



# Integrating communication media in qur'anic learning: The role of flip charts in wafa-based tahsin education

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## ABSTRACT

**Background:** The Qur'an, as the holy book of Islam, serves as a guide for human life, containing commands, prohibitions, and regulations in accordance with Islamic law. Proper pronunciation, adhering to the rules of tajweed and makhraj, is essential in reading the Qur'an, particularly in the learning of Tahsin Al-Qur'an. This study aims to explore the implementation of flip chart media in Wafa-based Tahsin Al-Qur'an learning. The Wafa method, which utilizes the right brain, the chosen research site. **Methods:** This study is a field research employing a qualitative approach. Data collection methods include observation, interviews, and documentation. The subjects of this research are the school principal, the head of Tahsin, teachers, and students. The object of the study is the implementation of flip chart media in Wafa-based Tahsin Al-Qur'an learning. **Findings:** The study reveals that the implementation of flip chart media in Wafa-based Tahsin Al-Qur'an learning is conducted through structured steps, 1) opening, which includes an opening greeting, prayer, and ice-breaking activities; 2) core activities, featuring learning models such as read imitate, read listen private, and read listen classical, using flip charts as learning media; 3) closing, which includes a closing prayer. **Conclusion:** The study concludes that the structured use of flip chart media enhances the learning process of Tahsin Al-Qur'an in a Wafa-based approach, emphasizing the importance of structured learning steps. **Novelty/Originality of this article:** This research introduces the innovative use of flip chart media in Wafa-based Tahsin Al-Qur'an learning, highlighting a unique approach that combines traditional Islamic education with modern educational media.

**KEYWORDS:** flip chart; implementation; tahsin Al-Quran learning.

## 1. Introduction

The development of Islamic education today shows the potential influence of rapidly advancing technology, which is marked by increasing technological advancements that can lead to intolerant attitudes and actions. Societies with advanced levels of science and technology sometimes exhibit lower levels of tolerance (Ulya, 2018). This is similar to the limited mindset of individuals in understanding religious knowledge, which can result in a moral crisis. This moral crisis arises because many people focus on the rapid advancement of cognitive and digital knowledge in the world, neglecting the ultimate goal of the hereafter. Consequently, many young people experience a moral crisis and lead disordered lives because they are distant from the guiding principles found in the Qur'an. As we know, the Qur'an is a miracle. Among the miracles bestowed upon Prophet Muhammad (peace be upon him), the Qur'an is the greatest miracle given to him, serving as the holy book for

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Muslims. It contains boundless meanings, a sea of linguistic beauty that cannot be captured in words, and a vast ocean of knowledge beyond human imagination (Jaedi, 2019).

Reading the Qur'an is an act of worship, with rewards for each letter recited. Therefore, when reading the Qur'an, it is essential to have foundational knowledge to ensure proper recitation, applying the rules of tajweed. Any errors in recitation, such as incorrect length, thickness, nasalization, or clarity, can alter the intended meaning. Thus, it is hoped that we can read the Qur'an correctly and accurately according to its rules. Allah promises great rewards and unparalleled benefits for those who read the Qur'an (Safliana, 2020). However, in reality, many people do not prioritize mastering the knowledge of tajweed and makhraj when reading the Qur'an. They read without adhering to the established rules. Learning the Qur'an has positive impacts on those who study it. Therefore, as a step to address these issues, it is hoped that we can cultivate a generation capable of reading the Qur'an accurately according to tajweed, perfecting their recitation, and understanding its content to apply it in daily life. Education plays a crucial role in coordinating these efforts. Education, particularly Qur'anic education, is a vital component in developing and nurturing children's potential. As times advance and technology becomes more sophisticated, education requires the use of media that can stimulate interest and motivation in learning. The use of educational media is considered capable of enhancing the effectiveness of the learning process (Magdalena et al., 2021). The problem today is the lack of creativity among teachers in delivering engaging learning models, making education feel more monotonous. This results in suboptimal learning outcomes. Therefore, there must be an improvement in teachers' ability to present engaging learning models and media. Learning models and media play a crucial role in supporting the success of education. The application of appropriate and effective media in learning will yield optimal results, and the choice of methods will consider the objectives to be achieved.

