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A COMPARATIVE STUDY OF AL-QUR'AN LEARNING METHODS IN INDONESIA AND THAILAND

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Abstract

This study was motivated by the researcher's concern related to the ability to read the Qur'an among students. Reading the Qur'an properly and correctly is a must and obligation for every Muslim, so that learning the Qur'an is a very crucial thing in a person's education, starting from an early age. The use of methods in the learning process of the Qur'an is very important, namely as a way or path that contains stages or steps used by a teacher in teaching the Qur'an to achieve the objectives of the learning. Meanwhile, there is a gap between learning the Qur'an in Indonesia and Thailand, even though the methods used are almost the same. The focus studied in this study is to describe the application and analyse the comparison of al-Qur'an learning methods at SD IT Uthman bin Affan, Indonesia, with Miftahuddeen School, Thailand. This research uses qualitative research with a comparative study approach. The data collection methods used are interviews, observation, and documentation. The analysis technique used is the Miles and Huberman model, which includes data condensation, data presentation, and conclusion drawing. The results showed that the application of the Qur'an learning method at SD IT Uthman bin Affan, Indonesia, uses the iqro' method, while at Miftahuddeen School, Thailand, uses the qiro'ati method. Then, the comparison of al-Qur'an learning methods at SD IT Uthman bin Affan, Indonesia with Miftahuddeen School, Thailand, is reviewed from several aspects, namely differences and similarities, advantages and disadvantages, as well as supporting and inhibiting factors. Meanwhile, there are differences in the application of the Qur'an learning method used. Nevertheless, both schools have similarities in the initial stages of learning, the main objectives, and a systematic and gradual approach. Supporting and inhibiting factors in each school also become the reason for the success of the applied method

Keywords: Methods; Qur'an Learning; Comparative Study; Indonesia; Thailand

INTRODUCTION

Teaching and learning the Qur'an is something that needs to be prioritized in the educational process of a child, especially in the early days of their life as

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humans, or what is commonly referred to as "the golden age". Introducing (teaching) the Qur'an to children is a very crucial aspect in Islam, so that they grow according to their holy nature and have a heart filled with the verses of the Qur'an first (Angraini, et al., 2023, p. 980). This is in line with what Sri Maharani revealed in her research, that 80% of the variation of human intelligence develops during this period. So that learning the Qur'an at an early age has a positive impact on the child's mindset. Recitation of the Qur'an, which is different from the mother tongue used daily, can train children's thinking to be more critical (Maharani & Izzati, 2020, p.1293).

One of the most crucial steps in learning the Qur'an is mastering how to read it. The ability to read the Qur'an is the basis for understanding and practicing religious teachings, as well as a provision in living life (Nursinah, 2022, p. 1265). Talking about the ability to read the Qur'an means referring to a person's skills and ability to read the Qur'an properly and correctly according to the rules and laws in *tajweed* science. This becomes very necessary to pay attention to, considering that errors in pronunciation or inaccuracy in pronouncing each letter in the Qur'an are feared to change the meaning in the verse being read (Djollong & Subir, 2023, p. 18). The Prophet Muhammad SAW has said in a well-known hadith, regarding the virtues of those who study and teach the Qur'an, that they are the best of humans (Al-Bukhari, p. 232), as follows:

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«خَيْرُكُمْ مَنْ تَعْلَمَ الْقُرْآنَ وَعَلَمَهُ» (رواه البخاري)

"From Uthman bin Affan ra. Rasulullah SAW. said: The best of you are those who learn the Qur'an and teach it" (HR Al-Bukhori)

The above hadith can be used as a foundation to encourage and foster enthusiasm in learning and teaching the Qur'an. Therefore, at every level of education, be it formal, non-formal, or informal, it will definitely try to provide the best learning experience in the hope of achieving the goals of learning the Qur'an itself. However, it is not easy, a teacher must be able to choose and apply the right learning method to achieve the expected target.

