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Comparison Method of Qur'an Recitation Teaching Styles: Classical and Modern Methods in Bontoramba Subdistrict, South Bontonompo District, Gowa Regency

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Abstract

This research compares the classical and modern Qur'an recitation teaching methods in Bontoramba Village, Bontonompo Selatan District, Gowa Regency. The study aims to analyze the stages, dynamics, and characteristics of both teaching methods. A qualitative approach, with sociological and anthropological perspectives, was applied. Data was collected through interviews with Qur'an teachers (Ustadz/Ustadzah), local community members, and parents, along with secondary data from related documents. The data collection methods included observation, interviews, and documentation, while content analysis was used for data processing. The results show that the classical method focuses on memorizing the Arabic alphabet, phonetics, and reciting Juz Amma, with a group-based learning approach. The modern method, however, includes structured learning, beginning with prayer, group recitation, memorization, discussions, and a graduation ceremony. The classical method relies on traditional dialects and group dynamics, while the modern method encourages active participation, student-centered learning, and individual progress. In comparison, the classical method emphasizes collective learning and preserving tradition, while the modern method integrates innovations that cater to individual learning needs. Both methods are essential in Qur'an education, each offering valuable insights for

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improving teaching practices. This study underscores the importance of adopting both classical and modern approaches to enhance Qur'anic teaching and make it more engaging for students.

Keywords: *Qur'an Recitation; classical method; modern method; Teaching Dynamics;*

Introduction

Islam, as a religion that provides guidance for human life, makes the Qur'an the primary source of law and a life guide that encompasses ritual, social, moral, and ethical aspects.[1] In the context of learning, reading, understanding, and applying the Qur'an is a fundamental obligation for every Muslim, not only to deepen religious knowledge but also to enhance personal and social well-being.[2] Therefore, effective Qur'anic teaching becomes crucial in ensuring that Muslims are able to understand the meanings contained in the Qur'an according to authentic interpretations (tafsir), and apply them in daily life. In this regard, Qur'anic education needs to be adapted to the development of the times, combining traditional methods that have proven effective with modern, technology-based methods that can enhance engagement and the relevance of learning.

In Bontoramba District, South Bontonompo, Gowa Regency, there are two main approaches to Qur'anic teaching: the classical method and the modern method. The classical method, which has been passed down through generations, involves techniques such as *talaqqī* and *sorogan*,[3] and *wetonan*. These methods focus on repetition, memorization, and direct learning between the teacher and the student in a more personal atmosphere. The main advantage of the classical method lies in its emphasis on the accuracy of pronunciation, mastery of tajwīd, and the deep development of Qur'anic memorization. The use of this method allows students to internalize the Qur'anic text in a very traditional manner, where direct interaction between the teacher and the student is dominant.

However, amidst the rapid development of technology, modern methods that integrate technology into Qur'anic education are increasingly evolving. The use of digital applications, interactive media, and visual-based methods makes Qur'anic teaching more engaging and accessible to the younger generation, who are highly familiar with technology.[4] This approach provides opportunities to create more flexible and adaptive

[1]M. Quraish Shihab, *Membumikan Al-Qur'an*, Cet. XXIX (Bandung: PT. Mizan Pustaka, 2006), p. 87.

[2]Chodijah Aliya and others, "Menggali Keutamaan Al-Qur'an: Pondasi Ajaran Yang Menyatukan Umat," *Moral : Jurnal Kajian Pendidikan Islam*, 1.4 (2024), 61–74 (p. 64–65) <https://doi.org/https://doi.org/10.61132/moral.v1i4.222>.

[3]Iys Nur Handayani dan Suismanto, "Metode Sorogan dalam Meningkatkan Kemampuan Membaca Al-Qur'an pada Anak," *Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 3.2 (2018), 103–14 (h. 105-106) <https://ejournal.uin-suka.ac.id/tarbiyah/goldenage/article/download/32-04/1581/5495>.

[4]Zahrotul Wardah and Muhammad Yusron Maulana El-Yunusi, "Implementasi Metode Pembelajaran Dengan Metode Talaqqi Dalam Meningkatkan Hafalan Al Quran Di SD Al Islah Sidoarjo," *Journal of Innovative and Creativity*, 5.2 (2025), 3170–81 (p. 3172)

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learning, while also allowing teachers to use various media to enrich students' learning experiences. Digital media based on applications, such as e-learning platforms and interactive Qur'an apps, offer a more varied experience in teaching *tafsir*, *tajwīd*, as well as understanding the meanings of each verse in the Qur'an.

However, despite each of these methods having its own advantages, both also face challenges. The classical method, with its rich tradition and precision in recitation, tends to be limited by time and space, and may not always capture the attention of the younger generation, who are more drawn to technology. On the other hand, the modern method can provide ease and variety in learning, but there is a risk that the use of technology may not fully preserve the consistency with the principles of *tafsir* and *tajwīd* that have been established by scholars.[5] Therefore, there is a need for an effort to integrate the strengths of both methods, with the aim of creating a more holistic, effective, and relevant teaching system that meets the needs of the times.

Several studies related to Qur'anic teaching have been conducted to explore the effectiveness of classical and modern methods in education. For example, a study by Azizah (2019) comparing the effectiveness of *talaqqī* and *sorogan* methods in Qur'anic teaching at traditional Islamic boarding schools found that the *talaqqī* method is still more effective in fostering a deep understanding of *tajwīd* and the meaning of the Qur'an. However, the study also indicated that this method tends to be less appealing to the younger generation, who are more interested in technology.

On the other hand, a study by Nurkholis and Asep Bambang Susanto (2024), which examined the use of digital applications in Qur'anic education among university students, found that digital applications such as e-learning can enhance students' understanding and engagement in the learning process.[6] These applications allow students to access learning materials anytime and anywhere, which is highly suited to the characteristics of Generation Z, who prioritize flexibility and convenience.