In line with the development of the times, there have been numerous innovations in educational media, each offering its own advantages and appearing more engaging than the methods used in the past. The use of such media can significantly influence whether or not learning objectives are achieved. Educational media also serve to save time, meaning that the delivery of material in the learning process becomes more efficient and effective with their use (Magdalena et al., 2021). The selection of educational media should also be adapted to the condition of the students and their environment. One innovation in the learning media for Tahsin Al-Qur'an is the use of the flip chart, which will be applied in Wafa-based learning. Flip chart media is a type of graphic media consisting of images and printed materials in the form of diagrams or charts (Utami et al., 2013). The Wafa method is an approach to teaching the Qur'an designed to improve the quality of recitation (*tahsin*) by maximizing comprehensive, integrative, right-brain strategies in an accessible and enjoyable way (Nurwahid & Wahyuni, 2021).

Based on the observations conducted by the author, several findings were obtained regarding the teaching of Tahsin. The school utilizes the flip chart technique in its learning process. Initially, students had difficulty understanding the material, but after using this media, their comprehension improved. This improvement can be attributed to the larger font size and the arrangement of several material points and spacing between writings on a single media, making it easier to understand. Students also expressed enjoyment when using the flip chart, as it helps those who are just beginning to learn the Qur'an.

## 2. Methods

### 2.1 Type and research approach

This study employs a descriptive qualitative method. Qualitative research is a methodology used to investigate objects in their natural settings, where the researcher acts as the key instrument, data collection techniques are conducted through triangulation, data analysis is inductive, and the results emphasize meaning rather than quantification (Ahyyar et al., 2020). The purpose of this qualitative research is to answer certain events or

questions through the systematic application of scientific procedures by implementing a qualitative approach. This qualitative research process also serves as a balancing study, meaning that it aims to balance existing theories with previous research findings.

The research also applies an authentic or naturalistic approach, attempting to explore solutions to problems as they appear in the data by presenting, analyzing, and interpreting the findings. In descriptive research, data are collected, observed, analyzed, and identified to provide meaningful interpretations. Based on this series of steps, descriptive qualitative research can be defined as a type of study that interprets the words and behaviors of informants as research subjects. The qualitative research approach is conducted by the researcher in various ways, beginning with observing existing phenomena by directly conducting field research. Subsequently, the researcher performs cross-checking between multiple sources to ensure the validity and credibility of the data collected (Ahyar et al., 2020).

## *2.2 Location and time of research*

Determining the research location is essential to facilitate the acquisition of accurate data. This research was carried out at Sokaneagara, East Purwokerto District, Banyumas Regency, Central Java Province. The research site was based on several considerations. The school is a primary educational institution that implements both the national government curriculum and the foundation's own curriculum. Moreover, this research site is known for its successful implementation of Wafa-based Tahsin Al-Qur'an learning. This success is reflected in the students' ability to correctly articulate the makharijul huruf, their enthusiastic participation in learning activities, and the notable improvement in their achievements in Tahsin Al-Qur'an. The research was conducted during the 2022/2023 academic year, specifically in the first (odd) semester.

## *2.3 Data collection techniques*

The data collection method is a crucial strategy in gathering valid and relevant data from various respondents or sources in order to draw conclusions. In this research process, the author employed several models for data collection, including observation, interviews, and documentation. Observation in this context refers to a planned and systematic examination of specific phenomena, either over a brief period or an extended duration, which can give rise to research questions or problems. This method was implemented to gather data sequentially from sources by visiting the research site, to observe the process of learning to read the Qur'an. Observation was chosen as a data collection technique because of its specificity compared to interviews, as it not only involves observing individuals but also other objects such as physical items or the environment. Through face-to-face observation, the researcher was able to obtain first-hand data by observing the actual use of the flip chart media and the Wafa-based Tahsin Al-Qur'an teaching and learning process.

The interview method was also applied as a data gathering technique involving direct interaction between the informant and the interviewer. In this method, a set of prepared questions was used, but the interview guidelines also included broader topics to be covered, allowing for a more comprehensive data collection beyond the fixed set of questions. According to Singh, interviews are face-to-face situations between interviewer and respondent intended to extract the desired information with minimal bias and maximum efficiency (Hakim, 2013). Interviews were conducted with several school members, such as the Principal of school, the Head of the Tahsin Al-Qur'an Program, and both male and female students.

Lastly, the documentation technique involved collecting data through existing recorded documents, including activities' photographs, books, newspapers, meeting and agenda notes. This method was used to obtain information about the school, curriculum, and the Wafa-based Tahsin learning. The researcher collected documentation from observation and

interviews along with supporting materials such as the school's historical background, established records, photographs, and other relevant documents in line with the research objectives.

