

**THE PRIMARY TEXT FOR TEACHING THE QUR'AN:
CONTESTATION OF AUTHORITIES IN MAGELANG**



By:

Sri Guno Najib Chaqoqo

NIM: 1630016047

DISSERTATION

Submitted to

School of Graduate Studies of

Sunan Kalijaga State Islamic University (UIN) Yogyakarta

in partial fulfillment of the requirements for the degree

of Doctor in Islamic Studies

YOGYAKARTA

2023



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

DECLARATION OF ORIGINALITY OF WORK

To the best of my knowledge and belief, I declare that this dissertation is my own work and that I have used no sources other than the ones referred to. I understand that the School of Graduate Studies of UIN Sunan Kalijaga may take disciplinary action against me if it believes that this is not my own unaided work.

NAME : Sri Guno Najib Chaqoqo, S.Pd.I, M.A.
SRN : 1630016047
Program : Doctor
Major : Islamic Thought and Muslim Societies (ITMS)



SIGNATURE: _____

DATE: Yogyakarta, July 21th 2023

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UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA YOGYAKARTA
PASCASARJANA

Jln. Marsda Adisucipto Yogyakarta, 55281 Telp. (0274) 519709 Fax (0274) 557978
e-mail: pps@uin-suka.ac.id. website: http://pps.uin-suka.ac.id

ATTESTATION


Dissertation entitled : THE PRIMARY TEXT FOR TEACHING THE QUR'AN:
CONTESTATION OF AUTHORITIES IN MAGELANG

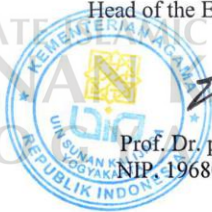
By : Sri Guno Najib Chaqoqo
S I D : 16300016047
Department. : Doctor (S3) / Islamic Studies

To be submitted and defended
As one of the requirements to obtain a Doctoral degree (Dr.)
In Islamic Studies with specialization in *Islamic Thought and Muslim Societies*

Yogyakarta, August 24th, 2023

Vice Rector
Head of the Examining Committee,


Prof. Dr. phil. Sahiron, M.A.
NIP. 19680605 199403 1 003





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PASCASARJANA

Jln. Marsda Adisucipto Yogyakarta, 55281 Telp. (0274) 519709 Fax (0274) 557978
e-mail: pps@uin-suka.ac.id, website: http://pps.uin-suka.ac.id

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HAVING OBSERVED AND CONSIDERED THE ANSWERS THE PROMOVENDUS HAS CONVEYED AND THE OBJECTIONS OF THE EXAMINERS IN THE CLOSED EXAMINATION ON **JUNE 23th, 2023**, AND THE ANSWERS OF THE PROMOVENDUS AND THE OBJECTIONS OF THE EXAMINERS TODAY, WE DECLARE THAT THE PROMOVENDUS, **SRI GUNO NAJIB CHAQOQO** STUDENT ID **16300016047** BORN IN **MAGELANG** (CENTRAL JAVA) ON MAY 19TH, 1980

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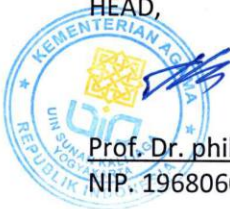
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PASCASARJANA

Jln. Marsda Adisucipto Yogyakarta, 55281 Telp. (0274) 519709 Fax (0274) 557978
e-mail: pps@uin-suka.ac.id. website: http://pps.uin-suka.ac.id

**LIST OF ATTENDANCE OF THE EXAMINING COMMITTEE
DOCTORAL OPEN DEFENCE**

Promovendus : Sri Guno Najib Chaqoqo
Student ID : 16300016047

)

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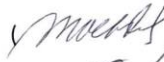
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()

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()

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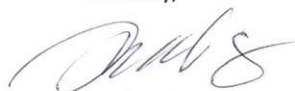
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Time : 09.00-end

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Secretary,



H. Ahmad Muttaqin, M.Ag., M.A., Ph.D.
NIP. 19720414 199903 1 002

PROMOTORS' APPROVAL LETTER

Promotor:
Prof. Dr. Muhammad, M.Ag.



Promotor:
Ahmad Rafiq, M.Ag., M.A., Ph.D.



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Assalamu'alaikum Warahmatullahi Wabarakatuh

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**THE PRIMARY TEXT FOR TEACHING THE QUR'AN:
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Name : Sri Guno Najib Chaqoqo, M.A
SRN : 1630016047
Program : Doctor (S3) of Islamic Studies
Major : Islamic Thought and Muslim Societies

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Yogyakarta, July 18th 2023

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Dr. Ahmad Rafiq

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To
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Assalamu'alaikum Wr. Wb.,

After having read the thesis draft entitled:

THE PRIMARY TEXT OF TEACHING THE QUR'AN: CONTESTING AUTHORITIES IN MAGELANG

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Name : Sri Guno Najib Chaqoqo, M.A.
Student ID No : 1630016047
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which has been revised based on the comments and questions raised by the examiners in the closed examination on June 9, 2023, I am of the opinion that the dissertation can be submitted to the School of Graduate Studies of UIN Sunan Kalijaga Yogyakarta for a doctoral defense.

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Yogyakarta, July 13, 2022

Examiner,



Dr. Sunarwoto, S.Ag., M.A.

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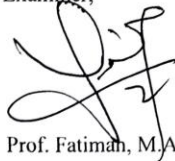
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which has been revised based on the comments and questions raised by the examiners in the closed examination on June 9, 2023, I am of the opinion that the dissertation can be submitted to the School of Graduate Studies of UIN Sunan Kalijaga Yogyakarta for a doctoral defense.

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Prof. Fatimah, M.A., Ph.D.

ABSTRACT

This dissertation discusses the authority given to primary texts in the teaching of the Qur'an in Magelang. Some of the main Qur'an teaching texts used in Magelang include the Qiraati, Iqra', and Yanbu'a methods. This work discusses the following research topics: How do Al-Qur'an teachers build authority to teach using the Qur'an using the Qiraati, Iqra', and Yanbu'a methods? How is the authority of teachers using the Qiraati, Iqra', and Yanbu'a methods contested in Magelang? And, what causes these contestations?

I collected data by observing the teaching methods used within Qur'an lessons and events, and conducting in-person interviews with Qur'an teachers. I also researched the Qur'an's journey through history within academic literature to understand how the Qur'an has been studied in different socio-historic contexts.

Islamic religious education as a whole is embodied in learning the Qur'an. Muslims commonly believe that one reading the Qur'an should use a *tartil* way, or a slow recitation. Teachers of the Qur'an compete with one another to develop Qur'an reading methods in order to achieve *tartil*. In today's Indonesian society, more than 20 different methods are in use. These methods for teaching learners how to read the Qur'an are therefore contested.

