

Application of Muhafadzoh Nadhom Method of Hidayatus Shibyan in Improving Quran Reading Skills at MI

Nadlir¹, Sufatul Fitria², Lucki Zunita³

¹ Universitas Islam Negeri Sunan Ampel Surabaya; nadlir@uinsby.ac.id

² Universitas Islam Negeri Sunan Ampel Surabaya; Sufatulfitria31@gmail.com

³ Universitas Islam Negeri Sunan Ampel Surabaya; 02041022009student@uinsby.ac.id

ARTICLE INFO

Keywords:

Application; Muhafadzoh
Nadhom Method; Qur'an
Reading Ability

Article history:

Received 2023-06-14

Revised 2023-12-12

Accepted 2023-12-17

ABSTRACT

This study aims to determine: 1). Implementation of the Hidayatus Shibyan Muhafadzoh method for students 2). Application of the Hidayatus Shibyan Muhafadzoh method in improving students' reading skills. This research is a type of qualitative research with a case study model. Data collection techniques using interviews, observation, questionnaires, and documentation. The data analysis technique uses the Miles and Huberman model with the stages of data reduction, data presentation, and drawing conclusions. This research was conducted at MI Al Rosyid Bojonegoro with a population of 165 students and 34 students in class 3 as a sample. The results of this study indicate that learning the Koran using the Hidayatus Shibyan Book Muhafadzoh method to improve students' reading skills is well implemented. The application of the Muhafadzoh Hidayatus Shibyan MI Al Rosyid method is by: 1. Murojaah nadhom before class begins. 2. The teacher gives several questions to several students 3. The teacher explains the material associated with the Koran, 4. The teacher gives assignments to students and gives limits on the verses that will be memorized and before the lesson ends, the teacher gives reinforcement to students. With learning like this, students' reading skills of the Koran are increasing day by day. So that the Muhafadzoh method of Hidayatus Shibyan's book is categorized as being able to improve students' reading skills.

This is an open access article under the [CC BY-NC-SA](#) license.



Corresponding Author:

Nadlir

Universitas Islam Negeri Sunan Ampel Surabaya; nadlir@uinsby.ac.id

INTRODUCTION

Education is an effort made to improve human personality.(Syarnubi, 2020) In addition, education can also shape the character of a nation in accordance with the values that exist in society, religion and in accordance with existing culture.(Alimron et al., 2023) Factually, realistic data shows that the morality and character of the nation is currently experiencing degradation.(Harto & Syarnubi Syarnubi, 2018) In the face of this moral degradation, education has a very important role in shaping human character.(Malta, Malta, Syarnubi Syarnubi, 2022) Character building can bring about the purpose of change to the life of the nation.(Syarnubi et al., 2023) Cases of violence that are increasingly occurring in the world of education are becoming very worrying and troubling, especially for educators and parents.(Sukirman & Syarnubi, 2023)

In fact, education in Indonesia is always evolving with changes in new methods of learning (M. Ali & Syarnubi 2020). Indonesia has a vision of advanced education and is sovereign,

independent, and has a personality with the realization of Pancasila Students. Education is an effort made by educators towards students in order to achieve maximum and good educational development (Nurahman et al., 2021). Indeed, education aims to create the best human beings (Syarnubi, 2020) Education is the basic capital to prepare quality humans. (Martina et al., 2019) Without education, a person's life will not be able to develop naturally. (Ballanie et al., 2023). In general, the function of Islamic Religious Education is to direct the development of human life towards a straight path. (Wulandari et al., 2021). The purpose of education is to make every human being towards changes in behavior that are better and more intellectual so that humans can become independent individuals as well as social beings who produce quality human resources. (Febriyanti et al., 2022)

The Quran is the word of God revealed by God to the prophet Muhammad in the form of a miracle through the angel Gabriel and is worth worship for those who read it. (Julianto, 2020) Al-quran was revealed gradually, and the prophet conveyed it to the hufaz-hufaz and ordered to memorize it. In addition, the prophet also ordered the writers of the revelation to write it down. At that time the hufaz wrote it on skins, leaves, date palm fronds, and banana fronds. (Khairul, 2019)

The Quran was revealed as a guide which means to guide people to the path of salvation, take them out of darkness to light and guidance, and guide them on a straight path. (Ngadi et al., 2020) Therefore, the obligation of Muslims is to pay great attention to the Quran either by reading it, memorizing it, or studying it. In the Qur'an there is not the slightest falsehood and the truth is preserved and guaranteed its authenticity by Allah SWT until the Day of Judgment.

