videos, which enrich students' learning experience. Teachers at the Miftahul Jihad Tande Islamic Boarding School are trained to use this method effectively, so that the delivery of stories can be done interestingly and educationally.

A conducive and collaborative learning environment at the *pesantren* also supports the success of this method. The students are invited to work together in understanding and applying *Tajwid* through stories, group discussions, and presentations. In addition, the support of the *pesantren* management and the parents of the students plays an important role in the success of this method (Febriansyah, 2024). This method also allows teachers to be more creative in delivering material using techniques such as drama, role-playing, or visualization, to make learning more interactive (Alimron, 2023). Thus, the story-based *Tajwid* learning method improves Qur'an reading skills and builds students' interest and motivation to learn sustainably (Khofifah, 2024). In contrast to the previous research, this study aims to examine the implementation of the story-based *Tajwid* Ahmad learning method at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi.

2. METHODS

This research is a descriptive qualitative research with a philosophical, theological-normative, pedagogical, psychological, and sociological approach, which aims to describe in depth the implementation of the story-based *Tajwid* Ahmad learning method at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency. The research informants were selected purposively: *Tajwid* teaching ustad, students participating in learning, *pesantren* managers, and

additional informants such as guardians of students and local community leaders. Data collection techniques include observation to observe the learning process directly, in-depth interviews to explore the views and experiences of informants, and documentation in the form of activity records, teaching materials, and *pesantren* archives. Data analysis is carried out interactively through the process of data reduction, presentation of data in narrative form, and continuous conclusion drawing and verification. The validity of the data is tested using credibility, transferability, dependability, and confirmability techniques to ensure the validity and reliability of the research results.

3. FINDINGS AND DISCUSSIONS

The Learning Conditions of Tajwid Ahmad at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi

The learning conditions of Ahmad's *Tajwid* at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, took place with a traditional talaqqi-based approach, where students learned *Tajwid* directly from the *ustadz* with the method of reading and correcting the reading of the Qur'an. Learning is carried out on a scheduled basis, but often faces challenges in the form of limited time due to the density of *pesantren* activities. The students showed high enthusiasm, even though there was a difference in their ability to read the Qur'an at the beginning of learning.

The learning media used is still dominated by classic *Tajwid* books, with little use of modern technology. Other obstacles include limited resources such as guidebooks and *Tajwid* learning aids, so the learning process relies more on the teacher's ability to provide personal guidance. This shows the importance of innovation in learning so students can understand and practice *Tajwid* properly.

Based on initial observations, the learning of *Tajwid* at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, shows a learning pattern that prioritizes the talaqqi method, where the *ustaz* explains the theory of *Tajwid* and the students practice the reading of the Qur'an directly. This learning is carried out in a simple atmosphere, using *Tajwid* guidebooks without the support of modern technology such as audio or video learning. The leader of the boarding school expressed his opinion regarding the importance of *Tajwid* knowledge in learning in interview activities, that, of course, *Tajwid* science has a very important role in learning at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi. *Tajwid* is the key to correctly reciting the Qur'an, per the guidance of the Prophet Muhammad (peace be upon him). Here, we always emphasize to the students that understanding and applying *Tajwid* is not only about reading, but also shows our respect for the Qur'an as kalamullah. Through *Tajwid* learning, we hope students can read the Qur'an fluently, interpret it well, and practice it daily.

One of the *ustad* also gave a similar explanation, that as an *ustaz* at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, I see the knowledge of *Tajwid* as the main foundation in learning the Qur'an. Without Ahmad's *tajwid*, the recitation of the Qur'an can lose its true meaning and even risk mispronunciation. Therefore, we teach *Tajwid* with methods that are easy for students to understand, such as direct practice and repeated exercises. We also always remind students that *Tajwid* is not just a matter of theory, but must be applied in each of their readings to be more solemn and get maximum rewards.

In line with the above expression. One of the *ustad* also gave his explanation. The science of *Tajwid* is very important to learn because it is a guideline in reading the Qur'an correctly and according to the rules. At the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, we always instill in the students that *Tajwid* Ahmad is a form of worship that shows our love for the Qur'an. We use an interactive learning approach, such as *halaqah* and *deliberation*, so students can more easily understand and apply *Tajwid* in each reading. The hope is that they will not

only be able to read fluently, but also be able to teach others in the future.

Tajwid is important in learning the Qur'an at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi. The leaders and ustaz agreed that *Tajwid* is not just a theory, but also a practice that must be applied to maintain the purity and beauty of the Qur'anic reading. They emphasized that applying *Tajwid* Ahmad is a form of respect for the Qur'an and part of worship that must be taught effectively and practically.

The approaches used, such as direct exercise, *halaqah*, and deliberation, show serious efforts to ensure students understand and apply *Tajwid* well. This reflects the commitment of Islamic boarding schools in forming a generation that is fluent in reading the Qur'an and can teach it to the wider community. In learning *Tajwid*, Ahmad's method is the most frequently used method. The following is a response from one of the ustaz who said. Ahmad's method is often used in teaching *Tajwid* at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi. This method is very effective because it integrates short stories relevant to *Tajwid* rules, so students understand and relate the theory to the daily context. This approach helps students more easily remember and apply the laws of *Tajwid* when reading the Qur'an and provides a fun and meaningful learning experience.

