



Observational Analysis of Kiai's Guidance Strategy in Teaching Qira'at Imam Nafi' Through Warsh Narrative in Al-Bidayah Cipongkor Qur'anic Boarding School

Asep Ahmad Fathurrohman

Universitas Islam Negeri Sunan Gunung Djati, Indonesia

asepahmadfathurrahman@uinsgd.ac.id

Ratna Dewi

Universitas Islam Negeri Sunan Gunung Djati, Indonesia

arisiswantoratna@gmail.com

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Abstract

This paper departs from the observation of the guidance strategy used by Kiai in teaching Qira'at Imam Nafi' through Riwayat Warsh in an Islamic educational institution, namely the Al-Bidayah Cipongkor Al-Qur'an Islamic Boarding School. This paper uses a qualitative approach with the type of literature study from various literature sources and field studies in the form of results from observations during the service. The analysis technique of this paper is in the form of observations during the service which are used to analyze the teaching-learning process between Kiai and santri in the learning process. This paper produces findings that the most effective guidance strategy in teaching Qira'at Sab'ah is the Jibril method, which focuses on memorization, accompanied by the application of intensive recitation exercises to improve the skill of reading the Qur'an according to Riwayat Warsh. In addition, the role of kiai in providing spiritual motivation is a key factor in maintaining the consistency of santri in learning this Qira'at. This paper concludes and contributes to the understanding of the importance of kiai guidance methods in preserving the Qira'at tradition as part of the Islamic scientific heritage.

Keywords: Kiai, Imam Nafi'i, Narration of Warsh, Qira'at Sab'ah, Guidance Strategy

Abstrak

Tulisan ini berangkat dari pengamatan atas strategi bimbingan yang digunakan oleh Kiai dalam mengajarkan Qira'at Imam Nafi' melalui Riwayat Warsh di lembaga pendidikan Islam yaitu Pondok Pesantren Al-Qur'an Al-Bidayah Cipongkor. Tulisan ini menggunakan pendekatan kualitatif dengan jenis studi pustaka dari berbagai macam sumber literatur dan studi lapangan berupa hasil dari pengamatan selama pengabdian. Teknik analisis tulisan ini berupa pengamatan selama pengabdian yang digunakan untuk menganalisis proses belajar-mengajar antara Kiai dan santri dalam proses pembelajaran. tulisan ini menghasilkan temuan bahwa strategi bimbingan yang paling efektif dalam pengajaran Qira'at Sab'ah adalah metode Jibril, yang berfokus pada hafalan, disertai dengan penerapan latihan tilawah intensif untuk meningkatkan keterampilan membaca Al-Qur'an menurut Riwayat Warsh. Selain itu, peran kiai dalam memberikan motivasi spiritual menjadi faktor kunci dalam menjaga konsistensi santri dalam mempelajari

Qira'at ini. tulisan ini menyimpulkan dan memberikan kontribusi pada pemahaman tentang pentingnya metode bimbingan kiai dalam melestarikan tradisi Qira'at sebagai bagian dari warisan keilmuan Islam.

Kata Kunci: Imam Nafi'i, Kiai, Qira'at Sab'ah, Riwayat Warsy, Strategi Bimbingan

Introduction

Qira'at is one of the branches of knowledge in *'Ulumul Qur'an* (the sciences of the Qur'an). However, not many people are interested in studying it, except for certain groups, usually academics and students in *pesantren* (Islamic boarding schools) specializing in *Qira'at*. Several factors contribute to this lack of interest. One of the main reasons is that this discipline is not directly related to daily life and human interactions (*mu'amalah*), unlike *fiqh* (Islamic jurisprudence), *hadith*, and *tafsir* (Qur'anic exegesis), which have direct implications for human affairs.¹ This is because *Qira'at* does not deal with issues concerning *halal* and *haram* or specific legal rulings in human life. Additionally, *Qira'at* is quite complex to study. Those who wish to master this discipline must acquire extensive knowledge, particularly a deep understanding of the Qur'an from various perspectives.²

