

Implementation of the Muwahhadah Method in Equalizing the Rhythm of Qur'an Reading at the Tebuireng Islamic Boarding School

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Abstract: *This study aims to examine the potential application of the Qira'ah Muwahhadah method in improving the quality of Qur'an learning at Pondok Putri Islamic Boarding School Tebuireng. The research approach used is qualitative with in-depth interview methods and direct observation. The results of the study show that the Qira'ah Muwahhadah method has great potential in improving the quality of Qur'an learning, especially in the aspects of fluency, understanding, and sustainability of learning. However, the implementation of this method still faces various challenges, such as limited teaching time, inadequate facilities, and low confidence of teachers. The implications of these findings suggest that the Qira'ah Muwahhadah method can be an innovative solution in improving the quality of Qur'an learning, but it requires adequate support to optimize the results. Therefore, this study recommends the need to improve the quality of training for teachers, provide more complete supporting facilities, and develop strategies to overcome existing obstacles. With these steps, it is hoped that the Qira'ah Muwahhadah method can be applied effectively and sustainably in various Islamic-based educational institutions.*

Keywords: *Qira'ah Muwahhadah, Quranic Studies, Pondok Putri Pesantren Tebuireng, Implementation Evaluation.*

Abstrak: Penelitian ini memiliki tujuan untuk mengkaji potensi penerapan metode Qira'ah Muwahhadah dalam meningkatkan kualitas pembelajaran Al-Qur'an di Pondok Putri Pesantren Tebuireng. Pendekatan penelitian yang digunakan adalah kualitatif dengan metode wawancara mendalam dan observasi langsung. Hasil penelitian menunjukkan bahwa metode Qira'ah Muwahhadah memiliki potensi besar dalam meningkatkan kualitas pembelajaran Al-Qur'an, terutama dalam aspek kefasihan, pemahaman, dan keberlanjutan pembelajaran. Namun, implementasi metode ini masih menghadapi berbagai tantangan, seperti keterbatasan waktu pengajaran, fasilitas yang kurang memadai, serta rendahnya kepercayaan diri para pengajar. Implikasi dari temuan ini menunjukkan bahwa metode Qira'ah Muwahhadah dapat menjadi solusi inovatif dalam meningkatkan kualitas pembelajaran Al-Qur'an, tetapi membutuhkan dukungan yang memadai untuk mengoptimalkan hasilnya. Oleh karena itu, penelitian ini merekomendasikan perlunya peningkatan kualitas

pelatihan bagi pengajar, penyediaan fasilitas pendukung yang lebih lengkap, serta pengembangan strategi untuk mengatasi kendala yang ada. Dengan langkah-langkah tersebut, diharapkan metode Qira'ah Muwahhadah dapat diterapkan secara efektif dan berkelanjutan di berbagai lembaga pendidikan berbasis Islam.

Kata Kunci: Qiraah Muwahhadah, Pembelajaran Al-Qur'an, Pondok Putri Pesantren Tebuireng, Evaluasi, Implementasi.

Introduction

The Qur'an is the book of Allah SWT, which was narrated to the Prophet Muhammad SAW., which is a guide to life and the basis of the law for mankind to achieve happiness in the present or the future. From the time of the Prophet Adam AS to the time of the Prophet Muhammad PBUH, the messengers of Allah have conveyed His revelations. The Qur'an provides directions so that humans achieve happiness both physically and mentally and can know what is haq and badil. For believers, the Qur'an is the perfect verse of Allah and cannot be changed. Reading it has a worship value that can get rewards, even if you don't understand all the contents. However, Muslims should try to understand the meaning of the Qur'an so that they can apply it in their daily habits¹.

Through the explanation of the Qur'an, it can be revealed that reading the Qur'an is something that must be applied by Muslims. Their obligation to read the Qur'an is something that every Muslim must carry out, because the Qur'an is the main reference of life and the main source of law in Islam. This is reflected in the first revelation that Allah revealed to the Prophet Muhammad SAW, namely in Surah Al-Alaq verses 1-5,

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4)
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ (5)

Translation: "Read by saying the name of your Lord who created (1) He created man out of a clot of blood (2) Read, and your Lord is the Most Exalted (3) He taught man with a pen (4) He taught man what is not yet known (5)²."

The Qur'an is the main source of various knowledge, and many educational theories are drawn from the teachings contained in the Qur'an, especially those related to Islamic principles. In the context of education, it is very important to provide teaching on how to read the Qur'an correctly and fluently from an early age. This is because reading the Qur'an is a very important first step in understanding the meaning and content contained in

¹ Applied Mathematics, "Istilah Al-Quran," 2016, 1-23.

