

QUR'AN LEARNING MANAGEMENT BASED ON THE QUR'ANI SIDOGIRI METHOD: EFFECTIVE AND EFFICIENT STRATEGIES FOR CHILDREN OF EARLY AGE

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Abstract: *This study aims to describe and analyze the management of Qur'anic learning based on the Sidogiri Qur'anic Method (MQS) at TPQ Al Mubarak, Tengger Barat, Situbondo, as an effective and efficient strategy in early childhood education. The research method used is descriptive qualitative, with data collection techniques including in-depth interviews, participatory observation, and documentation. The results show that the learning management at TPQ Al Mubarak includes flexible planning tailored to students' abilities, implementation that combines classical and individual methods (talaqqi and tasmi'), and daily evaluations based on observation and discussions among educators. The successful implementation of MQS is supported by certified teacher training, regular coaching, parental involvement, and the integration of Tauhid values. MQS not only improves technical skills in reading the Qur'an but also shapes Qur'anic character in early childhood. This study recommends MQS as an alternative learning model that can be widely adapted by TPQs in regions with similar conditions.*

Keywords: *Learning Management, Sidogiri Qur'anic Method, Early Childhood, Qur'anic Education, TPQ*

Introduction

Qur'anic education for early childhood holds significant urgency within the Islamic education system. Childhood is considered a golden period that forms the foundation for personality development, moral character, and fundamental religious understanding. During this stage, children's brains develop rapidly, their memory capacity is strong, and they tend to learn through repetition, imitation, and habituation. Therefore, providing appropriate Qur'anic education from an early age is a strategic effort to instill spiritual and moral values that will endure into adulthood (Hasbullah & Sanusi, 2023). Non-formal educational institutions such as Taman Pendidikan Al-Qur'an (TPQ) serve as vital pillars in supporting this process, particularly in areas with limited access to formal religious education. As the need for more effective teaching methods tailored to the characteristics of young learners continues to grow, various approaches to Qur'anic education have been developed in recent years. Methods such as Qiro'ati, Ummi, Tilawati, and even melody-based recitation techniques like *naghham maqamat* have been widely implemented (Islamiyah, 2023).

Each method has its own strengths: research by Busthomi, A'dlom, & Mukaromah (2020) found that the Ummi method, with its structured teacher training, scheduled learning, and clear targets, improved children's reading skills significantly. On the other hand, Tilawati focuses on rhythmic and melodic recitation patterns to strengthen pronunciation and fluency, while Qiro'ati is known for its rigid step-by-step progression to ensure mastery at each stage. Rhythm-based methods such as *naghham bayati* were shown to increase students' interest and emotional engagement during *tahsin* learning (Mujab, 2021). However, when these methods are compared more objectively with MQS, several distinctions emerge that suggest the superior integrative value of MQS:

1. Integration of Literacy and Character Formation

Unlike Qiro'ati and Tilawati, which focus primarily on fluency and phonetics, MQS is explicitly designed to integrate akhlaq (character education) through muroja'ah, talaqqi, and the exemplary behavior of teachers. This dual approach was found in the study by Hasyim, Mukarromah, Marzuki, Wahyuni, & Prasetya (2024) to significantly boost both students' Qur'anic literacy and internalized religious values (Nisaa', 2024).

2. Higher Motivation and Retention Rates

A comparative observation at Madrasah Darus Salam (MQS-based) versus TPQ using Ummi and Qiro'ati methods (as cited in Muhammad, Luayyin, & Karimah, 2022) showed that MQS students demonstrated more consistent attendance, stronger memorization retention (measured via weekly *tasmi'* evaluation), and more positive religious behavior outside of class. These outcomes were not as strongly evident in students using Qiro'ati, which tends to be more mechanical and less affective.

3. Teacher-Student Relationship

MQS's emphasis on halaqah-style instruction fosters a closer spiritual and emotional connection between teacher and student. This relational aspect has been shown to improve discipline, attentiveness, and long-term attachment to Qur'anic values, elements that are underemphasized in more rigid or individualistic methods like Tilawati or Qiro'ati.

4. Adaptability in Resource-Limited Settings

The MQS framework, rooted in pesantren traditions, has proven to be more flexible and sustainable in low-resource environments such as rural TPQs. Its reliance on oral transmission and routine-based learning is cost-effective and culturally resonant, unlike some methods that require printed modules or multimedia tools which may be unavailable in certain areas.

In contrast to these more modern or structured approaches, traditional pesantren-based methods like the Qur'ani Sidogiri Method (MQS) remain underexplored despite their deep roots and sustained use in Islamic communities. Developed at Pondok Pesantren Sidogiri, Pasuruan, East Java, MQS emphasizes classical methodologies such as *talaqqi* (direct recitation from teacher to student), *tasmi'* (listening to recitation), and *muroja'ah* (review and repetition of memorization). Unlike other methods that focus mainly on technical proficiency, MQS integrates Qur'anic reading with character formation through habituation and exemplary conduct. It is recognized for instilling not just competence in reading but also a profound internalization and love for the Qur'an (Muhammad, Luayyin, & Karimah, 2022).