#### 2.4 Data analysis techniques

Data analysis is a strategy used to methodically organize and interpret the data obtained from observations, interviews, and documentation. The process of descriptive data analysis involves arranging and classifying the collected information to provide a clear representation of the respondents. Qualitative data analysis entails gathering, organizing, and sorting data so it can be managed and important insights can be identified and processed effectively. The data analysis process in this study begins with the collection of research data through interviews, observations, and documentation, all conducted objectively. According to Singh, as cited in Hakim (2013), an interview is a face-to-face situation between the interviewer and the respondent intended to elicit the desired information, with the aim of obtaining data about the respondent with minimal bias and maximum efficiency. Once all data have been gathered, the next step is data reduction. Data reduction is the process of selecting, focusing, simplifying, and abstracting raw data obtained in the field. The researcher summarizes and organizes the collected data into coherent concepts, categories, or themes (Hasanah & Zakly, 2021). This process requires thorough and in-depth analysis to identify the most relevant information that aligns with the research theme and focus, ensuring that the information obtained is in accordance with the study's subject matter.

Following data reduction, the researcher presents the data by continuously seeking meaning, recording observations, and identifying causal relationships and relevant patterns throughout the research process. Presentation of data allows the researcher to recognize connections and structures within the dataset, facilitating a clear and detailed understanding of the research findings. This systematic approach aids in interpreting the application of flip chart media in Wafa-based Tahsin Al-Qur'an learning for the students. The final step is drawing conclusions. Conclusions must correspond to the research data and should directly address the research questions and problems identified at the outset. The findings, refined after processing and synthesizing the reduced data, are then compiled into a clear outline or synopsis. The entire process is conducted iteratively, repeating as necessary to ensure the validity of the data, which are ultimately summarized and verified to present reliable and meaningful research results (Hasanah & Zakly, 2021).

### 3. Results and Discussion

#### 3.1 General overview

This research site has a clear vision, mission, and set of objectives that guide its educational process. The school's vision is to realize primary education based on the Qur'an and oriented towards science and technology/*ilmu pengetahuan dan teknologi* (IPTEK). Its mission consists of several key points: producing a generation of Qur'an memorizers; shaping students with Qur'anic character; fostering leadership and responsibility; equipping students with a scientific culture and life skills; and building awareness and care for the environment and fellow human beings. The goals of the school are closely aligned with its vision and mission. These goals include producing a generation of Qur'an memorizers, developing individuals with Islamic character, instilling leadership and responsibility, nurturing scientific and independent individuals, and creating a healthy, caring, and environmentally friendly school environment.

The curriculum implemented at this study is the Independent Changing Curriculum/*Kurikulum Mandiri Berubah*. This category was adopted for the 2022/2023 academic year and is based on the learning materials provided by the Independent Teaching Platform (*Platform Merdeka Mengajar/PPM*), which aligns with the grade levels of the

educational unit (Inayati, 2022). In applying this platform, the school utilizes textbooks, teaching resources, and documents related to the Merdeka Curriculum, all of which are accessible independently for training on the new curriculum. There are no tiered trainings or technical guidance related to the Merdeka Curriculum, as the school fully leverages the resources made available by the Ministry of Education, Culture, Research, and Technology/*Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi* (KEMENDIKBUDRISTEK). All school needs for implementing the Merdeka Curriculum, including learning outcomes, learning objectives, the sequence of learning objectives, teaching modules, assessment tools, and more, are already available on the platform.

In addition to the Independent Changing Curriculum, this study also implements a foundation-based curriculum, namely the Integrated Islamic Curriculum (*Kurikulum Islam Terpadu*). An Integrated Islamic School is an educational institution that combines two forms of education: Islamic religious education and general education. The term "integrated" serves as the foundation for the school, symbolizing the integration between the development of science and technology and Islamic studies (Rojii et al., 2019). These two forms are unified within a unique curriculum framework characteristic of Islamic integrated school networks. This combined curriculum aims to develop students' character (*akhlakul karimah*), competence, and practical skills. The Integrated Islamic Curriculum applies learning activities for both Islamic religious subjects and general subjects to provide beneficial learning experiences for students. The use of the term "integrated" reflects the school's effort to establish itself as an institution that not only advances science and technology but also emphasizes holistic learning and development in Islamic education. The word "integrated" becomes the cornerstone of the school, symbolizing the synergy between scientific-technological development and Islamic studies (Roji et al., 2019).