The different styles of Qur'anic recitation (*Qira'at*) had already been established during the time of the Prophet Muhammad (peace be upon him), and he taught them to his companions as he had received them from the Angel Jibril (Gabriel).³ Consequently, several companions became experts in Qur'anic recitation, including *Ubay bin Ka'ab*, *Ali bin Abi Talib*, *Zaid bin Thabit*, *Ibn Mas'ud*, and *Abu Musa Al-Ash'ari*. These companions served as the primary sources of Qur'anic recitation for the majority of the *Sahabah* (companions) and *Tabi'in* (successors).⁴

During the first century of the Hijri calendar, a group of scholars dedicated themselves to the study and verification of Qur'anic recitations because of their necessity. Over time, *Qira'at* developed into a formal branch of knowledge, and several scholars emerged as authoritative figures (*imams*) in *Qira'at*, whose methods were followed and became references. However, as *Qira'at* continued to develop, it faced a critical period due to the existence of hadiths indicating that the Qur'an was revealed in multiple linguistic forms (*ahruf*). This led to the emergence of various recitation versions, all claiming to originate from the Prophet Muhammad (peace be upon him).⁵

The study of *Qira'at Sab'ah* (the seven modes of Qur'anic recitation) is widely taught in various places. However, not all Islamic boarding schools (*pesantren*) and religious

¹ Iwan Romadhan Sitorus, "Asal Usul Ilmu *Qira'at*," *EL-AFKAR: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 7, no. 1 (2018): 75–82.

² Anisa Maulidya et al., "Mengenal Lebih Dekat Tentang Qiroat Al-Qur'an Dan Qurro," *El-Darisa: Jurnal Pendidikan Islam* 2, no. 1 (2023): 120–134.

³ Hasan Badri et al., "Desain Program Pembelajaran Inovatif Untuk Meningkatkan Minat Siswa Terhadap Ilmu Al-Qur'an," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 5, no. 3 (2024): 1047–1058.

⁴ Ahmad Fathoni, *Kaidah Qira'at Tujuh* (Jakarta: ISIQ Jakarta, 1991) h 4.

⁵ Hamdan Hidayat, "Sejarah Perkembangan Tafsir Al-Qur'an," *Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 2 (2020): 29–76.

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institutions include it in their curriculum—only a small number do. Several factors contribute to this, including the complexity of learning *Qira'at Sab'ah*, its limited practical application in daily life, and, most significantly, the scarcity of experts in this field and the lack of enthusiasm among both children and adults to study it.⁶

Reciting the Qur'an is not merely about reading it; it must be recited according to established rules, which are encompassed in a discipline known as *'Ilm al-Qira'ah* (the science of recitation). This field is a crucial part of *'Ulum al-Qur'an* (the sciences of the Qur'an), which has received significant attention since the early days of Islam. Various historical narrations illustrate the immense dedication of the Prophet's companions in preserving the authenticity of the Qur'an as a divine guide for human life.⁷

For many laypeople, the only correct way to recite the Qur'an is through the Qira'ah of Imam 'Asim narrated by Hafis, as it is the version they have learned. As a result, when they hear recitations following the Qira'ah of Imam Nafi' (Riwayat Qalun and Warsh), they mistakenly believe that the Qur'an is being recited incorrectly or not in accordance with the rules of Tajwid. In extreme cases, some even perceive those who recite in a manner different from Imam 'Asim's narration as committing a religious error, claiming that they have distorted the words of the Qur'an. Some even go as far as believing that *Qira'at Sab'ah* is an innovation (*bid'ah*) that was deliberately fabricated.⁸

This study is essential to introduce and disseminate knowledge about *Qira'at* to the broader community. By doing so, people will become more familiar with and better understand the science of *Qira'at*. This will enable them to deepen their comprehension of the Qur'an, apply its teachings in their daily lives, and practice Qur'anic recitation properly. Additionally, educating the public on this topic will help them recognize the diversity of *Qira'at* traditions and prevent misconceptions, disputes, and sectarianism over differences in recitation styles.⁹

Therefore, it is not an exaggeration to elevate discussions on *Qira'at* into academic discourse as part of efforts to revive recitations that have become less known and to enrich Islamic scholarship, particularly in the field of *Qira'at*. In this context, *Qira'at* Nafi' through the narration of Warsh deserves special attention, as it encompasses distinct recitation rules and significant differences from the widely used *Qira'ah* 'Ashim through the narration of Hafis.