As Allah says in QS. Al-Hijr: 9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: "Verily, it is We who have sent down the Quran, and verily, We have preserved it." (Departemen Agama RI, 2016)

Learning the Quran cannot be separated from the subject of Al-Quran-Hadith. The subject of Al-Quran Hadith is one of the Islamic religious education curricula in Madrasah Ibtidaiyah which aims to study the holy book, motivate, practice Islamic teachings, and at the same time become a guide and guideline in the life of every human being. (Asnajib, 2020) The subject of Al-Quran hadith is closely related to tajweed. So that some institutions provide additional hours for tajweed learning. Each institution has its own way of achieving this goal. (Syaifullah et al., 2021) One of the Madrasah Ibtidaiyah educational institutions that focuses on understanding tajweed is MI Al Rosyid, which is located in Ngumpakdalem Village, Dander District, Bojonegoro Regency.

Reading the Quran is certainly not like reading other readings, but in reading it there is its own procedure, namely reading it tartil. That is, reading slowly, and slowly, and pronouncing the letters from the makhraj appropriately. (Kasma & Anwar, 2021) Islamic families who have the role and responsibility for learning the Qur'an are parents. (Malta et al., 2022), Islam emphasizes that the main obligation of parents towards their children is to protect them from the punishment of hell. (Misyuraidah et al., 2017) and one way is to equip children as early as possible with learning the Al-quran. (Khairinal et al., 2022)

Basically, it is important to teach the beginning of reading the Koran from an early age, because at this age education is very influential on the growth and development of children as well as the formation of personality, character and human spirit. (Syarnubi, 2019a) Actually, many efforts have been made to improve the habituation of reading the Koran properly and correctly, such as through the Hira method of tajweed science with reading fluency, Syifaul jinan study. (Neni Anggraini et al., 2021)

The level of proficiency in reading the Qur'an is simply divided into several levels, namely: 1). The basic level is reading simply (not yet bound by tajweed and songs). 2). Intermediate level, namely being able to read the Qur'an by following punctuation marks and other methods according to tajweed. 3). Advanced level, namely being able to read with good reading and songs according to the song form. 4). The advanced level is being able to read the Qur'an in various ways (qirāat). (Putri & Islamiyah, 2023)

Meanwhile, the reality in the field shows that there are still many students and Muslims who have not been able to read the Qur'an in accordance with what has been taught by the Prophet Muhammad, namely in accordance with the rules of tajweed science. The results of a survey conducted by researchers in class 3 MI Al Rosyid obtained information that there are still students even though they can read the Koran but sometimes it is not in accordance with the rules of tajweed. For example, lafadz that should be read buzzing but read clearly, lafadz that should be read short but read long, and so on.

To achieve this goal, a book is needed to support the success of students. (Syarnubi Syarnubi, 2023) One of the tajweed books studied at MI Al Rosyid is Kitab Hidayatus Shibyan. Not apart from that, in learning the Koran, of course, there are alternative methods as a conduit of knowledge. To master tajweed, students must first learn the science of how to read the Koran according to the correct makhorijul letters which are the basis of this science and the right method.

Traditional methods that have long been applied and are the main characteristics of learning in Islamic boarding schools are: Sorogan method, Wetonan, Deliberation (Bahtsul Masail), market recitation, Memorization (Muhafadzoh) and demonstration (worship practices). Of the many methods, the method that requires the most effort and thought is the Muhafadzoh (Memorization) method. (Agus et al., 2022)

MI Al Rosyid uses the Muhafadzoh method with the media of the Hidayatus Shibyan book because the Muhafadzoh method is a method for learning to read the Qur'an by singing, the meaning of singing here is singing nadzom or verses in the Hidayatus Shibyan book. The method is very fun because in addition to singing, students are also able to understand the laws of tajweed in the book and are able to apply these readings in everyday life. So that in reading the Koran there are very minimal mistakes (Fauzi et al., 2023).

It is hoped that with the application of the Muhafadzoh method, students who have difficulty memorizing letters in the Koran and their tajweed laws will be unified and can be easily embedded in the memory of students. Because by reading repeatedly, children can indirectly understand and understand the laws of reading in the Koran properly and correctly. (Syarnubi, 2022).

METHODS

This research method uses a type of qualitative research with a case study approach. Qualitative research can also be interpreted as a research approach that aims to explain events or events that occur in the present. (Hawi & Syarnubi, 2018) This research produces descriptive data in the form of written or spoken words from people and observed behavior. (Sutarmizi & Syarnubi Syarnubi, 2022) The implementation of qualitative research is aimed at interpreting natural events on the object of research, interactions as well as clauses (Muhammad Firmansyah & et.al, 2021) regarding the Muhafadzoh method of Hidayatus Shibyan. The case study studied and analyzed is about the Muhafadzoh method of Hidayatus Shibyan in improving students' Koran reading skills. This research was conducted at MI Al Rosyid Ngumpakdalem Village RT. 02 RW. 01 Dander District Bojonegoro Regency. The research subjects were all 3rd grade students totaling 34 students consisting of 19 girls and 15 boys. The reason the researchers examined class III was because the Hidayatus Shibyan book learning began to be studied in class 3.