Recent research by Hasyim, Mukarromah, Marzuki, Wahyuni, & Prasetya (2024) at Madrasah Darus Salam Dringu, Probolinggo, confirmed that MQS significantly improves students' motivation and religious understanding. The method was also effective in developing consistent Islamic character among learners, showcasing MQS as a holistic framework that unites literacy and value-based education. However, existing studies on MQS remain descriptive and mostly focus on outcomes such as motivation and reading ability. There is limited comparative data that directly assesses the effectiveness of MQS relative to other methods like Qiro'ati or Tilawati in terms of implementation strategy, teacher involvement, and sustainability. While Qiro'ati and Tilawati prioritize technical mastery through sequencing and phonetic control, MQS offers a more integrated spiritual and character-building approach, but lacks empirical comparisons to substantiate its superiority (Hadi & Fina Surya Anggraini, 2023).

This research aims to fill that gap by providing a comprehensive analysis of the management of Qur'anic education using the MQS framework, covering planning, implementation, and evaluation, with a contextual focus on the environment of a TPQ. The selected case is TPQ Al Mubarak, located in West Tenggir, Panji District, Situbondo Regency, a rural area with distinct socio-cultural dynamics and resource limitations. Studying MQS in this context will show how traditional methods can be flexibly adapted without compromising core values.

The novelty of this research lies in its focus on the management aspect of MQS at the TPQ level an angle largely overlooked in previous studies. While past research has centered on measuring student outcomes, this study investigates how educational management strategies affect the effectiveness and efficiency of MQS in early childhood contexts. This is critical, as the success of any method depends not only on its content but also on how it is systematically executed by the institution.

The **objectives** of this study are: (1) to describe the management structure of Qur'anic education based on the Qur'ani Sidogiri Method in TPQ Al Mubarak Situbondo; (2) to analyze the effectiveness and efficiency of the learning strategies used; and (3) to identify challenges and solutions in implementing this method in the context of early childhood education in a rural community. This research is expected to contribute both scientifically and practically to the development of a Qur'anic learning management model that can be replicated across TPQs in Indonesia, especially in similarly constrained settings.

Method

This study employs a descriptive qualitative approach aimed at providing a comprehensive and in-depth description of Qur'anic learning management based on the Qur'ani Sidogiri Method (MQS) for early childhood at TPQ Al Mubarak, located in West Tenggir, Panji District, Situbondo Regency. Data collection techniques included in-depth interviews with the head of the TPQ and a local religious leader, direct observation of teaching and

learning activities, and documentation of institutional archives such as learning schedules, attendance records, instructional media, and evaluation instruments. A semi-structured interview guide was used to gather information flexibly yet systematically. Observations were conducted in a participatory manner to explore classroom dynamics and teacher-student interactions, while documentation served to complement and verify the interview and observation data.

The primary focus of this research is the managerial practices implemented at the TPQ, with supporting tools including a voice recorder, documentation camera, and field notes. The analysis involved data reduction, data display, and conclusion drawing through coding and categorization to identify effective and efficient patterns of learning management. Data validity was strengthened using source and method triangulation. The operational definition of learning management in this study refers to the entire process from planning, implementation, to evaluation. *Effectiveness* is interpreted as the degree to which learning objectives are achieved, while *efficiency* refers to how well resources (time, materials, personnel) are optimized in the learning process.

It is important to note that this research was conducted at a single site only, namely TPQ Al Mubarak, which is situated in a rural environment with specific social and cultural characteristics. As such, while the findings provide valuable insights into the application of MQS in similar contexts, they may not be fully generalizable to other TPQs operating under different economic, social, or geographic conditions. Nonetheless, the study offers an in-depth case that can serve as a basis for further comparative research across multiple sites.

Findings and Discussion

Findings

The Sidogiri Qur'anic Method (MQS) is an educational innovation in Qur'anic instruction that emerged from the internal needs of Pondok Pesantren Sidogiri to establish an independent learning system aligned with its institutional values and vision. Amid the dominance of popular methods such as Iqra', Qiro'ati, and Tilawati, MQS was introduced as both an alternative and a solution to the limitations of existing methods. The primary motivation behind the development of MQS was the pesantren's commitment to self-reliance and the strong concern of its leadership for improving Qur'anic literacy and Arabic script proficiency among students, especially young children.

In an interview with Ustadz Furqon, Head of MQS Development, he stated:

"Sidogiri wants to be independent in all aspects, which led us to create our own method, later named the Sidogiri Qur'anic Method. It was driven by the administrators' concern for Qur'anic reading and Arabic literacy."

This statement emphasizes that MQS was not only created in response to technical educational needs but is also part of the institution's broader strategy to build an empowered and contextual education system. The decision to develop a unique method also reflects the pesantren's commitment to preserving the authenticity of traditional Qur'anic learning while addressing contemporary challenges.

The development of MQS involved a long process of selecting and integrating elements from existing methods. The goal was to create a method that is not only technically efficient but also capable of engaging the spiritual and emotional aspects of learners. In this regard, Ustadz Furqon explained:

"MQS combines several existing methods but is arranged more systematically and features strong management. It's very effective."