Every country in the world has different ways or methods in achieving the goals of learning the Qur'an, especially those related to the ability to read the Qur'an for each student. In Indonesia, the sustainability of al-Qur'an learning is strongly supported by the policies set by the government. Based on the regulation of the Ministry of Religion of the Republic of Indonesia Number 912 of 2013, Nur Nilam Sary P (2023, p. 504) in her research concluded that the purpose of learning the Qur'an is so that students are able to read, write, memorize, interpret, explain and be able to apply the teachings of the Qur'an in everyday life as a believer who believes and has good character both in the context of personal, family, community, and in the nation and state.

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This is inversely proportional to what happens in Thailand, as one of the countries in ASEAN that has the best quality of education, occupying the third position after Singapore and Malaysia (Prastiwi, 2024). Unfortunately, minority religions such as Islam, with a Muslim population of no more than 10% of the Thai population, receive less attention from the royal government, especially about policies in education for Muslim citizens (Walderich, 2021). The number of Islamic educational institutions in Thailand is relatively small and less organized, because it is only concentrated in the southern region, which is the center of Muslim communities such as Pattani, Satun, Yala, Narathiwat and Songkhla. In addition, the policies implemented are often not accompanied by adequate financial support, resulting in many Islamic schools experiencing operational difficulties. There is also a social stigma in non-Muslim Muslim Thai society that tends to be less supportive of Islamic education (Monica, et al., 2024, p. 161). The government also implemented a policy to use Thai as the national language as well as the language of instruction in the learning process at all levels of education, including in Islamic educational institutions that originally used Arabic or Malay (Nasution, 2023, p. 17).

These things become factors that hinder the process of Islamic education in Thailand, especially those related to the learning of the Qur'an. Whereas in simple terms, the method or method used is almost the same, which in Thailand uses the Iqra' method or the Qira'ati method which is indeed inspired by the method of learning the Qur'an in Indonesia. As for Indonesia itself, currently there have been many developed various methods of learning the Qur'an such as the Baghdadiyah method, Jibril method, Iqra' method, Qira'ati method, Ummi method, and others. Then, preliminary studies have been conducted by researchers through direct observation and interviews with al-Qur'an teachers in two different schools, namely at SD IT Uthman bin Affan, Indonesia, with one of the schools in the southern region of Thailand, namely Miftahuddeen School. At SD IT Uthman bin Affan, Indonesia, the al-Qur'an learning method applied is the iqra' method. At each grade level using the method is adjusted to the ability of the students. Especially the application of the iqra' method as a strengthening foundation for students in the early days of learning to read the Qur'an. Meanwhile, at Miftahuddeen School, Thailand, the al-Qur'an learning method applied is using the Qiro'ati method. In this school, it was found that there are still many students who are not fluent and less fashih in reading the Qur'an. They seem to have difficulty in pronouncing the sounds of the hijaiyah letters and are still often carried away by the Thai accent, so that the resulting reading sounds are not in accordance with makharijul huruf and the rules in tajweed. In addition, the lack of educators is also one of the problems that must be faced in learning al-Qur'an in this school, where there is only one teacher for al-Qur'an subjects.

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Based on the background that has been described above, here the researcher has the aim of analyzing the method of learning the Qur'an in Indonesia and in Thailand by using a comparative study. Researchers conducted a further study related to the method of learning the Qur'an applied in each school. With an in-depth comparative study of al-Qur'an learning methods in two schools with different backgrounds, it can place a position of novelty in this research by providing a broader perspective based on the comparison of the two schools. Meanwhile, the scope of this research is limited to studies related to al-Qur'an learning methods at SD IT Uthman bin Affan, Indonesia and Miftahuddeen School, Thailand which focuses on the comparison between the two which includes similarities and differences, advantages and disadvantages, as well as supporting and inhibiting factors in the two schools.