The data collection techniques used are observation, interview, questionnaire, and documentation. (Hartati et al., 2022) The observation data collection technique is used to analyze the implementation of learning and students' reading skills by adjusting the implementation of learning with the muhafadzoh method of Hidayatus Shibyan. The interview instrument is used in obtaining data about the learning interaction process experienced by teachers and students. (Syarnubi Syarnubi, 2016) While the questionnaire is used to measure the level of students' Koran reading skills by using the Muhafadzoh method of Hidayatus Shibyan. And the documentation technique is used to obtain data about the learning of the Alala book in MI, both in the form of lesson plans, Prota, Promes, Modules and so on. The questionnaire used amounted to 1 questionnaire for students about the Muhafadzoh method of Hidayatus Shibyan book in improving students' Koran reading skills. Each questionnaire has 10 questions with 4 answer choices. The indicators in the questionnaire are

about the Muhafadzoh method of Hidayatus Shibyan. Furthermore, researchers will analyze using the Miles and Huberman theory. Namely through data collection, data reduction, and formulating conclusions. (Sari et al., 2020)

FINDINGS AND DISCUSSION

A. Method Muhafadzoh

1. Definition of Method Muhafadzoh

Method comes from the word method in English which means way. The method is the right and fast way of doing something. (Yanti et al., 2021) Mahmud yunus said the method because in research is intended to explain the relationship between research variables, test hypotheses or theories, and generalize the phenomenon under study (Fauzan, 2012).

Muhafadzoh method (memorization) is a learning method that requires students to be able to memorize texts or verses without seeing the text witnessed by the teacher. This method is quite relevant to be given to students of children's age, elementary level and intermediate level (Lauchia et al., 2023). This method is carried out by repeating the material that has been learned and how to repeat it is not enough just three or five times, but it is done continuously until it really sticks in the memory. (Syarnubi & Ahmad Syarifuddin Sukirman Sukirman, 2023) This method aims to strengthen the memory and understanding of students in learning the material studied. (Sukirman et al., 2023)

The basic principle of this method as stated by As-Syaikh al-Alamah Burhan al-Din Ibrahim al-Zarnuji al-Hanafi in his book Ta'alim Mutaallim which reads.

"That in memorizing a knowledge or lesson is not enough just once, but it needs to be repeated until the memorized lesson really makes an impression and is not easily lost from memory" (Wirianto, 2013).

Muhafadzoh itself according to H. Mahmud is a learning activity for students by memorizing a certain text under the guidance and supervision of an ustadz, the students are given the task of memorizing readings within a certain period of time. (Fitriyani et al., 2020) The memorization owned by the students is then deposited in front of the ustadz or incidental depending on the teacher's instructions (Mahmud, 2003). Meanwhile, what is meant by Nadhom / Bait itself is a homograph in Indonesian, this word is borrowed from Arabic. In Indonesian it refers to: Bait (literature), (pronounced "ba-it"), is a section of rhythmic text (poetry or song lyrics) consisting of several harmoniously arranged lines, resembling the notion of paragraph in literature or free writing.

2. Basics and Techniques Muhafadzoh

Zuhairini in his book "History of Islamic Education" asserts that Mukhafadzoh or memorization means instilling associations in the soul (Zuhairini, 2004).

The types of mukhafadzoh are:

- a. Mechanical mukhafadzoh
Mukhafadhoh mechanically is memorizing something that ignores the meaning. For example, memorizing the alphabetical order, memorizing rhymes and so on.
- b. Mukhafadzoh logically
Mukhafadhoh logically is memorizing something by first getting to know and paying attention to the meaning relationship. For example memorizing history, earth science, languages, and so on.
- c. Mechanical memorization is memorizing by using donkey tracks. For example, memorizing the age of the moon, memorized with the base of the bones on the fingers.
With regard to the division of memorized material, there are three kinds of memorization methods:
 - 1) The G method (Gans-Lern) is to memorize the whole material from beginning to end. After that it is repeated again in the same way, until all the material is mastered.

2) Method T (Teil-Lern) is a way of memorizing part by part, first people memorize the first part until they master it, then the second part and so on. After that, of course, people must memorize or make efforts so that the parts of one another are assembled so that they can produce the whole.

3) Method V (Vermittlendes) or mixed method is a mixture of the two methods above. In this method people start with the whole, but the difficult parts are learned again according to the T method.

The material with the memorization method generally concerns the Koran, nadzom for tajweed, shorof, or nahwu texts, and fiqh.