Another study by Nurfadila (2024), which discusses the combination of classical and modern methods in Qur'anic education, shows that the integration of both methods can enhance the effectiveness of learning.[7] However, this study is limited to Qur'anic teaching in large cities and has not explored in depth the application of the combined methods in rural areas, which have different cultural characteristics and access to technology.

Previous studies have made significant contributions to understanding Qur'anic

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<https://joecy.org/index.php/joecy>.

[5]Heru Suparman, "Konsep Pendidikan Modern Dalam Perspektif Al-Qur'an," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 1.01 (1970), 61–83 (p. 65) <https://doi.org/10.37542/iq.v1i01.6>.

[6]Nurkholis and Asep Bambang Susanto, "Penggunaan Aplikasi Al Qur'an Digital Dalam Pembelajaran Pada Mata Pelajaran Qur'an Hadist," *Jurnal Ilmiah Pendidikan Agama Islam*, 2.1 (2024), p. 24 <https://ejurnal.darulfattah.ac.id/index.php/islamedu>.

[7]Nurfadillah, "Konsep Metodologi Pendidikan Islam Klasik Dan Relevansinya Dengan Masa Modern," *Jurnal Reflektika*, 19.1 (2024), 141–71 <https://ejournal.unia.ac.id/index.php/reflektika>.

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teaching methods, but there are several shortcomings and gaps that this research aims to address. First, although there have been studies on the use of technology in Qur'anic education, most of these studies are still limited to urban contexts or more modern environments. This research will focus on the application of classical and modern methods in Qur'anic education in Bontoramba District, South Bontonompo, Gowa Regency, which has different social and cultural characteristics and limited access to technology.

Second, while there are studies that assess the effectiveness of the classical method in Qur'anic education, few have comprehensively examined how this method can be adapted or combined with modern approaches to enhance the engagement and understanding of the younger generation in areas that are less developed in terms of technology. This research will fill that gap by exploring how the integration of both methods can be effectively applied in a more traditional area that is beginning to adopt technology.

Third, most previous studies focused on comparing one method with another without providing practical guidance on how both methods can be applied together in Qur'anic education. This research aims to provide practical, actionable recommendations for Qur'anic educators in Bontoramba District, South Bontonompo, Gowa Regency, on how to combine both methods to create a more holistic and effective learning experience.

This research aims to analyze the comparison between classical and modern methods in the Qur'anic reading education in Bontoramba District, South Bontonompo, Gowa Regency. The main focus of this study is to explore the advantages and disadvantages of both methods, as well as to find solutions for integrating them to create a more effective and adaptive teaching method that meets the needs of today's generation. Additionally, this research will assess how the application of technology in Qur'anic education can enhance student engagement without compromising the essence of the Qur'anic teachings themselves, including the preservation of *tajwīd* and proper *tafsīr* understanding.

Qur'anic education must be approached in a way that addresses the challenges of the times. Therefore, combining the proven effectiveness of the classical method with technology-based modern approaches will result in a more comprehensive, flexible, and relevant teaching system. This integration is expected not only to improve the quality of Qur'anic reading but also to make it easier for today's generation to understand and apply the teachings of the Qur'an in everyday life, in accordance with the moderate teachings of Islam and based on deep knowledge.

Methodology

This study employs a qualitative approach with sociological and anthropological perspectives to understand the phenomenon of Qur'anic teaching in society. The main focus is directed at comparing classical and modern methods in Bontoramba Village, Bontonompo Selatan District, Gowa Regency. The objective of the research is to describe how both methods are implemented and their contribution to the effectiveness of Qur'anic learning.

The research data consist of primary and secondary sources. Primary data were

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obtained through in-depth interviews with Qur'an teachers, owners of Qur'an learning centers, parents of students, and the local community. Secondary data were collected from literature such as books, scientific articles, journals, and other relevant documents. The combination of these two types of data is expected to strengthen the validity and reliability of the study. Data collection was carried out through observation, interviews, and documentation. Observation enabled the researcher to directly examine the dynamics of the learning process, interviews provided deeper insights into the experiences and perspectives of informants, while documentation reinforced the findings with written and visual evidence. Data analysis was conducted in several stages: data collection, reduction, presentation, verification, and conclusion drawing.

The results of the study are expected to identify the stages, characteristics, and dynamics of both classical and modern methods, while also explaining their similarities and differences. More broadly, this research contributes to the development of Islamic education by offering practical recommendations for integrating classical and modern approaches, thereby creating a Qur'anic learning method that is more effective, adaptive, and relevant in the contemporary era.

Discussion

A. General Overview of the Development of Qur'anic Recitation Teaching Using Classical and Modern Methods in Bontoramba Village, Bontonompo Selatan Subdistrict, Gowa Regency

The teaching of Qur'anic recitation in Bontoramba Village, Bontonompo Selatan Subdistrict, Gowa Regency, represents a tangible example of the dynamics of Islamic education, which is rooted in tradition while simultaneously adapting to the developments of the modern era. The process of learning the Qur'an in this region is not only understood as a purely religious activity, but also as an essential part of shaping the moral, spiritual, and character development of the community.[8] Over time, two main methods have emerged and developed namely the classical method and the modern method each of which has its own uniqueness, advantages, and challenges.[9] The presence of these two methods reflects how the people of Bontoramba manage their traditional heritage while remaining open to innovation in Islamic education.

1. The Dynamics of Qur'anic Teaching in Indonesia

The teaching of the Qur'an in Indonesia has been ongoing since the 15th century, with historical evidence traceable through the development of the Wali Songo, particularly in Java. In the early stages, Qur'anic education was conducted orally and individually, either at home or in small prayer halls or suraus.[10] In this historical context, the process of

[8]Hasby Izhari Nur and Noor Amirudin, "Implementasi Kegiatan Baca Tulis Al-Qur'an Dalam Menumbuhkan Karakter Qur'ani Pada Diri Peserta Didik," *Jurnal Pendidikan Islam AL-ILMI*, 08.02 (2025), 158–67 (p. 162) <https://lonsuit.unismuhluwuk.ac.id/ilmi/index>.

