

**PROBLEMS AND CHALLENGES OF APPLYING THE IQRA'
METHOD IN LEARNING TO READ THE QUR'AN AT
MA'HAD AL-JAMI'AH WALISONGO**

THESIS

Submitted to Fulfill Part of the Requirements
to Obtain the Degree of Bachelor of Education
in Islamic Education



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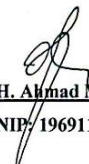
Dengan ini beritahukan bahwa saya telah melakukan bimbingan, arahan, dan koreksi terhadap naskah skripsi dengan:

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“Everyone will pass away except for their achievements, so write something that will make you happy in the hereafter.”

(Ali bin Abi Thalib)

ABSTRACT

Title : PROBLEMS AND CHALLENGES OF APPLYING THE IQRA' METHOD IN LEARNING TO READ THE QUR'AN AT MA'HAD AL-JAMI'AH WALISONGO

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This study aims to (1) identify the conceptual map of Al-Qur'an reading skills for students, (2) identify the process of learning to read the Al-Qur'an for students, and (3) identify the problems and challenges of learning to read the Al-Qur'an for students at Ma'had Al-Jami'ah Walisongo. This study employs a qualitative research design with a descriptive approach. Data collection techniques include observation, interviews, and documentation from students, supervisors, and the management of the Ma'had. The research results indicate that (1) The concept map of the students' ability to read the Qur'an before participating in the program at the Ma'had shows that most students are at the "fairly proficient" level but still face challenges in terms of length and tajwid rules, while a small number have become proficient due to prior intensive education, indicating a gap in initial competencies, (2) The process of learning to read the Qur'an at the Ma'had implements the Iqra' method with musyrifah who demonstrate a high level of commitment in preparing materials thoroughly. Despite the busy schedules of both students and musyrifah due to their dual status as university students, most students manage to overcome this through independent schedule planning, and the closeness in age between musyrifah and students creates a unique dynamic as both teacher and friend, (3) Problems and challenges in learning the Qur'an at Ma'had. From the students' perspective, the main obstacles are limited break time and a dismissive perception of the Iqra' method, even though their level of understanding of tajwid varies. Musyrifah faces a double

burden that triggers difficulties in classroom management and adapting the material to the diverse backgrounds of the students. Meanwhile, Ma'had faces limitations in facilities and infrastructure, challenges in standardizing students' initial competencies, an unfavorable student-to-musyrifah ratio, and the accuracy of methods for measuring program success.

Keywords: *Problems; Challenges; Iqra' Method; Learning to Read the Qur'an; Ma'had Students; Musyrifah; Ma'had Administrator*

FOREWORD

Alhamdulillahirabbil 'Alamin, all praise be to Allah SWT, who has been given to all of us, especially to the author, so that the author can complete the preparation of this thesis properly and smoothly. Blessings and peace be upon our role model, the Prophet Muhammad (peace be upon him). May we all always get syafa'at from him in this world and the hereafter. Ameen.

The title of this thesis research is “Problems and Challenges of Applying the Iqra' Method in Learning to Read the Qur'an at Ma'had Al-Jami'ah Walisongo”, is a scientific work that is a requirement to achieve a bachelor's degree (S.1) in Islamic Education at the Faculty of Education and Teacher Training, Walisongo State Islamic University Semarang. In completing this work, the author encountered several obstacles and barriers, which were ultimately overcome with the help and guidance of several parties. In this case, the author would like to express his gratitude to all those who have provided assistance, direction, and guidance both morally and materially. The author would like to express his appreciation for:

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3. Head of the Department of Islamic Education, Faculty of Education and Teacher Training, UIN Walisongo Semarang, Dr.

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8. All my friends, Musyrifah Ma'had Al-Jami'ah Walisongo, who always accompany the author in joy and sorrow, struggle together

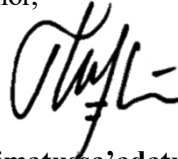
until the end, provide love and affection like family, and become the most comfortable place to return to while studying undergraduate studies overseas.

9. All parties who have participated and helped in the preparation of the thesis that the author cannot mention one by one, only prayers that the author can pray that Allah SWT accepts their good deeds, and rewards them with the best rewards. Ameen.

Finally, the author realizes that the writing of this thesis is still far from perfection. Therefore, criticism and suggestions that support are highly expected for the sake of perfection of this thesis. Hopefully, this thesis is useful for the author in particular and generally for all readers. Ameen.

Semarang, 18 of June 2025

Author,

A handwritten signature in black ink, appearing to be 'Na'imatussa'adatul Muna', written in a cursive style.

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TABLE OF CONTENTS

DECLARATION OF AUTHENTICITY.....	i
RATIFICATION SHEET	ii
SUPERVISOR’S NOTE	iii
MOTTO	iv
ABSTRACT	v
FOREWORD	vii
TABLE OF CONTENTS	x
LIST OF TABLES.....	xiii
LIST OF IMAGES.....	xiv
CHAPTER I INTRODUCTION	1
A. Background.....	1
B. Formulation of the Problem	7
C. Research Objectives and Benefits	7
1. Research Objectives	7
2. Research Benefits.....	8
CHAPTER II THE IQRA’ METHOD IN LEARNING TO READ THE QUR’AN.....	9
A. Theory Description.....	9
1. Ma’had Al-Jami’ah	9
2. Learning to Read the Qur’an at Ma’had Al-Jami’ah Walisongo	14
3. Iqra’ Learning Method.....	18

4. Problems and Challenges.....	23
B. Relevant Literature Review.....	46
C. Framework of Thinking	49
CHAPTER III RESEARCH METHODOLOGY	52
A. Types and Approaches of Research	52
B. Place and Time of Research	53
C. Type and Sources of Data	53
D. Research Focus.....	55
E. Data Collection Techniques	56
F. Data Validity Test	57
a. Data Source Triangulation	58
b. Methodological triangulation.....	58
c. Time Triangulation.....	59
G. Data Analysis Techniques	59
a. Data Reduction.....	60
b. Data Display	60
c. Conclusion Drawing/Verification.....	61
CHAPTER IV DESCRIPTION AND ANALYSIS OF DATA.....	62
A. Data Description.....	62
1. Profile of Ma'had Al-Jami'ah Walisongo	62
2. Research Respondent Data	70
B. Research Data Results	74
1. Concept Map of Student's Ability to Read the Qur'an.....	74

2. The Process of Learning to Read the Qur'an at Ma'had Al-Jami'ah Walisongo	78
3. Problems and Challenges	85
C. Research Data Analysis	121
1. Problems and Challenges from the Perspective of Student	121
2. Problems and Challenges from the Perspective of Musyrifah.....	126
3. Problems and Challenges from the Perspective of Ma'had Administrator	129
D. The Impact of Problems and Challenges	132
1. Impact for Students	132
2. Impact for Musyrifah	134
3. Impact for Ma'had Administrator	135
E. Research Limitations	137
CHAPTER V CLOSING	139
A. Conclusions.....	139
B. Suggestions	141
C. Closing.....	143
BIBLIOGRAPHY.....	144
ATTACHMENTS	151
BIOGRAPHY.....	184

LIST OF TABLES

Table 4. 1 Data of Students.....	71
Table 4. 2 Data of Musyrifah.....	72

LIST OF IMAGES

Image 2. 1 Iqra' Book	19
Image 2. 2 Thinking Framework Chart.....	51
Image 4. 1 Daily Schedule for Students	70
Image 4. 2 Graph of BTQ Pre-Test Results for Student.....	75
Image 4. 3 Concept Map of Santri's Ability to Read the Qur'an.....	77
Image 4. 4 Learning Tahsin and Tahfidz Al-Qur'an	80
Image 4. 5 Tajwid Class	81

CHAPTER I

INTRODUCTION

A. Background

The problems faced by students in learning to read the Qur'an are quite diverse and complex. Moreover, students who study at the State Islamic University (UIN), which is based on Islamic principles, are expected to produce graduates who are morally upright and proficient in reciting the Qur'an. But in reality, not all students who study at UIN are fluent in reading the Qur'an. Based on the assessment data from the Placement-Test for the First Batch of Students in the 2023/2024 academic year, a thorough analysis was conducted on the students' ability to read the Qur'an, only about 30% of 1.300 students had good grades or could be categorized as proficient in reading the Qur'an. One of the main factors is the difference in student backgrounds, such as coming from various regions, cultures, and different levels of religious education, so the initial ability to read the Qur'an of students varies.¹ Students who come from Islamic boarding schools or Islamic-based schools may already have a strong basis for reading the Qur'an because in previous schools, the Qur'an was always used in various activities and

¹ Pranti Sari, 'Problematika Membaca Al- Qur'an Mahasiswa Pendidikan Agama Islam Di Institut Agama Islam Negeri (IAIN) Bengkulu' (IAIN Bengkulu, 2021).

became a reference. In contrast to students who come from public schools or remote schools that rarely use the Qur'an in every activity, or have not received adequate learning. From these two differences, it often creates a gap for students who graduated from Islamic-based schools and students who graduated from public schools, especially in learning the Qur'an, where there are students who feel they are good and understand too quickly, and there are also students who feel left behind. Due to these problems, efforts to improve the ability to read the Quran, especially in an Islamic educational environment such as Ma'had Al-Jami'ah, are crucial for new students at all state Islamic religious universities (PTKIN).

Ma'had Al-Jami'ah Walisongo is a Modern Salaf-based Islamic Boarding School with the Ahlus Sunnah Wal Jama'ah madzhab located on Campus 2 of UIN Walisongo Semarang.² Ma'had Al-Jami'ah Walisongo plays an important role in helping improve and develop the quality of graduates of UIN Walisongo who have good character, can speak foreign languages, can study classical books, and can read the Qur'an

² Rima Qoriah, Indah Nur Haliza, and Ahmad Fauzan Hidayatullah, 'Pola Perilaku Hidup Sehat Terhadap Kesejahteraan Santri Ma'had UIN Walisongo Semarang', *J-KESMAS: Jurnal Kesehatan Masyarakat*, 6.1 (2020), 13.

properly and correctly by the rules of tajweed science.³ The mandatory Ma'had program is intended for all new students starting in 2023 who are placed in several Ma'had buildings on campus 2 for female students, while male students are placed in boarding schools around the campus that partner with UIN Walisongo Semarang.

In 2023, the most emphasized program in Ma'had Al-Jami'ah Walisongo is the Tahsin and Tahfidz Al-Qur'an program, after in previous years the foreign language program became the main program. The Tahsin and Tahfidz Al-Qur'an program is the main program of Ma'had Al-Jami'ah Walisongo because there are still many new students who cannot and are not fluent in reading the Al-Qur'an. This data is evidenced during the Qur'an reading activities of new students by the management that not all students are fluent in reading the Qur'an such as not paying attention to tajweed, makhorijul letters that are still wrong, not paying attention to the length and shortness of the verse, not paying attention to the perfect stopping place, and so on so that they still need guidance and direction. Therefore, Ma'had Al-Jami'ah Walisongo is present to help improve the skill of reading the Qur'an and help non-chaplain students adjust to other students who have a pesantren

³ Ahmad Ismail, 'Peran Ma'had Al-Jami'ah Walisongo Dalam Mewujudkan Pendidikan Berbasis Islam Rahmatan Lil 'Alamin', Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan, 21.2 (2021), 323–329.

background, so that the gap in religious knowledge will not occur.⁴

One of the challenges that students may face during the Qur'an learning process at Ma'had Al-Jami'ah Walisongo is underestimating the teachers who teach them. This challenge arises because in Ma'had Al-Jami'ah Walisongo, the administrators who teach are students who have entered the 8th semester, graduated from undergraduate, and are currently pursuing master's studies at UIN Walisongo Semarang. The term for the administrators is *musyrifah* and *haiah tahkim*. They live in Ma'had to serve and teach the knowledge they have to the new students for several months, living in Ma'had, one of which is learning to read the Qur'an. The underestimation of peer tutors arises because of the lack of motivation to learn to read the Qur'an and assume that peer tutors will not have a significant impact on their learning.⁵

Qur'anic learning emphasizes the process of change for the better from the previous reading, which can be shown in aspects of understanding, knowledge, attitudes, and other

⁴ Khofifat Robiah and others, 'Peran Ma'had Al Jami'ah Walisongo Dalam Mengoptimalkan Nilai-Nilai KeIslaman Bagi Mahasiswa Baru UIN Walisongo Semarang', *TAKLIM: Jurnal Pendidikan Agama Islam*, 22.1 (2024), 1–10.

⁵ Abdul Mukhlis, 'Pembelajaran Tutor Sebaya: Solusi Praktis Dalam Rangka Menyongsong Pembelajaran Sastra Yang Menyenangkan Bagi Siswa SMP', *JP-BSI (Jurnal Pendidikan Bahasa Dan Sastra Indonesia)*, 1.2 (2016), 68–72.

aspects.⁶ To improve the ability to read the Qur'an, the selection of suitable learning methods is very important so that learning objectives can be achieved. The use of appropriate methods will determine the effectiveness and efficiency of learning.⁷ The method of learning the Qur'an used in Ma'had Al-Jami'ah Walisongo is the Iqra' method. The Iqra' method is very popular and widely used in various Islamic educational institutions. In its implementation, this method certainly has advantages and disadvantages faced by teachers and students, so it is important to conduct research related to the problematic application of the Iqra' method in learning to read the Qur'an to students at Ma'had Al-Jami'ah Walisongo. Not all ma'had use the Iqro' method. Each ma'had has a different curriculum and teaching method, depending on its respective policies.⁸

The Iqra' method is a way of teaching the Qur'an with “Student Centered” or “CBSA (How to Learn Active Santri)”, which provides opportunities for students to be able to develop

⁶ Revita Lovinary and Imam Athoir Rokhman, ‘Metode Pembelajaran Al-Qur’an Melalui Majelis Tarbiyatul Qur’an Untuk Meningkatkan Bacaan Al-Qur’an Di Pondok Pesantren Miftahul Ulum Atthohirin Gondanglegi Malang’, *Journal Islamic Studies*, 4.2 (2023), 134–145.

⁷ Trisandi, ‘Metode Pembelajaran Dalam Al-Qur’an’, *PENDALAS: Jurnal Penelitian Tindakan Kelas Dan Pengabdian Masyarakat*, 2.2 (2022), 110–117.

⁸ UPT Pusat Ma'had Al-Jami'ah IAIN Sultan Amai Gorontalo, ‘Program Ma'had’, *IAIN Sultan Amai Gorontalo*, 2019 [accessed 20 June 2025].

themselves optimally according to their abilities while the teacher acts as a companion and listener. The Iqra' method is formed in a book consisting of 6 volumes and is flexible for all ages.⁹ The Iqra' method certainly has advantages and disadvantages in its implementation, such as not introducing hijaiyah letters at the beginning of learning.¹⁰ On the other hand, the Iqra' Method offers a practical and systematic solution for its users in learning to read the Qur'an that does not require a long time to master, as long as it is done consistently and with discipline.

This research has its uniqueness because it focuses on Ma'had Al-Jami'ah Walisongo students who are new students of UIN Walisongo Semarang. Ma'had Al-Jami'ah is an important part of the campus in improving the ability to read the Qur'an of students, seeing from their different educational backgrounds, who will be accompanied by a musyrifah during their stay at Ma'had. The Iqra' method was chosen because it is flexible for every age and easy to understand, while peer tutors are used because the interaction between the two is easy to understand and easy to motivate each other.

⁹ Zulfitria and Zainal Arif, 'Penerapan Metode Iqro Sebagai Kemampuan Dasar Membaca Al-Qur'an Di TK Hama Kids', Jurnal Universitas Lancang Kuning, 2.02 (2019), 57–66.

¹⁰ M. Fazil, 'Efektivitas Penggunaan Metode Iqra' Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Bagi Siswa Muallaf', Tadabbur: Jurnal Peradaban Islam, 2.1 (2020), 85–103.

From the problematics, uniqueness, and the results of previous research analysis show that the Iqra' method is not fully a method that is used as a reference even though it is popularly used by the community but in its output there are still many who are not fluent in reading the Qur'an and need to be studied further. Therefore, the author researched the problems and challenges students and administrators face in learning to read the Qur'an using the Iqra' method at Ma'had Al-Jami'ah Walisongo.

B. Formulation of the Problem

Based on the background written, the following problem formulation can be taken:

1. What is the concept map of the ability to read the Qur'an for Ma'had Al-Jami'ah Walisongo students?
2. How is the learning process of reading the Qur'an for students in Ma'had Al-Jami'ah Walisongo?
3. How are the problems and challenges of learning to read the Qur'an for students at Ma'had Al-Jami'ah Walisongo?

C. Research Objectives and Benefits

1. Research Objectives

The objectives of this study are as follows:

- a. To determine the Al-Qur'an reading ability concept map for students at Ma'had Al-Jami'ah Walisongo

- b. To determine the Al-Qur'an reading learning process for students at Ma'had Al-Jami'ah Walisongo
- c. To determine the problems and challenges of Al-Qur'an reading learning for students at Ma'had Al-Jami'ah Walisongo

2. Research Benefits

- a. For Ma'had Al-Jami'ah

The findings of this study can serve as a guide in developing or revising the existing Qur'an education curriculum at Ma'had Al-Jami'ah using more effective methods, providing new insights for educators to enhance the quality of their teaching, and serving as a basis for evaluating the existing Qur'an education programs at Ma'had Al-Jami'ah.

- b. For Students

This study can provide direct benefits to students in the form of effective Al-Qur'an learning methods that are appropriate to their needs and are expected to increase their motivation to learn Al-Qur'an.

- c. For Users

This study can provide insights for parents who will teach the Qur'an to their children and contribute to the development of Islamic education in general, especially in the field of Qur'anic learning.

CHAPTER II

THE IQRA' METHOD IN LEARNING TO READ THE QUR'AN

A. Theory Description

1. Ma'had Al-Jami'ah

The word “Ma'had” comes from Arabic, meaning Islamic boarding school.¹¹ In the context of PTKIN, the term “Ma'had” is used to emphasize the role of the institution as a place of higher education that focuses on strengthening Islamic knowledge, which is different from more traditional Islamic boarding schools. Additionally, Ma'had serves as an accelerator in religious education within higher education institutions by prioritizing intellectual, emotional, physical, and spiritual intelligence, as stated by the Director General of Islamic Education (Dirjen Pendis), Muhammad Ali Ramdhani, in 2023.¹² In general, the typology of Islamic boarding schools is the same, namely, there is a kyai or leader, a dormitory complex, a mosque, and the teaching of religious texts. Thus, it can be understood that Islamic boarding schools are places where interaction between teachers and students,

¹¹ Abdulloh Hamid, *Pendidikan Karakter Berbasis Pesantren: Pelajar Dan Santri Dalam Era IT & Cyber Culture* (Surabaya: IMTIYAZ, 2017).

¹² Redaksi, ‘Dirjen Pendis: Ma'had Akselerator Distingi PTKIN’, *UIN Sunan Gunung Jati*, 2023 [accessed 23 March 2025].

kyai and santri takes place to transfer Islamic knowledge. According to Musthafa Bisri (2007: 11), as quoted by Khuriyah and Noor Alawiyah (2016: 95) in a study conducted by Hafidah and Imam Makruf, it is stated that in addition to these physical characteristics, the signs of a pesantren are the independence and obedience of the santri to their kyai or teachers. The learning system is also diverse, ranging from the *bandongan* system (similar to a public lecture) and *sorogan* (private study with teacher guidance), memorization, and active learning methods with more practice.¹³

Ma'had Al-Jami'ah is a boarding school that accommodates students and offers Islamic religious education through a comprehensive study program. Ma'had Al-Jami'ah has developed a boarding school curriculum that integrates science and religious moderation, organized by the Islamic Higher Education Institution (PTKI).¹⁴ The Minister of Religious Affairs Regulation (PMA) Number 71 of 2015 concerning Ma'had Al-Jami'ah contains regulations governing the establishment, operation, and

¹³ Hafidah and Imam Makruf, *Pengembangan Ma'had Al-Jami'ah (Analisis Respon Stakeholders Terhadap Pengembangan Model Manajemen Ma'had Al-Jami'ah IAIN Surakarta)* (Surakarta, 2018).

¹⁴ Syukri Saleh and others, *Bunga Rampai: Administrasi & Supervisi Pendidikan Islam* (Jambi: Salim Media Indonesia, 2023).

management of Ma'had Al-Jami'ah within Islamic higher education institutions.¹⁵ Ma'had Al-Jami'ah aims to enhance students' religious abilities, particularly in reading, understanding, and memorizing the Qur'an, as well as shaping students' characters to be religious, virtuous, and possess strong religious integrity. Ma'had Al-Jami'ah offers an educational program that includes Quranic studies, foreign language instruction (Arabic/English), and Islamic studies. In its function, Ma'had Al-Jami'ah serves as a religious education institution that supports the vision and mission of Islamic higher education institutions and acts as a platform to enhance the quality of graduates who are competent in academic fields and possess a strong religious foundation. The former Minister of Religion of the Republic of Indonesia, Yaqut Cholil Qoumas, once expressed his support for the development of Ma'had Al-Jami'ah in higher education institutions, recognizing its strategic role in shaping the character and personality of students at Islamic Higher Education Institutions (PTKI).¹⁶

¹⁵ Peraturan Menteri Agama RI, 'Peraturan Menteri Agama Republik Indonesia Nomor 71 Tahun 2015 Tentang Ma'had Aly', 2015.

¹⁶ M. Arif Efendi, 'Dukung Pengembangan Ma'had Al-Jami'ah, Menag: Tempat Menempa Karakter Mahasiswa', *Kementerian Agama Republik Indonesia*, 2021 [accessed 26 February 2025].

Ma'had Al-Jami'ah stands as a landmark in the advancement of Islamic higher education. This institution offers innovative programs to meet the diverse needs of Muslim students in a globalized world. New students gain a broad knowledge of Islam through these programs, which build strong faith and character. Ma'had al-Jami'ah equips its graduates with religious insight, language skills, and social awareness that are essential for life in an increasingly modern world. This institution addresses the challenges posed by the diverse backgrounds of its students, bridging gaps in Quranic literacy, religious understanding, and practical skills. This is due to the demands of modernization and institutional transformation. Ultimately, Ma'had al-Jami'ah is a testament to the University of Islam's commitment to building a Muslim community that is intelligent and outstanding both personally and socially.¹⁷

Ma'had Al-Jami'ah is responsible for improving character and creating religious intellectuals, considering that Indonesia is currently facing a decline in character, marked by deviations from social and religious norms. At Ma'had Al-Jami'ah, the implementation of Islamic

¹⁷ Mochamad Nasichin Al Muiz, 'Ma'had Al-Jami'ah: Genealogi, Ideologi, Dan Sistem Pendidikan Di Perguruan Tinggi Keagamaan Islam Negeri Indonesia' (UIN Sunan Kalijaga, 2024).

character education includes three aspects of Islam, namely *habl min Allah*, *habl min al-nas*, and *habl min al-'alam*. Although *habl min Allah* has not yet reached the level of Mahabbah, the learning process trains students to worship and become obedient servants. *Habl min al-nas* is the most dominant scope during activities and the learning process, especially in the areas of manners and empathy. Meanwhile, *habl min al-'alam* is still limited to cleaning the surrounding environment and has not yet reached the level of ihsan.¹⁸

Ma'had Al-Jami'ah is a type of Islamic boarding school located within a university environment where students have two roles: they are university students and students at the Ma'had. They are therefore referred to as mahasantri. Islamic boarding schools require special buildings called pondok. In a university environment, a pondok refers to student dormitories. The construction of student dormitories is a form of assistance in providing supporting facilities for students during their studies at higher education institutions, as well as an effort by the government to promote equity and improve the quality of

¹⁸ Rahma Fitria Purwaningsih and Fathul Jannah, 'The Implementation of Learning of Islamic Characters in Ma'had Al-Jami'ah IAIN Samarinda', *DAYAH: Journal of Islamic Education*, 4.1 (2021), 73–87 <<https://doi.org/10.22373/jie.v4i1.8963>>.

education at the higher education level. The benefits of having student dormitories include being close to the campus environment, being able to socialize with fellow students, and being able to complete the transition period of life and recognize the social and cultural diversity of the university and campus community. Meanwhile, the function of student dormitories is as a place to live and carry out all the daily activities of students.¹⁹

2. Learning to Read the Qur'an at Ma'had Al-Jami'ah Walisongo

Learning to read the Qur'an in children and adults has distinct characteristics, particularly in terms of approach, methods, and challenges encountered. In children, learning is more spontaneous, fun, and repetitive, with an emphasis on recognizing the Hijaiyah letters and basic pronunciation through songs, games, or interesting visual media. Conversely, learning for adults is more structured, analytical, and focused on deep understanding, such as the application of tajwid, makhraj, and the context of worship practices. Adults have more mature cognitive abilities to understand theory, but often face obstacles such

¹⁹ Sobi Ghozani, 'Urgensi Pembangunan Ma'had Al-Jami'ah dalam Penyelenggaraan Pendidikan Berbasis Pesantren (Studi di UIN K.H. Abdurrahman Wahid Pekalongan', *Jurnal Ilmiah Gema Perencana*, 2.1 (2023), 9–26.

as time constraints, embarrassment when making mistakes, or established pronunciation habits. Additionally, adult learners' motivations are typically more diverse; some aim to improve their recitation for daily worship or teaching purposes, while children often follow their parents' or teachers' instructions.

