

## LEARNING MODEL OF TAHFIDZ BASED ISLAMIC RELIGIOUS EDUCATION IN TAUD SAQU JEMBER

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**Abstract (In English).** *The Qur'an is both light and illumination for all humanity. It acts as a "hudan," which becomes a lamp in the darkness of a world without knowledge. The Qur'an is the source of all knowledge, including education, as has been exemplified directly by the Prophet Muhammad, PBUH. Therefore, Islamic Religious Education has a clear principle in its concept and practice, namely the Qur'an. Sahabat Qur'an Early Childhood Tahfidz School offers a unique tahfidzil Qur'an program using the At-Tibyan method, with Arabic-language media in its delivery. This research seeks to explain how Islamic Religious Education is provided at TAUD SAQU Jember along with the learning model used. This study uses qualitative research methods. The results of this study show TAUD SAQU Jember's ability to integrate Tahfidz learning into the core of Islamic Education while maintaining PAIKEM. The learning model used is contextual learning (Contextual Teaching and Learning / CTL), which is adapted to the needs and conditions of students in the Jember area. TAUD SAQU's focus on tahfidz using the At Tibyan and Tahajji methods effectively realizes Islamic Religious Education. The implementation of At Tibyan is carried out through formal and non-formal learning, integrating teaching methods tailored to TAUD SAQU's situation and conditions and aligned with its main objectives.*

**Keywords:** *Learning Model; Islamic Religious Education; Tahfidz*

### A. INTRODUCTIONS

Islam is a revealed religion that cannot be separated from its two main guidelines, the Qur'an and the Sunnah. The Qur'an as an-Nur and al bayan mean light and illumination for all mankind to achieve the goal of their lives in the world, namely the pleasure of Allah ta'ala. As a guide for Muslims, the Qur'an is not only the basis for Allah's commands and prohibitions regarding worship but also all aspects of human life until the end of time, including the issue of education.

The Qur'an is normatively the main reference for the theoretical basis of Islamic Education. Which is then processed with the rules of philosophical



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thought, science, and educational interpretation into ideas of Islamic Education and translated practically by an educator<sup>1</sup>. The practice of Islamic Education has also been exemplified by the Prophet Muhammad as a role model who has the morals of the Qur'an. Allah SWT himself mentions it in the Qur'an:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (القلم: ٤)

"Indeed, you (Muhammad) have very great morals." (QS: Al-Qalam: 4).

The Indonesian government has consciously paid attention to the process of Islamic Education since the presence of traditional Islamic schools (ed: pesantren) and realized the urgency of a serious concept of Islamic Education. The Regulation of the Minister of Religion on Islamic Religious Education defines Islamic Religious Education as an Educational process to prepare an expert in Islamic religious knowledge who can practice the teachings of Islam and gain a good mastery of the teachings of Islam<sup>2</sup>.

Quoting from Rodhiyana, Islamic education has the aim of building and shaping the character of Muslims who understand the teachings of their religion and have an awareness of faith which is manifested in daily attitudes and behavior as a form of practicing religious teachings. Achieving the goals of Islamic education is of course accompanied by a strategy in learning by the teacher<sup>3</sup>.

Islamic education itself was mentioned by one of the contemporary Islamic figures, Syed Muhammad Naquib Al Attas, who said "ta'dib", which has an essential meaning as an educational concept that will produce civilized humans. The side touched on by Islamic education is not only limited to the cognitive, affective, and psychomotor sides, but it is also able to present *tauhidullah* in the students (spiritual)<sup>4</sup>.

The definition of Islamic Education is then realized in every school in Indonesia in the form of Islamic Religious Education. Namely, a lesson or study program that is integral to Islamic Education. The purpose of Islamic Religious Education itself is to produce Muslim people with faith and piety to Allah SWT, with noble morals in personal life and society as citizens. This goal is achieved by increasing the faith, understanding, appreciation, and experience of students about Islam<sup>5</sup>. The presence of Islamic Religious Education in every school is considered important. It can be a bridge that leads students not only to academic development but also to personality and morals.