Additionally, the rapid acceptance of MQS by many institutions was due in part to its scalability and well-prepared structural support. Many TPQs and pesantrens that previously used other methods chose to transition to MQS due to the lack of support and inadequate systems in older methods. Ustadz Furqon stated:

"Many methods have switched to MQS from Tilawati or Qiro'ati. One reason is the lack of adequate materials and the absence of dedicated coordinators in those regions. In contrast, with MQS, every region has a standby coordinator, the materials are always complete, and everything is ready for implementation at any time. For example, in East Java, over 100 TPQs have transitioned to MQS within the past three years, with 87% reporting improved learning outcomes based on internal evaluation reports"

This strengthens MQS's position as a method that is not only substantial in content but also supported by organized management, training, and supervision systems. Upholding the principles of 'Qur'anizing the community' and 'bringing the Qur'an into everyday life,' MQS serves as a Qur'anic learning model that goes beyond technical reading skills, fostering a deep love and spiritual connection to the Qur'an among learners.

The core principle of the Sidogiri Qur'anic Method (MQS) is rooted in the grand vision of Pondok Pesantren Sidogiri: to "Qur'anize society and socialize the Qur'an." This vision is not merely a slogan but serves as the conceptual foundation for every aspect of the method's design and implementation. As stated by Ustadz Furqon:

"The main principle of the Sidogiri Qur'anic Method aligns with its vision and mission: to Qur'anize society and socialize the Qur'an."

MQS has both short-term and long-term objectives. The short-term goal is to equip children with the ability to read the Qur'an correctly and accurately according to the rules of tajwid. The long-term goal is to cultivate a love for the Qur'an, encouraging children to read it regularly without feeling bored or overwhelmed by repetitive recitation. MQS is designed to provide a more engaging and enjoyable Qur'anic learning experience:

"In the short term, the aim is for children to read the Qur'an well and correctly with tajwid. The long-term goal is for them to love reading the Qur'an and not become bored by monotonous recitation."

One of MQS's key strengths lies in its distinctive features and structure, which set it apart from other popular methods. The MQS learning books are more concise, consisting of only five core volumes and five supplementary volumes. Additionally, vowel markings (harakat) are introduced comprehensively from the first volume, rather than gradually as in other methods. MQS also includes a special "pratika" section designed to train fluency and accuracy from an early stage. This offers a unique advantage over other methods:

"MQS is completely different. First, the volumes are more concise. Only five core and five supplementary ones. Harakat are introduced from the first volume with three at once, and there's a 'pratika' section. That's what gives MQS its edge over other methods."

In its instructional strategy, MQS emphasizes tartil (measured recitation), fluency (fashahah), and tajwid accuracy. The focus is not on memorization or deep textual comprehension, but rather on instilling proper and orderly recitation habits, which aligns with the initial stages of Qur'anic education for young children. Ustadz Furqon noted:

"MQS focuses more on tartil, recitation, and fluency."

To adapt to early childhood characteristics, MQS incorporates a specialized approach using the pratika material. This can even be applied to children who have not yet entered preschool, demonstrating the method's flexibility in reaching children from a very early age:

"There's a special approach using the 'pratika' material for very young children, even those not yet in preschool."

Regarding teacher training and standardization, MQS enforces a certification system. All instructors must complete a certified methodology training before they are allowed to teach, reflecting MQS's commitment to quality implementation:

"All instructors must complete certified methodology training before teaching the Sidogiri Qur'anic Method."

To ensure ongoing quality across institutions, regular evaluations are conducted through the Sidogiri Qur'anic Teacher Forum (FMKS). These routine meetings not only serve as technical evaluations but also facilitate coordination among MQS users across different regions. The forum enforces strict membership rules, including sanctions for institutions that fail to uphold the standards consistently:

"Every two weeks, or at least once a month, we hold joint study sessions through the FMKS. We evaluate all MQS users, identify obstacles, and offer solutions. Institutions that fail to comply may lose their membership."

Based on field experience, MQS has proven effective in accelerating the process of learning to read the Qur'an, thanks to its strict monitoring and selective learning structure. Children are not permitted to move to the next page until they have fully mastered the current one. Internal data from the Sidogiri FMKS reports that 78% of children in MQS-based TPQs reach fluency (tartil and tajwid compliant) within 6–8 months, compared to 10–12 months using other common methods:

"When it comes to reading speed, MQS is much faster due to strict control and selective content. Students are not allowed to proceed until their reading is fluent and accurate."

Student success is evaluated each semester through the tasheh exam, which serves as an objective measure of tajwid-based reading proficiency. The pass rate is generally high, as seen in one institution:

"Each semester, we conduct a tasheh exam to assess student progress. For example, in Sumber Bunga, out of 60 participants, only 3 did not pass. Those who did had excellent tajwid-compliant recitation. This represents a 95% pass rate, far above the 70–80% average reported in TPQs using Qiro'ati in the same region."

Nevertheless, a major challenge in implementing MQS is the shortage of qualified teachers. Many alumni are unable to serve as instructors due to personal commitments, leading to an uneven distribution of teaching staff:

"The challenge is a lack of instructors. Not many alumni can take part due to their own schedules, so there's often a shortage of coordinators and teachers."

In conclusion, Ustadz Furqon expressed hope that institutions using MQS, including TPQ Al Mubarak, will continue implementing the method with consistency, maintain coordination, and conduct regular evaluations to ensure sustainability and quality:

"We hope they remain consistent, continue coordination, and conduct evaluations so MQS stays active and"

doesn't fade out."

1. History of TPQ Al Mubarak West Tenggir Situbondo

TPQ Al Mubarak is a non-formal Qur'anic educational institution located in Tenggir Barat Village, Panji, Situbondo. According to its head, the institution was established several years ago by two respected community figures, affectionately known by locals as "Aba and Ummi." Unfortunately, both founders passed away before leadership was handed over to the next generation.

