Implementation of the Wafa Method in Learning to Memorize the Qur'an at Integrated Islamic Junior High School

Ahmad Noor Rani[1], Romelah[2], Pradana Boy[3]

[1] Universitas Muhammadiyah Malang; ahmadnoorrani1217@gmail.com
[2] Universitas Muhammadiyah Malang; romlah@umm.ac.id
[3] Universitas Muhammadiyah Malang; pradana@umm.ac.id

ARTICLE INFO	ABSTRACT
Keywords: Implementation; Wafa Method; Memorizing the Al-Qur'an *Article history:* Received: 2023-12-20 Revised: 2024-01-10 Accepted: 2024-04-30	This study aims to determine the implementation of the Wafa method in learning to memorize the Qur'an at SMPIT Ash-Shohwah Berau East Kalimantan, to find out the advantages and disadvantages of the Wafa method in learning to memorize the Qur'an at SMPIT Ash-Shohwah Berau and to find out how to follow up on the shortcomings and advantages of the Wafa method in learning to memorize the Qur'an at SMPIT Ash-Shohwah Berau. The results showed that the implementation of Wafa media in learning the Qur'an at SMPIT Ash-Shohwah Berau is divided into three stages, namely planning, implementation, and evaluation of learning. The advantages are using strategies and languages that are easy to understand, the implementation of methods that are very active and cheerful, with movements and songs, and teachers and students have a very close bond, more systematic, perfecting the memorization of the Qur'an from the aspect of tajweed, services from official institutions. Wafa is more supportive than other memorization methods. The disadvantages are learning challenges, limited learning media, lack of emphasis on understanding the meaning of the memorized Qur'an, and the number of tahfidz teachers. Efforts made to follow up on any shortcomings in the Wafa system implemented are increasing the number of repetitions of memorizing the Qur'an by adjusting the level of student intelligence, increasing teacher competence, teachers know the content even though it is only an outline, At SMPIT Ash-Shohwah we have tried to implement collaborative learning learning between teachers and parents, making policies for teachers who are unable to teach to be obliged to replace at other times, and the teaching and learning process is a form of certification for Wafa students in Al-Qur'an memorization lessons for teachers of other subjects to be able to replace them. Tahfidz teachers who are unable to attend.

Corresponding Author:
Ahmad Noor Rani
Universitas Muhammadiyah Malang; *ahmadnoorrani1217@gmail.com*

INTRODUCTION

Education is the primary provision for humans to explore their talents and potential.[1] Education is an effort made to improve human personality.[2] 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

---

[1] Aam Amaliyah and Azwar Rahmat, "Pengembangan Potensi Diri Peserta Didik Melalui Proses Pendidikan," *Attadib: Journal of Elementary Education* 5, no. 1 (2021): 28

[2] Syarnubi, Alimron, and Sukirman, "Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 4 (2023).

culture.[3] Factually, realistic data shows that the morality and character of the nation is currently experiencing degradation.[4] Education provides a solution in the face of moral degradation.[5] Education is one of the things that can help someone change their life, from not knowing to knowing, from not being able to, and from being harmful to being better.[6] Education is carried out through a process that is not easy and difficult.[7] This tier of learning is called learning; it is through learning that humans can develop their knowledge so that they can become noble people and be elevated in their ranks.[8] Becoming a noble human being and being elevated in rank can only be done if the person has and develops knowledge.[9] Because of that, this knowledge must be learned by all humans, especially Muslims.[10] One of the sciences in question is the Al-Qur'an, where Muslims are obliged to read and understand the contents of the Al-Qur'an so that they can move from lowly to noble (QS. al-Anbiya [21]: 10).[11]

One of the efforts to learn the Al-Qur'an, as well as an effort to maintain the purity of the Al-Qur'an, is by memorizing it.[12] The memorizing method has been known and practiced since the Prophet Muhammad SAW.[13] Whenever he received a revelation, he immediately conveyed it and ordered his friends to memorize it.[14] From what the Prophet did, memorizing the Qur'an was always accompanied by understanding.[15] The main thing that must be paid attention to when memorizing the Al-Qur'an is the intention to hope for Allah's approval. Once the intention has been confirmed, the next step is a serious effort, "al jiddu wal muwadiobah," and aging in real business (Chalim, 2013). Then, it's essential to know the tips or methods for memorizing the Al-Qur'an. Among the tips for memorizing the Qur'an are: (1) Talaqqi means learning directly from an expert, (2) Binnazhior means looking at the Mushaf, (3) Wahdah means memorizing one verse at a time, (4) Takrir means repeating memorization, (5) Kitabah means writing down the memorization on paper, (6) Method simai means listen, (7) Murioja'ah which repeats every time you memorize it.[16]

The Al-Qur'an, as the greatest miracle in the history of the Messenger of Allah, has been proven to be able to reveal its extraordinary miraculous side, not only does its existence never become fragile and lose to the challenges of the times, but the Al-Qur'an is also able to be read in every step of the development of the times, so that The content of this holy book which was revealed to the prophet Muhammad is always relevant and very valid as a reference for human life.[17] Therefore, as Muslims, studying the Al-Qur'an as a guide to life is very important.[18]

The reality that occurs in society in general, especially in Muslim culture, is that children are not yet able to write, read, or memorize the Al-Qur'an. Deputy Chairman of the Indonesian Mosque

[3] and Sukirman Sukirman. Malta, Malta, Syarnubi Syarnubi, "'Konsep Pendidikan Anak dalam Keluarga Menurut Ibrahim Amini.,'" *Jurnal PAI Raden Fatah* Vol 4, no. 2 (2022): 148.

[4] Syarnubi Syarnubi Harto Kasinyo, "Model Pengembangan Pembelajaran PAI Berbasis Living Values Education (LVE)," *Tadrib : Jurnal Pendidikan Agama Islam* Vol. 4, no. No. 1 (2018): hlm. 1-20.

[5] Sukirman et al., "Konsep Pendidikan Menurut Al-Ghazali," *Jurnal PAI Raden Fatah* 5, no. 3 (2023): 449–66.

[6] Ihsana, *Belajar dan Pembelajaran* (Yogyakarta: Pustaka Pelajar, 2017).

[7] Syarnubi Syarnubi, "Pendidikan Karakter Pada Madrasah Aliyah Negeri 3 Palembang," *PhD Diss., UIN Reden Fatah Palembang*, 2020.

[8] Winda Arum Singgarani, Zaenal Arifin, and N Fathurrohman, "Implementasi Metode Wafa Pada Pembelajaran Tahsin Al- Qur ' an," *AL-I'tibar: Jurnal Pendidikan Islam* 8, no. 2 (2021): 46–54.

[9] Alimron Alimron, Syarnubi Syarnubi, and Maryamah Maryamah, "Character Education Model in Islamic Higher Education," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (2023): 3334–45

[10] Tamlekha Tamlekha, "Al Qur'an Sebagai Sumber Ilmu Pengetahuan," *Basha'Ir: Jurnal Studi Al-Qur'an dan Tafsir* 1, no. 2 (2021): 105–15

[11] Sholeh Sholeh, "'Education in the Qur'an (the Concept of Ta'lim Qs. Al-Mujadilah Verse 11,)' .," *Journal of Islamic Religious Education Al-Thariqah* 1, no. 2 (2017): 217.

[12] Mohammad Irsyad, "Strategi Menghafal Al-Qur'an Sejak Usia Dini," *Proceedings of The 2nd Annual Conference on Islamic Early Childhood Education* 2 (2017): 136.

[13] Syarnubi Syarnubi, "Guru Yang Bermoral dalam Konteks Sosial, Budaya, Ekonomi, Hukum, dan Agama (Kajian UU No.14 Tahun 2005 Guru Dan Dosen)," *Jurnal PAI Raden Fatah* 1, no. 2 (2019): 25.

