

Practical Implementation of *An-Nahdliyah* Method for Improving the Ability to Read the Qur'an in TPQ Roudlotuts Taallum

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Abstract:

This research aims to assess the effectiveness of implementing the *An-Nahdliyah* method in enhancing Quran reading proficiency at TPQ Roudlotut Taallum. The study employs a qualitative field research approach to delve into the practical application of the *An-Nahdliyah* method, following the prescribed guidelines for managing Quran education centers. Various challenges are identified, including students' difficulties in comprehending learning materials, irregular attendance, and a lack of enthusiasm throughout the learning process. The findings of this study provide valuable insights into the efficacy of the *An-Nahdliyah* method and shed light on potential obstacles that may arise during its implementation.

Keywords: Quran Learning, *An-Nahdliyah* Method, Early Childhood, *An-Nahdliyah* Learning

Abstrak

Penelitian ini bertujuan untuk menilai efektivitas penerapan metode *An-Nahdliyah* dalam meningkatkan kemampuan membaca Al-Qur'an di TPQ Roudlotut Taallum. Penelitian ini menggunakan pendekatan penelitian lapangan kualitatif untuk menyelidiki implementasi praktis metode *An-Nahdliyah*, dengan mengikuti pedoman yang ditetapkan untuk pengelolaan pusat pendidikan Al-Qur'an. Beberapa tantangan yang diidentifikasi meliputi kesulitan yang dihadapi siswa dalam memahami materi pembelajaran, kehadiran yang tidak teratur, dan kurangnya antusiasme selama proses pembelajaran. Temuan penelitian ini memberikan wawasan tentang efektivitas metode *An-Nahdliyah* dan mengungkapkan hambatan potensial yang mungkin timbul selama implementasinya.

Kata Kunci: Pembelajaran Al-Quran, Metode *An-Nahdliyah*, Anak Usia Dini, Pembelajaran *An-Nahdliyah*

Introduction

The Holy Qur'an is a book that Allah revealed to the Prophet Muhammad as proof of miracles and one of the infinite blessings for the entire universe. Allah (SWT) sent down this everlasting Qur'an so that people may read it with their mouths, listen to it with their ears, reflect on it



with their minds, and make it a source of tranquility for their hearts. The Qur'an is a guide for humanity.¹

Recognizing the importance of the role of the Qur'an in providing guidance and direction in human life, learning to read, understand, and live the Qur'an, and practicing it in everyday life, is an obligation for every Muslim. However, today there is a phenomenon in which many Muslims, including children, adolescents, adults, and even the elderly, are still unable to read and write the letters of the Qur'an (illiteracy of the Qur'an). This is due to a need for more attention to aspects of religious education, especially the teaching of reading the Qur'an, where parents generally focus more on general education and pay less attention to religious education.

This is a concern for Muslims. Individuals are encouraged to teach the Qur'an to themselves, their families, and others. In addition, they are also expected to think, reflect, understand, and practice it in everyday life. To overcome this, we all need to be able to read the Qur'an properly and correctly.

To overcome the problem of illiteracy in the Qur'an, as the people of the Prophet, we need to take positive steps to develop our learning of the Qur'an. It aims to arouse the spirit and determination of our brothers, especially those who have not been able to read and write the Qur'an, so that they can learn more diligently in understanding and contemplating the contents of the Qur'an, both expressed and implied. One way to do this is to use methods and techniques of learning the Qur'an that are appropriate, practical, effective, and efficient.

One of the models of teaching the Qur'an that applies practical methods in a relatively short time is the method of learning the Qur'an *an-Nahdliyah*. This method is a development of the Baghdadiyah method, but the *an-Nahdliyah* method places more emphasis on the implementation mechanism. Teaching with the *an-Nahdliyah* method means challenging students' thinking skills so that learning outcomes become authentic and durable and can be developed by the initial conditions and individual abilities of each. In this method, the subject matter presented to students focuses on learning to read the Qur'an by the rules of *Tajweed*. The concept of the *an-Nahdliyah* method in learning is oriented to the result and the learning process. This approach aims to improve the quality of education in the hope that the higher the quality of the learning process, the better the learning outcomes achieved will also be.²

The *an-Nahdliyah* method comes from the name of the largest religious organization in Indonesia, the Nahdlatul Ulama, which means renewal of the *ulama*. From this name, the scholars developed a method of learning to read the Qur'an called the method of rapid response to understand the Qur'an *An-Nahdliyah*. This method comes from Tulungagung Regency, East Java province.³