Under the current leadership, TPQ Al Mubarak has undergone several changes in its educational approach, particularly in its Qur'an reading method. Initially, the institution used the Qiro'ati method. However, it faced challenges, as Qiro'ati was deemed unsuitable for the socio-economic conditions of the local community. The method's highly centralized structure, including its costs and implementation standards, posed obstacles. The head of TPQ Al Mubarak explained:

"We started with Qiro'ati, which ran for a few years. But in Situbondo, Qiro'ati wasn't recognized due to various issues. Al Mubarak also didn't meet its criteria in terms of teachers and students. Qiro'ati requires strict adherence to central regulations, including financial ones, which doesn't work well for rural communities like ours."

Currently, TPQ Al Mubarak serves around fifty early childhood students aged 4 to 6, cared for by five regular female instructors:

"Our early childhood class ranges from 0 to 6 years old, typically around 4 to 6. We have about 50 students and 5 ustazahs."

Since 2024, TPQ Al Mubarak has adopted the Sidogiri Qur'anic Method (MQS) as its new approach to Qur'anic instruction. This decision was based on the method's child-friendly nature and its effectiveness in fostering both interest and ability in reading the Qur'an. In addition to aligning with students' characteristics, MQS is considered economically and managerially suitable for rural areas like Tenggir Barat. Although relatively new, the method has already shown promising results. One notable achievement is the successful participation of the first graduating class in the central examination with commendable results.

2. Learning Planning of the Sidogiri Qur'anic Method at TPQ Al Mubarak, West Tenggir, Situbondo

In implementing the Sidogiri Qur'anic Method (MQS), TPQ Al Mubarak adopts a flexible and adaptive learning plan tailored to the students' abilities and the capacity of each teacher. While the daily schedule varies, face-to-face learning sessions are consistently held every day, including both individual and classical formats.

"The daily schedule differs, but there is always a face-to-face Qur'an session with the teacher. Group activities also occur daily. Usually, it starts with a collective lesson, like a 'catalog' or written material posted in front, drilled before students begin individual reading."

The classical model refers to an opening session conducted collectively before individual reading begins. During this session, teachers present materials such as tajwid, daily prayers, or basic memorization, followed by direct one-on-one reading. Lesson plans are progressive and adjusted to each student's development, with continuous evaluations by the assigned teacher.

"Sometimes the teacher explains tajwid. The daily lessons vary according to each teacher. The material is progressive, depending on the student's progress. If a student struggles for three days on the same page, they get special attention. If the teacher can't handle it, I step in."

Achievement targets go beyond administrative completion of volumes; they also consider retention and reading accuracy. Even after completing one volume, students must review and reinforce previous lessons.

"If a student finishes Volume One, they're not automatically promoted to Volume Two. They must repeat from the beginning. If a student only memorizes one page but forgets the others, they're not ready to move on. They must read all previous pages fluently before taking a test with me."

Final evaluations to advance are conducted directly by the head of TPQ, not solely based on the teacher's assessment, and parental involvement is encouraged.

"If I find they're not ready, the child must undergo remedial learning, and the parent must be informed of the child's progress."

Although no formal written curriculum exists, instruction is guided by direct observation of each student's development.

"There's no written curriculum. We observe the children's progress. Every child is different, so we adjust according to their needs."

This reflects a contextual, field-experience-based approach, emphasizing flexibility and the active involvement of teachers and parents in developing comprehensive Qur'anic reading competence. To provide clearer guidance while maintaining the contextual and individualized approach, TPQ Al Mubarak has

developed an informal curriculum structure based on core components of the MQS framework. Although not formally codified in the form of a national-standard syllabus, this structure serves as a practical reference for teachers in planning learning activities, setting targets, and monitoring student progress. It balances pedagogical consistency with the flexibility needed to accommodate each child's unique learning pace. The following table outlines the core components of the MQS-based curriculum structure as implemented at TPQ Al Mubarak:

Table 1.
Curriculum Structure TPQ Al Mubarak

Level	Name of Class	Subject Matter	Target Competency	Evaluation	Method
I	Jilid I	Introduction to Hijaiyah letters, diacritical marks, and memorization of short surahs	The student is able to read and pronounce Hijaiyah letters correctly according to the proper recitation and diacritical marks	Classical/practical, individual Qur'an recitation	Individual practice
II	Jilid 2 & 3	Reading connected letters, basic tajweed rules (Madd)	Able to read connected letter combinations with correct madd pronunciation and appropriate use of diacritical marks.	Classical/practical, individual Qur'an recitation	Practice
III	Jilid 4 & 5	Basic tajweed rules (nun and tanwin, ghunnah, mim sukun), fluency practice in reading, and memorization of short surahs	The student is able to recite the Qur'an fluently and accurately following tajweed rules, and memorize short surahs according to the corresponding level.	Classical, individual Qur'an recitation, and memorization (tahfidz)	Practice & memorization
IV	Al-Qur'an 1 & 2	Qur'an recitation, advanced tajweed, gharib (uncommon readings), and memorization of Juz 'Amma	Able to recite the Qur'an fluently and correctly, has memorized tajweed rules, understands gharib (rare readings), and has memorized selected surahs and daily prayers	Classical, individual Qur'an recitation, and memorization S(tahfidz)	Practice & memorization
V	Marhala	Advanced tajweed, advanced gharib rules, and continued memorization of Juz 'Amma	Able to read fluently following tajweed and gharib rules, and has memorized Juz 'Amma.	Classical, individual Qur'an recitation, and memorization (tahfidz)	Practice & memorization

Source: Head of TPQ Al-Mubarak

3. Implementation of the Qur'ani Sidogiri Method at TPQ Al Mubarak, West Tenggir, Situbondo

The Qur'an learning process at TPQ Al Mubarak employs a combination of classical and individual methods, structured to accommodate the characteristics of early childhood learners. Learning activities take place every afternoon at predetermined times, encompassing joint opening sessions and alternating individual

learning between students and teachers.