The Ministry of Religion continues the explanation regarding Al-Qur'an Education, which is defined as an Islamic Religious Education Institution that aims to provide learning of the Al-Qur'an in terms of reading, writing, memorization, and understanding<sup>6</sup>. This explanation confirms the presence of educational institutions that focus on learning the Al-Qur'an in Indonesia. The

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<sup>1</sup> Rudi Ahmad Suryadi, "Al-Qur'an Sebagai Sumber Pendidikan Islam," *Taklim : Jurnal Pendidikan Agama Islam* 20, no. 2 (2022): 83–94, <https://doi.org/10.17509/tk.v20i2.50336>.

<sup>2</sup> Menteri Agama Republik Indonesia, "Peraturan Menteri Agama Nomor 13 Tahun 2014 Tentang Pendidikan Keagamaan Islam," <https://Peraturan.Bpk.Go.Id/>, 2014.

<sup>3</sup> Ridma Diana and Mu'allimah Rodhiyana, "Kompetensi Pedagogik Guru Pendidikan Agama Islam Di Era Digital," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 6, no. 1 (2023): 1–13, <https://doi.org/10.34005/tahdzib.v6i1.2650>.

<sup>4</sup> Syed Muhammad Naquib Al Attas, *The Concept of Education In Islam: A Framework for an Islamic Philosophy of Educaton* (Malaysia: ABIM, 1980).

<sup>5</sup> Syaiful Anwar, *Desain Pendidikan Agama Islam: Konsepsi Dan Aplikasinya Dalam Pembelajaran Di Sekolah* (Yogyakarta: Idea Press Yogyakarta, 2014).

<sup>6</sup> Menteri Agama Republik Indonesia, "Peraturan Menteri Agama Nomor 13 Tahun 2014 Tentang Pendidikan Keagamaan Islam."

tahini program (memorization of the Al-Qur'an), which is emphasized, is integrated with the main foundation of Islamic education, namely the Al-Qur'an, and is implemented in every dynamic of the lives of educators and students at school. Islamic religious values are conveyed to students through an Al-Quran approach.

Among the Qur'an schools in Indonesia, Yayasan Sahabat Qur'an was established with the milestone of *tahfidzil Qur'an* as its advantage. The foundation, which is centered at the Wadi Mubarak Islamic Boarding School in Bogor, has given birth to many schools throughout Indonesia. One of them is in Jember, which emphasizes this Tahfidz program in Early Childhood Education, which is then known as TAUD SAQU (Tahfidz Anak Usia Dini Sahabat Qur'an)

Jember. In an interview with Mudirah TAUD SAQU Jember, she said that this PAUD Education level was chosen because of the precious period of children who are still in their natural state (golden age), which is easy to inject good things, especially from the Qur'an, especially in the area at the tip of East Java, Jember.

This study is interesting for the author, in addition to the urgent period for a child to get a good education, also because it is a sensitive period for them because they have extraordinary challenges both socially and emotionally. The author will discuss how TAUD SAQU Jember tries to teach Islamic religious education to its early-age students, in addition to the Tahfidz program. The author also tries to find a model of Islamic Religious Education learning based on tahfidz at TAUD SAQU so that it can be a reference and illustration for similar institutions in the management and administration of tahfidz schools.

## B. METHOD

This research is research that makes the field (TAUD SAQU Jember) an object of research to obtain a conclusion upstream of research activities. That is why this research is being made a field study in the form of qualitative research. By Iskandar's opinion<sup>7</sup> qualitative research is a tradition in social science, depending on human observations that relate to people in terms of language, terminology, and events in their area fundamentally. Qualitative research<sup>8</sup> is a naturalistic activity that seeks to understand or comprehend a phenomenon in a setting with a specific context. In this context, the results of this study expect an explanation of the Islamic Religious Education learning model at TAUD SAQU Jember.

To obtain data on these needs, the researcher will interact directly with both Mudirah (Principal) and Ustadzah (Teacher) of TAUD SAQU Jember through structured interviews. Observations will be carried out both at the beginning of the research and until the end according to the research needs, namely by going directly into the research field. Documentation will help complete the research data to explain the conditions of TAUD SAQU Jember directly, especially in the learning of Islamic Religious Education and its tahini. The three methods are taken as effective data collection techniques in qualitative research, according to Sugiyono<sup>9</sup>.