The Qur'an reading program at Ma'had Al-Jami'ah is intended for students who have just entered an Islamic university and are already adults. Learning for adults is also known as andragogy. The term andragogy comes from the Greek words *aner*, meaning adult, and *agogus*, meaning to lead. Andragogy is the science of guiding or educating adults. According to Knowles, adult education differs from child education (pedagogy). Pedagogy takes place in the form of identification and imitation, while andragogy takes place in the form of self-development to solve problems. Thus, the term andragogy began to be formulated into a new theory in the 1970s by Malcom Knowles, who introduced the term for adult learning.²⁰ According to Yani Suwanto, in a study by Ike Kurniati et al., andragogy is an educational process that helps adults discover themselves

²⁰ Malcolm S. Knowles, Elwood F. Holton, and Richard A. Swanson, *The Adult Learner: The Definitive Classic in Adult Education and Human Resource Development*, six (Washington, D.C: Department of Health, Education and Welfare, 1975).

and use this discovery in situations to encourage personal or social development.²¹ Saifuddin M explains that adult education as a form of self-directed learning is intentional, systematic, and continuous, and can also take the form of other-directed education. Self-directed learning refers to adults taking responsibility for their own learning plans and activities. Meanwhile, “other-directed education” refers to adults as students who are assisted by others, such as teachers who are responsible for managing the learning process.²² Andragogy emphasizes the importance of contextual learning experiences. Adult students tend to understand material more quickly when it is related to real-life situations, such as examples of tajwid application in short surahs that are often recited in prayer. Musyrifah can utilize interactive discussions or case studies of common reading errors. This approach is in line with the principle of andragogy that adults learn most effectively when the material is directly relevant to their lives.

The purpose of learning to read the Qur'an at Ma'had Al-Jami'ah is to improve students' ability to read the Qur'an

²¹ Ike Kurniati and others, ‘Pendekatan Andragogi Pada Proses Pembelajaran Di Institut’, *Jurnal Ilmu Pendidikan (ILPEN)*, 1.1 (2022), 46–51.

²² Muhammad Saifuddin, *Andragogi: Teori Pembelajaran Orang Dewasa* (Lampung: IAIN Raden Intan Lampung, 2010).

properly and correctly. There are numerous methods employed across educational institutions, including Ma'had Al-Jami'ah. One popular and widely used method is the Iqra' method, which has proven effective for all age groups and in improving Quranic reading skills. However, the effectiveness of the Iqra' learning method depends on the context and its implementation in practice.²³ The Iqra' learning method will be even more effective by emphasizing a psychological approach and the use of media such as Iqra' books so that students better understand the concept of reading the Qur'an.²⁴ This indicates that the ability to combine the right methods with the appropriate media will improve students' understanding of reading the Qur'an.

The approach applied at Ma'had Al-Jami'ah is a direct approach through face-to-face interaction, as described by Riyadi in his research, which provides direct guidance to students during the learning process of reading

²³ Heri Rifhan Halili and A Rafiq Zainul Mun'im, 'Studi Komparatif Efektivitas Pembelajaran Al-Qur'an Iqra' dan Kitabi di Majelis Ta'lim Syifaun Bil Qur'an Driyorejo Gresik', *Jurnal Imtiyaz*, 6.2 (2022), 151–163.

²⁴ Nor Maulida Sapitri, Ahmad Rifa'i, and Hikmatu Ruwaida, 'Strategi Membaca Al-Qur'an untuk Anak Usia Dasar (SD/MI) di Taman Pendidikan Al-Qur'an', *Jurnal Basicedu*, 7.1 (2023), 1052–1064.

the Qur'an.²⁵ To understand the rules of tajwid correctly, this method involves careful observation and preparation so that learning can take place systematically and actively, thereby improving students' understanding at every stage of the learning process. The importance of learning the Qur'an is not limited to the ability to read it, but also includes instilling Islamic values and a basic understanding of Islam in students so that they can later practice the Qur'an and make it a guide for their lives.²⁶ The aspects of reading the Qur'an fluently, properly, and correctly are important to pay attention to during learning, which includes an introduction to the Hijaiyah letters, understanding the rules of tajwid, and applying effective learning methods.

3. Iqra' Learning Method

Iqra' learning is one of the popular and effective methods in learning to read the Qur'an, especially for children (beginners), and can also be used for adults. This method was developed by KH. As'ad Humam from Yogyakarta and

²⁵ Nur Eka Wahyuningsih Riyadi and others, 'Pembinaan Membaca Al-Qur'an dengan Ilmu Tajwid di TPA Nurul Iman Langaleso', *Jurnal Pengabdian Masyarakat Bangsa*, 1.9 (2023), 1725–1729.

²⁶ Sri Rahayuningsih and others, 'Bimbingan Baca Ayat Suci Al-Qur'an Kepada Anak-Anak Desa Coppo Tompong (Kuliah Kerja Nyata Tematik)', *ABDIMAS PATIKALA: Jurnal Pengabdian Masyarakat*, 3.1 (2023), 845–849.

has been widely used in various educational institutions.²⁷ The Iqra' method is a systematic, practical, and easy-to-understand way to learn to read the Qur'an using a direct approach. The characteristics of the Iqra' method are that the material is organized into six sequential volumes, ranging from basic to advanced levels, and that the method is easy to learn and teach. Another perspective suggests that the Iqra' method is a method used for reading the Quran that emphasizes direct practice in reading. In practice, this method does not require various tools, because it emphasizes reading (reading letters fluently) by spelling directly, which means that the Hijaiyah letters are introduced directly using the Active Student Learning Method (CBSA) and are more individual.

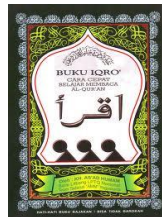


Image 2. 1 Iqra' Book

a. Systematics of the Iqra' Learning Method

²⁷ Mahrus El-Mawa, 'Metode Baca Al-Qur'an Iqra', *Kementerian Agama Republik Indonesia*, 2023 [accessed 27 February 2025].

- 1) The lessons in volume 1 are about learning the sounds of single letters with a fathah.
- 2) In this second volume, students are introduced to the sounds of connected letters with fathah, whether at the beginning, middle, or end of a word.
- 3) In Volume 3, the following are introduced: kasrah pronunciation, kasrah with connected letters, long kasrah followed by the letter ya sukun, dhommah pronunciation, and long dhommah followed by waw sukun.
- 4) The method in Volume 4 begins with the pronunciation of fathah tanwin, kasrah tanwin, the sound of ya sukun, waw sukun, mim sukun, nun sukun, qolqolah, and other Hijaiyah letters with sukun vowels.
- 5) The contents of volume 5 include how to read alif lam qomariyah, waqof, mad far'i, nun sukun, or tanwin when encountering idghom bighunnah letters, alif lam syamsiyah, alif lam jalalah, and how to read nun sukun or tanwin when encountering idghom bilaghunnah letters.
- 6) This volume 6 contains the bighunnah followed by all tajwid issues. The main topics of Volume 6 are: how to read the nun sukun or tanwin, how to read

the nun sukun or tanwin when it meets the letters of iqlab, how to read the nun sukun or tanwin when it meets the letters of ikhfa, how to read the introduction of waqof on certain letters or words that are difficult, and how to read the letters in the fawatihussuwar.²⁸ Volume 6 serves as a gateway to comprehensively reading the Qur'an. In it, almost all the rules of tajwid are introduced, so that after completing this volume, students are expected to be able to read the Qur'an fluently.

Volume 6 is suitable for testing the initial reading ability of ma'had students (university students) because it provides a more accurate picture of their reading ability in a real-life context. such as the application of all basic tajwid rules. Instructors can observe and assess their understanding and ability to apply tajwid rules comprehensively, introduce gharib readings that require special attention, and Volume 6 serves as an evaluation to assess the readiness of students to read the Quran as a whole, considering that ma'had students are college students who already have a relatively high level

²⁸ Sopian Lubis, 'Konsep Pembelajaran Baca Tulis Al-Qur'an Pada Pendidikan Dasar', *MUBTADA: Jurnal Ilmiah Dalam Pendidikan Dasar*, 03 (2020).

of education. If, after assessment, students are found to be unable to read the Qur'an and still need more guidance, they can be placed in a lower-level class according to their current abilities until they are ready to be guided seriously and move on to the next level.

b. Advantages of the Iqra' Method

The Iqra' method emphasizes direct reading practice guided by the six-volume Iqra' guidebook. The theory presented starts from the simplest level and progresses to the most advanced level. The advantages of the Iqra' method include the following:

- 1) There is an easy-to-carry book equipped with several learning instructions.
- 2) CBSA (Active Student Learning Method), students are given examples of letters with harakat as an introduction on the test sheet as a requirement for recognizing Hijaiyah letters.
- 3) Individual, each student meets with the teacher to receive direct guidance in turn.
- 4) Using a tutoring system, students who are more advanced in their studies can help and mentor other students who are less advanced, but the graduation process is still determined by the teacher.

- 5) The study is student-centered, meaning that the learning process gives students a more active role.
- 6) Systematic and easy to follow, from easy to difficult readings, making it easy to listen and remember.
- 7) The Iqro' method book is flexible for all ages.

c. Disadvantages of the Iqra' Method

- 1) Students are unfamiliar with the names of the Hijaiyah letters because they are not introduced at the beginning of the learning process, but rather learn letters that already have harakat.
- 2) Students are unfamiliar with the terms or names used in tajwid.²⁹

4. Problems and Challenges

a) Problems

A problem is an obstacle or issue that must be solved, which is the gap between reality and what is expected to achieve maximum results. In the Big Indonesian Dictionary (KBBI), a problem means things that still cause issues that cannot yet be solved.³⁰

²⁹ Srijatun Srijatun, 'Implementasi Pembelajaran Baca Tulis Al-Qur'an Dengan Metode Iqra Pada Anak Usia Dini Di RA Perwanida Slawi Kabupaten Tegal', *Nadwa: Jurnal Pendidikan Islam*, 11.1 (2017), 25–42.

³⁰ Kamus Besar Bahasa Indonesia, 'Arti Kata Problematik', *Kbbi.Web* [accessed 27 February 2025].

So, what is meant by problems are obstacles or issues that have not yet been resolved, thereby hindering the achievement of a goal and preventing it from being maximized. In the context of learning, problems can originate from internal sources (the student) or external sources (the environment or learning system). The characteristics of problems include being specific and identifiable, hindering the learning process or achievement of goals, and requiring special solutions or handling to be overcome. The problems experienced in the process of learning the Qur'an for students consist of several factors, including:

1. Differences in Religious Educational Backgrounds

Differences in religious educational backgrounds among students can be a complex factor that influences the dynamics of learning. Different backgrounds can lead to gaps in the ability to read the Qur'an, create differences in understanding, gaps in communication, and discomfort in the teaching and learning process. The difference is like students who have previously studied religious education, such as Islamic boarding schools, madrasas, TPQs, or other

Islamic-based schools, and students who have never studied at Islamic-based schools. This difference is very noticeable and felt when students start their studies at Islamic universities, one of the characteristics of which is the ability to read the Qur'an properly and correctly.

According to Lev Vygotsky's constructivist theory (1978), knowledge is constructed through social interaction, whether between two or more people. Communication between teachers and students is also very helpful for children in constructing their knowledge.³¹ The core of this theory emphasizes the interaction between internal and external aspects of learning and focuses on the social environment of learning. According to Vygotsky's theory, human cognitive functions originate from the social interactions of each individual within a cultural context.³² In the context of differences in religious educational

³¹ Yulia Rakhma Salsabila and Muqowim, 'Korelasi Antara Teori Belajar Konstruktivisme Lev Vygotsky dengan Model Pembelajaran Problem Based Learning (PBL)', *LEARNING : Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran*, 4.3 (2024), 813–827.

³² Marwia Tamrin, St. Fatimah S. Sirate, and Muh. Yusuf, 'Teori Belajar Vygotsky Dalam Pembelajaran Matematika', *Sigma (Suara Intelektual Gaya Matematika)*, 3.1 (2011), 40–47.

backgrounds, constructivism theory highlights several important points:

- a) Zone of Proximal Development (ZPD), which is the distance between what individuals can learn independently and what they can learn with the help of others. In this context, musyrifah can act as facilitators who help santri bridge their understanding gaps. Musyrifah needs to understand the religious educational background of each santri and adjust their teaching methods to meet individual needs.
- b) Social interaction, namely discussions and collaboration between musyrifah and santri, as well as among santri, can help them understand each other's different perspectives. Musyrifah can create an inclusive and open learning environment where santri feel comfortable sharing their experiences and views.
- c) Mediator, Musyrifah can act as a mediator who helps santri understand and integrate new information with their existing knowledge. Musyrifah can use various tools, such as

examples, analogies, and stories, to help santri understand concepts that may be unfamiliar to them.

2. Age Range between Teachers and Students

The small age gap between teachers (musyrifah) and students (santri) can create complex dynamics. However, the closeness in age can create a sense of comfort and familiarity, but on the other hand, this has the potential to cause problems. According to Maslow's Hierarchy of Needs theory (1943), individuals must first fulfill lower-level needs before they can move on to higher-level needs. This Pyramid of Needs includes: physiological needs (such as food, water, oxygen, and sleep), safety needs (such as physical and psychological safety), social needs (such as love, affection, and belonging), ego needs, and self-actualization needs.³³ Therefore, students need an authority figure who can provide a sense of safety and clear guidance. If the age gap between the two is too small, students tend to view the musyrifah as a peer rather than a teacher, which

³³ Olivia Barcelona Nasution, 'Hirarki Kebutuhan Maslow', *STIE YKPN Yogyakarta* (Yogyakarta, 2023).

can lead to a decline in respect and discipline in the learning process. A small age gap can also cause feelings of awkwardness or discomfort, especially if the musyrifah feels pressured to act more strictly or authoritatively.

Developmental psychology theory states that adolescents tend to be more easily influenced by their peers than by authority figures, so that a close age gap can reduce the teacher's authority in managing the class. Musyrifah is in the stage of identity development and role confusion, which can affect the way they interact with students. Meanwhile, the students are still in the process of significant psychological change. They are still searching for identity, autonomy, and meaningful social relationships.³⁴ Being close in age to the musyrifah can create a sense of comfort and familiarity, but it can also blur the boundaries of professionalism. Santri may tend to view the musyrifah as a peer rather than an authority figure, which can lead to a decrease in respect and discipline.

³⁴ Khamim Zarkasih Saputro, 'Memahami Ciri Dan Tugas Perkembangan Masa Remaja', *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama*, 17.1 (2017), 25–32.

Piaget's theory of cognitive development is also relevant in this context. Adolescents and early adults are developing abstract and critical thinking skills. However, their level of cognitive development can vary, which can affect how they understand and respond to the musyrifah's instructions. Relatively young musyrifah may not have enough experience and emotional maturity to deal with the various characters of the santri, so difficulties in managing the class and maintaining order may arise.³⁵

3. Low Level of Understanding Related to Tajwid

The low level of understanding of tajwid is a significant challenge in learning the Qur'an. Tajwid, with its complex rules, is often considered difficult to understand by students, especially those who are just starting to learn the Qur'an. This difficulty can hinder their ability to read the Qur'an properly and correctly, according to the established rules. According to Cognitive Load Theory (CLT), developed by John Sweller (1988), human working memory capacity is limited, and learning will be

³⁵ '4 Tahapan Perkembangan Kognitif Si Kecil Dalam Teori Piaget', *DINKES Provinsi Sulawesi Tengah*, 2023 [accessed 23 March 2025].

effective if the cognitive load given to students does not exceed that capacity.³⁶

In the context of learning tajwid, students will find it difficult to study complex material if they do not have sufficient basic knowledge. Tajwid, which covers specific rules for reading the Qur'an, requires deep understanding and consistent practice. If students do not have a strong foundation, they will find it difficult to understand and apply the rules of tajwid correctly. This can hinder the development of their ability to read the Qur'an. The strategies that can be applied include (1) simplification of tajwid material, (2) gradual practice starting from a low level of difficulty and increasing gradually, (3) use of learning media to help students understand how to pronounce letters and words correctly, and (4) practice-based learning by practicing tajwid rules in reading the Qur'an directly and receiving feedback from teachers and friends.

4. Lack of Motivation and Concentration

Lack of motivation and concentration in

³⁶ 'The Importance of Cognitive Load Theory (CLT)', *Society for Education and Training*. [accessed 24 March 2025]

learning can affect the effectiveness of material delivery and learning outcomes. In the context of university students, factors such as busy schedules, lack of rest time, and high academic workload can make this condition worse. In this context, the Burnout Theory developed by Christina Maslach and Susan E. Jackson (1981) provides a relevant framework. Burnout is a syndrome of emotional exhaustion (overwhelm, frustration, and inability to deal with pressure due to academic demands and busy ma'had activities), depersonalization (feeling isolated and losing interest in interacting with others and being indifferent to academic and ma'had activities), and a decline in personal achievement that can happen to people who are dealing with chronic stress (feeling unable to achieve goals, not competent in doing academic tasks and ma'had activities).³⁷

5. Insufficient Rest Time

Insufficient rest time can affect students' physical and mental health, thereby reducing the effectiveness of learning. In the context of college

³⁷ Chiara Dall'Ora and others, 'Burnout in Nursing: A Theoretical Review', *Human Resources for Health*, 18.1 (2020), 1–17.

students with busy schedules, a lack of rest time can worsen the exhaustion and stress they experience. The Rest and Recovery Theory, developed by Meijman and Mulder (1998), emphasizes the importance of balancing activity and rest to maintain optimal health and performance. This theory explains that the body and mind need time to recover after experiencing stress or exhaustion.³⁸ If students do not have sufficient rest time, they will find it difficult to concentrate and understand the learning material properly. In addition, lack of rest can also increase the risk of stress and exhaustion, which ultimately affects their academic performance. They need to recover from their busy academic activities and Ma'had activities by utilizing sufficient rest time to restore their energy and cognitive functions.³⁹ Recovery is not only about getting enough sleep, but also relaxing activities such as meditation, mild exercise, or pursuing hobbies.

³⁸ John W. Rook and Fred R.H. Zijlstra, 'The Contribution of Various Types of Activities to Recovery', *European Journal of Work and Organizational Psychology*, 15.2 (2006), 218–240.

³⁹ Leif W. Rydstedt and Svein Åge Kjøs Johnsen, 'Towards an Integration of Recovery and Restoration Theories', *Heliyon*, 5.7 (2019).

6. Limited Teaching Experience

Teachers' limited teaching experience can be both a problem and a challenge in the learning process. Inexperienced teachers will face difficulties in managing the classroom, delivering material clearly, and responding effectively to students' needs. According to Hubert and Stuart Dreyfus's Expertise Development theory (1986), novice teachers tend to be less skilled at managing classrooms and dealing with complex situations. They may have difficulty designing effective learning strategies or handling problems that arise in the classroom. Additionally, limited teaching experience can also affect a teacher's ability to provide clear and in-depth explanations of the material, especially in the context of Quranic education, which requires a good understanding of tajwid and tahsin.

The Expertise Development Theory by Hubert and Stuart Dreyfus (1986) explains that the development of a person's expertise goes through five stages, including:

- a) Novice, at this stage, individuals follow rules and procedures strictly, without a deep

understanding of the context. Novice Musyrifah may rely strictly on textbooks and lesson plans and have difficulty adapting to unexpected situations.

- b) Advanced Beginner, at this stage, individuals begin to develop a practical understanding and can apply rules in a broader context. Advanced beginner Musyrifah begins to learn from experience and can adjust their teaching approaches according to the needs of their students.
- c) Competent, at this stage, individuals can plan and prioritize tasks effectively and can handle complex problems. Competent Musyrifahs have a good understanding of the subject matter and can manage the classroom effectively.
- d) Proficient, at this stage, individuals have an intuitive understanding of the situation and can make quick and accurate decisions. Proficient Musyrifah can anticipate the needs of students and flexibly adjust their teaching approach.
- e) Expert, at this stage, individuals have a deep understanding of their field of expertise and

can make significant contributions. Expert Musyrifah can inspire and motivate students, as well as develop innovative teaching methods.⁴⁰

7. Level of Mastery of Learning Materials and Classroom Management is Not Optimal

Suboptimal mastery of subject matter and classroom management can hinder the learning process. When a teacher (musyrifah) has limited mastery of the subject matter, she will find it difficult to explain concepts clearly and comprehensively. This can cause confusion among students (santri) and reduce their understanding of the material being taught. In addition, poor classroom management can create an unfavorable learning environment. Distractions such as noise, lack of discipline, and uncontrolled interactions can distract students from the lesson material. As a result, learning time becomes ineffective and learning outcomes decline.

According to Lee Shulman's (1986) theory of Pedagogical Content Knowledge (PCK), teachers

⁴⁰ June Kaminski, 'Theory Applied to Informatics - Novice to Expert', *Canadian Journal of Nursing Informatics*, 5.4 (2010).

need to not only master the material, but also understand how to deliver it effectively to students. This theory includes an understanding of how students learn (what is difficult for students to understand and how to overcome these difficulties), knowledge of teaching strategies (teaching methods that are appropriate for the subject matter and student characteristics), and an understanding of how to represent the subject matter, such as through examples, analogies, and demonstrations, to help students understand abstract concepts.⁴¹

Furthermore, if the teacher lacks mastery of the material or is unable to manage the class well, this can cause students to have difficulty understanding the lessons and feel unmotivated. Additionally, poor classroom management can create an unfavorable learning environment, thereby reducing the effectiveness of the learning process. A relatively young teacher may lack the necessary experience and emotional maturity to handle the diverse personalities of the students,

⁴¹ Sutamrin Sutamrin, Rosidah Rosidah, and Ahmad Zaki, 'The Pedagogical Content Knowledge (PCK) of Prospective Teachers', *EduLine: Journal of Education and Learning Innovation*, 2.4 (2022), 399–405.

leading to difficulties in managing the classroom and maintaining discipline.

8. Limitations of Facilities and Infrastructure

Limited facilities and infrastructure can affect the quality of the learning process. In the context of ma'had, limitations such as limited space, suboptimal lighting, or the unavailability of whiteboards can hinder the effectiveness of material delivery and interaction between musyrifah and santri. The Resource-Based View (RBV) theory developed by Jay Barney (1991) is considered appropriate and provides an interesting perspective. RBV emphasizes that an organization's competitive advantage comes from its available resources. In the context of ma'had, these include:

- a) Valuable resources, appropriate facilities and infrastructure can improve the quality of learning and create a conducive learning environment.
- b) Rare resources, quality facilities, and infrastructure may be scarce in some ma'had, especially in rural areas or those with limited budgets.