⁶ Muhammad Roihan Nasution, "QIRA'AT SAB'AH: Khazanah Bacaan Al-Qur'an Teori Dan Praktik" (2019).

⁷ Rosihon Anwar, *'Ulumul Qur'an* (Bandung: Pustaka Setia, 2006).

⁸ Muhammad Imamul Umam, "Ahruf Sab'ah Dan *Qira'at*," *Jurnal Al-Irfani: Jurnal Kajian Tafsir Hadits* 5, no. 1 (2019): 29–45.

⁹ Hakmi Hidayat et al., "QIRA'AT AL-QUR'AN," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran dan Hadis* 4, no. 2 (2024): 173–186; M Ridha DS, "Kriteria Dan Ketentuan *Qira'at* Al-Qur'an," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 12 (2014): 79–84.

Method

This research is qualitative¹⁰ in nature by relying on literature studies and field studies that aim to assemble and describe the words of the material presented to answer various problems related to the research theme. Library data comes from books, articles, and other sources relevant to the research theme. then, field data in the form of observations during service at the Al-qur'an Al-Bidayah Cipongkor Islamic Boarding School in West Bandung. the data collected both from literature and the field are analyzed descriptively with thematic concepts.

This study aims to, first, find out the strategy of the mentor in providing Qiro'at Imam Nafi Riwayat Warsy guidance at the Al-Bidayah Cipongkor Al-Qur'an Islamic Boarding School, West Bandung district for students. second, to find out the factors that are supporting and inhibiting in providing Qiro'at Imam Nafi Riwayat Warsy guidance at the Al-Bidayah Cipongkor Al-Qur'an Islamic Boarding School, West Bandung district. As for the benefits of this paper, first, as an additional source of reference for all recitation institutions, especially for the Al-Bidayah Cipongkor Al-Qur'an Islamic Boarding School in West Bandung district in order to further improve the quality and activities of the recitation institution. second, as a source of information for parents to focus more attention and support on organizing al-Qur'an guidance activities and as a source of learning for children, especially in reading and writing the Qur'an.

Result and Discussion

Profile of Al-Bidayah Cipongkor Qur'anic Boarding School

Brief history and background of the establishment of the Al-Bidayah Cipongkor Qur'anic Boarding School

Initially, the area of Al-Bidayah Cipongkor Qur'anic Boarding School was a rice field that stretched from Gunung to Saguling area. The rice field was known to be very haunted because it was inhabited by wild animals and dedemites. At that time no one dared to enter the area.

In 1963 with the first founder KH Habibun Najat with makeshift facilities on the advice of his teacher and requests from the community and some accompanying students from Mount Halu, cleared the rice fields to establish a pesantren and village.

KH Habibun Najat's hard efforts were finally realized. There was a small pesantren that only consisted of several huts to function as houses, musalla and dormitories for students who were only a few people at that time.

Since 1968, the small pesantren has grown along with the arrival of students from the area around the cipongkor sub-district. That year was also later used as the founding year of the Al-Bidayah Al-Qur'an Islamic Boarding School. Every anniversary celebration is always referred to that year.

¹⁰ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung* 5 (2020).

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Subsequent developments, Neglasari Village, which is located 5 kilometers east of the Cijenuk terminal, not only established an Islamic boarding school, people began to arrive and then settle in the village. The forest and rice fields that had been encroached upon also developed into agricultural areas of fields and gardens, the results of which could begin to be felt by the residents. The interaction between the residents and the pesantren was harmonious.

Variety of Learning Methods in Qira'at Sab'ah

In essence, the learning process of *Qira'at Sab'ah* is similar to the general study of the Qur'an. This is because *Qira'at Sab'ah* is also the Qur'an, but recited according to different linguistic variations (*lahjah*). The teaching methods for *Qira'at Sab'ah* largely adopt techniques used in Qur'anic education. However, not all Qur'anic learning methods can be applied to *Qira'at Sab'ah*. Some effective methods in *Qira'at Sab'ah* learning include: the Jibril Method, the Talaqqi/Sorogan Method, the Mudzakkarah Method.¹¹

1. The Jibril Method

Terminologically, the Jibril Method derives its name from the divine command for the Prophet Muhammad (peace be upon him) to follow the Qur'anic recitation as delivered by Angel Jibril (Gabriel). This practice is based on Surah Al-Qiyamah (75:18):

وَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ

“So when We have recited it [through Jibril], follow its recitation.”