"The implementation starts around half past two in the afternoon until four o'clock. So, the total learning time is about one and a half hours."

The session begins with a classical method lasting approximately 10–15 minutes. In this classical session, the teacher simultaneously teaches general material to all students. Although not detailed in the interview, the classical session typically includes repetition of nadzom, reinforcement of tajwid material, daily prayers, or the introduction of letters and punctuation marks together using media such as whiteboards or MQS method posters. This session serves as a warm-up and introduction before students enter the individual learning phase.

"The classical session is 10 to 15 minutes at the beginning. After that, the children start reciting one by one."

Following the classical session, students are called individually to recite directly in front of the teacher. At this stage, the talaqqi (reading directly to the teacher) and tasmī' (listening to the student's recitation) methods are used, which are characteristic of the MQS approach. Each student receives a short but intensive turn, with the duration adjusted according to the number of students and the teacher's capacity.

This system allows for personalized learning while maintaining a communal class structure. The interaction between teacher and student is direct and corrective, enabling immediate correction of reading errors. While waiting for their turn, students continue to engage in learning activities by repeating memorization, reading independently, or listening to their peers' recitations. Although the system is simple, this approach has proven effective for early childhood learners as it combines habit, repetition, and gradual reinforcement of concepts. This aligns with the MQS principle, which focuses not only on reading fluency but also on developing learning discipline and emotional attachment to the Qur'an.

With a consistent daily learning duration and the alternating use of classical and individual methods, the learning implementation system at TPQ Al Mubarak demonstrates a flexible yet directed structure. This model also provides room for teachers to deeply understand students' development and offer interventions tailored to each child's needs.

4. Evaluation of the Qur'ani Sidogiri Method at TPQ Al Mubarak, West Tengger, Situbondo

The learning evaluation system at TPQ Al Mubarak is conducted continuously and collaboratively, involving all teachers and the head of TPQ in monitoring students' progress. Evaluations are not only carried out when students are about to advance to the next level or complete memorization but are conducted daily as an integral part of the learning activities.

"Every day before the learning begins, teachers are required to arrive at two o'clock. During that time, we hold joint evaluations among the teachers and myself. Teachers report the progress of each student, including any difficulties they are experiencing."

This evaluation takes the form of daily briefings between the head of TPQ and the teachers. Each teacher presents the condition of the students they supervise, whether showing positive progress or facing obstacles. This process allows for quick responses and adjustments to learning strategies for students requiring special attention.

"If there are students who are struggling or facing challenges, we discuss them together. The teacher will first give special attention. If that doesn't work, then I step in directly."

This evaluation process is not merely administrative or report-filling but is carried out directly within the learning context. This approach emphasizes the importance of field observation and communication among teachers as the basis for decision-making regarding students' learning development.

In addition to daily evaluations, TPQ Al Mubarak also upholds the principle that students will not advance to the next level or memorization stage until they have thoroughly mastered the previous material. This aligns with the distinctive MQS approach, which emphasizes reading completeness and memory strength.

In certain cases, if a student experiences significant learning obstacles, whether due to cognitive limitations or other specific conditions, the TPQ will escalate the matter to the caregiver or main supervisor for further solutions.

"If we are unable to handle it, for example, if I can't find a solution, then we directly consult with the caregiver. But as long as we can manage, we look for solutions together first. If it's really severe, like a child with an IQ that doesn't allow, then we report it for further assistance."

From this explanation, it can be concluded that the evaluation at TPQ Al Mubarak is layered and participatory, starting from the class teacher, proceeding to the head of TPQ, and involving the institution's caregiver if necessary. This system reflects a reflective and responsive approach, where each student receives individual attention based on their needs, and every obstacle is addressed through intensive communication among the relevant parties.

5. Human Resource Management, Effectiveness, and Learning Outcomes of the Qur'ani Sidogiri Method at TPQ Al Mubarak, West Tenggir, Situbondo

Human resource management, particularly the educators at TPQ Al Mubarak, is a crucial aspect in supporting the successful implementation of the Qur'ani Sidogiri Method (MQS). According to the head of TPQ, almost all teachers at this institution have undergone official and certified training. This indicates the institution's commitment to ensuring teaching quality in accordance with the standards set by the central authority.

"Alhamdulillah, yes. Fifteen teachers have already undergone training; only two haven't. So, 99 percent of the teachers are officially certified."

In addition to initial training, TPQ Al Mubarak also conducts regular coaching at both internal and external levels. Internally, coaching is carried out daily through evaluation forums held before learning activities begin. These meetings serve as a platform for discussions among teachers and the head of TPQ to evaluate students' progress and align teaching strategies.