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<sup>7</sup> Iskandar, *Metodologi Penelitian Kualitatif* (Jakarta: Gaung Persada, 2009).

<sup>8</sup> Moleong, L. J. (2016). *Metodologi penelitian kualitatif* (edisi revisi).

<sup>9</sup> Sugiyono, *Metode Penelitian Kualitatif Untuk Penelitian Yang Bersifat: Eksploratif, Enterpretif, Interaktif Dan Konstruktif* (Bandung: Alfabeta, 2017).

A systematic data analysis is needed to conclude. In this study, the researcher will use the Miles and Huberman model by reducing the data after collecting the required data and then presenting it until finally obtaining a conclusion and verification that is presented descriptively at the end of the study<sup>10</sup>.

## C. RESEARCH

### 1. Early Childhood Memory, Companions of The Qur'an (Taud Saqu)

#### Yayasan Sahabat Qur'an

Yayasan Sahabat Qur'an, later abbreviated to YASAQU, was pioneered in 2014 and was integrated with the Islamic Center Wadi Mubarak Bogor Foundation. YASAQU has a significant role in strengthening the existence of Al-Qur'an Education as early as possible, both on a national and international scale. This is proven by the presence of more than 95 TAUD SAQU spread throughout Indonesia and abroad in just three years since its establishment<sup>11</sup>. YASAQU houses the Early Childhood Tahfidz Sahabat Qur'an (TAUD SAQU), which is a school for early childhood with the main program of memorizing the Qur'an. This program is opened for children as early as possible based on the verse of the Qur'an which means:

*"O Yahya, take the Book (Torah) earnestly. And We give him wisdom while he is still a child,"* (QS. Maryam, verse: 12).

The verse is interpreted from Qatadah that the age of Prophet Yahya at that time was two or three years old. And added by Muqotil by saying, "Three years old." TAUD SAQU hopes for the birth of a generation of memorizers of the Qur'an who have the morals of the Qur'an<sup>12</sup>.

### 2. TAUD SAQU Jember

Among the 95 TAUD SAQU schools, TAUD SAQU Jember is headed directly by its founder, Al-Ustadzah Shanty Rofianingtyas, an alumna of the TAUD PG program at the Islamic Center Wadi Mubarak Bogor. This program is a medium for training and education for prospective tahfidz teachers for all TAUD SAQU branches<sup>13</sup>. She then founded TAUD SAQU in Jember, her birthplace, together with her husband as an effort to realize one of her marriage visions, namely, to ground the Qur'an in Jember and as a form of devotion to her parents who had passed away to Allah SWT. So, in January 2020, TAUD SAQU Jember was established, and it started with 10 of her students. The COVID-19 pandemic struck shortly after, forcing TAUD SAQU to continue activities online until it finally returned to normal and developed as it is today.

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<sup>10</sup> Ibid.

<sup>11</sup> Islamic Center Wadi Mubarak, "YASAQU (Yayasan Sahabat Qur'an)," n.d.

<sup>12</sup> Wadi Mubarak, "TAUD SAQU," n.d.

<sup>13</sup> Abdulloh Dardum and Nurul Sa'adah, "METODE PEMBELAJARAN AL-QUR'AN DI SEKOLAH TAHFIDZ ANAK USIA DINI SAHABAT QUR ' AN (TAUD SAQU) JEMBER : KAJIAN LIVING QUR ' AN," *An-Nisa': Jurnal Kajian Perempuan & Keislaman* 14, no. 1 (2021): 58–73.

the Qur'an in Jember and as a form of devotion to her parents who had passed away to Allah SWT. So, in January 2020, TAUD SAQU Jember was established, and it started with 10 of her students. The COVID-19 pandemic struck shortly after, forcing TAUD SAQU to continue activities online until it finally returned to normal and developed as it is today.