The Qiraati and Yanbu'a methods are strict, and necessitate readers to have a connection with the author of the method book. While Iqra', although requiring training readers of the rules before use, is more flexible in practice. The three aforementioned methods are practiced in an institutionalized form of learning through The Qur'anic School (TPA/TPQ). Differences occur as early as the selection of the method used. Iqra' supposedly urges teachers to be trained prior to its implementation. However, many teachers without such training continue to use the method. Furthermore, each method necessitates specific requirements.

The chain of *sanad* plays an important role in the contestation of the Qur'anic learning methods in Magelang. Contestation occurs

when critics uphold the importance of *sanad*. Apart from this, teachers also have to teach students to read the Qur'an fluently and *tartil*.



ABSTRAK

Disertasi ini membahas tentang otoritas mengajar menggunakan buku dasar yang digunakan dalam pembelajaran Al-Qur'an di Magelang, yaitu metode Qiraati, Iqra', dan Yanbu'a. Dengan menggunakan teori tentang resepsi terhadap Al-Qur'an yang berlaku di masyarakat, karya ini akan menjawab pertanyaan penelitian sebagai berikut: Bagaimana konstruksi otoritas metode Qiraati, Iqra', dan Yanbu'a dalam pengajaran Al-Qur'an? Bagaimana kontestasi otoritas mengajar menggunakan metode Qiraati, Iqra', dan Yanbu'a di Magelang? Dan, Mengapa kontestasi itu terjadi? Data-data yang mendukung argumentasi dalam disertasi ini didapatkan melalui observasi empirik dan investigasi bibliografis.

Pembelajaran Al-Qur'an merupakan ejawantah dari pembelajaran agama Islam secara umum. Muslim meyakini bahwa membaca Al Qur'an haruslah dengan tartil. Untuk menuju kepada bacaan yang tartil ini, para pengajar Al-Qur'an berlomba-lomba menciptakan metode pembelajaran membaca Al-Qur'an. Ada lebih dari 20 metode yang beredar di masyarakat Indonesia saat ini. Maka terjadilah kontestasi metode pembelajaran membaca Al-Qur'an di tengah masyarakat.

Qiraati dan Yanbu'a memperlakukan secara ketat bahwa penggunaannya haruslah memiliki sanad kepada penyusun buku metode tersebut. Sementara Iqra', meskipun secara normatif memperlakukan aturan pelatihan sebelum menggunakan, tetapi di lapangan diperlakukan secara fleksibel. Ketiga metode di atas dipraktikkan dalam bentuk pembelajaran yang kebanyakan terinstitusi dalam bentuk pembelajaran di Taman Pendidikan Al-Qur'an (TPA/TPQ). Perbedaan ini muncul sejak awal dalam alternatif pemilihan metode yang akan digunakan. Masing-masing menentukan prosedur yang harus dilakukan ketika akan menggunakan metode-metode tersebut. Banyak dari pengajar Iqra yang tidak melalui proses pelatihan diperbolehkan mengajar secara bebas. Perbedaan ini memperlihatkan

perbedaan otoritas masing-masing dalam pembelajaran Al-Qur'an di tengah masyarakat.

Metode penelitian ini adalah observasi empiris dan partisipatif. Peneliti mengamati secara langsung, terlibat dalam beberapa kegiatan, ikut mengajar, dan mewawancarai secara langsung para pengajar Al-Qur'an. Selain itu peneliti mengumpulkan data melalui observasi literatur tentang perjalanan sejarah Al-Qur'an. Sejarah ini penting untuk menemukan benang merah bagaimana pembelajaran AL-Qur'an dilaksanakan dari masa ke masa.

Peneliti menyimpulkan bahwa terjadi kontestasi penggunaan metode pembelajaran membaca Al-Qur'an di Magelang. Hal ini muncul sebagai bentuk saling mengoreksi antara penggunaan satu metode dengan metode yang ada. Di samping itu, pelebagaan metode pembelajaran Al-Qur'an juga diperlakukan secara berbeda. Selain itu, jalur sanad memainkan peran sangat penting dalam kontestasi ini. Akan tetapi, ketiga metode ini semua mendasarkan pada tujuan agar pembelajar Al-Qur'an membacanya secara tartil.



الملخص

ناقشت هذه الرسالة مرجعية التدريس عن طريق الكتب الأساسية المستخدمة في تعليم القرآن في ماجلانج Magelang ، والتي تتكون من طريقة الـ قراءاتي، والـ إقرأ ، و الـ ينبوعا. اعتمادا على نظرية قبول القرآن السائد في المجتمع وُضعت هذه الرسالة للإجابة على الأسئلة التالية: ما هو بناء مرجعية طريقة الـ قراءاتي، والـ إقرأ ، و الـ ينبوعا في تعليم القرآن؟ كيف يتم التنافس حول مرجعية التدريس بين طرق الـ قراءاتي، والـ إقرأ ، و الـ ينبوعا في ماجلانج؟ ولما هذا التنافس؟. وكانت البيانات الداعمة في هذه الرسالة تم الحصول عليها من خلال الملاحظة التجريبية والتحقيق البليوغرافي

يعد تعليم القرآن تجسيدا للتعليم الديني الإسلامي بشكل عام. ويعتقد المسلمون أن قراءة القرآن يجب أن تكون مرتلة. وللوصول إلى القراءة المرتلة، يتنافس معلمو القرآن لوضع طرق لتعليم قراءة القرآن. فنجد أكثر من ٢٠ طريقة متداولة حاليا في المجتمع حتى يظهر التنافس بين طرق تعليم قراءة القرآن في المجتمع.

تُعامل طريقة الـ قراءاتي والـ ينبوعا بصرامة حيث تفرض على مستخدميها تين الطريقتين الاقتداء بسند واضح هاتين الطريقتين. بينما واضع طريقة الـ إقرأ، على الرغم من أنه يتعامل بشكل معياري مع قواعد التدريب قبل استخدامها، إلا أنه عمليا يتعامل معها بمرونة، وهذه الطرق الثلاث يتم تطبيقها غالبا في شكل التعليم في الكنائس لتعليم القرآن. ويظهر هذا الاختلاف منذ البداية في اختيار الطريقة البديلة المراد استخدامها. ووضع

كل من أصحاب هذه الطرق الإجراءات التي يجب تنفيذها عند استخدام هذه الطرق الثلاث. حتى يسمح لكثير من معلمي الـ اقرأ الذين لم يتم تدريبهم أن يدرّسوها ويعلموها بجرية. وهذا الاختلاف يوضح تفارق المرجعية لكل من هذه الطرق في تعليم القرآن في المجتمع.

