THE IMPLEMENTATION OF *WAFA* QUR'ANIC READING METHOD IN INTEGRATED ISLAMIC ELEMENTARY SCHOOL *(SDIT)* BINA INSAN CENDEKIA PASURUAN

THESIS

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MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

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THESIS

This Thesis is Submitted as Part of Requirement for Obtaining Bachelor Degree in Islamic Education Department, Faculty of Tarbiyah and Teacher Training, State Islamic University of Maulana Malik Ibrahim Malang

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MOTTO

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا . إِنَّ مَعَ الْعُسْرِ يُسْرًا . فَإِذَا فَرَغْتَ فَانْصَبْ . وَإِلَى رَبِّكَ

فَارْغَبْ

(5) For indeed, with hardship [will be] ease. (6) Indeed, with hardship [will be]

ease. (7) So when you have finished [your duties], then stand up [for worship]. (8)

And to your Lord direct [your] longing.

QS. Ash-Sharh (94): 5-8

DEDICATION

Thanks into Allah SWT who gives me mercy and blessing to finish my thesis without any obstacles. Shalawat and salam also always be given to Prophet Muhammad SAW who deliver us from the darkness to lightness.

I would like to dedicate this thesis for special people that I respect and obey, they are my beloved late father, Drs. H. Syamsul Hadi and my beloved mother Hj. Lilik Zubaidah who give me praying, loving, supporting, either inspiration, motivation and also financial for me. Thanks to all your loving and affection. Rabbighfirly walidalidayya warhamhumaa kamaa Rabbayaani shaghiira.

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Assalamu'alaikum Wr. Wb.

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Is considerd **acceptable** to be defended after being intesively read and regularly consulted in the area of research content, language, and writing composition.

Wassalamualaikum Wr. Wb.

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CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that in this thesis there is originally written by Shofya Salmah Abadiyah, student of Islamic Education Department (PAI) as a part of the requirement for obtaining Bachelor Degree in Islamic Education Department, Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, 14th of June 2016

Shofya Salmah Abadiyah
NIM. 12110045

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Shalawat and salam always be presented to our beloved Prophet Muhammad SAW who has guidance us from the darkness to the lightness in this world and who can give the blessing in the hereafter.

This thesis is written to submitted as a part of the requirement for obtaining Bachelor Degree in Islamic Education Department, Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University of Malang would not have been completed without the contributions and supports from many people.

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Finally the researcher hopes that this thesis will be useful for her and for the readers. This constructive criticism and also teh suggestion are expected from the readers.

Malang, 13ᵗʰ of June 2016

Shofya Salmah Abadiyah

TRANSLATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this Thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	'
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

C. Diphthong Vocal

أوْ	=	aw
أيْ	=	ay
أوْ	=	û
إيْ	=	î

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ABSTRACT

Abadiyah, Shofya Salmah. 2016. *The Implementation of WAFA Qur'anic Reading Method in Integrated Islamic Elementary School (SDIT) Bina Insan Cendekia Malang.* Thesis, Islamic Education Department, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Dr. H. Mokhammad Yahya, MA, PhD.

Keyword: *WAFA*, Qur'anic Reading Method

The learning of Qur'an is confronted with the progress of times and also science and technology, thus making the classic Qur'anic reading method became less attractive. Therefore, the experts are trying to find the right solution about method which is fun and not boring for students. However, the methods that are grown generally use the left brain in learning, which have short term memory. So here need to be introduced to a Qur'anic reading method which activates the right brain, namely *WAFA* method.

This research is aimed at: (1) explain the historical background of the implementation of *WAFA* Qur'anic Reading Method in *SDIT* Bina Insan Cendekia Pasuruan, (2) explain the step and process of the implementation of *WAFA* Qur'anic Reading Method in *SDIT* Bina Insan Cendekia Pasuruan, (3) describe and explore the results of the implementation of *WAFA* Qur'anic Reading Method in *SDIT* Bina Insan Cendekia Pasuruan.

This research uses a methodology with a qualitative approach with case study research. The researcher became the core instrument that functioned observation, interview, and documentation. Data were analyzed by collecting the data, reducing the irrelevant data, displaying the data and drawing the conclusion.