According to Rachmat Priyanto, the *an-Nahdliyah* method is one of the methods of reading the Qur'an that emerged in the Tulungagung regency, East Java. This method was developed by the Tulungagung branch of the NU Ma'arif educational institution, together with scholars and experts in teaching the Qur'an and academic leaders, to establish the *an-Nahdliyah* method. On

¹ Books of Revelation in Islam - Learn Religions. (n.d). <https://www.learnreligions.com/books-of-revelation-2004108>; Dewi Suriyani Djamdjuri and Intan Kamilah, The Miracles of Al-Quran: Al-Quran as a Grace and Guidance of Muslims, *Asatiza: Jurnal Pendidikan*, 2(2), 2021, 89-97. <https://doi.org/10.46963/asatiza.v2i2.299>

² Syaifur Rohman, "Pembelajaran Al-Qur'an Dengan Metode an-Nahdliyah Pada Era Pandemi Covid-19," *Journal of Islamic Education* 2, no. 1 (2021): 1–12.

³ Muhammad Syaifullah, "Penerapan Metode An-Nahdliyah Di TPQ Al-Barokah Dan Metode Iqra' TPQ Al-Ikhlâs Hadimulyo Timur Metro Pusat Lampung Dalam Kemampuan Membaca Al-Qur'an," *Jurnal Iqra': Kajian Ilmu Pendidikan* 2, no. 1 (2017): 131–164, <https://doi.org/10.25217/ji.v2i1.96>.

February 16, 1993, the *an-Nabdliyah* method received recommendations from the management of the Ma'arif NU East Java region and copyright permission from the Ministry of Law and Human Rights of the Republic of Indonesia with the number I008997-009002.⁴

The initiative and thought of scientists prompted the development of methods that could accelerate the mastery of reading the Qur'an in response to current conditions. One method that has been developed is the method of *an-Nabdliyah*, with the hope that the ability to read Al-Qur'an can be increased through this method. The professional performance of the madrasah's supervisor, head of the madrasah, and teachers indicates the madrasah's quality. The performance of duties by the functions and principles of assignment reflects professionalism in their performance. This performance also has an impact on the progress of the institution.

Research on the method of learning the Qur'an in TPA and TPQ has been done by many researchers before. Some of them include learning the Qur'an through online media,⁵ the implementation of the Qur'an learning method for students of *tamyiz* age,⁶ the Umami method in understanding the Qur'an,⁷ the importance of teacher competence in learning the Qur'an,⁸ the concept of the Qur'an learning method,⁹ and the method of effective practice in teaching the Qur'an to children.¹⁰

Briefly, the primary purpose of the establishment and development of the Qur'an Education Park is to overcome the problem of illiteracy in the Qur'an and prepare children to be able to read the Qur'an properly and correctly. In addition, the goal also includes fostering a love of the Qur'an, which will ultimately prepare children to continue their religious education at a higher level, such as in madrasahs or boarding schools.

Given the background of the problems mentioned earlier and the awareness of the importance of using effective methods in learning the Qur'an for the Islamic generation, the author will conduct a study entitled "Practical Implementation of *an-Nabdliyah Method* for Improving the Ability to Read the Qur'an in TPQ Roudlotuts Taallum."

Method

In this study, the author uses a qualitative research approach conducted in the form of Field Research. Qualitative research produces descriptive data in the form of words spoken by people

⁴ Jaenullah Jaenullah et al., "Students' Difficulties and The Teacher's Response: Emerging Solution to Solve Alqur'an Reading Problems of Young Learners," *Journal of Research in Islamic Education*, July 25, 2020, 11–17, <https://doi.org/10.25217/jrie.v2i1.1007>.

⁵ Ginanjar Akbar, "Metode Pembelajaran Alquran Melalui Media Online," *IJNS - Indonesian Journal on Networking and Security* 2, no. 1 (2013): 65–68, <https://doi.org/http://dx.doi.org/10.55181/ijns.v2i1.81>.

⁶ Muhammad Dony Purnama, Ali Maulida, and Muhammad Sarbini, "Implementasi Metode Pembelajaran Alquran Bagi Santri Usia Tamyiz Di Kuttab Al-Fatih Bantarjati Bogor," in *Prosa PAI: Prosiding Al Hidayah Pendidikan Agama Islam* (Bogor, 2019), <https://doi.org/http://dx.doi.org/10.30868/ppai.v1i2B.478>.