From this verse, the core technique of the Jibril Method is talqin-taqlid (imitation), where students listen and replicate their teacher's recitation. Therefore, this method is teacher-centered, with the teacher serving as the primary source of learning and knowledge transmission.¹²

According to KH. M. Basori Alwi, the founder of the Jibril Method, the basic technique involves the following steps: *First*, The teacher recites one verse or a waqf (pause). *Second*, The entire group of students repeats the recitation. *Third*, The teacher repeats the verse once or twice more, with students following each time. *Fourth*, The teacher then moves to the next verse or continuation, and the process repeats. *Finally*, This cycle continues until the students can perfectly replicate the teacher's recitation.¹³

This structured approach ensures that students accurately preserve the correct pronunciation, articulation, and rhythm of the recitation, staying faithful to the authentic transmission of the Qur'an.¹⁴ The advantages and disadvantages of the Jibril method include the following:

¹¹ Rokhilah Shofi Amaliyah, “Model Pembelajaran Qira'ah Sab'ah Di Pondok Pesantren Tarbiyatul Qur'an Lawang Malang” (Universitas Islam Negeri Maulana Malik Ibrahim, 2019).

¹² Taufiqurrochman, Metode Jibril (Malang: IKAPIQ Malang, 2005) h 11.

¹³ Taufiqurrochman, Metode Jibril (Malang: IKAPIQ Malang, 2005) h 12.

¹⁴ Besse Tantri Eka, “Penerapan Metode Jibril Dalam Meningkatkan Kemampuan Menghafal Qs. Al-Insyiqoq Ayat 1-25 Di Ma'had Al-Jami'ah UIN Raden Fatah Palembang” (UIN Raden Fatah Palembang, 2016).

No	Disadvantages of the Jibril method	Advantages of the Jibril method
1	The teacher does not possess a <i>syahadah</i> (certification) or <i>ijazah</i> from PIQ (Pesantren Ilmu Al-Qur'an) stating that they have passed and are qualified to teach the Qur'an using the Jibril Method. As a result, the teacher's skills in Tartil and Tajwid may be inadequate.	The Jibril Method has a scientific theoretical foundation based on divine revelation and aligns with educational methodology theories. Therefore, it not only contributes to the body of knowledge but also serves as an object of research for scholars and educators to further develop. (Choiruddin, "Penerapan Metode Jibril Dalam Al-Qur'an Di Pesantren Ilmu Al-Qur'an (PIQ) Singhosari" (Malang, 2007) p. 73).
2	The teacher lacks an understanding of child psychology, making the learning process rigid and monotonous.	The Jibril Method is flexible, adaptable, and can be easily implemented by teachers according to the available resources, learning conditions, and student potential.
3	Students are not tested before joining <i>Qira'at Sab'ah</i> classes, and there is no strict selection process. As a result, students in the same class may have varying levels of proficiency—some being highly skilled while others struggle.	Although the Jibril Method follows a teacher-centered approach, it actively encourages student participation throughout the learning process.
4	The class size is too large, making it difficult for students to focus. Many students lack strong motivation to learn due to limited parental support and short study durations, reducing learning effectiveness.	The Jibril Method can be applied to all age groups, including children, youth, and adults.

2. Sorogan/Talaqqi Method

The sorogan system of learning is typically conducted in a designated space. There is a seat for the kiai or ustadz, and in front of them, there is a table where students place their books while facing the teacher. This method is considered highly meaningful, as students experience a personal connection with their teacher during the recitation of the Qur'an. Students are not only guided and corrected in their recitation but also continuously evaluated on their progress.¹⁵

¹⁵ Anhari Masjkur, *Integrasi Sekolah Ke Dalam Sistem Pendidikan Pesantren (Tinjauan Filosofis Dalam Perspektif Islam)* (Surabaya: Diantara, 2007) h 24.