METHOD

This research uses qualitative methods with the aim of understanding the phenomena that occur in research subjects. The explanation in this study is related to the phenomenon through descriptions in the form of words and language in a certain natural context using various scientific methods (Maridana, 2021, p. 110). Qualitative research aims to reveal symptoms in a holistic-contextual manner through data collection from a natural setting by utilizing the researcher as the key instrument (Sutikno & Hadisaputra, 2020, p. 5). Here, researchers use a type of qualitative research with a comparative study approach. A comparative study is a type of research used to compare two or more groups of a particular variable with the aim of identifying differences between two or more similar or almost the same situations, events, activities or programs involving all elements or components (Arsyam & Tahir, 2023, p. 4). In other words, a comparative study can be defined as a study that aims to compare and analyze phenomena in various contexts or cases to explore differences and similarities. In simple terms, the main objective is to understand the patterns that may be hidden behind the variations, as well as to elaborate on the factors that may cause the differences or similarities.

This research was conducted in two schools located in two countries: first, in SD IT Uthman bin Affan, which is located in Nyiur Tebel Village, Sukamulia District, East Lombok Regency, West Nusa Tenggara Province, Indonesia. Second, at Miftahuddeen (Ban Plee Tai) School located in Khlong Sai area No. 44, village No. 3, Nathawee District, Songkhla Province, Thailand. The data presented in this study are related to the comparison of al-Qur'an learning methods in SD IT Uthman bin Affan, Indonesia with Miftahuddeen School, Thailand, at the prathom / elementary school level or equivalent. Here, researchers use a comparative study to analyze the comparison of al-Qur'an learning methods at SD IT Uthman bin Affan, Indonesia with Miftahuddeen School, Thailand. As in this case, related to the aspects of the comparison in question between the two include similarities and differences, advantages

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and disadvantages, as well as supporting and inhibiting factors in the method of learning the Qur'an in the two schools.

Then, related to data collection techniques, in this case researchers used observation, interview and documentation techniques. Data collection was obtained through primary data sources, namely teachers of al-Qur'an subjects in each school, tahlidz teacher coordinators and qiro'ah teachers as well as students at SD IT Uthman bin Affan, Indonesia, and also the head of the religious division at Miftahuddeen School, Thailand. In addition, to support the completeness of the data obtained through secondary data sources, namely class teachers and the head of the Uthman bin Affan Foundation, Indonesia, supporting teachers in special classes of qiro'ati guidance at Miftahuddeen School, Thailand, as well as documentation in the form of Qur'an learning books, photos, school profile documents, teacher and learner data and other reports related to this research. Furthermore, researchers analyzed the data using techniques from Miles and Huberman which included data condensation, data presentation, and verification or conclusion. As for obtaining valid and guaranteed data validity and credibility, researchers use several techniques, namely by increasing persistence and through data triangulation which includes triangulation of sources, techniques and time.

FINDINGS AND DISCUSSION

Application of Al-Qur'an Learning Methods at SD IT Uthman bin Affan, Indonesia and at Miftahuddeen School, Thailand

Based on the researcher's findings in the field, teachers at SD IT Uthman bin Affan, Indonesia use the iqro' method in learning the Qur'an. The use of the iqro' method itself has been applied since the inception of this school. The iqro' method is one of the most popular methods in Indonesia that is commonly used by teachers in teaching how to read the Qur'an. Likewise in SD IT Uthman bin Affan, Indonesia, this method is considered to facilitate teachers in the learning process, because this method has a guidebook or module in applying the method. The iqro' guidebook consists of 6 volumes compiled practically and systematically by its creator, KH. As'ad Humam. The six volumes of the guidebook can be found in a variety of color covers that attract children's interest, and some are available in one book at once which summarizes the six volumes (Izzan & Saepudin, 2018, p. 48. Then, the iqro' book has a level of volumes 1 to 6 which in each volume contains material in accordance with the level of the volume level. Each volume is equipped with instructions on how to teach which can facilitate the teacher in delivering learning with this method (Masrikah & Rusdiana, 2021, p. 92).