The research findings reveal that, (1) the historical background of this *WAFA* Qur'anic reading method implementationat first was because it wanted to seek a solution of the problem in *munaqosyah* implementation which held by previous methods. Then after studied more deeply, *WAFA* method is a method which suitable with the age of the children and the school's needs, and also has several advantages, (2) *WAFA* Qur'anic reading method is done through three approach, they are *TANDUR* approach, group approach with classical reading technique, and individual approach with refer reading technique. This method of learning is done in four sessions, each session has 13 *halaqoh.* It is done to achieve four targets, they are read the Qur'an properly, write letters and lafadz in the Qur'an correctly, memorize some or all of the letters in the Qur'an, and like to read, write, and memorize the Qur'an. (3) the results of *WAFA* implementation is can be analyzed through the supporting factors and obstacles. The supporting factors of the implementation of *WAFA* Qur'anic reading method in *SDIT* Bina Insan Cendekia Pasuruan are use the right brain method, props or visual aids, song of *Hijaz*, the competent teacher, the student who are active, monitoring of *WAFA* centre, the good relationship with parent, school environment, and school discipline. Then the obstacles are the lack of Al-Qur'an teacher and the lack of classroom   for   *halaqoh.*

مستخلص البحث

عبدية، صفية سلمة. 2016. تطبيق طريقة قراءة القرآن وفى في مدرسة بينا إنسان جينديكيا الإبتدائية الإسلاميّة بفاسوروان. البحث الجامعي. قسم تعليم الدينية الإسلاميّة. كلّية علوم التربية والتعليم. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق. المشرف : الدكتور الحاج محمّد يحيى الماجستير.

الكلمة المفتاحية : وفى، طريقة قراءة القرآن

تواجه تدريس القرآن بتقدّم الزمان والعلوم والتكنولوجيّا، فيجعل طريقة قراءة القرآن القديم تكون نقص الجاذبة. لذلك يجرّب الأهل للحلول الجيّد عن الطريقة الجاذبة وغير المملة للتلاميذ. لكن نمت الطريقة استخدام الأفكار اليسرى في التعلّم الذي لدى مذاظرة قصيرة. فيعرّف بطريقة قراءة القرآن التي تستخدم الأفكار اليمنى وهي طريقة قراءة القرآن وفى.

يظهر أهداف البحث، منها : (1) ليبيّن خلفية البحث من أداء طريقة قراءة القرآن وفى في مدرسة بينا إنسان جينديكيا الإبتدائية الإسلاميّة بفاسوروان، (2) ليبين خطوات وإجراءات أداء طريقة قراءة القرآن وفى في مدرسة بينا إنسان جينديكيا الإبتدائية الإسلاميّة بفاسوروان، (3) ليصف ويشرح نتيجة أداء طريقة قراءة القرآن وفى في مدرسة بينا إنسان جينديكيا الإبتدائية الإسلاميّة بفاسوروان.

استخدم هذا البحث مدخل الوصف دراسة الحالة. استخدمت الباحثة جمع البيانات منها: الملاحظة، والمقابلة، والوثائقية. أسلوب تحليل البيانات بطريقة جمع البيانات، ومعرض البيانات، تقص البيانات الذي غير المرتبط، ومعرض الاختصار.

معرض نتيجة البحث أن: (1) الخلفية الأولى من استخدام طريقة قراءة القرآن وفى في مدرسة بينا إنسان جينديكيا الإبتدائية الإسلاميّة بفاسوروان لأن يريد أن يبحث حلول المشكلة في أداء المناقشة بطريقة قبلها. وطريقة وفى هي الطريقة المناسبة بعمر التلاميذ واحتياج المدرسة ولها الجودة. (2) طريقة قراءة القرآن وفى تتكون من ثلاثة المداخل، منها: المدخل "TANDUR"، والمدخل الفرقية بطريقة القراءة القديمة، والمدخل الأفرادية بطريقة القراءة المسموعية. تقضى طريقة التدريس أربع الجلسات كلّ الجلسة ثلاثة عشر حلقة لإيصال أربع إصابة، منها: قراءة القرآن جيّدا، وكتابة الأحرف والألفاظ في القرآن صحيحا، وحب القراءة، والكتابة، حفظ القرآن. (3) نتيجة أداء وفى يحلل بوسيطة عامل الدعامة والعراقل. أمّا عامل الدعامة أداء طريقة قراءة القرآن وفى في مدرسة بينا إنسان جينديكيا الإبتدائية الإسلاميّة بفاسوروان هو استخدام طريقة الأفكار اليمنى، وآلة المتظاهر، والغناء، والمدرسة الكافة، والتلاميذ الناشطة، ومناظرة وفى المركزي، واتّصال جيد مع الوالدين، وبيئة المدرسة، وانضباط المدرسة. وعامل العراقل هو قلة مدرس القرآن وقلة فصول الحلقة.