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The essence of the sorogan method is a face-to-face learning process between the teacher and the student. In pesantren (Islamic boarding schools), this method is typically used for beginner students, those who have just started learning to read the Qur'an. Through sorogan, the kiai can comprehensively assess the intellectual development of each student. The teacher can then focus on students who need extra attention based on direct observation of their basic knowledge and abilities.¹⁶

However, the sorogan method requires patience and persistence from both the teacher and the student. It demands high discipline from students and takes a long time to implement, making it less effective and efficient in certain contexts.¹⁷ This method was already in use during the time of the Prophet Muhammad (peace be upon him) and his companions. Whenever the Prophet received a revelation from Allah SWT, he would recite the Qur'anic verses to his companions, and they would memorize them until they fully retained them.

The teaching method used by the Prophet Muhammad (peace be upon him) for his companions is known as the Kuttab learning method. In addition to memorization, the Prophet instructed the Kuttab (scribes of revelation) to write down the newly revealed verses.¹⁸ In pesantren education, the sorogan method is considered the most challenging method because it requires patience, diligence, long study hours, and strong personal discipline from students.

3. Wetonan/Bandongan Method

The term wetonan comes from the Javanese word "waktu", meaning time, because this learning method is conducted at specific times, typically before or after performing the obligatory prayers (*shalat fardhu*). The wetonan method involves students sitting around the kiai, who explains the lesson while the students follow along in their own books, taking notes on difficult words and key concepts. In West Java, this method is known as bandongan.¹⁹ However, the wetonan method tends to make students passive. The ustadz or kiai dominates the teaching process, while the students only listen and pay attention. This means that students do not develop their critical thinking skills or the ability to analyze different viewpoints.²⁰

¹⁶ Widia Duwi Putri and Ilzam Hubby Dzikrillah Alfani, "Kajian Living Qur'an: Pembacaan Ayat-Ayat Pilihan Sebagai Thematic Actual Curriculum Di Pondok Pesantren Al-Wafa Cibiru Bandung," *Madinah: Jurnal Studi Islam* 10, no. 2 (December 10, 2023): 225–238, <https://ejournal.iaitabah.ac.id/index.php/madinah/article/view/1881>.

¹⁷ Zamakhsyari Dhofier, *Tradisi Pesantren Studi Tentang Pandangan Hidup* (Jakarta: LP3ES, 1985) h 28.

¹⁸ Amanah, *Pengantar Ilmu Al-Qur'an Dan Tafsir* (Semarang: As-Syifa, 1991) h 104.

¹⁹ Faisal Kamal, "Model Pembelajaran Sorogan Dan Bandongan Dalam Tradisi Pondok Pesantren," *Paramurobi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2020): 15–26.

²⁰ Mujamil Qomar, *Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: Erlangga, 1996) h 143.

Another challenge of the wetonan method is its lack of structured control over student attendance and participation. Students are free to join the class without any attendance record.²¹ The kiai often does not know which students are absent, especially in large classes with dozens or even hundreds of students. This allows some students to skip lessons without being noticed.²² Generally, the wetonan method is used for intermediate-level students, those who have already acquired some knowledge of Qur'anic recitation and Islamic studies. Both the sorogan and wetonan methods emphasize a strong textual or literal understanding of the Qur'an. However, this does not mean that these methods have no advantages.²³

These two methods are part of a comprehensive educational service for students, and modern innovations in education are increasingly moving toward individualized learning. *First*, The Sorogan Method prioritizes personal mastery, direct attention, and individual skill development. *Second*, The Bandongan Method provides students with opportunities to ask questions and seek further clarification from the kiai. *Third*, The notes taken by students during bandongan sessions help them review and study the lesson in depth after the class ends.²⁴

The Role of Kiai Guidance in Teaching *Qira'at Imam Nafi'* (Riwayat Warsh)

Qira'at Sab'ah is a specialized field of Qur'anic studies that requires a relatively long learning process because it demands precision and accuracy. Additionally, *Qira'at Sab'ah* is particularly challenging to understand, especially for beginners who have just learned to read the Qur'an.