### 3.2 Data presentation and analysis

The implementation of flip chart media in Tahsin Al-Qur'an learning, utilizing the Wafa method, has been a practice since 2018. The Qur'an recitation (tahsin) curriculum is a set of tools or methods that are planned and prepared to achieve the goal of enabling students to recite the Qur'an properly, in accordance with the rules of tahsin or tajwid (Amaliah et al., 2021). The Wafa method is generally employed in both formal and non-formal institutions, predominantly at the basic education level, though its application can extend to middle and elderly education. A flip chart is a highly practical and space-saving writing medium that can be utilized in teaching and learning activities as well as in various other events (Ansori, 2018). This research site, a formal basic education institution, has consistently applied the Wafa method for approximately five years since its inception in 2018, having transitioned from the earlier Qiroati method. The school adopted this method to broaden its experience and foster development, initially experimenting with Wafa materials before fully committing to its implementation. This method is perceived as superior, particularly in addressing the often monotonous nature of contemporary Al-Qur'an learning. The following details the process of implementing flip chart media in Wafa-based Tahsin Al-Qur'an learning, based on research conducted on January 10, 2023, from 09:00 to 12:00 in the Ibnu Sina class, taught by Mrs. D.T.

Prior to the lesson, the Ustadzah and students initiate the session by neatly and calmly sitting on the floor. The Ustadzah then greets the students, engages them by asking about a picture, and leads a collective prayer to commence the lesson. During the core activity, the Ustadzah instructs the students to read aloud collectively using the flip chart media, which is displayed on the whiteboard. This reading is guided by the Hijaz melodic rhythm, which serves as a guide for the proper length of each reading. The flip chart media is specifically utilized for students in the initial volumes of the Wafa method, does not immediately transition students to reading from books. This approach is adopted because book text can appear small, hindering student comprehension. Consequently, during the learning process, this study employs flip chart media prominently displayed at the front, with the Ustadzah pointing to sections of the paper chart for students to imitate. Subsequently, learning

progresses to Classical Listening and Reading (*Baca Simak Klasikal* – BSK), where the Ustadzah invites one student to read the next page, and other students collectively correct the reading. This rotation continues among several students. Following BSK, students individually present their readings as a daily assessment, known as Private Listening and Reading (*Baca Simak Privat* – BSP).

The lesson concludes with a closing activity, where the Ustadzah reviews the material and motivates students to remain enthusiastic about learning the Al-Qur'an. The Ustadzah and students then recite a closing prayer together. To enhance the Tahsin Al-Qur'an learning process, attention is also given to the qualifications of the instructors. For teachers of Wafa-based Tahsin Al-Qur'an using flip chart media, several criteria must be met.

### 3.2.1 Criteria for tahsin Al-Qur'an teachers

As articulated by Mrs. D.P, the coordinator responsible for Tahsin and Islamic Religious Education (PPI), there are specific criteria for Tahsin Al-Qur'an teachers. Firstly, teachers must possess an exemplary Qur'anic character, aligning with the school's vision of fostering individuals with Qur'anic morals. This includes adherence to minimal prerequisites such as proper aurat covering, refraining from smoking and dating, among others, as teachers serve as role models embodying strong personal competence for their students. Secondly, a crucial requirement is successful completion of the Wafa method Tahsin Al-Qur'an teacher certification, or active participation in the training with a recommendation to teach. This certification process is overseen by the central Wafa organization, with successful completion marked by passing a munaqosyah (oral examination). Professional competence is the ability to master learning materials broadly and deeply, meeting the competency standards required of teachers to effectively guide their students (Hamid, 2020). During the Wafa method training, teachers are expected to demonstrate competencies such as memorizing at least Juz 30, being able to read the Al-Qur'an proficiently, and possessing strong communication skills for effective student interaction. For teachers undergoing training, a recommendation from the central Wafa organization is necessary to teach. Regular monthly training sessions are conducted by the central Wafa organization to upgrade teachers' skills, especially for new teachers requiring guidance. This study mandates all teachers to serve as Tahsin Al-Qur'an instructors.

### 3.2.2 Learning models

According to Joyce and Weil, as cited in Khoerunnisa & Aqwal (2020), a learning model is a plan or pattern that can be used to structure the curriculum (as a long-term plan), design instructional materials, and guide teaching activities in the classroom. The research indicates that Tahsin Al-Qur'an learning incorporates three distinct models: the Imitative Reading Model (*Baca Tiru*), the Classical Listening and Reading Model (*Baca Simak Klasikal*), and the Private Listening and Reading Model (*Baca Simak Privat*). In all these models, flip chart media is utilized as a teaching aid. In the Imitative Reading model, which is conducted classically or collectively, the teacher first prepares the flip chart media and then presents the material gradually and repeatedly. This practice involves reading and imitating with a large visual aid, the flip chart, and offers three possibilities for learning: the teacher reads and students imitate, one student reads and others imitate, or one group reads and others imitate. Each group typically consists of 10 students, who sit in a circle with the teacher in the center guiding the group's progress.