ABSTRAK

Abadiyah, Shofya Salmah. 2016. *Penerapan Metode Membaca Al-Qur'an WAFA di SDIT Bina Insan Cendekia Malang.* Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing: Dr. H. Mokhammad Yahya, MA, PhD.

Kata Kunci: *WAFA*, Metode Membaca Al-Qur'an

Pembelajaran Qur'an yang dihadapkan pada kemajuan zaman serta ilmu pengetahuan dan teknologi, membuat metode membaca Al-Qur'an klasik menjadi kurang menarik. Oleh karena itu, para ahli mencoba untuk menemukan solusi yang tepat tentang metode yang menyenangkan dan tidak membosankan bagi siswa. Namun, metode yang tumbuh umumnya menggunakan otak kiri dalam pembelajaran yang memiliki memori jangka pendek. Oleh karena itu perlu diperkenalkan sebuah metode membaca Al-Quran yang mengaktifkan otak kanan, yaitu metode *WAFA*.

Penelitian ini bertujuan untuk: (1) menjelaskan latar belakang penerapan metode membaca Al-Qur'an *WAFA* di *SDIT* Bina Insan Cendekia Pasuruan, (2) menjelaskan langkah-langkah dan proses pelaksanaan metode membaca Al-Qur'an *WAFA* di *SDIT* Bina Insan Cendekia Pasuruan, (3) mendeskripsikan dan mengeksplorasi hasil penerapan metode membaca Al-Qur'an *WAFA* di *SDIT* Bina Insan Cendekia Pasuruan.

Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian studi kasus. Peneliti menjadi instrumen inti yang berfungsi melakukan observasi, wawancara, dan dokumentasi. Data dianalisis dengan langkah mengumpulkan data, menampilkan data, mereduksi data dan menyusun kesimpulan.

Hasil penelitian menunjukkan bahwa: (1) latar belakang awal dari diterapkannya metode membaca Al-Qur'an *WAFA* di *SDIT* Bina Insan Cendekia adalah karena ingin mencari solusi dari masalah dalam pelaksanaan *munaqosyah* yang diselenggarakan oleh metode sebelumnya. Kemudian setelah dikaji lebih dalam, metode *WAFA* adalah metode yang sesuai dengan usia anak-anak dan kebutuhan sekolah, serta memiliki beberapa keunggulan, (2) metode membaca Al-Quran *WAFA* dilakukan melalui tiga pendekatan, diantaranya adalah pendekatan *TANDUR*, pendekatan kelompok dengan teknik membaca klasik, dan pendekatan individu dengan teknik baca simak. Metode pembelajaran dilakukan dalam empat sesi, setiap sesi memiliki 13 *halaqoh*. Hal ini dilakukan untuk meraih empat target, yaitu siswa dapat membaca Al Qur'an dengan baik, menulis huruf dan lafadz dalam Al-Qur'an dengan benar, menghafal beberapa atau semua surat dalam Al Qur'an, serta gemar untuk membaca, menulis, dan menghafal Al-Qur'an. (3) hasil penerapan metode membaca Al-Qur'an *WAFA* dapat dianalisis melalui faktor pendukung dan penghambat. Faktor pendukung pelaksanaan metode *WAFA* di *SDIT* Bina Insan Cendekia Pasuruan diantaranya adalah penggunaan metode otak kanan, alat peraga atau alat bantu visual, lagu *Hijaz*, guru yang berkompeten, siswa yang aktif, pemantauan dari *WAFA* pusat, relasi yang baik dengan orang tua, lingkungan sekolah, dan disiplin sekolah. Adapun kendalanya adalah kurangnya guru Al-Qur'an dan kurangnya ruang kelas untuk *halaqoh*.