B. KITAB HIDAYATUS SHIBYAN

1. Definition of Kitab Hidayatus Shibyan

The word Hidayatus Shibyan means to show the children (Munawir 1984 : 215). Nama lain dari Hidayatus Shibyan yaitu Syifa'ul Janan. Says علاج شيفاً which means: treatment. While the word janana: جَنَّانٌ قَلْبُ is the liver or heart (Syaifullah et al., 2021). According to the term "Syifa'ul Janan" is a book authored by Sheikh Ahmad Muthahhar which contains the basic tajweed rules in the form of nadzam chants covering the reading of nun sukun to mad totaling 41 nadzam so that it is easily understood by students.

2. Content Kitab Hidayatus Shibyan

a. Law Nun Sukun and Tanwin

There are five rulings on tannins and nun sukun when they meet one of the hijaiyah letters, namely: *idzhar*, *idghom ma'al ghunnah*, *idgham bighairi ghunnah*, *iqlab*, dan *ikhfa'* (Sa'din 1957 : 5) (Murzaki, Lalu Agus, 2020).

- 1) *Idhar* (clear) ie: if there is *nun sukun* or *tanwin* meets one of the letters *idhar* of which there are 6, namely: ع , ح , خ , غ , ه , و
- 2) *Idghom ma'al ghunnah* (insert with buzzing) ie: when there is *nun sukun* or *tanwin* meets one of the letters *idghom ma'al ghunnah* of which there are 4, namely: ي , ن , م , و
- 3) *Idghom bighairi ghunnah* (insert without buzzing) ie: when there is *nun sukun* or *tanwin* meets one of the letters *idghom bighairi ghunnah* of which there are 2, namely: ل , ر
- 4) *Iqlab* (replacing the voice *tanwin* and *nun mati* to *mim*) i.e. if there is *nun sukun* or *tanwin* meets a letter *iqlab* whose number is 1, namely: ب
- 5) *Ikhfa'* (vague), namely if there is *nun sukun* or *tanwin* meets one of the 15 letters of *ikhfa'*, namely: ت , ث , ج , د , ذ , ز , س , ش , ص , ض , ط , ظ , ف , ق , ك

b. Law Mim and Nun Bertasydid

According to the consensus of the Ulama, *ghunnah* It is obligatory to make the *mim* and *nun* clear (buzzing), for example: مِمَّا , اِنَّا

c. Law Mim mati

As for *mim mati* It is divided into 3 types, namely (Amir, 2019):

- 1) *Ikhfa' syafawi* That is: if there is *mim mati* meet with *ba'* example: اِعْتَصِمُ بِاللَّهِ
- 2) *Idghom mitsli* That is: if there is *mim mati* meet with *mim*. example: كَمْ مِنْ فِتْنَةٍ or When the first of the two letters dies, it must be read *idgham mitsli* either one sentence or two sentences. Example of 1 sentence: يُبْرِكُكُمْ الْمَوْتُ example of 2 sentence: لُدْ دَهَبٌ لَهُمْ فِيهَا
- 3) *Idhar Syafawi* That is: if there is *mim mati* meets all hijaiyyah letters other than *mim* dan *ba'* example: لُهُمْ فِيهَا

d. Lam Ta'rif

As for *Lam ta'rif* divided into 2 types, namely (Sholihah, 2023):

- 1) *Idhar qomariyah* required reading *idhar* if there is *alif lam* meets one of the 14 letters collected in the phrase اَبْعَ حَجَّكَ وَ حَفَّ عَقِيمُهُ
- 2) *Idghom syamsiyah* wajib dibaca *idghom* when it meets one of the 14 letters: ط , ث , ز , ش , ص , ر , ت , ض , ذ , ن , د , س , ظ , ل , ه , و When there is *lam mati* which is located at *fi'il* that meets all the hijaiyah letters other than *lam* and *ro'* required reading *idhar*

muthlaq (both *madhi* or *mudhori*) example: التقي - يلتقطه

e. Letters Tafkhim and Qolqolah

Tafkhim is the thickening of the sound of letters, while tarqiq is the thinning of the sound of letters. There are seven letters of tafkhim, which are included in the phrase
خص ضغط قط

f. Kinds of Letters Mad

Mad according to the language is added. According to the scholars of tajweed, *mad* is the lengthening of the sound of letters that must be lengthened. (Rusdiah, 2012).

Letters *mad* There are 3, namely: *waw*, *alif*, dan *ya'*.