[9]Muh Said, Ketua Dewan Pengurus Kecamatan BKPRMI Kecamatan Bontonompo Selatan, di desa Campagaya, *wawancara, 23 Oktober 2023*

[10]Cholid Ma'arif, "Kajian Al-Qur'an Di Indonesia: Telaah Historis," *Jurnal Qur'an of Filsafat*, 1.2 (2017), p. 122.

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Qur'anic learning was generally carried out by a teacher who recited the verses of the Qur'an to the students. The students listened attentively to the recitation, following each letter pronounced by the teacher. This method of teaching the Qur'an is known as the traditional reading method, commonly referred to as the "turutan" method.

According to Aboe Bakar Atjeh, historically, several pesantren (Islamic boarding schools) have been established and have had a significant influence. Among them are Pesantren Tegal Sari Ponogoro, which was established in 1548 AD, Pesantren Djosari in 1645 AD, and Pesantren Langitan, which has existed since 1858 AD.[11] Meanwhile, according to Sofian Effendi, the methods of teaching the Qur'an in the modern period can be divided into three main phases: The first phase is the classical method of teaching the Qur'an, which spanned the 8th to 15th centuries AD. The second phase is the intermediate method, which took place during the 16th to 18th centuries AD. The third phase is the pre-modern method of teaching the Qur'an, which occurred in the 19th to 20th centuries AD.[12]

The teaching of the Qur'an in Indonesia, which initially relied solely on traditional systems such as halaqah and group learning, has now developed to incorporate a variety of more diverse methods. The differences in Qur'anic reading instruction arise due to the varying methods applied by different teachers in delivering the material. In general, since the 15th century up to the present, the methods used in Indonesia have been highly diverse, allowing instructors to choose the methods that are most suitable and easily understood by students (santriwan and santriwati). Some of the popular methods of teaching Qur'anic reading include Bagdadiyah, Iqro', Tilawati, Barqi, Nadlyah, Qiro'ati, Yanbu'ah, and Ummī.[13] Although there are various methods, the fundamental goal of each Qur'anic teaching method is the same: to facilitate students in recognizing and reading the Qur'an. The Bagdadiyah method, for example, employs a letter-by-letter spelling system, known as the tarkibiyah approach. On the other hand, the Iqro' method offers a more varied learning system, both individually and in groups. This method utilizes six volumes of books and memorization material, without the need for additional tools, with an emphasis on makhraj and rules of recitation. The Qiro'ati method, which is also widely used in Qur'anic education, aims to help students learn and master Qur'anic recitation quickly and effectively.

Furthermore, the Al-Barqi method is known as a teaching approach designed to prevent forgetting, as it utilizes 13 structured phases of learning. Each phase is aimed at strengthening the memory and understanding of the students regarding the recitation of the Qur'an.[14] This method emphasizes continuity in learning so that students can

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[11]Samsul Ayadi, *Resepsi Al-Qur'ān Dan Bentuk Spritualitas Jawa Modern: Kajian Praktik Mujahadah Dan Seaman Al-Qur'ān Purbojati Keraton Ngayogyakarta Hadiningrat* (Semarang: penerbit A-Empat, 2021), p. 70–71.

[12]Sofian Effendi, *Sejarah Dan Perkembangan Metode Pembelajaran Baca Al-Qur'an Di Indonesia* (Jakarta: Pascasarjana Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2021), p. 73.

[13]Abdul Rosyid, Maulida Alivia Rahmah, and Roehanah, "Evolusi Metode Pembelajaran Al-Qur'an Di Indonesia," *Jurnal Penelitian Multidisiplin Terpadu*, 9.5 (2025), 468–75 (p. 469) <https://sejurnal.com/pub/index.php/jpmt>.

[14]Anggie Pratiwi and others, "Penerapan Metode Al-Barqy Dalam Meningkatkan Kelancaran

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memorize and understand the Qur'an effectively.

The Yanbu'ah method aims to facilitate students in learning the Qur'an by organizing the learning stages systematically. This process begins with recognition, followed by reading, writing, and ultimately understanding the rules of Qur'anic recitation correctly and properly.[15] This method prioritizes a gradual approach that facilitates a deep understanding of Qur'anic recitation.

The final method, Ummī, emphasizes ensuring the quality of teaching through the use of the tartil approach to Qur'anic recitation.[16] The main goal of this method is to simplify the learning process, create an enjoyable atmosphere, and touch the hearts of the students, allowing them to feel more emotionally and spiritually connected to the recitation of the Qur'an.

The diversity of Qur'anic teaching methods reflects efforts to adapt to the needs and characteristics of students in each period. Each method has its own strengths, and its selection can be tailored to the learning objectives and the students' abilities. Therefore, it is important for educators to consider the most effective methods that suit the context, ensuring that Qur'anic learning is well received by students, both cognitively, emotionally, and spiritually.

2. The Classical Method of Qur'anic Learning Model

1) The Bagdadiyah Method

The method of *Anggeja Al-Qur'ān*, more commonly known as the *Baghdadiyah* spelling method, is derived from Arabic, consisting of two words: "Bagdadi" and "Iyah." This method is a *tahajji* approach that focuses on the spelling of the letters in the Qur'ān. In the context of teaching, the *Baghdadiyah* method functions similarly to other teaching methods, such as the *Al-Barqi* method, the *Tilawati* teaching model, the *Qiro'ati* teaching model, or the more widely known method in society, *Iqra'*.[17] The primary function of this method is to serve as a means or intermediary that helps students become proficient and quick in understanding the recitation of the Qur'ān. The *Baghdadiyah* learning method has long been known in Indonesian society, particularly in South Sulawesi. The name of this method refers to the city of Baghdad, the capital of Iraq, which is its place of origin. The *al-Baghdadi* method was introduced to Indonesia along with the arrival of wealthy traders from Arabia and India who stopped by the Indonesian archipelago.