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As for the application of the iqro' method at SD IT Uthman bin Affan, Indonesia, using an individual or private system through several stages, namely:

1. The teacher gives an example of the correct reading, then the learners imitate it. This stage can simply be interpreted as the first step in the application of the iqro' method, in which the teacher models the correct reading directly, and without spelling, then the learners repeat the reading as exemplified.
2. The teacher pays attention to the movements of the learners' lips, with the aim of teaching makharijul letters and avoiding errors in pronunciation and vice versa, learners pay attention to the movements of the teacher's lips.
3. The teacher should use clear and communicative speech. This means that each letter or passage taught is read correctly.
4. The teacher asks questions and the learners answer or the teacher points to certain parts of the letter then the learners read it.

The final conclusion by the researcher related to the application of the Qur'an learning method at SD IT Uthman bin Affan, Indonesia, which uses the iqro' method shows conformity with the existing theory in this method. That in applying the iqro' method, the teacher is guided by the iqro' module or guidebook which contains Qur'an learning material, ranging from easy to more complex material, which is also equipped with instructions on how to teach it. During the learning process, the teacher appears to apply the method in accordance with the existing stages. Then, in applying this method, the teacher uses an individual/private system, with several stages based on the nature or characteristics in the iqro' book. According to KH. As'ad Humam himself (2007, p. 4) that the iqro' method has 10 characteristics or characteristics that become the basic principles in a series of learning stages, namely direct reading, making children active with the CBSA system (How to Learn Active Santri), can be taught privately or classically, available modules or guidebooks, assistance, practical, systematic, varied, communicative and flexible.

Then, related to the method of learning the Qur'an applied at Miftahuddeen School, Thailand, researchers found that they used the qiro'ati method, both in regular classes and in special classes for qiro'ati guidance. This method is considered easy to be applied by teachers in learning the Qur'an at school and is also easily understood by students. The qiro'ati method is a method of learning to read the Qur'an that focuses on direct reading that is tartil in accordance with the rules in tajweed. This method can be used easily by teachers, because in this method there are 6 volumes of main books, as well

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as teaching instructions in each volume. In addition, the six books are also equipped with a gharib/musykilat book, tajweed book, worship book (local content) and memorization book of short chapters, which can be used as a reference in applying this method (Salim, 2021, p. 18). However, in Miftahuddeen School, Thailand, only uses the six main books, namely volume 1 to 6.

As for the application of the qiro'ati method at Miftahuddeen School, Thailand, both through the classical reading and listening system in the regular class, as well as the individual system in the special qiro'ati guidance class, broadly speaking, has several stages, namely:

1. The teacher directly reads the material in the form of hijaiyyah letters or other readings directly and without spelling, simply by explaining the subject matter and using simple explanations. The material is delivered in stages.
2. The teacher does not guide in reading, but simply explains and reads several times on the subject matter until students are able to read on their own.
3. Teachers should be thorough, vigilant and firm in maintaining reading accuracy, and encourage learners to read fluently, quickly, precisely and correctly.
4. The teacher conducts periodic evaluations and level increases, meaning that the teacher evaluates regularly in every learning process, especially when students will advance to the next volume level.

The final conclusion of the researchers related to the application of the Qur'an learning method at Miftahuddeen School, Thailand, which uses the Qiro'ati method is quite appropriate but not fully based on the standards in the Qiro'ati Institute. The qiro'ati method is very structured and is bound to the qiro'ati institution in Indonesia in order to maintain continuity and quality in learning the Qur'an (Shalsabila, et al., 2023, p. 60). This means that in some cases it appears that the application of this method is in accordance with existing theory, but in other cases it is not. However, in general, the approach seems to run as it is in the stages of this qiro'ati method, and in its application, it is quite efficient. This is because this school is not directly tied to Qiro'ati institutions in Indonesia, so that the application is more flexible and does not follow the structured standard as in the Central Coordinator or Branch Coordinator (Korpus or Korcab) Qiro'ati.