CHAPTER I

INTRODUCTION

A. Background

The holy Qur'an is the word of God which is a miracle that was revealed to the Prophet Muhammad, and Qur'anic recitation is considered as an act of worship.[1] It is the first miracle of the Prophet, as well as the eternal miracle, although the times change but the holy Qur'an remains a witness to the truth and purity of apostolic Prophet Muhammad.[2] It is the essence of Islamic teachings conveyed by the Prophet Muhammad to his community. His task is to teach the holy Qur'an to his people, so that it can be used as a guidance and way of life throughout the ages. It is described by Allah in QS. Al-Qiyamah (75): 16-19

لا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ . إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ . فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ . ثُمَّ إِنَّ

عَلَيْنَا بَيَانَهُ

(16) *Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an.* (17) *Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.* (18) *So when We have recited it [through Gabriel], then follow its recitation.* (19) *Then upon Us is its clarification [to you].*[3]

In those verses can be understood that every Muslim has a duty and responsibility to learn and practice the contents of the Qur'an to our students as the

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[1] Depag RI, *Al-Qur'an dan Terjemahannya* (1984), p. 16

[2] A. Syalabi, *Sejarah dan Kebudayaan Islam* (Jakarta: al-Husna Zikra, 1997), p. 314

[3] *The Noble Qur'an* (Madinah: King Fahd Complex, 1983), p. 800-801

1

future generation by taking into variety of rules and manners of it. One form of implementation in those verses is the presence of Islamic education in schools.[4]

Al-Qur'an is one of the subject discussions of Islamic education in educational institutions. Learning the Quran is very important for students, because it is one of the development process of student's creative potential, which aims to bring students become devote to Allah, intelligent, noble character, independent and responsible for themselves and their religion. Thus, a teacher must be able to improve the quality of teaching of the Qur'an in order that the potential of learners can develop optimally.

Teaching and learning activity is the core of curriculum implementation. Both the poor and quality of education and graduates are influenced by the quality of teaching and learning activity. If the quality of graduates is good, then it can be predicted that the quality of teaching and learning activity are good. Similarly, if the quality of teaching and learning activity is good, it can be predicted that the quality of graduates would be good too.

One of some determinants of Qur'anic teaching and learning quality is a learning method. The learning method is a set of way or roads used by educator in learning process, which aims to enable students to master certain competencies so as to achieve the learning objectives. In the process of Islamic education, particularly in the introduction of the holy Qur'an, the learning method is becoming very important in achieving objectives. In fact, the method can be interpreted as an art to convey the material. The method of learning is more important than the content itself. It is referred to by a statement which said that

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[4] Zainuddin Ali, *Hukum Islam* "*Pengantar Hukum Islam di Indonesia*" (Jakarta: Sinar Grafika, 2006), p. 26

"*Al-Tariqat Ahmm min Al-Maddah*" which means that the method is more important than the material itself. Without a method, an instructional message would not be able to proceed effectively in teaching and learning activities towards achievable.

In Indonesia, it has been widely applied methods for reading the Qur'an, both at school and in institutions of learning Qur'an such as Madrasah Diniyah and TPQ. Among these methods is *al-Baghdadi*, the oldest method used in Indonesia. This method became known in the 1930s, when before independence era. Because it is the oldest method, so the implementation used is the classic ways, such as spelling, memorization, and less varied. This method is used quite long lasting and, even today is still applicable in some places of learning the Quran. This method has brought great influence to the dissemination of Islam and the Qur'an throughout this country.

But in the 1980s, researchers began vying to find a method of learning Qur'an appropriate for students. This is because of the progress of times and also science and technology make this *Al-Baghdady* classic method become less attractive. Children are more comfortable to sit for hours in front of the television than the tutor. As a result, it takes a long time to be able to read the Qur'an properly. So the experts try to find the right solution, namely the fun and not boring method for students. They introduce various methods of reading the Quran, including the *An-Nahdliyah, Jibril, Yanbu'a, Iqro', Qiro'ati, Tartila* and much more.