Membaca Al-Qur'an Di TPA Babussalam Palembang," *Jurnal Pengabdian Masyarakat Bangsa*, 3.4 (2025), 1362–67 (p. 1364) <https://jurnalpengabdianmasyarakatbangsa.com/index.php/jpmba/index>.

[15]Nurul Indana, "Penerapan Metode Yanbu'a Dalam Peningkatan Kefasihan Baca Al-Qur'an," *ILJ: Islamic Learning Journal (Jurnal Pendidikan Islam)*, 1.1 (2022), 421–41 (p. 427) <https://jurnal.stituwjombang.ac.id/index.php/ilj>.

[16]Didik Hernawan and Muthoifin, "Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an," *Jurnal Studi Islam*, 19.1 (2018), 27–35 (p. 29) <https://journals.ums.ac.id/profetika>.

[17]Abdul Rosyid, Maulida Alivia Rahmah, and Roehanah, "Evolusi Metode Pembelajaran Al-Qur'an Di Indonesia, p. 470.

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In its implementation, the teacher instructs the students to spell the letters of the Qur'ān using the local vernacular rather than the national language (Indonesian). As a result, this method tends to remain unchanged over time. The use of the local language by the teacher aims to make it easier for children from different ethnic backgrounds than the teacher to understand the lessons more effectively.[18] This teaching model is widely applied in various regions of Indonesia, including in the Bugis, Mandar, and Makassar languages. The spelling lessons are typically conducted in the morning or afternoon, either inside or outside the teacher's home, utilizing the space within the house or the veranda/under the house as a learning area.

In the 1980s, this method became widely used and popular among the Indonesian community. Not only in Indonesia, but the *al-Baghdadiyah* method is also known as one of the oldest methods, spread across almost the entire world. This method is a *tarkibiyah* (structured) method, which means that the teaching and learning of the Qur'ān is carried out in an orderly and systematic manner, starting from the introduction of the first letter (alif) to the last letter (ya).

The teaching of the Qur'anic recitation in Bontoramba Village, Bontonompo Selatan District, Gowa Regency, is a real example of the dynamics of Islamic education, which is rooted in tradition while also adapting to the developments of the modern era. The process of Qur'anic learning in this region is not only understood as a religious activity but also as an important part of shaping the moral, spiritual, and character development of the community. Over time, two main methods emerged and developed: the classical method and the modern method, each with its own uniqueness, advantages, and challenges. The presence of these two methods reflects how the people of Bontoramba manage their traditional heritage while remaining open to innovations in Islamic education.[19]

The classical method in Bontoramba is represented by the *al-Baghdadiyah* approach, which has long been recognized in the Islamic world. This method emphasizes discipline in the pronunciation of letters, the correct application of vowel length, and strict mastery of *tajwīd* rules. The tapping technique used in this method is a distinctive feature that helps students read the Qur'ān in an orderly, smooth, and precise manner. Its history in Bontoramba can be traced back to the 1960s when Maulana Dg Ngeka' returned to his village after studying religious knowledge outside the region and began teaching the Qur'ān to local children. This tradition was later continued by his daughter, Bollo Dg Tarring, who still maintains the method to this day. However, public interest in *al-Baghdadiyah* has steadily declined with the introduction of newer, faster, and more practical methods. Currently, only one location in Bontoramba continues to practice this method, making the classical method more of a cultural-religious heritage than a preferred learning approach for the younger generation.

On the other hand, the modern method was introduced through the *Iqro'* system,

[18]Abdul Rosyid, Maulida Alivia Rahmah, and Roehanah, "Evolusi Metode Pembelajaran Al-Qur'an Di Indonesia, p. 472.

[19]Muh Said, Ketua Dewan Pengurus Kecamatan BKPRMI Kecamatan Bontonompo Selatan, di desa Campagaya, *wawancara, 23 Oktober 2023*

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which began to develop in Bontoramba around 2007. This method is considered more suitable for contemporary needs because it applies a simple, practical, and easy-to-understand step-by-step approach for children. Initially, the *Iqro'*-based teaching was conducted at the Nurul Yaqin Grand Mosque in Bontoramba, with around ten students under the guidance of Kamaruddin Dg Lira'. The highly positive response from the community led to rapid growth, with the number of students reaching about fifty in the same year. The increasing number of students required the addition of more teachers, including Muh Nasir Dg Ruppa, which helped make the learning process more effective.

The Al-Qur'an educational institution TK-TPA Nurul Yaqin became the main platform for the development of the *Iqro'* method in Bontoramba. Under the leadership of Muh Nasir Dg Ruppa (2014–2016), the institution experienced rapid growth and expanded its reach to surrounding areas. A significant change occurred in 2016 when leadership was taken over by Muliati, S.Pd.I Dg Ni'ning, who brought the institution to a higher level of advancement. One of her most important decisions was to move the Qur'anic learning activities from the mosque to her own home in 2018 due to space limitations and challenges in managing the increasing number of students at the original location. Along with this relocation, the institution was renamed TK-TPA Nurul Hidayah, symbolizing renewal and adaptation in its teaching practices. Today, TK-TPA Nurul Hidayah continues to grow, with five active teachers and a steadily increasing number of students each year.

The development of the modern method in Bontoramba reflects a broader social transformation in the way the community views Qur'anic education. The younger generation is more attracted to methods that are practical and easy to understand, aligning with a fast-paced learning style, while the classical method, with its emphasis on discipline, is considered less appealing to most children. However, the role of the classical method should not be overlooked, as it has instilled values of perseverance, discipline, and respect for the Qur'ān, which remain vital to the Islamic identity within the community.