[14] Lestari Arisca et al., "Pengaruh Kompetensi Kepribadian Guru PAI Terhadap Kecerdasan Emosional Siswa di SMP Negeri 06 Palembang," *Jurnal PAI Raden Fatah* 2, no. 3 (2020): 295–308

[15] Romdoni Massul, *Metode Cepat Menghafal dan Memahami Ayat-Ayat Suci AL-Qur'an,* (Yogyakarta: Lafal indonesia, 2014).

[16] A. Syahid Robbani and Ahmad Muzayyan Haqqy, *Menghafal Al-Qur'an* (Bandung: Mujahid Press, 2021).

[17] Siti Aisyah, "Literasi Al-Qur'an dalam Mempertahankan Survivalitas Spiritualitas Umat," *Al-Iman: Jurnal Keislaman dan Kemasyarakatan* 4, no. 1 (2020): 203–28.

[18] Syarnubi Syarnubi, "Hakikat Evaluasi dalam Pendidikan Islam," *Jurnal PAI Raden Fatah* 5, no. 2 (2023): 468–86.

Council (DMI) Komjen (Ret.) Syafruddin said that as many as 65 percent of Muslims in Indonesia are illiterate in the Al-Qur'an, and only 35 students can read the Al-Qur'an.[19]

Another problem occurs in memorizing the Al-Qur'an, where students or children feel confused with the methods used, so learning to remember the Al-Qur'an is less attractive to children.[20] Each learning process must have a strategy so that tier learning is exciting and of interest to students.[21] By overcoming the problems above, learning to memorize the Al-Qur'an can use the correct method and suit the needs and development of the readers.[22] The aim is to develop students' interest and enthusiasm so that memorizing the Al-Qur'an can run smoothly.[23]

At SMPIT Ash-Shohwah Berau, the beginning of implementing the Al-Qur'an tahfidz program policy also experienced this. Some students feel like they can memorize the Al-Qur'an, plus the ability to remember each student's ability to vary due to changes in learning from year to year cannot be avoided. Initially, the tahfidz lessons at SMPIT Ash-Siohwah Berau in 2011 used the tilawati method, which was later replaced with the qirio'ati method. The implementation of this lesson in Al-Qur'an teaching is more classic and less varied, and its implementation is still independent without cooperation from the center.

After going through quite a long period of learning, namely around 2015, SMPIT Ash-Sohwah Berau used the Wafa method, which directly collaborated with the Wafa center so that they always received direction, guidance, and direct control over the application of this method. SMPIT Ash-Siohwa Berau is a school that is a reference for the Wafa method. Seeing the high level of achievement students have obtained in reading or memorizing the Al-Qur'an. So many schools in Berau copy and imitate this method.

Method wafa is one of the solutions offered in memorizing the Al-Qur'an. Wafal is considered a comprehensive and easy learning process, known as a fun learning process, Hijaz biernadal, and picture drawing, from the Syafaatull Qur'an Foundation (YAQIN) founded by KH. Muhammad Shalieh Driehiem, lLc.[24] Wafal is also known as one of the essential topics in the core teachings of the Al-Qur'an. From an early age, students are taught to read the Al-Qur'an, read the letters, pronounce them, and are given Islamic insights in the form of attractive historical illustrations of various aspects of developing noble morals .[25]

Based on the levels mentioned above, this research will discuss how to implement the Wafa theory in the Qur'an memorization lesson at SMPIT Ash-Shohwah Berau East Kalimantan, what the advantages and disadvantages of the Wafa theory in the Qur'an memorization lesson at Ash-Shohwah SMPlIT Berau East Kalimantan, and How to follow up on the advantages and disadvantages of Wafa's theory in learning to memorize the Al-Qur'an at SMPlIT Ash-Shohwah Berau East Kalimantan.

RESEARCH METHODS

This research approach uses qualitative research.[26] Qualitative research is a research and understanding approach based on research concepts, social phenomena, and human problems .[27] This type of research uses case studies.[28] The case study is one of the qualitative approaches

---

[19] Detik News, "Waketum DMI Ungkap 65% Umat Islam Di RI Tak Bisa Baca Al-Qur'an," 2022.

[20] Fitriyani et al., "Model Pembelajaran Pesantren dalam Membina Moralitas Santri di Pondok Pesantren Sabilul Hasanah Banyuasin," *Jurnal PAI Raden Fatah* 2, no. 1 (2020): 103–16.

[21] Meirani Agustina, Ngadri Yusro, and Syaiful Bahri, "Strategi Peningkatan Minat Menghafal Al Quran Santri di Pondok Pesantren Arrahmah Curup," *Didaktika: Jurnal Kependidikan* 14, no. 1 (2020): 1–17.

[22] Syarnubi Syarnubi, "Manajemen Konflik dalam Pendidikan Islam dan Problematikanya: Studi Kasus di Fakultas Dakwah UIN-SUKA Yogyakarta," *Tadrib* 1 (2016).

[23] Iqbal Ansari, H Abdul Hafiz, and Nurul Hikmah, "Pembelajaran Tahfidz Al-Qur ' an Melalui Metode Wafa di SDIT Nurul Fikri Banjarmasin," *Bada'a: Jurnal Imiah Pendidikan Dasar* 2, no. 2 (2020): 180–94.

[24] Ema Indira Sari, Ismail Sukardi, and Syarnubi, "Hubungan Antara Pemanfaatan Internet Sebagai Media Pembelajaran Dengan Motivasi Belajar Siswa Pada," *Jurnal PAI Raden Fatah* 2, no. 2 (2020): 202–16,

[25] Ansari, Hafiz, and Hikmah, "Pembelajaran Tahfidz Al-Qur ' an Melalui Metode Wafa di SDIT Nurul Fikri Banjarmasin."

[26] Syarnubi Syarnubi, "Profesionalisme Guru Pendidikan Agama Islam dalam Membentuk Religiusitas Siswa Kelas IV di SDN 2 Pengarayan," *Tadrib* 5, no. 1 (2019): 87–103

[27] John W Creswell, *Research Design: Pendekatan Metode Kualitatif, Kuantitatif dan Campuran, Terj. Achmad Fawaid dan Rianayati Kusmini Pancasari* (Yogyakarta: Pustaka Pelajar, 2018).

[28] Sutarmizi Sutarmizi and Syarnubi Syarnubi, "Strategi Pengembangan Kompetensi Pedagogik Guru Rumpun PAI di Mts. Mu'Alliminislamiyah Kabupaten Musi Banyuasin," *Tadrib* 8, no. 1 (2022): 56–74,

described as a "case" level in economics or real-life situations.[29] Case studies are one of the types of qualitative research.[30] Where research studies involve deep social exploration of programs, events, activities, individual levels, or stories.[31]

Several techniques are used in collecting field data: observation, interviews, and documentation.[32] In this case, those who will be observed are teachers and students. The teacher guides and implements the learning process in the field from the beginning of the lesson to the end.[33] As for the students who are part of the learning object of teaching tahfidz al-Qur'an with the teachings of Wafa who receive information and carry out instructions from the teacher. The interviews will be examined by the principal, teachers, and students of the Tahfidz class, as well as documentation relating to documents, letters, and photos associated with the process of learning Tahfidz al-Qur'an.