The condition is the letter *mad* that if *alif* sukun preceded *fathah*, *ya'* sukun preceded *kasrah*, and *waw* sukun preceded *dhumma*. Example: نُؤجِيهَا

Outline *mad* divided into two namely:

1) Mad Asli (مد اصلي)

Mad asli that is *mad* the long one *alif* or two *harokat* for not meeting *hamzah*, *sukun* or *tasydid*. *Mad* The original is commonly referred to as *mad thobi'i* اَلَّذِيْنَ , مَاكَانَ , اَمْتُوْا

2) Mad Far'i (مد فرعي)

Mad far'i that is *mad* whose length is more than one *alif* for meeting with *hamzah*, *sukun*, and *tasydid*. *Mad far'i* There are 14 of them:

- Mad wajib muttasil* this is huruf *mad* meet *hamzah* in one sentence. It is two *alif* and a half or five *harakat*.
- Mad jaiz munfasil* this letters *mad* meet *hamzah* in another sentence. Two and a half in length *alif* or five *harakat*.
- Mad lazim muthawwal* or *mad lazim mutsaqqal kilmi* this letters *mad* meet *tasydid* in one sentence. Three in length *alif* or six *harakat*.
- Mad mukaffaf* this letters *mad* meet the original *sukun* in one sentence. Three in length *alif* or six *harakat*.
- Mad lazim mutsaqqal harfi* this letters *mad* meet *tasydid* that is read *idghom* in letters. Three in length *alif* or six *harakat*.
- Mad aridh lilsukun* this letters *mad* meets *sukun* because it is pronounced *waqof*. The length can be one or two *alif*.
- Mad Layin* is when there is *ya'* *sukun* or *waw* *sukun* while the letter preceding it has an initial *fathah*.
- Mad shilah qashirah* is when there is *ha'* *dhomir* or *ha'* *bulat* medium before *ha'* there is a vowel (with a character).
- Mad shilah thawilah* is when there is *mad shilah qashirah* meet with *hamzah*.
- Mad iwadl* is when there is *fathatain* that falls on *waqof* at the end of a sentence.
- Mad badal* is when there is *hamzah* meet with *mad*.
- Mad lazim harfi musyabba'* is at the beginning of a letter of the Quran there is one or more of the eight letters, namely نُفُصْ عَسَلَكُم
- Mad lazim harfi mukhaffaf* is when there is The beginning of a letter of the Quran contains one of the five letters, namely حَيُّ طَهْر
- Mad Tamkin* is when there is *ya'* *sukun* which is preceded by *ya'* which is *bertasydid* and *harakat kasroh*.
- Mad farq* is *mad* which is found in the Quran only four places, (2 places in the Quran). Al An'am, 1 places in the surah Yunus, 1 places in the surah An naml).

A. The Application of the Mukhafadzoh Method of Hidayatus Shibyan to the Skills of Reading the Quran

Based on observations and interviews with researchers about learning to read the Koran with the Muhafadzoh method in class III MI Al Rosyid Bojonegoro, researchers found that it is true that the school has implemented this Muhafadzoh method in learning the Koran with the media of Hidayatus Shibyan. This method provides convenience for students where the

Muhafadzoh method refers to the guidance, steps, and material contained in the Hidayatus Shibyan book.

The learning steps of the Hidayatus Shibyan book

- a. Reading prayers when teaching and learning activities will begin.
- b. All students are required to chant the nadzom (murojaah) of the Hidayatus Shibyan book together for approximately 10-15 minutes with the aim of making it easier to read the nadzom.
- c. The teacher asks some questions to some students about the material that has been delivered last week to deepen the level of understanding of the students.
- d. The teacher explains the material in the Hidayatus Shibyan book accompanied by examples of each material presented.
- e. The teacher gives an assignment to students to find examples in the Koran or reading books that are in accordance with the reading laws that have been studied at that time.
- f. The teacher asks each student to read their results that have been done.
- g. The teacher gives the limits of the nadzom to be memorized.
- h. The teacher gives reinforcement to the students.
- i. Before closing the lesson, the teacher asks the students to muroja'ah some letters in accordance with the laws of tajweed reading (Chanafi 2022)

This, the application of the Muhafadzoh method to students is well implemented. In addition to students being able to read the Qur'an correctly, students are also able to know the laws of tajweed reading in the book Hidayatus Shibyan. (Roozaq, Novandi Abdur, 2022).

In the process of teaching and learning activities that use this muhafadzoh method, teacher and student communication must be further improved, (Syarnubi et al., 2022) especially what is being faced is boys who are super active and tend to impose their will, so teachers are required to have the ability to guide and direct these children (Fauzi, Muhamad, 2023).

B. Quran Reading Skills of 3rd Grade Students of MI Al Rosyid Using the Method of Mukhafadzoh

The skill of reading the Quran is mastering the stages and being able to pronounce the writing of the Koran in spoken language in accordance with the laws of tajweed, makhroj and fasahah, pronouncing the letters of the Quran in accordance with makhroj and its characteristics and fulfilling the laws of reading. The reading skills of students in MI Al Rosyid continue to improve because every day the Muhafadzoh method is taught to students. The ability of students after this method is applied is in the capable category. (Rahman, Afzalur, 1992). Teachers in teaching the Muhafadzoh method, are allowed to provide examples of correct reading, apply lessons, remind students of the correct reading. (Arisca et al., 2020) In teaching the science of reading the Quran, it is very necessary to be careful, vigilant and assertive from a teacher because it will greatly affect the fluency and correctness of students in reading the verses of the Quran (Idayanti, 2017).

