

MODEL OF TAHFIZH QIRĀ'AT PROGRAM THROUGH SHORT LEARNING SYSTEM IN PESANTREN DARUT TA'LIM JEPARA INDONESIA^(*)

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ABSTRACT

Tahfizh, memorization of the Quran, has become a leading program in institutions, but it focuses on a single *qirā'at*. The culture of studying various *qirā'at* has become rare; the problem is that it is considered time-consuming and complicated. This paper aims to describe an innovative learning model of *qirā'at* through a short learning system in pesantren. This study used a qualitative method. Data collection used interviews, observation, and documentation in Darut Ta'lim Pesantren. The data analysis method used descriptive analysis. The results show that the learning model of *Daurah Qirā'at* is classified into two stages. First, the stage of understanding the material about *qirā'at asyrah* deeply with the use *tadrib* method. Second, the stage of the process to memorize *qirā'at asyrah in jama'* with the use *talaqqi* method. The results of the study show that the *Daurah Qirā'at* program has become an innovative program and solution that helps participants understand the materials and rules of reading the *qirā'at asyrah*, apply them to *juz* one, and then apply them to other *juz* in the al-Quran. The first-period program for male participants was conducted for eleven days, with fewer results. The second period program was for female participants and only for ten days, and it reached the target. This research contributes to the development of the curriculum for Islamic boarding schools and *tahfizh* institutions by proposing an adaptive and effective *qirā'at* learning model based on *daurah*, and serves as a role model for structured learning grounded in Islamic scientific *sanad*.

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1. INTRODUCTION

Al-Quran learning is continuously carried out by the community to study the holy book of Muslims and generally includes three aspects. First, improving reading proficiency, emphasizing the teaching and learning process that adheres to the rules of tajwid, while cultivating the habit of reading the al-Quran (Ma'mun, 2018). Second, understanding the al-Quran content, including the study translation, *asbab al-nuzul*, and the meaning and message of the verses. Third, memorization (*tahfizh*) of al-Quran verses to preserve the next and attain spiritual virtues in this world and the hereafter (N. Hidayah, 2016).

Learning models focused on reading ability are programs implemented in preschool for al-Quran learning, recitation programs in formal schools, or extracurricular activities (Masrurroh, 2017). Models emphasizing content comprehension are found within formal subjects such as Islamic Religious Education, al-Quran Hadith, and Tafsir (Nasir, 2014), as well as in non-formal institutions like pesantren. Memorization-focused models are characteristic of *tahfizh* boarding schools (Hidayah, 2016). Integrated models combining multiple aspects are also present, such as in formal education, or in schools offering the *tahfizh* program at primary, secondary, and senior levels (Umar, 2017; Husna & Arifin, 2016).

Despite the diverse approaches, the source text for reading is largely uniform: Usmani Rasm manuscripts with the reading of the *qirā'at* narrated by Imam Hafsh from Imam 'Asim. This *qirā'at* history is used by Indonesian people. Although in terms of quantity, seven *qirā'at* imams who were *mutawatir*, and there is also *qirā'at asyrah*. However, the culture of studying or reading the verses of the al-Quran with reading's variants of the *qirā'at* has not been much or has not been massively cultured in society (Romdloni, 2016), underscoring the need to preserve *qirā'at* diversity.

Some researchers focus on *qirā'at* and address their historical development, the context of variation, and the authenticity of their transmission, with most scholars affirming the *mutawatir* status of *qirā'at sab'ah* as traced to the Prophet Muhammad (Walid, 2001), (Saepuloh, 2014). Other research has examined the prevalence of specific *qirā'at*. Research by Thobroni and Rohmani *qirā'at* Hafsh emerging as the most popular due to its simplicity, authenticity, standardized global *mushaf* adoption, and historical dissemination in major Islamic centers. Additional works investigate the interpretive and legal implications of *qirā'at* variation, noting scholarly caution in using *shadz* readings for legal ruling due to questions of authenticity (Hajar,

2022).

Field studies have also explored practical *qirā'at* learning in pesantren. For example, modern Islamic boarding school Al-Syaikh Abdul Wahid BauBau City teaches the *qirā'at* of Imam Nafi' (Qalin and Warsh narrations) through a regular, open-ended program. Meanwhile, institutions such as Tilawatil Quran Al-Makruf in Kediri offer a 20-day intensive program to learn *qirā'at sab'ah* (Sulton, 2018). Both the regular and intensive methods have their own advantages and limitations in areas such as depth and speed of mastery.

While the majority of existing research emphasizes *qirā'at sab'ah*, studies on *qirā'at asyrah*, especially those using condensed learning models, are sparse. This presents a research gap, making the present study significant in exploring the teaching of *qirā'at asyrah* through a short-duration learning system.

2. LITERATURE REVIEW

2.1 *Qirā'at*

Qirā'at means the plural form of the pronunciation *qira'ah*, which means reading. *Qirā'at*, in terms, means a *madzhab* among several *madzhab* that differ in the recitation of the al-Quran from the Qurra' Imam. *Qirā'at* is also understood as a school that has different pronouncements of the al-Quran, both from the aspect of letters, as well as vowels, according to historical agreement (Az-Zarqany, n.d.).