The data analysis technique uses the interactive model from Miles, Miles, et al. (2014), which is implemented four times (4). The steps in analyzing the data are visible in the image below the line:
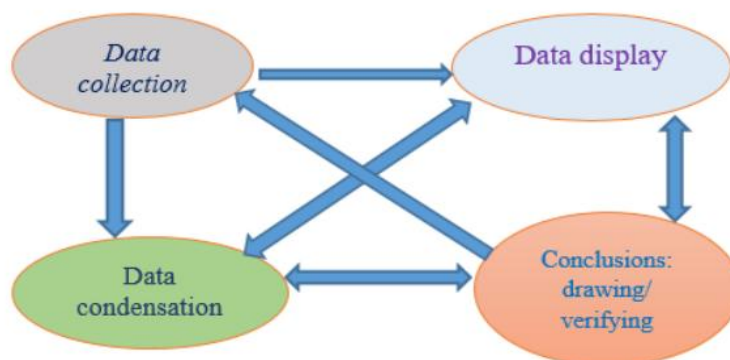
Picture 1. Interactive Data Analysis Chart

RESULTS AND DISCUSSION
A. RESEARCH RESULTS
1. **Implementation of Wafa media in learning to memorize the Al-Qur'an at SMPIT Ash-Shohwah Berau, East Kalimantan**
   a. Learning planning planning

   The results of observation and research interviews with informant 2 showed that teachers who had not yet implemented the lesson had prepared a lesson plan (RPP). The lesson plan is a learning guide that contains learning objectives, learning approaches, assessment, application of individualization, interaction, observation, reflection (INTRiOFLiEX), and learning materials.[34] By preparing ten certified teachers, it is hoped that they will achieve the targets formulated in the curriculum and learning implementation plan (RPP).[35] The details of the RPP are as follows:
   1) Learning objectives include tier objectives for attitudes, skills, and knowledge.
   2) Approaches to learning include learning, studying, exploring, formulating, prioritizing, applying, worldly, understanding, and understanding. This relates to how prepared the teacher is to teach—starting from preparation, core activities, and closing the lesson.

---

[29] John W. Creswell, *Penelitian Kualitatif & Desain Riset* (Yogyakarta: Pustaka Pelajar, 2015).

[30] Sukirman, Masnun Baiti, and Syarnubi, "Pendidikan Agama Islam dan Isu Kekerasan Hak Asasi Manusia," *Jurnal PAI Raden Fatah* Vol. 5, no. No. 2 (2023): 433–48

[31] Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)* (Bandung : Alfabeta, 2018).

[32] Misyuraidah Misyuraidah, "Gelar Adat dalam Upacara Perkawinan Adat Masyarakat Komering di Sukarami Ogan Komering Ilir Sumatera Selatan," *Intizar* 23, no. 2 (1970): 241–60

[33] Syarnubi, Alimron, and Muhammad Fauzi, *Model Pendidikan Karakter di Perguruan Tinggi* (Palembang: CV. Insan Cendekia, 2022).

[34] Santi Hajri Yanti, Akmal Hawi, and Syarnubi Syarnubi, "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* 1 (3AD).

[35] Muhammad Fauzi, Hasty Andriani, and Syarnubi Syarnubi, "Budaya Belajar Santri Berprestasi di Pondok Pesantren," *In Prosiding Seminar Nasional* 1, no. 1 (2023): 140–47.

3) Assessments include attitudes, skills, and knowledge assessments.[36]
4) Applications of INTRiOFLiEX include Individualization, Interaction, Observation, and Reeflieksi. This is done to gain a deeper understanding of the uniqueness of learning, to build communication relationships between teachers and students, to discuss what activities are included in the learning concept, and to draw lessons from the material learned and its relationship to everyday life.
5) Memorize Q.S al-Infitior verses 11 to 19, starting from translation to the law of reading.

b. Implementation of learning lessons

The implementation of the tahfidzl al-Qur'an learning is divided into three stages of activities, namely:

1) Open the lesson

The results of observation and strengthening in interviews conducted on October 18, 2023, by researchers during the implementation of the ongoing learning process were: (a) Teachers and students are constantly writing and writing Wafa books and copies of the Al-Qur'an. (b) It can be conditioned and taught so that the atmosphere becomes conducive to starting learning by carrying out educational activities or learning.[37] The teacher says: "How are you today?" Then the student answered: "Alhamdulillah, ready to memorize together with Wafa, Allahuakbar." (c) The teacher begins the lesson by saying hello. (d) The teacher starts learning by inviting students to learn more together. (e) Teachers call on the presence of the students, (f) followed by demotivation so that they are always steadfast in memorizing. The students took lessons from Abu Amamah ra; I listened to the Messenger of Allah. Biers said, "Read the Al-Qur'an because it will truly be an intercessor for its readers on the Day of Judgment." (HR. Muslim). The teacher asked: "What are the habits that we can apply in our daily life by relating them from the hadith and the learning mentioned above?" (g) apperception: the teacher asked: "Have you ever studied and watched the appearance of Musa as a small Hafidz on the Hafidz Indonesia broadcast in the month of Ramadhan on RCTI? How do you memorize the 30 Juz of the Qur'an at a young age? What makes you capable? memorize the Qur'an well?" (h) The teacher memorizes muraja'ah the previous day, namely Q.S al-Infitior verses 1 to 10.

2) Core activities

The results of observations and strengthened by interviews conducted on October 18, 2023, by researchers during the implementation of live learning were:

a. To convey the lesson's objectives, the teacher knows how many meetings he has and writes down the material on the blackboard simply, namely memorizing Q.S al-Infitar verses 11 to 19.

b. The teacher reads a memorized verse. Then, cut it into two parts. Then, the students follow along and repeat 5 to 7 times. Examples in verse 11: (1) kirāmang, (2) kātibīn.

c. Stages of memorizing the Qur'an Method Wafa:

1. In The first stage, with examples, the teacher reads to students, pointing to writings in books or the Al-Qur'an.
2. The second stage is guided; the teacher recites, and then the students follow.[38] If the students are still not unified, the teacher repeats, and then the students imitate until they are suitable.
3. The third stage is to recite it together.[39]

---

[36] Eka Febriyanti, Fajri Ismail, and Syarnubi Syarnubi, "Penanaman Karakter Peduli Sosial di Smp Negeri 10 Palembang," *Jurnal PAI Raden Fatah* 4, no. 1 (2022): 39–51

[37] Muhammad Ali and Syarnubi Syarnubi, "Dampak Sertifikasi Terhadap Kompetensi Pedagogik Guru (Studi Pemetaan (PK) GPAI On-Line Tingkat SMA/SMK Provinsi Sumatera Selatan," *Tadrib* 6, no. 2 (2020): 141–58.

[38] Jusmeli Hartati, Wasith Achadi, and Muhammad Mirza Naufa, "Hubungan Prokrastinasi dan Dukungan Sosial Teman Sebaya Pada Mahasiswa Pendidikan Agama Islam FITK UIN Raden Patah Palembang," *Jurnal Agama Sosisal dan Budaya* 5, no. 4 (2022): 2599–2473.

[39] Nurlaila Nurlaila et al., "Internalisasi Pendidikan Karakter Pada Anak dalam Bingkai Moderasi Beragama," *Nasional Education Conference*, no. July (2023): hal 23.

4. The fourth stage is reciting and imitating; one by one, all students recite it. The teacher listens carefully, corrects what is wrong, and marks what the students have not yet mastered

5. The fifth stage is in pairs, taking turns reciting and listening to each other. If there are errors that cannot be resolved, ask the teacher

6. In The sixth stage, students read independently (by themselves)

7. Once you can recite it, move on to the next verse using the same steps

8. The teacher asks questions by continuing the verses of QS Al-Infitar, verses 11-19.

9. Students make rote deposits with the teacher

10. The teacher, together with the students, repeats the QS. Al-Infitar verses 11-19

3) Close the lesson

The results of observation and strengthening in interviews conducted on October 18, 2023, by researchers during the implementation of ongoing learning were: (a) The teacher reinforced the material presented. The relationship between students and teachers is the material and material reflection of knowledge and its relationship in daily life. (b) Teachers appreciate students' learning outcomes with positive praise. (c) The teacher asks for suggestions, criticism, or suggestions in implementing learning. (d) The teacher opens a question and answer session related to the material or Islamic law. (e) The teacher again motivates them to always be persistent in memorizing. As the results of the interview with informant 2 said: "*Aside from the activity of memorizing the Al-Qur'an, what adds to the attractiveness of students in this school is the development of students' character. Where there is always delivery, motivation before and after learning.*" (f) The teacher closes the learning process by inviting a group discussion. (g) The teacher closes the lesson by saying hello.