اعتمدت هذه الرسالة على طريقة الملاحظة التجريبية والتشاركية حيث لاحظ الباحث بشكل مباشر، وشارك في العديد من الأنشطة والتدريس وأجرى مقابلات مباشرة مع مدرسي القرآن. ثم جمع الباحث البيانات من خلال ملاحظة ومتابعة الكتب أو الوثائق حول تاريخ القرآن. وهذا التاريخ هو في غاية الأهمية لإيجاد قاسم مشترك حول تعليم القرآن من وقت لآخر. وخلص الباحث إلى وجود التنافس حول استخدام طرق تعليم قراءة القرآن في ماجلانج. ويظهر هذا التنافس كشكل من أشكال التصحيح المتبادل بين استخدام هذه الطرق. بالإضافة إلى ذلك إن التعامل مع هذه الطرق يختلف عن بعضها البعض. ويلعب السند دورا مهما في هذا التنافس. ومع ذلك ، فإن كل هذه الطرق الثلاث تصبو إلى أن يكون المرء قادرا على قراءة القرآن مرتلة.

TRANSLITERATION

This work contains many non-English words in languages such as Indonesian, Javanese, and Arabic. I write non-English words in italics. Short explanations of non-English words are written inside square brackets [] and footnotes are used for longer and more detailed explanations. To write Arabic words, the transliteration system of the Library of Congress and the International Journal of Middle Eastern Studies has been used with slight variations.

ء = a	ز = z	ف = f
ب = b	س = s	ق = q
ت = t	ش = sh	ك = k
ث = th	ص = ṣ	ل = l
ج = j	ض = ḍ	م = m
ح = h	ط = ṭ	ن = n
خ = kh	ظ = ḏ	و = w
د = d	ع = ‘	ي = y
ذ = dh	غ = gh	
ر = r		
Short = an i	u	
Long ا = ā	ي = ī	و = ū
Diphthong	اي = ay	او = aw

The ta Barbuda (ة) is omitted unless it occurs within an *idāfa*, in which case it is written as “t”, such as *wahdat al-wujud*. Arabic words that have been incorporated into Indonesian, and Javanese, and indicate certain events, names of institutions, and persons, or are now

part of the vocabulary of these languages, are written in their “Indonesianized” form, such as 'Ahli Hikmah' instead of 'Ahl al-Hikmah', 'Akhwat-Ikhwan' instead of 'Akhwāt Ikhwān', and 'Sultan Hasanuddin' instead of 'Sultan Hasan al-dīn.



ACKNOWLEDGEMENTS

The completion of this dissertation was a long process in my doctoral studies. Even though I tried my best, I would not have been able to complete this research by myself, without the help of many people. Therefore, I would like to thank those who have helped in the process, especially my wife, children, and family. They are the ones who faithfully accompanied me throughout this process. I also thank those who provided me opportunities for further study, and my friends in my class who have always been supportive from the start through discussions, suggestions, and moral support so that this research could be finished. This work is entirely my responsibility, and of that I am proud.

The first two people to whom I would like to express my gratitude are my promotors/supervisors, Prof. Dr. Muhammad, M.Ag. and Dr. Ahmad Rafiq, M.A., whose inspiring comments, insightful discussions, and suggestions have guided my thinking and writing, and who have helped me in numerous other ways. I owe much to the Ministry of Religious Affairs (MoRA) of the Republic of Indonesia for providing me with a scholarship of 5000 Doktor.

I would like also to give thanks to all the parties who have helped me in different ways during my one and half years of fieldwork in Magelang, particularly the Qiraati coordinator, Iqra and Yanbu'a teachers, and Office of Religion Affairs Minister in Magelang. Furthermore, I would like to thank the Rector of UIN Salatiga, the former Rector Dr. Rahmad Hariyadi, the serving Rector, Prof. Dr. Zakiyyudin Baidlawi, and the Dean of the Faculty of Teacher Training and Education, Dr. Suwardi and Prof. Dr. Mansur, for allowing me to forgo my obligations as a civil servant during my time of study. I would like also to extend my gratitude to Prof. Dr. Phil., Al Makin, S.Ag., M.A., as rector of UIN Sunan Kalijaga, and to Prof. Noorhaidi, S.Ag., MA., M.Phil., Ph.D., H. Ahmad Muttaqin, S.Ag., M.A., Ph.D, Ahmad Rafiq, Ph.D., and Dr. Munirul Ikhwan, M.A., as director, vice director, head, and secretary, respectively, of the Ph.D. program at

School of Graduate Studies of UIN Sunan Kalijaga who helped me much during my study.

I am grateful to my teachers who supported me throughout my research: Prof. Drs. K.H. Yudian Wahyudi, M.A., Ph.D, Prof. Dr. Amin Abdullah, Prof. Dr. Machasin, Moch Nur Ichwan, Ph.D., Prof. Dr. Phil. Sahiron, M.A., Siti Syamsiatun, Ph.D., Prof. Fatimah Husain, Ph.D., Dr. Ro'fah, Dr. Kamaruzzaman Bustamam-Ahmad., and Dr. Suhadi Cholil. I also would like to offer my sincere thanks to the scholars who have been involved in one way or another in discussing certain parts of my research. These scholars include Prof. Dr. Fritz Schulze (Goettingen), Prof. Dr. Imtiyaz Yusuf (Mahidol University, Thailand), Prof. Dr. Maqdy Behmen (USA), Prof. Martin Slama (Vienna), Prof. Dicky Sofjan (ICRS-UGM), and my examiner, Munirul Ikhwan, Ph.D. as well as Kang Sunarwoto Ph.D.

My gratitude goes out to all of the officers at the School of Graduate Studies at UIN Sunan Kalijaga: Bu Eri, Mbak Intan, Mbak Fenti, Pak Jatno, Mbak Marni, Pak Toyo, Pak We and others. My thanks also goes to several staff members at the School of Graduate Studies Library, Mbak Widi and Pakde Marsudi, University Library, and a number of libraries in Yogyakarta which have assisted me in numerous ways and made my research pleasant and fruitful. I extend my thanks to all my colleagues in the Ph.D. Program of ITMS 2016, Anwar Salafudin (Kendal), Fuad Faizi (Cirebon), Syarifa Fatum Abubakar (Ternate), Damanhuri (Lampung), Lutfan Muntaqo (Wonosobo), Safira Mustaqilla (Aceh), Mufti Wardani (Banjarmasin), Kyai Muhammad Ikhsan (Yogyakarta), and also M. Farid Abdullah, Ali Zamroni, Ali Burhan, Fitri Zakiyah and others, for all their insightful discussions, and Mas Najib Kailani Ph.D, Sunarwoto, Munirul Ikhwan, and Duktur Ustad Yunus, Lc, who have assisted and helped me during my study.

Further thanks to my family, my wife Ukhti Nurfajariyah and children; Aufa, Sakhiyya, Fayyadh, and Halawa. Furthermore, my friends at PCNU Magelang, especially those who support me: Gus Izzuddin, H. Bahrudin, and others; colleagues such as Burhan Majid; and finally, my brothers, Nyai Martiningsih Hamam Suryadin, Jundan Umarsyah, Hadi Mustafa, and Solikhan Abadi.