For this reason, *Qira'at Sab'ah* is taught only to students who have already mastered fundamental Qur'anic sciences, such as: Tajwid (rules of Qur'anic pronunciation), Makharijul Huruf (proper articulation of Arabic letters), Fasahah (fluency and clarity in recitation), and the ability to recite the Qur'an fluently and correctly. In Al-Bidayah Cipongkor Qur'anic Boarding School, the Jibril Method is the dominant approach for teaching *Qira'at Sab'ah*, as developed by KH. M. Basori Alwi, a scholar specializing in *Qira'at* sciences.²⁵

Compared to the Talaqqi/Sorogan Method and the Mudzakah Method, the Jibril Method is preferred for several reasons:

- a. The Mudzakah Method requires a long time, making it unsuitable for a standard 45-minute class session.

²¹ Putri and Ilzam Hubby Dzikrillah Alfani, "Kajian Living Qur'an: Pembacaan Ayat-Ayat Pilihan Sebagai Thematic Actual Curriculum Di Pondok Pesantren Al-Wafa Cibiru Bandung."

²² Aldy Mirza Fahmy, "Pengaruh Metode Sorogan Dan Bandongan Terhadap Keberhasilan Pembelajaran" (n.d.); Kholis Tohir, *Model Pendidikan Pesantren Salafi* (Scopindo Media Pustaka, 2020).

²³ Muhammad Yusuf Maulana Reksa and Huriah Rachmah, "Penerapan Metode Sorogan Dalam Meningkatkan Kemampuan Membaca Kitab Kuning Santri Mahasiswa," *Jurnal Riset Pendidikan Agama Islam* (2022): 115–120.

²⁴ Ilzam Hubby Dzikrillah Alfani and Putri Wanda Mawaddah, "Tafsir Al-Qur'an Melalui Pendekatan Kajian Di Tanah Sunda," *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 2 (2023): 165–175.

²⁵ Taufiqurrochman, *Metode Jibril*.

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- b. The Sorogan/Talaqqi Method requires each student to be individually tested, which can be time-consuming when assessing each student's knowledge and understanding.

The teaching process for *Qira'at* Imam Nafi' (Riwayat Warsh) at Jam'iyah Quro, Al-Bidayah Cipongkor Qur'anic Boarding School (West Bandung) follows a structured learning sequence, consisting of: Opening session, Main lesson content, Closing and evaluation. The study of *Qira'at Sab'ah* involves continuous training, including: Listening attentively, Repetitive reading practice, Direct learning (talaqqi) with a kiai or ustadz. Through this structured approach, students can master the knowledge of *Qira'at* and apply it in daily life, as well as teach it to others.

Kiai's Guidance Strategy in Teaching Qira'at Imam Nafi' (Riwayat Warsy)

Qira'at Sab'ah is a specialized field of Qur'anic studies that requires a relatively long learning process due to its intricacy and precision. Additionally, *Qira'at* studies are challenging to grasp, especially for beginners who have just learned to read the Qur'an. For this reason, *Qira'at Sab'ah* is only taught to students who have already attained a high level of Qur'anic proficiency, particularly in: 'Ulum al-Qur'an (Sciences of the Qur'an), Tajwid (Rules of Qur'anic recitation), Makharijul Huruf (Proper articulation of Arabic letters), Fasahah (Fluency in recitation), and The ability to recite the Qur'an correctly and fluently.

At Al-Bidayah Cipongkor Qur'anic Boarding School, the Jibril Method is the dominant approach used in teaching *Qira'at Sab'ah*. This method was introduced by KH. M. Basori Alwi, a renowned scholar specializing in *Qira'at* sciences. Compared to the Talaqqi/Sorogan Method and the Mudzakah Method, the Jibril Method is preferred for the following reasons: The Mudzakah Method requires a long study duration, making it impractical for standard 45-minute class sessions; The Sorogan/Talaqqi Method requires each student to be individually tested, which can be time-consuming when assessing every student's knowledge and understanding.

The teaching process for *Qira'at* Imam Nafi' (Riwayat Warsy) at Jam'iyah Quro, Al-Bidayah Cipongkor Qur'anic Boarding School (West Bandung) follows a structured sequence, similar to general lesson delivery. It consists of: Opening session (Muqaddimah), Main lesson content, Closing and evaluation.