Based on the excerpt of the interview above, it can be seen that the main hope of both the ustaz and students related to the learning of *Tajwid* Ahmad at the Miftahul Jihad Tande Islamic Boarding School is to ensure that students master *Tajwid* well. All parties hope this learning will teach theory and practical skills in reading the Qur'an using the correct *Tajwid* rules. This hope reflects the importance of education in forming students who not only have knowledge but can also practice and teach this knowledge to others. Support from various parties, such as teachers, parents, and the environment, is also important in achieving these goals.

Obstacles Faced in Learning Tajwid Ahmad at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi.

Tajwid learning at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, faces various complex obstacles. One of the main challenges is the limited facilities and infrastructure, such as the lack of teaching materials and modern learning media that support an in-depth understanding of *Tajwid*. In addition, the diversity of students' abilities in reading the Qur'an is often an obstacle, especially for students who need a more intensive approach. Teaching methods that tend to be monotonous and less varied also impact the decline in students' interest in learning.

Based on the observations and findings of researchers in the field, on October 8, 2024, the learning of *Tajwid* science at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, faced several significant obstacles. One of the main problems is the limited resources, such as the lack of *Tajwid* guidebooks and relevant learning media, so the learning process relies more on traditional lecture methods. These findings show the need to develop more interactive learning strategies and support adequate facilities to improve the quality of learning *Tajwid* Ahmad's knowledge at the Islamic boarding school. Here are some of the obstacles found in the field:

a. Limited Facilities and Infrastructure

One of the obstacles faced in learning *Tajwid* at the Miftahul Jihad Tande Islamic Boarding School is the lack of adequate *Tajwid* reference books and technology-based teaching materials that can support the learning process. This causes the *Tajwid* material to be often delivered conventionally without variation, which impacts the students' limited understanding. In addition, the limitations of learning aids, such as audio and video, hinder the use of technology in teaching the rules of *Tajwid* more interactively and effectively.

Using media such as audio and video that can show examples of correct pronunciation is necessary to make it easier for students to understand and apply *Tajwid* correctly. However, unfortunately, these facilities are still very limited in this *pesantren*. Based on the results of observations in the field on October 8, 2024, it is known that using suggestions and infrastructure in learning can support the smooth running of learning. Similarly, Ahmad's *Tajwid* learning was conducted at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi. The leader of the boarding school gave information to the researcher regarding this during the interview with the researcher:

At the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, one of the main obstacles to learning *Tajwid* is the lack of adequate *Tajwid* reference books and technology-based teaching materials. We often use conventional methods, so students sometimes struggle to understand the material. In addition, the limitations of tools such as audio and video have made it impossible for us to utilize technology for more interactive learning. Our concern is to continue to find solutions so that the *Tajwid* learning process can be more effective. One of the ustad also gave his response. Ahmad's *Tajwid* learning here still faces several challenges, especially regarding the availability of reference books and technology-based teaching materials. Therefore, teaching methods are often carried out traditionally, so students' understanding is sometimes less than optimal. Tools such as audio and video are also limited, even though technology can be very helpful to explain the rules of *Tajwid* in a more interesting and easy-to-understand way.

Another Ustad also provided information to the researcher to clarify the information from the respondents, that one of the problems we face in teaching *Tajwid* is the limitation of books and technology-based teaching materials. We usually use the usual teaching methods without much variety, so students sometimes struggle to understand the lessons. In addition, we also lack tools such as audio or video that are very helpful in clarifying the pronunciation and application of the *Tajwid* rules. On different occasions, the researcher then dug up information that could confirm the responses of the previous respondents. The researcher asked for information from the students. One of them said. Learning *Tajwid* at this boarding school is sometimes difficult because the teaching materials are still limited. We often only listen to the ustad's explanation without aids such as audio or video that can help us understand how to read correctly. Learning may be easier and more interesting if there are books or supporting technology.

Other students also expressed their opinion on this matter: sometimes I find it difficult to understand Ahmad's *Tajwid* lessons because the material is often delivered similarly, without tools such as audio or video. If there were more books and technology-based learning media, I think it would be easier for us to learn and practice *Tajwid* properly.

Furthermore, other students also expressed their opinion that learning *Tajwid* from Ahmad here is quite good. Still, I feel that it would be more helpful if there were tools such as audio or video recordings to listen to examples of correct readings. In addition, a more complete textbook will also make it easier for us to understand the material, especially when studying independently outside the classroom.

Based on excerpts from interviews with the leaders of the boarding school, ustad, and students, it can be concluded that the main obstacle in learning the knowledge of *Tajwid* Ahmad at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, is the limitation of learning facilities, both in the form of reference books and technology-based media such as audio and video. This causes teaching methods to tend to be conventional without variation, so students' understanding of the *Tajwid* rules becomes less optimal.

The students revealed that the availability of interactive learning aids, such as audio pronunciation examples or videos, can clarify the material and make the learning process more interesting. Meanwhile, the ustad also realized that the lack of technology-based teaching materials hinders creating of more effective and innovative learning. Therefore, efforts to equip more modern learning facilities are

urgently needed to improve *Tajwid* learning in this Islamic boarding school.

b. Diverse Abilities of Students

The difference in the educational background of students at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, causes an uneven level of reading the Qur'an, thus affecting their understanding of *Tajwid*. Some students can read the Qur'an well, while others take longer to master the basics of *Tajwid*, such as letter recognition and correct pronunciation.

