International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Implementation Of Imam 'Ashim's Qiro'at Sab'ah Learning Using Riwayah And Dirayah Methods At Majelis Ta'lim Daarussa'adah Buntet Cirebon

Muhammad Syauqi
Universitas Islam Bunga Bangsa Cirebon
Muhammad Iqbal Maulana
Universitas Islam Bunga Bangsa Cirebon

Corresponding Author: msyq.crb@gmail.com

Abstract

The learning of Qiro'at Sab'ah in Islamic educational institutions has generally focused on recitation practice (riwayah) without sufficient theoretical understanding (dirayah). This situation creates a competency gap among learners who are technically proficient in recitation but lack the scholarly foundation underlying the differences between transmission variants. This study aims to analyze comprehensively the implementation of Imam 'Ashim's Qiro'at Sab'ah learning through the integration of riwayah and dirayah methods at Majelis Ta'lim Daarussa'adah Buntet Pesantren, Cirebon Regency. A descriptive qualitative approach was employed, with data collected through non-active participatory observation, semi-structured interviews with the institution's leader, teachers, and students, and document analysis of learning materials and reference books. Data analysis followed the Miles and Huberman model: data reduction, data display, and conclusion drawing. Data validity was ensured through source and method triangulation. The findings indicate that: (1) learning planning was designed in a graduated manner, integrating talaqqī-musyāfahah for the riwayah dimension and qiro'at rule-based explanations for the dirayah dimension; (2) learning implementation was interactive and dialogic, involving direct correction, recitation comparison, and linguistic analysis; (3) evaluation was conducted continuously through recitation submission, oral questioning, and process observation. The integration of both methods demonstrably improved students' accuracy of makhārij al-ḥurūf, recitation consistency, self-confidence, and conceptual understanding of the distinctions between the Ḥafṣ and Syu'bah transmissions of Imam 'Ashim.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Keywords: Qiro'at Sab'ah; Riwayah Method; Dirayah Method; Majelis Ta'lim; Qur'anic Education

INTRODUCTION

The Qur'an is divine revelation, the primary source of Islamic law and the essential foundation for the development of Islamic education. Its position as al-Hudā emphasizes its role in providing guidance encompassing the spiritual, moral, intellectual, and social dimensions of humankind (Suryadi, 2022). As al-Furqān, the Qur'an serves as a benchmark for distinguishing between truth and error, thus serving as a normative basis for assessing and directing the educational process to align with Islamic values. Its content, encompassing global laws and explanations of correct creeds, makes it a proof for the upholding of Islam throughout time (Syaripudin, 2016).

One proof of the miracle and intellectual richness of the Qur'an is the existence of Qira'at, the various ways of reciting the Qur'an, narrated by a chain of mutawatir (translators) all the way back to the Prophet Muhammad (peace be upon him). Etymologically, al-Qiro'at (القراءات) is the plural form of qirā'ah, which is derived from the word qara'a, meaning to read. Terminologically, Qiro'at is a school of thought or school of thought in reciting the Qur'an, each attributed to a qirā'ah imam with a continuous sanad (chain of narrators) (Ainal Yaqin, 2020). The emergence of various reading narratives is closely related to the linguistic background of Arab society, which is rich in dialectal diversity. Therefore, the Qur'an was revealed to accommodate this diversity to facilitate the process of reading, memorizing, and understanding its contents (Agus Yosep Abduloh, 2023).

Among the seven renowned Qiro'at imams, Imam 'Asim occupies a central position, with his two main narrators: Ḥafṣ and Shu'bah. Imam 'Ashim's narration of the Ḥafṣ has become the most widely used standard reading in the Muslim world, including Indonesia, due to its ease and simplicity of reading. Meanwhile, the narration of Shu'bah, although less popular among the general public, still has a strong sanad (chain of transmission) and is taught in certain scholarly institutions (Umam, 2019). The existence of these two narrations does not constitute a conflict, but rather a variation (ikhtilāf tanawwu') that actually enriches the understanding of the word of Allah SWT.