After participating in the PG TAUD program, Mudirah TAUD SAQU had a strong desire to establish a tahfidz school for early childhood, which had not yet mushroomed in the Jember area. The advantage of TAUD SAQU over other tahfidz schools is the maintenance of the sand of the tahfidz method directly from the TAUD SAQU centre at YASAQU Bogor. TAUD teachers are not allowed to have knowledge that is directly supervised by Wadi Mubarak, specifically in the Al-Qur'an learning method, namely the At Tibyan method. At Tibyan, sanad control is carried out both directly and online for teachers, and they are obliged to meet the standards of tahfidz and its reading. Apart from that, students will be tested and listened to online from YASAQU. Monthly reports are also carried out to evaluate the results of achievements and report various obstacles in the field.

The vision of TAUD SAQU Jember itself is "To become an Early Childhood Tahfidz Education Institution that can produce a generation of memorizers of the Qur'an and have Qur'anic morals". This vision is then described in the mission of TAUD SAQU Jember as follows:

- a. Cultivate a love and habit of reading and memorizing the Qur'an.
- b. Provide provisions for understanding and experience of hadith, daily dhikr, and worship practices in the form of daily practical practices according to Islamic guidance.
- c. Complete illiteracy of the Qur'an from an early age.
- d. Instill noble morals in interacting with parents, friends, and the community.
- e. Explore and develop children's learning potential through teaching the Qur'an Al Karim.
- f. Cultivate a learning tradition with an Islamic nuance<sup>14</sup>.

### **3. Quran Learning Method of Quran Companions**

TAUD SAQU compiles the Al-Quran learning curriculum in such a way by applying the At Tibyan method for the needs of introducing the Al-Quran from an early age and studying it. Also applying the TTM method (Talaqqi, Tasmi', Muraja'ah) especially in Al-Quran memorization activities.

#### ***Metode At Tibyan***

Getting children used to growing and making friends with the Qur'an is the goal pursued by TAUD SAQU Jember by implementing the At Tibyan method. The At Tibyan method itself was initiated by Sheikh Abdurrahman Bakr, whose full name is Abdelrahman Elsayed Mohammad Bakr. He is a sheikh born in Egypt who now lives in the city of Medina al Munawwarah. He once had the opportunity to receive the mandate as Director General of Education and Teaching in Egypt. He has several sanad Qira'ah al-Qur'an and licenses in Adab and Tarbiyah.

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<sup>14</sup> Ibid.

Sheikh Abdurrahman Bakr compiled the book *At Tibyan fi Itqan Qira'ati al Qur'an*, which is taught in Arabic using the tahajji method (spelling) as a medium for learning the Qur'an. Over time, his method of learning the Qur'an has become better known as the At Tibyan method, following the name of the book he compiled<sup>15</sup>. She then collaborated with the Wadi Mubarak Islamic Boarding School in Bogor to make it a center for learning the At Tibyan method in Indonesia. She also participated directly in teaching the At Tibyan method at Wadi Mubarak Bogor.

From the results of previous studies, it is explained that the At Tibyan method has advantages in its application in learning the Qur'an. Among them is a method created by a sheikh with good Qur'an competence, proven by the ownership of several sanad qiro'ah sab'ah. All examples in the At Tibyan book are taken directly from the Qur'an and taught in Arabic. Although not focused on teaching Arabic, the teacher explains the essence of the Arabic sentences so that the students can properly understand them. Understanding the Qur'an becomes easier when students are familiar with Arabic. (Interview with Mudirah TAUD SAQU Jember Shanty Rofianingtyas) In addition, learning the Qur'an with the At Tibyan method is also a means of learning the science of Tajwid and makhorijul huruf, which are important in reading the Qur'an. The stages of systematic lessons, which are suitable for all ages, from early childhood to older people, also contain the correct science of Tawhid.<sup>16</sup>

The At Tibyan method has proven to be a motivation for teachers and students to improve each other's reading of the Qur'an properly and, of course, correctly. According to Izzah<sup>17</sup>, with the At Tibyan method in tahajji (spelt out) and mentioning the laws of tajwid word by word, students and ustadzah (teachers) can increase their knowledge of the various rules of tajwid that were previously unknown rapidly. This was also conveyed by Mudirah TAUD SAQU Jember regarding the strict guarding of the At Tibyan sanad so that its purity is maintained. Even so, the institution does not close the opportunity for new students to study At Tibyan as prospective TAUD teachers, providing refreshments for teachers who have carried out the mandate to share knowledge with other teachers then.

