

THE USE OF SEDAYU METHOD IN LEARNING THE QURAN IN EARLY CHILDHOOD

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Abstrak:

Salah satu amanah Allah SWT yang diberikan kepada kedua orang tua adalah hadirnya seorang anak, belahan jiwa, belahan jantung dan perlipur lara bagi keduanya. Kehadiran seorang anak adalah sebuah harapan yang besar bagi kedua orang tuanya. Oleh karena itu, kunci kesuksesan masa depan anak terletak pada keseriusan kedua orang tuanya dalam menjaga dan mendidik amanah tersebut dengan sungguh-sungguh. Sejalan dengan itu, bentuk amanah yang fundamental dan pokok adalah menanamkan pendidikan agama terhadap anak sejak usia dini sehingga mereka tumbuh kembang menjadi manusia yang berkarakter dan juga menjadi pribadi yang agamis dan mandiri. Penelitian ini bermaksud untuk menjawab permasalahan : Apa dan bagaimana metode Sedayu sebagai metode pembelajaran al-Quran ? Adapun teknik analisis data dalam penelitian, yaitu dengan menggunakan teknik deskriptif dengan membuat gambaran yang dilakukan dengan cara pengumpulan data, reduksi data, penyajian data, dan kesimpulan. Adapun kesimpulan yang penulis dapatkan sebagai berikut : Metode Sedayu adalah salah satu metode diantara metode-metode yang ada di Indonesia. Metode ini diciptakan untuk membantu dalam mempelajari al-Quran khususnya mengenal huruf bagi anak usia dini yang berada di PPQS Nurani Sasak Tengah, Bogor.

Kata Kunci: Usia dini, Sedayu, PPQS Nurani, al-Quran

Abstract:

One of the mandates Allah SWT gives to both parents is the presence of a child, soulmate, heartmate and solace for both. The presence of a child is a great hope for both parents. Therefore, the key to a child's future success lies in the seriousness of both parents in maintaining and educating the trust seriously. In line with that, the fundamental and main form of mandate is to instill religious education in children from an early age so that they grow and develop into human beings with character and also become religious and independent individuals. This research intends to answer the problem: What and how is the Sedayu method as a method of learning the Quran? The data analysis technique in research, namely by using descriptive techniques by making a picture is carried out by collecting data, reducing data, presenting data, and concluding. The conclusion that the author gets is as follows: The Sedayu method is one of

the methods among the methods in Indonesia. This method was created to assist in learning the Quran, especially recognizing letters for early childhood at PPQS Nurani Sasak Tengah, Bogor.

Keywords: Minimum 3 words and maximum 6 words, (first word; second word; third word)

INTRODUCTION

Islam considers it important and primary to provide religious education first. This religious education can be said to be successful if it starts from the level of education in a religious family, namely the nuances and patterns of life applied in the family based on Islamic religious guidance in order to become humans who have faith and devotion to Allah SWT and have noble morals which include moral ethics, ethics, spiritual, understanding and practicing religious values in everyday life. Because basically, humans who are born are in a state of nature or purity. This is also one of the manifestations of inviting goodness (amar ma'ruf) and preventing evil deeds (nahi munkar) in family life based and based on Islam.

The family as an educational institution is first and foremost. Families are expected to always try to provide needs, both biological and psychological, for children, as well as care for and educate them. The family is expected to be able to produce children who can grow into individuals, and are able to live in the midst of society. At the same time can accept and inherit the values of life and culture. According to Selo Soemarjan, the family is the core group, because the family is the first educational community and is natural. In the family, children are prepared to undergo stages of development as provisions when entering the adult world, language, customs and all cultural content, should be the task carried out by the family and society in maintaining life by the family.

In the family component, parents, especially fathers as the head of the family with the help of their members, must be able to prepare everything that a family needs. Such as guidance, invitation, example, sometimes sanctions that are typical in a family, whether in the form of household, religious or other community work, which are carried on all family members, or individually, including interaction in family education. According to Ki Hajar Dewantara, the family is a collection of individuals who have a sense of selfless devotion, for the benefit of all individuals under its auspices. So important is the family of human life for individuals and groups of people.