² Ministry of Religious Education of the Republic of Indonesia, "Certification Guidelines for Mulà Islamic Boarding School Teachers in Position," *Al Qur'anul Karim Printing Complex Owned by Raja Fahd*, 2018.

each verse. By reading the Qur'an, a person not only trains reading skills, but also begins to dive into what is in the holy book. This process can also increase self-awareness that the Qur'an is the main guideline for Muslims, which is a reference in all aspects of their lives³. With a good explanation of the teachings of the Qur'an, it will be easier for a person to apply everything contained in it in their lives. The Qur'an is eternal, meaning that its teachings remain relevant and can be used as a guide to life throughout the ages. The main function of the Qur'an is as a guide to life for mankind, with the aim of forming a generation that not only has broad insights, but is also based on deep faith and piety, so that they can live according to the guidance of Allah SWT⁴.

Before starting to read the Qur'an, learning Arabic and how to read the Qur'an correctly It is crucial to understand the meaning contained in it. Studying and teaching the Qur'an is a noble and interconnected task, because through teaching, a person can become more proficient in applying the teachings of the Qur'an. It is recommended to read the Qur'an in tartil, that is, slowly and calmly, while paying attention to the correct rules of tajweed. Beautiful and correct readings are also important to deepen understanding. To achieve proper reading, adequate facilities are needed, such as competent teachers, appropriate materials, and effective learning methods. The right method greatly affects the achievement of learning objectives, Therefore, a combination of effective teaching and adequate supporting facilities is indispensable for the Qur'an to be understood and applied correctly⁵.

The Muwahhadah method was introduced by K.H. M. Yusuf Masyhar, one of the founders of the Islamic boarding school, who referred to the recitation of Sheikh Mahmud Kholil Al Khushory as a reference for smooth reading and rhythm in learning the Qur'an. The main purpose of this method is to equalize the way the Qur'an is read among students of different generations, so that they can read fluently, follow the correct rules of tajweed, and have the right rhythm. In learning Qira'ah Muwahhadah, it is very important to use an effective method, which can guide students in understanding and applying scientific principles to read the Qur'an correctly.

³ M. Quraish Shihab, *Lanterns of the Qur'an: Stories and Wisdom of Life*, 2013.

⁴ Dewi Zainul Alfi and Khoirotul Idawati, "The Effectiveness of the Peer Tutor Learning Model in Improving the Ability to Read the Qur'an of Students in the Ba'da Subuh Recitation Program at the Tebuireng Islamic Boarding School," *DINAMIKA: Journal of Education and Islamic Studies* 7, no. 2 (2022): 27-47, <https://doi.org/10.32764/dinamika.v7i2.2936>.

⁵ Moh. Roisul Ma'had, "Improving the Quality of Reading the Qur'an through Learning the Qur'an Using the Thoriqoty Method," *Hamalatul Qur'an: Journal of Qur'an Sciences* 1, no. 2 (2020): 31-47, <https://doi.org/10.37985/hq.v1i2.10>.

This process involves guidance, providing examples, and good examples to the students, especially for those who are committed to improving their Qur'an readings in accordance with the rules that have been set ⁶.

This method was taught because of complaints from guardians of students whose children, although both studied at the Tebuireng Islamic Boarding School, had a different rhythm of reading the Qur'an. In response to this, the Mudir of the Tebuireng Islamic Boarding School plans training for all teachers of Al-Qur'an recitation Ba'da Shubuh (PBS), PBS itself is an activity of reciting the Qur'an with the talaqqi method, which is a method in which a student learns directly from a teacher face-to-face, and the teacher will correct the student's reading if there is an error in reading ⁷. PBS activities are carried out every day, except on Tuesdays and Fridays. This method is expected to be applied every day to active PBS activities, because by getting used to good things, these habits will be embedded in the students and spontaneously become part of their character ⁸. The training was held so that all teachers could convey a uniform reading rhythm to students. The role of teachers is very crucial, because in the teaching and learning process, their task is not only limited to delivering material, but also must ensure that students understand the knowledge taught, and encourage them to apply this knowledge in their daily lives ⁹.

This method is expected to have a very good influence on students at Pondok Putri Pesantren Tebuireng, with the aim that they will be able to teach the knowledge of the Qur'an that they have learned to the community in their hometown. In this way, it is hoped that the quality of Qur'an reading for Muslims in Indonesia will improve and develop in the future. However, after the implementation of the training which was carried out in two stages, there are still many teachers who have not practiced what has been taught to students. This shows that even though the training has been implemented, the

⁶ Juni Hal et al., "Journal of Education and Management Studies Qiro 'ah Muwahadah Learning Method in Maintaining Reading Fluency" 7, no. 3 (2024).