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Comparative Analysis of Al-Qur'an Learning Methods in SD IT Uthman bin Affan, Indonesia with Miftahuddeen School, Thailand

In this case, to produce a comprehensive comparative analysis, researchers used a comparative study in examining the comparison of Qur'an learning methods at SD IT Uthman bin Affan, Indonesia with Miftahuddeen School, Thailand. Meanwhile, related to aspects of comparison between the two include similarities and differences, advantages and disadvantages, as well as supporting and inhibiting factors in the method of learning al-Qur'an in the two schools. Based on the data obtained, it shows some findings, as follows

1. Aspects of Differences and Similarities

Based on the findings of researchers in the field, it shows that there are several differences between the method of learning the Qur'an applied at SD IT Uthman bin Affan, Indonesia and Miftahuddeen School, Thailand, including the most important difference appears from the method of learning the Qur'an used in each school. In SD IT Uthman bin Affan, Indonesia uses the iqro' method, while in Miftahuddeen School, Thailand uses the qiro'ati method. Then, technically in the application of the Qur'an learning method at SD IT Uthman bin Affan, Indonesia, applies the iqro' method with an individualized system in all classes. Meanwhile, at Miftahuddeen School, Thailand, applying the qiro'ati method with a classical reading and listening system for regular classes and an individual system for special classes for qiro'ati guidance. Based on the suitability of the application of each method, the application of the Qur'an learning method using the iqro' method at SD IT Uthman bin Affan, Indonesia, as a whole shows conformity with the guidebook in this method. Meanwhile, at Miftahuddeen School, Thailand, the application of the Qur'an learning method using the Qiro'ati method generally shows conformity with the existing stages, but does not fully follow the standards structured in the Qiro'ati institution, because in its application it is more flexible and adjusts to the conditions at school. Furthermore, in terms of the availability of guidebooks for both teachers and students, at SD IT Uthman bin Affan, Indonesia, the iqro' guidebook is distributed by the school and given to teachers and all students since the beginning of their enrollment as students in this school, along with the Qur'an and its translation. Whereas, in Miftahuddeen School, Thailand, only teachers who teach the Qur'an, students who cannot read the Qur'an and who do not learn the Qur'an at home have qiro'ati guidebooks. In addition, they also have to buy the book from the school, namely the board of the religious division. Meanwhile, in terms of time allocation, Qur'an learning at SD IT Uthman bin Affan, Indonesia, is routinely carried out every day in the morning for 2.5 hours which includes 1 hour for qiro'ah guidance

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using the iqro' method, and 1.5 hours for tahfidzul qur'an, applicable to all classes.

Comparison Table of Differences in Qur'an Learning Methods

No	Aspect of Difference	SD IT Uthman bin Affan, Indonesia	Miftahuddeen School, Thailand
1	Method applied	Iqro' method	Qiro'ati method
2	Learning system	Private/individual	Clasical reading and listening and individual
3	Suitability of the method with the guidebook	Suitable	Not appropriate or more flexible
4	Guidebook availability	Complete	Incomplete
5	Time allocation	2.5 hours	1 hour 15 minutes

Meanwhile, related to the similarities in the method of learning the Qur'an in the two schools can be reviewed from the following points, namely based on Based on the stages or steps in the application of the two methods of learning the Qur'an in each school have similarities in terms of the initial steps of learning. At SD IT Uthman bin Affan, Indonesia, the initial stage is that the teacher gives examples of correct reading directly. Then, at Miftahuddeen School, Thailand, the teacher also directly gives examples of correct reading according to the makhraj of the letters, and cannot be spelled out. Furthermore, these two schools both have guidebooks according to their respective methods which are used as a reference in applying each method of learning the Qur'an. Both the iqro' method used at SD IT Uthman bin Affan, Indonesia, and the qiro'ati method at Miftahuddeen School, Thailand, both use guidebooks ranging from volumes 1 to 6. In addition, in providing material is done in stages, starting from easy to more complex material. In both schools, students are required to be more active, and teachers only guide by providing explanations on the subject matter.