- c) Hard-to-imitate resources (imperfectly imitable), unique facilities and infrastructure that are difficult for other ma'had to imitate can become a competitive advantage.
- d) Non-substitutable resources, facilities, and infrastructure that cannot be replaced by other resources can be valuable assets for the ma'had.⁴²

b) Challenges

A challenge refers to a situation or condition that requires extra effort to overcome or face. In the Big Indonesian Dictionary (KBBI), a challenge is something or an object that inspires determination to improve one's ability to overcome problems or something that makes us more determined to do something and achieve results.⁴³ The characteristics of challenges include being more general and complex, needing specific strategies or approaches to overcome them, and being able to motivate people to improve their performance or abilities. Some of the challenges

⁴² Khusnul Khotimah, 'Pandangan Berbasis Sumber Daya (RBV) Dalam Pembahasan Organisasi Ekonomi', *Future: Jurnal Manajemen Dan Akuntansi*, 2023, 49–64.

⁴³ Kamus Besar Bahasa Indonesia, 'Arti Kata Tantang', *Kbbi.Web* [accessed 27 February 2025].

faced in the process of learning the Qur'an for students include:

1. Overly Busy Student Activities

The busy schedule of lectures and various other activities at the ma'had often becomes a challenge for students. The high academic workload, coupled with extracurricular activities, social service, and religious routines, can cause physical and mental fatigue. This condition has the potential to disrupt concentration, reduce motivation, and even trigger prolonged stress.

In this context, the Burnout theory developed by Christina Maslach and Susan E. Jackson provides a relevant framework. Burnout is a syndrome of emotional exhaustion, depersonalization, and reduced personal achievements that can affect individuals experiencing chronic stress at work or in an academic setting.⁴⁴ In the context of college students, this means (1) Emotional Exhaustion, college students may feel emotionally exhausted due to academic demands and busy ma'had

⁴⁴ Sergio Edú-Valsania, Ana Laguía, and Juan A. Moriano, 'Burnout: A Review of Theory and Measurement', *International Journal of Environmental Research and Public Health*, 19.3 (2022).

activities, they may feel overwhelmed, frustrated, and unable to handle the pressure they face, (2) Depersonalization, students may develop a cynical or indifferent attitude toward academic and boarding school activities, feeling alienated and losing interest in interacting with others, (3) Reduced Personal Accomplishment, students may feel incompetent or ineffective in performing academic tasks and boarding school activities, feeling unable to achieve goals and experiencing low self-esteem. To address burnout, ma'had and students need to collaborate to create a healthier and more supportive learning environment, such as effective time management, social support, relaxation activities, and counseling services for students experiencing stress or burnout.

2. Student Schedule Adjustments

Adjusting the schedule of activities at the ma'had with the busy lecture schedule is a crucial challenge for students. The high academic workload, combined with ma'had activities and personal commitments, can lead to fatigue and reduced productivity. Terry H. Macan (1994) in his Time Management Theory emphasizes the

importance of planning, organizing, and controlling time to achieve goals effectively.⁴⁵

Terry H. Macan's time management theory highlights several important points in the context of adjusting college schedules by students, including (1) setting goals and priorities based on the urgency and importance of each task to avoid wasting time, (2) structured planning and organization of schedules that include class time, ma'had activities, independent study, and rest, (3) developing the ability to control time and delay procrastination habits.

3. Short Learning Time

The short learning time is a crucial obstacle in the educational process, especially in subjects that require deep understanding and repeated practice, such as tajwid. Time limitations can hinder the effectiveness of material delivery, reduce opportunities for students to practice, and limit interaction between teachers and students.

According to the Time on Task (TOT) theory developed by John B. Carroll, student learning

⁴⁵ Therese Hoff Macan, 'Time Management: Test of a Process Model', *Journal of Applied Psychology*, 79.3 (1994), 381–391
<<https://doi.org/10.1037/0021-9010.79.3.381>>.

outcomes are greatly influenced by the amount of time they spend actively learning.⁴⁶ The quality of learning is greatly influenced by the amount of time allocated for studying. If the learning time is too short, students do not have enough opportunity to understand the material in depth or practice properly. In addition, limited time can also make it difficult for musyrifah to provide comprehensive explanations and deal with problems that arise in class. Therefore, teachers need to (1) allocate sufficient time to explain concepts, provide examples, and give students opportunities to practice, (2) maximize the use of available time by planning lessons effectively and efficiently, and (3) create a conducive and interesting learning environment so that students are motivated to learn actively.

4. Adjustment of Learning Materials for Each Student

Adapting learning materials to the diverse backgrounds of students is an important aspect of creating an inclusive and effective learning

⁴⁶ Ratna Rintaningrum, 'A Model of School Learning: The Use of Carroll's Model of Foreign Language Learning' (Institut Teknologi Sepuluh Nopember (ITS), 2018).

environment. Students' diverse backgrounds, including educational level, experience, and culture, can influence how they understand and respond to learning materials. If learning materials are not adjusted to the differences in students' backgrounds, various problems may arise that hinder the effectiveness of learning. When materials are presented uniformly, some students may find it difficult due to a lack of basic knowledge, while others may find it boring because the material is too easy. This mismatch can lead to a lack of motivation, decreased interest in learning, and even frustration.

In this context, Lev Vygotsky's Zone of Proximal Development (ZPD) theory (1978) provides a relevant framework. This theory explains the difference between a child's current abilities and their future abilities.⁴⁷ This refers to the gap between the actual level of development of students (what they can do independently) and their potential level of development (what they can do with the help and guidance of adults or more

⁴⁷ Ifina Trimuliana, 'Zona Proximodistal Development (ZPD) Pada Teory Vygotsky', *Paudpedia, Kemendikbudristek RI*, 2025 [accessed 25 March 2025].

competent peers, also known as scaffolding). For example, students with a public school background require an emphasis on the introduction of basic Arabic letters, while students from Islamic boarding schools can immediately focus on the application of complex tajwid. In addition to scaffolding, ZPD theory also emphasizes collaborative learning and the importance of social interaction in learning to develop a deeper understanding.

5. Class Management with a Large Number of Students

Managing classes with large numbers of students is a complex challenge that requires special strategies. Large numbers of students can create complex classroom dynamics, with significant variations in levels of understanding, behavior, and needs. Without effective management, this situation can lead to disruption, a lack of focus, and a decline in the quality of learning.

Classroom Management Theory, developed by Robert J. Marzano (2003), states that the role of teachers as managers is one of the most important

because, as he says, “a well-managed classroom will create an atmosphere that is conducive to teaching and learning.”⁴⁸ Marzano emphasizes that effective classroom management is not only about controlling behavior, but also about creating a conducive and supportive learning environment. For students, a well-managed classroom can reduce behavioral problems, increase participation, and improve academic achievement. For educators, successful classroom management can make lessons more effective and reduce stress.⁴⁹

Some points to pay attention in managing classes with a large number of students in Islamic boarding schools include: (1) creating good and respectful relationships between teachers and students to help provide a sense of security and comfort and increase student motivation to learn, (2) using effective and varied teaching strategies, and (3) implementing discipline and consequences

⁴⁸ Cicih Wiarsih and Feisal Aziez, ‘Mengeksplorasi Strategi Manajemen Kelas Bahasa Inggris di Sekolah Dasar Inklusi’, *Khazanah Pendidikan Jurnal Kependidikan*, 15.1 (2021), 74.

⁴⁹ ‘Why Is Classroom Management Important?’, *Augusta University* [accessed 24 March 2025].

by providing and demonstrating good examples for students.

B. Relevant Literature Review

Based on observations, so far, the author has not found any research discussing “Problems and Challenges in Applying the Iqra' Method in Learning to Read the Qur'an at Ma'had Al-Jami'ah Walisongo.” However, the author found several studies that are considered relevant to this research, which differ from previous studies. Previous studies that are relevant to this research include:

1. Research conducted by Ahmad Solihin in his article entitled “Analysis of Difficulties in Reading the Qur'an Among Mechanical Engineering Education Students at UPI Class of 2024” in the journal *Ilmu-Ilmu Al-Qur'an* Vol. 5 No. 2, 2024. In this study, the author conducted observations on factors influencing students' ability to read the Qur'an using quantitative methods, including surveys and data collection via questionnaires. The results of the study indicate that the main difficulties are the pronunciation of Hijaiyah letters that do not comply with tajwid rules, as well as limited understanding of tajwid rules and makhraj letters. This study does not discuss the

Iqra' learning method.⁵⁰

2. Thesis research entitled “The Application of the Iqra' Method in Teaching Quran Reading to the Elderly at the Riyadhus Sunnah Binalindung Jatiwaringin Bekasi Quran House” by Sumini from INSIP Pemalang in 2024. This study employs a qualitative approach, prioritizing data on the application of the Iqra' method in teaching Quranic reading to the elderly or adults. The research findings indicate the existence of supporting factors and obstacles in the application of the Iqra' method in Quranic reading instruction, particularly for adults. This study also discusses the Iqra' method as it is applied to adults.⁵¹
3. Research conducted by Amran Eku, in his article entitled “Analysis of Problems in Reading the Qur'an among 8th Semester Students Majoring in Islamic Education at the State Islamic Institute (IAIN) Ternate” in the Scientific Journal Wahana Pendidikan Vol. 10, No. 3, 2024.⁵² This

⁵⁰ Ahmad Solihin and others, ‘Analisis Kesulitan Membaca Al-Qur’an Di Kalangan Mahasiswa Pendidikan Teknik Mesin UPI Angkatan 2024’, Hamalatul Qur’an: Jurnal Ilmu-Ilmu Al-Qur’an, 5.2 (2024), 651–659.

⁵¹ Sumini, ‘Penerapan Metode Iqra’ Dalam Pembelajaran Membaca Al-Qur’an Bagi Usia Lanjut Di Rumah Qur’an Riyadhus Sunnah Binalindung Jatiwaringin Bekasi’ (INSIP Pemalang, 2024).

⁵² Amran Eku, ‘Analisis Problematika Dalam Membaca Al-Qur’an Pada Mahasiswa Semester 8 Jurusan Pendidikan Agama Islam Di Institute Agama Islam Negeri (IAIN) Ternate’, Jurnal Ilmiah Wahana Pendidikan, 10.3 (2024), 955–967.

study was conducted on eighth-semester students majoring in Islamic Education at IAIN Ternate, while the author's research focused on all new students at UIN Walisongo Semarang at Ma'had Al-Jami'ah Walisongo, not just on a specific major. This study also did not discuss the Iqra' method.

4. The research conducted by Eli Qurniawati in her thesis titled “Interaction Between Ma'had Al-Jami'ah Students and the Qur'an (Case Study at Mabna Syarifah Muda'im Ma'had Al-Jami'ah UIN Syarif Hidayatullah Jakarta)” in 2022. This study was conducted on students at Ma'had Al-Jami'ah who use the Azka method in their learning, while the author's research uses the Iqra' method.⁵³
5. The research conducted by Nurchalis Sofyan and Hendra S. H. in their article entitled “Al-Quran Learning Strategies in Ma'had Al-Jami'ah State Islamic University of Ar-Raniry Banda Aceh,” Vol. 17, No. 1, 2019. This study focuses on the Al-Quran learning strategies (approaches, steps, evaluation systems) implemented at Ma'had Al-Jami'ah, while the author's research focuses on the problems and challenges (issues, obstacles, constraints) that arise in the

⁵³ Eli Qurniawati, ‘Interaksi Mahasantri Ma’had Al-Jami’ah Dengan Al-Qur’an (Studi Kasus Di Mabna Syarifah Muda’im Ma’had Al-Jami’ah UIN Syarif Hidayatullah Jakarta)’ (UIN Syarif Hidayatullah Jakarta, 2022).

process of learning to read the Al-Quran using the Iqra' method.⁵⁴

Based on the three studies above, the researcher observed differences between previous studies in terms of research focus, research subjects, research methods, location, and time of research implementation. The above research differs from the author's research because this study focuses on the application of the Iqra' method during the process of teaching new students to read the Qur'an, specifically addressing the challenges and issues faced, as well as the role of peer tutors or musyrifah as companions and guides for students at the Ma'had. Therefore, the author attempted to conduct research titled "Problems and Challenges of Applying the Iqra' Method in Learning to Read the Qur'an at Ma'had Al-Jami'ah Walisongo."

C. Framework of Thinking

At Ma'had Al-Jami'ah Walisongo, the applying of the Iqra' method has great potential to improve the ability of new students to read the Qur'an. The Iqra' method was chosen because of its practical, systematic, and easy-to-understand characteristics. However, the applying of this method is not without various problems and challenges. These problems

⁵⁴ Nurchalis Sofyan and Hendra, 'Al-Quran Learning Strategies in Ma'had Al-Jami'ah State Islamic University of Ar-Raniry Banda Aceh', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17.1 (2019), 70–80.

include differences in students' religious educational backgrounds, difficulties in pronouncing Arabic letters with correct articulation points due to regional dialects or accents, difficulties in learning tajwid (the rules of reciting the Qur'an), and limited study time due to the intensity of the academic schedule. The role of peer tutors or musyrifah is also important and must be considered as companions during the learning process to assist, motivate, and create a collaborative learning environment.

Another challenge faced is that students are not well prepared for intensive learning, especially those who have not studied the Qur'an in depth before. On the other hand, musyrifah also face challenges in guiding students, such as a lack of teaching experience, which makes it difficult to deliver the material effectively. This study aims to identify the problems and challenges of applying the Iqra' method in teaching new students at Ma'had Al-Jami'ah Walisongo to read the Qur'an. This study is expected to develop learning strategies that can be embraced by all new students regardless of their different backgrounds and make good use of the time they spend learning to read the Qur'an at Ma'had Al-Jami'ah Walisongo.

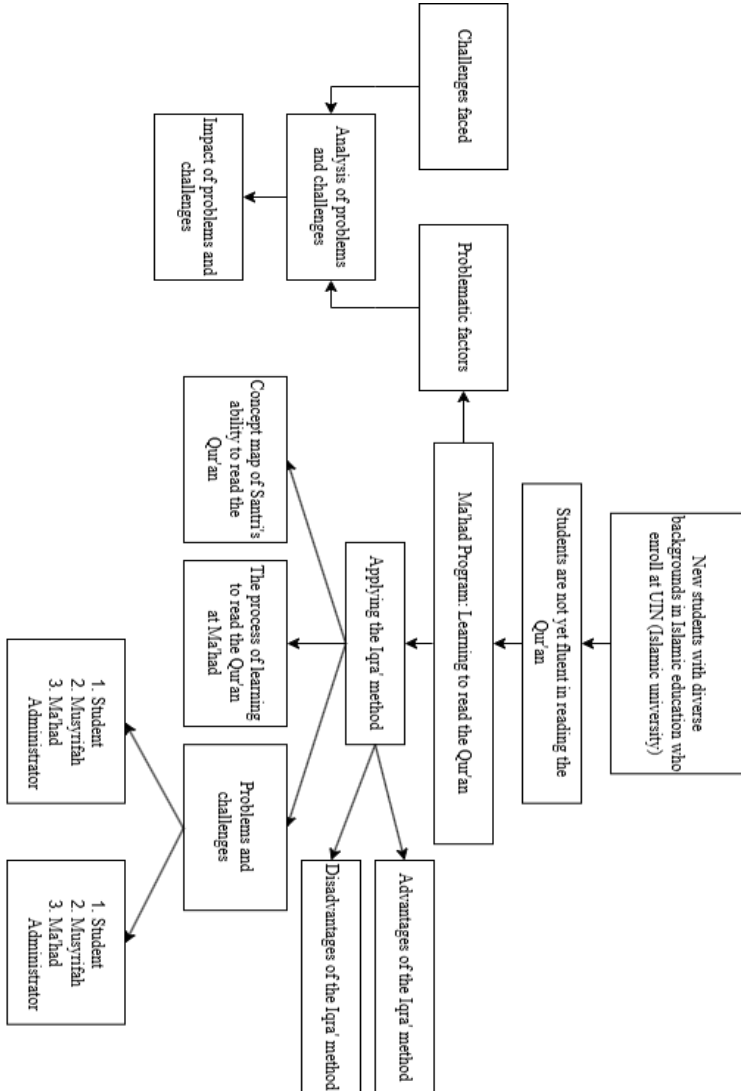


Image 2. 2 Thinking Framework Chart

CHAPTER III

RESEARCH METHODOLOGY

A. Types and Approaches of Research

This study uses qualitative research with a descriptive approach. According to Zuchri Abdussamad, qualitative research is a research method used to study natural objects.⁵⁵ Qualitative research was chosen because it was appropriate for the research objectives, which were to understand the problems and challenges faced by students in learning to read the Qur'an using the Iqra' method at Ma'had Al-Jami'ah Walisongo.

A descriptive approach was chosen in this study because it aims to describe or depict in detail the facts that occurred in the form of problems and challenges faced during the implementation of the Iqra' method in learning to read the Qur'an at Ma'had Al-Jami'ah Walisongo, which also includes a concept map of students' ability to read the Qur'an, as well as the process of learning to read the Qur'an. Through this approach, the author attempts to collect detailed data in narrative form about the learning process, the problems and challenges faced by students, and how musyrifah plays a role in supporting successful learning.

⁵⁵ Zuchri Abdussamad, *Metode Penelitian Kualitatif*, 1st edn (Makassar: Syakir Media Press, 2021).

B. Place and Time of Research

a) Research Location

This research was conducted at Ma'had Al-Jami'ah Walisongo, located on the UIN Walisongo Semarang campus 2 on Prof. Dr. Hamka Street, Tambakaji, Ngaliyan District, Semarang City, Central Java 50185. Ma'had Al-Jami'ah Walisongo was chosen as the research location because it plays a strategic role in guiding new students in improving their intensive Quran reading skills, given the diverse religious educational backgrounds of the students, which facilitates the author in collecting data.

b) Research Period

The research period lasted four months, from 5 December 2024 to 15 March 2025. This period coincided with the active learning period at Ma'had Al-Jami'ah Walisongo, enabling the researcher to observe the learning process comprehensively. This is expected to provide an in-depth understanding of the challenges and issues faced in teaching Quranic reading using the Iqra' method at Ma'had Al-Jami'ah Walisongo.

C. Type and Sources of Data

This study uses one type of data source, namely primary data. Primary data is data obtained directly by the author in the form of observations, interviews, and documentation from

students participating in Qur'an reading lessons, musyrifah as companions and mentors while the students are at the Ma'had, and the administrators of Ma'had Al-Jami'ah Walisongo as policy makers, goal setters, and evaluators of the Qur'an learning program. Observations and interviews were conducted to directly observe the process of learning to read the Qur'an using the Iqra' method and to explore information related to the problems and challenges faced. In this study, the documentation results included a daily schedule that contained the Qur'an learning schedule, the Iqra' book, and the Qur'an learning curriculum at Ma'had Al-Jami'ah Walisongo.

In this study, respondents were selected using purposive sampling. Twelve students were selected based on their varying levels of proficiency in reading the Qur'an, namely four students at the basic level, four at the intermediate level, and four at the advanced level, taking into account their different backgrounds. This approach aims to obtain rich and representative data from the entire spectrum of students' experiences related to the application of the Iqra' method. Additionally, 4 musyrifah were selected to gain an in-depth perspective from teachers who interact directly with students and face challenges in the field, while the Ma'had administrators were chosen to provide insights from an institutional level regarding policies, facilities, and the overall

challenges of the program.

D. Research Focus

The focus of this study is to identify the problems and challenges encountered during Qur'anic reading lessons using the Iqra' method at Ma'had Al-Jami'ah Walisongo, including:

1. Problems
 - a. Differences in religious educational backgrounds
 - b. Age gap between teachers and students
 - c. Low level of understanding of Tajwid
 - d. Lack of motivation and concentration
 - e. Insufficient break time
 - f. Limited teaching experience
 - g. Suboptimal mastery of learning material and classroom management
 - h. Limited facilities and infrastructure
2. Challenges
 - a. Overloaded student activities
 - b. Adjusting student schedules
 - c. Short learning time
 - d. Adjusting learning materials for each student
 - e. Classroom management with large numbers of students

E. Data Collection Techniques

Data collection in this study used several techniques to obtain accurate and comprehensive information about the problems and challenges in applying the Iqra' method in learning to read the Qur'an at Ma'had Al-Jami'ah Walisongo, such as observation, interviews, and documentation techniques.

- a. Observation: The author observed the process of learning to read the Qur'an at Ma'had Al-Jami'ah Walisongo from December 5, 2024, to March 15, 2025, to see firsthand how the Iqra' method is applied, the interaction between students and musyrifah, and the obstacles that arise during the learning process.
- b. Interviews: The author conducted interviews with several students, musyrifah, and administrators of Ma'had Al-Jami'ah Walisongo regarding learning to read the Qur'an using the Iqra' method from April 7, 2025, to May 22, 2025. The interviews were conducted to gather information about the students' experiences using the Iqra' method, the challenges and issues faced by the students and musyrifah, the role of musyrifah as peer tutors during the learning process, and the perceptions of the Ma'had administrators regarding the challenges and issues in implementing the Iqra' method during Quran reading instruction.

- c. Documentation: The author used documentation techniques to collect relevant written data to support the research. Relevant data obtained included daily activity schedules containing Al-Qur'an learning schedules, Iqra' books, and the Al-Qur'an learning curriculum at Ma'had Al-Jami'ah Walisongo.

F. Data Validity Test

To test the validity of the data used in this study, the author used data triangulation techniques. Triangulation is an effort to check the validity of data or information from different perspectives on what the author has done.⁵⁶ The purpose of data triangulation is to study the same phenomenon, to measure the accuracy of the instruments used, and to improve the accuracy and credibility of the research.⁵⁷ The triangulation used in this study is source triangulation, method triangulation, and time triangulation.

⁵⁶ Andarusni Alfansyur and Mariyani, 'Seni Mengelola Data : Penerapan Triangulasi Teknik , Sumber Dan Waktu Pada Penelitian Pendidikan Sosial', *Historis: Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah*, 5.2 (2020), 146–150.

⁵⁷ Muhammad Wahyu Ilhami and others, 'Triangulasi Data Dalam Analisis Data Kualitatif', *Jurnal Ilmiah Wahana Pendidikan*, 10.17 (2024), 826–833.

a. Data Source Triangulation

Data triangulation is used to compare data obtained from different informants or sources in a study. In this study, the author will compare data from students, musyrifah, and Ma'had administrators regarding the problems and challenges faced during the process of learning to read the Qur'an. The purpose of data source triangulation is to ensure that this study not only obtains data from one perspective but is supported by various relevant sources.

b. Methodological triangulation

Methodological triangulation is used to compare data obtained through several data collection techniques, such as observation, interviews, and documentation. In this study, the author (1) compares the results of observations with the results of interviews with musyrifah who have difficulty explaining the material, which will then be checked against the results of interviews with those musyrifah, and (2) compares the results of interviews with supporting documents such as statements from students who have little time to study due to their busy academic schedules, which are further compounded by activities at the Ma'had, then this data will be checked against official Ma'had documents in the form of daily activity schedules.

c. Time Triangulation

Time triangulation is used to compare data at different times. This relates to changes in a process and human behavior that change over time. The author did not conduct observations only once, but repeated them at different times on the same day (morning and evening) or on the following day. In this study, the author (1) collected data and observed changes experienced by students at the beginning of their enrollment in the Ma'had, during the middle of their studies, and at the end of the learning program related to the development of their ability to read the Qur'an over time. The author also (2) compared the results of student interviews at the beginning and end of the program to determine whether the problems and challenges faced changed or remained the same.