⁷ Afiat Muktafi and Khoirul Umam, "The Implementation of the Talaqqi Method in Memorizing the Qur'an in Islamic Boarding Schools," in: *Journal of Islamic Management and Education* 8, no. 2 (2022): 194-205, <https://doi.org/10.26594/dirasat.v8i2.3070>.

⁸ Rofiatul Hosna, "Internalization of Sufism Values in Shalawat Wahidiyah for the Formation of Noble Character (Case Study at SMK Ihsanniat Rejoagung Ngoro Jombang)," *FITRAH: Journal of Islamic Studies* 4, no. 1 (2018): 67-90, <https://doi.org/10.24952/fitrah.v4i1.877>.

⁹ Khoirul Anam and Rofiatul Hosna, "Implementation of the Amtsilati Method in Learning Nahwu and Shorof at the Nurul Musthofa Al-Roisiyah Islamic Boarding School Klampis Madura," *Cendekia: Journal of Education and Community* 2, no. 2 (2024): 1-12.

application of the method in question has not been optimally carried out in the field. Therefore, researchers feel the need to dig deeper into this problem to find out the cause of the ineffective application of the method. Further research is considered important to find the right solution so that the method can be applied more effectively, so that it can provide maximum benefits for students and Muslims as a whole.

Several previous studies have analysed the Muwahhadah method, but with a different focus and setting than this study. Previous research conducted by Moch. Arifin, Nur Afidah, and Hidayatur Rohmah, with the title *Qira'ah Muwahhadah Learning Method in Maintaining the Fashihan of Qur'an Reading (Case Study at the Madrasatul Quran Tebuireng Islamic Boarding School)*.¹⁰ The research is set in the Madrasatul Quran Tebuireng Islamic Boarding School, while this research is set in the Tebuireng Islamic Boarding School. This difference is expected to provide different results because the characteristics of students, teachers, and the learning environment in the two Islamic boarding schools may be different. In the future, this research can be the subject of further discussion to explore the factors that cause these differences. Both studies focus on the Qira'ah Muwahhadah method. However, previous research has emphasized more on maintaining the fluency of the Qur'an reading, while the research being conducted has a focus on efforts to equalize the rhythm of the Qur'an reading.

The researcher chose Pondok Putri Pesantren Tebuireng as the research location on the grounds that the location was in line with the object of the problem that was urgent to be followed up, which of course facilitated the process of collecting data and direct observation in the field regarding the existing problem. The choice of this location is very appropriate because it allows researchers to delve deeper into the issues that exist in the Islamic boarding school. In addition, its proximity also makes it easier to access information relevant to the research topic, which in turn can enrich the researcher's understanding of the context being researched. With a close location, researchers can be more efficient in making observations and interacting directly with students and teachers. This allows the research process to run more smoothly and the results obtained are more accurate, because researchers can directly feel the dynamics that occur in the field and obtain more relevant and up-to-date data.

This study aims to evaluate the effectiveness of Qira'ah Muwahhadah training in increasing the uniformity of Qur'an reading among students of Pondok Putri Tebuireng Islamic Boarding School, as well as identify factors that affect the successful implementation of the method. In addition, this

¹⁰ Hal et al., "Journal of Education and Management Studies Qiro 'ah Muwahhadah Learning Method in Maintaining Reading Fluency."

study also aims to formulate recommendations that can increase the effectiveness of the implementation of the Qira'ah Muwahhadah method in the future. By comparing the results of the study with previous studies, it is hoped that a deeper understanding of the factors that influence the successful implementation of this method in various contexts can be obtained. The similarity of the findings with previous research will strengthen the validity of the findings of this study. Meanwhile, significant differences can be the basis for further analysis to identify the factors that cause these differences.

Method

This study uses a qualitative descriptive approach. Researchers use narrative texts to describe the phenomenon, or social environment that is reported. The data and facts collected are presented in the form of pictures and words, not numbers. The report is made in written form containing citations of facts found in the field to support the information contained in the report.

The type of research used is a qualitative method with a descriptive approach. Qualitative research produces findings that cannot be obtained through statistical or other quantitative procedures. The qualitative approach focuses on a deep understanding of social phenomena and issues related to humans, relying on methodologies that explore these various aspects. In this approach, the researcher describes in depth, analyses the words and detailed reports from the respondent's point of view, and conducts research in a natural context. Qualitative methodologies generate descriptive data, both in the form of written and spoken words, derived from observed individuals and behaviours. Qualitative research is carried out under natural conditions and is exploratory, with researchers playing the role of the main instrument in the process. This research is descriptive and prioritizes analysis with an inductive approach. In qualitative research, the main focus is on the process and the meaning it contains ¹¹.