2. Aspects of Strengths and Weakness

Analysis related to the advantages and disadvantages in each method of learning al-Qur'an in both schools, both at SD IT Uthman bin Affan,

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Indonesia, and at Miftahuddeen School, Thailand, refers to the output or results of the method. That is, the output or result referred to here is the strengths and weaknesses of each method used, such as effectiveness, and efficiency.

Based on the researcher's findings, describing some of the advantages that exist in the iqro' method applied at SD IT Uthman bin Affan, Indonesia, that the iqro' method is a familiar method and is commonly used in learning the Qur'an, so children are familiar with this method. As expressed by KH. As'ad Humam (2017, p. 194) that anyone can teach with using the iqro' method, because in this method there is a guidebook that is equipped with instructions on how to teach for teachers. This advantage is the reason why the teachers at SD IT Uthman bin Affan, Indonesia, chose this method. In addition, the application of the iqro' method here is fairly effective, because it can make it easier for teachers to improve students' reading to succeed the tajfidz al-Qur'an program in this school. As for the shortcomings in the Qur'an learning method applied at SD IT Uthman bin Affan, Indonesia, namely in the iqro' method, tajweed is not introduced early on, but starting from grades 4 to 6. In addition, it also appears that each class has one different qiro'ah teacher, and 2 to 3 tajfidz teachers in one class. By using the individual/private system, where the teacher calls the students one by one, the learning process takes quite a long time and is more intense. Not infrequently, teachers have difficulty in dividing the time, so that the material provided is less than optimal. For example, in the material in volume 5 there are already readings that contain tajweed, but because there are many students in one class and only one qiro'ah teacher, the tajweed material is only given in outline and is not optimal. So here, the school still needs additional teachers to teach as qiro'ah teachers.

As for the advantages of the Qur'an learning method applied at Miftahuddeen School, Thailand, using the qiro'ati method, one of which is that teachers find it easy to teach the Qur'an with this method. This is because the qiro'ati method is equipped with a guidebook in which there are instructions or instructions on how to teach that can be used by the teacher. Learners can also more easily understand the material being taught because it is given in stages. The contents of the book are arranged from easy to more difficult material (Hikmah, 2024, p. 29). In addition, this method is quite efficient because teachers can provide good learning. Especially in special classes for qiro'ati guidance, this method is quite helpful for teachers in providing learning for students who do not learn the Qur'an at home. Then, related to the shortcomings in the qiro'ati method applied in this school, it appears from several things including the availability of incomplete qiro'ati books. This qiro'ati guidebook is only owned by teachers and students who cannot read the

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Qur'an or who do not learn al-Qur'an at home, and they also have to buy the book from the school, namely in the religious division, or in a bookstore. This means that the distribution of qiro'ati books has not been evenly distributed among all students. Here, the teacher only uses qiro'ati level 1-6 books, not accompanied by other supporting books. Then, the teacher teaching the Qur'an subject does not yet have a *syahadah*/certificate from an official qiro'ati institution, the number of competent educators is lacking where there is only one teacher teaching the Qur'an subject in the regular class, and 3 teachers in the religious division in the special class for qiro'ati guidance. This is important to pay further attention to, one of the challenges that is a shortcoming of this method is that it is difficult to become a qiro'ati teacher because it must go through a long selection, must follow *tashih al-Qur'an* and have a *shahadah* (Suliyani, 2022, p. 23). In addition, the time allocation given for learning the Qur'an is considered insufficient, because in regular classes it is only 45 minutes for one meeting a week, then 30 minutes in a special class for qiro'ati guidance every morning before entering class.