Teachers must really pay attention to all students when learning takes place. (Syarnubi, 2019b) In addition, teachers are required to create a pleasant atmosphere so that students actively read without being guided (Mulyasa, 2011). For example, there are students who are slow to read, the teacher knows it well. Furthermore, the teacher earnestly provides practice examples to students until they are able to read quickly, precisely and correctly (tartil) (Suwarno, 2016).

CONCLUSION

Based on the findings of the research that has been conducted, it can be concluded that learning the Koran using the Muhafadzoh Kitab Hidayatus Shibyan method to improve students' reading skills is well implemented. The application of the Muhafadzoh method of Hidayatus Shibyan MI Al Rosyid is by: 1. Murojaah nadzom before the lesson starts. 2. The teacher gives some

questions to some students 3. The teacher explains the material that is associated with the Koran, 4. The teacher gives assignments to students and provides nadzom restrictions that will be memorized and before the lesson ends, the teacher provides reinforcement to students. With learning like this, students' Koran reading skills are increasing day by day. So that the Muhafadzoh method of Hidayatus shibyan is categorized as capable of improving students' reading skills.

REFERENCES

- Agus, S., Indra, N., & Farah, T. (2022). Manajemen Program Hafalan Quran di Pondok MAS Subulussalam Madina. *Journal of Basic Educational Studies*, 2(1), 85–97.
- Alimron, A., Syarnubi, S., & Maryamah, M. (2023). Character Education Model in Islamic Higher Education. *AL-ISHLAH: Jurnal Pendidikan*, 15(3), 3334-3345.
- Ali, M., & Syarnubi, S. (2020). Dampak Sertifikasi Terhadap Kompetensi Pedagogik Guru (Studi Pemetaan (PK) GPAI On-Line Tingkat SMA/SMK Provinsi Sumatera Selatan. *Tadrib*, 6(2), 141-158.
- Amir, M. A. (2019). *Ilmu Tajwid Praktis*. Pustaka Baitul Hikmah Harun Ar-Rasyid.
- Arisca, L., Karoma, K., Syarifuddin, A., & Syarnubi, S. (2020). Pengaruh Kompetensi Kepribadian Guru PAI Terhadap Kecerdasan Emosional Siswa di SMP Negeri 06 Palembang. *Jurnal PAI Raden Fatah*, 2(3), 295-308.
- Asnajib, M. (2020). Perkembangan Paradigma Penafsiran Kontemporer di Indonesia: Studi Kitab Tafsir At-Tanwir, Diya. *Al-Afkar: Jurnal Studi Al-Quran dan Al-Hadist*, 8(1), hlm 57.
- Ballianie, N., Dewi, M., & Syarnubi, S. (2023, August). Internalisasi Pendidikan Karakter pada Anak dalam Bingkai Moderasi Beragama. In *Prosiding Seminar Nasional 2023* (Vol. 1, No. 1, pp. 44-52).
- Departemen Agama RI. (2016). *Al-Qur'an Hafalan Mudah Terjemahan dan Tajwid Warna*. Cardobora.
- Fauzan, A. (2012). *Metode Penelitian Kualitatif*. Ar-Ruzz.
- Fauzi, M., Andriani, H., & Syarnubi, S. (2023, August). Budaya Belajar Santri Berprestasi di Pondok Pesantren. In *Prosiding Seminar Nasional 2023* (Vol. 1, No. 1, pp. 140-147).
- Febriyanti, E., Ismail, F., & Syarnubi, S. (2022). Penanaman Karakter Peduli Sosial di SMP Negeri 10 Palembang. *Jurnal PAI Raden Fatah*, 4(1), 39-51.
- Fitriyani, E. D., Mansur, A., & Syarnubi, S. (2020). MODEL PEMBELAJARAN PESANTREN DALAM MEMBINA MORALITAS SANTRI DI PONDOK PESANTREN SABILUL HASANAH BANYUASIN. *Jurnal PAI Raden Fatah*, 2(1), 103-116.
- Hartati, J., Achadi, W., Syarnubi, S., & Naufa, M. M. (2022). Hubungan Prokrastinasi dan Dukungan Sosial Teman Sebaya Pada Mahasiswa Pendidikan Agama Islam FITK UIN Raden Patah Palembang. *Al-Mada: Jurnal Agama, Sosial, dan Budaya*, 5(4), 608-618.
- Harto, K., & Syarnubi, S. (2018). Model pengembangan pembelajaran pai berbasis living values education (lve). *Tadrib*, 4(1), 1-20.
- Hawi, A., & Syarnubi, S. (2018). Remaja Pecandu Narkoba: Studi tentang Rehabilitasi Integratif di Panti Rehabilitasi Narkoba Pondok Pesantren Ar-Rahman Palembang. *Tadrib*, 4(1), 99-119.
- Idayanti, U. N. (2017). Pelaksanaan Kegiatan Membaca Al Quran dalam Meningkatkan Perilaku Keagamaan Siswa Kelas VIII di SMPN 1 Siman Ponorogo Tahun Ajaran 2016 / 2017. *Skripsi*, 45–47.
- Julianto, T. A. (2020). Metode Menghafal dan Memahami al-Qur'an Bagi Anak Usia Dini Melalui Gerakan Isyarat ACQ. *IQRO: Journal of Islamic Education Juli*, 3(1), 2622–3201.
- Kasma, I. F., & Anwar, F. (2021). Metode Guru dalam “Mengatasi Kesulitan Belajar Alquran Peserta Didik.” *An-Nuha*, vol 1(2), 617–629.
- Khairinal, K., Syuhadah, S., & Fitriani, F. (2022). Pengaruh Lingkungan Keluarga, Pendidikan Kewirausahaan, dan Jiwa Kewirausahaan Terhadap Minat Berwirausaha Siswa SMKN 1 Kota Jambi. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, 3(1), 163–174.
- Khairul, M. F. (2019). Alqur'an Reading Quality of The Santri : An Experimental Study Toward the Usage of An-Nahdliyah Method. *Journal of Research in Islamic Education*, 11–20.
- Lauchia, R., Dwi, F. E., & Ahmad, M. (2023). *Penerapan Metode Muroja'ah dalam Menghafal Al-Qur'an*.