⁷ Umi Hasunah and Alik Roichatul Jannah, "Implementasi Metode Umami Dalam Pembelajaran Al-Qur'an Pada Santri Di Ponpes Salafiyah Al-Mahfudz Seblak Jombang," *Pendidikan Islam* 1, no. 2 (2017): 160–72, <http://journal.unipdu.ac.id/index.php/jpi/article/viewFile/1026/728>.

⁸ Halimatussadiyah Lubis, "Urgensi Kompetensi Guru Dalam Pembelajaran Alquran Di Raudhatul Athfal Kota Medan," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 12, no. 1 (June 1, 2020): 60–68, <https://doi.org/10.30596/intiqad.v12i1.4650>.

⁹ Rahmat Rifai Lubis et al., "Pembelajaran Al-Qur'an Era Covid-19: Tinjauan Metode Dan Tujuannya Pada Masyarakat Di Kutacane Aceh Tenggara," *KUTTAB* 4, no. 2 (September 28, 2020), <https://doi.org/10.30736/ktb.v4i2.275>.

¹⁰ Siti Sumihatul Ummah and Abdul Wafi, "Metode-Metode Praktis Dan Efektif Dalam Mengajar Al-Quran Bagi Anak Usia Dini," *Proceedings of The 2nd Annual Conference on Islamic Early Childhood Education* 2 (2017): 121–34, <http://ejournal.uin-suka.ac.id/tarbiyah/conference/index.php/aciece/aciece2>.

and behaviors that can be observed.¹¹ This type of research is descriptive, which aims to describe and summarize the existing conditions or variables. In qualitative research, data collection is not based on current theories but on facts found during research conducted in the field. Researchers allow problems to arise from the data obtained and are open to interpretation.¹² Data is collected through careful observation, including detailed descriptions, in-depth interview records, documents, and other records.

In this study, researchers used the qualitative descriptive analysis method to systematically describe the data on applying teaching methods *an-Nahdliyah* in improving reading comprehension of the Qur'an in the Roudlotut Taallum Ringinagung. Data collection and analysis are strictly separate but sometimes carried out simultaneously. This means the data collection results can be the basis for additional data collection. The data analysis process began before the researcher entered the field, while the researcher was in the area, until after the researcher finished collecting data.¹³

Using a qualitative research approach, researchers will generate descriptive data on applying the an-Nahdliyah method to improve the Qur'an reading comprehension at the Raudhotut Taallum in Ringinagung.

Results and Discussion

TPQ Roudlotut Taallum Ringinagung uses the *an-Nahdliyah* method because it is easier to understand and follow by the students so that they can absorb the material better. One of the characteristics of this method is the use of beats in teaching, which allows students to distinguish more easily between letters and verses that have a long and short. The *an-Nahdliyah* process develops the Qaidah *Baghdadiyah* method with the principle of active student learning (CBSA) in the classical learning system.

In applying the *an-Nahdliyah* method in the Raudhatut Taallum Ringinagung, two learning programs become the main foundation. The first Program is the package Book Program (PBP), which consists of Volumes 1 to 6. After students complete the learning from Volumes 1 to 6, they proceed to the Program, namely the *Sorogan* Al-Quran Program (PSQ). *Sorogan* Al-Quran Program is an advanced program that aims for students to be able to read the Quran thoroughly until reaching Khatam juz 30.

In everyday learning, learning activities are divided into three interrelated stages. The first level is examples or tutorials, where *ustadz/ustadzah*, as an instructor, provides examples and explanations to students about the reading to be learned. In addition, *ustadz/ustadzah* also teaches about the beats used in the *an-Nahdliyah* method to distinguish between letters and long and short verses. The duration of this stage usually lasts from 15 to 30 minutes.

The second stage is the stage of listening or practice of each individual. At this stage, each student is welcome to go forward to read the reading given an example in the previous step. *Ustadz / ustadzah* provides individual assessment and guidance to students in practicing the reading. This stage also lasts for 15 to 30 minutes, with the aim that each student (*santri*) gets proper and in-depth teaching.

The third stage is the discussion and question and answer stage. After each student finished the practice, they gathered again as a group to discuss and ask the *ustadz/ustadzah* about the material

¹¹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan Re&D* (Bandung: CV. Alfabeta, 2011).