G. Data Analysis Techniques

Data analysis techniques are processes of searching for and compiling data obtained systematically from observations, interviews, and documentation so that it is easy to understand and the findings can be communicated to others. The analysis technique used in this study is Miles and Huberman's qualitative data analysis model, which consists of three main stages, namely data reduction, data display, and conclusion drawing.

a. Data Reduction

Data reduction is the process of selecting, summarizing, extracting key points, and simplifying raw data obtained from the field. This stage includes data selection (selecting data relevant to the research focus), data categorization (grouping data according to emerging themes, such as data on problems during learning grouped into categories of difficulty in pronouncing Hijaiyah letters, lack of motivation, or time limitations) and data abstraction (simplifying data by summarizing the key points from observations, interviews, and documentation).

b. Data Display

Data display is the process of presenting a set of organized information that has been reduced into a more structured and easily understood form, enabling the drawing of conclusions. This stage includes (1) presenting data in the form of tables or matrices to facilitate the relationship between categories, such as tables comparing the problems of students with different educational backgrounds, (2) presenting data in narrative form, to explain the findings in detail, such as a narrative about how the process of learning the Qur'an by applying the Iqra' method begins with the introduction of the Hijaiyah letters and continues with the delivery and application of tajwid.

c. Conclusion Drawing/Verification

Conclusions or verifications are drawn after the data has been reduced and presented. The author draws conclusions based on the data that has been obtained. This stage includes (1) identifying patterns or themes that emerge from the data presented, such as patterns of problems faced by students with different religious educational backgrounds, (2) verifying findings by comparing them with other relevant data or theories, such as comparing the effectiveness of the Iqra' method with other supporting literature, (3) concluding verified findings, such as concluding that the use of the Iqra' method is effective for beginners but requires adjustments for students with diverse religious educational backgrounds.⁵⁸

⁵⁸ Sandu Siyoto and Ali Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015).

CHAPTER IV

DESCRIPTION AND ANALYSIS OF DATA

A. Data Description

1. Profile of Ma'had Al-Jami'ah Walisongo

Ma'had Al-Jami'ah Walisongo is an educational institution under the auspices of UIN Walisongo Semarang that specializes in Quranic education, foreign languages, character development, and classical text studies for students located at Campus 2 of UIN Walisongo Semarang, at Jl. Prof. Dr. Hamka, Tambakaji, Ngaliyan District, Semarang City, Central Java. Ma'had Al-Jami'ah Walisongo plays a crucial role in enhancing and developing the quality of UIN Walisongo graduates who possess noble character, proficiency in foreign languages, the ability to study classical texts, and the skill to recite the Qur'an properly and accurately by the principles of tajwid.

Ma'had Al-Jami'ah Walisongo is one of the implementing units that complements and enhances the field of education within the UIN Walisongo Semarang environment. This program does not award a specific degree to students or santri upon completion, but the important role it plays is to improve and develop the quality of UIN Walisongo Semarang graduates in terms of character and academics. Throughout the program, Ma'had

Al-Jami'ah Walisongo provides a learning environment that encourages students to engage in active learning and develop their potential in foreign languages (Arabic and English), recitation of the Qur'an by tajwid rules, character development, and the study of classical texts as preparation for the future. Similarly, the creation of an Islamic environment and culture based on the pesantren concept implemented at Ma'had Al-Jami'ah Walisongo enables students to apply and experience the values of Islamic teachings in their daily lives. Through this program, students are expected to become Muslim scholars with noble character and broad knowledge, as well as role models for the surrounding community.

a. History of Establishment and Basic Principles

Advances in science and technology have brought about changes in various aspects of human life. Various problems can be overcome and solutions found through the mastery of science and technology. It has been proven that any institution or country can progress and become influential when it masters science and technology. To compete with developed nations, Indonesia must continue to build and enhance the quality of its human resources (HR) through systematic, targeted, and intensive improvements in

the mastery of science and technology, enabling the nation to compete in the era of globalization. Education plays an important role in the process of improving human resources. Recognizing this, UIN Walisongo, as a state-owned higher education institution in the country, has undertaken various initiatives to enhance human resource quality, including curriculum development, adaptation, and improvement, as well as the provision of teaching facilities. Additionally, the institution has sent faculty members to various postgraduate programs both domestically and internationally to pursue master's and doctoral degrees. Furthermore, other efforts will continue to be made to improve the quality of its graduates.

UIN Walisongo is different from Islamic boarding schools in that it is an Islamic higher education institution that studies religious knowledge scientifically. UIN Walisongo is also different from general universities in that it is a higher education institution that studies various issues scientifically through a religious approach. To realize these ambitions and aspirations, UIN Walisongo continuously and intensively equips its students with Arabic language skills (as the language of religion and

knowledge) and English language skills(as the language of science and the world) while also equipping them with various disciplines necessary to study various issues using diverse scientific approaches.

UIN Walisongo has designed its students to learn and master Arabic and English, either by making them compulsory subjects, using them as the language of instruction, or as reference materials for other subjects. However, these efforts have not yet been deemed successful in achieving optimal results, as the reality shows that proficiency in Arabic and English remains a major challenge faced by the majority of UIN Walisongo students and alumni. This weakness results in limited mastery of science and Islam because they are unable to explore primary sources known as the yellow books and scientific books written in English. In addition, this weakness will decrease students' self-confidence because they are expected by society to become scholars who are experts in science and Islam. Another issue that needs to be addressed is the indication of a decline in Islamic character among some students. This last aspect is also an important part of UIN Walisongo's mission, which is reflected in its

Tri Etika Kampus (Three Campus Ethics), namely *dininiyah*, *ukhuwah*, and *ilmiah*.

UIN Walisongo always provides alternatives and solutions to improve graduates who can compete while still maintaining their own unique characteristics. The efforts made are to organize a boarding school program called Ma'had Al-Jami'ah Walisongo. This program was chosen because it is believed to resonate with the vision of establishing an Islamic higher education institution that combines religious, academic, and brotherly values, while also strengthening the development of graduates who are intellectually and professionally competent, as well as scholars or "sarjana plus." All parties acknowledge the success of Islamic boarding schools in producing religious students with noble character, as well as acknowledging that the existence of Islamic boarding schools has been able to make a significant contribution to this nation through its alumni in contributing to national development, particularly in the development of the whole person. Therefore, the existence of Ma'had Al-Jami'ah Walisongo within the Islamic higher education institution (UIN Walisongo)

is an inevitability that will become a crucial pillar of its academic framework.

The establishment of Ma'had Al-Jami'ah Walisongo is inseparable from UIN Walisongo Semarang. From the beginning, the name used was not Ma'had but rather “asrama” (dormitory). The Walisongo Student Dormitory was officially inaugurated in 1995 by Dr. Tarmizi Taher, who at the time served as Minister of Religion. The Walisongo Student Dormitory has been used as a residence and religious education facility for UIN Walisongo students since 1995. Since the formal name used is dormitory rather than ma'had, only a small number of students can enjoy it due to its limited capacity. If this dormitory program is considered a pilot project and has proven its effectiveness as a supporting unit for achieving the vision and mission of UIN Walisongo, then it is time to expand its capacity so that all students can enjoy its benefits. It is for this purpose that the Ma'had Al-Jami'ah Walisongo program is being implemented.⁵⁹

⁵⁹ Ma'had Al-Jami'ah Walisongo, ‘Selayang Pandang’, *Ma'had Al-Jami'ah Walisongo*, 2014 [accessed 10 June 2025].

b. Goals, Vision, and Mission of Ma'had Al-Jami'ah Walisongo

- 1) The goal of Ma'had Al-Jami'ah Walisongo is to support UIN Walisongo's program in improving students' abilities in academics, foreign languages (Arabic and English), both spoken and written, reading and memorizing the Qur'an and hadith, reading classical and contemporary books, and having noble character.
- 2) The vision of Ma'had Al-Jami'ah Walisongo is to prepare Muslim students who are academically qualified and have good character as students in the archipelago. Meanwhile, the mission of Ma'had Al-Jami'ah Walisongo includes:
 - a) Teaching basic Islamic knowledge and Muslim morals in the archipelago
 - b) Facilitating Arabic and English language learning
 - c) Guiding students to read fluently and memorize the Qur'an.⁶⁰

⁶⁰ Yaqut Elok Romlah Faiqoh, 'Hubungan Pemahaman Kitab Nasaih Al-Ibad Dengan Akhlak Santri Ma'had Al-Jami'ah Walisongo' (UIN Walisongo Semarang, 2023).

c. Curriculum of Ma'had Al-Jami'ah Walisongo

Ma'had Al-Jami'ah Walisongo has a curriculum that focuses on character building and academic development for students at UIN Walisongo Semarang. This curriculum has been designed to complement existing educational programs at UIN Walisongo and does not issue its diplomas. The Ma'had Al-Jami'ah Walisongo curriculum includes:

- 1) Al-Qur'an Learning
- 2) Study of Classical Islamic Texts (al-Afkar al-Islamiyyah), including Matan Sanusiyah, Matan Ghayah wa Taqrib, Ta'lim Muta'allim, and Risalatul Mahidh
- 3) Moderate Religious Understanding
- 4) Development of Interests and Talents

d. Daily Activities of Students at Ma'had Al-Jami'ah Walisongo

The following is the daily schedule for students at Ma'had Al-Jami'ah Walisongo for the 2024/2025 academic year:

**STUDENTS'S DAILY ACTIVITIES OF MA'HAD AL-JAMI'AH WALISONGO
IN THE ACADEMIC YEAR OF 2024/2025**

Waktu	AHAD	SENIN	SELASA	RABU	KAMIS	JUMAT	SABTU						
03.45	Qiyamul-lail	FREE				Qiyamul-lail	FREE						
04.15	JAMA'AH SHUBUH												
04.45	Senam	Bahasa Asing (Muhaddatsah dan Conversation)	Tahsin dan Tahfidz Al-Qur'an	Tahsin dan Tahfidz Al-Qur'an	Tahsin dan Tahfidz Al-Qur'an	Al-Kahfi & Tahfidz Al-Qur'an (Ust. Inayah, Ust. Nadhifah & Ust. Luthfiyah)	Ngaos kitab Bulugh al-Muram (Abah Muthohar- khusus pengurus)						
06.00													
06.20	SARAPAN Yang tidak puasa harus sarapan dan yang puasa harus sahur agar sehat												
07.00	KERJA BAKTI (ba'da senam)												
16.00- menjelang maghrib	MAKAN SORE Bagi yang puasa, begini maghrib tiba harus makan minum meski sedikit agar sehat												
17.55	JAMA'AH MAGHRIB												
18.10	Dzibaan/Rotib Syaiikh Ahmad Rifa'i Al-Kabir	Tahsin dan Tahfidz Al-Qur'an	Moderasi Beragama (Ustadzah Nia dan Ustadz David)	Ta'ziran	Yasin & Tahlil	Pembelajaran Tajwid	Tahsin dan Tahfidz Al-Qur'an						
19.15	JAMA'AH ISYA'												
19.30	Setoran Vocab	Ngaos Kitab <i>Risalah al-Mahidh</i> (Ustadzah Naifah dan Ustadzah Fina)	Ngaos Kitab Kuning <i>Matan Sanusiyah</i> (Ustadz Syariful Anam dan Ustadz Ahmad Musthofa)	Ngaos Kitab Kuning <i>Ta'lim al- Muta'allim</i> (Abah Muthohar dan Abah Amir)	Ngaos Kitab <i>Matan Ghoyah</i> (Ustadz Ihtirozun N' am dan Ustadz Masykur Rasyid)	Diskusi Malam	Pengembangan Bakat dan Minat (Dibagi dalam kelompok Bahasa Asing, Kitab Kuning, Tilawah, dll)						

*Dibagi 2 macam. Yang tidak ngaji dengan Bu Beqi/Bu Usfi, ngaji dengan musyrifah/santri percontohan yang ditunjuk

Image 4. 1 Daily Schedule for Students

The daily schedule of Ma'had students above shows that it is structured to balance the students' spiritual, academic, and personal development.

2. Research Respondent Data

a. Student

This study involved several students from Ma'had Al-Jami'ah Walisongo out of 1,234 students who entered Ma'had in the second batch of the 2024/2025 academic year. This selection was made purposively or deliberately based on certain considerations to achieve the research objectives. The following are the respondent data in this study:

Table 4. 1 Data of Students

No.	Name	Educational Background	Iqra' Volume
1.	Okah	MA	5
2.	Tiara	SMA	3
3.	Luluk	SMK	4
4.	Novika	SMA	3
5.	Alifatun	Islamic boarding school	6
6.	Laura	Islamic boarding school	6
7.	Galuh	MAN	6
8.	Sabrina	SMA	5
9.	Nazlia	Islamic boarding school	Al-Qur'an
10.	Salma	Islamic boarding school	Al-Qur'an
11.	Naila	Islamic boarding school	Al-Qur'an
12.	Isne	Islamic boarding school	Al-Qur'an

Twelve female students from the second batch participated in this study. All of them came from different religious educational backgrounds and had varying abilities in reading the Qur'an.

b. Musyrifah

This study involved not only santri, but also musyrifah who were tasked with assisting santri in learning to read the Qur'an at Ma'had Al-Jami'ah Walisongo. The sample consisted of four musyrifah

from various departments at UIN Walisongo Semarang. The following are the musyrifah who participated as respondents in this study:

Table 4. 2 Data of Musyrifah

No.	Name	Semester
1.	Sofia	8
2.	Fadhila	8
3.	Viya	8
4.	Tsalitsa	8

Based on the interview results, the four female teachers have an average of two years of teaching experience at the Ma'had. In implementing the learning process, they apply a small group division system, with each musyrifah responsible for guiding 16-20 students of varying abilities. The learning approach used is personalized, tailored to the needs of each student. If there are specific difficulties, such as in makhraj or tajwid, the musyrifah will apply remedial techniques to the students. The role of musyrifah is not only technical, but also psychological assistance to motivate students who face obstacles. The involvement of the final semester musyrifah in this study provides a unique perspective on the dynamics of Al-Qur'an

learning among students, considering that they are completing their studies while also carrying out teaching responsibilities.

c. Ma'had Administrator

The administrators of Ma'had Al-Jami'ah Walisongo play a crucial role in this study, given their position as planners, implementers, and supervisors of the Iqra' learning program for students at UIN Walisongo. In this study, the administrator of the Ma'had who was interviewed was the Head of the Ma'had Al-Jami'ah Walisongo, H. Ahmad Muthohar, M.Ag., who is also a lecturer in Islamic Education at the Faculty of Education and Teacher Training. The interviews with the Ma'had administrators focused on exploring information related to issues, management, and challenges faced during the implementation of this Al-Qur'an reading program. Participation as respondents ensured that the research analysis not only reflected the perspectives of the students and musyrifah, but also those of the Ma'had administrators, who are often invisible at the day-to-day practice level.

B. Research Data Results

1. Concept Map of Student's Ability to Read the Qur'an

The ability to read the Qur'an among students is the result of a structured and systematic learning process that involves various technical and cognitive aspects. In practice, learning to read the Qur'an at Ma'had Al-Jami'ah Walisongo generally uses the Iqra' method as the main basis. To support the success of learning and deepen understanding of tajwid, students also attend specialized tajwid classes to strengthen the theoretical and practical aspects of applying the rules of recitation in the Quran. Based on the assessment data from the Pre-Test for the Second Batch of Students in the 2024/2025 academic year, a thorough analysis was conducted on the students' ability to read the Qur'an to identify their level of understanding, fluency, and compliance with tajwid rules. The data was classified into three main categories: basic, intermediate, and advanced.

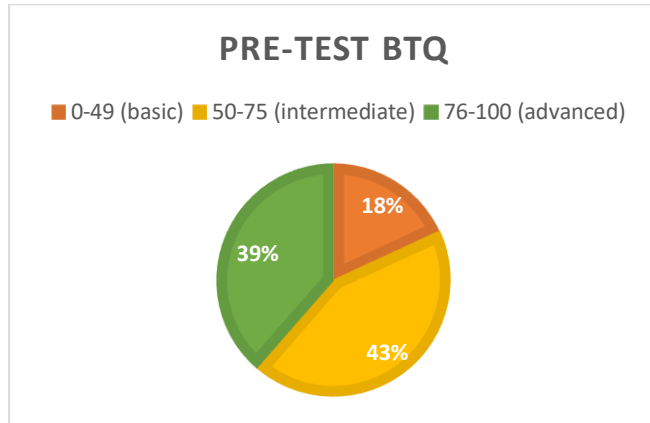


Image 4. 2 Graph of BTQ Pre-Test Results for Student

Based on the data above, the following is the distribution and percentage of students' ability to read the Qur'an:

- a. Basic category (score 0-49): 222 students were in the low category for Quran reading ability, indicating that they still need intensive guidance in recognizing letters, pronunciation, and the basics of reading the Quran. This category requires special basic tahsin classes and more intensive mentoring.
- b. The intermediate category (scores of 50-75) includes most of the students, namely 529 people, who are able to read correctly but are not yet fluent and still need improvement in applying tajwid. This category requires further practice and reinforcement of the material.

- c. The advanced category (scores of 76-100) consists of 473 students with high abilities who are fluent in reading with good and correct tajwid. This category is suitable for the tahfidz program and for becoming listeners/mustami' for other students.

The pie chart shows that most students are in the moderate category, which means that the majority of students already have basic skills in reading the Qur'an but still need improvement, especially in terms of fluency and accuracy. Meanwhile, the proportion of students with high proficiency is also quite significant, indicating the presence of a group of students who have mastered reading according to the rules. However, approximately one-fifth of the students are in the low proficiency category, thus requiring special attention and intensive guidance in Quranic education.

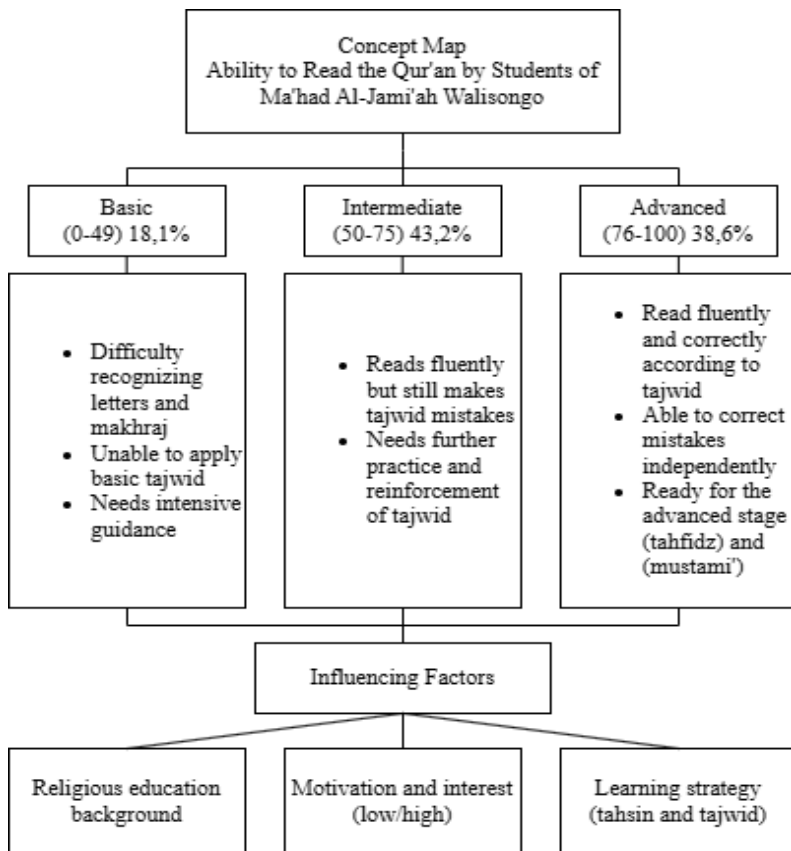


Image 4. 3 Concept Map of Santri's Ability to Read the Qur'an

Based on the results of observations and preliminary tests of 12 students in Table 4.1, three levels of Al-Qur'an reading ability were identified:

- 1) Basic category: Four students are still in the not-yet-fluent category, characterized by difficulty in pronouncing certain Hijaiyah letters and inconsistent application of

basic tajwid. This group consists of high school, vocational school, and Islamic high school graduates, who in practice need more in-depth guidance, particularly in the areas of makhraj, length and shortness, basic pronunciation practice, and tajwid.

- 2) Intermediate category: The other four students came from a mix of high schools, Islamic high schools, and Islamic boarding schools. Their abilities were at an intermediate level, where they were able to read the Qur'an with the help of harakat but still made mistakes in length and shortness. They also had difficulty applying tajwid rules such as ikhfa', idzhar, and iqlab.
- 3) Advanced/proficient category: The last four students have reached the proficient level with their ability to read the Qur'an fluently, pronounce clearly, and apply tajwid correctly.

2. The Process of Learning to Read the Qur'an at Ma'had Al-Jami'ah Walisongo

Ma'had Al-Jami'ah Walisongo has a program that emphasizes the ability to read the Qur'an, especially for new students at UIN Walisongo Semarang, using the Iqra' method as the core curriculum. This program is called "Tahsin and Tahfidz Al-Qur'an." The program is designed systematically, where students are required to take a

placement test first to determine their initial level, whether they fall into the low, intermediate, or advanced category. The main focus of this program is to equip students with the ability to read the Qur'an, which will be useful when they are on campus, at home, or in the community. The three main aspects of this program include accuracy in makhraj (pronunciation of letters), application of tajwid reading rules, and fluency in reading. The uniqueness of this program comes from its andragogical approach to students as adult learners, emphasizing hands-on practice and application in the context of daily worship.

Al-Qur'an tahsin lessons at Ma'had Al-Jami'ah Walisongo are conducted individually between students and musyrifah in a room. Each musyrifah is responsible for 16-20 students. Students sit in rows at the back, waiting for their turn while holding the Iqra' book as their primary guide, reading it repeatedly for practice before meeting with the musyrifah. When their turn comes, the student will begin reading with the ta'awudz and recite the page to be read. When there is an error in reading, the musyrifah immediately signals the santri, such as by saying "hmm," touching her knee, and so on, then the santri repeats the reading until it is correct. The musyrifah always asks first how to pronounce it correctly, and if the santri cannot

answer, the musyrifah then tells them the correct pronunciation. The reading is evaluated based on the accuracy of the articulation of letters, the application of tajwid (such as ikhfa' haqiqi, idzhar, idgham, and others), as well as the fluency and speed of reading (the length and brevity of the reading). The advanced system or remedial system is determined based on their ability to read the Qur'an at that time. If the students pass the criteria, they are allowed to continue to the next page. If they are not fluent yet, the students are required to repeat the same page with several specific points to be corrected by the musyrifah.



Image 4. 4 Learning Tahsin and Tahfidz Al-Qur'an

In the daily schedule of Ma'had Al-Jami'ah Walisongo students, Qur'an recitation and memorization lessons are conducted regularly once a week, specifically on Tuesday and Thursday mornings after performing the subuh congregational prayer in the hall until 5:45 AM, as well as on Monday, Friday, and Saturday evenings after the maghrib congregational prayer until just before the isya'

call to prayer. On Friday evenings (Saturday nights), tahsin lessons using the iqra' method are replaced with tajwid classes to support the achievement of the desired Quran reading skills of the students. Musyrifah prepares the tajwid material in advance before class begins and writes it on the board. The guidebook used by the supervisor in delivering the tajwid material is Yanbu'a Volume 7. In the tajwid class, each student is required to bring a book, pen, Iqra' book, or Quran to write down the tajwid material being taught.



Image 4. 5 Tajwid Class

The tajwid material begins with the basic material, namely the rules of nun sukun or tanwin, which includes five reading rules such as idzhar halqi, idgham bighunnah, idgham bilaghunnah, iqlab, and ikhfa' haqiqi. In the following week, the tajwid class continues with the rules of mim sukun, which includes three rules: idgham syafawi, ikhfa' syafawi, and idhar syafawi. Once this material is completed, the class moves on to the next tajwid material.