The emerging problem in the field is that the development of Qur'anic learning in society is still dominated by the use of a single narration, namely the Ḥafṣ narration, without a comprehensive understanding of the concept of Qira'at Sab'ah. This condition has led some to

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

view variations in reading as something foreign, even erroneous. Furthermore, the learning methods implemented in many Qur'anic educational institutions still focus on the practice of reading (riwāyah) without being balanced with a theoretical understanding (dirāyah) regarding the rules, differences in narrations, and their scientific basis. As a result, students are able to read well, but they do not yet understand the structure and scientific arguments behind the differences in qira'at (Mubarok, 2021).

In the Islamic scholarly tradition, the riwayah approach emphasizes the direct transmission of readings through talaqqī and musyāfahah, which allows students to acquire authoritative sanads. Meanwhile, the dirayah approach focuses on theoretical understanding, such as the rules of tajwid, the history of qira'at, and comparisons between riwayah. These two approaches are essentially complementary: riwayah provides the raw material in the form of transmission practices, while dirayah provides the analytical framework for understanding its substance (Subhan, 2023). Integration of the two is essential for comprehensive qira'at learning.

The Daarussa'adah Islamic Boarding School (Majelis Ta'lim Daarussa'adah), located at Buntet Pesantren, Mertapada Kulon Village, Astanajapura District, Cirebon Regency, is an institution that actively and structuredly organizes the learning of Qiro'at Sab'ah Imam 'Ashim by integrating the riwayah and dirayah approaches. This institution was founded by KH. Hadziq within the Buntet Pesantren environment, known as one of the centers of Islamic scholarship in West Java. However, academic studies specifically exploring the implementation of these two approaches in the context of the Majelis Ta'lim are still very limited.

A review of previous research reveals several relevant studies with differing focuses. Susanto (2023) examined the application of the musyāfahah method in maintaining the authenticity of Qiro'at Sab'ah at the PPTQ al-Hasan Ponorogo and PP al-Munawwir Krapyak, finding that the continuity of the sanad is crucial amidst the challenges of modernization. Nabilah (2022) examined the learning of Qiro'at Sab'ah at the Al-Wahid Islamic Boarding School in Bonang, Demak, using the sorogan and bandongan methods combined with lectures and demonstrations. Triyono (2023) investigated the Qiro'at learning strategy at the Lirboyo Islamic Boarding School in Kediri. Unlike these studies, this study focuses specifically on the systematic integration of riwayah and dirayah within the context of non-formal Majelis ta'lim (Islamic study groups) and its impact on improving students' competencies holistically.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

RESEARCH METHODS

This study employed a qualitative approach with a descriptive approach. The qualitative approach was chosen because it provides methodological flexibility, allowing researchers to explore dimensions not covered by quantitative methods, particularly in the context of oral tradition-based learning such as Qiro'at Sab'ah, which is rich in nuances of pedagogical interactions between teachers and students (Siti Julaeha, Muhammad Maky, 2022). This study employed a narrative research design to describe the processes, dynamics, and meanings inherent in the implementation of Qiro'at learning.

The research was conducted at the Majelis Ta'lim Daarussa'adah, located in Mertapada Kulon Village, Astanajapura District, Cirebon Regency, West Java Province, from December 2025 to February 2026. The location was selected purposively based on the consideration that this institution is one of the Majelis Ta'lim (Islamic study groups) that actively and structuredly organizes Qiro'at Sab'ah learning based on riwayah and dirayah within the Buntet Islamic Boarding School.

Research informants were determined through purposive sampling, with the criteria of having direct involvement and a significant role in Qiro'at learning activities. The informants consisted of: (1) Drs. KH. Hadziq, S.Pd., the caretaker and founder of the Majelis Ta'lim, who was interviewed on February 3, 2026; (2) Ustad Abu Dzar Al-Ghifari, S.Pd., a permanent Qiro'at Sab'ah teacher; and (3) several students who had participated in the learning process for at least one year and were selected based on varying ability levels.