### ***TTM Method (Talaqqi, Tasmi' and Muraja'ah)***

Tahfidz as the main program of TAUD SAQU Jember is applied to students with the TTM method or Talaqqi, Tasmi' and Muraja'ah. This TTM method is an extension of the guidebook used, namely the Book of At Tibyan fi Itqan Qira'ati

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<sup>15</sup> Ibid.

<sup>16</sup> Syaiful Anam and Azis, "Efektifitas Metode At-Tibyan Dalam Pembelajaran Membaca Al-Qur'an Anak Usia Dini Di TAUD SAQU Nurussunnah Di Kecamatan Tembalang Kota Semarang," *Jurnal Komunikasi Dan Pendidikan Islam* 9, no. 2 (2020): 95–101.

<sup>17</sup> N Izzah, F Oviyanti, and N Atika, "Implementasi Metode At-Tibyan Dalam Pembelajaran Membaca Al-Qur'an Anak Usia Dini Di Taud Saqu Delta Sriwijaya Palembang," *Innovative: Journal Of Social Science* 3 (2023): 7502–13.

al Qur'an. The memorization target until the end of the student's school period is 3 juz, namely Juz 30, 29 and 28 for 4 years, adjusting to the student's ability.

### ***Talaqqi***

Talaqqi or talqin or spelled to follow is an activity of repeating the reading of the Qur'an which the pronunciation by the students then follows. This step is the first step in the tahfidz activity by the ustadzah in front of her students. From this activity, it is hoped that the child will be able to pronounce the verses of the Qur'an word by word properly and correctly so that if there are deficiencies in the reading, they can be evaluated directly by the ustadzah before the child finally gets used to the correct reading. Talaqqi is done together and individually.

### ***Tasmi'***

This activity is designed to listen to the recitation of the holy verses of the Qur'an for students and to observe and listen to the readings of students, which are then corrected directly when the reading is found to be incorrect by the ustadzah. A plus for TAUD SAQU Jember is the provision of headphones filled with verses of the Qur'an that are updated every week. This effort is to "tasmi'" the verses of the Qur'an wherever the students are, so that the beauty of the holy verses of the Qur'an is embedded in the children. Another benefit is that it prevents students from hearing sounds that do not support their memorization outside of school. Tasmi' is also emphasized more for students who are still unable to read.

### ***Muraja'ah***

The next stage is muraja'ah. After repeated repetitions at the talaqqi and tasmi' stages, muraja'ah can be interpreted as an evaluation of the students' memorization. In muraja'ah, students repeat their memorization so that they are not forgotten after some time. Muraja'ah activities are specially scheduled and routinely carried out. Ustadzah encourages the guardians of students to support this muraja'ah activity at the students' homes. Muraja'ah is carried out either together (jama'i) or individually (fardi).

The three steps of tahfidz above are applied by TAUD SAQU Jember by considering many factors, both the ability of the teacher and the ability of the students, which, of course, vary. The special characteristics of each student at this early age are a challenge for the ustadzahs of TAUD SAQU Jember. However, TAUD SAQU Jember tries to introduce the Qur'an not by force but rather in a fun way so that students memorize and study the Qur'an with a happy heart. So, it is not uncommon to find TTM activities not formally in class but in conditions adapted to the student's emotional state. Mudirah emphasized to the

ustadzah that they should continue to use a heartfelt and emotional approach to the students in implementing Talaqqi, Tasmi' and Muraja'ah.