It can be concluded that this study uses a qualitative approach with in-depth interview techniques as the main instrument for data collection. The number of informants in this study consisted of 5 informants, namely the deputy head of the Islamic boarding school, 2 teachers, and 2 students. The data analysis carried out is qualitative with a focus on inductive analysis, thematic analysis, and direct citation, where the researcher will use direct quotations from interview results or observations to support the research

¹¹ Eko Murdiyanto, *Qualitative Research Methods (Qualitative Research Systematics)*, Yogyakarta Press, 2020, http://www.academia.edu/download/35360663/METODE_PENELITIAN_KUALITAIF.docx.

findings and provide a clearer picture of the phenomenon being studied. The results of the study are expected to provide an in-depth picture of the application of the muwahhadah method in Pondok Putri Pesantren Tebuireng.

In terms of data collection procedures, the researcher combines participant observation and in-depth interviews. Through participant observation, researchers can directly observe how the muwahhadah method is applied in practice, the interaction between teachers and students, and the dynamics that occur in the learning process. In-depth interviews aim to obtain rich and in-depth qualitative data regarding the informant's perceptions, experiences, and views related to the research topic. By combining participant observation and in-depth interviews, as well as using qualitative data analysis, researchers can gain a deep understanding of the application of the muwahhadah method at Pondok Putri Pesantren Tebuireng.

This research was carried out at the Tebuireng Islamic Boarding School. This Islamic boarding school is located on Jalan Irian Jaya Tromol Pos V No. 10, Cukir, Diwek, Jombang, East Java. The researcher was directly involved in data collection by acting as an observer of participants at the Tebuireng Islamic Boarding School. In this study, the researcher is present as an observer who participates or participates. The stages in this study begin with research planning and the creation of interview instruments by the researcher. Furthermore, the researcher analysed the implementation of teaching the muwahhadah method and conducted interviews. In the last stage, the researcher analyses the findings and draws conclusions. The researcher chose this location because of the ease of access and to facilitate the collection of data needed to answer the problems raised. The researcher feels that the choice of qualitative method in this study is very appropriate because it allows the researcher to gain a deep and holistic understanding of the phenomenon of applying the muwahhadah method in Pondok Putri Pesantren Tebuireng. Thus, this research can make a significant contribution to the development of Islamic religious education, especially in the context of learning the Qur'an.

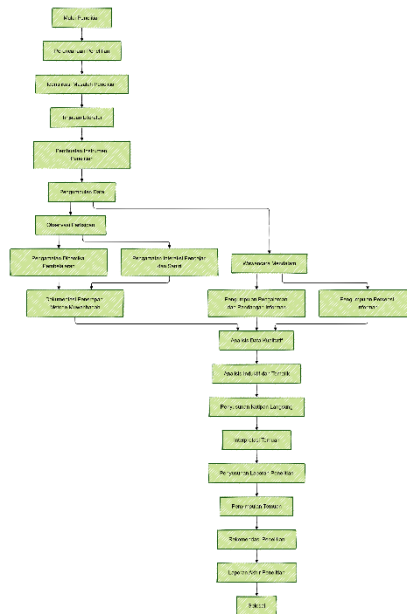


Figure 1. Reasearch Flowchart

Results and Discussion

Pondok Putri Islamic Boarding School Tebuireng was founded by KH. Yusuf Hasyim in 2003, with the main goal of facilitating the supervision of female students who were previously less monitored in the Tebuireng Islamic boarding school environment. Before the existence of Pondok Putri, female students were in an environment mixed with male students, which made it difficult to supervise them in particular. This condition causes challenges in ensuring comfort and safety for female students, as well as the management of activities that suit their needs. Therefore, KH. Yusuf Hasyim sees the importance of establishing a special boarding school for female students, so that supervision can be more optimal and the education provided can be more directed, especially in preparing them to become superior individuals in the religious, social, and academic fields.

Over time, Pondok Putri Islamic Boarding School Tebuireng has experienced extraordinary development. At the beginning of its establishment, this boarding school only had 10 students, but as public trust increased, in 2008, the number of students increased rapidly to 112 people from various regions in Indonesia. This development shows that Pondok Putri has succeeded in attracting the attention of many parents who want to provide quality religious education to their daughters. The registration that has continued to increase since 2009-2010 requires the management of the boarding school to transfer some of the students to other boarding schools due to the limitations of existing facilities. The success of Pondok Putri cannot be separated from the quality of education provided, teaching based on strong

Islamic values, and more intensive attention to the development of the character and personality of female students. This makes Pondok Putri a highly respected place, not only at the local level, but also at the national level.