Data collection utilized three complementary techniques. First, non-active participatory observation was conducted directly on the learning process using observation guidelines focused on teaching strategies, teacher-student interactions, the application of riwayah and dirayah elements, and the media and teaching resources used. Second, semi-structured interviews were conducted with all informants using guided questions covering the planning, implementation, and evaluation of learning. Third, a documentation study was conducted on reference books, learning records, and the institution's administrative documents.

Data analysis followed the Miles and Huberman model, which consists of three continuous stages: (1) data reduction, which is the process of selecting and concentrating relevant information from field data; (2) data presentation, which is organizing data in descriptive narrative form to facilitate drawing conclusions; and (3) conclusion drawing and verification, which is the interpretation of meaning, which is dynamic and can evolve as the data collection process continues. Data validity was ensured through source triangulation (comparing data from

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

caregivers, teachers, and students) and technical triangulation (comparing data from interviews, observations, and documentation).

RESULTS AND DISCUSSION

1. Qiro'at Sab'ah Learning Planning Based on Riwayah and Dirayah

Learning planning is a systematic process carried out by educators to design structured and directed teaching and learning activities to achieve learning objectives. This process includes determining the competencies to be achieved, selecting materials, methods, media, and evaluation techniques relevant to student characteristics and the learning context (Suryadi, 2019). The Qiro'at Sab'ah learning planning at the Majelis Ta'lim Daarussa'adah is designed based on the principles of gradualness, contextuality, and a focus on the continuity of the chain of knowledge.

Based on in-depth interviews with Majelis Ta'lim administrators, it was found that planning begins with an assessment of students' initial abilities before determining learning objectives. The instructor stated:

> *"In establishing the learning objectives for Qiro'at Sab'ah in this study group, I first consider the students' initial abilities and their learning needs. The learning objectives are structured in stages, starting with strengthening the most basic and familiar Quranic recitations, then moving on to recognizing and mastering the different recitations within Qiro'at Sab'ah. This gradual approach aims to provide the students with a strong foundation in reading before delving deeper into the various Qiro'at varieties." (KH. Hadziq, interview, February 3, 2026)*

The Majelis teacher added that the integration of the two methods in the planning process is carried out in an integrated and inseparable manner:

> *"The integration of the riwāyah and dirāyah methods in the Qiro'at Sab'ah learning plan is carried out by combining reading practice and theoretical explanations in an integrated manner. The riwāyah method is planned through talaqqi and musyāfahah activities, while the dirāyah method is designed to strengthen the students' theoretical understanding of Qiro'at. With this planning, students will not only be able to read the Qur'an correctly but also understand the scientific basis of the readings they are studying." (Ust. Abu Dzar, interview, February 2026)*

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

In terms of learning tools, this institution uses the Uthmanic Rasm Mushaf as the primary medium, supplemented by classical reference works such as the Matan Syatibiyah by Imam al-Syathibi, the Matan al-Jazariyyah by Imam Ibn al-Jazari, and the Tuhfatul Athfal by Shaykh Sulaiman al-Jamzuri. These tools are equipped with notes on the differences in readings compiled independently by the instructors to facilitate students' understanding of the variations between the narrations of the Ḥafṣ and the Shu'bah. Other supporting facilities include a conducive learning environment and oral media through live demonstrations by the instructors.

This finding aligns with the concept of learning planning proposed by Diana Ariesanti and Alif Mudiono (2023), who argue that effective planning must begin with an analysis of students' learning needs, encompassing characteristics, initial abilities, and learning styles. The uniqueness of the Majelis's planning lies in its ability to adapt formal pedagogical principles to non-formal contexts without sacrificing rigorous scientific standards. This demonstrates that non-formal Islamic educational institutions such as the Majelis Ta'lim are capable of implementing structured and academically responsible learning management.