Every parent and teacher wants their children to be useful people for the nation, nation and religion and have charity. All of that can be achieved by introducing it to education, both formal and non-formal. Parents are the first personal coaches in a child's life. Every behavior and deed of parents and family members will be quickly imitated by the child. Hasan Langgulung limits the understanding of family education as an effort made by fathers and mothers as people who are given the responsibility to provide values, morals, example and fitrah.

In the process of adulthood, a child will experience various processes played by both parents and their environment. The role can be taken by a father or a mother. Because in essence, both have a very important role. Although instinctively and habitually, the most often seen at home by a child is his mother. However, it does not reduce the burden and responsibility of a father towards the regulation of a child's education that occurs in the home, as often exemplified by Lukman in the Quran.

Therefore, the role of parents, educators, religious leaders and community leaders around children is needed to familiarize children's behavior in behaving with good and correct directions, especially in the child's religious teachings.

Learning in early childhood is very important because it can ; First, develop all abilities possessed by children according to their stage of development. Second, introduce children to the world around them. Third, develop children's social values. Fourth, introduce rules and instill discipline in children. Fifth, provide opportunities for children to enjoy their playtime.

Likewise, in educating the Quran in children, it is actually done from an early age so that the first thing obtained by a child is a sentence or words of Allah SWT. So that it will be engraved and imprinted in his heartstrings of divine instructions for his future life.

If you look at history, or the story of salafu as-salih, many of them received Quran learning first by their parents. In the end, they become people who attach importance to their afterlife without leaving their earthly life. This means that it provides a stimulus or stimulation for parents to direct their children to learn the Quran first. At least his son can read it correctly, his tajweed and read it with tartil.

The ability to read the Quran for children is basic for themselves or to be passed on to others. Therefore, efforts to improve the ability to read the Quran are urgent guidance to be carried out for Muslims in the context of improving, living and practicing the Quran in everyday life. As we often hear a hadith:

وَعَنْ عُثْمَانَ بْنِ عَفَّانَ - رَضِيَ اللَّهُ عَنْهُ - ، قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ((:خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ)) (رَوَاهُ الْبُخَارِيُّ).

At best you are the one who learns the Quran and who teaches it."

The Quran is a book of Allah that was revealed to humans to be used as a guide as well as a guide that ushers in the path of happiness in the world and the hereafter. The Quran will provide guidance and welfare for humans if humans want to learn, read and teach it because in the Quran teaches about creed, sharia and morals.

Learning to read the Quran seriously and seriously can develop one of the basic abilities of a child that must be possessed so that later it can be used in reading the Quran as one of the worship that gains many rewards for those who read it.

Learning the Quran means learning Arabic directly or indirectly, children are introduced to hijaiyah letters (Arabic letters) when they first learn the Quran, so as a basis for consideration of the use of Quran learning methods in early childhood is that all the teachings contained in the Quran and the hadith of the Prophet can be accepted by human reason and can be proven by history and experience. As a guideline, the Quran has no doubt about it, preserved its truth and holiness. Likewise hadith as a second basis for Islamic Education. In its position as the second basis for Islamic education, the sunnah of the apostle has two functions, namely: first, to explain the Islamic education system contained in the Quran and explain things that are not contained in it. Second, summing up the educational method from the life of the Prophet with his companions, his treatment of children, and the faith education he had done.

As for the definition of the Quran, many experts explain and elaborate it. The Quran is the word of Allah that has been revealed to the Prophet SAW through several ways desired by Allah

Almighty. which contains the laws of Islam and contains guidelines for mankind to achieve a happy life in this world and in the Hereafter, outwardly and mentally.

He (the Quran) is the source of all sources of knowledge that bring about the good and welfare of all mankind in the world. In addition, the Quran is the most important means of praying to Allah both reading, studying, teaching, and listening to it. All of them are worship for everyone who practices them. According to M. Quraish Shihab, studying the Quran is an obligation. Thus learning to read the Quran is compulsory for every Muslim.

Etymologically, the Quran comes from the word qara'a, which means to read or gather. While the definition of the Quran is the word of Allah that Allah revealed or revealed gradually through the intercession of the angel Gabriel to the Prophet Muhammad SAW to be conveyed or called upon to all mankind to be a guide or guide in their lives, and reading it is an act of worship that gets merit.