Pondok Putri Pesantren Tebuireng is located about 500 meters from Pondok Putra, on an area of 795 m², with facilities that continue to develop to meet the needs of students. This cottage is led by Drs. KH. Fahmi Amrullah Hadzik since its inception, who has led with dedication in building this boarding school into a place of quality education. His leadership has brought Pondok Putri to become one of the highly respected educational institutions among the pesantren community, with a teaching system that is constantly updated and adapted to the times. In addition to paying attention to the religious aspect, Pondok Putri also pays great attention to the development of the character and personality of female students, teaching noble moral values, leadership, and social skills that are urgently needed by students in facing challenges in the real world. Along with the times, Pondok Putri Pesantren Tebuireng has become an educational symbol that unites the tradition of pesantren and the needs of modern education, and produces graduates who are not only intelligent in the field of religion, but also ready to contribute to society.

Qira'ah Muwahhadah Method at Pondok Putri Islamic Boarding School Tebuireng

The qira'ah muwahhadah method was first introduced by Almaghfurillah KH. Yusuf Masyhar, the founder of the Madrasatul Qur'an Islamic Boarding School. Since then, this method has been applied effectively at the Madrasatul Qur'an Tebuireng Islamic Boarding School and has even become part of the daily habits at the pesantren. Every afternoon after the Maghrib prayer, an Ustadz teaches the qira'ah muwahhadah method to the students by reading the verses of the Qur'an slowly and clearly, which are then followed by their students in turn. Through this method, the success in creating uniformity in the reading of the Qur'an among students is very felt. With consistent application, the muwahhadah method not only helps students understand the recitation of the Qur'an correctly, but also builds positive habits in teaching the Qur'an in the environment of the Madrasatul Qur'an Islamic Boarding School in Tebuireng ¹².

At first, the Qur'an recitation system at the Tebuireng Islamic Boarding School, especially in the Putri Islamic Boarding School, did not have certain characteristics. The activity that existed at that time was the Ba'da Shubuh Recitation (PBS), which was attended by all Pondok Putri students, except for

¹² Hal et al., "Journal of Education and Management Studies Qiro 'ah Muwahadah Learning Method in Maintaining Reading Fluency."

students who participated in the Tahfidz program. This activity is divided into several groups based on the level of recitation ability of each student who has taken the test. Each group has a teacher. In addition to learning to read the Qur'an (binnadhar), in PBS, students are also given tajweed lessons every Thursday and fashahah every Saturday, while on Wednesdays, students memorize according to their level. Before the implementation of the muwahhadah method, the rhythm of student reading was not uniform. Some students apply the Umami method, which directly practices the reading of tartil in accordance with the rules of tajweed¹³. Some students also use the qiraati method, which focuses on developing reading skills quickly and precisely, both in terms of pronunciation of letters (makhorijul khuruf) and the application of tajwid. This method aims to achieve effective, sustainable, and adaptable teaching to the abilities of each student¹⁴.

Because the methods taught are different for each student, the rhythm of their Qur'an recitation is not uniform. This is a complaint for a guardian of a student, who has two children studying at the Tebuireng Islamic Boarding School, but both have different reading rhythms. He also conveyed the complaint to the Mudir of the Tebuireng Islamic Boarding School, who then planned to unify the way of reading the Qur'an among the students. Finally, Mudir developed a training program on the qira'ah muwahhadah method for all Qur'an teachers at the Tebuireng Islamic Boarding School to achieve uniformity in reading.

The training on the qira'ah muwahhadah method began on November 12, 2023, with the implementation divided into two days. The first day of the training was attended by male teachers on November 14, 2023, while the second day was attended by female teachers on November 21, 2023. This training event took place at the Yusuf Hasyim Tebuireng Building, with KH. Mahmuddin Ahmar, caretaker of the Madrasatul Qur'an Al-Azhar Islamic Boarding School in Peterongan, as a presenter. He was one of the students of KH. Yusuf Masyhar, who is the initiator of the qira'ah muwahhadah method.

The researcher participated as one of the participants in the initial stage of the training which was held to improve the quality of the Qur'an reading of the participants. The first stage of training begins with a speaker reading a verse, which is then followed by all participants together, to ensure that each participant can listen and imitate the reading correctly. Before starting the

¹³ Junaidin Nobisa and Usman, "The Use of the Umami Method in Learning the Qur'an," *AL-FIKRAH: Journal of Educational and Islamic Studies* 4, no. 1 (2021): 44-70, <https://doi.org/10.36835/al-fikrah.v4i1.110>.