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STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

CHAPTER I INTRODUCTION

A. Background

Muslims in Indonesia generally learn to read the Qur'an in mosques or *mushalla*, typically called *langgars* or *surau*, using the *Bagdadiyah* or *Turutan* method. In the 1990s, several learning methods began to emerge in Indonesia, including in Magelang. This emergence marked the beginning of the contestation of methods in Indonesia. These disagreements involved the practicality of the method and the authority of the teacher. This is evident from the following stories.

After finishing his education and accomplishing his duties at his *pesantren* [Islamic boarding school], Ustad Muhib returned to his house in a Magelang neighborhood that was still part of the same regency as his *pesantren* in Tegalrejo. This *pesantren* is an established one in Magelang, with a large number of alumni. This *pesantren* is currently led by the second and third generations of the founder's descendants. The founder established TPQ [a Qur'anic Kindergarten program] in his community with the support of his former *pesantren* teacher after spending several months at home. His teacher suggested instructing utilizing the Qiraati Method. This approach was employed at the *pesantren* where he had previously studied.

After some time, the Qur'anic Kindergarten (Taman Pendidikan Al-Qur'an or TPQ) saw an increase in the number of students enrolled. He subsequently enlisted the aid of more teachers, including his wife. Teachers had to first pass the *tasheeh* [Qur'anic teaching] test before they could teach Qiraati. He taught these aspiring educators until they were qualified to graduate and use this instructional approach.

Ustad Komar, another founder of TPQ and a graduate of an Islamic boarding school based on the Al-Qur'an, also taught utilizing the Qiraati Method. After only a few years, he shifted to practicing the Yanbu'a Method, following his teacher's advice. This approach was developed in the former Yanbu'ul Qur'an Kudus Islamic Boarding School, which was dedicated to teaching the Al-Qur'an. Due to the Al-

Qur'an *pesantren's* authority, he believed that this method was appropriate.

An engineering expert named Ustad Tomo continued to develop TPQ and used the Iqro technique to teach. In the Muntilan region, he and his friends, mostly from the Muhammadiyah community, founded a group named the *Forum Silaturrahmi Pecinta Anak* (Silaturrahmi Children's Loving Forum, abbreviated "Fosipa"). He has now been employing this technique for a long time. He once met with Ustad Hamid. After that meeting, he intended to adopt the Qiraati method. He considered this method more thorough, however he eventually chose Iqro because he failed the Qiraati reading test.

The three methods are taught in different ways, but share the same goal: for children to be able to read the Quran from an early age. Two early stories show how the authority of teachers played an important role in the success students had in learning to read the Qur'an.

Besides the teacher, the authority of the method cannot be discounted. Teachers want the material and curriculum they teach to be in accordance with the correct rules for reading the Qur'an. Therefore, teachers also consider which learning method will, in their opinion, best maintain the authenticity of the Qur'anic reading.

Looking at the different method guides side by side, at first glance they seem identical. The books consist of several volumes. The shape of the letters and the order of learning are also the same. The difference, though minute, is the author of each of these books.

The Qiraati and Yanbu'a methods were developed by *pesantren* students, whereas the Iqro method was not. The first two books come from the north coast of Java, while Iqro comes from Yogyakarta, the city from where the Muhammadiyah organization originates. Meanwhile, the coast of Central Java is known to be populated by Nahdliyyin (NU) residents. Is there a correlation?

Bagdadiyah was first written as a manual for self-directed learning. Following that, numerous teachers of the Al-Qur'an started to learn how to teach reading using innovative techniques - notably Kyai Dachlan, who started developing the Qiraati Method in 1963 and

finished in 1985. Contestation of learning methods began to occur after the emergence of new methods, starting from the Qiraati Method, which was compiled from 1963 to 1986. This method was compiled by a Al-Qur'an teacher who was concerned about the length of time the Bagdadiyah method took.

By examining earlier techniques, Kyai Dachlan put together a book titled "Qiraati Method." In 1968, the technique was used with a few students for the first time. From 1963 to 1985, Dachlan spent almost 22 years conducting these small classes before the Qiraati Method was finished.¹ The Qiraati system requires that teachers are certified in its teaching methods; Kyai Dachlan evaluated applicants based on the principles in his book to determine whether they were qualified to serve as Qur'an teachers. This exam procedure is referred to as *tasheeh*.

This approach's adoption signaled the emergence of a new authority in Qur'anic teachings. Teaching the Qur'an was a skill that required certain abilities. Not everyone who could read the Qur'an could immediately teach it, according to Kyai Dachlan. Each potential teacher was evaluated as part of the *tasheeh* process by reciting passages from the Qur'an, particularly certain verses that contain *garib* and *musykilat* readings.

Other new methods outside Qiraati included the Iqra method, created by Ustaz As'ad Humam from Kotagede, Yogyakarta. The Qiraati approach was first employed by the creators of the Iqra method. Anyone who could read the Qur'an could teach Iqra without the need for the author's *tasheeh* test, in contrast to the Qiraati Method. The Iqra method's administrators aimed to end illiteracy of the al-Qur'an, making this the foundation for its dissemination. The Ministry of Religion, on behalf of the government, also embraced this program. Even the President's wife, Mrs. Tin Suharto, attended the Iqra student graduation. One may argue that government assistance contributed to this method's popularity over Qiraati.

¹ Abu Bakar Dachlan, *Pak Dachlan: Pembaharu & Bapak TK Al Qur'an*, (Semarang: Yayasan Pendidikan Al Qur'an Raudlatul Mujawwidin, tt), 53-81.

Following the development of these two approaches, more competitors appeared, among them the Yanbu'a Method, developed in 2003 by the Kudus, a Central Java-based Yanbu'ul Qur'an Islamic Boarding School. The Yanbu'a technique quickly gained popularity in the community, notably among the Al-Qur'an boarding schools and their alumnus, thanks to the notoriety of Kyai Arwani, a scholar and *muqri'* of the Qur'an from Kudus.² The Yanbu'a Method differs from Qiraati in that it simply calls for teachers to possess the Al-Qur'an's *sanad*, and precedence is given to those who memorize the Qur'an. A *Sanad* and memorization of the Al-Qur'an both increase a teacher's authority.

The community currently uses these three techniques to teach people how to read the Qur'an. Each of them has established its own following according to the principles and ideas of the authors. The polarization of its users is influenced by a variety of reasons. One is the notion that a teacher needs a teaching certificate issued by the method's compiler or an authority figure, as is the case with the Qiraati Method. *Iqra'* users, on the other hand, are comfortable with more lenient guidelines for Qur'anic dissemination. Yanbu'a users, think that they need to have a clear relationship with Al-Qur'anic masters in order to maintain their credibility as Al-Qur'an teachers.