This condition adds to teachers' challenges in providing *Tajwid* material effectively, because they have to adjust the learning method to each student's speed and level of understanding. As a result, *Tajwid* teaching becomes less than optimal and requires a more individualized approach to ensure that all students can understand and apply the *Tajwid* rules properly. Initial observations were made in the field on October 10, 2024, before further conducting interviews with respondents, researchers found a fact in the field, that the students' abilities are very diverse, so the ustad must be more varied in learning. This is in line with the expression of one of the ustad to the researcher that at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, we saw a difference in the ability to read the Qur'an among students due to their diverse educational backgrounds. Some students are fluent in reading the Qur'an, but some still have to learn to recognize and pronounce the letters correctly. This certainly impacts their understanding of *Tajwid*, so we need to provide a different teaching approach according to the needs of each student.

Another Ustad gave a similar response, that there was a difference in the ability to read the Qur'an among students at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi. Students with a good foundation usually understand *Tajwid* faster, while those who have just started learning take longer. We try to provide special guidance for students who are still struggling so that they can catch up, so that all students have an equal understanding of *Tajwid*.

On a different occasion, one of the students expressed his opinion that the ability to read the Qur'an among friends is different in this school. Some are fluent, but some are still learning from the basics, such as knowing hijaiyah letters. I feel helped because the ustaz often provides additional guidance, especially for *tajwid*. Ahmad, although it took time, I became more aware of how to read the Qur'an correctly.

Other students also gave their comments. Some friends can read the Qur'an well here, but some still struggle. I have just learned to recognize letters and how to pronounce them correctly. Ustaz was very patient in teaching us one by one, so even though it was a bit difficult, I felt that I understood more and more the correct way of reading Ahmad's *Tajwid* correctly.

Again, the researcher asked for information from one of the ustad to emphasize the information from the respondents, the difference in the educational background of the students at this boarding school did affect their ability to read the Qur'an. Some students can already read well, but many also need more time to learn basic *Tajwid*, such as letter recognition and correct pronunciation. We try to adjust the teaching so that all students can follow and understand the *Tajwid* science thoroughly.

From all the above interview excerpts, it can be concluded that the difference in the educational background of the students at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, affects their level of ability to read the Qur'an, which in turn has an impact on their understanding of the science of *Tajwid* Ahmad. Some students already have a good foundation and understand *Tajwid* faster. In contrast, others take longer because they are still learning from the basics, such as knowing the correct letters and pronunciation. Ustaz at Islamic boarding schools try to provide a different teaching approach according to the needs of each student, both through additional guidance and more intensive teaching to ensure that all students can master the knowledge of *Tajwid* well.

The interview excerpts show that both the ustad and the students feel that the evaluation system in *Tajwid* learning is still not structured and effective. The ustad revealed that the current evaluation does not cover all aspects of student development, making it difficult to monitor their progress thoroughly. Meanwhile, the students found it difficult because their evaluations did not provide a clear picture of their abilities, and there was no detailed *feedback* to correct mistakes. This shows the need to improve an evaluation system that is more systematic, structured, and provides clear feedback so that progress in *Tajwid* learning can be better monitored.

The Development of Story-Based Tajwid Ahmad Learning Methods Can Improve the Quality of Students at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi.

Based on the results of observations and conditions in the field, the development of Ahmad's story-based *Tajwid* learning method at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, showed a positive impact in improving the quality of students. This method combines the rules of *Tajwid* with an interesting narrative, so students can more easily understand the concept and application of *Tajwid* in reading the Qur'an.

Through this approach, students become more enthusiastic and actively involved in learning because the stories provide context and relevant examples of applying Ahmad's *tajwid*. In addition, this story-based method also helps teachers convey material more creatively, so that it can effectively reach various levels of students' abilities. With this method, it can be seen that there is an increase in the ability to read the Qur'an with correct *Tajwid* among students, as well as build their love for learning the Qur'an.

a. How to Teach Tajwid Ahmad

1) Analytical Phase

The material that studies identifying problems and determining the distribution of inheritance in question is (*Khuruf Hijaiyyah*), as a sample presentation of stories that must be well understood. Based on the results of observations made on November 14, 2024, it is known that one of the phases of learning Ahmad's *Tajwid* science is related to inheritance packaged in the form of stories. Based on this, the researcher asked for information through interview activities with the Miftahul Jihad Tande Islamic Boarding School leadership, East Banggae District, Majene Regency, West Sulawesi. He responded that we are trying to convey material about the distribution of this inheritance in a way that is easy for students to understand. For example, we use stories that contain *hijaiyyah letters* as a learning medium. In this way, students learn inheritance law and strengthen their understanding of *hijaiyyah letters*, so that these two aspects complement each other and make learning more interesting and useful.

One of the ustad also gave his statement: when teaching material about the distribution of inheritance, I used a simple story that contained *hijaiyyah letters*. With this method, the students will more easily understand the concept while deepening their ability to read *Hijaiyyah letters*. This approach helps them understand inheritance law more clearly and feel relevant daily.

Not wanting to be left behind, other students responded to the researcher when interviewed: I felt that learning about the division of inheritance with stories that use *hijaiyyah letters* was very helpful. The story is easy to understand, and we can memorize the *hijaiyyah letters*. This way, learning becomes more fun and doesn't feel difficult.

The storyline must be directed to the main goal of the science of *Tajwid* Ahmad, which is to enrich the imagination, while still utilizing positive emotions to support in-depth education. With this approach, students are invited to identify and evaluate themselves by Islamic moral values, enrich their inner experience, and provide refreshing entertainment that can attract their attention deeply.