¹⁴ Sholeh Hasan and Tri Wahyuni, "The Contribution of the Application of the Qiroati Method in Learning to Read the Qur'an in Tartil," *Al-I'tibar: Journal of Islamic Education* 5, no. 1 (2018): 45-54, <https://doi.org/10.30599/jpia.v5i1.317>.

learning session, participants first listened to the murottal from Shaykh Mahmud Kholil Al-Hushoiri, who is known for his clear and tartil reading of the Qur'an, as an introduction to prepare the minds and hearts of the participants in absorbing the knowledge to be taught.

After the murottal listening session, participants were given time to rest for a while before the next session began. In the follow-up session, the training continued with an individual reading trial, where each participant was given the opportunity to demonstrate their reading skills. Based on the results of the trial, several participants who were assessed to have good reading quality and meet the set standards, were selected to proceed to the second training stage. This second stage aims to deepen participants' understanding and skills in reading the Qur'an even better, as well as improve the quality of teaching that they will apply after the training is completed. This selection process is one way to ensure that the selected participants can master the methods taught well, thus, they can re-teach what they have learned to others in a more effective way.

The speaker said that the muwahhadah method, which is applied in the teaching of the Qur'an, consists of four types of readings that have certain characteristics and goals. First, tahqiq, which refers to reading the Qur'an slowly and carefully, by paying attention to the rights of letters, such as makhorijul huruf (the place where the letters come out), mad (increasing the length of the reading), qasr (shortening the reading), and other tajweed laws that must be fulfilled so that the reading sounds clear and correct¹⁵. Second, tartil, which means reading the Qur'an slowly, calmly, and without rushing, is similar to the way Shaykh Mahmud Al Husyairi reads, which aims to make every word and sentence well understood¹⁶. Although the reading of tartil does not necessarily meet the requirements for tahqiq reading, the reading of tahqiq is always part of the tartil. Third, tadwir, which is reading the Qur'an at a moderate speed, between fast and slow, which is usually used in situations that require more dynamic and fast reading, but still pay attention to the right rules of tajweed¹⁷. Lastly, hadr, which refers to reading the Qur'an

¹⁵ Elfina Saely, Anwar Sa'dullah, and Fita Mustafida, "The Application of the Tahqiq Method in Learning to Read and Write the Qur'an at Madrasah Ibtidaiyah Al-Qur'an Singosari," *JPMI: Journal of Madrasah Education Ibtidaiyah* 3, no. 2 (2021): 167-75.

¹⁶ Ipastion Ipastion and Khadijah Khadijah, "The Application of the Tartil Method in Improving the Ability to Read the Quran at SMKN I Gunung Talang," *Murabby: Journal of Islamic Education* 2, no. 1 (2019): 89-100, <https://doi.org/10.15548/mrb.v2i1.332>.

¹⁷ Paujan Paujan, "The Tradition of Reading the Qur'an Surah Al-Waqi'ah at the Nurul Al-Aziz Pakuhaji Foundation West Bandung," *SYNTAX IMPERATIVE JOURNAL: Journal of Social Sciences and Education* 1, no. 5 (2022): 332, <https://doi.org/10.36418/syntax-imperatif.v1i5.153>.

quickly, is usually used by a hafidz or hafidzah during khatmil Qur'an or in activities that require the completion of the recitation in a short period of time¹⁸. These four types of reading, although different in speed and way of reading, all of these methods have the same goal, which is to maintain the quality of reading and ensure that every letter in the Qur'an is read correctly in accordance with the rules of tajweed that have been determined.

After the training is completed, the teachers are required to teach the methods that have been learned during the training to the students through PBS (Ba'da Subuh Teaching) activities. This teaching is carried out in a systematic way, where the teacher reads a verse clearly, aloud, and with his mouth open, so that the pronunciation of each word can be heard perfectly. Furthermore, students are asked to imitate the reading together, so that the teaching and learning process becomes more interactive and easy to understand. Before starting PBS teaching, the activity began with the kalamun qadimun prayer led by the Qismul Ilmi administrator, as a form of sacred respect and opening. After that, it was continued with the recitation of Al-Fatihah, which also uses the muwahhadah method, which is a method that emphasizes the similarity of methods and pronunciation in each reading. The application of this method must be carried out consistently, both in formal teaching activities and when not in binnadhar reading activities, in order to ensure that the quality of reading and teaching is well maintained. The purpose of this is to form appropriate habits in teaching and ensure that students can master reading perfectly, while maintaining the sustainability and success of the educational process in Islamic boarding schools.

The implementation of this muwahhadah method can be associated with several learning theories, including: Theory of meaningful learning; pioneered by David Ausubel, the muwahhadah method not only teaches reading techniques, but also provides spiritual meaning for students. This is in line with Ausubel's theory of meaningful learning which emphasizes the importance of connecting new information with existing knowledge¹⁹. Then there is the theory of social learning; pioneered by Albert Bandura, emphasizing the importance of observation and imitation in the learning process. Humans learn a lot by observing the behavior of others, especially models that are considered significant²⁰. In learning the muwahhadah

¹⁸ Paujan.