Rather than being seen as opposing approaches, these two methods should be viewed as complementary. The classical method, with its emphasis on discipline, provides a strong foundation for the recitation of the Qur'ān, while the modern method offers accessibility and efficiency for younger learners. Therefore, integrating both approaches could be the ideal solution to address the challenges of Qur'anic education in the modern era.[20]

Overall, the development of Qur'anic education in Bontoramba reflects the community's ability to adapt to the changing times without completely abandoning tradition. This transformation demonstrates that Qur'anic education is not static, but dynamic, evolving alongside social, cultural, and technological progress. With the dedication of educators and the support of the community, Qur'anic education in Bontoramba can continue to grow, remain relevant, and provide lasting spiritual and social benefits for future generations.

[20]Bollo, guru pengajar metode bagdadiyah Bontoramba, *wawancara.* di Kelurahan Bontoramba, 22 Oktober 2023.

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2) The *Sorogan* learning method

The *Sorogan* learning method is a method that developed in Islamic boarding schools (pondok pesantren) and follows an individual or one-on-one learning model. The *Sorogan* teaching model is also known as the method where a student faces the teacher while bringing the book they intend to study. Among all the educational systems, this method is considered the most challenging compared to other learning models.

This teaching model is known as an individual method because each *kyai* (Islamic teacher) typically has a relatively small number of students. Afterward, the students are guided to progress step by step, presenting what they have understood to their respective teachers in a face-to-face manner. This personalized interaction allows for focused attention and deeper understanding of the material.[21] Compared to the *Sorogan* method, the *Bandongan* learning model involves a relatively larger group of students during study sessions and lessons. In the *Bandongan* method, the teacher delivers lessons to a group of students at once, and the students listen collectively, usually in a lecture format. This model allows for broader knowledge dissemination but lacks the one-on-one interaction seen in the *Sorogan* method.

3) The *Bandongan* learning method

The *Bandongan* method originates from the Sundanese language, which means to listen attentively and carefully, and to listen collectively or in a group.[22] This learning model is also known as a method used with a relatively larger group of students compared to the *Sorogan* method. The commonality between both methods is that their goal is to transfer knowledge from the *kyai* (Islamic teacher) by listening to the *kyai* explain the text or *kitab* being studied. In the *Bandongan* method, students collectively listen to the teacher's explanation of the material, which is the primary way knowledge is shared.

3. The model of modern Qur'anic learning.

1) The *Iqra'* method.

The *Iqra'* method is a popular approach to Qur'anic learning that is widely used across various segments of society, especially in mosques or Qur'anic education centers (TPA). This method was developed by Ustadz KH. As'ad Humam, who lived in Yogyakarta. He was a person with extensive experience in Qur'anic education, using approaches that have proven to be effective and remain relevant for continued development. With his deep understanding and extensive experience in teaching the Qur'ān, and driven by strong demand from the community, KH. As'ad Humam, along with various supporting parties, successfully compiled the *Iqra'* book.[23] This book was published by the Balai Litbang LPTQ

[21]Faisal Kamal, "Model Pembelajaran Sorogan Dan Bandongan Dalam Tradisi Pondok Pesantren," *Jurnal Paramurobi*, 3.3 (2020), p. 20.

[22]Faisal Kamal, "Model Pembelajaran Sorogan Dan Bandongan Dalam Tradisi Pondok Pesantren, p. 20.

[23]R Nurhayati and others, "Metode IQRA Untuk Mengatasi Kesulitan Membaca Al-Quran Bagi Anak-Anak Usia Sekolah Dasar Di Desa Mangarabombang," *Journal of Community Service*, 3.2 (2024), 18–24 (p. 22) <https://journal.uiad.ac.id/index.php/inkamku>.

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It is called modern Qur'anic learning because the *Iqra'* method is relatively new, and its learning structure is organized under one body that we know as the Indonesian Mosque Youth Communication Agency (BKPRMI).

In June 1992, KH. Ahmad Sonhaji Muhammad, a prominent scholar from Solo, Central Java, who was also a member of the BKPRMI Training Team, traveled to Singapore with the aim of meeting the Singapore Islamic Scholars Council (MUIS). Together with his colleagues, he initiated the establishment of the first madrasa in Singapore, named al-Juned.[24] This indicates that the *Iqra'* method has not only developed in Indonesia but has also spread to various other countries outside of Indonesia.

The *Iqra'* method book is compiled in six volumes, with each volume equipped with teaching instructions aimed at facilitating students (santri) and teachers (ustaz/ustazah) in implementing the method. In general, the system applied in the *Iqra'* method is widely recognized in society. This method began to be known and widely used in Indonesia during the period of 1988 to 1990 AD, and to this day, the *Iqra'* method has spread throughout Indonesia.[25] In fact, this method has also been adopted and implemented in various countries around Indonesia.

In the implementation of the *Iqra'* method, a teacher (ustadz) does not require various additional tools, as the main focus of the learning is on reading the *Iqra'* book directly without the need to spell each letter individually. The *Iqra'* book is designed for different age groups, ranging from kindergarten children to TPA students, and it can also be used by people of all ages. The *Iqra'* book for kindergarten and TPA students consists of six volumes, which are then complemented by an additional volume. This additional volume contains daily prayers, short surahs, prayers and movements for prayer, selected surahs and verses, religious songs, as well as Islamic stories.[26] Each volume of the *Iqra'* book is equipped with learning instructions located on special pages, designed to make it easier for both the children learning and the teachers instructing the *Iqra'* reading book. The learning process begins at a basic level and progresses gradually, advancing to higher levels until reaching a more advanced and complete stage.[27] This method applies the CBSA (Active Student Learning) approach, along with the introduction of the Qur'ān using a more interactive system for the students, where the learning process is conducted without

[24]Linda Wulandari, *Perbedaan Metode Al-Bagdadi Dan Metode Iqro' Pada Pembelaaran Membaca Al-Qur'ān Anak Usia (5-6) Taun Di Desa Lubuk Banyau Kabupaten Bengkulu Utara* (Bengkulu: IAIN Bengkulu, 2021), p. 25.