2) Synthetic Phase

This material examines Ahmad's *Tajwid* learning about the union of two or more families into one unit can be done through a story design approach that prioritizes the value of togetherness and cooperation, with a narrative designed so that each member feels emotionally connected. Regarding the distribution of property, the scheme using *Hijaiyyah* letters is arranged in a very easy-to-understand way, where the pronunciation of the letters is similar to Indonesian. This approach allows each piece of property to be memorized systematically, using simple grouping based on letters that symbolize a specific category, thus facilitating the learning process and applying the principle of justice in Islamic teachings. One of the ustad explained an example of *Tajwid*, that:

Example: Izhar Qamariyah who has 15 treasures Easy to memorize

أَنَا قِي فَجَّ أَبَ حَيَّ وَخَ غُ وَ عَمَ

(aku qu fuja aba haya hi ha gawan awan)

Example of *Idgham Syamsiah* which has the letter Harta 15 so that it is easy to memorize

تَدُرْتُ نَ سَ لَا نَ ضَ طَ صَ شَ ظَ ذُرَّ

(tidur sana selalu di atas syaza zanzan)

Not wanting to be left behind, another ustad also gave a more detailed explanation to the researcher, that:

This material is very interesting because it combines Ahmad's *Tajwid* learning with the concept of family unification through story design that emphasizes the value of togetherness. For example, in Ahmad's *Tajwid*, we can use a simple approach to memorize the division of wealth. For Izhar Qamariyah, the letters such as *أَنَا قِي فَجَّ أَبَ حَيَّ وَخَ غُ وَ عَمَ* It can be used to say "I" *qu fuja aba haya hi ha gawan awan.* Sedangkan untuk *Idgham Syamsiah*, huruf seperti *تَدُرْتُ نَ سَ لَا نَ ضَ طَ صَ شَ ظَ ذُرَّ* bisa diingat dengan frasa Simple 'sleeping there always on *Syaza Zanzan.*' This approach makes it easier for students to understand the systematic distribution of wealth and apply it in life, by the principle of justice in Islam.

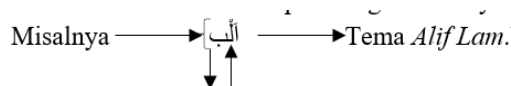
The researcher also asked for further information from the students. One explained that learning *Tajwid* became easier after learning about family unification through stories and memorizing *Hijaiyyah* letters to divide wealth. For example, for Izhar Qamariyah, we memorize letters such as *أَنَا قِي فَجَّ أَبَ حَيَّ وَخَ غُ وَ عَمَ* By remembering the sentence 'I qu fuja aba haya hi ha gawan acloud.' Likewise with *Idgham Syamsiah*, we memorize in the same way using the sentence 'sleeping there always on *syaza zanzan*' for the letters *تَدُرْتُ نَ سَ لَا نَ ضَ طَ صَ شَ ظَ ذُرَّ*. This method helped us learn *Tajwid* and understand the meaning of wealth distribution in a fun and memorable way. Another student also revealed that: Learning *Tajwid* became more exciting and easy after we were given an example of how stories can connect two families and how to divide wealth through *Hijaiyyah* letters. For example, for Izhar Qamariyah, we are given a way to memorize such as *أَنَا قِي فَجَّ أَبَ حَيَّ وَخَ غُ وَ عَمَ* With the phrase 'I qu fuja aba haya hi ha gawan acloud.' Then, for *Idgham Shamsiah*, we also remember it easily through the phrase 'sleeping there always on the *syaza zanzan*' for the letter *تَدُرْتُ نَ سَ لَا نَ ضَ طَ صَ شَ ظَ ذُرَّ*. These methods make it easier for us to learn *Tajwid* and divide it according to Islamic principles very simply and practically.

Based on the excerpt of the interview above, it can be seen that Ahmad's *Tajwid* learning, which is associated with family unification and the distribution of wealth using *Hijaiyyah* letters, is very effective in making it easier to memorize and understand the material. This approach combines stories and simple sentences that are easy to remember, making it easier for students to understand and memorize *Hijaiyyah* letters. The phrases used, such as "aku qu fuja aba haya hi ha gawan awan" for Izhar Qamariyah and "sleep there always on *syaza zanzan*" for *Idgham Shamsiah*, not only facilitate memorization but also connect the concept of Islamic teachings with daily life. Thus, this approach has proven to be effective in making *Tajwid* material easier to learn and accept by students, as well as applying Islamic

values in their lives.

3) Phases of Detailed Learning

It is closer to similar Indonesian sounds to make it easier to recognize difficult Arabic sounds. Based on this, one of the ustad gave an explanation related to this. He also explained that: The main point in determining the law of reading is to examine the core of the theme and then deal with whose property?



Alif Lam Dealing with whose Treasure...? Make sure that the letter "Ba" belongs to *Izhar Qamariyah* (hence it is called *Alif lam Qamariyah*)

On the same occasion, one of the ustad responded to the researcher,: To facilitate the recognition of difficult Arabic sounds, we usually bring them closer to similar sounds in Indonesian. For example, some letters that sound a bit foreign in Arabic, we adjust them to pronunciation that is easier for students to remember, such as *ق* the sound which can be similar to 'ku' in Indonesian or *ح* which can be equated with the sound of 'ha' which is a bit rough. This approach is very helpful for students in recognizing and memorizing Arabic sounds in a way that is easier and familiar to them, so that the *Tajwid* learning process becomes smoother and more effective.