Then, *qirā'at* is known for its grades based on the quality of the *sanad*, which is divided into five. First, the level of *mutawatir*, which means the *qirā'at* has been clearly narrated by the companions of the Prophet Muhammad, who are often called *sahabi* in large numbers, so that there is no possibility of lying. Second, the level of *al-Masyhur* indicates that this level is below and has not yet reached mutual concern, but the *qirā'at* is well known, and its *sanad* remains good and valid. Third, the level of *al-ahad* means *qirā'at*, which is less well-known, but the *sanad* is still considered valid (Al-Jazari, 1981). Fourth, the level of *qirā'at syadz*, which has anomalies, and its *sanad* is considered invalid. Fifth, the level of *al-maudlu'at* as a type of *qira'at* that is considered fabricated or attributed to someone without a clear basis of transmission (S. M. Isma'il, 1993). It means *qirā'at*, which has a low level resembling the kinds of hadith, where there are additional interpretations in the verse, such as *qirā'at khaza'iy* (As-Suyuti, n.d.). Among the five levels, the highest is *mutawatir*. The *qirā'at* that was agreed upon according to the Jumhur ulama' at the *mutawatir* level

was *qirā'at sab'ah*.

In general, from the perspective of the quantity aspect's history, basically, there are various *qirā'at*. Among other things, *qirā'at sab'ah*, *qirā'at asyrah*, and *qirā'at arba'ata asyarah*. *Qirā'at sab'ah* is a *qirā'at* that is based on the seven imams. The seven imams are Imam Nafi' from Medina, Imam Ibn Kathir from Makkah, Imam Abu' Amr from Basrah, Imam Ibn 'Amir from Sham, Imam Ashim, Imam Ali al-Kisa'iy, and Imam Hamzah from Kufa. As for *qirā'at asyrah*, it is the *qirā'at* of the ten imams. Namely, the seven imams plus three, namely Imam Abi Ja'far, Imam Ya'kub, and Imam Khalaf (Az-Zarqany, n.d.).

2.2 Qiraāt Learning

Learning *qirā'at* has been around since the time of the Prophet Muhammad, as evidenced by his delivering revelations in different letters, according to his companions. There is an opinion that *qirā'at* teaching began in Mecca, but it was not widespread, as only one was used, namely the *lahjah* of Quraish. Learning *qirā'at* began to be taught a lot while in Medina. Because at that time, the converts had various dialect backgrounds according to their respective tribes (Ar-Rajih, 1996). On another occasion, the Prophet also encouraged converts to be taught *qirā'at* by senior friends (N. bin M. I. A. Isma'il, 1419). *Qirā'at* learning during the time of the Prophet was carried out by direct teaching methods, and tutor methods from senior companions of the Prophet who taught junior friends (Saepuloh, 2014). This showed that *qirā'at* learning already existed, but it was not yet an established field of knowledge in its own right at the time of the Prophet.

Furthermore, during the time of the Prophet's companions, the study of *qirā'at* increased. There have been several special places for studying al-Quran and *qirā'at*, known as madrasahs. Some of the madrasahs that existed at that time included those in Makkah, Medina, Syria, Kufah, Egypt, and several other areas under the control of the companions of the Prophet (N. bin M. I. A. Isma'il, 1419; Walid, 2001). The increase in *qirā'at* learning during the era of the companions of the Prophet Muhammad in Makkah, Medina, Syria, Kufah, Egypt, and several other areas under their control was in line with the spirit of the Prophet Muhammad's companions to maintain the *sanad* of *qirā'at* al-Quran.

During the *tabi'in* period, developments continued, and *qirā'at* experts emerged, with their *sanad* continuing. Some of the known *qirā'at mu'tabarah* (*qirā'at* whose authenticity is recognized) and *mutawatir* (narrated by a large number of narrators at each level of the *sanad*) from the *tabi'in* generation are Imam Ibn 'Amir, Imam Ibn Katsir, Imam 'Ashim, and Imam Abu Ja'far (S.

M. Isma'il, 1993). Give him the Tabi'in also began to appear *qirā'at* books (N. bin M. I. A. Isma'il, 1419). At this time, learning *qirā'at* began to use several developing *qirā'at* books.

2.3 *Pesantren*

Pesantren is an Islamic religious educational institution dedicated to the study, internalization, and practical application of Islamic teachings (*syari'ah*) while cultivating moral values in everyday life (Mastuhu, 1994). Their primary goal is character formation, ensuring that students (*santri*) emerge as individuals of good moral standing. Institutionally, pesantren are formally recognized under Indonesian law (Pemerintah, 2007) and typically comprise essential elements such as a *kiai* (Islamic scholar-leader), *santri*, boarding facilities, and a *mushalla* or mosque. Within this environment, the *kiai* functions as both educator and parental figure, while *santri* engage in structured religious learning, often centered on classical Islamic texts, including the *kitab kuning*, *hadith*, and the Quran (SM & dkk, 2002).

According to national statistics, Indonesia has approximately 42.391 pesantren of varying models. Based on typological mapping, pesantren can be broadly classified into three types: (1) *salaf* or traditional pesantren, (2) modern pesantren, and (3) hybrid models combining elements of both. Their development is shaped by temporal shift, community need, environmental contexts, and geographical factors. Each pesantren type may have a unique focus, ranging from classical text studies, entrepreneurship-based programs (Wekke, 2012), life-skills training (Herlina Siregar, 2017), to *tahfizh* (Quran memorization). *Tahfizh* programs have emerged as flagship initiatives in many pesantren, producing creative graduates, engaged in community roles such as mosque imams and social leaders (Anwar, 2017).