Teachers in Magelang are dynamic and employ a variety of techniques, including these three. Islamic religious authority in Magelang is held by figures from several old *pesantren*, which are still operating. Some of these *pesantren*, such as Watucongol, Tegalrejo, and Payaman, are evidence of this. Alumni from the three *pesantren* have gone on to teach the Qur'an in their local communities. The community continues to practice religious rites and traditions including *merti dusun*, *nyadran*, *slametan*, *genduren* (kenduri), and others that are thought to have existed before to the arrival of Islam. There are always Qur'anic recitations at these gatherings.

Religious authorities currently hold the reins of Qur'anic power in the Magelang Regency. The Qur'an was touted as the basis for more

² *Muqri* is a term for someone who has the ability to read the Qur'an from seven narrations (*qiraa sab'a*).

religious knowledge within society. The TPQ institutionalizes the teaching of the Qur'an. TPQs employ Al-Qur'an study techniques that teachers have learned from their instructors.

These TPQs organize Qur'anic learning using various methods. According to researchers' observations, there are three TPQ institutions that use the four-volume of Qiraati and about 15 TPQ institutions in Magelang that specifically use the six-volumes of Qiraati. Meanwhile, hundreds of institutions use the Iqra' and Yanbu'a methods – in Magelang, of about 2500 TPQs. These TPQs are generally united under one organization, namely the TPQ Coordinating Body (Badko TPQ). Nowadays, the organization has changed its name to Badko LPQ (*Al-Qur'an Education Institute*), not only including TPQ but also groups engaged in general Qur'anic activities.

Apart from these three methods, there are many methods including Al-Barqi, Tilawati, Al-Maarif, Tarsana, Al-Syifa, An-Nahdliyyah, and others. Even though there is a method called An-Nahdliyyah, within NU circles in Magelang it is only used at one institution, namely at TPQ Al-Ikhsan Mendut, Mungkid Magelang. Meanwhile, the Ummi method is used at SDIT Ikhsanul Fikri, Magelang City.³

The Iqra method is the most widely used method in society. The dominance of the Iqra method cannot be matched by the emergence of

³ The Ummi method is used in more than 1000 institutions in Indonesia and has spread across 24 provinces. Most of the users of this method are SDITs under the Integrated Islamic School Network (JSIT), a school network that is mostly filled with Prosperous Justice Party (PKS) sympathizers. See Didik Hernawan, "Penerapan Metode *Ummi* Dalam Pembelajaran Al-Qur'an ", in *PROFETIKA*, Journal of Islamic Studies, Vol. 19, No.1 June 2018: 27 – 35. The relationship between JSIT and PKS has been widely discussed in articles, for example Muslihudin, "MODEL PESANTREN KADER; Relasi Ideologis PP Husnul Khotimah Dengan PKS, Serta Artikulasinya Dalam Kegiatan Kepesantrenan ", in *Holistic*, Vol 14 Number 01, 2013/1435 H, 12. Also Nur Wahid, " JEJAK DAKWAH PARTAI KEADILAN SEJAHTERA (PKS) MEMASUKI MUHAMMADIYAH: Mencermati Kasus di Yogyakarta sebagai Fenomena Politik Dakwah", in the *Journal of Sociology of Religion: Scientific Journal of Sociology of Religion and Social Change* Vol. 13, No. 2, July-December 2019, 179.

new methods. The book is even quite easy to find in grocery stores. Two methods apart from Iqra sell their method books using an agent system appointed by a central coordinator. On the other hand, many Iqra or Qiraati Method teachers turn to Yanbu'a, and vice versa. Qiraati users in Magelang Regency have made up no more than 12 institutions for almost a decade. Many former students have now migrated to Yanbu'a. Why is that? Many variables play a role.

This led to the contestation of Al-Qur'an teaching methods in society. The education received at a *pesantren* or other educational institution is not sufficient to become a teacher of the Qur'an. Teachers often have to choose which approach is best for teaching in their TPQ. The absence of special departments or study programs for teaching Al-Qur'anic reading certainly opens up opportunities for anyone to become an Al-Qur'an teacher. Therefore, open competition often occurs in society. In addition, most Qur'an teachers do not receive special education related to teaching the Qur'an. Many of them believe that teaching the Qur'an is not a worldly career.

B. Research Questions

Based on this background, I put forward the following research questions :

1. How are the authorities of the Qiraati, Iqra', and Yanbu'a methods of teaching the Qur'an constructed?
2. How are the different authorities contested?
3. Why do these contestations exist?

C. Objective and Significance of the Research

This research tries to track the construction of the Al-Qur'an's primary text authority. The three methods used in Magelang - Qiraaty, Iqra, and Yanbu'a - show this history. This study also examines how the contest for control of how this primary text is learned operates in Magelang. It traces the origins of the fundamental text's authority.

In addition, this study tries to look at the contestation of the three methods of learning the Qur'an in Magelang. Furthermore, this research is useful when looking at the development of modern and

traditional Al-Qur'an learning methods. The contestation is connected to the institutionalization, affiliation, and ideology of the methods. In addition, this research will explore the causes of contestation that occur in society.

D. Literature Review

I review several studies related to methods of learning this main text. There are several scholars who discuss this, including Anna M. Gade, Hellen M. Boyle, Anne K. Rasmussen, and Frederick M. Denny.

Anna M. Gade spoke about the phenomenon of the Qur'an in Makassar, South Sulawesi. He explained how reading, memorizing, and discussing the Al-Qur'an are methods of treatment. He explained that the Bagdadiyah method represented the classical method, while Iqra represented the modern method. He once thought that Iqra had existed since the 1970s, but in reality it only grew and developed in the '80s. He also explained how the Makassar Muslim community was first introduced to the new method developed by the Institute of Development for Reading Al-Qur'an (Lembaga Pengembangan Tilawatil Qur'an/ LPTQ).⁴ This new method was introduced to students who took part in student engagement (*Kuliah Kerja Nyata/KKN*) in various parts of Makassar. Over time, this method attracted and converted the Qur'an teachers who previously used the Bagdadiyah method to switch to the Iqra method. Gade did not go into great detail in his explanation of this about the role played by national sociopolitical conditions in the creation of TPQ.

Hellen M. Boyle conducted research on the Qur'anic study process in Morocco, Yemen, and Nigeria. By studying on Islamic education in general, he discussed more on the Qur'anic educational features. In addition to Pondok in Indonesia, Kuttub in Morocco, halaqah, mosques, and madrasas abroad, he emphasized Al-Qur'an education in Morocco, which is one type of Islamic education practiced around the world. His studies on the Al-Qur'an place a strong emphasis on two tasks: reading and memorization.

⁴ Anna M. Gade, *Perfection Makes Practice: Learning, Emotion, and the Recited Qur'an in Indonesia*, (Hawai'i: University of Hawai'i Press, 2004).