The study of *Qira'at Sab'ah* requires consistent practice and training, including: Listening attentively, Repetitive reading exercises, Direct learning (*talaqqi*) with a kiai or ustadz. This structured approach allows Alwstudents to: Develop a deep understanding of *Qira'at Sab'ah*, Apply their knowledge in daily life, Teach others and pass down the tradition

The learning process at Jam'yatul Quro, Al-Bidayah Cipongkor Qur'anic Boarding School consists of the following stages:

No	Stages of Teaching
1	Muqaddimah (Opening Session)

2	Preparation of Learning Materials
3	Selecting the Appropriate Teaching Method
4	Lesson Delivery and Recitation Practice
5	Evaluation and Closing

The opening session is essential in the learning process. Before delivering the main lesson, the teacher assesses students' readiness and psychological state to ensure they are prepared to receive the material. The Muqaddimah should be adjusted to the available time, typically lasting 5–10 minutes. The opening session may include a brief review of the previous lesson as a refresher or reinforcement before introducing new material. In this stage, the ustadz instructs students to open their learning modules and prepares to deliver the recitation lesson. Since the Jibril Method is used, the ustadz takes full responsibility for delivering the lesson. The ustadz first recites the passage using Riwayat Hafs, repeating the verse one or two times to ensure students are fully focused on listening. The students then repeat the recitation together until they have perfected it. The ustadz then recites the same passage using Riwayat Warsy and follows the same process as above. The lesson continues using this structured approach, ensuring students fully grasp the differences in recitation. At the end of the session, students are: Tested on their ability to recall and recite the lesson, Given feedback on their progress, Encouraged to practice regularly to master *Qira'at Sab'ah*. By following this comprehensive learning strategy, students develop a deeper understanding of *Qira'at Sab'ah* and preserve the authenticity of Qur'anic recitation traditions.²⁶

The prepared learning materials (maqra') include the following selected Qur'anic passages: Surah Al-Baqarah (2:1-15), Surah Ali 'Imran (3:1-15), Surah Ali 'Imran (3:122-140), Surah Ali 'Imran (3:181-194), Surah An-Nisa' (4:1-11), Surah Al-An'am (6:1-17), Surah Al-Anfal (8:1-16), Surah Al-Hijr (15:1-15), Surah Maryam (19:1-25), Surah Al-Hadid (57:1-9). Completing each maqra' may require multiple sessions, depending on the level of difficulty of the *Qira'at* material. After completing the material presentation, the next stage is evaluation. During this evaluation stage, the kiai or ustadz either invites or directly selects one to five students to recite and apply what they have learned from each maqra', following the *Qira'at* Imam Nafi' (Riwayat Warsy). If students make mistakes in their recitation that do not align with: The rules of *Qira'at* Imam Nafi' (Riwayat Warsy), Tajwid principles, Ushuliyah (fundamental rules of *Qira'at*). Then, their recitation is immediately corrected to ensure accuracy.²⁷

To facilitate the teaching of *Qira'at* Imam Nafi' (Riwayat Warsy) to students of Jam'iyatul Quro, Al-Bidayah Cipongkor Qur'anic Boarding School (West Bandung), several essential preparations are made, including: Selecting maqra' passages that contain significant differences between Imam Nafi' (Riwayat Warsy) and Imam 'Asim (Riwayat Hafs); Duplicating and compiling the selected maqra' into modules.; Distributing these modules to

²⁶ Asep Ahmad Fathurrohman, *Hasil Pengamatan Pribadi* (Bandung, 2024).

²⁷ Fathurrohman, *Hasil Pengamatan Pribadi*.