Historically, pesantren began to gain recognition during the Walisongo period around the middle of the 15th century (Sutrisno, 2009). Sunan Ampel was the founder of the *padepokan*, which is widely regarded as a precursor to the emergence of pesantren in Indonesia. *Padepokan* was used by the community and students to learn Islamic teachings and was known as a center of study for Muslims. Many students (*santri*) came from various regions, including Sunan Giri. Then Sunan Giri pioneered an educational center called the Pesantren Giri Kedaton. Many students studied with him; one of them was Raden Patah. Raden Patah became the first king in the Demak Kingdom. When the scientific pedigree of the Walisongo figures is also reached, the Sunan Ampel (Mahdi, 2013). This shows that the pedigree of science and pesantren in the Java region dates back to the Walisongo period.

During the Walisongo era, learning in pesantren emphasized the introduction of tauhid. In addition, the teaching of fiqh equips students with knowledge of Islamic Sharia law. Teaching about worship, Sufism, Hadith, and other religious sciences (Mahdi, 2013). During the fifteenth century, pesantren focused more on learning basic religious knowledge, because this was a period of the spread of Islam in Java.

The pesantren began to develop teaching of *tahfizh* al-Quran around the 18th century. When several scholars who learned *tahfizh* from Makkah returned to Indonesia (Atabik, 2014). The culture of memorizing the Quran is mostly developed in Java. In 1832, the pesantren, which focused on teaching the al-Quran, was founded in Wonosobo, Central Java. This pesantren was founded by Kiai Muntaha; now it is known as pesantren Asy'ariyyah. The name of the pesantren was adopted from the third generation, Kiai Asy'ari. He is the grandson of Kiai Muntaha. He led the pesantren starting in 1917. Kiai Asy'ari is also one of the students of Kiai Munawir Yogyakarta, Central Java. Then in 1950, this pesantren was led by Kiai Asy'ari's son, Kiai Muntaha bin Kiai Asy'ari. During his tenure, the pesantren began to innovate, establishing several formal educational institutions. It starts at an early age, middle school, and college (Budi, 2019)(Fadly, 2019). The university, which he pioneered, has now developed into al-Quran Science University in Wonosobo, Central Java, Indonesia.

Among the oldest *tahfizh* pesantren is pesantren Al Munawir in Krapyak, Yogyakarta, Central Java. This pesantren was founded by Kiai Munawir after he graduated from Makkah in 1909. Kiai Munawir was an expert scholar of the al-Quran. Besides, he memorized the al-Quran through the Hafsh line of Imam Ashim, and he was also an expert in the *qirā'at sab'ah*. The reading of the seven imams who have been licenced by the Prophet Muhammad. He was a teacher of Kiai Asy'ari and Kiai Muntaha, the third and fourth generation of the leader of pesantren Asy'ariyyah in Wonosobo, Central Java. And he is also a master teacher of most Muslim scholars and Kiai, many *tahfizh* pesantrens in Indonesia, especially in the Pantura region.

Beginning in the nineteenth century, the *tahfizh* pesantren developed in the Pantura region. In 1936, Kiai R. Muhammad founded pesantren Bustanu Usyaqil al-Quran in Bintoro, Demak, Central Java. Kiai R. Muhammad is one of the students of Kiai Munawir Krapyak (Budi, 2019). In addition, other Kiai Munawir's students also established a *tahfizh* pesantren. Such as pesantren Yanbu'ul al-Quran in Kudus, Central Java. This pesantren was founded by Kiai Muhammad Arwani Amin in 1942. Then, pesantren Matholi'ul Huda and al-Husna were founded by Kiai Abdullah Salam in 1952. It is located in Kajen Pati, Central Java. Kiai Abdullah Salam is a student of Kiai Arwani

Kudus. Pesantren Matholi'ul Huda is a *tahfizh* pesantren specifically for male students. Pesantren al-Husna is a pesantren for female students. In Jepara, there are Pesantren Al Ishom and Pesantren Darut Ta'lim. Pesantren Al Ishom, which was founded in 1970, was led by Kiai Hasan and Nyai Hajar. Pesantren Darut Ta'lim was founded in 1987 and led by Kiai Ma'arif Asory and Nyai Hj. Muyassarah.

Among existing *tahfizh* pesantren, the data show that 8 of the best *tahfizh* pesantren in Indonesia are Pesantren Al Munawir, Pesantren Yanbu'ul Quran, and Pesantren Al Muayyad. Firstly, Pesantren Al Munawir in Yogyakarta, Central Java. Secondly, Pesantren Yanbu'ul al-Quran in Kudus, Central Java. The third, Pesantren Al Muayyad in Surakarta, Central Java. The fourth is Pesantren al-Asy'ariyyah in Wonosobo, Central Java. The fifth is Pesantren Tahaffudzul al-Quran in Semarang, Central Java. It was founded by Kiai Abdullah Umar in 1971. The sixth, in the year 1960, there was a Pesantren An-Nur, Yogyakarta, Central Java. The founder of its pesantren is Kiai Nawawi Abdul Aziz. He is the son-in-law of Kiai Munawir. The seventh is the Pesantren Sunan Pandanaran, Yogyakarta, Central Java, in 1975. And the eighth is Pesantren Murottalil al-Quran in Lirboyo, East Java. Based on these data, the most pesantren *tahfizh* are in Central Java.