¹⁹ Hidayatul Muamanah and . Suyadi, "The Implementation of David Ausubel's Meaningful Learning Theory in Islamic Religious Education Learning," *Belajea; Journal of Islamic Education* 5, no. 1 (2020): 161, <https://doi.org/10.29240/belajea.v5i1.1329>.

²⁰ Nurul Wahyuni and Wahidah Fitriani, "The Relevance of Albert Bandura's Social Learning Theory and Family Education Methods in Islam,"

method, the process of imitating the reading of teachers and peers shows the existence of a social learning process in which students learn through observation and imitation. The latter has the theory of constructivism; Constructivism theory argues that knowledge is not something that is passively accepted, but is actively constructed by the individual through interaction with the environment ²¹. Although the muwahhadah method emphasizes uniformity, the learning process involves the construction of individual understanding of the reading of the Qur'an. Students not only imitate, but also build their own understanding based on learning experiences.

On November 25, 2024, the researcher conducted an interview with one of the teachers who also participated in the training on the qira'ah muwahhadah method at the Tebuireng Islamic Boarding School. This interview was divided into several main topics of discussion, which included the implementation of the muwahhadah method in the Islamic boarding school environment, as well as how the role of teachers in applying the method to students. In addition, the researcher also explored factors that are obstacles in the effective application of the muwahhadah method, such as time constraints, lack of supporting facilities, or challenges in equalizing the rhythm of reading among students. In this interview, the researcher seeks to understand more deeply the challenges faced by teachers in maintaining consistency and uniformity of Qur'an reading among students, as well as solutions that have been or can be implemented to increase the effectiveness of this method in the future.

According to the teacher, the application of the muwahhadah method at the Tebuireng Islamic Boarding School is less effective because it does not get a good response from students. This is likely due to the time of its implementation which is carried out after the Fajr prayer in PBS activities, when some students still feel sleepy and lack enthusiasm. In addition, space-related constraints also affect, because the PBS group that is not separated from the barrier makes teachers feel hesitant to apply the muwahhadah method. Although there is a desire to separate the classroom from the barrier, it is difficult to do because muwahhadah teaching activities are held in

Qalam: Journal of Educational Sciences 11, no. 2 (2022): 60–66, <https://doi.org/10.33506/jq.v11i2.2060>.

²¹ H. Dadang Supardan, "Teori Dan Pratik Pendekatan Dalam Pembelajaran," *Jurnal Edunomic* 4 No.1, no. 1 (2016): 1–15, https://d1wqtxts1xzle7.cloudfront.net/62239329/199-388-1-SM_120200301-68210-1pyss04-libre.pdf?1583059526=&response-content-disposition=inline%3B+filename%3DSM_1.pdf&Expires=1703979534&Signature=G6hSRVNHouHn6MyWj8gWyXu8TCTaoZ0zFGafoSu4qAlgLbRy8kQyapC1vk5Av.

mosques, which are also used for other activities such as congregational prayers. As a result, methods that require reading aloud, clearly, and with an open mouth become difficult to apply optimally. In contrast to the Madrasatul Qur'an Tebuireng Islamic Boarding School which applies this method during the recitation of ba'da maghrib, where the condition of the students is more prepared and focused. He also emphasized that the role of teachers is very important in this process, because the character and discipline of students are greatly influenced by the patience and patience of teachers in applying the muwahhadah method to them.

On Thursday, November 28, 2024, the researcher conducted an interview with the Deputy Head of the Tebuireng Islamic Boarding School to explore further related to the muwahhadah method training that has been carried out. In the interview, the researcher asked several questions about the background of the implementation of the training, how to implement the method in Islamic boarding schools after the training, as well as challenges or factors that hinder the effectiveness of its implementation. In addition, the researcher also asked him about his hopes for this training and how it will impact the teaching of the Qur'an at the Tebuireng Islamic Boarding School. This interview was conducted to gain a deeper understanding of the training and application of the muwahhadah method at the Islamic boarding school.

Based on the results of the interview, the researcher concluded that the background of the training on the qira'ah muwahhadah method was the difference in the rhythm of reading the Qur'an among the students of the Tebuireng Islamic Boarding School. Therefore, this training is designed to unify the rhythm of their reading. The muwahhadah method was chosen because its meaning is "unification", where this method aims to unite the reading of the Qur'an so that the rhythm of the reading of the students of Pondok Putri Tebuireng Islamic Boarding School becomes uniform. In addition, it is hoped that this method can maintain consistency and istiqamahan for both students and teachers, because muwahhadah not only prioritizes loud and clear pronunciation with an open mouth, but also pays attention to similarities in the rhythm of short lengths, makharijul letters, and tajwid. However, he admitted that the implementation of this method became less effective because not all teachers applied what they had learned during the training. Some teachers feel less confident in their voices, while others, despite having good voices, are less aware of the importance of applying these methods to support the development of students. However, many teachers have also succeeded in implementing this method well and getting a positive response from the students they teach. This shows that the main key to the successful implementation of the muwahhadah method lies in the patience of teachers.