2. Learning Implementation: Implementing Riwayah through Talaqqī-Musyāfahah

Learning implementation is the process of implementing a lesson plan into real-life teaching and learning activities between educators and students (Kurniasari, 2020). The implementation of the riwayah method at the Daarussa'adah Islamic Study Group (Majelis Ta'lim Daarussa'adah) is realized through two main interrelated mechanisms: talaqqī and musyāfahah. Talaqqī is etymologically derived from the words "laqiya-yalqa," meaning to meet or encounter, referring to the traditional learning method where a student sits directly face-to-face with their teacher to receive knowledge verbally and practically. Meanwhile, musyāfahah, derived from the word "syafah," meaning lips, emphasizes the need for students to directly pay attention to lip movements, tongue position, and the teacher's pronunciation of letters. The Majlis's supervisor describes the implementation mechanism as follows:

> *"The implementation of talaqqī and musyāfahah in Qiro'at learning is carried out through direct interaction between the teacher and students. The teacher first reads the Quranic verse according to the Qiro'at being taught with the correct pronunciation, then the students listen and imitate the recitation, either in turns or individually. In the musyāfahah practice, the teacher provides direct corrections to the reading if errors are found, whether related to the understanding of the Qur'an, the pronunciation of the Qur'an, the rules of*

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

tajweed, or differences in reading between Qiro'at. The corrections are accompanied by repeated examples from the teacher so that the students can immediately improve their reading." (KH. Hadziq, interview, 3 February 2026)

The teacher emphasized that talaqqī and musyāfahah are methods that cannot be replaced by other approaches in learning Qiro'at, considering that this knowledge is transmissive and oral:

"Talaqqī and musyāfahah are applied as the main methods because Qiro'at cannot be studied independently. Students are required to read directly to the teacher so that the continuity of the reading sanad is maintained and reading errors can be immediately corrected." (Ust. Abu Dzar, interview, February 2026)

The students' experiences confirm the effectiveness of this method in concretely improving the quality of their reading:

"The experience of participating in Qiro'at Sab'ah lessons using the talaqqī and musyāfahah methods has been very helpful in improving my recitation of the Quran. By directly imitating the teacher's recitation, I can understand the meaning of letters and their characteristics more accurately. The process of repeatedly listening to the teacher's recitation makes it easier for me to recognize the differences in each narration and to accustom myself to reading according to the correct rules." (Student, interview, February 2026)

This finding reinforces the argument of Islamic scholarly tradition that sanad is an integral part of religion, as stated by Abdullah ibn Mubarak. In the context of Qiro'at, a chain of knowledge is considered incomplete if it is not accompanied by the musyāfahah process. Someone who only obtains permission to teach based on independent recitation without ever having heard their recitation heard by an expert teacher is considered to lack valid oral ittishal (connection).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

3. Learning Implementation: Implementing Dirayah in Explaining Qiro'at Rules

The Dirayah method in Qiro'at learning focuses on scientific understanding, analysis, and rationalization of differences in readings, linguistic rules, and the historical reasons behind variations in narrations. Unlike the Riwayah method, which emphasizes practical transmission, Dirayah encourages students to go beyond memorizing differences and systematically understanding their scientific arguments. The Majlis's supervisor explained the approach used in implementing the dirayah:

> *"In explaining the differences in Qiro'at to the students, I begin by providing a basic understanding that the differences in Qiro'at are part of the Qur'anic scholarship that has a valid sanad and is sourced from the imams of Qiro'at. The explanation begins with the Qiro'at that is most familiar to the students so they have a strong foundation before exploring other variations of the reading. Next, the differences in Qiro'at are explained through direct examples, comparing one reading with another reading of the same verse. After the students hear and practice the differences, I briefly explain the basis for these differences, both in terms of linguistic rules, tajweed, and the narrations of the imams of Qiro'at." (KH. Hadziq, interview, February 3, 2026)*

Students responded positively to this systematic approach to reading, as revealed in the interview:

> *"The teacher explained the differences in Qiro'at in a systematic and easy-to-understand manner. From a linguistic perspective, the teacher demonstrated how the different readings affect the pronunciation of letters and words according to the rules of grammar and grammar. Regarding the narration of the readings, the teacher explained the origins of each Qiro'at and its chain of transmission, so I understood that the variations in readings stem from authentic transmissions from the Qiro'at imams. Furthermore, the teacher also explained the reasons for these variations, such as differences in dialect, ease of pronunciation, or adaptations to the Arabic context of the time of the Companions." (Student, interview, February 2026)*