The period of rapid growth in the number of pesantren was around 1900 and later. It is related to the memorization competition for the al-Quran or *tahfizh* al-Quran, which began in 1981. This activity was first held in Aceh (Atabik, 2014). After those competitions, many people respect the al-Quran and are interested in memorizing it. After 2000, there are many pesantren in Pantura which offer *tahfizh* programme. Based on statistical data from *tahfizh* pesantren in the Pantura region, about 314 pesantren are classified as large. The data does not include some small *tahfizh* pesantren, or madrasah institutions that make *tahfizh* programme. Each has its own model and characteristics. The excellence *tahfizh* program is in greater demand because it is available to children until they are teenagers. This is evident in the presence of several schools or institutions based on the *tahfizh* program, such as the Ibtida'iyah *Tahfizh* Quran Madrasah, the Children's *Tahfizh* Islamic boarding school, the middle-level *Tahfizh* Middle School, and the *Tahfizh* Salaf Pesantren.

Besides, many pesantren offer *tahfizh* programs with various methods. The method that was used for memorizing the Quran is the *musyafahah* method. This method is when a student or santri recites new memorization in front of Kiai. Then, there are other methods to increase. Such as the *talaqqi* method, listening to the reading of al-Quran from the teacher's voice or *murottal* audio, and combining some methods (A. Hidayah, 2017). *Takrir*

method, the way is repeating several verses that are memorized before in front of the teacher or kiai (Umar, 2017). The trend in research on *tahfizh* programmes and pesantren focuses on learning methods, memorization processes and media, memorization evaluation models, and the effectiveness of memorization outcomes.

Besides, there are also pesantren that offer innovative methods, such as a formula for calculating the time required to memorize the al-Quran. Students can make a plan and calculate their time for memorizing (Nursupriah, 2017). Then, the Tekara Hepsi Seyfa Method, its way is santri repeat the memorization of all pages in one *juz* at a certain time (Ariffin et al., 2015). It means that, by then, the development of pesantren focuses on offering methods and a short period for memorizing the al-Quran. It shows that Kiai of *Tahfizh* Pesantren receives innovation and new ideas.

3. FRAMEWORK

This article aims to examine how innovative *qirā'at* al-Quran learning programs and short learning models are viewed from an educational theory perspective. In principle, educational ideology comprises two ideologies: educational conservatism and educational liberalism. First, educational conservatism is an ideology that the goal of education is to preserve and continue the well-established and good patterns of past society. The ideology of liberalism holds that the goal of education is to encourage social reform and to provide skills that enable students to learn independently, with an emphasis on students' problem-solving ability (O'neil, 2008).

Meanwhile, according to the theory of Islamic education, there are three educational ideologies, namely conservative, religious rational, and pragmatic. First, the conservative known as *al Muhafizh*. Education is more of a purely religious nature, where learning is first and foremost the al-Quran. Education that seeks to maintain and preserve religious teachings. Second, the known religious rational. This theory emphasizes education on the rational and tries to link reason with religion. Third, pragmatic. This theory emphasizes that the goals of education are pragmatic and applicative-oriented (Ridla, 2002).

Learning theories are generally divided into several primary categories. First, the behaviorism theory states that learning is a behavior change that can be linked to the stimulus and response. The Behaviorism theory emphasizes the importance of strengthening learning. Second, cognitivist theory is developed by analyzing internal mental processes such as perception, memory, problem-solving, information processing, and knowledge structures to determine the quality of learning. Third, constructivist theory holds that

learning is an active process of constructing knowledge through experience. According to constructivist theory, students actively develop their knowledge through exploration, analysis, and interaction in the learning environment. Effective learning occurs when students are actively involved in the process of exploration, and students are active subjects who organize, process, and construct knowledge based on pre-existing patterns (Piaget, 1977).

Cognitivism and constructivism theories are related to the concept of accelerated learning, which is based on the principle that learning will be faster and more effective when it involves various learning modalities, positive emotional activation, direct experience, and strategies that maximize cognitive capacity (Meier, 2000). And this is a brief overview of the framework of the *qirā'at* al-Quran learning programs with short learning models. An innovative learning program with a short model that provided participants with experience to learn and practice *qirā'āt asyrah*. Understanding *qirā'āt* requires primary skills, which are understanding the theory of recitation (*manābij al-qurrā*) and practising recitation directly through a teacher-student interaction.

3.1 Learning Model

Basically, learning is a process of activities that have educational value, and is oriented towards achieving learning goals. These activities are carried out by teachers and students in an interactive manner; hence, the material presented by the teacher can be fully understood and mastered by students. The learning model is a conceptual framework that outlines procedures and systematic steps for creating learning experiences to achieve learning goals. The function of a learning model is to guide the planning of teaching and learning activities to make it systematic in order to achieve the learning goals (Trianto, 2011).

Based on Joyce and Calhoun's theory, the learning model is divided into four groups. First, the learning model group that processes information, for example, the inductive thinking model. The structure of this learning model consists of concept formation, data interpretation, application of principles, and a social system, which means that it is cooperative; the teacher acts as an initiator and supervisor of learning activities, adapts tasks to the level of cognitive activity, and determines student readiness. The system that can support this model is the one that processes or analyzes data for students. Usually, this model is designed to train students in forming concepts, focusing on logical thinking, language, word meaning, memorization, and knowledge.