The human brain consists of the left and the right brain. The left brain is responsible to the verbal and mathematical ability, such as speaking, reading,

writing and counting. The process of thinking is logical, systematic and analytical. The right brain dealing with music, rhythm, imagination, emotions, colors, drawings, and diagrams. Methods of learning the Qur'an that developed in Indonesia generally use the left brain approach to learning.

Almost all of the certain disciplines become part of the left brain's work. While the right hemisphere is dominated by something of entertainment and something fun. Whereas the characteristic of the left brain memory is short term memory, while the right hemisphere has characteristic a long term memory. If all of the science we learned with the left brain working system, then it is certain that his memory is short. So when we teach something about the matter to the students, they had forgotten when we asked. This is because we teach it in the left brain which has very short memory skills.

Seeing this reality, KH. Dr. Muhammad Baihaqi with KH. Muhammad Shaleh Drehem, Lc arranged the new method of Qur'anic education. The method is applied to facilitate memorization and reading the Qur'an is called *WAFA* method. *WAFA* method is a method of Qur'anic education by using the right brain, which is comprehensive and integrative with the latest methodology that is easy and fun packed.[5] One of the schools that implement this method is Integrated Islamic Elementary School or *SDIT* Bina Insan Cendekia Pasuruan, which located in Ababil Street, Village Tembokrejo, District Purworejo, Pasuruan.

Therefore, research on methods *WAFA* is considered important to be investigated. Departing from this reality, the researcher is interested in studying about the implementation of *WAFA* method as one method of Qur'anic reading by

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[5] http://wafaindonesia.or.id/pendahuluan/, accessed on Saturday, 7th of November 2015 at 5:03 am

using the right brain. Therefore, researcher try to plan a research thesis entitled "*The Implementation of WAFA Qur'anic Reading Method in Integrated Islamic Elementary School (SDIT) Bina Insan Cendekia Pasuruan*". It is hoped this study can provide scientific literatures regarding *WAFA* method.

B. Problems of the Research

Based on the research background, this research covers the history and the implementation of *WAFA* Qur'anic reading method in Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia Pasuruan. The research problems of this study are:

1. How is the historical background of the implementation of *WAFA* Qur'anic reading method in Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia Pasuruan?

2. How are the steps and processes of the implementation of *WAFA* Qur'anic reading method in Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia Pasuruan?

3. What are the results of the implementation of *WAFA* Qur'anic reading method in Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia Pasuruan?

C. Objectives of The Research

Based on the research problems, the research objectives of this study can be listed as follow:

1. Explain the historical background of the implementation of *WAFA* Qur'anic reading method in Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia Pasuruan.

2. Explain the steps and process of the implementation of *WAFA* Qur'anic reading method in Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia Pasuruan.

3. Describe and explore the results of the implementation of *WAFA* Qur'anic reading method in Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia Pasuruan.

D. Significances of The Research

This study is expected to provide benefits for several sides, such as the teacher, the institution, the Islamic State University of Maulana Malik Ibrahim Malang, the public and the researcher

For teachers, it can help to solve the problems they face in learning, acquiring skills in bringing a variety of learning, as well as gain insight to improve the learning activity.

For institutions, this study can be used as the material to evaluate the implementation of the learning method that has been applied, so it can help to determine the measures to improve the ability to read the Qur'an for its students.

For Islamic State University of Maulana Malik Ibrahim Malang, the result of this study can be used as a treasure of knowledge and insight of learning, as well as additional references for further research in the same field, and it this subsequent research results is expected to can improve what is not in this study.

For the public, the results of this research can be used as a reference and material consideration in Qur'an learning.

And for the researcher, this study can become: (a) the inputs material for researchers to augment and enrich knowledge and creative thinking in the writing of scientific papers, and (b) a requirements to achieve a bachelor degree (S1) in the field of education at the State Islamic University of Maulana Malik Ibrahim Malang.

E. Focus of The Research

In accordance with the title of this research described above, researcher focused on the implementation of *WAFA* method in the introduction of reading the Qur'an in Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia Pasuruan. The implementation here means the process and steps of *WAFA* learning in every level of Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia, which has 11 levels. This research also focused on the activity of teacher and student in bringing about *WAFA* learning in the class (halaqoh).