Alif Lam deals with the letter *Nun* ن while *Nun* belongs to *Idham Syamsiah*, so ensure the Letters of *Alif Lam* *Idham Syamsiah*.

The approach that uses Indonesian sounds to facilitate the recognition of difficult Arabic sounds is very effective in helping students learn *Tajwid*. Students can more easily remember and pronounce these letters by bringing unfamiliar Arabic sounds closer to sounds familiar to their ears, such as equating ق with 'ku' or ح with a rough 'ha'. This approach makes use of the phonetic understanding of the Indonesian language, which makes material that is initially difficult easier to accept. This speeds up the learning process and reduces students' confusion in recognizing the different sounds between Arabic and Indonesian.

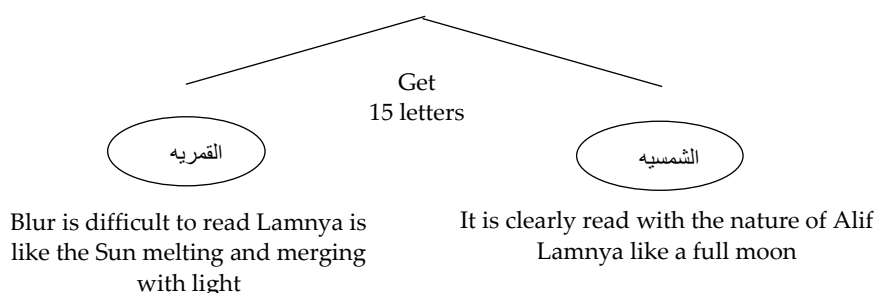
b. The Law of Lamnya Al

Stories and Illustrations

The marriage of Mas Alif and Mba Lam has been running for 10 years and has been blessed with two children. The first child was named al-Qamariah, and the second was named al-Shamsiah. They live in peace and prosperity. Malang could not be denied; fate said otherwise when Mas Alif and Mba Lam died in a plane accident bound for Makassar to Surabaya. So the assets of 30 are divided for the two children as follows.

ا، ب، ت، ث، ج، ح، خ، د، ذ، ر، ز، س، ش، ص، ض، ط، ظ، ع، غ، ف، ق، ك، ل، م، ن، و، ه، لا، ء، ي

Scheme: The distribution of each of the assets obtained from the two brothers is as follows



تِ ذَرْتَن سَ لَا لَ ضِ طِ شِ ذَ رَ ذَ طَ

ا ك ف ج ا ب ي ه خ ع و ما

Habits:

Sleep There Always on The Remnant Of Zam Zam Zaw I Worship Aba Haya Hiha Gawan Aman

Systematic Explanations and Examples:

When he saw *Alif Lam'*, he was only concerned with whose property.If I am faced with Hamzah, the question... *Whose property is Hamzah?*

Full example:

If alif lam is dealing with shamsiah property, it is called alif lam (lam is not read even though it is written:

التَّوَابُ - الدَّخِ - الرَّحْمَانُ - التَّوَابِ
النَّاسِ - السَّمِيعِ - اللَّيْلِ - الضَّالِّينَ
الطَّيِّبَاتِ - الصَّادِقِينَ - الظَّالِمِينَ

If alif lam meets with qamariyah property, then it is called *alif lam qamariyah* :

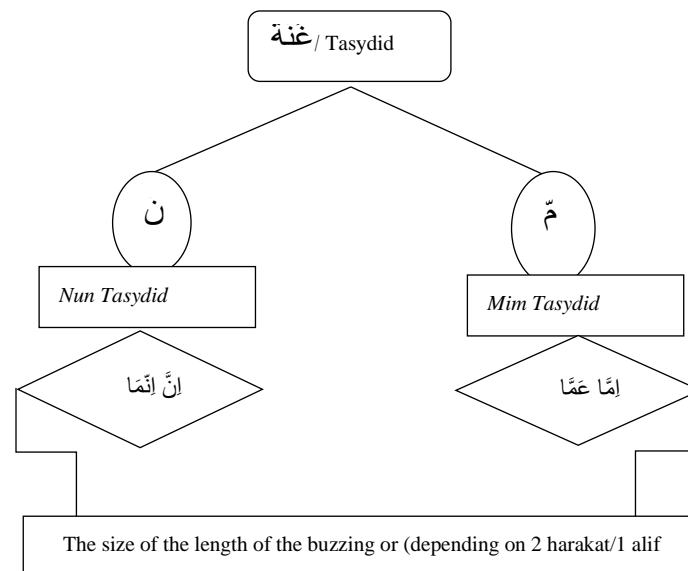
فِي الْأَرْضِ الْكَرِيمِ - الْقَنُورِ - الْفَاتِحَةِ الْجَامِعَةِ
الْأَمْنِ - الْبَقَرَةِ - الْخَلِيمِ - النَّوْمِ - الْهَدَى
الْخَالِقِ - الْغَفُورِ - الْوَدُودِ - الْعَلِيمِ - الْمَلِكِ

c. The Law of Mim Tasydid Nun Tasydid

Story and Illustration:

When Muhammad Tasydid married Gunnah's mother, they were not blessed with children during their 15 years of marriage. Finally, they adopted two children, the first being Muh. Mim bin Tasdid and a woman named St. Nun bint Tasydid. Even though they do not have assets/property, Mr. Tasydid and Mrs. Gunnah are very concerned about school fees, feeding their two adopted children, and educating them well, especially in prayer.