According to Abdul Majid Khon that the Quran in terminology is:

كلام الله المعجز الذي أنزل على النبي محمد صلى الله عليه وسلم، المنقول بالتواتر، في المصاحف، المتعبد بتلاوته المبدوء بسورة الفاتحة، المختوم بسورة الناس

"The Quran is the kalam Allah which contains miracles, revealed to the Prophet Muhammad (peace be upon him) through the angel Gabriel, written on the mushaf, which is narrated mutawatir, judged the worship of recitation, which begins from surah al-Fatihah and ends with surah an-Nas."

Allah Almighty sent down the Quran to be a guide to all those who are filial, to be an extension to all submissive and obedient servants, to be a guide for life in this world and the Hereafter.

According to M. Quraish Shihab, he said that the Qur'an is a guide for man regarding guidance related to the creed, and explanations of that guidance in terms of the details of the Sharia laws. It can also be said to be the Quran for humans in the sense that the Qur'an is the most great book so, it stands alone and is a guide.

For a person who can read the Quran then he pays attention and learns it by taking the law of justifying something that is indeed halal in the Quran then by Allah SWT this person will get the enjoyment of the paradise of Allah SWT. Not only that, he will be able to intercede, which is to help ten of his family members who are in hell.

The virtues of reading the Quran are as follows: 1) Being the best human being 2) Getting pleasure 3) Being elevated by Allah SWT. 4) Intercede on the Day of Judgment 5) Live with angels and get two rewards for those who are not proficient in reading them 6) Reading one letter will get ten rewards of virtue 7) Get peace and mercy from Allah SWT.

Instilling the Quran from an early age is a responsibility for every Muslim family. Because the family is the first place for a child to learn religion. However, in this modern era, many families have experienced a shift in terms of educating children.

Pondok Pesantren Quran dan Sains Nurani Sasak Tengah, Bogor is one that is very concerned about learning the Quran, especially for early childhood through the Tahfiz al-Quran Nurani Kindergarten.

In the beginning, Tahfiz al-Quran Nurani Kindergarten did not apply a special method in learning the Quran, where each teacher used their own method that he mastered. However, from this learning experience obstacles where every halqa or class of students held by other teachers will have difficulty adjusting, because each teacher is different teaching methods with other teachers.

The Sedayu method model is one of the new Quran reading lesson models. This model is effectively used among children, adolescents, adults. Looking at the reality that has been practiced by the author, it appears that there are levels in learning.

The Sedayu Method model is inspired by teaching models to read the Quran that have spread in the community, especially from models that have successfully led many children to read the Quran with tartil. Tahfiz Kindergarten (TK Tahfiz) NURANI is one of the schools that uses the Sedayu method model in learning to read the Quran, because the Sedayu Method is the right model in reading the Quran. In addition, the Sedayu method is also supported by a good system, including in its service.

Based on the description of relevant previous research and the background above, the researcher took an "empty space" that had not been studied, namely in-depth research on the method of learning and memorization of the Quran in early childhood. With the title: THE USE OF SEDAYU METHOD IN LEARNING THE QURAN IN EARLY CHILDHOOD (Case Study at TK Nurani Pondok Pesantren Quran dan Sains Nurani Sasak Tengah, Bogor).

METHOD

The research approach that the author used in this study is a qualitative approach. The qualitative research approach is naturalistic research, showing that the implementation of this research does occur naturally, as it is, in normal situations that are not manipulated circumstances and conditions, emphasizing description naturally.