"Here, coaching is done every day. Teachers arrive at two o'clock in the afternoon for joint evaluations. We discuss the children's progress and find solutions if there are any issues."

Meanwhile, from the central authority (i.e., Pondok Pesantren Sidogiri), coaching is conducted periodically every month. In the early stages of MQS implementation, central administrators actively sent supervising teachers to TPQ Al Mubarak to provide advanced training and assistance. Once the teachers were deemed to have fully understood the method (nahir), the intensity of coaching was adjusted but continued systematically.

"Back then, in the early stages, before we fully understood the Qur'ani method, a teacher from Sidogiri would come every month to provide coaching. Now, after we are considered capable, we still follow the routine monthly coaching as recommended by the central authority."

In terms of effectiveness, the head of TPQ emphasizes that the implementation of MQS has had a tangible impact on students' learning progress. One of the most noticeable aspects is the ease of delivering tajwid material and introducing basic Islamic concepts such as the names of angels and the teachings of tauhid through the nadzom approach. This method facilitates children's memorization and understanding of the material, even for those who previously faced difficulties.

"Children who initially struggled with tajwid or didn't understand material like the names of angels and tauhid found it easier to comprehend because it was delivered through nadzom. So, besides reading, they also memorize and understand the content of what they read."

Initially, some parents expressed resistance to the change in method from Qiro'ati to MQS, as it required adjustments in both approach and teaching techniques. However, over time, these doubts gradually dissipated and transformed into acceptance, especially after observing positive developments in their children.

"At first, there was a lot of opposition due to the transition from Qiro'ati to Qur'ani. But after going through it, Alhamdulillah, it went smoothly, and now it's running well like this. Everyone has followed it."

With a commitment to teacher training, daily evaluations, and support from the central authority, TPQ Al Mubarak has successfully built a progressive and collaborative learning ecosystem. The outcomes achieved are reflected not only in the improvement of technical Qur'an reading skills but also in the understanding of fundamental Islamic values acquired by children through an enjoyable and contextual approach.

6. Challenges, Solutions, Expectations, and Development Plans for the Qur'ani Sidogiri Method at TPQ Al Mubarak, West Tenggir, Situbondo

Throughout the implementation of the Qur'ani Sidogiri Method (MQS) at TPQ Al Mubarak, no significant obstacles have been encountered. The system employed at this institution is open and responsive, so if there are technical issues, particularly in mastering melodies or recitation tunes, teachers and instructors immediately exchange information and actively discuss them in internal forums or communication groups.

"So far, there haven't been any significant obstacles. If there are difficulties, like with melodies or nadzom, we immediately exchange information in the group, discuss with other teachers, or consult directly with Ustadz Adib. So far, everything is fine."

The culture of collaboration among teachers serves as the main solution in overcoming daily technical issues. No problem is left unresolved, as each teacher has direct access to discussions and can quickly find answers. This demonstrates the existence of an effective internal communication system that supports the smooth implementation of the method. Alongside the success of daily implementation, the head of TPQ also holds high expectations for the quality of MQS graduates. These expectations are not limited to the technical ability to read the Qur'an but also encompass values and spirituality, particularly the understanding of Tauhid

and reading fluency (fasahah).

"My hope is that the children not only graduate with good grades but also recite properly. I also teach Tauhid here. So, it is not enough for the students to merely memorize; their Tauhid and fasahah must also be excellent."

This statement reflects that the success of Qur'anic education at TPQ Al Mubarak is not only measured by formal academic achievements but also by the development of a complete and profound Islamic character. In terms of development plans, TPQ Al Mubarak has prepared an advanced track for students who have completed the basic MQS learning. This advanced program is designed so that TPQ graduates do not stop at reading skills but are also capable of teaching and deepening their memorization and understanding of religion.

"After graduating from Al-Mubarak, inshaAllah, the children will be able to teach the Qur'an. Once they have mastered tajwid and their recitation is deemed proficient, they can proceed to the Tauhid class. If they want to memorize Juz 30, Juz 29, or Juz 35, that can be done on the side, but they must first be fluent. Only then may they enter the advanced lessons."

This system indicates continuity in learning development that does not end at the basic level. With MQS as the foundation, TPQ Al Mubarak aims to produce students who are not only able to read the Qur'an correctly but also possess the competence to progress to higher levels, both in memorization and in the understanding of aqidah. With such an approach, TPQ Al Mubarak positions itself not merely as a place to learn to read the Qur'an but also as a comprehensive and sustainable Islamic education institution.

Discussion

The implementation of the Qur'ani Sidogiri Method (MQS) in managing Qur'an learning at TPQ Al Mubarak demonstrates an educational management model that is not only effective technically but also relevant in terms of values and spirituality (Nisa & Muhammad, 2023). The previously outlined research findings indicate that MQS addresses the challenges of Qur'an learning in rural communities through an adaptive, structured approach focused on cultivating Qur'anic character from an early age. This study, as reflected in the title *"Management of Qur'an Learning Based on the Qur'ani Sidogiri Method: An Effective and Efficient Strategy for Early Childhood at TPQ Al Mubarak Tenggir Barat Situbondo,"* emphasizes that the success of a method is measured not only by learning outcomes but also by its educational management system.