Second, the social teaching model group. One example of a social teaching model is group investigation. The teaching structure of this model involves presenting complex situations, explaining and describing reactions to them, formulating assignments, whether independent or group-based,

analyzing developments and processes, and recycling activities. This model is grounded in a social system of democratic processes and group decision-making. The teacher's role in this model is as a facilitator who is directly involved in the group. The support system needed in this model is an environment that can respond to students' demands as learners.

Third, the personal teaching model group. One example that is included in the personal teaching model is direct teaching. The structure of teaching involves describing the parts that need help, exploring problems, developing insights, planning and making decisions, and then integrating the problems with the social system. In this model, discussion becomes the core thing in learning. The role of a teacher in this model includes reaching out to students, showing empathy, helping explain the problems, and seeking solutions. This model support system is a quiet place and resource center for conferences and discussions on academic contracts.

Fourth, the group model of behavioral systems. One example that is included in the behavioral system model is the simulation model. The teaching structure starts from the orientation stage, participatory training, simulation implementation, and direct participant interviews. The classroom environment is made to be interactive and cooperative. The role of the teacher in this model includes supporting, observing, and monitoring students as problems arise. The support system in this model is a simulation with structured material resources (Joyce & Well, 1996). Learning will be more effective if teaching and learning activities align with children's intellectual development.

Tikrar or repetition is one of the methods that Allah applied to the Messenger of Allah through the angel Jibril to make the memorization of the verses of the al-Quran firmly planted in the Prophet's heart. The fact that the angel Jibril did to the Prophet demonstrates that applying the *tikrar* method in teaching *tahfizh* is very important for achieving learning objectives. One of the steps in the *tikrar* method that the Prophet applied when teaching his *Sahabi* was to repeat the material or verse up to three times until they put it in mind and understood what the Prophet said. As said in the hadith narrated by Anas bin Malik.

عنه تفهم حتى ثلاثا أعادها بكلمة تكلم إذا كان أنه

"Verily Rasulullah SAW if he said something, he repeated it three times so that his words could be understood clearly."

That hadith shows that the repetition or *tikrar* method that had been

done by the Prophet was able to strengthen the memorization of the companions of the Prophet (Khalifah, 2010).

4. METHOD

This study used a qualitative research methodology to explore the *qirā'at tahfizh* program's short-learning model at Pesantren Darut Ta'lim in Jepara, which is a unique and innovative program. An Islamic boarding school located in the Banjarsari sub-village of Wedelan Village, Bangsri District, Jepara Regency, Central Java Province. This study examines the *qirā'at* learning model through the short learning system at Pesantren Darut Ta'lim Bangsri, Jepara, Central Java. The research focuses on understanding the stages, processes, and effectiveness of this program. Using a qualitative approach (Moleong, 1993; Creswell, 1994), the research focuses on the learning process as implemented in this pesantren. Data collection employed observation, semi-structured interviews, and documentation. Observations and documentation captured the profile, activities, and facilities of pesantren, while interviews with ustadz, ustadzah, and program participants explored program objectives, planning, rules, activities, and achievement.

Data analysis applied a descriptive method to illustrate the orientation, objectives, activities, and achievement levels of the short-term *Tahfizh Qirā'at* program at Pesantren Darut Ta'lim. The study's findings aim to contribute to educational scholarship by providing insights into *qirā'at asyrah* instruction in condensed formats and to serve as a reference for enhancing pedagogical efficiency and sustaining *qirā'at* learning culture for some *tahfizh* participants or other educational institutions.

4.1 Research Design

A descriptive qualitative approach was used to provide an in-depth understanding of the innovative *qirā'at* learning program. This method allows for the study of natural phenomena without manipulating the environment. It helps uncover how participants experience the program and the significance of its educational content.

4.2 Participants

Participants included students (both male and female), teachers (*ustadz* and *ustadzah*), and caregivers. The purposive sample selection focused on individuals directly involved in the *Daurah Qirā'at* sessions. In the first period, seven male students participated, while the second period included five female

students. Teachers were involved in teaching and supervising, and caregivers provided program context.

4.3 Data Collection Methods

Data were gathered using interviews, observation, and documentation. Semi-structured interviews with teachers and students explored program design, teaching strategies, and participant experiences. Observations documented classroom dynamics and learning methods, while documentation detailed program structure and student progress.

4.4 Data Analysis

Data analysis followed a descriptive analytical approach. The process involved: 1) Data Reduction: selecting and simplifying relevant information, 2) Data Display: organizing data into themes like learning stages and methods, 3). Conclusion Drawing: analyzing findings to assess how the short learning system impacted student outcomes.

4.5 Methods in the Learning Process

Two key methods were used: 1) *Tadrib* Method: initial stage focused on lectures and individual practice, where students learned and applied the rules of *qirā'at asyrah*, 2) *Talaqqi* Method: later stages involved oral recitation to the teacher for validation, emphasizing active, student-centered learning.

5. RESULTS AND DISCUSSION

5.1 History of Pesantren Darut Ta'lim

Pesantren Darut Ta'lim was founded in 1987 by Kiai Ma'arif Asrory. Before establishing a pesantren, he taught at the "Darul Aitam" Orphanage. Which is currently managed by his uncle. After Kiai Ma'arif Asory with Nyai Hj. Muyassarah began accepting resident students, including some of Kiai Mastur's students, and the community around Bangsri began staying at the Pesantren Darut Ta'lim.