Qualitative research is an umbrella concept that includes several research formats that will help understand and explain the meaning of social phenomena from existing natural settings. This approach was taken because it was in accordance with the title raised by the researcher, namely the Use of the Sedayu Method in Learning the Quran in Early Childhood (Case Study at TK Nurani Pondok Pesantren Quran dan Sains Nurani Sasak Tengah, Bogor). Understanding qualitative research is research that is really real, not manipulated and fabricated data. This is where the researcher takes this approach, because the researcher will analyze the Implementation of the Sedayu Method in Learning the Qur'an in Early Childhood at the Qur'an Islamic Boarding School and Science of Conscience – Sasak Tengah Bogor according to those in the field. Researchers analyze the Sedayu method, which is to know the content, implementation, and impact of the methods carried out at the research institution. Automatically, the data obtained must be really relevant to those in the field, must not be manipulated by researchers, even increased or subtracted. This research also includes descriptive qualitative research because the presentation of the data is in the form of a description of the research data. The hallmark of qualitative research is research that is presented by describing the data that has been obtained through words that are easily understood by readers.

RESULTS AND DISCUSSION

From several sources and data that the author has managed to obtain above, one of them is by conducting several interviews related to this research, especially to figures who play an important role in the teaching process carried out at PPQS Nurani.

This interview was conducted by submitting several questions to the interviewees. Among the interviewees were the director of the pesantren, the principal (mudir) of the pesantren, the caretaker of the sedayu method, the coordinator of the sedayu method, the supervisor of the sedayu method.

1. The Role of Quran Islamic Boarding School and Science of Conscience

KH. Prof. Syukron Ma'mun said that this Islamic boarding school is to create the future of the nation's children who are equipped with faith and piety and equipped with science and technology. As it is said, learning in childhood is likened to carving on time. That's how 5-year-olds are educated to know and memorize the holy book of the Quran which is a guideline for daily life. And the most important thing for early childhood is the introduction of the Quran first. Instilled aqidah ahlu sunnah wal jamaah, equipped with memorization of the Quran. How proud, if early childhood can memorize the Quran 30 juz. Because they are God's soldiers in guarding the Quran. As Allah Almighty says in Q.S. Al-Hijr verse 8 which reads: Verily it was We who sent down the Quran, and indeed We have preserved it.

2. Application of Sedayu Method in PPQS Nurani

KH M. Ilyas Marwal said that man is a perfect being, consisting of physical and spiritual. Both of which require intake to be able to synergize in doing something. Like the human body, it is said that our body not only needs to eat, drink, not only needs sleep, but there is another need, namely spiritual spiritual needs. When he felt love for Allah, when he read the shalawat he shed tears it was called ruhiyah. Allah gives these blessings when he has a high love for parents. So study the Quran, and Allah will teach you other sciences.

In giving his oration, KH. M. Ilyas Marwal said that in fact, reading, memorizing and studying the Qur'an, Allah has revealed to him a prophetic nature. Thus everyone who can read, memorize and understand is of the same nature as the prophets and apostles.

The Quran learning process carried out at PPQS Nurani Sasak Tengah is carried out based on modules and directions that have been made specifically by the Tarbiyatul Wildan Islamic boarding school, Karawang, West Java.

There are many ways or methods of reading, writing and memorizing the Quran, one of which is this sedayu method. In addition to its systematic, simple and short way of understanding it, this method also emphasizes fluent reading according to the makharijul of the letters. Starting from teaching blank letters to fluently reading the Quran properly and correctly.

Based on the data and information obtained by the researchers that the learning activities and materials delivered in the classroom refer to modules and curricula that have been specially made by the Tarbiyatul Wildan Islamic Boarding School located in Karawang, West Java.

1. History of the Sedayu Method

The name Sedayu is taken from an area in Gresik City, East Java, namely Sidayu. In the city, this method began to appear, develop and teach.

Historically, this method was first taught by KH. Muhammad bin Sofyan in 1949 in Gresik, East Java, which was then continued by his first son, KH. Abdul Muqsith who is now the head of Manba'ul Hisan Islamic Boarding School.

This sedayu method is a practical way or method to learn to read, write and memorize the Quran fluently. In general, for the i'dadi program it takes 4 months in training the baaca al-Quran. I'dadi (early) program, 5 years old must not be less or too far from the age of 5 years.

Learning this sedayu method starts from the introduction of hijaiyah letters, linking from front to back and vice versa, then hijaiyah letters randomly, after that harokat is introduced, until then continuous letters are introduced and also after everything is fluent, this method will also be practiced in Latin letters.