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all students, so they have a personal reference for further independent study during breaks or free time.²⁸

The learning process of *Qira'at Sab'ah* is essentially similar to general Qur'anic education, as *Qira'at Sab'ah* is also part of the Qur'an, but recited in different linguistic variations (lahjah). The teaching of *Qira'at* Imam Nafi' (Riwayat Warsy) adopts many Qur'anic learning methods, but not all Qur'anic teaching methods are suitable for *Qira'at Sab'ah*. The commonly applied methods for *Qira'at* learning include: Jibril Method, Talaqqi/Sorogan Method, Mudzakah Method. However, in this research, the Jibril Method is predominantly used because it is more effective in implementing *Qira'at* learning for the students of Jam'iyatul Quro at Al-Bidayah Cipongkor Qur'anic Boarding School.²⁹

In implementing the Guidance Strategy for *Qira'at Sab'ah*, particularly *Qira'at* Imam Nafi' (Riwayat Warsy), the Jibril Method has proven to be: More flexible and adaptable; More dominant and effective in classroom learning. This method follows a teacher-centered approach, where: The teacher recites the passage as a model. The students repeat the recitation until they perfectly match the teacher's recitation. During the learning process, students are encouraged to be proactive. The ustadz usually: Recites each verse twice, ensuring students listen attentively. Students repeat the recitation either together or individually, multiple times until their pronunciation is accurate and easy to recall.³⁰

One of the main obstacles in teaching *Qira'at Sab'ah*, particularly *Qira'at* Imam Nafi' (Riwayat Warsy), is the lack of available learning materials. To address this issue, during the research period: 10 selected maqra' passages were compiled into a module; These modules were printed and distributed to all students of Jam'iyatul Quro; Each student received a personal copy of the module to support independent study during breaks or free time.³¹

Several key factors support the successful implementation of *Qira'at* Imam Nafi' (Riwayat Warsy) guidance at Al-Bidayah Cipongkor Qur'anic Boarding School: Institutional Support and Policy. The leadership and administration of the pesantren provided full support by allocating specific time slots for the researcher to implement the guidance program for *Qira'at* Imam Nafi' (Riwayat Warsy); This support ensured smooth execution of the learning process; Effectiveness of the Jibril Method The Jibril Method is highly flexible and adaptable, making it easier for teachers to apply based on: Student potential, Classroom conditions, Available teaching resources. This method can be used for all age groups, including: Children, Youth, Adults.

A significant number of students showed high enthusiasm and dedication in learning *Qira'at* Imam Nafi' (Riwayat Warsy). Their commitment and seriousness helped motivate

²⁸ Fathurrohman, *Hasil Pengamatan Pribadi*.

²⁹ Fathurrohman, *Hasil Pengamatan Pribadi*.

³⁰ Fathurrohman, *Hasil Pengamatan Pribadi*.

³¹ Fathurrohman, *Hasil Pengamatan Pribadi*.

their peers, fostering a positive learning environment. By integrating these supporting factors, the teaching and learning of *Qira'at Sab'ah* (Imam Nafi', Riwayat Warsy) can be effectively implemented and preserved as part of the Qur'anic recitation tradition.

Conclusion

Based on the explanations and analyses presented, it can be concluded that the *Qira'at* learning methods applied at Al-Bidayah Cipongkor Qur'anic Boarding School, West Bandung consist of two main methods: Talaqqi/Sorogan Method and Jibril Method. These methods are implemented based on the students' abilities and levels of understanding. The Talaqqi/Sorogan Method is primarily intended for beginner students who are just starting their Qur'anic education. In this method, students recite the Qur'an directly in front of the kiai, allowing for a strong emotional connection between the student and the teacher. This approach enables the kiai to evaluate the student's progress directly. However, this method requires patience and discipline from both the kiai and the students. The Jibril Method is applied to students who have already mastered *Qira'at*. In this method, students imitate the teacher's recitation. The Jibril Method is more flexible and dominant for students who already have prior understanding, as it follows a teacher-centered approach, where the teacher serves as the main source of information and knowledge. In the implementation of *Qira'at Sab'ah* learning, the Jibril Method significantly enhances the learning process, especially for more experienced students, as it allows them to accurately replicate the correct recitation as demonstrated by the kiai or ustadz. However, several challenges hinder the success of *Qira'at* learning, including: Economic limitations among families, making it difficult for parents to afford their children's education. A shortage of qualified teachers to assist the kiai in teaching *Qira'at Sab'ah*. Limited availability of learning materials, which restricts students' opportunities to expand their knowledge. Despite these challenges, there are also significant supporting factors, such as: Strong motivation among certain students to study *Qira'at Sab'ah*. This motivation not only enriches their own learning experience but also serves as a source of encouragement for other students to actively participate in *Qira'at* learning.

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