4) Evaluate learning

The observation results were strengthened in an interview conducted on December 5, 2023, by research with informant two, who found that the evaluation of learning at SMPIT Ash-Shohwah Berau was formal and summative. The proper assessment is carried out after study tahfidz by reviewing the results of memorization that have been memorized one time through the discovery of at least one page of the Al-Qur'an per day. Meanwhile, summative evaluation is carried out at each middle and final stage.

At the intermediate level, students must repeat their memorization until the fourth half of the juz of the Al-Qur'an while teaching it directly to their respective tahfidz teachers. At the end of each session, the class must memorize it according to the target of memorizing the class level. Kielas VII regular deposit 1 Juz, kielas VII Tahfidz deposit 2 Juz, Kielas VIII riegular deposit 2 Juz, kielas VIII Tahfidz deposit 3 Juz, kielas IX riegular deposit 3 juz, kielas IX Tahfidz deposit 5 Juz.

This is the minimum target achieved if the student is to achieve better than the specified target. but at the same time, we still pay attention to the three aspects of assessment, which include the elements of fluency, makharijull letters, and l recitation.

Suppose some students are deemed not to have met the targeted memorization standards.[40] There are several consequences, including (1) Students have the potential to be transferred from the tahfidz class to regular classes, (2) Students use their semester holiday time to memorize and submit it to their tahfidz mentor teacher, (3) if the student concerned has not been able to deposit their memorization according to the target then must follow the school policy of the quarantine program to memorize the Al-Qur'an.

2. **The advantages and disadvantages of Method Wafa in learning to memorize the Al-Qur'an at SMPIT Ash-Shohwah Berau, East Kalimantan**

    a. Through observations and interviews conducted by researchers on October 18, 2023, it was discovered how many advantages Wafa students have in learning to memorize the Al-Qur'an at SMPIT Ash-Shohwah, including:

---

[40] Nurrahman Nurrahman, Fitri Oviyanti, and Syarnubi Syarnubi, "Hubungan Antara Kegiatan Ekstrakurikuler dengan Keaktifan Siswa dalam Berdiskusi di Sekolah Menengah Pertama Muhammadiyah 4 Palembang," *Jurnal PAI Raden Fatah* 3, no. 2 (2021): 166–75

1. Strategy and language that is easy to understand make it easier for students to understand and memorize the Al-Qur'an. An example of a teacher's order is to learn letters and verses. Then, students are asked to write down the verses and beginnings of the letter to make it easier for them to memorize.

2. Implementing a very active and cheerful method, coupled with applying greetings and other greetings, makes students happy and easy to accept. In this way, learning to memorize the Al-Qur'an is very productive.

3. Method that activates the right brain. Wafa's application of the Method at SMPIT Ash-Shohwah has a unique ability in movements and songs. With the movement of related movements by memorizing verses that the teacher demonstrates, it is easier for students to remember. This is also the case with Hijaz songs, making the chanting of the Al-Qur'an more comfortable to hear. So it stimulates students to appreciate and recognize the verses they have memorized.

   a) Insight into positive energy. Every teacher at SMPIT Ash-Shohwah Berau always provides an introduction to sirih or the history of the prophets and inspiring stories of previous-level scholars, as well as the arguments for the importance of those who memorized the Al-Qur'an. This has been included in the Wafa book curriculum so that students receive a substantial injection of faith, ghirioh, and Azzam in learning every verse they memorize.

   b) Build strong bonds. Method Wafa in teaching Al-Qur'an memorization at SMPIT Ash-Shohwah Berau is also very lively because the teachers who teach are still young and always up to date on the development of Method Sier; they also have priesthood and certification. So teachers and students have a very close bond. As the results of the researcher's interview with informant 2 said: "*One of the advantages of the SMPIT Ash-Shohwah Berau tahfidz program is that all the teachers who teach tahfidz are still young, this increases the effectiveness of the teaching. Because young teachers are generally more energetic in their teaching. This also increases the relationship between teachers and students."*

   c) Systematic method. Compared to other media, Wafa's media is more complete and more systematic. As the results of the researcher's interview with informant 2 said: "With the knowledge of teaching, teachers immediately understand what to do when teaching. "In Method, Wafa has laid out the stages of learning to make it easier for teachers to teach and students to follow the learning."

   d) Perfect the memorization of the Qur'an from the aspect of tajwid. The Wafa method emphasizes the element of memorizing and the element of reciting the Al-Qur'an. As the results of the researcher's interview with informant 3 said:
   "*With the implementation or implementation of the Wafa method in learning the teachings of tahini in the Qur'an, it can make it easier for us to learn about the tajwid in the Qur'an, the laws of reading, the pronunciation of letters.*"
   Services from official institutions are more supportive. As the results of the researcher's interview with informant 2 said: "*From the Wafa central institution if there are any obstacles, we as partners will serve better. It's also easy in terms of sharing welcome."*

   e) Through observations and interviews conducted by researchers on October 18, 2023, it was discovered that there are several deficiencies in the teaching and learning process of memorizing the Qur'an at SMPIT Ash-Shohwah, including:

      1) The method is less flexible. Through research observations, in its implementation at SMPIT Ash-Shohwah, we always emphasize repeating 5 to 7 times during the learning process, and students are stressed to read the first level up to 20 times at home. However, if you look at students' varying levels of memorization, it is difficult to generalize the number of repetitions.

      2) Knowledge of learning boundaries. At SMPIT Ash-Shohwah, we are directed to only use Wafa noodles. Which causes different action limits and variations in

other learning activities. If you only use one Method without accompanying it with another, students will not be able to taste bland.

3) Lack of emphasis on understanding meaning. At SMPIT Ash-Shohwah, the focus is on memorization. This can reduce the emphasis on understanding the meaning of the Al-Qur'an. Students may be more oriented towards memorization without fully understanding the concepts. In implementing the Wafa method in memorizing the Qur'an, we often only focus on learning it, remembering that the learning process is not great. If you add it to the material understanding of the memorized verses, then it takes longer.

4) Environmental factors that do not develop a tahfidz environmental atmosphere. As the results of the researcher's interview with informant 2 said: "At SMPIT Ash-Shohwah Berau, the environment created is very religious. However, not all classes are tahfidz classes; of course, the environment as one of the support systems for students' memorization becomes less than optimal. "Usually, environments that don't develop a tahfidz tier environment can be found in regular classes."

4. Students often have a gap between studying the Al-Qur'an and general lessons at home. As the results of the researcher's interview with informant 3 said:

5. "One of the obstacles to memorizing the Al-Qur'an is that sometimes it is still difficult to divide students' time memorizing at home with general lessons, even though both are often secondary."

6. The number of tahfidz teachers is limited. At SMPIT Ash-Shohwah Berau we have 10 tahfidz teachers from class 7 to class 9, there are ten classes taught. The number of teachers is limited; if there are teachers who cannot attend to teach, the tiers are burdensome and other tahfidz teachers, whose position is generally limited to the maximum. If you add teaching hours then the tier becomes lower. So that learning does not run optimally.