In one there are three letters learned and one meeting learned one letter. So that in one semester or six months you have memorized hijaiyah letters, Latin letters and fluently read the Quran and newspapers. The time from 4 months to 6 months is the time for children who are deep in learning letters and reading the Quran. The book that is used as a guide in teaching the Quran, which uses the 6-volume Sedayu Learning Guide that has been compiled by KH. Enuh Hermawan, S.Pd. (Isyraf Council).

The Sedayu method is a practical way to learn to read, write and memorize the Quran in accordance with the right letters. This method is simple and short in the application of reading the Quran itself, which is for six months or one semester, it is expected that children are able to read, write and memorize fluently in accordance with the makharijul letters.

According to ustadzah Neneng Solihat (Coordinator of the Sedayu Method MTA Nurani, Jagakarsa Jakarta) that the Sedayu method is very appropriate to be used in the learning process of reading the Quran in early childhood. Here (MTA Nurani Jagakarsa, Jakarta) is divided into 3 meetings a day, namely after Shubuh prayer, after Asr prayer, and after Maghrib prayer. Ustadzah neneng said also, in one day there are 3 letters learned and 1 meeting learns 1 letter. So that in 6 months (one semester has memorized all hijaiyah letters, Latin letters and even fluently in reading the Quran independently. The book used in the process of learning to read the Quran Sedayu method is a 6-volume Sedayu Method Learning Manual that has been compiled by KH. Enuh Hermawan, S.Pd.I.

The Sedayu method, is a method of teaching to read the Quran starting from the introduction of Hijaiyah letters first then the introduction of harokat / punctuation marks until children are fluent in reading conjunctions, taught classically and privately.

This Sedayu method has advantages in providing delivery of subject matter through the activeness of students and the creativity of teachers. On the one hand, teachers are required to be as creative as possible to explore materials for students in finding letters, sounds and the like. A learning approach that involves the activeness of two components, namely teachers and students, is a learning strategy that is quite effective when talking about learning approaches. Another advantage is that students are able to recognize hijaiyah letters. This advantage is the result of deeper learning methods that provide understanding rather than rote memorization. In addition to advantages, of course there are also disadvantages. The weakness of the Sedayu method lies in the memorization of hijaiyah letters. The students have difficulty in memorizing the hijaiyah letters. This is indeed a characteristic of the Sedayu method, which is superior in comprehension but weak in memorization.

DISCUSSION

In the process of applying the sedayu method, a teacher does it in several ways, namely: Lecture; That is to start this method, of course, introduce this method first to the child. Then by drill; That is, students are told to try to imitate what is read by a teacher. Followed by sorogan,

where students are told to try them one by one so that the abilities of each of them will be known. In this process, if you find students who are less able to read, then; The child must spell them out in the reading one by one. As the word (جَدَد) is not read orally "Ja-Ha-Da" but is spelled letter by letter, i.e. (د), (هـ), (ج), and so on until the student fully understands.

In addition, this sedayu method is taught using the Irama system intended to make learning more interesting and smooth. To further mature the students' readings, teachers have ways to strengthen understanding in their readings, including students coming forward to write the material presented (display), and the system of separating short readings and long readings (separation system).

As a method has advantages and disadvantages, the Sedayu method also has advantages, including: a) This method teaches children to recognize and understand empty letters, namely understanding letters without punctuation. b) The child will be able to decompose from a word to a letter. c) learning using the Sedayu method is not taught letters directly, but children to be able to find themselves (inquiry) with the direction of the teacher. d) Children are accustomed to read letters according to their makhraj. e) The child will be taught emphasis on the short length of his reading.

Besides having advantages, this Sedayu method also has disadvantages, including: a) actually this Sedayu method is fairly old, minimal socialization and publication to the public. b) there is a message from its creator that this method is not patented, so its range cannot be wide. c) lack of trainings, workshops on this method. d) The ideal of this method is not to add students in the middle of the learning journey. e) the maximum number of Sedayu method students is 6-10, so for an institution requires a lot of classes. f) This method, has not been found in institutions other than Islamic boarding schools.