F. Operational Definition

To facilitate the understanding and avoid the confusion understanding, it is needed the confirmation in writing of title of this study in accordance with the focus contained in the discussion theme, as follows:

1. Implementation

    Implementation is the application of ideas, concepts, policies, or in the form of knowledge, skills, values and attitudes.[6] In this case, the researcher emphasizes that the definition of implementation is a tool. The point of this tool is a concept used by an educator in determining a policy to make the learning activities become success.

    The implementation of this research means that researchers will reveal the application of the ideas and concepts of *WAFA* methods itself. The implementation of *WAFA* Qur'anic reading method include the implementation of the planning, implementing and controlling or evaluation after learning the Quran by *WAFA* method. In this case, researchers will observe the implementation of *WAFA* method in 11 levels which are distributed in several *halaqoh* in *SDIT* Bina Insan Cendekia Pasuruan.

2. *WAFA* Method

    WAFA method is a method of Qur'anic education by using the right brain, which is comprehensive and integrative with the latest methodology that is easy and fun packed.[7] This method introduced by Yayasan Syafa'atul Qur'an Indonesia (YAQIN), is done with an integral that includes 5T: *Tilawah, Tahfidz, Tarjamah, Tafhim*, and *Tafsir*. The detail explanation will be discussed in the chapter III about the theoretical review

3. Integrated Islamic Elementary School (*SDIT)*

    Integrated Islamic Elementary School in *Bahasa* is *Sekolah Dasar Islam Terpadu.* It is essentially a school that implements the concept of

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[6] Tim Penyusun Kamus Bahasa, Kamus Bahasa Indonesia (Edisi ke-3) (Jakarta: Balai Pustaka, 2005), p. 427

[7] http://wafaindonesia.or.id/pendahuluan/, accessed on Saturday, 7th of November 2015 at 5:03 am

Islamic education based on the Qur'an and Sunnah. The term "*Terpadu*" or integrated in the SIT is intended as an amplifier (*taukid*) of Islam itself.[8] Henceforth, the term "Integrated Islamic Elementary School" or "*Sekolah Dasar Islam Terpadu*" is called *SDIT*.

G. Structures of The Thesis

In this thesis proposal contained three chapters. Chapter I contains the background, the formulations of problem, objectives of research, urgencies of research, focus of research, operational definition and discussion systematic.

Chapter II contains reference of material or literature review, which contains about *WAFA* method, evolutionary of Qur'anic reading methods in Indonesia, and also about the right brain and its relationship with learning.

Chapter III contains the research method, which includes the location of research, type of research, presence of researchers, data and data sources, population and sample, research instrument, techniques of collecting data and techniques of analyzing data.

Chapter IV is the exposure data and research findings. This chapter contains of the report about results of research conducted directly by researchers in the field, they are the background in the use of methods *WAFA* in *SDIT* Bina Insan Cendekia, step and process, and supporting factors and obstacles.

Chapter V is an analysis and discussion result of research. This chapter contains the research results that have been obtained in Chapter IV, which has

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[8] Fahmy Alaydroes, et al, *Standar Mutu Kekhasan Sekolah Islam Terpadu*, (Jakarta: JSIT Indonesia, 2014), p. 5

been studied in depth to get the subject matter and will be integrated with established research.

Chapter VI is a closing that contains conclusions and suggestions. This chapter is the final draft of this thesis which contains the conclusion of the discussion of the data that has been analyzed and suggestions for consideration.

H. Originality of The Thesis

Before this study there are some thesis that have been submitted to the State Islamic University of Maulana Malik Ibrahim Malang in the last five years, they are:

The first thesis is entitled *Penerapan Metode Jibril dalam Meningkatkan Pembelajaran Al-Qur'an pada Santri Pondok Pesantren Ilmu Al-Qur'an (PIQ) Singosari Malang*. This thesis is written by Bachtiar Purnama Putra in 2011, focused on how the *Jibril* method can enhance the learning of Qur'an in Islamic boarding school.[9] In contrast with Bachtiar, Nurul Hidayat emphasized on improving the learning outcomes of the Qur'an in the Madrasah with *Tilawah* learning in his study which entitled *Pembelajaran Tilawah Al-Qur'an Dalam Meningkatkan Hasil Belajar Al-Qur'an Siswa Kelas XI IPA 2 di MAN 1 Kota Mojokerto*.[10]