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

The interaction between the teacher and students during the learning process was dialogic and two-way. Students were given the freedom to ask questions regarding the readings and Qiro'at theory that they did not yet understand, and the teacher responded to each question with contextual explanations. This interaction pattern aligns with the principles of effective learning implementation as formulated by Kurniasari (2020), which states that meaningful implementation requires active student involvement in the knowledge-building process, not simply as recipients of information. This condition also reinforces Yumni's (2020) findings regarding the characteristics of learning in Majelis Ta'lim (Islamic study groups), which prioritize emotional and spiritual relationships between teachers and students as the foundation of the knowledge transmission process.

4. Evaluation of Student Learning and Competency Achievement

Learning evaluation is a systematic and ongoing process of collecting, analyzing, and interpreting information regarding student learning processes and outcomes to determine the level of achievement of learning objectives and as a basis for further process improvements (Siti Julaeha, Muhammad Maky, 2022). Evaluation at the Majelis Ta'lim Daarussa'adah encompasses two complementary dimensions: evaluation of reading practice and evaluation of theoretical understanding.

Evaluation of reading practice is carried out through individual recitation submissions (tasmi'). Students submit recitations of Qur'anic verses according to the Qira'at they have learned in front of the instructor, who then assesses them for aspects of understanding the Qur'an, pronunciation, application of Tajweed rules, and their alignment with the narrations taught. In addition to formal submissions, evaluation is also conducted continuously through observation during the talaqqī and musyāfahah processes. The teacher explained the evaluation mechanism:

> *"The evaluation technique in Qiro'at Sab'ah learning emphasizes qualitative, practice-based assessment. The teacher observes the progress of the students' recitation during talaqqī and musyāfahah, then provides direct corrections and feedback. This approach allows for comprehensive and continuous assessment, so that the accuracy of the students' recitation can be maintained and gradually improved." (KH. Hadziq, interview, February 3, 2026)*

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Evaluation of theoretical understanding is carried out through oral questions and answers and discussions. Students are asked to re-explain the basic concepts of Qiro'at Sab'ah, the difference between riwayah and dirayah, and to identify and explain the reasons for differences in recitation of certain verses. This approach ensures that students' understanding is not merely rote, but reflects a comprehensive and applicable conceptual understanding.

The assessment standards used refer to the rules of authentic and mutawatir Qiro'at, using the teacher's recitation as a representation of the sanad of knowledge. Students' recitation is considered correct if it is read consistently, consistently, and in accordance with the narrations studied. Student participants confirmed the benefits of this evaluation:

> *"The reading evaluation technique implemented by the teacher really helped me determine the accuracy of my reading. The teacher regularly listened to each of our readings and provided direct corrections when there were errors in letter pronunciation, tajweed, or discrepancies in Qira'at narrations. Furthermore, the teacher often provided feedback in the form of tips and additional practice to prevent the same mistakes from recurring." (Student, interview, February 2026)*

Follow-up evaluations were conducted through direct and constructive feedback, accompanied by specific directions for improvement. Students who still encountered difficulties were provided with further support through repetition of the material and more intensive reading practice. The teacher adjusted the method based on the type of error identified, for example, increasing musyāfahah practice for errors in pronunciation, or providing additional theoretical explanations for errors stemming from a lack of understanding of the rules.

5. The Impact of Riwayah-Dirayah Integration on Student Competence

Research findings demonstrate a significant impact of the integration of the riwayah and dirayah methods on three dimensions of student competence. First, in terms of reading accuracy, students demonstrated a significant improvement in their ability to pronounce the hijaiyah letters according to their correct pronunciation, especially for letters with similar pronunciations, such as ṣād–sīn, ḍād–ẓā', and ḥā'–khā'. Previously frequent pronunciation errors gradually decreased with the intensity of regular talaqqī and musyāfahah practice. Students also demonstrated improvement in their application of the rules of tajwid, including the rules of nun sākinah and tanwin, mim sākinah, mad, and the rules of ghunnah recitation according to the characteristics of

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

each Qira'at.