For evaluation in Tahsin Al-Qur'an learning, this study employs the Private Listening and Reading (BSP) model, which involves one student reading the material displayed on the flip chart. In practice, the teacher invites students to come forward one by one to face the teacher and recite the day's material, a process often referred to as "*setoran*". While one student is reciting, the other students engage in writing the material. Mrs D.T., the teacher in charge of the Ibnu Sina class, states that this model is highly effective for individual

student assessment, as it allows for direct evaluation of their mastery of the material. She also highlights that the flip chart media significantly assists new students in their learning.

The Classical Listening and Reading model for Tahsin Al-Qur'an assessment involves the teacher instructing students to open to the same page, then asking one student to read while the teacher and other students listen. This model is used for groups at the same volume level, even if their individual progress within that volume varies. Both BSP and BSK share the common element of attentive listening during reading. Students take turns reading concepts they have learned. The key difference lies in who listens: in BSK, one student reads while the teacher and all other students listen, while other students write or murojaah (review); in BSP, students face the teacher individually, while other students write or murojaah.

### *3.2.3 Steps for implementing flip chart media in wafa-based tahsin Al-Qur'an learning*

Media is derived from the Latin word meaning "between" or "intermediary," referring to something that can connect information between the source and the receiver. Smaldino, Lowther, and Russell view media as a tool for communication (Muhammad, 2018). The specific steps or stages for implementing flip chart media in Wafa-based Tahsin Al-Qur'an learning vary based on the volume level and the current needs of the students. However, a general outline includes: 5 minutes for media preparation, opening greetings, prayers, and ice breaking activities; 5 minutes for classical imitative reading led by the Ustadz or Ustadzah, with students following; 15 minutes for private and classical listening and reading, incorporating flip chart media; and finally, 5 minutes for closing prayers and motivation. This implementation is tailored to the material requirements of each volume, which will be taught. The Wafa method, which utilizes the right brain, is characterized by its emphasis on music, emotion, and creativity. This aligns with various learning modalities such as visual, auditory, and kinesthetic. Typically, students in volume 1 and 2 use flip chart media instead of directly using books, as the flip chart is considered effective due to its larger print and condensed material, ensuring clarity for students. The flip chart is used interchangeably among groups, particularly when new material is being explained. However, if the day's lesson only involves memorization recitation or writing verses, the flip chart is not used. This structured approach demonstrates how teachers manage time and learning duration while keeping target achievements in mind.

### *3.2.4 Learning objectives and targets*

Learning objectives are one of the key components in achieving effective instruction and ensuring that the desired learning outcomes are attained (Budiasturi et al., 2021). The Wafa-based Tahsin Al-Qur'an learning program is a flagship initiative designed to cultivate a Qur'anic generation among all members of the school community, aligning with the school's mission. This method is considered a contemporary methodology, packaged in an easy and engaging approach due to the contribution of various senses, including visual, auditory, and kinesthetic involvement (Fithriyah, 2019). Furthermore, it aims to foster enthusiasm for consistently applying Qur'anic principles in daily life. This Tahsin program is a key offering, integrated with the formal school schedule. This objective reflects the realization found in the Qur'an, namely the total submission of oneself in every human (student) activity (Fahrudin, 2022). Spanning six years, from first to sixth grade, the program targets all students to achieve proficient Al-Qur'an recitation with tartil (slow and melodious recitation) upon graduation, preparing them for higher education. Mrs. D. P, Head of Tahsin Qur'an and PPI, emphasized that the Wafa-based Tahsin program utilizes various learning media, including flip charts. These flip charts are provided by the central Wafa organization, allowing the school to directly implement them. The school considers this Wafa-based Tahsin Al-Qur'an program to be an outstanding initiative. As articulated by the Head of school:

"According to us, the Wafa organization's monitoring process is very clear and highly promising for the future. Besides facilitating learning media, the central Wafa organization also conducts training for teachers and parents, and regularly reviews progress. Recently, some of our students successfully underwent the munaqosyah with the central Wafa team and, praise be to Allah, passed. In essence, this method is highly systematic and not a hands-off approach; instead, there is clear monitoring and regular upgrading." (school principal)