Schema:



Systematic Explanations and examples:

- 1) When you find *Mim* (م) who is tasydid and *Nun* who is tasydid *Nun* (ن) even when faced with any *khuruf*, then it is obligatory to read it with a buzz. Or/depending on two harakat equals one alif.

2) Examples:

(Nun Bertasdid/ن)	(Mim Bertasydid/م)
أَطْنُ - النَّاسُ - إِنَّهُ	عَمَّةٌ - تُمَيَّ - فَأَمَّا - فِي الْيَمَى
لَنَقْصِدَنَّ - أَلْهَهُمْ - كُنَّا	مِمَّا - مُسَمَّى - فَاأَمَّا

d. Lam Jalalah

Story or Illustration:

When Allah Swt said in (QS. Al-Baqarah/2: 152)

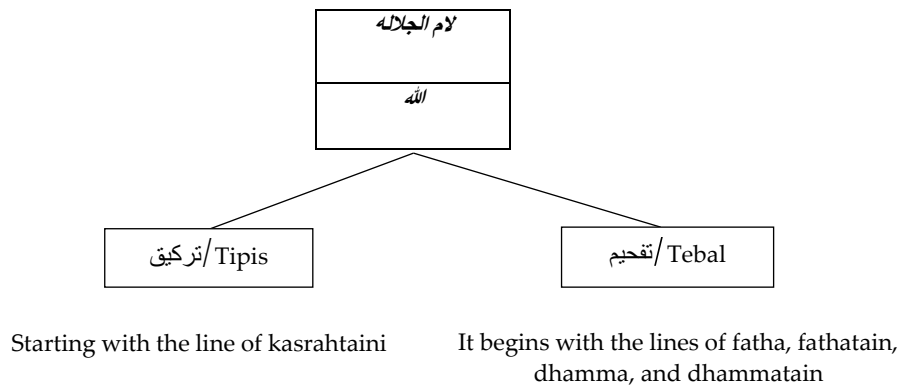
فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

Translation:

Remember me, and I will remember you, and do not disbelieve.

This verse explains the commandment always to remember, purify, and perfect obedience by doing dhikr to carry out worship and avoid all its prohibitions. The relationship in this case is that the thick oran to his faith is called Tafhim (تفحيم) and the person whose faith is thin is called Tarkik (تركك), the high degree is symbolized----- the low degree is symbolized-----

Schema:



Explanations and examples;

- 1) Pay close attention to the writing, if it begins with the lines of fatha, fathatain, dhamma, and dhammatain تفحيم, then it is obligatory to recite *Tafhim*.

(Tebal: 'Ayn-da'a'l-Allaah- Nasr-e-Allaah- Ya'aa'l-'Allaah- Ghafu'l-Ra'llah)

- 2) Pay close attention to الله when it begins with the lines of kasrah and kasrataini..... then it is mandatory to read tarkik *Thin* = تركك

Examples: (Ayn-e-Allaah, May Allah have mercy on him)

e. Law of the Line Ro' (ر)

Story or Illustration:

Da'wah: A girl named St. Hadara with her sweet nickname Rara. She is a very pious woman, in addition to her regular five-hour prayers, the sunnah prayer tahajjud, repentance, witr, everything she does, and she even likes to describe or remember her treasures. She always carries out fasting on Monday and Thursday. When asked by his mother:

Mother : Why are you so good, Rara?

Rara : I'm sure mom.... The good that I do is worth it to improve myself, the prayer, almsgiving, and fasting that I do, I am sure all come back to me, Allah SWT, who will raise my status in the world and before Allah SWT, when I do all that.

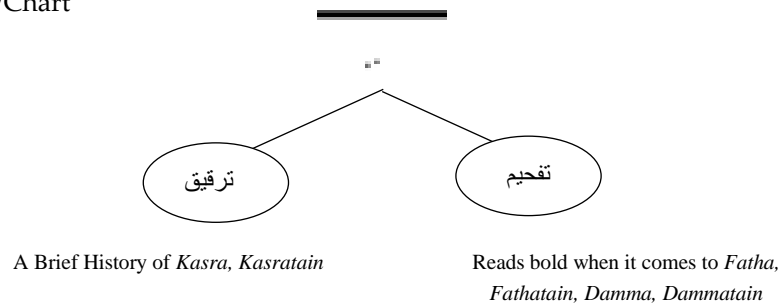
Mother : Does that mean you expect a lot of knowledge when you do every glory?

Rara : No, ma'am, my goal... I do everything I do only to pursue the pleasure of Allah and in my belief every value of goodness ends well as the word of Allah Swt.,

QS. *إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ أَنْفُسَكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا*

Artinya: Jika berbuat baik, berarti kamu berbuat baik kepada dirimu sendiri, jika berbuat jahat, kerugian kejahatanmu akan berbalik pada dirimu.

Schematic:/Chart



Explanations and examples:

Khuruf Ro (ر), pay close attention to the lines, because the way to read them is either thick or thin, depending on which line enters it.