Conceptually, the application of MQS at TPQ Al Mubarak aligns with a holistic approach in Islamic education, integrating cognitive aspects (reading and memorization), affective aspects (love for the Qur'an), and psychomotor aspects (ability to pronounce and apply tajwid rules) (Prasetya, Halili, Wati, & Rizkillah, 2022). This aligns with the view of Sauri et al (2021) who state that the goal of Islamic education is the formation of noble character and a complete personality (*syakhshiyah islamiyah*), not merely the transfer of knowledge. MQS not only teaches children to read but also habituates them to love, understand, and live with the Qur'an, as mentioned in the hadith of Prophet Muhammad SAW, *"The best among you are those who learn the Qur'an and teach it"* (HR. Bukhari). This hadith emphasizes that a person's excellence in Islam is determined not only by how much they know but also by how well they internalize and disseminate the values of the Qur'an (Muslifah, Himmah, Agustina, & Nadia, 2024).

Historically and contextually, MQS was developed as a form of educational independence by Pondok Pesantren Sidogiri. This independence reflects the pesantren's spirit of not relying on external systems that may not align with local needs (Wasik, Sari, Usman, & Shofa, 2023). This is reinforced by findings at TPQ Al Mubarak, where previous methods like Qiro'ati were deemed less suitable in terms of content, cost, and adaptability to the socio-economic conditions of the surrounding community. MQS offers more concise material, a simple yet structured learning system, and high flexibility in implementation (Rifa'i, Syaifallah, & Wijaya, 2018). This adjustment reflects the relevance of the *Ushul Fiqh* principle *"al-hukmu yadûru ma'a illatihi wujûdan wa 'adaman"* (a ruling revolves around its cause, existing or not). Therefore, when another method is unsuitable, changing the method becomes obligatory to achieve learning objectives.

The implementation of the Qur'ani Sidogiri Method (MQS) at TPQ Al Mubarak implicitly reveals its advantages over other well-known Qur'anic learning methods such as Qiro'ati, Tilawati, and Ummi. While these conventional methods are effective in fostering technical fluency and phonetic precision, they tend to emphasize cognitive aspects of learning alone. In contrast, MQS is deliberately structured to integrate both Qur'anic literacy and character education. Through continuous practices such as *muroja'ah* (repetition), *talaqqi* (direct transmission), and teacher role modeling, MQS embeds moral development within the learning process. This dual approach has been shown to significantly enhance students' Qur'anic proficiency as well as their internalized religious values (Hasyim, Mukarromah, Marzuki, Wahyuni, & Prasetya, 2024).

Moreover, observational comparisons between MQS-based institutions and those using the Ummi or

Qiro'ati methods indicate that MQS fosters greater student motivation and memorization retention. For example, at Madrasah Darus Salam, which implements MQS, students demonstrated higher attendance consistency, stronger weekly *tasmi'* performance, and more positive religious behavior outside of class than their peers in Qiro'ati-based TPQs, which often apply more mechanical and less emotionally engaging routines [(Muhammad, Luayyin, & Karimah, 2022)]. One notable factor is MQS's use of *halaqah*-style instruction, which cultivates close spiritual and emotional relationships between teachers and students. This relationship has been associated with greater discipline, attentiveness, and long-term adherence to Qur'anic values, dimensions typically underemphasized in more rigid or individual-centered methods like Tilawati and Qiro'ati (Sa'idah, 2021).

Beyond pedagogical benefits, MQS also offers practical adaptability, especially in resource-limited settings. Rooted in pesantren traditions, it relies on oral transmission, memory-based learning, and community integration, making it more sustainable and relevant in rural TPQs. Unlike other standardized approaches that depend on printed modules or digital media, often inaccessible in such contexts, MQS remains effective with minimal material resources. This flexibility, combined with its spiritual depth and relational richness, illustrates the integrative power of MQS in bridging academic effectiveness with local socio-cultural realities.

In terms of lesson planning, MQS demonstrates excellence in flexibility and contextuality [(Putri, 2023)]. Although it was previously assumed that MQS does not rely on a formal written curriculum, findings indicate otherwise. A structured and documented curriculum does exist and is detailed across five learning levels at TPQ Al Mubarak, each with clearly defined subject matter, target competencies, evaluation strategies, and instructional methods. Starting from Level I (Jilid 1), students are introduced to *Hijaiyah* letters and basic diacritical marks, progressing gradually through Levels II–III (Jilid 2–5) where they study basic *tajweed*, *madd*, and short surah memorization. At Level IV (Al-Qur'an 1 & 2), more advanced *tajweed* and *gharib* rules are introduced, along with Juz 'Amma memorization. Finally, Level V (Marhala) emphasizes mastery of fluency, *gharib* comprehension, and further memorization. This structured curriculum supports differentiated learning and allows students to progress according to their capabilities, an application of the *Zone of Proximal Development* (ZPD) theory as emphasized by

MQS applies this principle further by providing different learning times based on ability and tiered evaluations involving teachers, the head of TPQ, and even the students' guardians (Hasanah & Fikri, 2021). The strength of MQS is also reflected in its field implementation. According to Ustad Furqon Said, many TPQs in East Java have transitioned from using methods like Qiro'ati and Tilawati to MQS primarily due to the complete readiness of the MQS system materials are always available, and each region has a dedicated coordinator. In the past three years, over 100 TPQs have made this shift, and 87% of them report improved learning outcomes based on internal evaluation reports. This is further supported by quantitative internal data from Sidogiri FMKS, which shows that 78% of children in MQS-based TPQs achieve fluency (*tartil* and *tajwid* compliant) within 6–8 months, compared to 10–12 months with other methods. This accelerated progress is attributed to MQS's strict monitoring and selective advancement policy, where students are not allowed to move to the next page until they have mastered the current one.