Pesantren Darut Ta'lim initially focused on learning *tahfizh* al-Quran and the Islamic studies with the salaf system. Starting around 1991, Pesantren Darut Ta'lim opened a Madrasah Diniyah offering classical Islamic studies based on classical sources. Development and innovation continue at the pesantren. In 1993, they began to open a formal education program called the

Kholiliyyah Islamic Junior High School (SMPIT). The junior high school was established to improve education services at the pesantren. The students can study in formal institutions, as well as memorize the al-Quran or study the Islamic studies with classical sources at the pesantren.

After the formal program of SMPIT Kholiliyyah has been running for three years, it has continued to open advanced levels at the pesantren, namely the Kholiliyyah Vocational High School. This is to serve students who pass SMPIT, so they can immediately progress to the next level and continue their studies at the pesantren. Some of the formal institutions in Pesantren Darut Ta'lim use the name Kholiliyyah because the institutions and the pesantren are integrated under a foundation of the same name.

In addition to its formal institution, Pesantren Darut Ta'lim also launched several innovative programs. Such as a special boarding school for girls, Sanlatsus Api. This program is held during the last week of Ramadan for elementary school children aged around 9 to 11. The goal is to train independent children, study religion, and practice living in Islamic boarding schools. The series of activities in this program is usually carried out for approximately three days. Another interesting program at the Pesantren Darut Ta'lim Jepara is the *Daurah Qirā'at* program (Munir, 2019).

5.2 *Daurah Qirāāt Program*

The *Daurah Qirā'at* program is a learning program on al-Quran with a variety of reading *qirā'at* (Munir, 2019). The curriculum of the *Daurah Qirā'at* focuses on the theory of the basic rules of *qirā'at asyrah* and the practice of reading on the first *juz*. The teaching materials are the book *qirā'at sab'ah* Hirzu al-Amani wa Wajhu at-Tahani, written by Imam asy-Syathibi, along with the book *Three Qirā'at ad-Durroh al-Mudhiyyah fi al-Qirā'at ats-Tsalats al-Mardliyyah* by Imam Ibnu al-Jazary (Munir, 2024). The teacher in this programme is Ustadz Aniq, who has expertise in *qirā'at asyrah*, which he studied directly with Sheikh Nabil in Cairo while studying at Al-Azhar University.

This program emerged after Ustadz Aniq, the young caregiver of the Pesantren Darut Ta'lim, returned from Cairo, Egypt. He is one of the sons of Kiai Ma'arif Asrory. So, one reason caregivers hold *Daurah Qirā'at*, among other reasons, is to maintain memorization and preserve knowledge of *qirā'at*. By learning *Daurah Qirā'at*, caregivers can apply their knowledge and repeat the *qirā'at* they learn. In addition, to preserve the knowledge of *qirā'at* and spread it to the Muslims in general in Indonesia, and provide a short program to be effective (Novitasari, 2020). Because the Tahfizh Islamic boarding

schools in Jepara that opened *qirā'at asyrah* programs did not exist before, there was only learning *qirā'at sab'ah*, and it was still rare. This is also the reason for the *qirā'at sab'ah* learning carried out at the Tilawatil al-Quran Al-Makruf Islamic boarding school in Kediri, the lack of pesantren in Kediri that has opened *qirā'at* learning programs (Sulton, 2018). Learning *qirā'at* is an effort to maintain the knowledge of *qirā'at* itself, as well as introducing and increasing the spirit of the community in exploring the knowledge and practice of *qirā'at*.

Learning *qirā'at* at the pesantren Darut Ta'lim focuses on *qirā'at asyrah*, which is the reading of the al-Quran from the line of ten imam *qirā'at*. In contrast to some Islamic boarding schools that implement *qirā'at* learning that focuses on *qirā'at sab'ah*, namely the reading of the Koran from the seven *qirā'at* imams (Romdloni, 2016), such as pesantren Tilawatil al-Quran Al-Makruf Kediri, which focuses on *qirā'at sab'ah* only (Sulton, 2018). There is also *qirā'at* learning, which focuses solely on the reading of one imam, as practiced at the modern al-Shaykh Abdul Wahid Islamic boarding school in Baubau city. The learning focuses on the reading of Imam Nafi', both from the Qalun history and the history of Warsy (Syaifuddin, 2018). This shows that learning *qirā'at* through the reading path of ten imams, or *qirā'at asyrah*, has not been widely practiced in *tahfizh* pesantren.

The *qirā'at* learning model in the Pesantren Darut Ta'lim is essentially a regular one, meaning it is carried out over the long term for resident students, and the learning process is not limited to a specific time. And some are using the short learning system. Where students learn *qirā'at* in a relatively short time, known as the *Daurah Qirā'at* program. The short learning system applied to the *Daurah Qirā'at* program at pesantren Darut Ta'lim is learning *qirā'at asyrah* for ten to eleven days (Sulton, 2018). The short or fast system in *qirā'at* learning is also applied at the pesantren Tilawatil al-Quran Al-Makruf in Kediri for 20 days. The *qirā'at* learning program with the short learning system is an attractive offer for students, alumni, and *hafizh* and *hafizbah* who are busy but want to deepen their knowledge of *qirā'at*.

Daurah Qirā'at with the short learning system at the Pesantren Darut Ta'lim began in early 2019, and has been implemented twice a year. The first period, *Daurah Qirā'at* within eleven days. Participants in the first *Daurah Qirā'at* program numbered seven, all of whom were male. Participants came from several regions, including Jepara itself and areas outside the city. Learning activities are carried out for a duration of nine hours each day, which are divided into five meetings.