Throughout the tajwid class, the instructor presents each tajwid material in detail and always provides examples of how to read it. The instructor always asks whether the material presented has been understood or not, thereby creating interaction between teacher and student, ensuring the class remains engaging. At the end of the learning session, the musyrifah will give the students an assignment to find verses in the Iqra' book or the Al-Qur'an that they have brought with them in accordance with the tajwid material that has been learned spontaneously as a condition for returning to their respective rooms. This kind of spontaneous assignment can be linked to the Information Processing Theory by Atkinson and Shiffrin (1968). This theory explains that human memory consists of three stages: sensory memory (input reception), short-term memory, and long-term memory.

The tajwid material presented during tajwid classes is not all delivered to students at once, but rather in stages. For example, in the rules of nun sukun and tanwin, there are five reading rules, and in one session only three reading rules are presented, with the remaining two to be presented the following week. This approach is taken to ensure that all students can fully understand the material presented and apply it effectively when reading the Quran, rather than

simply conveying a large volume of material that students may not grasp properly. This program is intended to equip students with the necessary skills for their future, whether in an academic environment, at home, or within the broader society.

As the tajwid class progresses, during the tahsin and tahfidz lessons, the students will be asked by the musyrifah about the tajwid material that has been studied. When the students read a verse of the Qur'an that contains the rules of idzhar halqi (nun sukun and tanwin), for example, they must answer correctly, starting with the name of the reading, the reason it is included in the reading rules, and how to pronounce it correctly according to the reading rules. If the students are able to answer correctly, they are allowed to proceed to the next page. If they are not yet fluent, students must repeat the same page with specific corrections from the musyrifah. The musyrifah will assess students based on their initial abilities. If they are still making mistakes in pronouncing letters, they will be moved down to the previous volume until they reach the volume that suits their abilities. These students will receive more in-depth guidance, particularly in the areas of makhraj (pronunciation points), length and shortness of sounds, basic pronunciation exercises, and tajwid (rules of

recitation). They typically spend more time practicing proper and accurate recitation of the Qur'an compared to other students. Conversely, students whose proficiency level is already good will continue to the next page in volume 6 of the Quran while still being asked spontaneous questions related to the tajwid material they have studied.

As the name suggests, this learning method also trains students to memorize short surahs in juz 30. Each student is provided with a memorization card, which includes their identity, submission date, surah name, signature, and evaluation level, which consists of *mumtaz* (excellent), *jayyid jiddan* (very good), *jayyid* (good), and *maqbul* (acceptable). The assessment table is adjusted according to the students' abilities during memorization. The number of surahs submitted does not have to be many; for short surahs, a minimum of 3 surahs is required, while for longer surahs, students may submit a few verses at a time, but during the next submission, they must repeat from the first verse. Once each letter has been completed, the supervisor will sign and give a score. This program for memorizing juz 30 will be very useful and necessary for students on campus, at home, and in the community.

Robert Gagne's Nine Events of Instruction theory covers the stages of planning, implementation, and

evaluation of learning.⁶¹ In this context, the process of learning to read the Qur'an at Ma'had Al-Jami'ah Walisongo, which uses the Iqra' method, can be understood through Gagne's framework: (1) Planning: musyrifah prepares the material thoroughly using various sources before interacting with the santri, which includes determining what will be taught and how best to convey it by the objectives. (2) Implementation: direct interaction between musyrifah and students in teaching Iqra'. The musyrifah tries to deliver the material, guide students in reading, and facilitate reading practice. (3) Evaluation: the method of measuring the success of the Iqra' program implemented by the Ma'had, which is through video uploads. This is an effort to assess student performance.

3. Problems and Challenges

Although the program for learning to read the Qur'an using the Iqra' method has been systematically designed, its implementation faces various complex problems and challenges that require strategic solutions. Based on field observations, the following is a description of the problems and challenges faced by three parties,

⁶¹ Bambang Warsita, 'Teori Belajar Robert M. Gagne Dan Implikasinya Pada Pentingnya Pusat Sumber Belajar', *Jurnal Teknodik*, XII.1 (2018), 64–78 <<https://doi.org/10.32550/teknodik.v12i1.421>>.

namely the students, the musyrifah, and the Ma'had administrators.

a. Student

Based on the results of observations and in-depth interviews, several major obstacles were identified that significantly affect the achievement of Al-Qur'an reading competence among students. There were 12 santri who participated in this study, and interviews were conducted with each santri regarding the problems and challenges they faced while learning to read the Qur'an using the Iqra' method.

1) Religious educational background

- a) The religious educational background of students before joining the Ma'had program reveals interesting data. The results of interviews show that a small number of students have never undergone religious education before, such as TPQ, madrasah, or Islamic boarding schools, so they need further guidance and assistance from musyrifah regarding their ability to read the Qur'an.⁶² However, on the other hand, some students graduated from public schools such as high

⁶² A small number of students (2 out of 12 respondents)

schools and vocational schools, who had previously undergone TPQ education. When the initial test was conducted, their ability to read the Qur'an was still at an early stage. This indicates that their TPQ experience may not have been sufficient to establish a solid foundation in reading the Quran according to proper rules, or there may have been a decline in their abilities over time.

- b) The ability of students to read the Qur'an before the Ma'had program shows that most students are reasonably proficient in reading the Qur'an, but they still face challenges in terms of the length of the recitation and are unable to apply the rules of tajwid correctly.⁶³

“I can read the Qur'an reasonably well, but I still have difficulties with long and short letters, and I am not yet able to apply the rules of tajwid in reading the Qur'an.”
(interview, April 7, 2025)

Sometimes, students are still unable to distinguish between Hijaiyah letters, which can lead to errors in reading. This answer represents the views of the majority of

⁶³ Most of the students (8 out of 12 respondents)

respondents. Meanwhile, some other students gave different answers, saying that they are already able to read the Qur'an properly and correctly because they have received intensive instruction in reading and writing the Qur'an at their previous Islamic boarding schools.⁶⁴

2) Age range of teachers and students

- a) Musyrifah and santri are both students who still have responsibilities in their academic journey. The results of interviews regarding the age gap between teachers and students revealed that all santri firmly stated that they did not consider the age gap between teachers and students to be a problem.⁶⁵

“No, because I think that a musyrifah who is not much older than me can be a teacher and also a friend and study mentor.”
(interview, April 6, 2025)

They consistently emphasize that age is not the main factor in the learning process, but rather the quality of teaching and mutual respect are more important. The fact that the musyrifah's age is not significantly different allows them to take on dual roles as teachers, friends, and

⁶⁴ Some of the other students (4 out of 12 respondents)

⁶⁵ All students (12 out of 12 respondents)

academic mentors. Students can more easily express the challenges they face during their studies without feeling awkward.

3) Level of understanding related to tajwid

- a) Considering the diverse religious educational backgrounds of the students, there is a correlation with their level of understanding of tajwid. The results of interviews with respondents showed that a small number of students had never studied tajwid before.⁶⁶ This fact highlights that tajwid classes at Ma'had are very helpful in providing a foundation of tajwid knowledge for students who do not yet have any background in this field, so that they can begin reading the Qur'an correctly. Meanwhile, most of the other students have already studied tajwid, which is generally due to their previous religious education background, such as at Islamic boarding schools, TPQs, and madrasahs.⁶⁷ Furthermore, during the process of learning to read the Qur'an at the Ma'had (tahsin and

⁶⁶ A small number of students (3 out of 12 respondents)

⁶⁷ Most of the other students (9 out of 12 respondents)

tajwid classes), all students consistently demonstrated that they were able to take notes and understand the tajwid material presented by the musyrifah during the tajwid class, because at the end of the tajwid class session, the musyrifah would ask the students random questions related to the tajwid material that had been studied in the Iqra' book or in the Qur'an.⁶⁸

- b) With the implementation of tajwid classes, students are required to apply their knowledge by reading the Qur'an correctly and properly during tahsin lessons. The interview results indicate that most students have been able to apply tajwid rules when reading the Qur'an. However, they acknowledge that they still require further repetition and practice to achieve improvement.⁶⁹

“Yes, because after I completed the Ma'had program, I understood and no longer made mistakes in tajwid rules.”
(interview, April 6, 2025)

However, there are a small number of students who are still unable to apply the rules of

⁶⁸ All students (12 out of 12 respondents)

⁶⁹ Most of the students (11 out of 12 respondents)

tajwid.⁷⁰

“Not yet, I am still not fluent in reading the Quran, so it is still difficult for me to apply tajwid rules.” (interview, May 26, 2025)

The student revealed that he was still not fluent in reading the entire Qur'an, making it difficult for him to apply the rules of tajwid. This condition indicates that the tajwid classes held at the Ma'had have been effective in helping the majority of students. However, it is important to continue giving special attention to students who have not yet fully mastered the science of tajwid or have an uneven understanding of it, in order to ensure that all students can achieve the expected mastery targets.

- c) The problems encountered while attending tajwid classes at Ma'had generated various responses from students. Some of them highlighted the teaching methods, learning time, and the fact that learning was still inefficient, and suggested that tajwid classes be separated into groups for beginners so that

⁷⁰ A small number of students (1 out of 12 respondents)

they could receive more attention, and that other groups that already had a foundation could be advanced to a higher level of learning so that they would not just focus on the basics of tajwid. Most of the students conveyed the various problems they experienced.⁷¹

“Methods that are sometimes lacking in variety and limited learning time.”
(interview, April 6, 2025)

The issues raised include the use of methods that lack variety, the absence of clustering students based on their abilities in the classroom, limited memory capacity, and the pace of explaining the material, which is sometimes too fast. On the other hand, a small number of students stated that they did not experience any issues while participating in the Qur'an reading program using the Iqra' method at the Ma'had and felt sufficiently satisfied with the teaching methods employed.

4) Duration of learning

- a) The duration of Quran reading and tajwid classes at the Ma'had is relatively short and requires additional time, prompting various

⁷¹ Most of the students (8 out of 12 respondents)

responses from the students. Considering that students only stay at the Ma'had for approximately 4 months, some students agree that the available time is indeed short and believe that extending the duration is necessary to delve deeper into the material. Most students agree with extending the duration of Quran reading lessons.⁷²

“Yes, because not all students have studied the Qur'an before entering the ma'had, as some are just beginning to learn the Qur'an.” (interview, April 9, 2025)

Their consideration was the relatively short duration of their stay at the Ma'had, even though learning took place every day, as well as conditions on the fact that not all students had studied the Qur'an before. However, on the other hand, a small number of students disagreed with the extension of the learning period, as they felt that the time allocated was sufficient to participate in the Qur'an reading program at the Ma'had.⁷³ Moreover, their responsibilities as students and santri further

⁷² Most of the students (8 out of 12 respondents)

⁷³ A small number of students (4 out of 12 respondents)

reinforced their opinion regarding the extension of learning duration at the Ma'had.

5) Motivation and concentration

- a) The motivation of students (as university students and Islamic boarding school students) to participate in the Al-Qur'an learning program at Ma'had produced very positive findings. Most students were indeed motivated to participate in the Al-Qur'an reading learning program at Ma'had.⁷⁴

“Yes, I am motivated to participate. I want to improve my ability to read the Qur'an and understand tajwid better.” (interview, April 7, 2025)

Their main motivation is the awareness of the importance of learning tajwid to read the Qur'an properly and correctly. They also understand that even though they have studied tajwid before, repetition and regular practice are necessary so that they do not forget and can continue to apply what they have learned. Falling behind their friends is also a motivation for the students to participate in the Qur'an learning program at the Ma'had. However,

⁷⁴ Most of the students (11 out of 12 respondents)

there are still a small number of students who state that they are not motivated.⁷⁵ This was due to fatigue from the busy schedule he had previously undertaken outside the Ma'had.

- b) Problems in understanding or concentrating on reading the Qur'an using the Iqra' method at dawn and dusk are certainly felt by students and receive varying responses. One student specifically identified these challenges, particularly during the Shubuh prayer time when concentration tends to decline due to sleepiness, or during Maghrib due to fatigue after activities outside the Ma'had. During the learning process, most students do experience a decline in concentration when studying during the Shubuh and Maghrib prayer times.⁷⁶

“Yes, especially at dawn when concentration decreases because I'm still sleepy, or at dusk when I'm sometimes tired from doing activities.” (interview, April 6, 2025)

This is due to various factors such as sleepiness, laziness, weakness, and fatigue after undergoing lectures and organizational

⁷⁵ A small number of students (1 out of 12 respondents)

⁷⁶ Most of the students (8 out of 12 respondents)

activities. However, on the other hand, a small number of students can concentrate well during both times.⁷⁷

6) Busy schedule

- a) The busy schedule of students and santri (Islamic boarding school students) poses a challenge in learning to read the Qur'an at Ma'had, giving rise to two different perspectives among respondents. The interview results showed that half of the students felt very challenged by this busy schedule.⁷⁸

“Yes, this is a challenge in itself because you have to be able to manage your time well so that everything runs smoothly.”
(interview, April 6, 2025)

This challenge is especially felt by those who have never lived in a boarding school before, causing them to experience significant changes in their routines and feel overwhelmed. However, half of the other students stated that they did not feel challenged by the busy schedule of activities.⁷⁹

⁷⁷ A small number of students (4 out of 12 respondents)

⁷⁸ Separuh santri (6 dari 12 responden)

⁷⁹ The other half of the students (6 out of 12 respondents)

This is possible because they already have good skills in dividing and managing their schedules.

7) Schedule adjustments

- a) Busy activities require good schedule adjustments consisting of planning, organizing, and controlling the schedule independently, especially as a student, and how its implementation receives positive responses from most respondents. The interview results show that most students independently plan their schedules.⁸⁰

“Yes, I divide my daily schedule between studying and resting in equal proportions to maximize the time I have.” (interview, May 26, 2025)

This is done so that they can balance the demands of their studies and Ma'had activities, ensuring that they have enough time to study the Qur'an, while still fulfilling their other academic obligations. However, on the other hand, a small number of students do not plan their activity schedules independently, claiming that they have not yet participated in

⁸⁰ Most of the students (10 out of 12 respondents)

many organizations or additional activities.⁸¹

Activities that are still relatively few can still be managed by students themselves without the need for schedule adjustments.

8) Rest time

- a) Given the busy schedule of students on campus and at the Ma'had, there are times when learning to read the Qur'an at the Ma'had affects the duration of students' rest time, which in turn affects their physical and mental health, eliciting varying responses. The overall results of the interviews indicate that a small number of students feel that the intense academic schedule and organizational activities, followed by activities at the Ma'had, do indeed result in insufficient rest time.⁸²

“Yes, because the busy class schedule and organizational activities, followed by activities at the Ma'had, leave the students with little time to rest.” (interview, April 6, 2025)

On the other hand, most students do not feel that their rest time has been reduced.⁸³ This is

⁸¹ A small number of students (2 out of 12 respondents)

⁸² A small number of students (3 out of 12 respondents)

⁸³ Most of the students (9 out of 12 respondents)

because they consider that the time allocated for Ma'had activities is not too much, and does not affect their rest hours, as long as the students can manage and divide their time well.

9) Facilities and infrastructure

- a) During the process of learning to read the Qur'an at the Ma'had, the level of satisfaction of the students with the facilities and infrastructure (sarpras) during learning to read the Qur'an at the Ma'had received a generally positive response, but was accompanied by suggestions for improvement. The interview results indicate that all students are satisfied with the facilities and infrastructure used to support the process of learning to read the Qur'an at the Ma'had.⁸⁴

“Yes, I am satisfied with the facilities and infrastructure. However, sometimes it is stuffy and hot, so improvements are needed.” (interview, April 7, 2025)

However, this satisfaction is accompanied by several minor notes and suggestions for improvement that need to be considered, such

⁸⁴ All students (12 out of 12 respondents)

as the size of the whiteboard being enlarged so that it is more visible from the back, the condition of the room, which sometimes feels stuffy and hot, thus requiring improvement. It is important to note that students' experiences regarding facilities and infrastructure can varies, especially for those in different floors or classroom locations, as the availability and condition of facilities and infrastructure may not always be the same across all areas.

b. Musyrifah

The implementation of the Al-Qur'an reading program using Iqra' at Ma'had Al-Jami'ah Walisongo is not without its problems and challenges faced by the musyrifah. The author conducted interviews with four musyrifah who are still final-year students at UIN Walisongo Semarang.

1) Religious educational background

- a) The religious educational background of the musyrifah before joining the Ma'had produced consistent findings. The interview results showed that all musyrifah had attended Islamic schools before joining the Ma'had, such as Islamic boarding schools,

TPQ, and madrasahs.⁸⁵ This indicates that the musyrifah have a strong and relevant religious educational background, which can be a great asset in guiding the santri, understanding of religious knowledge, but also practical experience in reciting, memorizing the Qur'an, and understanding the dynamics of santri life.

- b) The difference in the ability to read the Qur'an among students as seen from their previous religious educational background. The results of the interview conducted by the author show that the entire musyrifah agrees with this view.⁸⁶

“Those who have previously studied at an Islamic boarding school or local Quranic school are more proficient than those who have not.” (interview, April 7, 2025)
They confirm that the students' previous religious education background factors strongly influence differences in their ability to read and master Qur'anic tajweed properly and correctly.

⁸⁵ All musyrifah (4 out of 4 respondents)

⁸⁶ All musyrifah (4 out of 4 respondents)

2) Teacher Experience

- a) The musyrifahs' previous teaching experience in Ma'had and their level of confidence when guiding santri who are also fellow students received mixed responses. All musyrifahs already had teaching experience before joining Ma'had, both in dormitories, TPQ, madrasah, and boarding schools.⁸⁷

“No, I have taught before. Yes, I am confident, but sometimes I get distracted by students who are critical and have more knowledge and experience” (interview, April 25, 2025).

Nonetheless, most musyrifahs admit that there are certain times when they feel insecure.⁸⁸

This is often triggered by events that can discourage confidence, critical responses from students who are also students, and facing students who have more knowledge, experience, or even who are memorizers of the Qur'an.

3) Age Range of Teachers and Students

- a) Musyrifah and students are both students. While in Ma'had, especially in learning to read

⁸⁷ All musyrifah (4 out of 4 respondents)

⁸⁸ Most musyrifah (3 out of 4 respondents)

the Qur'an, the close age range between teachers and students becomes a problem and challenge in the learning process, such as underestimated treatment from santri, resulting in varied answers from the musyrifahs. Half of the musyrifahs felt underestimated by the santri.⁸⁹

“Yes, especially since they are already college students, which sometimes overwhelms me personally. Their critical spirit is the biggest challenge. Yes, I feel underestimated.” (interview, April 7, 2025)

On the other hand, the other half of musyrifah did not feel any underestimation from the students.⁹⁰ This finding indicates that santri behavior varies and not all santri have the same attitude towards musyrifahs.

4) Motivation and Concentration

- a) During the learning process of reading the Qur'an in Ma'had, the provision of motivation by musyrifahs to students produces a very consistent response. All musyrifahs actively motivate students, both those who cannot read

⁸⁹ Half of musyrifah (2 out of 4 respondents)

⁹⁰ The other half of the musyrifah (2 out of 4 musyrifah)

the Qur'an properly and those who are already proficient.⁹¹

“Yes, especially for students whose abilities are still lacking, I always motivate them to continue learning because learning the Qur'an is important. For students who are already proficient, I always tell them not to tire of improving themselves.” (interview, April 22, 2025)
This underlines the important role of musyrifah not only as a teacher, but also as a motivator in the process of learning the Qur'an at Ma'had.

- b) During learning to recite the Qur'an in Ma'had, musyrifahs' ability to control their emotions when guiding santri resulted in divided responses. Half of the musyrifahs are often unable to control their emotions when guiding santri.⁹²

“Sometimes I (can't) control my emotions well due to certain circumstances such as tiredness, sleepiness, etc.” (interview, April 7, 2025)
This condition can come from internal factors (such as fatigue) or interactions with the students. Emotions released in situations like

⁹¹ All musyrifah (4 out of 4 respondents)

⁹² Half of the musyrifah (2 out of 4 respondents)

this can vary, such as a raised tone of voice, a less friendly facial expression, and an impatient response to the students. However, on the other hand, the other half of the musyrifahs can control their emotions well, indicating a variation in emotion regulation ability among the mentors. Musyrifah usually asks students to bring a notebook related to the laws of tajweed reading, so that if there are repeated mistakes, students can see again in the notebook how to read the Qur'an correctly according to the rules of tajweed science.

5) Busy Activities

- a) As a student and teacher, musyrifahs often feel exhausted, emotional, and frustrated due to academic demands while teaching in Ma'had, getting varied responses. The interview results show that most musyrifahs often feel exhausted, emotional, and frustrated due to the dual demands of being both a student and a teacher in Ma'had.⁹³

“Sometimes I feel that way, when I have a lot of coursework but still have to teach.”
(interview, April 7, 2025)

⁹³ Most of the musyrifah (3 out of 4 respondents)

However, a small minority of musyrifahs did not feel this way, suggesting differences in workload management, individual capacity, or adaptation strategies that allowed them to deal with stress without feeling similar negative impacts.

6) Adjustment of Activity Schedule

- a) Due to the tight schedule of activities, musyrifahs, as students as well as teachers in Ma'had need to independently plan, organize, and control the schedule of activities, which resulted in divided responses. Overall, the interview results show that half of the musyrifahs do not independently plan, organize, and control the activity schedule.⁹⁴

“No, I carry out activities according to the schedule that has been provided and created by Ma’had.” (interview, April 22, 2025)

However, the other half of musyrifahs do plan, organize, and control their activity schedules independently.⁹⁵ This indicates a variation in time management approaches among musyrifahs.

⁹⁴ Half of the musyrifah (2 out of 4 respondents)

⁹⁵ Other half of the musyrifah (2 out of 4 respondents)

7) Rest Time

- a) With a busy schedule as a student and teacher, musyrifahs' time off is taken up teaching in learning to read the Qur'an received a divided response. Interviews showed that half of the musyrifahs did feel that their time off was taken up teaching in Ma'had, especially with the additional lecture activities they already had.⁹⁶

“Sometimes I feel that way.” (interview, April 7, 2025)

However, the other half of musyrifahs did not feel that their rest time was taken away, as their schedules were well thought out and their activities were not too hectic.

8) Mastery of the Material and Class Management

- a) To support the success in the learning process of reading the Qur'an, a tajweed class was held for the students. The preparation of tajweed material by musyrifah and feelings of difficulty in managing the class, delivering the material, and responding to the needs of the santri get comprehensive answers. The

⁹⁶ Half of the musyrifah (2 out of 4 respondents)

interview results show that all musyrifahs do prepare the material thoroughly before teaching tajweed to students, utilizing various sources such as books and videos.⁹⁷

“Yes, I prepare by studying books and videos. Sometimes I have difficulty managing the class because there are always students who are not focused and talk.” (interview on April 25, 2025)

Even though the material preparation was done well, half of the musyrifahs stated that they had difficulty in classroom management. This condition has the potential to become an obstacle in the delivery of well-prepared material, so that the effectiveness of learning can be affected. Difficulty managing class dynamics can disrupt santri focus, limit interaction, and ultimately affect the overall effectiveness of learning, despite the high quality of the prepared materials.

9) Adjustment of Learning Material

- a) Seeing the diverse ability to read the Qur'an of the students, musyrifah's actions adjust the materials and teaching methods according to

⁹⁷ All musyrifah (4 out of 4 respondents)

the religious education background and the ability to read the Qur'an of the students as well as providing additional understanding for students who do not understand get quite clear answers. The interview results show that all musyrifahs try to adjust learning materials and teaching methods to each student.⁹⁸

“Yes, during tahsin activities. However, when teaching tajwid, it is quite difficult to adjust to the students' backgrounds because there are so many of them. Yes, I provide additional explanations” (interview, April 7, 2025).

They also consistently provide additional understanding for students who do not understand or do not fully understand the science of tajweed and how to read the Qur'an during tahsin learning.