- 01(01), 1–10.
- Mahmud. (2003). *Pola Pembelajaran di pesantren*. Departemen Agama RI.
- Malta, M., Syarnubi, S., & Sukirman, S. (2022). Konsep Pendidikan Anak dalam Keluarga Menurut Ibrahim Amini. *Jurnal PAI Raden Fatah*, 4(2), 140-151.
- Martina, M., Khodijah, N., & Syarnubi, S. (2019). Pengaruh lingkungan sekolah terhadap hasil belajar siswa pada mata pelajaran pendidikan agama Islam Di SMP Negeri 9 Tulung Selapan Kabupaten OKI. *Jurnal PAI Raden Fatah*, 1(2), 164-180.
- Misyuraidah, M., & Syarnubi, S. (2017). Gelar Adat dalam Upacara Perkawinan Adat Masyarakat Komering di Sukarami Ogan Komering Ilir Sumatera Selatan. *Intizar*, 23(2), 241-260. <https://doi.org/https://doi.org/10.19109/intizar.v23i2.2239>
- Muhammad Firmansyah, & et.al. (2021). Esensi Perbedaan Metode Kualitatif dan Kuantitatif. *Elastisitas: Jurnal Ekonomi Pembangunan*, 3(2).
- Mulyasa. (2011). *Menjadi Guru Profesional*. Remaja Rosdakarya.
- Murzaki, Lalu Agus, and F. S. (2020). Konsep Perencanaan Pendidikan Islam Tuan Guru Haji Muhammad Shaleh Hambali Bengkel: Studi Kitab Ta 'lim Al-Shibyan Bi Ghayati Al-Bayan. *Sophist: Jurnal Sosial Politik Kajian Islam dan Tafsir*, Vol 2(2), 271–300.
- Neni Anggraini, Isnaini, M., & Syarnubi. (2021). Hubungan Antara Karakteristik Kepribadian Orang Tua Terhadap Sikap Sosial Siswa di Mts Nurul Waton Desa Sungsang 3 Kecamatan Banyuasin li Kabupaten Banyuasin. *Tadrib*, Vol. 3(No. 3).
- Ngadi, M., Posangi, S. S., & Anwar, H. (2020). Perencanaan Pendidikan dalam Studi Alquran dan Hadits. *Jurnal Al Himayah*, 4(2), 338–350.
- Nurrahman, N., Oviyanti, F., & Syarnubi, S. (2021). Hubungan Antara Kegiatan Ekstrakurikuler dengan Keaktifan Siswa dalam Berdiskusi di Sekolah Menengah Pertama Muhammadiyah 4 Palembang. *Jurnal PAI Raden Fatah*, 3(2), 166-175.
- Putri, S., & Islamiyah, N. (2023). Pembinaan Baca Tulis Al-Qur'an di TK/TPA Hidayatullah Dusun Sabbang Kecamatan Sinjai Tengah Kabupaten Sinjai. *Keagamaan: Jurnal Pengabdian Masyarakat*, 4(2).
- Rahman, Afzalur, and M. A. (1992). *"Al Quran Sumber Ilmu Pengetahuan."* Rineka Cipta.
- Roozaq, Novandi Abdur, and J. A. (2022). Konsep Pembelajaran Ilmu Tajwid dalam Kitab Hidayatus Shibyan. *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman*, Vol 9(2), 148–154.
- Rusdiah, R. (2012). Konsep Metode Pembelajaran Alquran. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, Vol 2(1).
- Sari, E. I., Sukardi, I., & Syarnubi, S. (2020). Hubungan Antara Pemanfaatan Internet Sebagai Media Pembelajaran dengan Motivasi Belajar Siswa Pada Mata Pelajaran Akidah Akhlak di Madrasah Tsanawiyah Negeri 1 Palembang. *Jurnal PAI Raden Fatah*, 2(2), 202-216.
- Sholihah, S. K. (2023). Modifikasi Card Sort Tingkatkan Pemahaman Tajwid Materi Lam Ta'rif. *DHABIT: Jurnal Pendidikan Islam*, Vol 3(1), 1–7.
- Sukirman, S., Baiti, M., & Syarnubi, S. (2023). Konsep Pendidikan menurut Al-Ghazali. *Jurnal PAI Raden Fatah*, 5(3), 449-466.
- Sukirman, S., Baiti, M., & Syarnubi, S. (2023). Pendidikan Agama Islam dan Isu Kekerasan dalam Hak Asasi Manusia. *Jurnal PAI Raden Fatah*, 5(2), 433-448.
- Sutarmizi, S., & Syarnubi, S. (2022). Strategi Pengembangan Kompetensi Pedagogik Guru Rumpun PAI di MTs. Mu'alliminislamiyah Kabupaten Musi Banyuasin. *Tadrib*, 8(1), 56-74.
- Suwarno. (2016). *Tuntunan Tahsin Al-Quran*. Deepublish.
- Syaifullah, A., Rahmah, F. M., Salamah, F., & Srisantyorini, T. (2021). Penerapan Ilmu Tajwid dalam Pembelajaran Al-Qur'an untuk Mengembangkan Bacaan Al-Qur'an. *Artikel*, 1–4.
- Syarnubi, S., Alimron, A., & Muhammad, F. (2022). Model Pendidikan Karakter di Perguruan Tinggi. *Palembang: CV. Insan Cendekia Palembang*.
- Syarnubi, S. (2023). HAKIKAT EVALUASI DALAM PENDIDIKAN ISLAM. *Jurnal PAI Raden Fatah*, 5(2), 468-486.
- Syarnubi, S. (2019). Profesionalisme Guru Pendidikan Agama Islam dalam Membentuk Religiusitas Siswa Kelas IV di SDN 2 Pengarayan. *Tadrib*, 5(1), 87-103.