3. Follow up on the advantages and disadvantages of the Wafa Method in learning to memorize the Al-Qur'an at SMPIT Ash-Shohwah Berau, East Kalimantan

After direct observations carried out by researchers. In particular, the Wafa Method applied at SMPIT Ash-Shohwah Berau is very good. All the advantages and achievements in implementing the Wafa method for memorizing the Al-Qur'an continue to be improved and maintained by school management. In following up on deficiencies, SMPIT Ash-Shohwah has prepared competent teachers, placed the position of motivation almost as important as implementing its methods, and implementing collaborative learning by involving parents as teachers and supervisors of students at home. Here's what's in table 1.1:

Tabel 1

No	Lacks	Solutions
1	The method is less flexible.	More flexible in the number of repetitions. An example for children who may have problems memorizing. Let him repeat it over and over again until mutqin. Besides that, teachers must provide motivation several times higher in themselves. As long as he has a strong will and determination, he will continue to provide opportunities. The teacher must be a leader who ensures that he has the same daily achievements as his colleagues, even though it has to be done with more strenuous efforts. In this case, providing spiritual awareness to students is very important. The path taken is not easy; it requires patience and strength. But rest

		assured that Allah SWT always places him at the highest level for anyone who takes this path.
2	The limitations of learning methods.	Teachers who teach must be competent. He has many methods of teaching. For example, At SMPIT, Ash-Shohwah is separate, even though the primary process is Wafa, which uses Hijaz tunes. Still, if students want to learn from other song methods, for example, Rast, bayati, or Jiharka tunes, that's okay. Tierpienting students feel happy in learning the Al-Qur'an.
3	The lack of emphasis on understanding the meaning of the memorized al-Qur'an	It allows the teacher to know the content, even if it is only a broad outline. These are priorities from the level of knowledge. In understanding the Islamic religion in particular, there are indeed several disciplines that must be mastered. But the things above cannot be covered all at once in one lesson. For example, in the study of the Qur'an. According to Tajwid, the first level can be read well and correctly. The second level is memorizing the Qur'an. The third stage is to be able to understand the meaning and significance of the verses of the Qur'an. It is already at the level of being able to read and memorize the Qur'an properly and correctly, and according to Tajwid, knowledge is extraordinary. There are many promises of Allah SWT for the glory of memorizing the Qur'an.
4	Students often move between studying the Al-Qur'an and studying general lessons at home.	At SMPIT Ash-Shohwah, this has become a priority for students themselves. So here, we have tried to apply collaborative learning between teachers and parents. Teachers try to be leaders in school by providing a sound curriculum with reasonable learning portions. Parents are asked to work at home while always supervising their children to focus on memorizing them. Avoid useless activities that can increase the child's busyness but do not add to the child's quality. This has been going on for several years.
5	The number of tahfidz teachers is limited.	To anticipate possible possibilities. In other words, teachers cannot come in because they are sick or for different reasons. SMPIT Ash-Shohwah presented two solutions. First of all, teachers who are prevented from teaching are obliged to replace them at another time so that their teaching obligations and students' rights to be taught are based on the number of learning opportunities planned in the RPP. Secondly, the Wafa Method certification and certification in Al-Qur'an memorization teaching are also needed for other subject teachers to replace tahfidz teachers who cannot attend. An infal kioiordinatior (teacher who records attendance) liaises with other field teachers who have office hours in teaching to replace teachers who cannot attend temporarily. So that the learning curve remains at a back-up level and students can learn how they should.

Ahmad Noor Rani, Romelah, Pradana Boy / *Implementation Of The Wafa Method In Learning Memorizing The Qur'an At Ash-Shohwah Smpit Berau, East Kalimantan*

6	Environmental factors that are lacking in developing a tahfidz environmental atmosphere.	Building unique places for memorizing the Al-Qur'an, for example, gazebos and reading gardens equipped with shady plants and fish ponds that are comfortable to look at.

DISCUSSION OF RESEARCH

1. **Implementation of the Wafa Method in learning to memorize the Al-Qur'an at SMPIT Ash-Shohwah Berau, East Kalimantan**

The implementation of the Wafa Method in learning the Al-Qur'an at SMPIT Ash-Siohwah Berau is divided into three stages, namely, planning the learning, implementing the learning, and evaluating the teaching. Planning is an essential aspect. Among the planning functions are determining learning targets, developing learning programs, and directing the teaching and learning process.[41]

In the implementation aspect of learning, what is implemented is by the rules in K13; the teacher has carried out apperception and motivation at the beginning of learning, which is done to give enthusiasm to students[42] meanwhile, evaluation functions to assess the success of the learning system. Learning evaluation is critical to find out whether or not a learning system is working by educators.[43] The implementation of the Wafa Method at SMPIT Ash-Shohwah Berau encompasses not only classroom activities but also the school's culture and daily routines. Teachers receive regular training and mentoring to ensure the consistency and quality of the method. Students are encouraged to participate actively through engaging activities such as group recitation (tilawah) and memorization games. Parents are also involved in supporting their children's memorization process at home. This collaborative approach fosters a sense of togetherness and shared responsibility, while periodic assessments and feedback sessions further enhance students' memorization skills, character, and spiritual awareness.

Overall, the Wafa method implemented is excellent and by the rules of the existing learning system.[44] I added teacher improvisation by placing students as objects of learning. So that learning runs according to the needs and conditions of students.

2. **Advantages and disadvantages of the Wafa Method in learning to memorize the Al-Qur'an at SMPIT Ash-Shohwah Berau, East Kalimantan**

There are shortcomings and advantages in implementing the Wafa Method at the SMPIT Ash-Shohwah tier. The benefits include language that is easy to understand, movements and songs, and insights that foster motivation.[45] Language that is easy to understand can build communication effectiveness. Where messages can be conveyed clearly and without confusion.[46] Memorization of movements and songs can become more accessible due to sensorimotor multiplexing, where physical and auditory activities improve cognitive processes and memory. One study shows that varying types of sounds can affect memory.[47]

The Wafa Method creates a positive learning environment by emphasizing student enjoyment and engagement through songs, movements, and interactive stories. This approach

[41] Sri Putrianingsih, Ali Muchasan, and M. Syarif, "Peran Perencanaan Pembelajaran Terhadap Kualitas Pengajaran," *Inovatif* 7, no. 1 (2021): 206–31.

[42] Imam Dwi Upayanto, "Pelaksanaan Proses Pembelajaran Kurikulum 2013 SD Negeri 4 Krandegan," *Jurnal Pendidikan Guru Sekolah Dasar Edisi 1 Tahun Ke-6* 6, no. 1 (2017): 40–51.

[43] Musarwan Musarwan and Idi Warsah, "Evaluasi Pembelajaran (Konsep Fungsi dan Tujuan) Sebuah Tinjauan Teoritis," *Jurnal Kajian Pendidikan Islam* 1 (2022): 186–99

[44] Syarnubi Syarnubi, Martina Martina, and Nyayu Khodijah, "Pengaruh Lingkungan Sekolah Terhadap Hasil Belajar Siswa Pada Mata Pelajran Pendidikan Agama Islam di SMP Negeri 9 Tulung Selapan Kabupaten OKI," *PAI Raden Fatah* 1 (2019): 166.

[45] Akmal Hawi and Syarnubi Syarnubi, "Remaja Pecandu Narkoba: Studi Tentang Rehabilitasi Integratif di Panti Rehabilitasi Narkoba Pondok Pesantren Ar-Rahman Palembang," *Tadrib: Jurnal Pendidikan Agama Islam* 4, no. 1 (2018).

[46] Barowi and Siti Faiqotul Fazat, "Pentingnya Pembelajaran Bahasa Indonesia di Perguruan Tinggi," *Jurnal Intelegensia* 03, no. 01 (2015): 59–74.