Another scholar, Hellen M. Boyle, examines the practice of learning the Qur'an in Morocco, Yemen and Nigeria. He spoke more about the educational aspects of the Qur'an. He highlighted Al-Qur'an education in Morocco, which is a variant of Islamic education in the world. He compared it to the madrasa models in Pakistan and India, Islamic boarding schools in Indonesia, Kuttab in Morocco, halaqah models and madrasas elsewhere. In his study, *Al-Qur'an Education in several countries that he observed focused on two activities, namely memorizing and reading. Boyle tries to compare students' Al-Qur'an education: whether it becomes part of formal education, or becomes a complement outside of it. In addition, Al-Qur'an education becomes a link and balancer between traditionalist and modernist education. There are also many phenomena regarding memorizing the Qur'an, such as in Indonesia today. Only in Yemen are educational institutions still using the traditional style.*

Rudolph T Ware III in his book, *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa*, raised the issue of how the embodiment of knowledge in Islam has shaped behavior and manifestations in educational practice. He started from observations of Al-Qur'an learning in Senambia Africa where Muslim communities have been part of the population in the region since several centuries ago. The transformation of the educational model is also reflected in how they form Al-Qur'an educational institutions.⁵

In 1995–1996 Anne K. Rasmussen also carried out a study on the technique of Qur'anic reading in Indonesia. The *Journal of Ethnomusicology* published this issue under the title "Al-Qur'an in Indonesian Daily Life: the Public Project of Musical Oratory" in Vol. 45, No. 1, Winter 2001. This article focuses on the development of the art of Qur'anic recitation in Indonesia, which began in the 16th century with the influx of Indonesian Muslims making pilgrimages to Mecca. Then he explained how universities in Jakarta created and preserved the Art of Tilawatil Qur'an (IIQ). He conducted research for

⁵ Rudolph T. Ware III, *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa*, (North Carolina: University of North Carolina Press, 2014)

approximately one year from 1995 to 1996. One of the components of the Al-Qur'an literacy education tradition is the oral tradition. In contrast to other Islamic countries which limit the appearance of women, her research examines how women can appear in public spaces.⁶

In his book *Al-Qur'an Reading Training in Indonesia: A Context Survey and Handbook*, Frederick M. Denny reviews a number of publications that describe Tajweed. He argues that some kyai provide training in reading the Qur'an in their *pesantren*. They practice new ideas to make it easier for their students to learn the Qur'an. Apart from that, there are also works on adab and how to memorize the Qur'an. The kyai give instructions on how to revere the Qur'an as a sacred text. They frequently make use of *al-Tibyan fî âdâb hamalat Al-Qur'an*, a work by al Nanawi. According to him, there are three main concentration levels when reading the Qur'an. First, there is an instruction manual for reading the Qur'an at an elementary school level, intended for beginners. Second, according to *ilm makhraj*, the right interpretation of the Qur'an is predicated in part on its rule. These are some guidelines for proper Quran pronunciation. The final level is advanced, using *ilm tajweed's* recommended method for reading the Qur'an.

"Qur'an Recitation: a Tradition of Oral Performance and Transmission" is another publication by Frederick in the field of Qur'anic studies. He explained why this component of Qur'anic reading is so infrequently studied in this essay. He described the practices that were common in the Islamic world to uphold its sacred text, which was distinct from other religions like Judaism and Christianity in a number of ways. According to his reasoning, the Qur'an is a book that has been preserved in its original form since the Prophet's day. It is viewed as a necessary component of worship.⁷

⁶ Anne K. Rasmussen, "The Qur'an In Indonesian Daily Life: The Public Project of Musical Oratory", in *Ethnomusicology*, Vol. 45, No. 1 (Winter 2001).

⁷ Frederick M. Denny, "Qur'an Recitation: a Tradition of Oral pPerformance and Transmission", in *Oral Tradition*, 4/1-2 (1989), 59.

My research position will be to explicitly examine how the structures of authority in the teaching of the Qur'an are established and sustained. To study this I will use existing literature. I will emphasize differences in teaching the Qur'an using three approaches: Qiraati, Iqra, and Yanbu'a.

E. Theoretical Framework

The text of the Qur'an is read and taught by people who are considered or claim to have authority. Historically, in Islamic society there have been prominent individuals and institutions because of scientific authority, including the authority of teaching the Qur'an.⁸ Volpi and Turner emphasize that religious authority is related to things that change and persist in the structure of religious society. This structure governs the individual and society.⁹ . Meanwhile, authority is understood as matters relating to the authority to lead, direct and guide others.¹⁰ From this authority then emerged scientific products.

In contrast to power, authority is deemed a person's right because one has inherent characteristics such as charisma and heredity. In the scientific community, authority develops as a result of a protracted scientific process that results in the capacity to master specific scientific subjects. Until the capacity to decide on matters that are deemed essential and can settle disagreements arises, authority

⁸ Biljana Ratković Njegovan, Maja Vukadinovic, Leposava Grubic Nestic, "Characteristic and Types of Authority: the Attitudes of Young People, a Case Study", *Sociologia*, 43, 2011, No. 6, 658.

⁹ Frederic Volpi dan Bryan Turner, "Making Islamic Authority Matter", dalam *Theory, Cultur and Society*, (42), 2, March 2007. 1.

¹⁰ Several studies on authority highlight it in relation to political power. In addition, it is also related to the territory of the region. See for example Roy Jackson, *Political Islam; Authority and the Islamic State*, (London: Routledge, 2010). See also Asma Asfarudin (ed), *Islam, the State, and Political Authority; Medieval Issue and Modern Concerns*, (New York: Palgrave Macmillan, 2011). The first book discusses the views of Abul A'la Mawdudi in viewing the urgency of the state and Islam in one institution. With this institution, Mawdudi believes that religious authorities will find their momentum in the form of a state. The second book discusses several schools and figures in Islam, such as Sunnis and Shiites, related to how each of them enforces and implements Islamic political authority.

typically manifests itself in complicated relationships. One can serve as a scientist, informal leader, arbitrator, or an elder in Java's society (*sesepuh*). One is older in terms of seniority, wisdom, ancestry, experience, or formal authority.

In the world of da'wah, a preacher has strong influence and therefore many people follow him. Today's clerics are using the authority of their parents to develop Islamic da'wah in the community. So great is the influence and benefits of authority in the development of da'wah, that it becomes a battlefield for various interests that are intertwined.

Islamic religious authority differs from one country to another due to the policies of their respective governments. Religious authority in Islamic countries, whether monarchy or republic, is usually determined by the government. The authority is binding for all citizens. Religious authorities in Islamic countries such as Saudi Arabia and Malaysia are subordinate to the state. Because these are Islamic states, there is a fatwa institution that has legal authority over its citizens. As for Indonesia, even though the government has formed the Indonesian Ulema Council (MUI), religious authority is spread over independent community institutions such as Nahdlatul Ulama and Muhammadiyah.