- Syarnubi, S. (2019). Guru yang bermoral dalam konteks sosial, budaya, ekonomi, hukum dan agama (Kajian terhadap UU No 14 Tahun 2005 Tentang Guru Dan Dosen). *Jurnal PAI Raden Fatah*, 1(1), 21-40.
- Syarnubi, S., Syarifuddin, A., & Sukirman, S. (2023). Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0. *AL-ISHLAH: Jurnal Pendidikan*, 15(4).
- Syarnubi, S. (2020). Pendidikan Karakter pada Madrasah Aliyah Negeri 3 Palembang. *PhD diss., UIN Reden Fatah Palembang*.
- Syarnubi, S. (2016). Manajemen Konflik Dalam Pendidikan Islam dan Problematikanya: Studi Kasus di Fakultas Dakwah UIN-SUKA Yogyakarta. *Tadrib*, 2(1), 151-178.
- Syarnubi, S., Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... & Ulvya, I. (2023, August). Peran Guru Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Moderasi Beragama. In *Prosiding Seminar Nasional 2023* (Vol. 1, No. 1, pp. 112-117).
- Syarnubi, S. (2022). Penerapan Paradigma Integrasi-Interkoneksi dalam Peningkatan Mutu Lulusan. *Jurnal PAI Raden Fatah*, 4(4), 375-395.
- Wirianto, D. (2013). Konsep Pedagogik Al Zarnuji. *Kuala Banda Aceh: Al Whasliyah*.
- Wulandari, Y., Misdar, M., & Syarnubi, S. (2021). Efektifitas Peningkatan Kesadaran Beribadah Siswa MTs 1 Al-Furqon Pampangan Kecamatan Pampangan Kabupaten Ogan Komering Ilir. *Jurnal PAI Raden Fatah*, 3(4), 405-418.
- Yanti, S. H., Hawi, A., & Syarnubi, S. (2021). Pengaruh Penerapan Strategi Firing Line Terhadap Pemahaman Siswa Pada Mata Pelajaran Pendidikan Agama Islam Kelas VII di SMP N Sukaraya Kecamatan Karang Jaya Kabupaten Musi Rawas. *Jurnal PAI Raden Fatah*, 3(1), 55-65.