[47] E. Glenn Schellenberg and Michael W. Weiss, *Music and Cognitive Abilities, The Psychology of Music*, 2012

not only aids in memorizing the Qur'an but also reduces anxiety and increases student motivation. However, the method needs to be improved by providing greater opportunities for individualized learning and progress tailored to each student's pace. Additionally, integrating activities that deepen students' understanding of the verses and their application in daily life is necessary to enhance the effectiveness of the Wafa Method.

The disadvantages include learning challenges, limitations in learning methods, lack of emphasis on understanding the meaning of the Al-Qur'an, which is memorized, environmental factors that do not support learning, time constraints, and limited teaching staff. There is a significant relationship between intelligence factors and student learning success. Research conducted by (2022) revealed that intellectual, emotional, and motivational intelligence influence learning achievement. Likewise, environmental factors, as in research conducted by Kandoli & Tulaka (2021), significantly impact student learning achievement. Other factors, such as a lack of understanding of meaning, limited time, and teachers, can also affect learning achievement if solutions are not immediately provided.

3. **Follow-up on the advantages and disadvantages of the Wafa Method in learning to memorize the Al-Qur'an at SMPIT Ash-Shohwah Berau, East Kalimantan**

It is very familiar to hear and understand among the tier community, especially in the educational environment. That no method is perfect. The one method that exists with the other is to complement each other.[48] It should be noted that there are always obstacles to memorizing the Quran even though we have used the method. If you only use the technique, there are still more shortcomings and obstacles than if you don't study the teachings of the Quran. The method is also a tier-painting factor in memorizing the Qur'an, which can determine success in learning.[49] To improve the effectiveness of the Wafa Method, the school is advised to strengthen the monitoring and evaluation system through regular workshops and reflection sessions for teachers. A feedback mechanism involving students and parents is also important to understand their needs and experiences. Developing a peer mentoring program can address the shortage of tahfidz teachers and foster a collaborative learning environment. The integration of digital tools and resources can enhance the accessibility and diversity of learning materials. By refining these steps, SMPIT Ash-Shohwah Berau can maximize the benefits of the Wafa Method and ensure sustainable improvement in Qur'anic memorization education.

The Wafa method minimizes every deficiency and obstacle in learning and memorizing the Al-Qur'an. Because Method Wafa is a method that is systematic and has a tiered structure and has many skills, including comprehensive, accessible Hijaz language, drawing, providing Islamic insight, teaching letters and spelling by the rules of recitation so that it makes it easier for students to memorize the Qur'an[50], this can make it easier for students to learn in studying the Al-Qur'an. The situation conveyed by informant 3 in the interview: "I'm only a student for six months because I'm still in class VII, I'm only at SMPIT Ash-Shohwah, and I'm familiar with the Wafa Method. The Wafa method is perfect for use at the elementary school level. Here, we study 6 books/volumes. If you have to go up, go to Tajwid or Ghiorib. The lessons in this book aim to improve the reading of the Al-Qur'an according to recitation. As for memorization or tahfidz, it has a distinctive tone or rhythm, or a special wafa method called the Hijaz tone. This tone is good because it helps our reading not take off from the tajwid. So that there is uniformity in tone between one student and another. So it makes learning easier, both professional and individual."

Apart from that, one of the keys to the success of the Wafa Method is the importance of having competent teachers in this field. Qualified teachers must have various teaching

---

[48] Yuniar Wulandari, Muh Misdar, and Syarnubi Syarnubi, "Efektifitas Peningkatan Kesadaran Beribadah Siswa MTs 1 Al-Furqon Pampangan Kecamatan Pampangan Kabupaten Ogan Komering Ilir," *Jurnal PAI Raden Fatah* 3, no. 4 (2021): 405–18

[49] Amelya Fabela, Hendrisab, and Eka Eramahi, "Implementasi Metode Wafa dalam Pembelajaran Tahfizh Qur'an di Sekolah Tahfizh Cahaya di Atas Cahaya Kota Bukittinggi," *Ahlussunnah : Jurnal of Islamic Education* 1, no. 2 (2022): 16–29.

[50] Ansari, Hafiz, and Hikmah, "Pembelajaran Tahfidz Al-Qur'an Melalui Metode Wafa di SDIT Nurul Fikri Banjarmasin."

methods[51] even though the school determines one teaching method, for example, the Wafa Method in memorizing the entire Qur'an. However, competent teachers have more varied ways to achieve their goals.

The teacher competency in question is as quoted from Fieralys Niovauli. M (2015) are (1) The educational system of education is prioritized in terms of the fundamental and philosophical aspects of education, the ability to prepare educational and educational strategies, and the use of information on the assessment and evaluation results. To design regional and enrichment programs. It is not uncommon for teachers to be able to carry out meticulous classroom actions. (2) Personal characteristics include, among other things, teachers respecting ethnic diversity and the religion adhered to by each of them, being educated, and becoming role models who are honest, honest, wise, and able to maintain a good reputation. (3) Social skills: teachers can communicate verbally and in writing, can socialize effectively with educational staff, educational staff, educational staff, and educational parents/guardians, and can interact politely with the surrounding community. (4) Professional learning skills: teachers have mastered scientific substances that are related to the field of study, have mastered teaching materials that are in the school curriculum, have mastered structures, scientific concepts, and methods that are covered or related to learning materials, have continued to develop basic educational skills. And by taking action, reflecting, and Utilizing information technology and communication to develop the company.[52]

The Wafa method is like a knife, depending on who uses it. So, the key to the success of the Wafa Method is how the teacher applies it. The extent to which one's experience and expertise influence the exploration of this method certainly has a significant influence on its success. On the other hand, if this method is used by teachers who have not yet been certified, have not yet received training, and are not competent in their field, then what will happen is that this method is far from the target of achieving results. Rasulullah SAW stated the dangers of acting as a trustee rather than someone who is a leader in the words of the which read: From Abu Hurairah r.al, Rasulullah SAW said: "If the mandate is wasted, just wait until destruction occurs." *There is a friend who said, 'How can the mandate be wasted? Nabil Mian answered: "If the matter is not left to the experts, then wait for the destruction.*" (H.R. al-Bukhâri).[53]

Based on the hadith above, the importance of matters, in this case, is the implementation of the Wafa Method in learning to memorize the Al-Qur'an, which is generally left to teachers already experts in this field, of the many journals that can be accessed. Not all students are able and successful in implementing the Wafa Method. One of the causal factors is the teacher factor. The following research from the journal Maqsuri (2018) shows the results of research that the ability to read the Qur'an while using recitation of students is not yet satisfactory. The solution to this problem is that students must be disciplined using the Wafa Method. The teacher must convey the Al-Qur'an well and regularly use the Wafa Method.[54]

Those who memorize the Qur'an are extraordinary people even though ordinary parents think remembering the Al-Qur'an is part of exploiting children's time, far from the priesthood, and challenging to divide study time. However, those who memorize the Al-Qur'an are selected people. Not everyone can walk the path they have taken. Because of this, Allah SWT has often promised priority to those who have memorized the Al-Qur'an.[55]

Special privileges for those who use their golden age in goodness and obedience to Allah SWT. Not only that, in the field of academics, many researchers have revealed that children who

---

[51] Syarifah Soraya, "Efektifitas Quantum Learning dalam Peningkatan Hasil Belajar Siswa," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 5, no. 1 (2022): 76–95

[52] Feralys Novauli. M, "Kompetensi Guru dalam Peningkatan Prestasi Belajar pada SMP Negeri dalam Kota Banda Aceh," *Jurnal Administrasi Pendidikan* 4, No. 1 (2015): 1

[53] Abdul Halim, Zulheldi Zulheldi, and Sobhan Sobhan, "Karakteristik Pemegang Amânah dalam Al-Qur'an," *Mashdar: Jurnal Studi Al-Qur'an dan Hadis* 1, no. 2 (2019): 185–98

[54] Ainil Maqsuri, "Urgensi Metode Wafa dalam Pebaikan Tajwid Al-Qur'an," *IQRO: Journal of Islamic Education* 1, no. 2 (2018): 139–52

[55] Syarnubi Syarnubi et al., "Peran Guru Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Moderasi Beragama," *In Prosiding Seminar Nasional* 1, no. 1 (2023): 112–17.

are used to memorizing the Al-Qur'an can also quickly learn other general lessons.[56] One of the research studies carried out by (2022) is a significant relationship between the tahfidzul Qur'an and the practice of learning. So this activity helps children achieve their achievements in this world and the hereafter. This is what is stated in the vision and mission of SMPIT Ash-Shohwah.