The Tahsin Qur'an curriculum at SD IT Harapan Bunda 2 Purwokerto comprises five volume, each with specific competency targets. Volume 1 and 2 aim for completion of tilawah (recitation) skills, while volume 3 through 5 target mastery of tajwid (rules of recitation) and ghorib (unusual readings). Students who successfully complete the ghorib volume are then assessed by the central Wafa organization through a munaqosyah or syahadah (certification exam). This assessment involves testing their memorization of tilawah, tajwid, and ghorib, leading to a certificate or diploma upon successful completion. The flip chart media is used in Tahsin Qur'an learning based on Wafa due to its well-organized content. Flip charts generally come in two forms: blank sheets for teachers to fill with learning messages, or pre-prepared charts with text, images, graphics, and diagrams. During observations in the Ibnu Sina class, the teacher opted for pre-prepared flip charts containing Hijaiyah letters, a choice that saves time from writing. The design of the flip charts also accounts for optimal viewing distance and size for students, ensuring clear visibility. The Tahsin Al-Qur'an curriculum is structured into five volumes, in addition to tajwid and ghorib, totaling seven volumes. This is further detailed in Table 1:

Table 1. Division of volume and tahsin learning material

No	Volume	Main Topic
1	Volume 1	1. Single letters with <i>fathah harakat</i> 2. Connected letters with <i>fathah harakat</i>
2	Volume 2	1. <i>Kasrah harakat</i> 2. <i>Dhommah harakat</i> 3. <i>Tanwin harakat</i> 4. Single <i>alif</i> length on <i>Fathah</i> followed by <i>Alif</i> 5. Single <i>Alif</i> length <i>Kasrah</i> followed by <i>Ya' Sukun</i> 6. Single <i>Alif</i> length on <i>Dhommah</i> followed by <i>Wawu Sukun</i> 7. <i>Ta Marbutoh</i> forms 8. Single <i>Alif</i> length on standing <i>Fathah</i> , standing <i>kasrah</i> , and inverted <i>Dhommah</i>
3	Volume 3	1. <i>Mim Sukun</i> 2. <i>Lam Sukun</i> 3. <i>Huruf Jahr</i> Group 4. <i>Sin Sukun</i> 5. <i>Huruf Hams</i> Group 6. <i>Fathah</i> followed by <i>Wawu Sukun</i> 7. <i>Fathah</i> followed by <i>Ya Sukun</i> 8. <i>Tasydid</i> Letters 9. Unread <i>Alif Lam</i>
4	Volume 4	1. <i>Ghunnah</i> recitation on <i>Nun</i> and <i>Mim Tasydid</i> 2. <i>Ghunnah</i> recitation on <i>Nun Sukun</i> and <i>Tanwin</i> 3. <i>Layar</i> sign read with 5 <i>Harakat</i> length 4. Unread <i>Wawu</i> Letters 5. <i>Fawatihussuwar</i> recitation
5	Volume 5	1. How to <i>Waqf</i> a Recitation 2. <i>Lam Jalalah</i>
6	Volume 6	1. <i>Ghunnah</i> 2. <i>Nun Sukun</i> and <i>Tanwin</i> Laws <ol style="list-style-type: none"> <li><i>Idzar Halqi</i></li> <li><i>Idgom Bighunnah</i></li> <li><i>Idgom Bilaghunnah</i></li> </ol>



- d. *Iqlab*
  - e. *Ikhfa Haqiqi*
  - 3. *Mim Sukun*
    - a. *Idhar Syafawi*
    - b. *Idgom Mitsli*
    - c. *Ikhfa Syafawi*
  - 4. *Idhom*
    - a. *Idgom Mutamatsilain*
    - b. *Idgom Mutajanisain*
    - c. *Idgom Mutaqoribain*
  - 5. *Idzhar Wajib*
    - a. *Idzar Qomariyah*
  - 6. *Alif Lam*
    - a. *Idzar Qomariyah*
    - b. *Idgom Syamsiyah*
  - 7. *Lafdzul Jalalah*
    - a. *Lam Tafkhim*
    - b. *Lam Tarqiq*
  - 8. *Ro Law*
    - a. *Ro Tafkhim*
    - b. *Ro Tarqiq*
    - c. *Ro that can be read Tafkhim and Tarqiq*
  - 9. *Qolqolah*
    - a. *Sugro*
    - b. *Kubro*
  - 10. *Long Reading Law (Mad)*
    - a. *Mad Thobi'i*
    - b. *Mad Wajib Muttashil*
    - c. *Mad Jaiz Munfasil*
    - d. *Mad Aridh Lissukun*
    - e. *Mad 'Iwadz*
    - f. *Mad Shilah*
    - g. *Mad Badal*
    - h. *Mad Tamkin*
    - i. *Mad Lin*
    - j. *Mad Lazim Harfiy Mutsaqqal*
    - k. *Mad Lazim Harfiy Mukhoffaf*
    - l. *Mad Lazim Kilmi Mutsaqqal*
    - m. *Mad Lazim Kilmi Mukhoffaf*
    - n. *Mad Farqi*
- 7      Ghorib
- 1. *Isymam*
  - 2. *Imalah*
  - 3. *Tasyghil*
  - 4. *Naql*
  - 5. *Nun Wiqoyah*
  - 6. *Shifrul Mustatil*
  - 7. *Shifrul Mustadir*
  - 8. *Saktah*
  - 9. *Badal*
  - 10. *Baroah*