[25]Tsaqifa Taqiyya Ulfah, Muhammad Shaleh Assingkily, and Izzatin Kamala, "Implementasi Metode Iqra' Dalam Pemebelajaran Membaca Al-Qur'an," *Ta'dibuna: Jurnal Pendidikan Agama Islam*, 2.2 (2019), 59–69 (p. 60–61) <https://media.neliti.com/media/publications/540358-implementasi-metode-iqro-dalam-pembelaja-ce9ce897.pdf>.

[26]Fathur Rosi and Faisal Faliyandra, "'Urgensi Pembelajaran Al-Qur'Ān Bagi Siswa Madrasah Ibtidaiyah,'" *Andaluna: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 1.1 (2021), p. 41.

[27]Linda Wulandari, *Perbedaan Metode Al-Bagdadi Dan Metode Iqro' Pada Pembelaaran Membaca Al-Qur'ān Anak Usia (5-6) Taun Di Desa Lubuk Banyau Kabupaten Bengkulu Utara*, p. 28–29.

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direct introduction from the Qur'anic teacher.

1. *Stages in the Teaching of Qur'anic Recitation Using Classical and Modern Methods*

In every Qur'anic teaching method, both classical and modern, each possesses its own uniqueness and distinctive characteristics in the stages required throughout the instructional process. The uniqueness and specific features of these stages in the teaching process include the following:

a. Stages in the Teaching of Qur'anic Recitation Using the Classical Method

The al-Baghdadiyah method of Qur'anic recitation, as practiced in Bontoramba Village, is initially recognized for its simple and rather rigid style of spelling. However, as the learning process advances particularly when students begin using larger mushaf (Juz '*Ammah*) a distinctive and melodious rhythm emerges, giving the recitation a more aesthetic and unique character. The strength of this method lies in its direct introduction of the Arabic letters (*hijaiyah*) in their original form, taught through the local dialect, ensuring that students thoroughly recognize, memorize, and internalize them. Once this stage is achieved, students are introduced to vowel markers (*fathah, kasrah,* and *dhammah*) using local terminology, with the final stage being practice through the recitation of Juz '*Ammah*.

The first stage is memorization, where students are required to memorize material from each lesson, particularly the Arabic letters, using the Makassarese dialect. This stage often poses challenges for students with limited memory capacity or adaptability. The second stage is spelling, in which teachers introduce vowelized letters by writing them on the board and reading them aloud in a syllabic style. Students then imitate both the pronunciation and rhythm until they can spell independently. At this stage, proficient students often become more active in reciting than their teachers.

The third stage is application through Juz '*Ammah*, where students practice their spelling skills directly by reading passages from the mushaf. Teachers primarily supervise, listen, and correct any errors during this process. The final stage is completion (*appatamma'*), which marks the recognition that a student has successfully mastered Qur'anic recitation. This stage is distinctive because it is carried out individually rather than in groups, giving each student personal acknowledgment for their achievement.

The al-Baghdadiyah method does not prescribe a fixed timeframe for completion, as student progress depends largely on their consistency and parental support. Limited motivation and lack of involvement from parents often slow down the learning process, leading to varied levels of achievement among students.

b. The Stages in Teaching the Qur'an Using the Modern Method

The stages of Quran teaching with modern methods, particularly the Iqro' method, are divided into two main parts: the stage of learning to read the Quran and the graduation stage. In practice, the Iqro' method is not limited to the six core volumes, but also includes additional components such as material and memorization with a clear teaching system. Based on the research conducted at TK-TPA Nurul Hidayah Bontoramba, the Quran learning process takes place every Monday to Friday, from 13:00 to 15:30, at the

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institution's building.[28]

The daily learning process consists of several stages, as follows:

1) Opening Stage

In this stage, all students gather to read a prayer together, led by the ustadz/ustadzah. The prayer is as follows:

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلاً مُتَقَبَّلاً

Translation:

"O Allah! Verily, I ask You for beneficial knowledge, good sustenance, and accepted deeds.".[29]

The hadith "اللهم إني أسالك علمًا نافعًا ورزقًا طيبًا وعملًا متقبلًا" is a prayer asking Allah for beneficial knowledge, good sustenance, and accepted deeds. Here is the explanation for each part of the prayer:

عِلْمًا نَافِعًا (*Ilman Nāfi'an*) – Beneficial knowledge: This is a prayer asking Allah for knowledge that is useful in both this world and the Hereafter, knowledge that benefits oneself and others.[30] Beneficial knowledge is that which helps a person live their life according to religious guidance and contributes positively to the community.

رِزْقًا طَيِّبًا (*Rizqan Ṭayyiban*) – Good sustenance: This is a request for Allah to grant good, halal, and blessed sustenance. Good sustenance is not only material wealth but also health, peace, happiness, and everything that supports a good life in both this world and the Hereafter.

عَمَلًا مُتَقَبَّلًا (*Amalan Mutaqabbalan*) – Accepted deeds: This is a prayer asking for Allah to accept all the acts of worship and good deeds performed. Every act done with sincerity and in accordance with Islamic teachings is hoped to be accepted by Allah and become a good provision for the Hereafter.

رَبِّ زِدْنِي عِلْمًا، وَارْزُقْنِيْ فَهْمًا

Translation:

"O Allah, increase me in beneficial knowledge and grant me good understanding."[31]

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[28]Muliati, kepala unit TK-TPA Nurul Hidayah Bontoramba, *wawancara.* di Kabupaten Gowa, 22 Oktober 2023.

[29]Ibnu Majah Abu Abdullah Muhammad bin Yazid Al-Qurzuwi, *Sunan Ibnu Majah* (Bairūt: Dar Ihya' Al-Kutub Al-Arabiyah, 2010), 298.

[30]Abū Ḥāmid Muḥammad bin Muḥammad Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn* (Bairūt: Dar al-Fikr, 1995), p. 651.