In the context of the Al-Qur'an teaching authority in Indonesia, authority is realized through education as a manifestation of interpreting and conveying the Al-Qur'an correctly. Through Islamic educational institutions, the Qur'an was developed in Indonesia. Islamic boarding schools and madrasas are Islamic educational institutions that have a broad influence on Al-Qur'an education.¹¹

In the 1990s, or towards the end of the new order, TPQ is thought to have emerged and developed. Eradicating Al-Qur'anic

¹¹ This institution is being challenged by the emergence of online media authorities which are growing rapidly as it becomes easier to upload religious content to online media or a network (online). For this study see Tati Rahmayani, "Pergeseran Otoritas Agama Dalam Pembelajaran Al-Qur'an", in *Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir Fakultas Ushuludin Adab dan Humaniora IAIN Purwokerto*, July-December, Vol. 3, No. 2, 2018.

illiteracy was one of the era's slogans, and the emergence of TPQ in those years became one of the signs of the revival of Islam in Indonesia in addition to the revival of religious sentiments. Apart from this, the issue of Islamic renewal has also found its momentum in the issue of massively eradicating Qur'anic illiteracy in Indonesia.

The introduction of various ways of learning to read the Qur'an has become a symbol of eradicating Al-Qur'anic illiteracy. An example is the Qiraati Method in Semarang and the Iqra Method in Yogyakarta. The Qiraati method emerged from a Qur'anic education activist outside of the *pesantrens* named Kyai Dachlan Salim Zarkasyi. He conducted a number of learning experiments with his own approach. The Qaidah Bagdadiya book was a method that was widely used by the community at that time.

Meanwhile, the emergence of the Iqra method in Yogyakarta cannot be separated from the general view of the city of Yogyakarta, which is the center of the Muhammadiyah organization. Iqra's compilers did not identify themselves as Muhammadiyah. Zarkasyi named his community the Mosque and Mushala Youth Force (AMM). With this term, the public may know as the Muhammadiyah Youth Generation.

The Yanbu'a Method appeared in 2003, long after the two methods that preceded it. The Yanbu'a method was developed by the caretaker of the Yanbu'ul Qur'an Islamic Boarding School, KH, Ulil Albab, with his two colleagues. This *pesantren* was a center for memorization of the Qur'an in Indonesia. Albab has produced thousands of alumni who memorize the Al-Qur'an. From this description it can be said that the Yanbu'a Method was born from an authoritative Qur'anic boarding school.

The process of emergence, dissemination and development of Al-Qur'an teaching methods indicates that the Al-Qur'an is maintained through education. Muslims performed three important tasks to preserve the Qur'an: memorizing, recording and transmitting. The first procedure is one that has been practiced since the Prophet advised his students to memorize or write the Al-Qur'an down. This process continued after the death of the Prophet. The companions of the

Prophet began to face challenges such as a reduction in the number of memorizers of the Qur'an. Islam also began to spread out of Arabia, where local people did not speak Arabic. In this phase, the need to keep records began. Caliphs took responsibility for this up through the codification of the Mushaf of the Qur'an during the time of Uthman bin 'Affan.¹²

The experts on the Qur'an gained their authority through various trainings. These are the embodiment the scientific demands of Islam. At first, according to Franz Rosenthal, Islamic methodology was the acceptance of the Qur'an as the main holy book. This means that learning is an extension of beliefs in Islam about how to acquire knowledge.

The knowledge transmission process begins by studying the fundamentals of the Qur'an, such as how to read it. At this point, learners must finish their course work on how to read the Qur'an according to the norms established by the Qur'anic scholars. This process occurs at all educational levels, in both formal and informal settings. Learners typically study the science of reading and its governing principles, taught by professionals. Understanding how the community teaches people to read the Qur'an is crucial in this situation.

F. Methods

I conducted a qualitative study in the field of learning the Qur'an. I obtained the data through observations, interviews, and documents. For about a year, I completed my research by gathering data through

¹² According to Robert W. Hefner, one can see patterns and modeling of Islam in Indonesia through observing the development of Islamic education, both through institutional aspects and ideological models. He observes that there has been a significant shift in the dynamic of education since the emergence of Islam until now. Al-Qur'an education that is rife in the midst of Islamic society in Indonesia could be an indicator of the development of Islamic education. See Robert W. Hefner, "Indonesia in the Global Scheme of Islamic Things; Sustaining the Virtuous Circle of education, Association, and Democracy," in Jajat M. Burhanudin and Kees van dijk (ed), *Islam in Indonesia; Contrasting Images and Interpretations*, (Amsterdam: Amsterdam University Press, 2013), 50.

fieldwork and literature reviews. Data from the literature is required to investigate hypotheses regarding the development of scientific authority in Islam, as well as theories about the Qur'an based on historical considerations, socially accepted practices, and the notion of Qur'anic education. Field research was necessary to see how the theory and structure of authority practically operates in society. Additionally, I conducted field observations to analyze how the foundational text succeeded in creating this authority.

In addition, I also conducted in-depth interviews with Al-Qur'an teachers. (*guru ngaji*).¹³ I also observed the practices of Al-Qur'an teachers and participated in their activities.¹⁴ This approach - direct observation and researcher participation in the subject of the study - is possibly better recognized as grounded research.¹⁵

The locus of this research is in Magelang, one of the districts in the Central Java province. I think that these observations can be generalized to reflect how these methods are used across Indonesia; the characteristics of each of these methods are institutionalized, not individual. I collected data by visiting several TPQs. Apart from this, I also took part in activities for teachers and students. I witnessed practices at all levels, from the TPQ level to the institutional branches to the centralized level.

I also participated in the teaching and learning processes from volumes 1 to 6 of juz 27, and the Qur'an. Additionally, I observed the procedure for teaching tajweed and gharib/muyskilat readings - readings that deviate from the fundamental principles. Then I observed

¹³ I refer to individuals who teach the Qur'an in villages rather than Ustaz by using the more broad title "teacher of the Qur'an" (*Guru Ngaji*). Read Khasan Ubaidillah, "Otoritas Keagamaan Guru Ngaji Qudsiyah", in *Syamil*, Vol. 04, No. 1, 2016. 94.

¹⁴ Karel Steenbrink, "Academic Study of Indonesian Islam: A Biographical Account, 1970-2014," in *Al-Jami'ah: Journal of Islamic Studies*, Vol. 53, no. 2 (2015), 341.

¹⁵ I requested approval to conduct this research via written letter dated October 27, 2018, and I went to the research site to request approval. When I visited, more than 3000 Qiraati teachers from all over Indonesia were traveling to Saudi Arabia for Umrah with Mrs. Nyai Alfi, the coordinator of the Qiraati Yogyakarta branch.

how the branch coordinator administered the final exam and the institution's chief administered the volume-testing process. Additionally, I looked at how the Qur'an is taught in adult and parent programs up until students receive their teaching credentials.