In the first and second semesters of first grade, students are targeted to complete volume 1 and 2. If, during evaluation, a student is not yet able to meet this target, they are still expected to complete volume 1 by the end of the second semester. In the first and second semesters of second grade, students are aimed to complete volume 3 and 4. If a student falls short of this target during evaluation, they must complete volume 2 by the end of the fourth semester. In the first semester of third grade, students are targeted to complete volume 5 of the Wafa method, with tajwid as the target for the second semester. If the target is not met, students should at least complete volume 3 of the Wafa method by the end of the

second semester. For fourth-grade students, the target is to complete volume 4 or volume 5, depending on their capability. Finally, fifth-grade students are expected to move on to the ghorib section.

### 3.2.5 Group division for wafa-based tahsin Al-Qur'an learning

The grouping of students for Tahsin Al-Qur'an learning differs from typical subject groupings. Tahsin groups are formed based on students' abilities within each class level, allowing for cross-class grouping if necessary. Each group is then supervised by a Tahsin teacher. The number of groups corresponds to volumes 1-5, with additional groups for tajwid and ghorib. First-grade students are required to participate in Tahsin Qur'an learning. Initially, they undergo a selection process to assess their familiarity with the Wafa method in Tahsin Al-Qur'an learning, which helps in classifying students according to their individual abilities. Students who successfully complete this assessment are grouped based on their competency in tilawah, tajwid, and ghorib. Students from second grade and above continue their Tahsin Al-Qur'an learning based on their individual progress.

### 3.2.6 Rationalization of teacher and student numbers

This study endeavors to maintain a balanced ratio between the number of teachers and students in Tahsin Al-Qur'an learning. This balance is a crucial consideration for the central Wafa Qur'an organization to ensure the quality of instruction. As stated in Regulation of the Minister of Education and Culture Number 22 of 2016, if the ratio remains well below the maximum limit specified in the regulation, the learning process can still be considered effective because the number of students in each group does not exceed the maximum threshold (Perdana et al., 2020). For the 2021/2022 academic year, the distribution of groups and teachers for Wafa-based Tahsin Qur'an learning is as follows: Volume 1 has 2 groups led by Mrs. D.T.; Volume 2 has 7 groups led by Mrs. D.P.; Volume 3 has 4 groups led by Mrs. M.A.; Volume 4 has 3 groups led by Mrs. M.A.; Volume 5 has 4 groups led by Mrs. F.D.A.; and both Tajwid and Gharib each have 3 and 1 group respectively, led by Mr. A.

### 3.2.7 Implementation of wafa-based tahsin Al-Qur'an teaching and learning process

Implementation leads to activity, involving actions, measures, or the mechanisms of a system (Syafrianto, 2015). The Wafa-based Tahsin Al-Qur'an learning process, which utilizes flip chart media, employs the 5P stages such as in Figure 1 (Mauliya, 2020). In its instructional approach, Wafa is known for implementing a learning concept called TANDUR.

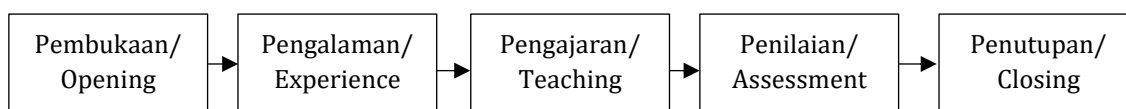


Fig. 1. 5P stages  
(Mauliya, 2020)