[31]Kementrian Agama RI, *Al-Qur'an Dan Terjemahannya : Edisi Penyempurnaan* (Jakarta:

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This prayer aims to instill the understanding that every activity should begin with a prayer.

2) The Stage of Facing the Reading

In this stage, the students take turns reading one page in front of the teacher, starting with *ta'awudz* and *basmalah*. The recitation is then evaluated; students who are fluent can continue, while those who are not yet fluent are encouraged to repeat.

3) Memorization or Group Learning Stag

In this stage, the students are grouped to memorize short surahs or daily prayers collectively. On Fridays, they focus on practicing writing the Arabic letters, both separated and connected.

4) Closing Stage

In this stage, the students will be guided by the teachers to gather according to their groups, standing in an orderly line. Afterward, the students will read the closing prayer together. The closing prayer is as follows:

رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَاَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَاَدْخِلْنِيْ بِرَحْمَتِكَ فِيْ عِبَادِكَ الصّٰلِحِيْنَ ١٩

Translation:

> "My Lord, grant me (inspiration and ability) to always be grateful for Your blessings that You have bestowed upon me and my parents, and to continue performing good deeds that You are pleased with. (I also ask) to enter me, by Your mercy, into the group of Your righteous servants."[32]

In addition to daily teaching, there are also special stages related to supplementary materials and level advancement. Every student is required to submit new memorization, including short surahs, selected surahs, and daily prayers before advancing to the next level. On Fridays, they also receive additional lessons such as theology, fiqh of worship, Islamic history, and tahsin al-kitabah exercises to strengthen their reading and writing skills in Arabic.

The completion stage in the Iqro' method takes longer compared to the regular learning process. This activity is carried out from Monday to Saturday, from 13:00 to 16:30, and consists of two parts. First, the *munaqasyah* stage, which is a comprehensive evaluation of the students' abilities, including Quranic recitation, memorization of short surahs, daily prayers, and understanding of the Islamic material that has been learned. Second, the *haflah musyahadah* stage or graduation ceremony, where students who are deemed qualified will receive certificates and awards, and the top performers will be announced. This event also serves as a platform for evaluating achievements, fostering

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Lajnah Pentashihan Mushaf Al-Qur'an, 2019), p. 453.

[32]Kementrian Agama RI, *Al-Qur'an dan Terjemahannya*, 543–44.

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relationships between students, teachers, and the community, and as a means of socializing the institution. The graduation not only functions as the formal conclusion of the learning process but also serves as motivation for students and parents to continue improving the quality of Quranic education. Thus, the graduation becomes a distinctive feature of the Iqro' method, emphasizing structured learning, comprehensive evaluation, and social and spiritual support from the community.

2. *Characteristics of Quran Teaching: Classical and Modern Methods*

In the Quranic teaching process, each method is characterized by distinct features that shape its approach, whether it be the classical or modern method. These characteristics serve to define the method's philosophy, actions, and emotional appeal, making each approach recognizable and identifiable in its application. The Quranic teaching methods encompass systems such as group learning, individual instruction, the Jibril system, among others.[33] This study examines two primary characteristics of Quranic teaching:

a. Characteristics of the Classical Method

The al-Baghdadiyah method possesses specific characteristics that differentiate it in the Quranic recitation learning process, both in its approach to letters and other aspects. The following are some key features of the classical method (al-Baghdadiyah):

1) Utilizing the Local Dialect The classical method is unique in that it employs the language commonly spoken within the community. By utilizing a language familiar to the students, the al-Baghdadiyah method facilitates easier learning of Quranic reading, making it more accessible to the learners.

2) Application of the Jibril System and Group Learning This method also incorporates the Jibril system, where the teacher demonstrates the recitation, and the students follow the teacher's lead. Additionally, it emphasizes group learning, often implemented through the *talaqqi* system, where students learn together in a group setting.

3) Focus on Fluency in Reading One notable characteristic of this method is its emphasis on achieving fluency in Quranic recitation. This fluency is achieved through the practice of pronouncing hijaiyah letters and then applying them to recite Quranic verses, such as Surah Al-Fatihah and Juz Amma, which are fundamental in early learning.

4) Spelling System and Neat Letter Arrangement (*Wazan*) Another distinctive feature of this method is its focus on spelling and the systematic arrangement of letters (*wazan*). This method's approach to letter pronunciation, which includes a rhythmic and aesthetic quality to the recitation, enhances the learning experience and motivates students to engage more deeply with the Quranic study.

[33]Akhmad Shunhaji, "Metode Pengajaran Karakter Berbasis Al-Qur'an," *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman*, 1.1 (2019), 35–52 (p. 40) <https://doi.org/10.36671/mumtaz.v1i1.3>.

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b. Characteristics of the Modern Method (*Iqro'*)

The modern method of Quranic teaching (*Iqro'*) introduces several characteristics that set it apart from classical methods. Key features of this modern approach include:

1) Multi-Volume Teaching Materials

The teaching materials in the modern method are spread across six volumes, making the method more versatile. Each volume is designed to guide both teachers and students in applying Tajwid rules, thereby facilitating accurate Quranic recitation aligned with Tajwid principles.

2) Combination of Individual and Group Learning

The modern method incorporates both individual and group learning dynamics. Students recite individually in front of the teacher without prior guidance, and group learning is employed during the memorization process, encouraging collective learning and mutual support.

3) CBSA (Competency-Based Student Activity) Method

Students are actively involved in the learning process, with the teacher's role focused on observing and correcting any mistakes in pronunciation. This student-centered approach empowers learners to take responsibility for their progress while allowing the teacher to provide constructive feedback.

4) Direct Language Application

The modern method uses transliteration of hijaiyah letters into Indonesian, making it easier for students to memorize and recall the letters (*e.g., a, ba, ta, tsa, ja, ha, kho, da, dza, ro', za*). This method helps familiarize students with the pronunciation and sounds of the letters in a more accessible manner.