¹² Lesty J Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2007).

¹³ Jonathan Sarwono, *Metode Penelitian Kuantitatif Dan Kualitatif* (Yogyakarta: Graha Ilmu, 2006).

that had been taught. This stage allows students to clarify their understanding and overcome difficulties that may arise in learning. After the discussion, the activity ended with praying together before the students returned home.

Going through these three stages, the *an-Nabdliyah* method at TPQ Raudhatut Taallum Ringinagung can provide systematic and structured teaching to the students. In addition, the learning approach that involves tutorials, individual practices, and discussions also allows students to actively engage in the learning process and improve their understanding of the Qur'an.

The an-Nahdliyah method has a striking characteristic, namely, using beats in its learning. These beats are not only used for no apparent reason but have a specific purpose in making it easier for students to distinguish between long and short verse recitations in the Quran. This beat is only applied to students during their education from Volume 1 to the middle of Volume 6. It is expected that after completing Volume 6, students have been trained to read fluently and be able to start from juz 1 without the need for beats as accompaniment. This theory has similarities with the theory of Ivan Pavlov in classical conditions, in which specific responses or behaviors can be conditioned through repetitive stimuli.

Ivan Pavlov, a Russian psychologist, developed the classical conditioning theory that explains how a specific response or behavior can be conditioned by repeating a particular stimulus. Pavlov conducted experiments on dogs to observe conditioned responses.¹⁴ In his experiments, Pavlov associated a neutral stimulus, such as the sound of a bell, with an unconditioned stimulus, such as feeding a dog. At first, the sound of the bell does not trigger a significant response in the dog. However, after several repetitions, the dog begins to associate the sound of the bell with the feeding and responds by salivating at the sound alone, without any feeding.¹⁵

Pavlov's work in classical conditions had a significant impact on the field of psychology. The theory of conditioned reflexes by Pavlov became the basis for behavioral psychology and the idea of associative learning. Pavlov's experiments showed that mental and emotional variables can affect physical processes in the body, subsequently leading to the development of classical conditions. Pavlov's contribution to science was made possible by his willingness to work with normal, healthy dogs in the most natural conditions. Pavlov's experiments in classical conditions directly influenced the study and development of behavioral and cognitive behavioral therapy, two techniques used today to treat various mental health conditions.¹⁶

Under classical conditions, an unconditional stimulus that naturally triggers a specific response becomes a conditioned unconditional stimulus and can trigger the same response without an unconditional stimulus. This process involves forming an association between an unconditional and a neutral stimulus, which becomes a conditional stimulus. The response produced by a conditional stimulus is called a conditional response.

Ivan Pavlov's theory in classical conditions relates to The *an-Nabdliyah* method, which uses beats as a stimulus or accompaniment in learning to read the Quran. Regular repetition of beats

¹⁴ John J. Furedy, "Pavlovian George Windholz (1931–2002): An Exemplar of Scholarly 'Observation and Observation' and a Critical Contributor to Psychology, and Hence to Behavioral Neuroscience," *Integrative Physiological & Behavioral Science* 39, no. 2 (April 2004): 139–47, <https://doi.org/10.1007/BF02734279>.

¹⁵ M. E. Bitterman, "Classical Conditioning since Pavlov," *Review of General Psychology* 10, no. 4 (December 1, 2006): 365–76, <https://doi.org/10.1037/1089-2680.10.4.365>.

¹⁶ Douglas L. Grimsley and George L. Windholz, "The Neurophysiological Aspects of Pavlov's Theory of Higher Nervous Activity: In Honor of the 150th Anniversary of Pavlov's Birth," *Journal of the History of the Neurosciences* 9, no. 2 (August 1, 2000): 152–63, [https://doi.org/10.1076/0964-704X\(200008\)9:2;1-Y;FT152](https://doi.org/10.1076/0964-704X(200008)9:2;1-Y;FT152).

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helps students distinguish the length and short of recitation of verses in the Quran. This indicates a similarity in forming associations between stimuli (beats) and responses (distinguishing readings) that occur under classical conditions.