The conclusion in this analysis is related to the advantages and disadvantages in the method of learning the Qur'an in the two schools, namely, that in SD IT Uthman bin Affan, Indonesia, using the iqro' method can be said to be effective because they are able to achieve the main goal in learning the Qur'an, namely producing a generation of qur'anis who are able to read the Qur'an well and memorize the Qur'an with a graduation target of memorizing 5 juz for grade 6. However, related to its efficiency is fairly low, because even though each class has one qiro'ah teacher each, it is considered insufficient and still requires additional teachers to maximize the provision of learning materials, especially related to tajweed. Meanwhile, at Miftahuddeen School, Thailand, using the qiro'ati method in learning the Qur'an is considered quite efficient, because one teacher can guide many students at once with the same material. However, it is still not effective because in the learning results there are still students who are not fluent in reading the Qur'an, as well as difficulties in pronouncing some hijaiyah letter sounds. In addition, there are several shortcomings including in terms of educators and limited time allocations. This shows that although efficient, this method is not fully effective in achieving overall learning objectives.

3. Aspects of Supporting and Inhibiting Factors

Based on the previous analysis, related to the advantages and disadvantages of the al-Qur'an learning method at SD IT Uthman bin Affan, Indonesia and Miftahuddeen School, Thailand, show different outputs/results. Therefore, analyzing the supporting and inhibiting factors in the method of learning al-Qur'an in the two schools is

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important to dig deeper into the things that can cause differences in results or output. Understanding these factors allows researchers to explain why the differences occur, and not just what is different in each method in the two schools. The analysis referred to here can be seen in terms of internal and external factors.

As for the supporting factors in the method of learning the Qur'an at SD IT Uthman bin Affan, Indonesia, it can be examined from several things, namely 50% of learning time is allocated for learning the Qur'an so that students are familiar with the hijaiyah letters and readings in the Qur'an, and the availability of competent teachers is also an important thing that is very concerned by the school. The quality of teachers is also very concerned with providing tahsin al-Qur'an training for tafhizh teachers and qiro'ah teachers which is held once a week to improve and maintain the quality of their reading. In addition, every teacher who teaches the Qur'an in this school has also gone through a test / test of the ability to read the Qur'an by the foundation. Of course, this is the main requirement to be able to teach al Qur'an in this school. Furthermore, parental participation also has a very important role in learning al-Qur'an. In line with what Tohiron (2006, p. 32) said that how important parental involvement is in accompanying their children to learn al-Qur'an. The success of the al-Qur'an learning method does not only lie in the techniques or materials taught, but also in external factors such as good communication between the school and the parents of students which is a tangible form of parental participation. Of course, this can support the creation of a consistent and synergized learning environment in learning the Qur'an for students. Parents of learners also contribute in monitoring the development of their children. In addition, parents of learners have also provided Qur'anic learning at home before their children enter school. Meanwhile, related to the inhibiting factors in the method of learning al- Qur'an in this school, it can be seen from the internal side, namely the students' interest in learning and the less conducive classroom conditions that reduce their focus while learning. In addition, there are also other factors, such as when a teacher quits/resigns, goes on maternity leave or moves for personal or other reasons. When a teacher quits and a replacement is not immediately available, it can be an external factor that can certainly have implications for the continuity of learning al-Qur'an in applying this iqro' method.

Then, related to aspects that can be a supporting factor in the method of learning al-Qur'an at Miftahuddeen School, Thailand appears from the school's efforts to provide special classes for qiro'ati guidance before students enter regular classes. This departs from the request of parents of students who want their children to be proficient in reading the Qur'an. This special class is intended for students who do not learn the

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Qur'an at home, as well as for students who have not been able to read the Qur'an or recognize hijaiyah letters at all, so that in this class they get more intensive Qur'an learning guidance. Learners seem excited and enthusiastic when learning al-Qur'an, they come on time and wait for the teacher in an orderly manner in the classroom. In addition, the school also tries to improve teacher competence by finding courses or training for teachers who teach al-Qur'an subjects, although it has only been implemented once. This is also one of the factors that can hinder the learning of al-Qur'an in this school, because teachers who teach al-Qur'an do not have certification/*syahadah*, so the availability of competent educators is limited.