5) Systematic, Structured, and Flexible Approach

The modern method is designed to be systematic and structured, ensuring that learning is organized and effective. Its flexibility also allows it to be adapted for learners of all ages, from children to adults, making it suitable for a wide range of students, including teenagers and even college students.

6) Teacher Motivation through Rewards

To encourage students, the teacher provides rewards or accolades as recognition of their progress in Quranic studies. This approach serves to motivate students and foster a strong sense of achievement, especially when they receive positive reinforcement for their efforts.

7) Comprehensive Student Data Management

The modern method emphasizes comprehensive tracking of student progress. Teachers maintain detailed records of each student, whether new or completing their studies, which allows for more efficient management and provides insights into individual student achievements.

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8) Completion Stages: Munaqasyah and Haflah Musyahadah

This method features structured completion stages, such as *munaqasyah* (a comprehensive evaluation of students' abilities) and *haflah musyahadah* (graduation ceremony), which mark the students' progress and formalize the conclusion of their learning journey.

9) Diverse Learning Materials

The modern method encompasses a broad range of materials, including memorization, Islamic studies (fiqh of worship, tauhid, Islamic history, and stories of the prophets and companions), daily prayers, and Quranic verses. This comprehensive approach enriches the learning experience and deepens students' knowledge of both the Quran and broader Islamic teachings.

This comparison highlights the distinct approaches and teaching philosophies of the classical and modern methods, reflecting how both methods cater to the diverse needs of students while ensuring effective Quranic education.

3. *Comparison of Quran Teaching Methods: Classical and Modern*

The teaching of the Quran in Indonesia is highly diverse, particularly within the community of Bontoramba and, more generally, in South Sulawesi. The core principle of Quranic reading education can be implemented through various methods, all of which share the same goal: to enable the next generation to read the Quran correctly and properly, while also motivating children to engage with and enjoy their learning process.[34]

Among the various Quranic reading methods, each one possesses both similarities and differences. These differences and similarities give rise to unique characteristics based on the learning and teaching styles, as well as other distinctive features. The commonalities between these methods include the following:

a. The goal of introducing the proper method of reading each letter of the Quran accurately.
b. Every method is accompanied by a teaching manual, ensuring that the direction of Quranic education is structured, effective, and varied.
c. Each method has an outcome measure in the form of the completion of the Quranic reading, culminating in the achievement of khatam al-Qur'an (the completion of Quranic recitation).

The differences between the classical and modern methods of Quranic education are as follows:

a. The classical method uses group learning, while the modern method combines two approaches: individual (or one-on-one) learning and group learning.
b. The classical method utilizes the Jibril system (where the teacher demonstrates and

[34]Masruri and A. Yusuf MS, *Belajar Mudah Membaca Al-Qur'an Ummi Remaja Dan Deawasa* (Surabaya: Ummi Foundation, 2007), p. 56.

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the students follow), while the modern method employs the CBSA (Competency-Based Student Activity) system, in which students take a more active role in the learning process.

c. In the classical method, students spell out hijaiyah letters and Quranic verses, whereas the modern method focuses on reading hijaiyah letters directly without spelling them out.

d. The classical method uses the local dialect of the community for teaching, while the modern method uses Indonesian.

e. The classical method introduces and teaches the original hijaiyah letters, while the modern method does not focus on teaching the original hijaiyah letters.

f. The learning patterns in the classical method tend to be less varied, while the modern method allows for more diverse approaches to teaching.

g. The classical method focuses solely on recitation and memorization of hijaiyah letters, whereas the modern method covers a broader range of materials, including fiqh of worship, *tauhid* (theology), Islamic history (including the stories of the prophets and companions), as well as memorization, daily prayers, prayer recitations, short surahs, and selected surahs.[35]

h. In the classical method, the completion of the learning process is carried out by the individual student, while in the modern method, the process is managed by the District Management Council of BKPRMI (Indonesian Muslim Youth Organization) and is conducted in groups.

i. This comparison highlights the distinctive characteristics of each method in terms of learning structures, content delivery, and student involvement, ultimately reflecting the evolving approaches to Quranic education.

Conclusion

This study compares the classical and modern methods of Qur'anic recitation teaching in Bontoramba Subdistrict, South Bontonompo District, Gowa Regency, highlighting the characteristics, strengths, and challenges of each method. The classical method, represented by the al-Baghdadiyah approach, focuses on precision in pronunciation, tajwīd, and memorization of the Qur'an through direct interaction between the teacher and students. Although this method tends to be more traditional and requires more time, it still plays a significant role in instilling discipline and a deep understanding of recitation. On the other hand, the modern method, such as *Iqra'*, offers a more flexible approach, utilizing technology and student-centered learning. This method combines both individual and group learning, facilitating faster and more adaptive learning, especially for the younger generation that is more accustomed to technology.

[35]A Fitri, "Peningkatan Kemampuan Membaca Al-Qur'an Melalui Metode Tahsin Berbasis Aplikasi Learn Quran Tajwid Pada Peserta Didik di MTs Putra DDI Mangkoso" Tesis, (IAIN Parepare, 2024), 90, https://repository.iainpare.ac.id/id/eprint/7026/%0Ahttps://repository.iainpare.ac.id/id/eprint/7026/1/2120203886108015 _ ARINI FITRI %28PAI%29.pdf.

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The integration of both methods offers a promising solution to address the challenges of Qur'anic education in the modern era. The classical method provides a strong foundation for tajwīd and accurate memorization, while the modern method enhances engagement and flexibility in learning, allowing for a more personalized and efficient approach. By combining the strengths of both methods, Qur'anic education can become more inclusive, relevant, and effective, meeting the needs of today's students. This study shows that by aligning classical and modern methods, Qur'anic education can continue to evolve, remain relevant, and provide greater benefits for future generations.

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