With this research, I will develop a clear understanding of the process of learning the Qur'an. In addition, I will discern the differences between one method and another. Considering that the application of methods is based in various socio-political factors, I also will look at the socio-political journey that has occurred.

By applying these research methods, I aim to build a strong conclusion to my research questions . Arguments in research are built on facts to convince the reader of the question, "Why should I trust these findings?"¹⁶

G. Structure

Through five chapters, this research is organized in stages of discussion. An introduction opens the first chapter. In chapter two, it is stated how the development of Islamic society contributed to the growth of the Qur'anic authority. In a social setting, this architecture depicts how individuals interact with the Qur'an. The discussion briefly traces the history of its transmission, including the first transmissions (sanad), the qiraa, the codification, and the development of knowledge about the Qur'an.

Chapter 3 covers the institutionalization of Al-Qur'an education in Indonesia as well as some of the characteristics of its course materials . Additionally, a history of Al-Qur'an education, particularly TPQ in Indonesia, is narrated.

The concept of the authority for understanding the Qur'an is described in Chapter 4. It includes the biographies of the method's authors as well as information about the history of the development of various methods. In addition, this chapter discusses how the method's

¹⁶ Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams, *The Craft of Research*, second edition, (Chicago: The University of Chicago,2003), 112-113.

founder carried out his beliefs regarding how to learn the Qur'an. In addition, it covers the selection process for teachers, the development of the TPQ methods, the teaching process, the activities completed, the establishment of branch coordinators, the final test process, graduation, and the issuing of a diploma or syahada. This provides readers with an understanding of how the Qur'anic teachers came to possess such power.

Chapter 5 concludes with recommendations and follow-ups that will enable more research to be conducted as well as findings that will address questions raised during the research process.



CHAPTER V CONSLUSION

The construction of method authority is based on the epistemology of the learning curriculum. This is the basis of authority for each method when developing learning curricula. One element in building authority is the curriculum approach. This approach encompasses the form of learning material in each stage, from the introduction of letter sounds to paired letter reading, recitation lessons, and garib musykilat. The difference is only with the Iqra method, which does not emphasize teacher qualifications or the learning of the musykilat garib. The other two methods emphasize the qualifications of the teacher and the sanad of the method created by its the author.

The three methods, Qiraati, Iqra, and Yanbu'a, were developed in response to earlier student observations. It was thought that the learning methods could be improved. Based on the observations of members and the *Qawa'id al-Badadiyah* method, which was already well-established in society, the Qiraati Method was developed. To some extent, it can be argued that there was a struggle between the authors of the Iqra and Qiraati methods, which led to some duplication between them. The Iqra' method emerged as a result of its author's interactions with the Qiraati author. The Yanbu'a Method, on the other hand, was developed in response to several other approaches, such as Qiraati and Iqra'. Some believe the Yanbu'a Method "corrected" Qiraati and Iqra. Yanbu'a was specifically designed to offer amenities to former students of Pesantren Yanbu'ul Qur'an as well as former students of pesantren Al-Qur'an in general. The guidebook offers a resource for teaching the general population how to read the Qur'an.

Method contestation is a means for existing methods to challenge one other. Each newer approach considers itself as novel and superior, yet they have more lenient guidelines than the Qiraati method. Learning to read books from various volumes is one of the methods that often varies among competitors. In addition to pre-kindergarten volumes and volume 27 chapters, Qiraati published

volumes 4, 10, and 6. Iqra and Yanbu'a both released six volumes, plus beginner volumes. The three books are intended to teach readers how to accurately recite the Qur'an. The information in these books is arranged according to a progression of nearly identical subject matter, from easy to difficult.

Moreover, institutionalization of techniques occurs through management. By bringing together the authorities of institutions, subdistricts, districts, regions, and the central office, Qiraati carries out regulated institutionalization. The institutionalization process begins with the selection of Quran teachers, methodology, the restrictions on the distribution of Qiraati books, the teaching and learning procedures, the tadarus Quran teachers, and the process of graduation in the form of imtihan after students have finished studying the Qur'an. Iqra, on the other hand, "institutionalizes the technique through the planning of class administration," but is ineffectively managed by the organizational authorities. *The Lajnah Muraqabah Yanbu'a* (LMY) central management authority, meetings amongst user institutions, and distribution of semi-open limited books are all ways that the Yanbu'a method institutionalizes the technique.

Contestation arises as a result of varying priorities. The three approaches all seek to implement reading instruction in accordance with the tartil reading principle in theory, but the actual implementation at the institutional level varies. This occurs because of surrounding societal disparities. The social behaviors of the users differs as well. The Qiraati and Yanbu'a systems, which teach students to read tawasul before learning, are used by relatively traditional circles (NU and pesantren). The Yanbu'a Method was used extensively in Magelang thanks in large part to the alumni of pesantren, particularly those of the Holy Qur'an pesantren. This is a result of the Al-Qur'an pesantren's belief in the concepts of sanad and barakah and their support for the Yanbu'a method. Iqra, on the other hand, is practiced publicly by both traditional and modern groups and doesn't call for tawasul to the compiler.

Reading, memorization, and competition are the main focuses of studies on learning the Qur'an. The Qiraati, Iqra, and Yanbu'a

procedures all involve some type of method maintenance, according to existing research. This is demonstrated not only through classroom teaching techniques but also through maintaining good learning habits outside of the classroom. Controversy has varying ramifications for each strategy.

These methods have been around for decades. Some of their materials have been refined, and all continue to be maintained and developed. The Iqra method is relatively well established and does not require direct control from the method's authority, while the other two are still adapting and are within the process of development. Through today, these three methods are still used by almost all non-formal educational institutions in the Magelang Regency. In some institutions, methods are even integrated with the formal curricula in schools.

Disagreements can occur due to the different paradigms of each teacher in enforcing methods. Some ustaz feel that Sanad is so important that they must use it. In the two non-Iqra methods sanad is built through forming an organization that accommodates users. The administrators of the method are positioned as enforcers who implement the wishes of the compiler. Meanwhile, the Iqra Method does not emphasize the existence of a special organization in one area. As for the two other methods, Qiraati and Yanbu'a, an organization that acts as an authority in the district area, including in Magelang, is utilized to maintain standardization.

There are other topics that still need additional investigation. One area which needs more in-depth study is decisions of TPQ classification based on ideology. Additionally, more research is needed to assess the effectiveness of each strategy teaching the Qur'anin .The community's Al-Qur'an educational institutions have a bearing on how people practice religion, having ramifications for societal structure and community lifestyle.



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SUNAN KALIJAGA
YOGYAKARTA

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