- 1) For example, if the letter ro (ر رَزَزْ) is > read in bold
- 2) For example, if the letter ro (ر رِ) is > read thinly

Thick	رَسُولُو - عَفْوَر - الرَّحِيم - رَمَا - قَصْر
Tipis	رِزْق - خَيْر

f. The Law of Nun and Tasydid

Story Illustration:

A handsome young man named Muh. Tanwin was about to marry Ema Nun. One day, he immediately met the girl. When he met her, he said:

Tanwin : Are you willing to accept my proposal for me to be the mother of my children later?

Nun : Happily... I am preparing for you to enter my family, and I am ready to be the mother of your child, God willing.

Tanwin : Alhamdulillah, I will accompany my parents to propose to you.

But fate and fate said otherwise, when *Tanwin* and Nun were about to go to Makassar for health control, news had been heard that there was an accident in the Barru area, which killed the couple.

Explanation and Examples:

نْ

His understanding of determining the law depends on whose property

Remember those names, that's the law

For Example:

So if <i>tanwin</i> or <i>nun</i> is faced with the letter ح ا ه خ ع غ	نْ	أَهِار
When <i>tanwin</i> or <i>nun</i> breadfruit is faced with the letter ي م و ن	نْ	بُغْنَه
If <i>tanwin</i> or <i>nun</i> breadfruit is faced with the letter, make sure that it is <i>iqlab</i> reading	نْ	بَلَاغْنَه
If <i>tanwin</i> or <i>nun</i> breadfruit is facing the letter, make sure it is <i>iqlab</i> reading	نْ	إِقْلَاب
When <i>tanwin</i> or <i>nun</i> breadfruit facing	نْ	اِخْفَى
The letter makes sure that it is the recitation of <i>ikhfa'</i>	نْ	

Example of *Izhar* reading:

Example reading: *Idgam Bigunnah* :

Except for the "Yes" or "Wa" noun.

Which is considered a single syllable.

Contoh: Qin-e-Qa'an-wa'ana- Sin-da'an-wa'a'i

maka

Stay tuned for the next installment of *Izuku*

1) An example of the reading of *Idgam Bilagunnah*:

ل ر

2) *Iqlab* reading example:

ب
مِنْ رَيْهِمْ مِنْ لَدُنْهُ
أَنْبِيَهُمْ - مِنْ بَعْدِ - سَمِيعَ بَصِيرٍ

An example of *Ikhfa* reading:

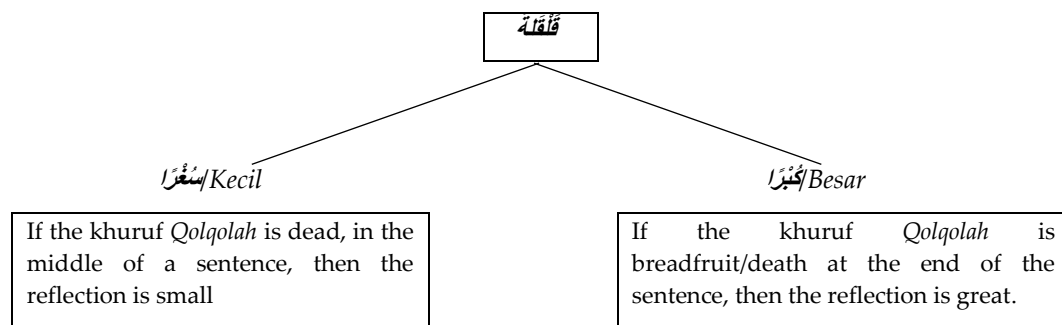
د ك ف ت س ش ن ث ز ق ص ض ج ط ظ
مِنْ طَلْعَتِهِ أَنْجَبْنَا مَنْصُورًا مَنَقَبًا قَانَزَ الْنَا عِنْدُ مَنْشُونِ مَنْشَنَانَهُ وَمَنْشُونِ يَنْكُتُونَ
يَنْطَقُونَ مَنْصَلَّ

g. Kum Qalqalah (Bounced/Shaking)

Story/Illustration:

When Muh. Sikal married Ani Bin Qala and was blessed with two children named Muhammad Qubra and St. Sugro. After his mother died, there were only five assets left (في ط د ج ب) so the two brothers agreed not to share it, but depending on the moment, who was the one who would take care of it and who would still be cared for both.

Schema:



Explanations and examples

- 1) When the khuruf *qolqolah* is dead or breadfruit is written in a sentence, it is called *qolqolah sugro*, for example:

Maa-j-e-Raa'aa'.

- 2) If the khuruf *qolqolah* dies or breadfruit at the end after the khuruf *mad*, then it is called *qolqolah qubra*, for example:

Al-Ba'ab al-Bu'r'a'd al-'Aa'd'a'.

Qolqolah:

- a) It is read in large *qolqolah* after madness
- b) It is read in the middle of the *qolqolah* at the end of the sentence
- c) A few words are read in the middle of the sentence.

For Example:

Besar	إِزْمَ ذَاتِ الْعِمَادِ	The reflection is big because after Mad
Intermediate	عَمَانِيَّةٌ	The reflection is intermediate because it does not stop in the waqaf
Small	تَقْوَا	The reflection is small because in the middle of the sentence

The Law of Qad (قَد)

Tajwid learning at the Miftahul Jihad Tande Islamic Boarding School, East Banggae District, Majene Regency, West Sulawesi, was simple but meaningful. The teaching and learning process relies on traditional manuals and methods, with Ahmad's story-based approach effectively connecting theory with practice. This approach aims to make it easier for students to understand the laws of *Tajwid*, such as "*idgham*", "*ikhfa*", and others. Each learning session that lasts twice a week for one hour includes theory and the practice of reading the Qur'an to ensure correct application.