According to Ustadz Aseh Shofiyullah, S.Pd.I, he said that the Sedayu method has several advantages, weaknesses and several factors that must be considered, including: a) the Sedayu method uses the classical method, which uses a system of one class one ability. b) the maximum of ideal students in learning the Quran using the Sedayu method is 12 people, not adding satri in the middle of the year. c) The Sedayu method is more effective in enclosed spaces to be more focused and serious. d) The Sedayu method begins with a focus on reading the Quran first, then to be more steady and in-depth students are instructed to write (imla). e) the most important factor is that teachers / teachers must be competent in mastering this Sedayu method. f) A supporting factor that is no less important is that the students have no abnormalities either physically or mentally. g) the Sedayu method must also be supported by an adequate environment and facilities. h) the Sedayu method must be accompanied by periodic evaluation, namely evaluation at the end of each lesson. i) in addition to being written on the board, students must have a Sedayu guidebook to launch and in anticipation of students to play during lessons.

In general, the presentation of material here is limited according to the abilities possessed by children. If it turns out that the child's ability is high, then the learning process can be accelerated by adding more material. But if the child's ability is low, then the addition of material is small, and certainly longer when compared to children with high abilities.

The Sedayu Method Learning System can be done through several stages, the first, the Learning Process (First Month), namely the introduction and pronunciation of 29 hijaiyah letters gradually accompanied by the application of the correct and appropriate letter makhorijul, the first step for children to be introduced to hijaiyah letters in order (from alif to yes) after the

children understand in order the next step is by turning around or from the last letter (from yes to alif) After the child understands, the next step is in a random way, namely the child is able to recognize and pronounce the hijaiyah letters randomly, if the children are able to recognize the hijaiyah letters not in a sequential / random way then the child is declared to have really understood and is able to pronounce the letters ijaiyah.

The second, the Learning process (Second Month), namely the introduction and application of harokat. Children are introduced to the types of harokat fathah, kasroh and dhomah along with their application into hijaiyah letters gradually. The first step of applying harokat fathah into hijaiyah letters in the same way is arranged, turned and random. The second step is the application of harokat kasroh and the next step is the application of harokat domah. In addition, children are also introduced and applied reading with long marks (mad tobi'i).

The third, the Learning Process (Third Month), namely the introduction and application of harokat tanwin (fatahah tain kasroh tain and domah tain). The steps taken are the same as with the introduction and application of harokat fathah, kasroh and domah.

The fourth, the Learning Process (Fourth Month), namely the introduction of harokat sakhah and syaddah. The steps taken here are also the same as the steps described above.

The fifth, the Learning Process (Fifth Month), namely the fifth month and so on, begins the application of reading the Quran by not using blackboard media anymore but with the Quran directly.

When compared to other methods, the Sedayu method has differences, including the Sedayu method begins with teaching blank letters first until students understand, the Sedayu method teaches blank letters with 3 stages, namely sequential, reverse and random, the Sedayu method is taught using tone or rhythm, the Sedayu method uses 3 children's learning styles (audio, visual and kinesthetic) and uses a right-brain approach (inquiry).

In practice, the Sedayu method can be used in reading the Quran and it is hoped that students will be more active because the learning model using the Sedayu method is learning consisting of several stages, namely observing, seeing, hearing, listening, reading, questioning, exploring, associating and communicating.

CONCLUSION

The Sedayu method is one of the methods in Indonesia. This method was created to assist in learning the Quran, especially recognizing letters for early childhood at PPQS Nurani Sasak Tengah, Bogor.

The Sedayu method is able to have a significant influence, because this method is one of the efficient methods that can be applied to early childhood. As the author observed at PPQS Nurani, Central Sasak, Bogor.

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Wawancara dengan KH.Dr. M. Ilyas Marwal, MA (Pendiri dan Pengasuh)

Wawancara dengan Ustadz Abdul Muiz, M.Pd. (Mudir Pondok) dan Ustadz Mukhlisin, S.Pd.I (Kepala Sekolah SD) pada tanggal 10 Oktober 2022

Wawancara dengan Ustadz Abdul Muiz, M.Pd. (Mudir Pondok) pada tanggal 10 Oktober 2022

Wawancara dengan Ustadz Sunarta, S.Pd.I (Musyrif TK) pada tanggal 14 November 2022

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