### 3. Taud Saqu Jember Learning

Management of educational institutions is one of the factors that contribute to the success of the institution itself. In terms of management, tahfidz schools have complex challenges. Important things that need to be considered in the management of tahfidz schools include paying attention to the goals to be achieved, preparing structured activity plans, determining costs, schedules and limits of activities carried out and completeness of facilities to support the smooth running of the program. Evaluation is also good to be carried out to stabilize the tahfidz school program.<sup>18</sup>

Ideally, three bases need to be considered in early childhood education, namely the holistic and integrated basis, namely integrated with family-school and community (tripusat Pendidikan); multidisciplinary and cultural basis; and developmental basis according to the characteristics of early childhood<sup>19</sup>. The three bases of early childhood education are formulated as the basic guidelines for achieving the four basic PAUD competencies: basic spiritual attitude competencies, basic social attitude competencies, basic knowledge competencies, and basic skills competencies<sup>20</sup>.

TAUD SAQU Jember has well designed the above. Learning activities are arranged in a curriculum and syllabus that cannot be separated from the center, YASAQU Wadi Mubarak Bogor. However, Wadi Mubarak provides flexibility for each TAUD SAQU branch to apply its learning methods, considering the different situations and conditions of the regions and communities.

#### **Formal Learning**

School is the second educational environment after family. School has an important role in instilling good and proper education for students. Formally, TAUD SAQU organizes activities that highlight the tahfidz program based on the At Tibyan method. This formal learning and teaching activity starts from Monday to Friday at 08.00 WIB in the morning until 12.00 WIB (except Friday at 10.00 WIB).

Tahfidz activities are applied using the TTM method (Talaqqi, Tasmi' and Muraja'ah) which is arranged in a routine daily schedule with the division of the initial stages of opening tahfidz (*talaqqi and tasmi'*) and continued with muraja'ah jama'i (together) and muraja'ah fardi (individual). Although formal, the series of activities cannot be separated from considering the emotional condition of the students, so that they can be flexibly carried out non-formally, such as TTM assistance when children are playing. In addition to tahfidz, formal learning included in the At Tibyan concept is diverse. From the author's observations, the

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<sup>18</sup> Asep Rifqi Abdul Mughni, Asep Dudi Suhardini, and Nurul Afrianti, "Analisis Manajemen Program Kafana Di Rumah Tahfidz Khoiru Ummah," *Bandung Conference Series: Islamic Education 2*, no. 1 (2022): 147–55, <https://doi.org/10.29313/bcsied.v2i1.2411>.

<sup>19</sup> M.Pd. Dr Yuliani Nurani Sujiono, *Konsep Dasar Pendidikan Anak Usia Dini*, 8th ed. (Jakarta Barat: PT Indeks, 2013).

<sup>20</sup> Kemendikbud, "Peraturan Menteri Pendidikan Dan Kebudayaan Tentang Kurikulum 2013 Pendidikan Anak Usia Dini," 2025 (2014).

book At Tibyan fi Itqan Qira'ati al Qur'an contains other materials related to the Islamic religion. Among them:

- a. Morning Supplication (من أذكار الصباح) Prayer is the source of this supplication:

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ

- b. Supplications (الأدعية) from the Qur'an and Hadiths

c. *Asma'ul Husna* (الأسماء الحسنى)

- d. Hadiths (الحديث) from the source of this supplication:

قال رسول الله صلى الله عليه وسلم: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

- e. Aqidah (أسئلة في العقيدة) Words in this chapter are followed by a series of words that are related to each other. Like:

لِمَاذَا خَلَقَنَا اللَّهُ تَعَالَى؟

خَلَقْنَا لِلْعِبَادَةِ وَلَئِنْ شَرِكُ بِهِ شَيْئًا

- f. Adab (الآداب), the rules that govern the proper way of entering a house:

Etiquette of entering a house

آداب دخول المنزل: يقول: بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

- g. *Tuhfatul Athfal* (تحفة الأطفال) yang menjelaskan tentang tajwid dan teorinya.

h. Tafsir (التفسير)

- i. Islamic history (التاريخ الإسلامي) For example, the lineage of the Prophet Muhammad peace be upon him with a question and answer model.

j. Kisah (القصص) which is taken from the story in the hadith.

- k. Hijaiyyah letter poetry (أنشءاء الهجائية) namely the introduction of the hijaiyah letters through poetry for children.