10) Large Class Management

- a) Seeing the large number of Ma'had students is a challenge in teaching, and whether musyrifahs have difficulty in overcoming it during the learning process receives a consistent response. The results of the interviews conducted by the author show that

⁹⁸ All musyrifah (4 out of 4 respondents)

all musyrifahs agree that the large number of santri is a challenge in teaching and guiding.⁹⁹

“Yes, it was a challenge. Yes, I experienced difficulties during the learning process because there were so many students.” (interview, April 7, 2025) They pointed out that the more students there are, the more energy is required. Most musyrifahs admit that they sometimes struggle to cope with the santri while in Ma'had, given the many activities carried out together, which can trigger behaviors such as non-compliance, unfocusedness, and so on.¹⁰⁰

11) Facilities and Infrastructure

- a) Every learning process requires adequate facilities and infrastructure. Deficiencies in the aspect of Ma'had facilities and infrastructure that do not support teaching activities get a consistent response from musyrifah. All musyrifahs expressed complaints or shortcomings in the aspect of facilities and infrastructure that they felt did not support them in teaching.¹⁰¹

⁹⁹ All musyrifah (4 out of 4 respondents)

¹⁰⁰ Most of the musyrifah (3 out of 4 respondents)

¹⁰¹ All musyrifah (4 out of 4 respondents)

“The facilities and infrastructure for other activities are adequate, but when tahsin and tajwid lessons are conducted on each floor, aspects such as facilities and infrastructure are neglected, such as the lack of blackboards, chalk or markers, fans, and places in the floor corridors or balconies where there are dim lights.” (interview, April 22, 2025)

One musyrifah explained that although the facilities and infrastructure for other activities are good, there are specific shortcomings in tahsin and tajweed learning carried out on each floor. These deficiencies include the unavailability of a blackboard as a visual medium to explain tajweed material to santri, chalk or markers, fans, and dim lighting conditions in the corridor area of the floor or balcony used as a place to study.

c. Ma'had Administrator

Based on in-depth interviews with the administrator of Ma'had Al-Jami'ah Walisongo, H. Ahmad Muthohar, M.Ag., as the Head of Ma'had Al-Jami'ah Walisongo Center and PAI lecturer at the Faculty of Education and Teacher Training on Thursday, May 22, 2025 at Ma'had Al-Jami'ah Walisongo Office, it can be understood that the

implementation of Iqra' learning for students of UIN Walisongo is designed to consider the characteristics of adult learning and the special challenges that arise in the academic environment. The manager explained that this program aims to improve students' ability to read the Qur'an. This interview concerns the problems, management, and challenges faced.

1) Iqra' Method for College Students

- a) The strategy used by Ma'had in adjusting the Iqra' method, which was originally designed for children with the learning characteristics of adult students, received a detailed explanation. The resource person said that before starting the program, santri are required to go through the standardization stage with Iqra' volume 6. If santri can read well in this volume, it means they have mastered the basics. However, if not, their ability will be lowered to volume 5, 4, or even volume 1 if they have never recited the Quran at all. This is one of the Ma'had's ways to determine the initial competence of students in reading the Qur'an. Although it may seem low to some students, volume 6 is considered the easiest starting standard, and the use of

other methods is expected to be more difficult.

- b) The difference in the way Iqra' is taught to university students compared to children led to an interesting explanation of the adaptation of methods. The informant explained that in general, learning still uses the *sorogan* method (one by one) where the teacher delivers the material. However, the fundamental difference lies in how to straighten or correct the reading. For university students, the approach used is more psychological, given their characteristics as adults. Meanwhile, in children, the way of straightening involves more direct visualization, such as seeing the movements of the teacher's mouth and face. In addition, children also utilize notes or reminders that are usually available at the bottom of each page of the Iqra' book. Detailed correction is also emphasized during the *musyafahah* process (reading directly in front of the teacher).

2) Initial ability of students

- a) The percentage of students who could not read the Qur'an when they first entered the Ma'had was quite clear. Based on an initial survey of

the first batch of more than 1,300 students, only about 30% had good grades or could be categorized as proficient in reading the Qur'an. However, for the second batch, the resource person observed an improvement, where students were generally able to read the Qur'an, although they still needed improvement in the aspects of tajweed and the nature of letters.

- b) The placement of Iqra' volumes for students who can read but have not mastered tajweed, reveals the strategy implemented by Ma'had. The informant explained that it is the musyrifah's job to straighten their reading. Ma'had tends to rely on the use of peer tutors (musyrifah) because it is considered closer and easier to reach by students, given the limited time they have. In addition, it was also explained that although other methods besides Iqra' might be used, their use requires special permission, unlike Iqra' which is more freely accessible.

3) Evaluation of short letter memorization

- a) The actions taken by Ma'had towards santri who do not reach the target of memorizing Surahs Ad-Dhuha to An-Naas reveal the evaluation and support mechanisms provided. The informant explained that there are graduation criteria, where in the second stage, for example, there were 31 people who did not graduate because they were not consistent in participating in the recitation activities, related to attendance in all activities, which is less than 75%. For students who do not reach the memorization target, Ma'had provides a longer time to continue memorizing until completion. This is considered an important part and should be integrated with UIN's vision and mission; it is even suggested to be included in the curriculum without credits so that students are encouraged to learn and memorize.

4) Program Planning

- a) Ma'had designed the Iqra' learning target for each batch and the specific standards applied, getting an in-depth explanation. The informant revealed that in general, the method used is

almost similar to TPQ, but adapted to the characteristics of students who have a different learning approach, namely andragogy. With this approach, students are expected to learn independently to reach the target, and then deliver (read in front of) to musyrifah. It was also explained that the application of a level system or clustering of santri based on ability would be difficult to do in Ma'had. This is due to the short time limit for each wave of learning, as well as constraints on the availability of space. Ma'had only has two halls that can be used for classes, making it difficult to divide classes for each cluster that requires more space.

- b) The evaluation mechanism used by Ma'had to ensure the effectiveness of the Iqra' learning method received a fairly detailed explanation. The informant explained that Ma'had uses a final evaluation that includes tests, memorization of letters, and reading practice. In this process, musyrifah also plays an active role in assisting students. However, due to strict time constraints, the evaluation is finally

carried out through a video upload pattern, where the musyrifah then controls and evaluates the results.

5) Strategies and Methods

- a) The Iqra' method is applied to accommodate the difference in the learning speed of college students to obtain an explanation centered on the flexibility of the method itself. The source explained that this returned to the level of mastery of each student's Qur'an. The Iqra' method is considered one of the most convenient ways or methods of reading the Qur'an (other than Yanbu'a, Qiroati, etc.) for the lay community.
- b) The way musyrifah handles students who have difficulty understanding the material, even though it has been repeated many times, explains the approach applied. The source explained that in this case, musyrifah would use a more humanistic and interpersonal approach. As far as his observation goes, there have been no serious complaints regarding student learning difficulties. However, if there is a serious problem, musyrifah will ask the

expert staff to assist. This, according to the source, can happen because one musyrifah accompanies quite a number of students, so the assistance is not too thorough.

6) Management system

- a) The class division system (basic, intermediate, advanced levels) is set up to maximize learning time, revealing the challenges faced by the Ma'had. The interviewee reiterated that clustering the ability of santri is very difficult to do. Although it is recognized that cluster division is very necessary, the obstacle lies in the relatively short learning time and the need for special guidance classes, similar to the system in TPQ. However, Ma'had does not have facilities that allow this. It was also mentioned that Ma'had's main target is only for students to be able to read the Qur'an, while for further fluency it is handled by musyrifah in the field.
- b) Ma'had policies related to the attendance and discipline of santri in the Iqra' program get an explanation that refers to the graduation evaluation system. The informant stated that

there are categories of “pass” and “not pass,” where those who do not pass automatically have to repeat the program. This graduation process is proven through an evaluation that includes written and practical exams, which have been implemented by Ma'had.

7) Time limited

- a) Ma'had ensures that students master tajweed in a limited time by explaining the daily monitoring system. The informant explained that the certainty of mastering tajweed can be seen from the recitation activities (tahsin) carried out every Fajr and Maghrib, which are then reported by the musyrifah. This mechanism not only serves to control the discipline of student, but also to monitor the development of their ability to read the Qur'an on an ongoing basis.

8) Managing large classes

- a) Effective tajweed learning mechanisms for large classes with tens of students in one session get an explanation of the implementation of teaching methods. The informant explained that in large class

conditions, the method used is not *sorogan* (one by one), but the *bandongan* model. In this model, the teacher delivers the material and then randomly asks the santri to read with a quiz model or other variations. However, the interviewee also added that the number of students in a class is usually less than 60, which allows musyrifah to teach more thoroughly.

9) Specific challenges

- a) The toughest obstacle in applying the Iqra' method for adult students reveals significant psychological issues. The interviewees explained that the main obstacle often comes from the underestimation of the santri themselves. They feel mature and consider being taught Iqra' as something that is “not on the same level” or “not in the same class” as their status as students. This attitude usually triggers a refusal to recite the Quran. However, the informants emphasized the importance of proof; if students are not able to read Iqra' volume 6, it shows that their refusal is only

based on shyness, not because of actual mastery of the material.

- b) The Ma'had measured the overall success of the Iqra' program by obtaining an explanation of the evaluation method applied. The informant explained that the measurement of success is done through a “master work test”. In this mechanism, each student is asked to deliver their reading or memorization, which is then uploaded in the form of a video. This method was chosen as a “shortcut” because one musyrifah can't assist hundreds of students directly. However, the interviewees also acknowledged the shortcomings of this method, namely the potential for video manipulation.

C. Research Data Analysis

1. Problems and Challenges from the Perspective of Student

a. Limited rest time due to busy schedule of activities

The tight schedule of students' activities in Ma'had Al-Jami'ah Walisongo is a significant problem and challenge in their personal time management. The double burden as active students with the demands of

lectures and participation in organizational activities, followed by obligations in Ma'had, clearly makes the students experience limited rest time. This condition is exacerbated by the Al-Qur'an learning schedule at Ma'had, which is carried out in the morning before lectures (after Fajr) and resumed after Maghrib until 9 pm.

Regarding the perception of this schedule density, it can be seen from the interview results that half of the santri feel very challenged.¹⁰² On the other hand, the other half of the students stated that they did not feel challenged by the tight schedule of activities.¹⁰³ This indicates better adaptability and personal time management in this group. As an effort to adapt to this tight schedule, most santri proactively plan, organize, and control their activity schedules independently, indicating better adaptability and personal time management in this group.¹⁰⁴ However, there are a small number of other santri who do not plan their schedules independently, often because they have not joined many organizations or additional activities,

¹⁰² Half of the students (6 out of 12 respondents)

¹⁰³ Half of the students (6 out of 12 respondents)

¹⁰⁴ Most of the students (10 out of 12 students)

so they feel they can follow the schedule provided by Ma'had.

The phenomenon of tight schedules can be further analyzed through the lens of Macan's Time Management Theory (1994). This theory fundamentally emphasizes that the effectiveness of individuals in achieving goals is highly dependent on their ability to plan (set priorities and goals), organize (organize tasks), and control (monitor and adjust) time strategically. In the context of Ma'had, students are faced with a situation where high time demands force them to apply these time management principles.

Cognitivism theory, pioneered by Jean Piaget and Lev Vygotsky, explains that learning is an active mental process. Our ability to absorb information daily relies heavily on concentration and working memory. When a person lacks rest due to a busy schedule, the brain gets tired, which immediately decreases the ability to concentrate. As a result, information is difficult to process and remember. In general, humans can learn effectively for about 4 to 6 hours of focus each day if well-rested, with concentration sessions of about 45-90 minutes. If rest is inadequate, this optimal learning capacity will be greatly reduced.

The limited rest time experienced by a small number of students, and the potential decrease in concentration felt by most students, especially at Fajr and Maghrib (due to drowsiness, fatigue, and other factors), are direct indicators of the negative impact of a busy schedule of activities. This can significantly affect the level of concentration and absorption of the Qur'anic material being taught. Therefore, the ability to develop and implement personal time management strategies is crucial for santri.

b. Underestimated perceptions of the Iqra' method and differences in the tajwid understanding backgrounds

In learning to read the Qur'an in Ma'had, one of the significant challenges that often arises is the phenomenon of underestimation among adult santri. They tend to feel "not at the level" or "not in the class" to be taught the Iqra' method, which is generally perceived as a basic method more suitable for children. The interview results indicated that a small number of students had never studied tajweed before. This fact underlines that the tajweed class organized in Ma'had is very crucial and helpful in providing an essential basis of tajweed science for santri who do not have the

initial provision. Therefore, the applying of the Iqra' method, especially with the initial standard of volume 6, which can then be adjusted, remains relevant and important as a basic foundation for the diversity of students' abilities.

The problem of differences in students' ability backgrounds can be analyzed more deeply through the concept of Zone of Proximal Development (ZPD) by Vygotsky (1978). ZPD defines the gap between what a learner can do independently and what he can achieve with the help or guidance of a more expert (in this context, musyrifah). With the diverse backgrounds of santri's tajweed abilities, musyrifahs have a crucial role in identifying the ZPD of each santri. They need to provide appropriate and measurable scaffolding or support strategies. This strategy includes adjusting teaching methods, providing additional understanding, and using peer tutors, to bridge the gap in the basic tajweed knowledge of santri. Through the application of effective strategies in ZPD, musyrifah can guide students, both those who feel “not at the level” and those who really do not have a basis, so that they can achieve an optimal level of competence in reading the Qur'an and by the objectives of the Ma'had.

2. Problems and Challenges from the Perspective of Musyrifah

a. Fatigue, emotions, and frustration due to the double burden

The dynamics of the dual role carried out by musyrifah as a student who has academic demands and at the same time as a teacher in Ma'had raises significant psychological problems, namely fatigue, emotions, and frustration. The interview results showed that half of the musyrafahs explicitly stated that they often felt these three conditions.¹⁰⁵ This is evident from the confession of one musyrifah who feels her emotions provoked when santri repeat the same mistake, or another musyrifah who has difficulty controlling emotions due to internal factors such as fatigue or drowsiness caused by their busy schedule.

This emotional exhaustion problem is very relevant to be analyzed through the Theory of Burnout by Maslach & Jackson (1981). This theory explains the burnout syndrome that occurs in individuals who work in professions that involve intense interaction with others, such as teachers. The double burden experienced by musyrafahs, namely between academic

¹⁰⁵ Half of the musyrifah (2 out of 4 respondents)

obligations that demand concentration and time, and the responsibility of teaching and guiding santri, can cause deep emotional exhaustion. This exhaustion in turn can manifest into two other dimensions of burnout: (1) Depersonalization: Decreased empathy and the emergence of a cynical or less caring attitude towards students. In this context, musyrifahs may become less patient in dealing with students' difficulties or mistakes, which can be seen in their easily provoked emotions, (2) Feelings of Lack of Personal Achievement: Musyrifahs can feel ineffective or unable to achieve expected results, despite their best efforts. This can exacerbate frustration. Therefore, Ma'had needs to understand and address the double burden experienced by musyrifahs so that they can optimally perform their teaching role and maintain personal well-being.

b. Difficulty in class management and material adjustment

Although all musyrifahs have a strong Islamic school education background and state that they always prepare materials thoroughly before teaching, the reality on the ground shows that there are

challenges in classroom management.¹⁰⁶ It is evident that half of the musyrifahs explicitly find it difficult to manage classroom dynamics.¹⁰⁷ This difficulty not only stems from internal classroom interactions, but is also exacerbated by the different abilities and diverse religious educational backgrounds of the student, a problem that is also recognized by the musyrifahs.

These difficulties can be analyzed in depth using the Classroom Management Theory by Marzano (2003). This theory emphasizes several key pillars for creating an effective learning environment, including: (1) The importance of setting expectations and rules that are understood and followed by students, (2) Building good relationships between teachers and students, as well as between students, to create an atmosphere of mutual trust and respect, (3) Selecting and implementing suitable teaching methods to attract attention, keep engagement, and facilitate understanding of all students, regardless of their backgrounds.

For musyrifahs who may not have extensive teaching experience, the challenge of implementing

¹⁰⁶ All musyrifah (4 out of 4 respondents)

¹⁰⁷ Half of the musyrifah (2 out of 4 respondents)

these pillars is even greater. They must master not only the tajweed material but also the pedagogical skills to manage a class with various dynamics. Furthermore, the limited time available for each learning session, coupled with the focus of musyrifahs who also have busy personal schedules (as university students), makes it even more difficult for them to effectively adapt learning materials and teaching approaches according to the diverse educational backgrounds and Qur'an reading abilities of the students.

3. Problems and Challenges from the Perspective of Ma'had Administrator

a. Limited facilities and infrastructure

Although the study rooms in Ma'had have generally been described as spacious and well-lit, a specific complaint emerged that indicated a problematic aspect of facilities and infrastructure. The complaint was that it was "hot and sultry due to the lack of fans in the room making learning uncomfortable." This suggests that, despite adequate basic facilities, there are vital deficiencies that directly affect the physical comfort of the students during the learning process, their focus will be split, their energy drained, and their ability to absorb learning materials will

decrease. This problem has also been voiced by musyrifahs who complain about the uncomfortable conditions in some study areas.

This problem can be analyzed using the Resource-Based View (RBV) perspective by Barney (1991). Although RBV is commonly used in the context of business strategy to identify sources of an organization's competitive advantage based on its resources, the framework can be adapted to understand the importance of internal resources in supporting the achievement of educational goals. In this context, adequate facilities and infrastructure including the availability of fans or air-conditioning systems are essential physical resources. When these resources are inadequate or not functioning optimally, they can become significant barriers rather than enablers.

b. Management and standardization of student competencies

The Ma'had adopted Iqra' Volume 6 as the initial standard of competency in reading the Qur'an, in the belief that this method was the easiest and most accessible to a wide range of people. However, data from an initial survey of the first batch, involving over 1,300 students, revealed a significant gap. Only around

30% of the total students in that batch performed well in reading the Qur'an according to tajweed, indicating that the majority of students were still not proficient in tajweed when they first entered the Ma'had.¹⁰⁸

The concept of Zone of Proximal Development (ZPD) by Vygotsky (1978) describes the space between what students can do independently and what they can achieve with guidance. To bridge this gap, musyrifahs need to provide appropriate and personalized scaffolding (structured support) to each santri. However, the implementation of this intensive scaffolding is hampered by the limited number of musyrifahs. The unbalanced ratio between teachers and students causes the assistance to not be thorough. This condition directly affects the Ma'had's ability to effectively control and improve the Qur'an reading competence of each santri, especially for those who have low basic abilities.

c. Measurement of program success

Ma'had applies a customized approach in measuring the success of the Iqra' program as a whole. Evaluation is done through a "master test", where each student is asked to submit their recitation or

¹⁰⁸ The majority of students (around 70%)

memorization of the Qur'an in the form of a video, which is then uploaded. This method is the main choice considering the limited time and space owned by Ma'had, especially considering that one musyrifah can't assist hundreds of students directly.

This evaluation approach indeed shows Ma'had's adaptive efforts in conducting assessments in limited resources. However, behind its practicality, there is also a significant drawback, namely the potential for video manipulation. This risk of manipulation has the potential to reduce the accuracy and authenticity of the assessment of students' Qur'an reading competence. This is a big challenge for Ma'had to continue to seek and develop more accurate and reliable evaluation methods, which can still be applied on a large scale without compromising the integrity of the assessment.

D. The Impact of Problems and Challenges

1. Impact for Students

- a. Decreased learning quality and material absorption
 - 1) The limited rest time experienced by students due to their tight schedule of activities, both from lectures, organizational activities, and obligations in Ma'had can have serious consequences. This

condition has the potential to cause physical and mental fatigue, which will directly impact on decreased concentration. When the body and mind do not get enough rest, the ability of santri to listen, understand, and absorb Al-Qur'an learning material optimally will be disrupted. Fatigue makes it difficult for them to focus while reciting the Qur'an, prone to sleepiness, and are less responsive to guidance.

- 2) The perception of underestimation or the feeling of "not at the same level" that arises among santri towards the Iqra' method can have a significant impact on their learning process. When santri consider this method to be too basic or inappropriate for their level as university students, their intrinsic motivation to learn tends to decrease. This decrease in motivation in turn inhibits their active participation in class and lowers their overall level of absorption of Qur'anic learning materials.
- 3) Significant differences in tajweed background between students, if not handled effectively, can create a gap in competence that is getting bigger. This condition risks causing students who have a

weaker basic understanding to fall further behind their advanced peers. Without the right handling strategy, this potential can hinder the achievement of the overall Al-Qur'an learning objectives for all students.

b. Competency gap in reading the Qur'an

Although Ma'had has made efforts to standardize learning, variations in the initial competence of students remain a significant challenge. With only around 30% of students proficient in tajweed in the initial batch, there is great potential that the graduate output will be uneven in their ability to read the Qur'an tartil (according to the rules). This gap indicates that even though there are standards, basic differences in ability among students can have an impact on the overall quality of graduation.

2. Impact for Musyrifah

a. Decreased quality of teaching and interaction

- 1) The fatigue, emotions, and frustration experienced by musyrafahs due to the double burden of being both students and teachers can have a significant knock-on effect. This condition can directly reduce their patience, affect their ability to control their emotions, and ultimately reduce the quality of

interactions and personal guidance provided to students.

- 2) Difficulties in classroom management, especially when faced with a large number of students, can have a series of negative impacts on the learning process. This condition has the potential to lead to the creation of a less conducive classroom atmosphere, where santri concentration becomes easily split. As a result, the focus of learning is disrupted, and musyrifah will experience significant difficulties in providing adequate attention and personal guidance to each student.

- b. Limitations of learning differentiation

The challenge of adapting learning materials to the different backgrounds of students is a significant obstacle, which is exacerbated by the musyrifah's own busy schedule. This condition directly hinders musyrafahs' ability to plan and implement scaffolding strategies (effective and personalized learning support approaches) to meet each student's diverse learning needs.

3. Impact for Ma'had Administrator

- a. Suboptimal learning environment (limited facilities and infrastructure)

Limitations on facilities and infrastructure, such as hot and sultry room conditions due to the lack of supporting facilities such as fans, directly create an uncomfortable learning environment. This situation not only affects students' concentration and physical comfort, but can also shape their negative perceptions of the overall quality of Ma'had facilities, even though other aspects may be adequate.

b. Challenges in assessment and quality assurance

The method of measuring program success that relies on video uploading, although practical and efficient in the context of time and space constraints, has a significant risk of data manipulation. This potential can make it difficult for Ma'had managers to get an accurate picture of the level of mastery of the Qur'an of the students as a whole. Furthermore, it is also a serious obstacle to ensuring the quality of the program output objectively, because the results presented may not fully reflect the real competence of the students.

The ratio of too many students compared to the number of musyrifahs creates significant challenges in the guidance process. This condition can lead to mentoring that is not thorough, because musyrifahs

become overburdened with the number of students they must take care of. As a result, they cannot provide maximum attention and adequate personal support to each student, which in turn shows inefficiency in the use of human resources in Ma'had.

E. Research Limitations

The author realizes that this research has many obstacles and barriers, even though the author has done the research seriously. This is not a deliberate factor, but occurs due to the author's limitations in conducting research. Some of the limitations experienced during the research include:

1. Limited locations and participants

This research only focuses on Ma'had Al-Jami'ah Walisongo with a specific number of interview participants, consisting of 12 santri, 4 musyrifahs, and Ma'had managers. Therefore, the findings and conclusions generated may not be fully generalizable to other Ma'hads or Qur'anic education institutions with different contexts and characteristics.

2. Focus on problems and challenges

This research specifically explored problems and challenges. Although there are indications of strategies or solutions implemented by participants, this study does not deeply explore the success or effectiveness of the solutions

that have been implemented, but rather focuses more on the aspects of the problems faced.

3. Research period

Data is collected over a period. The problems and challenges identified reflect the conditions at the time the research was conducted and may change over time or with new regulations from Ma'had.