There are plans to hold additional training by bringing speakers directly to the place of ba'da shubuh recitation at the Ulil Albab Mosque in Tebuireng. The speaker will practice directly the pronunciation of the muwahhadah method in front of the students of Pondok Putri Tebuireng Islamic Boarding School. The purpose of this plan is to make students more open and receptive to the application of the method. Previously, in the second stage, teachers or selected participants had been collected and given advanced training to then teach to fellow teachers. However, due to their parallel social positions, some teachers are hesitant to teach this method to more senior teachers. Therefore, a plan to bring speakers directly to the teaching site was made so that this method could be applied more effectively.

On the same day, the researcher also interviewed several students who had been taught and who were still taught the qira'ah muwahhadah method. In the interview, the researcher asked about their responses to the muwahhadah method as well as their messages and impressions. For students who have been taught and still follow this method, they feel that the teaching method is very good. Incidentally, their group is a post-graduation group, which is often trusted to be a substitute (badal) when the main teacher is unable to attend. According to them, with the muwahhadah method, they do not feel awkward when they become badal, because this method is considered very effective, has distinctive characteristics, and is not much different from what is taught by regular teachers. However, the responses from the students who were taught were varied, some were very enthusiastic about participating in the reading of the Qur'an with the muwahhadah method, but there were also those who did not pay attention to or underestimated the method.

For the students who have been taught, they feel that the teaching is actually very good. However, they complained about the time of its implementation which was carried out at dawn. There are also students who have been taught this method, but not during PBS activities, but when participating in early afternoon activities. According to them, afternoon activities are more effective because they feel more enthusiastic than at dawn. Even so, the method taught remains the same, namely the teacher reads the verse first, then all students imitate it together. Sometimes, they are also tested one by one during the teaching of fashahah and tajweed. However, recently the teaching is no longer applied because several other classes do not apply it. In fact, there are teachers who are worried that the loud noise required in the qira'ah muwahhadah method will disturb other classes.

To overcome the problem of implementing the qira'ah muwahhadah method at the Tebuireng Islamic Boarding School, several solutions can be considered. First, evaluate the teaching time carried out after the Fajr prayer and consider a more effective schedule, such as after the Maghrib prayer or in

the afternoon diniah activity, when the students are fresher. Second, for space constraints that are not separate, you can add a barrier between PBS groups or use a microphone to ensure clear sound without disturbing other classes. Third, to overcome the self-confidence of teachers, intensive training and briefing from competent speakers can increase the confidence of teachers. Fourth, the personal approach to students who are less enthusiastic needs to be improved to motivate and explain the benefits of this method in learning the Qur'an. Finally, to avoid loud noise interference, teaching can be done in a more isolated room or with a microphone. With these solutions, it is hoped that the qira'ah muwahhadah method can be more effectively applied and improve the quality of Qur'an teaching.

This qualitative research on the muwahhadah method at the Tebuireng Islamic Boarding School faces several significant challenges. One of the main obstacles is gaining access to relevant data sources or informants, namely the speaker or an expert in the field of muwahhadah methods due to distance and time. To overcome this, instead the researcher carried out various strategies, such as conducting intensive observation of participants, as well as conducting in-depth interviews with various key informants, such as the deputy head of the Tebuireng Islamic Boarding School and several teachers of the muwahhadah method at the Tebuireng Islamic Boarding School. One of the main challenges in implementing the muwahhadah method at the Tebuireng Islamic Boarding School is the lack of uniformity in the understanding and application of the method among teachers. To overcome this, the researcher suggests the need for more intensive training for teachers, as well as the development of training materials that are more specific and relevant to the context of Islamic boarding schools. In addition, it is also important to involve students in the process of evaluating and developing the muwahhadah method.

Conclusion

This study evaluates the application of the qira'ah muwahhadah method in the Tebuireng Islamic Boarding School. The results of the study show that the implementation of this method still faces several obstacles, such as lack of uniformity in application, time and space constraints, and differences in perception between teachers and students. The muwahhadah method has the potential to improve the quality of Qur'an learning in Islamic boarding schools, but its success depends on various factors, such as support from the Islamic boarding school, teacher competence, and active involvement of students.

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