All the materials in the book At Tibyan fi Qira'ati al Qur'an use Arabic. The method used when teaching these materials is the same as the method of reciting the Koran, namely tahajji (spelled out), not translation. From there, the teacher tries to continuously talqin and men-tasmi' the material with explanations that are easy for students to understand. With the help of teaching media and the development of creative learning methods, the teacher can explain the core meaning of the sentences in each material to students. Everything is tried to be returned to the Koran, for example, such as eating etiquette or the sense of tauhid. Then, it is applied, exemplified, and visualized, and the cause and effect are used to adjust the students' understanding. The book At Tibyan fi Qira'ati al Qur'an consists of three volumes of books that were completed during the 4 years of the child's existence at TAUD. In addition to mastering the Book and Tahfidz at-Tibyan, TAUD SAQU does not forget to present formal activities that are by the daily needs of children, such as practicing ablution and prayer, as well as preparing children's cognitive knowledge skills in reading, writing, and arithmetic.

### **Non-Formal Learning**

Outside of formal learning, TAUD SAQU Jember continues to present supporting activities to encourage the affective, psychomotor and, of course, spiritual intelligence of students, such as the TAUD SAQU campus tour as a weekly activity and outing class activities as a routine semester or annual activity.

Judging from the type of activity, TAUD SAQU tries to present real Islam in real terms, namely in the essence of the creation of Allah Almighty. TAUD SAQU

Jember internalizes the values of Islam, especially Tauhid, in non-formal activities. It can be said that non-formal learning is also inseparable from the touch of the Qur'an and the teachings of Islam. Some outing classes that TAUD SAQU Jember has carried out are visits to the Zoo, Beach, and Fire Department, as well as riding the Train together.

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#### **4. Islamic Religious Education Learning Model**

A model can be defined as a description of the actual situation. A model is a conceptual framework that acts as a guideline for carrying out an activity. From this definition, the learning model is a conceptual framework that guides educators in the preparation and implementation of the learning process. The function of the learning model is none other than a framework that is arranged systematically and planned so that learning objectives can be achieved effectively<sup>21</sup>.

The learning model is an important component of the learning process. Teachers can choose the appropriate learning model to achieve learning objectives. Considerations for choosing this learning model can be seen from the focus of the learning objectives, whether it is the result (outcome), content/material (content), or process (process)<sup>22</sup>.

Islamic Religious Education learning will not be separated from Islamic Education itself. Islamic Education emphasizes the presence of spiritual motivation that is centred on theocentric to God Almighty. From the womb of Islamic Religious Education, it is hoped that it can strengthen the spirituality of students as the core of life as well as the centre of education. So, the selection of learning methods, especially in Islamic Religious Education, should be holistic while maintaining PAIKEM (Active, Innovative, Creative, Effective, and Enjoyable Learning)<sup>23</sup>.

#### **D. RESULTS**

TAUD SAQU's focus on tahfidz with the At Tibyan and Tahajji methods formulates the realization of Islamic Religious Education well. The implementation of At Tibyan is carried out in the form of formal and non-formal

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<sup>21</sup> Donni Juni Priansa, *Pengembangan Strategi Dan Model Pembelajaran Inovatif, Kreatif Dan Prestatif Dalam Memahami Peserta Didik*, 2nd ed. (Bandung: CV Pustaka Setia, 2019).

<sup>22</sup> Ibid.

<sup>23</sup> Yenni Fitria and Fadriati, "Model Pembelajaran Pendidikan Agama Islam Holistik," *Jurnal Tarbawi STAI Al Fithrah* 11 (2022): 19–34.

learning by integrating teaching methods that are adjusted to the situation and conditions of TAUD SAQU along with its main objectives. The implementation of Islamic religious values is explained in the results of previous research through the tahfidz program, which is oriented towards Tauhid with the Qur'an as a foundation. Activities both in and outside the classroom students refer to the essence of God Formally with books and their explanations, and informally outside the classroom by directly explaining the real state of God's creation<sup>24</sup>.