The second period, *Daurah Qirā'at*, is within ten days. Participants in the second period, specifically for girls, numbered five. Participants also came from

several regions. The duration of learning time in a day is increased to ten hours (Munir, 2019). The change in time duration in the second period adjusts the number of days that are less than one day apart from the first period. So, the number of hours at the meeting is different. The description of the differences in time and number of meeting hours between the first and second *Daurah Qirā'at* is shown in Table 1 and Table 2.

Table 1

The Time Distribution of the First Daurah Qirā'at meetings

No	First Daurat Qirā'at		
	Time	Annotation	Number of hours
1	07.00-09.00	The first meeting	2 hours
2	10.00-11.30	Second meeting	1,5 hours
3	13.00-15.00	Third meeting	2 hours
4	16.00-17.30	The fourth meeting	1,5 hours
5	19.00-21.00	The fifth meeting	2 hours
Number of Hours to Study Each Day			9 hours

Table 2

The Time Distribution of the Second Daurah Qirā'at meetings

No	Second Daurat Qirā'at		
	Time	Annotation	Number of hours
1	06.00-09.00	The first meeting	3 hours
2	10.00-11.30	Second meeting	1.5 hours
3	13.00-15.00	Third meeting	2 hours
4	15.30-17.30	The fourth meeting	1.5 hours
5	19.00-21.30	The fifth meeting	2 hours
Number of Hours to Study Each Day			10 hours

5.3 Methods and Results of Daurah Qirā'at Program Achievements

There are two methods used in the *Daurah Qirā'at* program at Pesantren

Darut Ta'lim: *tadrib* and *talaqqi*. The *tadrib* method is used in classical initial meetings, where participants listen to material on the rules of reading *qirā'at asyrah* by *ifrad*. This means that the caregiver explains the reading rules of one *qirā'at imam*, then the participants take turns practicing reading in *juz* one by connecting verses in *ifrad*. And so on, up to ten *qirā'at imams* (Munir, 2019). In this classical learning, there is also a question-and-answer process. When participants are less clear about a rule, the caregiver asks them directly during the learning process. When participants are not given time to ask and answer questions, it can be one of the obstacles to learning *qirā'at*, because participants cannot clarify if something is not understood, and learning becomes monotonous (Sulton, 2018: 330). So, the delivery of material, questions, and answers is important in learning *qirā'at*, so that students or participants can really understand the reading rules of each *qirā'at imam* before practicing it.

Furthermore, after using the *tadrib* method and completing the recitation of the imam *qirā'at asyrah*, the participants practice *qirā'at asyrah* in congregation. The method of *jama'* is the opposite of *ifrad*, meaning that participants read the verses of the al-Quran using the recitation of all the narrations of the imam *qirā'at asyrah* at once. At this stage, the method used is *talaqqi*. The *talaqqi* method is the learning process by means of each student advancing personally, depositing the memorization of *qirā'at* in the congregation in front of the caregiver (Munir, 2019). The *talaqqi* method is an oral method practiced by the Prophet when teaching the al-Quran to his companions. Likewise, the friends taught the Tabi'in and so on. So that the *talaqqi* method is considered the right method in learning the al-Quran (Mashud, 2019). The *talaqqi* method is essentially the same as the term *sorogan*, in which students meet the teacher's expectations for reading or memorization. This method is mostly applied in the learning of *tahfizh* al-Quran, and one of the methods that is considered part of the application of student-centered learning (Sulton, 2018: 331). Through the *talaqqi* method, participants must actively recite and read in front of the teacher. The teacher listens and acknowledges that mistakes can occur.

The two methods are carried out with a short learning system or in a short time. Where the target of the *qirā'at* program is the students or participants who understand the rules of reading *qirā'at asyrah* and can apply it at least to *juz* one, then students can apply it to the next few *juz* in the al-Quran. The result was that, in the first period, *ifrad* learning *qirā'at* using the *tadrib* method was carried out over approximately four to five days (Shofia, 2020). Over the next few days, the process of reciting *qirā'at* in *jama'* continued using the *talaqqi* method. The first period encountered several obstacles; among them, some participants stopped midway, meaning they did not follow the process

to the end. Some follow the process to completion but have not met the target of completing the *talaqqi juz* in a single process. So, the results of the first-period program were not optimal (Munir, 2019). This is because the implementation time of the learning materials and the *ifrad* practice using the *tadrib* method is too long. Meanwhile, the duration of *talaqqi* in congregation is still not at its maximum.

The second period of learning *qirā'at* by *ifrad*, using the *tadrib* method, is carried out over approximately two days. So that in the next few days, the participants immediately followed the process of depositing *qirā'at* recitation in *jama'* using the *talaqqi* method. The duration of the process with the *talaqqi* method in this second period was longer. Because the learning process with the *tadrib* method is completed faster. According to the caregiver, this was because the majority of participants in the second period had already memorized the al-Quran well and had experience with *qirā'at* principles. So that the results can meet the target (Munir, 2019). This shows that the difference in time taken between the two groups of periods is also influenced by input quality. The differences in the results of the *Daurah Qirā'at* program achievements in the two periods are summarized in Table 3.