CONCLUSION

Implementing the Wafa Method in learning the Al-Qur'an at SMPIT Ash-Siohwah Berau is divided into three stages: planning, implementing, and evaluating the learning. The learning planning plan is outlined in the learning implementation plan (RPP). The lesson plan is a learning guide that contains learning objectives, learning approaches, assessment, application of individualization, interaction, observation, reflection (INTRiOFLiEX), and learning materials. Implementing learning consists of opening, core activities, and closing the lesson. Then, in the learning evaluation of SMPIT Ash-Shohwah Berau, two learning evaluations were carried out: formal and summative. The proper assessment is the completion of tahfidz learning by reviewing the results of the memorization that has been memorized in one session and learning at least one page of the Al-Qur'an per day. Meanwhile, summative evaluation is carried out at each middle and end of the semester.

There are shortcomings and advantages in implementing the Wafa Method at SMPIT Ash-Shohwah tier. Among the weaknesses are (1) the challenge of learning, (2) the limitations of learning methods, (3) the lack of emphasis on understanding the meaning of the Qur'an which is memorized, (4) environmental factors that cannot build a tahfidz environment, (5) the limitations the time is sometimes higher than the time between memorizing the Al-Qur'an and studying general lessons at home, as well as (6) the limited number of tahfidz teachers. The advantages are (1) The implementation of the Wafa Method at SMPIT Ash-Shohwah uses strategies and language that is easy to understand, (2) The implementation of the Wafa Method at SMPT IT Ash-Shohwah Berau is very active and cheerful, especially with the implementation of the results and other greetings. , (3) the application of the Wafa Method at SMPIT Ash-Shohwah Berau has more advantages in movements and songs, (4) the Wafa Method also contains the introduction of story or the history of the prophets and the inspiring stories of previous level scholars as well as the arguments for the importance of the prophets Al-Qur'an, (5) Teachers and students have a very close bond, (6) Compared to other methods, the Wafa method is more complete and more systematic, (7) The Wafa method helps people perfect the memorization of the Al-Qur'an from the aspect of recitation. , (8) The services of the Wafa official institution are more supportive than other methods.

Efforts made to follow up on any deficiencies in the Wafa Method applied are (1) increasing flexibility in the number of repetitions of memorizing the Qur'an by adjusting the level of student intelligence, (2) increasing teacher competency, (3) lack of understanding of the meaning of al-Qur'an. The Qur'an is memorized, (4) Miembieri teachers know the contents, even if only the outline. (5) At SMPIT Ash-Shohwah, we have tried to apply collaborative learning between teachers and parents, (6) made it a habit for teachers who are unable to teach to be obliged to replace them at other times, and the process of learning is a form of certification of the Wafa Method in learning to memorize the Qur'an at all. How many other subject teachers) can replace the Tahfidz teacher who is unable to attend.

As a recommendation, the implementation of the Wafa method should continue to be supported through ongoing teacher training, enhanced communication between the school and parents, as well as regular evaluation of both the process and results of students' memorization. In this way, the Wafa method can not only improve students' ability to memorize the Qur'an, but also foster their character and holistic spiritual understanding. Thus, this research contributes by analyzing in depth the advantages and disadvantages of the Wafa Method, and offering solutions to

---

[56] Syarnubi, "Penerapan Paradigma Integrasi-Interkoneksi dalam Peningkatan Mutu Lulusan," *Jurnal PAI Raden Fatah* 4, no. 4 (2022): 375–95.

overcome its shortcomings, so that it can be a reference for other educational institutions that want to implement this method in learning the Qur'an.

REFERENCES

Agustina, Meirani, Ngadri Yusro, and Syaiful Bahri. "Strategi Peningkatan Minat Menghafal Al Quran Santri di Pondok Pesantren Arrahmah Curup." *Didaktika: Jurnal Kependidikan* 14, no. 1 (2020): 1–17.

Aisyah, Siti. "Literasi Al-Qur'an dalam Mempertahankan Survivalitas Spiritualitas Umat." *Al-Iman: Jurnal Keislaman Dan Kemasyarakatan* 4, no. 1 (2020): 203–28.

Ali, Muhammad, and Syarnubi Syarnubi. "Dampak Sertifikasi Terhadap Kompetensi Pedagodik Guru (Studi Pemetaan (PK) GPAI On-Line Tingkat SMA/SMK Provinsi Sumatera Selatan." *Tadrib* 6.2 (2020): 141-158.

Alimron, Alimron, Syarnubi Syarnubi, and Maryamah Maryamah. "Character Education Model in Islamic Higher Education." *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (2023).

Amaliyah, Aam, and Azwar Rahmat. "Pengembangan Potensi Diri Peserta Didik Melalui Proses Pendidikan." *Attadib: Journal of Elementary Education* 5, no. 1 (2021): 28.

Ansari, Iqbal, H Abdul Hafiz, and Nurul Hikmah. "Pembelajaran Tahfidz Al-Qur ' an Melalui Metode Wafa di SDIT Nurul Fikri Banjarmasin." *Bada'a: Jurnal Imiah Pendidikan Dasar* 2, no. 2 (2020): 180–94.

Arisca, Lestari, Karoma Karoma, Syarnubi Syarnubi, And Ahmad Syarifuddin. "Pengaruh Kompetensi Kepribadian Guru PAI Terhadap Kecerdasan Emosional Siswa di Smp Negeri 06 Palembang." *Junal PAI Raden Fatah* 2, No. 3 (2020).

Barowi, and Siti Faiqotul Fazat. "Pentingnya Pembelajaran Bahasa Indonesia di Perguruan Tinggi." *Jurnal Intelegensia* 03, no. 01 (2015): 59–74.

Ballianie, Novia, Mutia Dewi, and Syarnubi Syarnubi. " Internalisasi Pendidikan Karakter pada Anak dalam Bingkai Moderasi Beragama." *Prosiding Seminar Nasional 2023*. Vol. 1. No. 1. 2023.

Creswell, John W. *Penelitian Kualitatif dan Desain Riset*. Yogyakarta: Pustaka Pelajar, 2015.

Fabela, Amelya, Hendrisab, and Eka Eramahi. "Implementasi Metode Wafa dalam Pembelajaran Tahfizh Qur'an di Sekolah Tahfizh Cahaya di Atas Cahaya Kota Bukittinggi." *Ahlussunnah : Jurnal of Islamic Education* 1, no. 2 (2022): 16–29.

Fauzi, Muhamad, Hasty Andriani, and Syarnubi Syarnubi. "Budaya Belajar Santri Berprestasi di Pondok Pesantren." In *Prosiding Seminar Nasional* 2023, vol. 1, no. 1, pp. 140-147. 2023.

Febriyanti, Eka, Fajri Ismail, and Syarnubi Syarnubi. "Penanaman Karakter Peduli Sosial di SMP Negeri 10 Palembang." *Jurnal PAI Raden Fatah* 4, no. 1 (2022): 39-51.

Feralys Novauli. M. "Kompetensi Guru dalam Peningkatan Prestasi Belajar Pada SMP Negeri dalam Kota Banda Aceh." *Jurnal Administrasi Pendidikan* 4, no. 1 (2015): 1.