CHAPTER V

CLOSING

A. Conclusions

This study aims to identify the problems and challenges in applying the Iqra' method in teaching the Qur'an at Ma'had Al-Jami'ah Walisongo. Based on data analysis from interviews with students, musyrifah, and Ma'had administrators, it can be concluded that the problems and challenges faced are complex and interrelated:

1. Concept Map of Students' Ability to Read the Qur'an

The ability of students to read the Qur'an before joining the program at Ma'had exhibits significant variation and remains uneven. Although most students are rated as "fairly proficient" in reading, placement test data and real-world observations indicate that many still struggle with aspects such as the length of readings and the proper application of tajwid rules. This situation contrasts with a small number of students who are already proficient due to intensive education at previous Islamic boarding schools, clearly highlighting the existing gap in initial competencies among them.

2. The Process of Learning to Read the Qur'an at Ma'had Al-Jami'ah Walisongo

The process of learning to read the Qur'an at the Ma'had applies the Iqra' method. All musyrifah consistently prepare tajwid material thoroughly before teaching students, utilizing various sources, including books and videos. The schedule of activities for students and musyrifah at Ma'had is quite busy due to their dual status as students. Nevertheless, most students independently plan their schedules to balance academic demands and Ma'had activities. The relationship between musyrifah and students is characterized by a close age gap, which some view as a potential drawback, while others see it as an advantage, as musyrifah can serve dual roles as teacher, friend, and mentor.

3. Problems and Challenges

a) Perspective of Student

- 1) Limited rest time
- 2) Underestimating Iqra' and differences in background knowledge of tajwid

b) Perspective of Musyrifah

- 1) Double burden and its impact
- 2) Difficulties in classroom management
- 3) Adapting to students' abilities and backgrounds

- c) Perspective of Ma'had Administration
 - 1) Limited Facilities and Infrastructure
 - 2) Standardization of Students' Initial Competence
 - 3) Unideal Ratio of Musyrifah to Students
 - 4) Accuracy of Success Measurement Methods

B. Suggestions

Based on the analysis of the problems and challenges identified, several strategic steps are recommended to improve the effectiveness of the Iqra' learning program at Ma'had Al-Jami'ah Walisongo, including:

1. For Ma'had Al-Jami'ah Walisongo

Ma'had needs to consider adjusting the schedule of activities to be more flexible and accommodate the academic workload of the students, improve facilities such as adding fans for learning comfort, increase the number of musyrifah to reduce the teacher-student ratio, and develop a more accurate method of evaluating Al-Qur'an competence and develop remedial and enrichment programs to address variations in student abilities.

Ma'had can consider developing or implementing a digital-based Iqra'. The use of digital platforms or applications has the potential to overcome limitations in facilities and infrastructure, support more adaptive learning for students with diverse abilities, and help overcome the

challenge of an unfavorable teacher-student ratio through structured independent learning.

2. For Musyrifah

The availability of Pedagogical Content Knowledge (PCK) training to invest in the professional development of musyrifah. This PCK training will equip musyrifah with more effective teaching strategies, classroom management skills to deal with large and heterogeneous groups of students, and better material adaptation skills, in addition to helping them overcome fatigue and build confidence in their interactions with students. Musyrifah is also encouraged to continue applying a humanistic approach and providing consistent motivation to students.

3. For Students

Students need to develop an awareness of the urgency of mastering Iqra' and tajwid as the foundation for reading the Qur'an, regardless of age. Students are also expected to be more proactive in training their time management skills independently to balance their various activities.

4. For National BTQ Curriculum

This study is expected to serve as a basis for reflection in the formulation and implementation of the national Al-Qur'an Reading and Writing (BTQ)

curriculum. The national BTQ curriculum needs to carefully consider the characteristics of adult learners, accommodate variations in initial abilities, and provide flexible and innovative guidelines regarding teaching methods and evaluations that are relevant to the context of Ma'had in higher education institutions.

C. Closing

Praise be to Allah, the researcher constantly expresses gratitude to Allah the Almighty for all His assistance in enabling the researcher to complete this thesis. This manuscript is compiled as a final requirement for graduation. The researcher acknowledges that this manuscript is far from perfect, and therefore sincerely hopes for feedback and criticism from readers. May this work be beneficial to the researcher and readers in general. Ameen.

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ATTACHMENT 1

Guidelines and Interview Results for Students

1. Latar belakang pendidikan keagamaan

- a. Apakah anda sebelum mengikuti program Ma'had sudah pernah menempuh pendidikan keagamaan seperti sekolah berbasis Islam, TPQ, madrasah, atau pondok pesantren? (pernah/tidak)
- Okah (MA) : pernah madrasah
 - Tiara (SMA) : tidak pernah
 - Luluk (SMK) : pernah TPQ
 - Novika (SMA) : pernah TPQ
 - Alifatun (PP) : pernah pondok
 - Laura (PP) : pernah TPQ, madrasah, dan pondok
 - Galuh (MA) : pernah TPQ dan madrasah
 - Sabrina (SMA) : tidak pernah
 - Nazlia (PP) : pernah TPQ, madrasah, dan pondok
 - Salma (PP) : pernah TPQ, madrasah, dan pondok
 - Naila (PP) : pernah TPQ, madrasah, dan pondok
 - Isne (PP) : pernah TPQ, madrasah, dan pondok
- b. Bagaimana kemampuan anda dalam membaca Al-Qur'an sebelum mengikuti program pembelajaran membaca Al-Qur'an di Ma'had?

No.	Nama Santri	Jawaban
1.	Okah	Lumayan lancar namun terkadang tajwid dan makhraj hurufnya kurang diperhatikan. Kendalanya ada pada hukum bacaan ikhfa' haqiqi, iqlab, qolqolah, dan panjang pendek bacaan yang masih banyak keliru
2.	Tiara	Kurang lancar dan butuh bimbingan lebih dalam
3.	Luluk	Lumayan bisa membaca Al-Qur'an tetapi masih terkendala dalam

		panjang dan pendek, serta belum bisa menerapkan hukum-hukum bacaan tajwid dalam Al-Qur'an
4.	Novika	Masih belum dikatakan baik karena dalam membedakan pelafalan huruf hijaiyah saja masih keliru, seperti huruf ba' yang saya baca menjadi huruf nun, huruf 'ain yang dibaca menjadi huruf mim. Kalau dalam panjang pendek saya sudah lumayan bisa
5.	Alifatun	Cukup dasar. Saya bisa membaca, tetapi terkadang belum menerapkan tajwid dengan baik.
6.	Laura	Membaca Al-quran sudah bisa sejak SD, namun kurang teleti dalam membaca. Setelah ikut program ma'had alhamdulillah jadi lebih baik lagi dalam membaca.
7.	Galuh	Alhamdulillah sudah bisa membaca
8.	Sabrina	Sebelum mngikuti progam Ma'had ketika baca al-qu'ran kurang memperhatikan bacaan tajwidnya
9.	Nazlia	Sudah cukup baik
10.	Salma	Alhamdulillah lumayan, karena saya pernah belajar tajwid sebelumnya
11.	Naila	Sudah lumayan baik, namun masih perlu penguatan terutama dalam penerapan tajwid secara konsisten.
12.	Isne	Cukup biak karena selama di pondok juga sudah diajarkan baca tulis Al-Qur'an

2. Rentang usia guru dengan murid

- a. Apakah usia musyrifah yang tidak berbeda jauh dengan anda menjadi sebuah problematika? dan akhirnya anda meremehkan dan *underestimate*?

No.	Nama Santri	Jawaban
1.	Okah	Tidak, karena menurut saya usia musyrifah yang tidak berbeda jauh dengan saya dapat dijadikan guru dan juga teman sekaligus pembimbing belajar
2.	Tiara	Tidak. Karena dengan siapapun kita belajar hal itu tidak menjadi masalah karena yang utama adalah apa yang diajarkan. Siapun layak dihormati tanpa pandang usia
3.	Luluk	Tidak, karena pengalaman musyrifah lebih banyak dan bisa menjadi contoh yang baik
4.	Novika	Tidak, karena umur bukan sebuah patokan dan kita harus sopan santun kepada orang lain
5.	Alifatun	Tidak, karena yang terpenting adalah kemampuan dan pengetahuan mereka. Saya menghargai usaha dan dedikasi mereka dalam mengajar
6.	Laura	Tidak, bagi saya musyrifah yang mengajar tidak menjadi masalah apabila sama atau bahkan lebih muda dari saya. Karena tinggi rendahnya seseorang itu bukan dilihat dari harta atau usia, melainkan akhlak, adab, dan ilmu yang dimiliki

7.	Galuh	Tidak, menurut saya apabila ingin mengajar tidak harus memandang usia, yang terpenting mempunyai ilmu yang memadai dan saling menghormati
8.	Sabrina	Tidak, karena justru dengan umur yang tidak beda jauh jadi tidak begitu <i>awkward</i> dan harus dihormati
9.	Nazlia	Tidak, karena belajar tidak boleh memandang usia. Kita harus menghargai dan menghormati orang yang pernah mengajarkan ilmu
10.	Salma	Tidak, mungkin ada beberapa yang begitu. Namun saya tetap menghormatinya dan tidak meremehkan
11.	Naila	Tidak. Tidak menjadi masalah karena saya tetap menghormati mereka sebagai pembimbing dan percaya setiap orang bisa menjadi pengajar yang baik, tidak tergantung usia.
12.	Isne	Tidak, karena menurut saya umur itu hanyalah angka jadi tidak ada yang perlu dipermasalahkan atau menjadi problematika.

3. Tingkat pemahaman terkait ilmu tajwid

- a. Apakah sebelum masuk Ma'had anda sudah pernah belajar tajwid? (pernah/belum pernah). Setelah mengikuti program di Ma'had, apakah materi tajwid yang sudah disampaikan dapat dipahami oleh anda? (ya/tidak)

No.	Nama Santri	Jawaban			
		Pernah	Belum	Paham	Tidak

1.	Okah	✓		✓	
2.	Tiara		✓	✓	
3.	Luluk		✓	✓	
4.	Novika	✓		✓	
5.	Alifatun	✓		✓	
6.	Laura	✓		✓	
7.	Galuh	✓		✓	
8.	Sabrina		✓	✓	
9.	Nazlia	✓		✓	
10.	Salma	✓		✓	
11.	Naila	✓		✓	
12.	Isne	✓		✓	

- b. Apakah anda sudah mampu mengaplikasikan hukum tajwid dalam membaca Al-Qur'an? (sudah/belum) dan mengapa?

No.	Nama Santri	Jawaban
1.	Okah	Sudah, karena sesudah saya program Ma'had saya mengerti dan tidak keliru lagi dalam hukum tajwid
2.	Tiara	Belum, saya masih belum lancar dalam membaca alquran sehingga masih susah dalam mengaplikasikan bacaan tajwid nya
3.	Luluk	Sudah, karena dapat membedakan hukum bacaannya. Ketika ada yang keliru, saya sadar, diam sejenak untuk berfikir, dan merevisi apa yang saya baca
4.	Novika	Alhamdulillah sudah
5.	Alifatun	Sudah. Saya sudah mampu mengaplikasikan hukum tajwid

		dalam membaca Al-Qur'an, meskipun masih perlu latihan lebih lanjut.
6.	Laura	Sudah, karena sering membaca al-quran dan lebih teliti dalam meBaca.
7.	Galuh	Sudah. Karena sebelumnya sudah bisa membaca tajwid dan dengan adanya musyrifah dapat meningkatkan pemahaman daripada sebelumnya
8.	Sabrina	Sudah, tapi beberapa ada yang belum, karena beberapa cara membacanya sama
9.	Nazlia	Sudah, karena sebelumnya saya sudah pernah belajar tentang ilmu tajwid
10.	Salma	Alhamdulillah sudah, karena juga sebelumnya dari saya sudah pernah belajar tajwid, sehingga selanjutnya tinggal mengembangkannya dan mempraktekannya saja
11.	Naila	Sudah. Saya sudah bisa mengaplikasikan hukum tajwid saat membaca Al-Qur'an, karena dasar-dasarnya sudah saya pelajari sebelumnya di pesantren.
12.	Isne	Sudah, karena saya dari dulu sudah diajarkan tentang tajwid / baca tulis Al-Qur'an

- c. Apa yang menjadi problematika selama mengikuti kelas tajwid di Ma'had? (bisa dari segi materi, pengajar, sarpras, dll)

No.	Nama Santri	Jawaban
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1.	Okah	Ketika waktu pembelajarannya yang di waktu magrib dan selama bulan Ramadhan di waktu subuh
2.	Tiara	Karena saya dulu tidak belajar tentang tajwid sehingga tidak secepat itu memahami apa yang diajarkan dibanding teman yang lain
3.	Luluk	Daya ingat karena banyaknya hukum bacaan tajwid
4.	Novika	Terkadang terlalu cepat dalam menjelaskan
5.	Alifatun	Terkadang penjelasan terlalu cepat dan kurangnya waktu untuk lebih menjelaskan secara detail.
6.	Laura	Kurang efisien, lebih baik untuk ke depannya kelas belajar tajwid dipisah, untuk yang pertama kali belajar agar bisa lebih di perhatikan lagi, dan yang sudah pernah belajar mungkin level pembelajarannya dapat ditingkatkan agar tidak hanya belajar dasar-dasarnya saja, karena ilmu tajwid itu banyak.
7.	Galuh	Tidak ada
8.	Sabrina	Penyampaian materi cuma sekilas, jadi kadang lumayan ketinggalan
9.	Nazlia	Tidak ada
10.	Salma	Tidak ada
11.	Naila	Metode yang kadang kurang variatif dan waktu belajar yang terbatas.
12.	Isne	Tidak ada problematika, sudah berjalan dengan efektif

4. Durasi waktu pembelajaran

- a. Menurut anda, apakah waktu belajar membaca Al-Qur'an dan kelas tajwid di Ma'had terbilang singkat dan perlu tambahan waktu?

No.	Nama Santri	Jawaban
1.	Okah	Tidak, menurut saya itu sudah cukup dan tidak perlu penambahan waktu
2.	Tiara	Ya, mungkin perlu adanya tambahan waktu bila memungkinkan
3.	Luluk	Ya
4.	Novika	Tidak, sudah cukup
5.	Alifatun	Ya, waktu belajar membaca Al-Qur'an di Ma'had terbilang singkat. Saya rasa perlu tambahan waktu untuk lebih mendalami materi.
6.	Laura	Tidak
7.	Galuh	Tidak, sudah cukup
8.	Sabrina	Ya, kurang praktik
9.	Nazlia	Ya, perlu
10.	Salma	Ya, karena tidak semua mahasiswa/i itu sudah pernah mempelajari al-qur'an sebelum masuk ke ma'had, karena ada yang baru belajar al-qur'an
11.	Naila	Ya, terlalu singkat dan perlu ditambah
12.	Isne	Ya, kurang praktik

5. Motivasi dan Konsentrasi

- a. Apakah selama belajar membaca Al-Qur'an di Ma'had anda (sebagai mahasiswa dan santri) termotivasi untuk ikut? (ya/tidak) dan mengapa?

No.	Nama Santri	Jawaban
1.	Okah	Ya, karena di Ma'had terdapat musyrifah yang dapat mengarahkan dalam pembelajaran Al-Qur'an
2.	Tiara	Terkadang saya tidak begitu termotivasi dan berkonsentrasi untuk mengikuti program Ma'had karena sudah lelah kegiatan di luar Ma'had. Namun sadar itu bukan hal yang baik sehingga saya merubahnya perlahan dan dibuat senang
3.	Luluk	Ya, karena ingin lebih mempelajari lebih lagi
4.	Novika	Ya, karena kenapa tidak untuk mempelajari hal yang seharusnya wajib untuk dipelajari
5.	Alifatun	Ya, saya termotivasi untuk ikut. Saya ingin meningkatkan kemampuan membaca Al-Qur'an dan memahami tajwid dengan lebih baik.
6.	Laura	Ya, karena belajar tajwid itu penting, jika tidak di ulang2 kemungkinan dapat lupa.
7.	Galuh	Ya, karena sudah kewajiban untuk membaca al Qur'an
8.	Sabrina	Ya termotivasi, karena yang lain ikut, kenapa tidak
9.	Nazlia	Ya, karena saya ingin lebih paham tentang ilmu tajwid

10.	Salma	Ya, karena proses belajar itu tidak berhenti ketika kita sudah mengerti, apalagi itu belajar al-qur'an, harus lebih bisa meningkatkannya lagi karena harus betul-betul difahami
11.	Naila	Ya. Saya termotivasi karena ingin terus memperbaiki bacaan saya dan menjaga kualitas interaksi saya dengan Al-Qur'an.
12.	Isne	Ya, karena belajar tajwid itu wajib bagi kita sebagai umat muslim agar mengerti panjang pendek Al Qur'an/hukum bacaan Al Qur'an

- b. Apakah terdapat permasalahan/problematika dalam pemahaman (konsentrasi) belajar membaca Al-Qur'an dengan metode Iqra' di waktu subuh dan maghrib?

No.	Nama Santri	Jawaban
1.	Okah	Belajar di waktu subuh menjadi problematik karena para santri kurang konsentrasi dan masih mengantuk
2.	Tiara	Ketika waktu subuh sering kali rasa mengantuk sehingga tidak terlalu fokus, kalau waktu magrib saya rasa itu waktu yang efektif
3.	Luluk	Untuk waktu subuh adalah beranjak dari kasur untuk bangun rasanya malas sekali karena mengantuk, sedangkan habis magrib rasanya ingin segera berbaring karena lelah setelah beraktivitas seharian. Tapi mau bagaimana lagi sudah kewajiban jadi harus dilawan rasa malas itu.

4.	Novika	Tidak
5.	Alifatun	Ya, ada permasalahan dalam pemahaman saat belajar di waktu shubuh dan maghrib. Kadang-kadang saya merasa mengantuk dan sulit berkonsentrasi
6.	Laura	Alhamdulillah tidak bagi saya
7.	Galuh	Tidak
8.	Sabrina	Bukan jadi masalah, karena waktu belajar yang enak yaitu saat maghrib dan shubuh
9.	Nazlia	Di waktu subuh saya terkadang masih mengantuk jadi konsentrasinya masih tidak bisa maksimal
10.	Salma	Ya, dibeberapa kondisi saja, tidak selalu
11.	Naila	Ada, khususnya saat waktu subuh yang membuat konsentrasi menurun karena masih mengantuk, atau saat maghrib kadang lelah karna abis melakukan aktivitas.
12.	Isne	Mungkin sebagian santri ada yang keberatan jika setelah Maghrib karena sorenya baru pulang kuliah badan cape, dan jika di waktu shubuh mengantuk tapi itu bagus untuk belajar karena otak fresh dan belum ada beban

6. Kegiatan yang padat

- Apakah jadwal anda yang padat sebagai mahasiswa dan santri menjadi sebuah tantangan dalam belajar membaca Al-Qur'an di Ma'had?

No.	Nama Santri	Jawaban
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1.	Okah	Ya, karena jadwal yang padat menjadi tantangan
2.	Tiara	Ya, setelah banyak nya kegiatan di kampus dan organisasi membuat badan terasa lelah dan lebih ingin memilih untuk beristirahat
3.	Luluk	Tidak, karena bisa membagi
4.	Novika	Tidak sama sekali
5.	Alifatun	Ya, terkadang kewalahan dengan tugas kuliah hal ini yang menjadi tantangan
6.	Laura	Tidak, karena belajar al-quran tidak harus ketika di jadwalkan belajar bersama, ketika kita membaca al-quran dan menerapkan apa yang sudah dipelajari itu termasuk kegiatan pembelajaran juga
7.	Galuh	Tidak
8.	Sabrina	Ya, menjadi sebuah tantangan karena belum pernah di pondok
9.	Nazlia	Ya, ini menjadi tantangan tersendiri karena harus bisa manajemen waktu dengan baik agar semuanya bisa berjalan dengan baik
10.	Salma	Tidak sama sekali
11.	Naila	Ya. Jadwal sebagai mahasiswa dan santri cukup padat, sehingga butuh manajemen waktu yang benar-benar baik agar bisa maksimal di keduanya.
12.	Isne	Tidak sama sekali

7. Penyesuaian jadwal kegiatan

- Apakah anda sebagai seorang mahasantri melakukan

perencanaan, pengorganisasian, dan pengendalian jadwal kegiatan secara mandiri? Dan bagaimana caranya?

No.	Nama Santri	Jawaban
1.	Okah	Ya, kami para santri melakukan perencanaan jadwal Secara mandiri mulai dari kuliah hingga kegiatan Ma'had
2.	Tiara	Ya, saya membagi jadwal untuk kegiatan sehari-hari saya dengan porsi yang pas antara belajar dan istirahat, untuk memaksimalkan waktu yang saya punya.
3.	Luluk	Ya, caranya dengan membuat jadwal kegiatan setiap hari serta melihat situasi dan kondisi
4.	Novika	Ya, dengan melakukan mana dulu yang harus di kerjakan, dan selesaikan dengan cepat
5.	Alifatun	Ya, saya menggunakan aplikasi di hp untuk mencatat semua kegiatan dan mengatur waktu belajar.
6.	Laura	Ya, Saya mempunyai jadwal sendiri, dimana saya harus menyesuaikan keadaan yg sedang dijalani. Kecuali jika tiba-tiba ada kegiatan yg memang sangat penting dan saya sebagai penanggung jawab tidak dapat mengubahnya mau tidak mau harus mengambil resiko
7.	Galuh	Ya, dengan membuat <i>to do list</i> setiap hari, karena kalau tidak kita di mahad sehari-hari full tidur
8.	Sabrina	Tidak ada
9.	Nazlia	Ya, saya berusaha membuat jadwal

		mingguan dan saya dibantu dengan catatan di hp untuk mengingatkan jadwal
10.	Salma	Ya, dengan mengatur jadwal sesuai dengan waktu nya, memanfaatkan waktu kosong untuk hal-hal positif dan juga bisa beristirahat sejenak
11.	Naila	Ya. Saya biasanya membuat <i>to-do list</i> harian dan mingguan, serta menetapkan prioritas kegiatan. Saya juga menyisihkan waktu istirahat agar tidak <i>burnout</i> .
12.	Isne	Tidak, karena saya belum banyak mengikuti organisasi

8. Waktu istirahat

- a. Apakah dengan adanya pembelajaran membaca Al-Qur'an di Ma'had, menjadikan anda memiliki istirahat yang kurang/sedikit sehingga memengaruhi kesehatan fisik dan mental anda? (ya/tidak) dan mengapa?

No.	Nama Santri	Jawaban
1.	Okah	Ya, karena jadwal kuliah yang padat dan kegiatan organisasi dilanjut dengan kegiatan di Ma'had membuat para santri kurang istirahat
2.	Tiara	Tidak, karena saya sehari-hari suka tidur malam dan bangun pagi hari
3.	Luluk	Tidak, karena tidak mengurangi waktu istirahat
4.	Novika	Tidak, karena untuk waktu siang hingga sore sudah cukup waktu luangnya
5.	Alifatun	Tidak, bagi saya pembelajaran tersebut sama sekali tidak

		memengaruhi, karena mungkin saya sudah terbiasa
6.	Laura	Tidak, karena pembelajaran baca al-quran tidak memakan waktu yang banyak
7.	Galuh	Tidak, karena kami di ma'had pada waktu libur kuliah jadi seharian tidak ada aktivitas di mahad
8.	Sabrina	Ya, karena tidak terbiasa dengan kegiatan yang padat seharian
9.	Nazlia	Terkadang, karena padatnya jadwal kuliah dengan kegiatan ma'had membuat istirahat berkurang
10.	Salma	Tidak, karena waktu yang diambil juga tidak memakan waktu yang banyak juga dalam pembelajarannya juga rileks, tidak ada paksaan juga
11.	Naila	Tidak, jadwal belajar di ma'had lebih banyak luangnya, tidak mempengaruhi selagi setiap individu bisa membagi waktu yang baik
12.	Isne	Tidak, karena hanya sebentar dan tidak membuat jam waktu istirahat kita berkurang atau mempengaruhi kesehatan fisik dan mental kita

9. Sarana dan prasarana

- a. Apakah selama belajar membaca Al-Qur'an di Ma'had, anda merasakan kepuasan terhadap sarpras?