Obstacles such as limited facilities and time do not dampen the enthusiasm of the ustad and students. Ustad not only plays the role of a teacher, but also an inspirer and motivator who patiently guides students individually. Despite limitations, this intensive approach allows students to progress significantly in understanding and practicing *Tajwid*. In addition, the story-based method provides an emotional dimension that strengthens the students' attachment to the Qur'an, making learning more meaningful. This learning strengthens the technical aspects of reading the Qur'an and instills spiritual values. The stories used are relevant to daily life, so students can understand the meaning of *Tajwid* deeply and be inspired to love the Qur'an more. Despite modern facilities' limitations, the ustad's collaborative atmosphere makes learning interesting and effective.

The process of learning *Tajwid* knowledge in this *pesantren* faces several major challenges. Limited facilities and infrastructure, such as the lack of modern reference books and audio-visual technology, make teaching more dependent on traditional lectures. This reduces the attractiveness and effectiveness of learning, especially for students who have difficulty understanding *Tajwid* practically. In addition, the diversity of students' abilities is a significant challenge. The difference in ability level between beginner and advanced students requires an adaptive teaching strategy. However, with limited time and the number of teaching staff, meeting individual learning needs is often difficult to achieve. The tight schedule of *pesantren* activities also reduces the ideal time allocation to delve into *tajwid*.

Another obstacle faced is the lack of variety in teaching methods. The dominance of the lecture method causes the learning atmosphere to feel monotonous, so the students' motivation to learn is low. In addition, the lack of a structured evaluation system hinders teachers from monitoring the development of students and developing improvement strategies. The development of Ahmad's story-based *Tajwid* learning method has proven its effectiveness in improving the quality of students. The stories conveyed, such as those of the Prophet's companions who diligently studied the Qur'an, provided motivation and a deep understanding to the students about the importance of *Tajwid*. This method also creates an interactive and fun learning atmosphere.

The story-based approach allows students to be more emotionally involved in learning. Relevant and inspiring narratives make it easier for students to relate the rules of *Tajwid* to their daily lives. Thus, students understand *Tajwid* technically and internalize the moral values contained in the Qur'an. Ahmad's method's analytical and synthetic phases emphasize systematic learning that combines theory with practice. Using stories as a learning medium makes the concepts of *Tajwid* easier to understand. In addition, a collaborative approach through group work teaches students the importance of cooperation, tolerance, and good communication.

Parental support in creating a conducive learning environment at home also strengthens the success of this method. With the synergy between the *pesantren* and the family, Ahmad's story-based *Tajwid* learning can produce a generation of students proficient in reading the Qur'an and with a strong Islamic character.

This research offers novelty by developing a story-based *Tajwid* learning method that has not been widely applied at the Miftahul Jihad Tande Islamic Boarding School. This approach integrates the concept of *Tajwid* with a relevant, interesting, and contextual narrative for students to overcome the limitations of conventional lecture methods. Using stories as a learning medium provides a new dimension in understanding *Tajwid*, where students understand the rules in theory and feel a deep emotional and spiritual experience. This method provides an innovative solution to increase the attractiveness of *Tajwid* learning amid limited facilities and technological facilities in Islamic boarding schools.

This research brings novelty with the application of learning that prioritizes the principle of active learning, where students are not only recipients of information, but also active in the learning process. Through storytelling techniques that involve the direct participation of students, they are invited to interact, discuss, and apply *Tajwid* in a more lively context. This novelty lies in empowering students to develop the skills of speaking, listening, and practicing *Tajwid* directly in the story's narrative, which increases their involvement in the learning process. This simultaneously provides a more enjoyable and in-depth learning experience, which has not been widely applied in the *Tajwid* learning curriculum in Islamic boarding schools.

In addition, this research also creates a holistic approach that combines cognitive, affective, and social reinforcement in the learning process. Through stories, students are invited to understand the rules of *Tajwid* and internalize Islamic character values such as patience, cooperation, and love for the Qur'an. This research differs from the previous approach because it prioritizes emotional and contextual aspects, making *Tajwid* learning more meaningful and easy to remember. By focusing on developing

students' ability in a collaborative atmosphere, this research can make a new contribution to sustainable and relevant *Tajwid* teaching methods in the *pesantren* environment.

4. CONCLUSION

This research uses a descriptive qualitative approach to gain a deep understanding of phenomena that occur in certain social contexts. Using qualitative research, data were obtained from written or spoken words from individuals observed in their natural conditions. This method allows researchers to see the situation without isolating specific variables, resulting in a more comprehensive and credible understanding. Through observation and direct interviews, this research aims to explore interactions and social conditions in the field, especially in the context of story-based *Tajwid* learning.

In addition, this study adopts a mixed-method approach with a concurrent embedded model that combines qualitative and quantitative methods. This approach allows using mutually supportive qualitative and quantitative data to provide a more complete picture of the phenomenon being studied. Philosophical, theological-normative, pedagogical, psychological, and sociological approaches are used to understand the values in the learning of *Tajwid* and its influence on the character and morals of students. This approach provides a broader and deeper perspective on the learning carried out in Islamic boarding schools, both in terms of spiritual values, normative aspects, and their impact on students' personal and social development.

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