The book *Esensi Keimanan* mentions<sup>25</sup> the three main scopes of Islam, namely Aqidah, Worship, and Morals. These three aspects are related and connected in forming a personality by the will of Allah SWT. The purpose of life as a perfect human being, by always serving Him and trying to become a caliph on earth, can be achieved with these three aspects. This is what can be described in a series of learning activities at TAUD SAQU Jember.

Mudirah TAUD SAQU Jember, Al Ustadzah Shanty Rofianingtyas explained that the education intended to be presented in TAUD SAQU Jember learning, namely all aspects that are seen, heard, and felt by students, is tarbiyah (Islamic Education). So, in the author's opinion, TAUD SAQU Jember has included the main elements of Islam (ed: Aqidah, worship, and morals) in its learning. The Al-Qur'an approach was chosen as the main strategy for learning Islamic Religious Education.

Judging from the explanation above, it is found that the learning model used and applied by TAUD SAQU Jember in learning Islamic Religious Education. By maintaining PAIKEM (Active, Innovative, Creative, Effective and Enjoyable Learning), TAUD SAQU applies a contextual learning model (Contextual Teaching and Learning/CTL) integrated with Al-Qur'an memorization. The CTL model itself is a learning concept that emphasizes the achievement of learning objectives and student achievement by increasing understanding of concepts and the meaning of lesson materials and then linking them to the context of everyday life. This learning model motivates students to correlate the knowledge they have with real-life applications<sup>26</sup> CTL integrated with memorization emphasizes learning materials/content, so teachers are required to focus on learning strategies to achieve learning objectives. The results of this analysis are also strengthened by the suitability of TAUD SAQU Jember learning with the characteristics of contextual learning, including active knowledge (activating existing knowledge), acquiring knowledge (new knowledge), understanding knowledge (understanding knowledge), applying knowledge (practising knowledge) and reflecting knowledge (conducting reflection)<sup>27</sup>.

## E. CONCLUSION

TAUD SAQU Jember has made great efforts to make the Yayasan Sahabat Qur'an Wadi Mubarak program a success to ground the Al-Qur'an throughout the

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<sup>24</sup> Hasna Huwaida, "Implementasi Nilai Agama Islam Bagi Santri Usia Dini Di TAUD Saqu Jember," *Tarlim Jurnal Pendidikan Agama Islam* 7, no. 1 (2024), <https://doi.org/10.32528/tarlim.v7i1.1607>.

<sup>25</sup> Saipul Waktu, Hasna' Huwaida, and Terry Ana Fauziyah, *Esensi Keimanan Panduan Komprehensif Untuk Memahami Al Qur'an Dan Akidah Islam*, 1st ed. (Malang: CV Literasi Nusantara Abadi, 2024).

<sup>26</sup> Priansa, *Pengembangan Strategi Dan Model Pembelajaran Inovatif, Kreatif Dan Prestatif Dalam Memahami Peserta Didik*.

<sup>27</sup> Ibid.

archipelago. Evidence of these efforts is translated into the school curriculum and syllabus, which are inseparable from the At Tibyan Wadi Mubarak standards, with adjustments to the learning methods and the socio-cultural conditions of students in the Jember area. The series of TAUD SAQU Jember activities can be classified into formal and non-formal activities; formal in the classroom includes learning tahfidz as the main program using the At Tibyan fi Itqan Qira'ati Al-Qur'an using the At Tahajji method (spelt), and non-formal activities by integrating the values contained in At Tibyan in each activity. Judging from the explanation above, the CTL (Contextual Teaching and Learning) learning model integrated with Tahfidz is concluded as a learning model at TAUD SAQU Jember, which is used to present PAIKEM (Active, Interactive, Creative, Effective, and Enjoyable Learning).

TAUD SAQU Jember's awareness of valuable opportunities during the golden age of children is the basis of the educational service that has been prepared. However, with the maturity of the tahfidz learning method that has been applied, it is hoped that it can appear more effective in instilling Islamic religious values, especially when presenting real experiences for students. The diversity of activities offered to students is expected to be adjusted to the various choices of existing learning models. Teacher creativity and policy are required to be able to align these learning components to achieve the expected goals optimally.

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