This concept is an acronym for *Tumbuhkan* (Instill), *Alami* (Experience), *Namai* (Name), *Demonstrasikan* (Demonstrate), *Ulangi* (Repeat), and *Rayakan* (Celebrate) (Fithriya, 2020). Tahsin Al-Qur'an refers to a method for improving the recitation of Qur'anic verses in accordance with its rules, such as the proper articulation of each letter, the application of tajwid, correct pronunciation of harakat (vowel markers), and the overall beauty of the recitation (Rohmadi, 2020). The flip chart media can be displayed on a freestanding board or mounted on a chart board and positioned at the front of the classroom at the start of the lesson. This school actively implements these 5P stages. As previously described, this site applies these stages with the following classifications: The opening phase (P1) is engaging, with children encouraged to sing Islamic songs or Al-Qur'an-related sholawat, such as sholawat nariyah, sholawat thibbil qulub, or other sholawat adapted into

learning material. Additionally, this phase includes reciting Asmaul Husna, which helps students memorize the 99 sacred names of Allah. Interspersed with songs or Asmaul Husna, cheers are also incorporated to boost student morale before the learning process begins. These activities are not only conducted at the start of the lesson but also serve as ice-breakers during the lesson if students become bored, reigniting their enthusiasm.

In the Experience phase (P2), teachers interact with students by reviewing previously learned material and inviting students to come forward. This aims to provide students with the experience of performing and developing self-confidence and courage. When students come forward to recite, memorize, or write on the whiteboard, it hones their self-confidence and provides them with the experience of contributing in class. This prepares them with the necessary foundation and experience for future presentations. In the Teaching phase (P3), the teacher first presents the material and demonstrates correct reading, which is then imitated by all students classically or collectively, repeated three times. During classical learning, the teacher relies on the flip chart media, pointing to the material on the board for students to imitate. The use of flip chart media simplifies learning for students as the material is presented concisely and focused. After all students have imitated and repeated, individual reading sessions follow. While the typical sequence in this phase is classical learning followed by individual reading, teachers can adjust the order. For example, memorization recitation could be done first, followed by classical learning, or vice versa, depending on the class's needs.

In the Assessment phase (P4), each student has a daily assessment notebook to record the material recited that day, along with the page number and the teacher's signature. During recitations, students who read fluently receive an "L" (*Lulus* - Passed) grade and can proceed to the next material. Students who are not yet proficient or fluent in their memorization receive a "U" (*Ulangi* - Repeat) grade, meaning they must repeat the reading in the next session. A student's passing is determined by their pronunciation of makhraj and tajwid. If a student recites with correct makhraj and tajwid during their session with the Ustadzah, they are considered passed and can continue their reading. However, even if they read fluently but their makhraj and tajwid are not accurately applied, the Ustadz/Ustadzah has the discretion to require the student to repeat the reading in the next session. In the Closing phase (P5), before the lesson ends, the teacher leads students in reviewing the material learned. Subsequently, the teacher writes a verse and asks students to identify the readings within it. Students who answer correctly are allowed to leave first. Before students depart, the teacher leads a collective closing prayer. Student learning outcomes are one of the primary objectives of the educational process in schools; therefore, teachers need to understand and study various teaching methods and apply them in their instructional practice (Nasution, 2017).

### 3.2.8 Implementation of wafa-based tahsin Al-Qur'an learning

Assessment involves gathering information about causal and quantitative changes within students or groups. It also refers to the process of collecting information related to students' intelligence, skills, speed, and learning development (Mahdiansyah, 2018). Two methods are employed for assessment: tests and observation. Wafa assessment includes: daily assessments, volume progression tests conducted after students complete page 44 and undergo a random selection process, book progression assessments, and a final assessment (*munaqosyah*). This study has implemented these test and observation assessment systems, which, in the author's view, align with the established standards for Wafa-based Tahsin Al-Qur'an learning using flip chart media.

## 4. Conclusions

The implementation of flip chart media in the Wafa-based Qur'an recitation (tahsin) learning has been conducted in accordance with the guidelines and principles outlined in the Wafa method manual, by applying the TANDUR pattern, which stands for *Tanamkan*

(Instill), *Alami* (Experience), *Namai* (Name), *Demonstrasikan* (Demonstrate), *Ulangi* (Repeat), and *Rayakan* (Celebrate). The application of this method also requires adequate facilities and infrastructure to support the quality of the learning process. Efforts to maintain the quality of the Wafa-based Qur'an recitation learning at SD IT Harapan Bunda 2 include the use of instructional media during the learning process, specifically the use of flip chart media. A flip chart is a collection of summaries, diagrams, illustrations, and tables that are sequentially opened according to the learning topic. In practice, the learning process lasts for 30 minutes and is divided into three stages: opening, core, and closing activities. The opening consists of prayer and ice-breaking activities. The core activity involves the main learning practices, including the "Read and Imitate", "Read and Listen Classically", and "Read and Listen Privately" models, in which each group has one instructor and a flip chart board containing the instructional materials. The session concludes with a closing prayer.

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