In the research and observations we conducted on students ranging from volumes to PSQ programs, we identified several indicators of interest behind using The an-Nahdliyah method. Here is a breakdown of these indicators:

1. Fond of reading the Quran: based on our research, *santri* showed high enthusiasm and pleasure towards this method. They feel comfortable and happy using this method to learn to read the Quran.
2. Satisfaction: the results showed that students were satisfied with this method and felt that this method is beneficial. Some students stated that they felt very helped by using this method.
3. Liveliness: the presence of students in TPQ Roudhotut Taallum Ringginagung village is very consistent. They have high enthusiasm, especially with their KKN colleagues who contributed. This opportunity was considered a valuable opportunity, and they wanted to use it wisely.
4. Reading practice: the ability to read varies, but in general, most students have been accustomed to reading the Quran fluently. Some are already used to reading without guidance, while others still need initial advice. However, most students have mastered reading skills well.
5. Behavior when in class: in our observation, students' behavior tends to be good. They focus more on learning the Quran and are not distracted too much by joking or distracting behavior. The Qur'an is more than just a joke.

In addition to the above indicators, there are supporting and inhibiting factors that affect the use of this method.

1. Supporting Factors Of *An-Nahdliyah* Method

The an-Nahdliyah method has several supporting factors that strengthen the effectiveness of its use:

- a. Ease of understanding by children: this method uses songs when learning the Qur'an so that it can be easily understood by children and also by adults in general.
- b. Responsiveness, concentration, and ease of control: this method encourages students to be more responsive, concentrate well, and easily control the learning process. This makes the learning process fun.
- c. Improving social relations and cooperation: The *an-Nahdliyah* method trains students in building social relationships, working together, and creating cohesiveness between learners. The learning process is carried out jointly by following the teacher's speech and using the instruments given by the teacher.

2. Factors Inhibiting The *An-Nahdliyah* Method

The *an-Nahdliyah* method also has several inhibiting factors that need to be considered as follows:

- a. Lack of exploration from the students: in this method, the teacher gives an example, and the students listen and imitate it. This can give the impression that teachers are more

active in the learning process, giving students less opportunity to explore with more creativity.

- b. Limitations in teaching ability: this method can only be taught by people who can read the Qur'an well, have high loyalty, and have attended related training. This is an obstacle to spreading this method to everyone.
- c. Time required: The *an-Nabdliyah* method takes quite a long time because it consists of several volumes. After completing the six volumes, students must proceed to the next level. This requires a considerable time commitment.
- d. Limitation of individual creativity: students do not have the freedom to create according to their wishes because they must follow the rules and procedures that have been established.

Overall, The an-Nahdliyah method has substantial supporting factors, such as ease of understanding, responsiveness, and cooperation. However, there are also inhibiting factors such as limited exploration, limited teaching, time required, and limited individual creativity.

Conclusion

The application of *an-Nabdliyah* method in Al-Qur'an Education Park (TPQ) Roudhotut Taallum Ringginagung village, Kepung district, Kediri Regency, is carried out following the guidelines for the management of al-Qur'an education park using the responsive an-Nahdliyah learning method. Students' ability to read the Qur'an is excellent and following the rules of Tajweed. The an-Nahdliyah method uses rhythmic beats, called "*murotal titian*," to distinguish between long and short recitations, thus ensuring compliance with the rules of Tajweed. The delivery of The an-Nahdliyah method is divided into three stages: introduction, core, and closing, with a sufficient interval between each meeting. The application of The *an-Nabdliyah* method in TPQ is effective. It runs smoothly, with preparation before teaching, preparation of teaching materials, exercises and repetitions, and effective presentation in the classroom.

However, there are some challenges in applying the an-Nahdliyah method in Al-Qur'an Education Park Roudhotut Taallum Ringginagung village Kepung district Kediri Regency. Some students need help understanding the learning material classically, so it is necessary to repeat the material. In addition, some students need help maintaining consistent attendance and are less enthusiastic about participating in active learning.

This study recommends that applying the an-Nahdliyah method has been successful and provides benefits. It is recommended that Al-Qur'an Education Park Roudhotut Taallum Ringginagung village Kepung district Kediri Regency, together with dedicated teachers, maintain and improve the application of this method. In addition, it is worth considering the addition of teaching staff to prevent too heavy a workload when the number of students is growing. Students need to be encouraged to continue to improve their skills in reading the Qur'an, awaken the spirit of learning, and maintain consistency in reading the Qur'an. Parents or guardians of students are advised to continue to support their children's participation in the Qur'anic Garden and fulfill their responsibilities as active and supportive companions.

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