Furthermore, another inhibiting factor is also seen from the time allocation which is only 45 minutes in regular classes, and 30 minutes in special classes for qiro'ati guidance, so that the process of applying this method is not optimal. Learning the qiro'ati method is not a race against time, meaning that for students who are not active, they may fall further behind. Then, for learners who are not fluent, the pass will also be long (Suliayani, 2022, p. 24). So if the time provided is not enough during learning, then students can be left behind longer on material that has not been completed. This happens in regular classes as well as in special classes for qiro'ati guidance. Of course, such things can be an inhibiting factor in learning and have implications for the effectiveness of the Qur'an learning method in this school, because the application of methods and delivery of Qur'an learning material is not optimal. In addition, the condition of the family and social environment of the learners seems less supportive and can be an obstacle in learning the Qur'an at Miftahuddeen School, Thailand. Sebagaimana yang diketahui bahwa di sekolah ini banyak peserta didik yang tidak belajar al-Qur'an di rumahnya, sehingga mereka harus masuk dalam kelas bimbingan qiro'ati. The cause comes from various things such as the place of learning the Qur'an far from home, some students also come from families or parents who are new converts and some are in a non-Islamic environment. In line with what was stated by Tohiron (2006, p. 35) that external factors such as family and social community environment can be one of the inhibiting factors in learning.

CONCLUSION

Based on the overall description of the findings that the researchers have described, it can be concluded that the application of the Qur'an learning method at SD IT Uthman bin Affan, Indonesia is to use the iqro' method. Overall, in learning the Qur'an the teacher applies this method in accordance with what is in the iqro' guidebook. Meanwhile, at Mifathuddeen School, Thailand, the learning of the Qur'an is by using the qiro'ati method. Broadly

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speaking, in the stages of learning the Qur'an, the teacher applies the stages according to what is in the instructions in the qiro'ati book. However, the technical implementation is somewhat more flexible and adjusts to the conditions at school, and is not fully in accordance with the standards set by the Qiro'ati Institute in Indonesia. Meanwhile, related to the comparison of al-Qur'an learning methods at SD IT Uthman bin Affan, Indonesia, with Miftahuddeen School, Thailand, shows striking differences in the application of the methods used, implementation techniques, compatibility of practice with theory, availability of guidebooks, time allocation, and the number of educators. However, both have similarities in the initial stages of learning, the main objectives to be achieved, and the systematic and gradual learning approach. In terms of advantages and disadvantages, there are different results, that the Iqro' method applied at SD IT Uthman bin Affan, Indonesia, is more effective but less efficient, while the Qiro'ati method applied at Mifathuddeen School, Thailand, is more efficient but not optimal in terms of effectiveness. This is due to the existence of several supporting and inhibiting factors in the application of al-Qur'an learning methods in the two schools. The supporting factors at SD IT Uthman bin Affan include adequate time allocation, competent teachers, regular tahsin training for teachers, and parental support, while the obstacles come from student interest in learning and internal teacher constraints. On the other hand, Miftahuddeen School, Thailand, is supported by school policies and teacher training, but faces obstacles in the form of a shortage of competent educators, minimal learning time, low learner interaction with the Qur'an at home, lack of family support, and social conditions as a minority Muslim community. In general, it can be said that this condition shows that learning the Qur'an in schools cannot stand alone without the support of the family and social environment of the community where they live.

The researcher conveyed several suggestions, as follows: For SD IT Uthman bin Affan, Indonesia, it is recommended to maintain the application of the iqro' method that has been running effectively, as well as increasing efficiency in its learning. The school also needs to prepare a long-term strategy to be able to overcome various inhibiting factors in the application of the Qur'an learning method. For Miftahuddeen School, Thailand, it is recommended to review the implementation of the qiro'ati method to make it more effective and structured, without neglecting the flexibility that makes the application of the method in this school quite efficient even with limited teaching staff and time allocation. The school also needs to strengthen the competence of teachers through continuous training, and increase the time allocation for Qur'an learning to be more optimal. For future researchers, it is recommended to conduct a more in-depth follow-up study with a wider scope, both in terms of regions, levels of education, and other methods in learning the Qur'an.

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