No.	Nama Santri	Jawaban
1.	Okah	Ya, karena di Ma'had terdapat musyirifah yang mengarah kan kita dalam belajar membaca Al-Qur'an

2.	Tiara	Ya
3.	Luluk	Ya
4.	Novika	Ya
5.	Alifatun	Ya, saya merasakan kepuasan terhadap sarana dan prasarana. Namun, terkadang gerah dan panas sehigga perlu diperbaiki
6.	Laura	Ya
7.	Galuh	Sedikit iya, mungkin papan tulisnya dibesarkan supaya terlihat sampai belakang
8.	Sabrina	Ya
9.	Nazlia	Ya
10.	Salma	Ya, lumayan
11.	Naila	Puas, saya merasa puas terhadap sarpras dima'had
12.	Isne	Ya

ATTACHMENT 2

Guidelines and Interview Results for Musyrifah

1. Latar belakang pendidikan keagamaan

- c) Apakah anda sebelum di Ma'had sudah pernah menempuh pendidikan di sekolah berbasis Islam? (pernah/belum pernah)

Sofia : pernah

Fadhila : pernah

Viya : pernah

Tsalitsa : pernah

- d) Bagaimana perbedaan kemampuan membaca Al-Qur'an santri dilihat dari latar belakang pendidikan keagamaan mereka sebelumnya?

No.	Nama	Jawaban
1.	Sofia	Yang sebelumnya sudah pernah mondok di pesantren atau belajar di tpq setempat lebih mahir dibanding yang sebelumnya belum pernah nyantri.
2.	Fadhila	Santri yang pernah di pendidikan keagamaan pasti berbeda dengan yang pendidikan umum, terlihat dari kemampuan baca Al-Qur'an mereka. Tapi hal ini juga tak tentu, ada yang pernah mondok lama namun bacaannya belum terlalu bagus dan lancar, perlu bimbingan lebih mendalam
3.	Viya	Mereka cenderung lebih baik btqnya yang memiliki latar belakang seperti mondok atau sekolah yang berbasis agama. Untuk anak-anak yang belum pernah mondok atau sekolah umum, mereka cenderung btqnya kurang

4.	Tsalitsa	Santri sudah pernah mondok dari segi bacaannya sudah baik. Sedangkan santri yang belum pernah mondok, mereka lancar membacanya, tapi kurang memperhatikan ilmu tajwid nya
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2. Pengalaman pengajar

- a. Apakah ini kali pertama anda mengajar sehingga pengalaman anda dalam mengajar terbatas? (ya/tidak), dan apakah anda merasa percaya diri ketika mengajar santri yang sama-sama seorang mahasiswa? (ya/tidak) dan mengapa?

No.	Nama	Jawaban
1.	Sofia	Sebenarnya tidak untuk pertama kalinya, tapi pasti tetap ada kesan dan tantangan baru dalam mengajar di mahad. Dan tentu pengalaman saya masih sangat terbatas apalagi saat ini konteksnya mengajar mahasiswa. Namun, tak jarang juga ada kejadian yang bisa mematahkan sikap percaya diri dalam diri saya.
2.	Fadhila	Tidak, saya sudah pernah mengajar sebelumnya. Ya, saya percaya diri namun terkadang terkena distraksi dari santri yang kritis dan memiliki ilmu dan pengalaman yang lebih banyak
3.	Viya	Tidak, sebelumnya saya sudah pernah mengajar. Ya, saya percaya diri karena bisa bertukar pikiran dan pengalaman dengan mahasiswa lain
4.	Tsalitsa	Tidak, sebelumnya saya juga pernah mengajar di asrama saat saya MAN. Awal ² saya kurang merasa kurang

		percaya diri karena banyak santri yg juga seorang Hafidzoh. Namun, saya saya selalu menyampaikan kepada santri bahwa kami sama ² belajar dan saling memberi masukan satu sama lain
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3. Rentang usia guru dengan murid

- a. Apakah rentang usia yang dekat dengan anda menjadi sebuah problematika dan tantangan dalam proses pembelajaran? (ya/tidak) dan apakah anda merasa diremehkan atau terkena *underestimate* dari santri yang usianya tidak jauh dengan anda selama proses belajar membaca Al-Qur'an? (ya/tidak)

No.	Nama	Jawaban
1.	Sofia	Iya, apalagi status mereka yg sudah mahasiswa terkadang membuat saya pribadi kuwalahan, jiwa kritis mereka inilah yang menjadi tantangan terbesar. Iya, saya merasa diremehkan
2.	Fadhila	Ya, karena menjadikan sikap mereka kurang menghormati dan kurang memerhatikan proses pembelajaran dengan baik. Sikap mereka di belakang juga tidak sesuai dengan saat di depan musyrifah
3.	Viya	Tidak, karena anak-anak memahami bahwasanya mereka itu diajar oleh pengurus yang usianya diatas mereka, oleh mahasiswa semester di atas mereka. Tidak, saya tidak merasa diremehkan
4.	Tsalitsa	Tidak, walaupun rentang usia kami tidak begitu jauh, santri tetap mengikuti pembelajaran ini dengan baik. Saya tidak merasa diremehkan

4. Motivasi dan konsentrasi

- a. Selama membimbing santri, apakah anda pernah memberikan motivasi terkait pembelajaran membaca Al-Qur'an?

No.	Nama	Jawaban
1.	Sofia	Saya selalu mengucapkan kalimat 'semangat ya' dan sesekali juga memberikan apresiasi ke mereka.
2.	Fadhila	Ya, terkadang
3.	Viya	Ya, terlebih bagi santri yang kemampuannya masih kurang saya selalu memotivasi untuk terus belajar karena belajar Al-Qur'an itu penting. Untuk santri yang sudah mahir, saya selalau bilang untuk tidak lelah memperbaiki diri
4.	Tsalitsa	Pernah, dan mungkin hampir setiap kegiatan tahsin dan tajwid

- b. Apakah anda saat membimbing santri mampu mengontrol emosi dengan baik? (ya/tidak) dan mengapa?

No.	Nama	Jawaban
1.	Sofia	Kadang saya (tidak) bisa mengontrol emosi dengan baik yang disebabkan oleh keadaan-keadaan tertentu seperti capek, mengantuk, dll.
2.	Fadhila	Seringkali tidak, karena santri yang saya pegang perlu pengulangan berulang kali dan seringkali <i>ngeyel</i>
3.	Viya	Ya, karena sebelum keluar kamar untuk membimbing santri, saya menata diri dan niat untuk memberikan efek positif kepada mereka

4.	Tsalitsa	Iya, karena mereka sudah mahasiswa jadi tidak perlu mengurus banyak energi dalam membimbing santri dalam pembelajaran Al Qur'an.
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5. Kegiatan yang padat

- a. Apakah anda seringkali merasa kelelahan, emosi, dan frustrasi akibat tuntutan akademik sekaligus mengajar di Ma'had? (ya/tidak)

No.	Nama	Jawaban
1.	Sofia	Iya, seringkali saya merasakannya
2.	Fadhila	Iya, mahasiswa dan pengajar adalah perpaduan yang tidak semua orang bisa
3.	Viya	Tidak
4.	Tsalitsa	Terkadang saya merasa demikian, saat tugas perkuliahan saya sangat banyak tetapi harus tetap mengajar

6. Penyesuaian jadwal kegiatan

- a. Apakah anda sebagai seorang mahasiswa dan pengajar di Ma'had melakukan perencanaan, pengorganisasian, dan pengendalian jadwal kegiatan secara mandiri? (ya/tidak) dan bagaimana caranya?

No.	Nama	Jawaban
1.	Sofia	Iya, yg pertama sebelum melakukan semuanya saya harus ingat tujuan utama, dengan cara pembagian jobdesk dengan patner lainnya, tugas saya seperti apa, dan bentuk-bentuk penyesuaian lainnya yang pastinya didalamnya ada evaluasi rutinan
2.	Fadhila	Saya tidak
3.	Viya	Tidak, saya berkegiatan sesuai dengan jadwal yang sudah diberikan dan dibuat oleh Ma'had

4.	Tsalitsa	Ya. Saya membuat <i>schedule</i> pribadi dari bangun pagi sampai tidur
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7. Waktu istirahat

- a. Sebagai mahasiswa, apakah anda merasa waktu istirahat anda tersita untuk mengajar di pembelajaran membaca Al-Qur'an? (ya/tidak) dan mengapa?

No.	Nama	Jawaban
1.	Sofia	Tidak, karena sebenarnya jadwal agenda mahad sehari-hari itu sudah disusun atas berbagai hal pertimbangan. Jadi <i>timeline</i> kegiatan yang ada itu sudah berkisar di luar jam istirahat ataupun kuliahnya.
2.	Fadhila	Iya, karena kebanyakan santri membutuhkan waktu dan tenaga yang lebih sehingga waktu saya pun berkurang
3.	Viya	Tidak, karena di perkuliahan saya tidak terlalu padat, tidak menyita waktu istirahat saya sebagai mahasiswa dan musyrifah, saya senang bisa mengajarkan yang saya kuasai
4.	Tsalitsa	Terkadang saya merasa demikian

8. Penguasaan materi dan manajemen kelas

- a. Apakah anda dalam menyampaikan materi tajwid terlebih dahulu menyiapkan materi secara matang? (ya/tidak), serta apakah anda merasa kesulitan dalam mengelola kelas, menyampaikan materi dengan jelas, dan merespons kebutuhan murid secara efektif? (ya/tidak)

No.	Nama	Jawaban
1.	Sofia	Iya, karena bidang BTQ disini sudah mempersiapkan sedemikian rupa terkait plot-plot materi setiap

		minggunya. Namun saya juga kesulitan dalam mengelola kelas
2.	Fadhila	Ya, saya <i>prepare</i> dengan belajar di buku dan video. Terkadang saya kesulitan mengelola kelas karena pasti ada yang tidak fokus dan mengobrol
3.	Viya	Ya, saya menyiapkan materi dengan matang, dan saya tidak merasa kesulitan
4.	Tsalitsa	Ya, karena yg akan disampaikan adalah ilmu tajwid, jadi saya harus memastikan bahwa apa yg saya sampaikan sudah benar dan bersumber. Tidak

9. Penyesuaian materi pembelajaran

- a. Apakah anda dalam mengajar menyesuaikan materi pembelajaran dan cara mengajar sesuai dengan latar belakang pendidikan keagamaan dan kemampuan membaca Al-Qur'an mereka? (ya/tidak) dan mengapa? Lalu apakah anda memberikan tambahan pemahaman kepada santri yang belum mengerti dan paham dalam membaca Al-Qur'an? (ya/tidak)

No.	Nama	Jawaban
1.	Sofia	Iya, karena kita harus bisa fleksibel dan adaptif. Karena sebagai penunjang kebutuhan spiritual kita harus mengenali latar belakang keadaan mereka. Ya, saya memberi tahu pelan-pelan mana yang menjadi kekurangan mereka.
2.	Fadhila	Penyampaian materi saya seting semudah mungkin agar semuanya bisa mengerti. Ya, saya memberikan tambahan pemahaman pada santri

		yang belum mengerti. Seringkali saya memberikan tanya jawab dan pr pada santri
3.	Viya	Ya, saya melakukan pengajaran dan bimbingan sesuai dengan latar belakang santri. Santri yang sudah bisa dengan baik (biasanya latar belakang pendidikan pondok), saya arahkan menjadi <i>mustami</i> atau penyimak bagi teman yang lain. Ya, saya memberikan pemahaman yang lebih mendalam pada santri yang belum bisa
4.	Tsalitsa	Iya, saat kegiatan tahsin. Namun, saat pembelajaran tajwid cukup sulit untuk menyesuaikan latar belakang santri karena jumlah mereka yg cukup banyak. Iya

10. Pengelolaan kelas besar

- a. Apakah menurut anda, dengan jumlah santri yang banyak menjadi sebuah tantangan dalam mengajar? (ya/tidak), dan apakah anda kesulitan dalam mengatasi mereka selama proses pembelajaran? (ya/tidak)

No.	Nama	Jawaban
1.	Sofia	Iya, karena seringkali kita merasa kuwalahan, <i>hectic</i> dengan jumlah santri yang lebih banyak. Terkadang saya kesulitan juga dalam mengatasi mereka
2.	Fadhila	Pastinya menjadi sebuah tantangan apalagi mahasiswa. Kesulitan juga pasti ada walau tidak selalu
3.	Viya	Pasti, karena jumlah santri banyak semakin banyak pula mental yang

		harus saya tata, tetapi tidak merasa kesulitan
4.	Tsalitsa	Iya menjadi tantangan. Iya saya mengalami kesulitan selama proses pembelajaran karena jumlah santri yang banyak

11. Sarana dan prasarana

- a. Apa saja yang menjadi kekurangan dalam aspek sarana dan prasarana Ma'had yang tidak menunjang anda dalam mengajar?

No.	Nama	Jawaban
1.	Sofia	Papan tulis/layar beserta printilannya, karena tidak adanya papan tulis ini bisa menghambat pembelajaran karena tidak adanya gambaran yang bisa diperlihatkan ke santri ketika sedang memaparkan materi, kemudian layout tempatnya karena dilakukan per lantai
2.	Fadhila	Tidak disediakan papan tulis dan spidol
3.	Viya	Sarana dan prasarana kegiatan lain sudah baik, namun jika pembelajaran tahsin dan tajwid itu dilaksanakan perlantai sehingga kurang diperhatikan aspek sarana dan prasarana nya seperti tidak disediakan papan tulis, kapur atau spidol, kipas, tempat di koridor lantai atau balkon yang ada beberapa lampu yang redup
4.	Tsalitsa	Papan tulis untuk kegiatan tajwid, meja untuk pembelajaran tahsin dan lampu koridor yang redup membuat pembelajaran kurang nyaman

ATTACHMENT 3

Guidelines and Interview Results for Ma'had Administrators

1. Metode Iqra' untuk Mahasiswa

No.	Pertanyaan	Jawaban
1.	Bagaimana strategi Ma'had menyesuaikan metode Iqra' yang awalnya untuk anak-anak dengan karakteristik belajar mahasiswa dewasa?	Sebelum mengikuti program ini, santri perlu standar yakni dengan Iqra' jilid 6. Jika jilid 6 sudah bisa berarti sudah bisa membaca dengan baik, jika belum bisa maka kita turunkan ke jilid 5 atau 4 atau bahkan bisa ke jilid 1 kalau belum pernah sama sekali mengaji. Ini adalah salah satu cara dalam mengetahui kompetensi mereka dalam membaca Al-Qur'an. Jika dirasa terlalu rendah, itu hanya standar awal. Iqra' ini yang paling mudah, jika memakai metode lain malah lebih sulit saya kira.
2.	Apa perbedaan cara mengajar Iqra' untuk mahasiswa dibandingkan dengan anak-anak?	Secara umum sama menggunakan <i>sorogan</i> (satu-persatu) dan guru menyampaikan. Namun yang berbeda itu cara meluruskannya dengan pendekatan psikologi, kalau anak-anak cara meluruskannya dengan melihat mulut dan wajah gurunya. Anak melihat di bagian bawah halaman Iqra' pasti ada catatan/ <i>reminding</i> terkait isi halaman itu.

		Kemudian guru akan meluruskan saat <i>musyafahah</i> .
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2. Kemampuan awal santri

No.	Pertanyaan	Jawaban
1.	Berapa persen mahasiswa yang belum bisa membaca Al-Qur'an saat pertama masuk Ma'had?	Saat pertama kali masuk Ma'had, kita berdasarkan survei awal angkatan pertama dari 1.300 an siswa yang memiliki nilai baik sekitar 56 itu sedikit hanya 30%. Namun yang tahap kedua ini saya lihat bagus-bagus dan bisa baca Al-Qur'an meskipun masih perlu meluruskan tajwid dan sifat hurufnya.
2.	Bagaimana penempatan jilid Iqra' bagi mahasiswa yang sudah bisa membaca tapi belum menguasai tajwid?	Jika santri sudah bisa membaca tapi belum menguasai tajwid itu tugas musyrifah untuk meluruskan, menggunakan tutor sebaya (lebih dekat dan mudah) karena kita memiliki keterbatasan waktu. Sebetulnya menggunakan metode lain selain Iqra bisa, cuma untuk menggunakan itu kita harus ada izin, kalau Iqra' kan dijual bebas.

3. Evaluasi hafalan surat pendek

No.	Pertanyaan	Jawaban
1.	Apa tindakan Ma'had terhadap	Ada kriteria mba, tahap kedua kemarin ada 31 orang yang

	santri yang tidak mencapai target hafalan surat ad-dhuha hingga an-naas?	tidak lulus diantaranya misalkan tidak ikut ngaji dalam artian tidak konsisten, ada namanya remidiasi. Begitu juga yang tidak bisa menghafal surat ad-dhuha sampai an-nas cukup diberi waktu untuk menghafal terus-menerus. Sehingga itu menjadi bagian penting dan harus terintegrasi dengan visi misi UIN, atau bisa dimasukkan ke dalam kurikulum tanpa SKS agar mereka terpacu untuk belajar dan menghafal
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4. Perencanaan program

No.	Pertanyaan	Jawaban
1.	Bagaimana Ma'had merancang target pembelajaran Iqra' per gelombang? Apakah ada standar khusus?	Secara umum hampir sama yang dilakukan oleh TPQ ya, tapi ini kan mahasiswa yang punya pendekatan berbeda dengan anak-anak, dengan pendekatan andragogi sehingga untuk mencapai target itu mereka bisa belajar mandiri sebetulnya, nanti setorannya dengan musyrifah. Kalau menggunakan tingkatan/klaster, sulit digunakan di Ma'had karena kenyataannya waktu yang singkat dan butuh tempat. Sementara tempat yang

		digunakan untuk kelas per klaster itu sulit, hanya punya 2 aula.
2.	Bagaimana mekanisme evaluasi untuk memastikan metode yang digunakan efektif?	Untuk memastikan itu kita menggunakan evaluasi akhir, ada tes, hafalan surat, praktek, dan musyrifah melakukan pendampingan dengan santri. Karena waktunya mepet dan agak susah jadi kita menggunakan pola <i>di-upload</i> . Kemudian musyrifah mengontrol dan mengevaluasi hasilnya.

5. Strategi dan metode

No.	Pertanyaan	Jawaban
1.	Bagaimana metode Iqra' ini diterapkan untuk mengakomodasi perbedaan kecepatan belajar mahasiswa?	Kembali lagi kepada penguasaan mereka membaca Al-Qur'an ya, Iqra' itu salah satu cara/metode membaca (selain yanbu'a, qiroati, dll). Dan sebetulnya standar Iqra' itu yang paling mudah digunakan orang secara awam.
2.	Bagaimana cara musyrifah menangani mahasiswa yang kesulitan memahami materi meski sudah diulang berkali-kali?	Nah kalau begitu bisa menggunakan pendekatan yang lebih humanis antar pribadi. Sepanjang saya di sini tidak ada keluhan serius terkait kesulitan yang dialami mahasiswa. Tapi jika serius, saya meminta staf ahli untuk mendampingi, ini bisa

		terjadi karena musyrifah yang mendampingi hanya 1 sehingga belum terlalu menyeluruh dalam mendampingi santri.
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6. Sistem manajemen

No.	Pertanyaan	Jawaban
1.	Bagaimana sistem pembagian kelas (level dasar, menengah, lanjut) diatur untuk memaksimalkan waktu belajar?	Sekali lagi saya sampaikan untuk membuat klaster itu sulit dilakukan, karena waktunya pendek tapi sebenarnya itu memang diperlukan. Jika dibuat klaster kita butuh kelas bimbingan khusus, dibuat antar kelas seperti yang ada di TPQ. Tapi kita kan tidak, targetnya hanya supaya santri bisa membaca Al-Qur'an, untuk kelancaran itu yang menangani musyrifah di lapangan.
2.	Apa kebijakan Ma'had terkait kehadiran dan kedisiplinan santri dalam program Iqra'?	Begini, ada yang namanya lulus dan tidak lulus dan otomatis harus mengulang. Ini dibuktikan dengan adanya evaluasi dengan ujian tulis dan ujian praktik. Sudah kita lakukan juga.

7. Waktu terbatas

No.	Pertanyaan	Jawaban
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1.	Bagaimana Ma'had memastikan mahasiswa menguasai tajwid dalam waktu terbatas?	Kepastian itu jelas mba, setiap shubuh dan maghrib itu mengaji dan itu atas laporan musyrifah.
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8. Mengelola kelas besar

No.	Pertanyaan	Jawaban
1.	Bagaimana mekanisme pembelajaran tajwid yang efektif untuk kelas besar dengan puluhan santri dalam satu sesi?	Nah kalau begitu caranya dengan model bukan <i>sorogan</i> (satu-persatu) tapi dengan model <i>bandongan</i> . Jadi guru menyampaikan, mengurutkan secara acak lalu disuruh untuk membaca dengan model kuis atau yang lain. Tapi saya kira tidak sampai 60 orang, sehingga musyrifah dapat mengajar secara menyeluruh.

9. Tantangan spesifik

No.	Pertanyaan	Jawaban
1.	Apa kendala terberat dalam menerapkan metode Iqra' untuk mahasiswa dewasa?	Sebenarnya mereka yang pertama adalah <i>underestimate</i> karena mereka merasa dewasa diajar Iqra' itu pasti kan merasa tidak kelasnya/tidak levelnya. Nah disitulah biasanya mereka menolak, tidak mau mengaji. Tapi itu kan perlu dibuktikan, coba membaca jilid 6 bisa tidak. Jika bisa artinya mereka

		menguasai, jika tidak bisa maka mereka hanya merasa sungkan saja.
2.	Bagaimana Ma'had mengukur keberhasilan program Iqra' secara keseluruhan	Dengan cara tes induk kerja. Masing-masing mahasiswa menyampaikan cara bacaannya ataupun hafalannya lalu di- <i>upload</i> dalam video. Karena tidak mungkin 1 orang mendampingi sekian ratus orang, maka jalan pintasnya seperti itu. Meskipun kita tahu ada kekurangan dengan cara video itu dapat dimanipulasi.

ATTACHMENT 4
Interview Documentation

 A photograph showing two women sitting on the floor in a room with white walls. One woman is wearing a brown hijab and a striped long-sleeved shirt, and the other is wearing a blue hijab and a blue patterned dress. They are both looking at a laptop on the floor between them. A whiteboard is visible in the background.	Interview with Student
 A photograph showing two women sitting on the floor in a large, brightly lit room with white walls and a high ceiling. One woman is wearing a light pink hijab and a white long-sleeved shirt, and the other is wearing a light pink hijab and a brown long-sleeved shirt. They are both looking at a laptop on the floor between them.	Interview with Musyrifah
 A photograph showing two women sitting on the floor in a room with a patterned carpet. One woman is wearing a purple hijab and a grey long-sleeved shirt, and the other is wearing a blue hijab and a blue patterned dress. They are both looking at a laptop on the floor between them. A glass door is visible in the background.	Interview with Ma'had Administrator

BIOGRAPHY

A. Self Identity

1. Full Name : Na'imatussa'adatul Muna
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B. Education History

1. Formal Education
 - a. TK Muslimat NU 05 Asy-Syafi'iyah Ujunggede
 - b. SD Negeri 03 Ujunggede
 - c. MTs Negeri 1 Pemalang
 - d. MA Negeri 1 Kota Pekalongan
2. Non-Formal Education
 - a. TPQ Nurul Amal Desa Ujunggede
 - b. Majelis Ta'lim Nurul Hasan Desa Ujunggede
 - c. Madrasah Diniyah Asy-Syafi'iyah Ujunggede
 - d. *Islamic Boarding School* Darul Ulum MAN 1 Kota
Pekalongan
 - e. Ma'had Al-Jami'ah Walisongo

C. Academic Paper

- a. Muna, N., Khasanah, M., & Anbiya, B. F. (2023). Analisis Pemanfaatan E-Learning Walisongo dalam Mata Kuliah

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