The implementation of learning that combines classical and individual methods demonstrates a deep understanding of the needs of early childhood. Classical activities are used to build a sense of togetherness and material warm-up, while individual learning is used to control reading accuracy through the *talaqqi* and *tasmi'* methods. This aligns with the learning approach in the Prophet SAW's hadith, which emphasizes direct and personal methods, as he guided his companions in reading the Qur'an through *talaqqi*. In this context, MQS continues the classical pesantren learning tradition derived from the prophetic method.

Evaluation of learning in MQS is also not conducted instantly or based solely on test results but through daily observations integrated with regular briefings between the TPQ head and the *ustazahs*. This evaluation indicates a continuous formative approach. In formative assessment, evaluation is used not only to determine pass or fail but to improve the learning process and identify student needs. Husni, Roihana, & Farmanto (2023) state that formative assessment is key to improving learning quality because it focuses on the process, not just the outcome. MQS implicitly applies this principle.

In terms of human resource management, the success of MQS at TPQ Al Mubarak is inseparable from ongoing training and development. Almost all *ustazahs* have participated in certified training, and there is a routine development system both internally and from the MQS Sidogiri center. This proves that teacher quality is a key factor in early childhood education, as mentioned by Maghfiroh (2023) that the quality of teacher-child interaction greatly influences children's cognitive and social development.

The effectiveness of MQS in improving learning outcomes is also evident from the ease with which children understand *tajwid* and basic Islamic materials through the *nadzom* approach. The *nadzom* method combines musicality and meaning, thereby enhancing memory and building children's emotional interest in the subject

matter. This is relevant to the multisensory learning theory, which states that children learn more easily when material is delivered through more than one sensory channel (Ariyanti & Naim, 2025). By combining visual, auditory, and kinesthetic elements through *nadzom* and direct practice, MQS creates an enjoyable and meaningful learning environment.

Initially, parents resisted the change from the Qiro'ati method to MQS, but their attitudes gradually changed after observing their children's progress. This indicates that resistance to change in educational systems often stems not from the substance of the method itself but from a lack of initial understanding. When results become apparent, support strengthens. Family support, especially from parents, is crucial in the success of early childhood education, as emphasized in QS. At-Tahrim verse 6: "*O you who have believed, protect yourselves and your families from a Fire...*" which implicitly underscores the responsibility of parents in guiding their children spiritually and morally.

Finally, the development plan for MQS at TPQ Al Mubarak towards advanced levels such as *Tauhid* classes and training to become Qur'an teachers reflects a long-term, continuous coaching effort. It does not stop at learning to read and write the Qur'an but also aims at forming teaching cadres and strengthening *aqidah*. Thus, MQS is not only a teaching method but also a tool for nurturing a Qur'anic generation that is both knowledgeable and virtuous.

The application of MQS at TPQ Al Mubarak illustrates a synergy between traditional methods and modern needs, between spiritual values and managerial strategies. This serves as a replicable model for other institutions, especially those in rural areas with limited resources (Munib, Fajrin, & Hoirul, 2024). The key to its success lies in earnest implementation, educator commitment, and a continuous development system. As Allah says in QS. Al-Qamar verse 17: "*And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?*" Therefore, the task of educational institutions like TPQ is to make this ease a reality through appropriate methods, trained teachers, and well-organized management.

Conclusion

The most significant finding of this study is that the implementation of the Qur'ani Sidogiri Method (MQS) at TPQ Al Mubarak has successfully established a learning management system that not only enhances early childhood learners' technical proficiency in reading and writing the Qur'an but also holistically shapes Qur'anic character. This is achieved through spiritually meaningful and engaging approaches such as *talaqqi*, *tasmi'*, and *nadzom*, supported by a structured five-level curriculum that progressively integrates *tajwid*, *gharib*, and memorization. The learning process is carried out systematically yet flexibly starting with needs-based planning, followed by a combination of classical and individual instruction, and continuous daily evaluation involving all educators and the TPQ leadership in a collaborative format.

The scholarly contribution of this study lies in illustrating how traditional pesantren-based methodologies can be adapted into effective, resource-sensitive models for rural Islamic education. MQS has shown strong effectiveness in accelerating students' ability to recite fluently, with internal data indicating that 78% of students reach *tartil* and *tajwid* compliance within 6–8 months – compared to 10–12 months using other methods. Moreover, over 100 TPQs across East Java have adopted MQS in the past three years, with 87% reporting improved outcomes. This success is supported by structured content, certified teacher training, intensive supervision, and robust community and parental involvement.

In addition, MQS promotes continuity in character and skill development through advanced programs such as *Tauhid* classes and Qur'an teacher training, positioning it not just as a teaching method but as a replicable system for long-term Qur'anic education and leadership development. However, the generalizability of these findings remains limited, as the study focuses exclusively on a single institution, TPQ Al Mubarak within a specific rural context. Therefore, future research should adopt a broader, multi-site, and comparative approach to further validate MQS's effectiveness across diverse socio-economic and geographical settings, and to explore its adaptability at a national scale.

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