Table 3

Results of Daurah Qirā'at Program Achievements

No	Target	Time	Results
1	Santri can understand the rules of reading <i>qirā'at asyrah</i> and apply it to <i>juz</i> one, so that students can apply it to the next <i>juz</i> in the al-Quran	11 days	<p>The process of learning the <i>qirā'at</i> recitation by <i>ifrad</i> is completed within four to five days</p> <hr/> <p>The process of <i>talaqqi qirā'at asyrah</i> in congregation in the last six days</p> <hr/> <p>The results are not optimal (some stop in the middle, not until the time limit for implementation, do not finish <i>juz</i> one when do <i>talaqqi</i> in congregation</p>
2	Santri can understand	10 days	The process of learning the <i>qirā'at</i> recitation by <i>ifrad</i> is completed in

the rules of
reading
qirā'at
asyrah and
apply it to
juz one, so
that
students can
apply it to
the next *juz*
in the al-
Quran

two days
The process of <i>talaqqi qirā'at qsyrah</i> in congregation in the last eight days
Results meet the target

Based on the goal of this program, it is related to educational conservatism. Because this program aims to preserve and continue the well-established science of *qirā'at*. It is an effort to preserve, known as *muhafazhah*. Education is more of a purely religious nature, where learning is first and foremost the al-Quran. Education that seeks to maintain and preserve religious teachings, and that is related to this program to preserve *qirā'at asyrah*, especially in Indonesia.

Besides, this *Daurah Qirā'at* learning model, with its short learning system, is also related to pragmatic theory. The education emphasizes pragmatic, application-oriented goals. As the goal of this program, the *qirā'at* learning program with a short learning system is an attractive offer for students, alumni, and *hafizh* and *hafizbah* who are busy but want to deepen their knowledge of *qirā'at*.

In the learning model of *Daurah Qirā'at*, this model falls under the information-processing group. Because the learning model of *Daurah Qirā'at* emphasizes collecting information and memorizing the principal rules of *qirā'at asyrah*. It is related to the learning model group that processes information. The structure of this learning model consists of concept formation, data interpretation, application of principles, and a social system, which means that it is cooperative; the teacher acts as an initiator and supervisor of learning activities, adapts tasks to the level of cognitive activity, and determines student readiness. Usually, this model is designed to train students in forming concepts, focusing on logical thinking, language, word meaning, memorization, and knowledge.

6. CONCLUSION

The *Daurah Qirā'at* learning model, with a short learning system, at the

Pesantren Darut Ta'lim was implemented in two stages. First, the deepening stage of the material for *qirā'at asyrah*, which is carried out using the *tadrib* method. While the participants listened to the teacher's explanation of the reading rules for each imam, they continued to practice connecting verses by *ifrad*. Starting from the first priest, and so on until the tenth priest. Second, the stage of practicing reciting *qirā'at asyrah* in *jama'* or a combination of ten imams using the *talaqqi* method. Participants advance their recitation of the *qirā'at* by rote in front of the teacher. It is related to the theories of cognitivism and constructivism, and to the concept of accelerated learning. Based on the *Daurah Qirā'at*, learning has provided various modalities, positive emotional activation, and direct experience for students to learn the theory of recitation (*manāhij al-qurrā' asyrah*) and to practise recitation through teacher-student interaction.

The *Daurah Qirā'at* program at pesantren Darut Ta'lim was originally aimed at preserving the knowledge of *qirā'at* and the culture of studying the reading of *qirā'at asyrah*. Meanwhile, implementing *Daurah Qirā'at* with a short learning system aims to make *qirā'at* learning more efficient and to give prospective participants who have a certain activity or task in their place the opportunity to follow, as it is in a short time. The target of the *Daurah Qirā'at* program with a short learning system is that participants understand the rules of reading *qirā'at asyrah* and apply it to *juz* one, so that students can apply it to the next *juz* in the al-Quran. It is related to the theory of educational conservatism.

The results differed between the first and second periods of *Daurah Qirā'at* implementation. The first period of the *Daurah Qirā'at* program was eleven days. The deepening stage of the material takes approximately five days, while the deposit stage using the *talaqqi* method takes only six days. The result is less than optimal and has not fully met the target. The second period of the *Daurah Qirā'at* program is ten days. The implementation of the material's deepening takes only two days, while the deposit stage using the *talaqqi* method takes more than eight days. The results met the target. It can be concluded that the difference in the results is inseparable from the input and process factors. The input factor can be mapped so that, in the first period, the participants are, on average, still at a basic level, lack *qirā'at* learning experience, and are all male. In the second period, on average, the participants had memorized the al-Quran fluently, had experience with *qirā'at*, and were all girls. This affected the process, as the deepening of the material in the first period took longer because the participants had not experienced *qirā'at* knowledge. The second period tends to be faster when deepening the material because they already have experience with *qirā'at*. In addition, the level of

seriousness among female participants seemed more optimal and more consistent than among male participants.

Based on these results, it can serve as a reference and material for recommendations for educational institutions or pesantren that will carry out *qirā'at* learning programs. Learning or learning *qirā'at* programs in short is more effective if prospective participants are truly fluent in memorizing the al-Quran, have previous experience in *qirā'at* science, and have the ability to speak Arabic so that it is easy to understand the rules of *qirā'at*. The time duration for short programs also needs to be differentiated. If the participants are male and really beginners, the duration needs to be increased, and there should be one break so they do not end up on the road because they are getting bored.

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