Second, from a conceptual understanding perspective, students who have undergone integrated learning are able to explain differences in readings between narrations by referring to linguistic rules and the basis of narration. They do not view these differences as errors, but rather as variations with scientific legitimacy. The ability to relate readings to the imams of Qira'at and their sanads demonstrates that the students' understanding extends beyond memorization to a deeper scientific dimension. Students are also beginning to identify differences between the narrations of Ḥafṣ and shu'bah from Imam 'Ashim in certain verses, along with their linguistic rationale.

Third, from a self-confidence and learning motivation perspective, students demonstrate a significant increase in their courage to read in front of their teachers and fellow students. A more solid understanding of the rules and scientific basis of reading provides a sense of security and confidence that their recitations are soundly based. The repeated process of talaqqī and musyāfahah also helps students become accustomed to accepting correction as part of the learning process, rather than as an insult. A persistent obstacle is the inconsistency of some students in maintaining the reading style of narrations that have subtle differences. Teachers identify the cause as the influence of habituation to reading with a single narration that has been attached to them, as well as limited time for independent practice. This obstacle is technical and adaptive, not at the level of conceptual understanding, so it can be overcome by increasing the intensity of talaqqī and more focused practice. This finding aligns with Triyono's (2023) argument that consistent Qiro'at reading requires continuous and guided practice over an adequate period of time.

CONCLUSION

This study concludes that the implementation of Qiro'at Sab'ah Imam 'Ashim learning at the Majelis Ta'lim Daarussa'adah Buntet through the integration of the riwayah and dirayah methods is systematic, interactive, and effective. The phased and contextual planning, implementation that combines talaqqī-musyāfahah with theoretical explanations of Qiro'at rules, and ongoing and comprehensive evaluation collectively contribute positively to the holistic improvement of students' competencies.

From a planning perspective, it was found that, despite its informal nature, the Majelis Ta'lim Daarussa'adah is capable of designing systematic learning by integrating needs analysis, step-by-step goal setting, selecting representative learning tools, and designing authentic

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

evaluations. From an implementation perspective, the dialogic interaction between teachers and students through talaqqī-musyāfahah reinforced by dirayah results in a learning experience that not only produces technically fluent readers but also fosters a deep academic understanding of the tradition of Qur'anic scholarship. From an evaluation perspective, qualitative assessment based on direct practice with constructive feedback and differentiated follow-up has proven effective in maintaining the standard of recitation transmission according to the scientific chain of transmission.

These findings have significant theoretical and practical implications. Theoretically, this study confirms that riwayah and dirayah are two complementary dimensions in comprehensive Qiro'at learning, and that the Majelis Ta'lim, as a non-formal institution, is capable of serving as a vehicle for preserving the authoritative tradition of Qur'anic scholarship. Practically, the integration model implemented at the Majelis Ta'lim Daarussa'adah can serve as a reference for other Qur'anic educational institutions seeking to develop in-depth and sustainable Qiro'at Sab'ah learning.

This study also recommends several things: (1) educators and teachers need to maintain a balance between the riwayah and dirayah dimensions in each learning session; (2) consideration should be given to developing a more structured dirayah module to enable students to learn independently outside of talaqqī sessions; (3) Further research is needed to measure the long-term impact of this integration on the consistency of reading and the ability to teach Qiro'at to others. In this way, the scientific tradition of Qiro'at which has been maintained for more than fourteen centuries can continue to be preserved and developed scientifically in the contemporary era.

REFERENCES

Agus Yosep Abduloh, & Hisam Ahyani. (2023). Ulumul Qur'an. Widina Media Utama.

Ainal Yaqin. (2020). Qiro'at Al-Qur'an. Jurnal Ushuluddin Adab dan Dakwah, 3(1), 176–184.