Fitriyani, Ema Dwi, Abu Mansur, and Syarnubi Syarnubi. "Model Pembelajaran Pesantren Dalam Membina Moralitas Santri di Pondok Pesantren Sabilul Hasanah Banyuasin." *Jurnal PAI Raden Fatah* 2, no. 1 (2020): 103-116.

Halim, Abdul, Zulheldi Zulheldi, and Sobhan Sobhan. "Karakteristik Pemegang Amânah dalam Al-Qur'an." *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 1, no. 2 (2019): 185–98.

Hartati, Jusmeli, Wasith Achadi, Syarnubi Syarnubi, And Muhammad Mirza Naufa. "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, No. 4 (2022): 608–18.

Harto, Kasinyo, and Syarnubi Syarnubi. "Model pengembangan pembelajaran PAI berbasis living values education (lve)." Tadrib 4, no. 1 (2018): 1-20.

Hawi, Akmal, and Syarnubi Syarnubi. "Remaja Pecandu Narkoba: Studi tentang Rehabilitasi Integratif di Panti Rehabilitasi Narkoba Pondok Pesantren Ar-Rahman Palembang." *Tadrib* 4, no. 1 (2018): 99-119.

Ihsana. *Belajar dan Pembelajaran*. Yogyakarta: Pustaka Pelajar, 2017.

Irsyad, Mohammad. "Strategi Menghafal Al-Qur'an Sejak Usia Dini." *Proceedings of The 2nd Annual*

Conference on Islamic Early Childhood Education 2 (2017): 136.

John W Creswell. *Research Design: Pendekatan Metode Kualitatif, Kuantitatif dan Campuran, Terj. Achmad Fawaid dan Rianayati Kusmini Pancasari*. Yogyakarta: Pustaka Pelajar, 2018.

Malta, Malta, Syarnubi Syarnubi, and Sukirman Sukirman. "Konsep Pendidikan Anak dalam Keluarga Menurut Ibrahim Amini." *Jurnal PAI Raden Fatah* 4, no. 2 (2022): 140-151.

Martina, Martina, Nyayu Khodijah, and Syarnubi Syarnubi. "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, no. 2 (2019): 164-180.

Maqsuri, Ainil. "Urgensi Metode Wafa dalam Pebaikan Tajwid Al-Qur'an." *IQRO: Journal of Islamic Education* 1, no. 2 (2018): 139–52.

Massul, Romdoni. *Metode Cepat Menghafal dan Memahami Ayat-Ayat Suci AL-Qur'an,*. Yogyakarta: Lafal indonesia, 2014.

Misyuraidah, Misyuraidah, and Syarnubi Syarnubi. 2017. "Gelar Adat Dalam Upacara Perkawinan Adat Masyarakat Komering di Sukarami Ogan Komering Ilir Sumatera Selatan". Intizar 23 (2), 241-60. https://doi.org/https://doi.org/10.19109/intizar.v23i2.2239.

Musarwan, Musarwan, and Idi Warsah. "Evaluasi Pembelajaran (Konsep. Fungsi dan Tujuan) Sebuah Tinjauan Teoritis." *Jurnal Kajian Pendidikan Islam* 1 (2022): 186–99.

News, Detik. "Waketum DMI Ungkap 65% Umat Islam di RI Tak Bisa Baca Al-Qur'an," 2022.

Nurlaila, Nurlaila, Halimatussakdiah Halimatussakdiah, Novia Ballianie, Mutia Dewi, and Syarnubi Syarnubi. "Internalisasi Pendidikan Karakter Pada Anak dalam Bingkai Moderasi Beragama." *Nasional Education Conference*, no. July (2023): hal 23.

Nurrahman, Nurrahman, Fitri Oviyanti, and Syarnubi Syarnubi. "Hubungan Antara Kegiatan Ekstrakurikuler dengan Keaktifan Siswa dalam Berdiskusi di Sekolah Menengah Pertama Muhammadiyah 4 Palembang." *Jurnal PAI Raden Fatah* 3.2 (2021): 166-175.

Putrianingsih, Sri, Ali Muchasan, and M. Syarif. "Peran Perencanaan Pembelajaran Terhadap Kualitas Pengajaran." *Inovatif* 7, no. 1 (2021): 206–31.

Robbani, A. Syahid, and Ahmad Muzayyan Haqqy. *Menghafal Al-Qur'an*. Bandung: Mujahid Press, 2021.

Sari, Ema Indira, Ismail Sukardi, and Syarnubi Syarnubi. " 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 (2020): 202-216.

Schellenberg, E. Glenn, and Michael W. Weiss. *Music and Cognitive Abilities*. *The Psychology of Music*, 2012.

Sholeh, Sholeh. "'Education in the Qur'an (the Concept of Ta'lim Qs. Al-Mujadilah Verse 11,)' .,." *Journal of Islamic Religious Education Al-Thariqah* 1, no. 2 (2017): 217.

Singgarani, Winda Arum, Zaenal Arifin, and N Fathurrohman. "Implementasi Metode Wafa Pada Pembelajaran Tahsin Al- Qur ' an." *AL-I'tibar: Jurnal Pendidikan Islam* 8, no. 2 (2021): 46–54.

Soraya, Syarifah. "Efektifitas Quantum Learning dalam Peningkatan Hasil Belajar Siswa." *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 5, no. 1 (2022): 76–95.

Sugiyono. *Metode Penelitian Kombinasi (Mixed Methods)*. Bandung : Alfabeta, 2018.

Sukirman, Sukirman, Masnun Baiti, and Syarnubi Syarnubi. "Konsep Pendidikan menurut Al-Ghazali." *Jurnal PAI Raden Fatah* 5, no. 3 (2023): 451-469.

Sukirman, Sukirman, Masnun Baiti, and Syarnubi Syarnubi. "Pendidikan Agama Islam dan Isu Kekerasan dalam Hak Asasi Manusia." *Jurnal PAI Raden Fatah* 5.2 (2023): 433-448.

Sutarmizi, Sutarmizi, and Syarnubi Syarnubi. " Strategi Pengembangan Kompetensi Pedagogik Guru Rumpun PAI di MTs. Mu'alliminislamiyah Kabupaten Musi Banyuasin." *Tadrib* 8.1 (2022): 56-74.

Syarnubi, Syarnubi, Alimron Alimron, and Fauzi Muhammad. *Model Pendidikan Karakter di Perguruan Tinggi*. Palembang: CV. Insan Cendekia Palembang, 2022.

Syarnubi, Syarnubi, Ahmad Syarifuddin, and Sukirman Sukirman. "Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0." *AL-*

ISHLAH: Jurnal Pendidikan 15, no. 4 (2023).

Tamlekha, Tamlekha. "Al Qur'an Sebagai Sumber Ilmu Pengetahuan." *Basha'Ir: Jurnal Studi Al-Qur'an Dan Tafsir* 1, no. 2 (2021): 105–15

Upayanto, Imam Dwi. "Pelaksanaan Proses Pembelajaran Kurikulum 2013 SD Negeri 4 Krandegan." *Jurnal Pendidikan Guru Sekolah Dasar Edisi 1 Tahun Ke-6* 6, no. 1 (2017): 40–51.

Wulandari, Yuniar, Muh Misdar, and Syarnubi Syarnubi. "Efektifitas Peningkatan Kesadaran Beribadah Siswa MTs 1 Al-Furqon Pampangan Kecamatan Pampangan Kabupaten Ogan Komering Ilir." *Jurnal PAI Raden Fatah* 3.4 (2021): 405-418.

Yanti, Santi Hajri, Akmal Hawi, and Syarnubi Syarnubi. "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, no. 1