Diana Ariesanti, Alif Mudiono, & S. A. (2023). Analisis implementasi kurikulum merdeka dan perencanaan pembelajaran di sekolah dasar. SENTRI: Jurnal Riset Ilmiah, 2(1).

Dolong, H. M. J. (2016). Teknik analisis dalam komponen pembelajaran. Jurnal Inspiratif Pendidikan, V.

Isabellapavytha, V., Ainin Munawaroh, & Munawir. (2023). Kurangnya minat remaja dalam belajar Al-Qur'an akibat pengaruh canggihnya teknologi informasi. Al-Mau'izhoh, 5(2), 460–475. https://doi.org/10.31949/am.v5i2.7535

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Kurniasari, A. (2020). Analisis efektivitas pelaksanaan belajar dari rumah (BDR) selama pandemi COVID-19. Jurnal Review Pendidikan Dasar: Jurnal Kajian Pendidikan dan Hasil Penelitian, 6(3).

Ma, M. (2023). Strategi pembelajaran dalam menjaga keotentikan Qira'ah Sab'ah. Jurnal Pendidikan Islam, 1, 37–46.

Mubarok. (2021). Metodologi pengajaran Qira'at dalam tradisi pesantren: Studi pendekatan riwayah dan dirayah. Jurnal Ilmu Pendidikan Islam.

Pane, I. (2023). Analisis Qirā'at Sab'ah pada kitab Tafsīr al-Munīr karya Wahbah al-Zuḥailī. Al-Fikra: Jurnal Ilmiah Keislaman, 22(1).

Ramadan, M. (2024). Efektivitas metode pembelajaran Qiro'at Sab'ah dalam meningkatkan kemampuan membaca Al-Qur'an di Majelis Ta'lim Daarussa'adah Buntet Kecamatan Astanajapura Kabupaten Cirebon [Skripsi tidak diterbitkan]. Universitas Islam Bunga Bangsa Cirebon.

Siti Julaeha, Muhammad Maky, & U. R. (2022). Desain, pelaksanaan dan evaluasi pembelajaran pada sekolah menengah. Jurnal Dirosah Islamiyah, 4(1).

Stain, Z., Jawa, K., & Indonesia, T. (2014). Sab'atu aḥruf: Kajian sejarah dan dimensi pemaknaannya. Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis, 8(1), 71–88.

Suarni. (2018). Ahruf Sab'ah dan Qiro'at Sab'ah. Al-Mu'ashirah, 15(1).

Subhan, M. (2023). Al-Riwayah wa al-Dirayah dalam Tafsir al-Kasysyaf karya al-Zamakhsyari. At-Tibyan, 6(1), 1–20.

Suryadi, R. A. (2019). Desain perencanaan pembelajaran (Edisi Pertama). Deepublish.

Suryadi, R. A. (2022). Al-Qur'an sebagai sumber pendidikan Islam. Taklim: Jurnal Pendidikan Agama Islam, 20(2), 83–94. https://doi.org/10.17509/tk.v20i2.50336

Syaripudin, A. (2016). Al-Qur'an sebagai sumber agama Islam. Nukhbatul 'Ulum, 2(1), 132–139. https://doi.org/10.36701/nukhbah.v2i1.9

Syamsul Muarif, & Arina Hidayati. (2022). Makna Qiraat Al-Qur'an dan kaidah sistem Qiraat yang benar. Jurnal Ilmu Al-Qur'an dan Hadits, 2(2), 211–217.

Triyono. (2023). Strategi pembelajaran Qiro'at Sab'ah di Pondok Pesantren Murottilil Qur'an Lirboyo Kediri. Jurnal Mujalasat, 1.

Umam, M. I. (2019). Ahruf Sab'ah dan Qiraat. Jurnal Al-Irfani STAI Darul Kamal NW Kembang Kerang, V.

Yumni, A. (2020). Menguatkan eksistensi Majelis Ta'lim dalam pendidikan Islam. Nizhamiyah, 10(2), 42–51.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Zaini Hafidh, D. (2022). Metode pengajaran Qiraat. Mumtaz: Jurnal Pendidikan Agama Islam, 1, 99–107.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License