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[9] Purnama Bachtiar Putra, *Penerapan Metode Jibril dalam Meningkatkan Pembelajaran Al-Qur'an pada Santri Pondok Pesantren Ilmu Al-Qur'an (PIQ) Singosari Malang*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maliki Malang, 2011

[10] Nurul Hidayat, *Pembelajaran Tilawah Al-Qur'an Dalam Meningkatkan Hasil Belajar Al-Qur'an Siswa Kelas XI IPA 2 di MAN 1 Kota Mojokerto*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maliki Malang, 2011

The two thesis above use the variable in measuring the successfulness of Qur'anic reading method, but Anggraini Eka Aguswati emphasized on the implementation of the method of Qur'anic reading *Bil Makna* within the scope of TPQ on her study. The thesis is entitled *Metode Pembelajaran Membaca Al-Qur'an Bil Makna di TPQ Miftahul Huda Mondoroko Singosari* which is written in 2012.[11] And similar with that study, the thesis which is written by Nur Anisah Septianti in 2013 also emphasized on the implementation of Qur'anic reading method itself. The study is entitled *Implementasi Metode Pembelajaran Qiro'ati sebagai Cara untuk Mempermudah Membaca Al-Qur'an pada Kegiatan Ekstrakurikuler di SMP Islam Hasanudin Dau Malang* and focuses on how *qiro'ati* method can become a way to facilitate the Qur'anic reading within the scope of extracurricular[12]

For more details, the following will be presented the similarities and dissimilarities between these studies and this thesis.

Table 1.1
Originality of The Thesis

No.	Researcher, Title, Year of Thesis	Similarity	Dissimilarity	Originality of the Thesis
1.	Bachtiar Purnamma Putra, *Penerapan Metode Jibril dalam Meningkatkan*	- Explain the Qur'anic reading method	- Focus of the study is how *Jibril* method can	- This thesis is focus on the implementa

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[11] Anggraini Eka Aguswati, *Metode Pembelajaran Membaca Al-Qur'an Bil Makna di TPQ Miftahul Huda Mondoroko Singosari*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maliki Malang, 2012

[12] Nur Anisah Septianti, *Implementasi Metode Pembelajaran Qiro'ati sebagai Cara untuk Mempermudah Membaca Al-Qur'an pada Kegiatan Ekstrakurikuler di SMP Islam Hasanudin Dau Malang*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maliki Malang, 2013

No.				
	Pembelajaran Al-Qur'an pada Santri Pondok Pesantren Ilmu Al-Qur'an (PIQ) Singosari Malang, 2011	- Using qualitative research	increase the learning process of Al-Qur'an - Object of the research is *Jibril* Method - Setting of the research is in Islamic boarding school	tion of *WAFA* method in Qu'anic learning - Object of this thesis is *WAFA* Qur'anic reading method - Setting of this thesis is in Sekolah Dasar Islam Terpadu (*SDIT*) Bina Insan Cendekia
2.	Nurul Hidayat, *Pembelajaran Tilawah Al-Qur'an Dalam Meningkatkan Hasil Belajar Al-Qur'an Siswa Kelas XI IPA 2 di MAN 1 Kota Mojokerto*, 2012	- Explain the Qur'anic reading method - Using qualitative research	- This study is focus on the in upgrading of the student's achievement by *Tilawah* learning - Object of the research is *Tilawah* learning - Setting of the research is in Madrasah	
3.	Anggraini Eka Aguswati, *Metode Pembelajaran Membaca Al-Qur'an Bil*	- Explain the Qur'anic reading	- Object of the research is *Bil Makna*	

		method	Method	
	Makna di TPQ Miftahul Huda Mondoroko Singosari, 2012	- Using qualitative research	- Setting of the research is in TPQ	
4.	Nur Anisah Septianti, *Implementasi Metode Pembelajaran Qiro'ati sebagai Cara untuk Mempermudah Membaca Al-Qur'an pada Kegiatan Ekstrakurikuler di SMP Islam Hasanudin Dau Malang*, 2013	- Explain the Qur'anic reading method - Using qualitative research	- Focus of the study is how the Qiro'ati method become the way to make easy in reading the Holy Qur'an - Object of the research is Qiro'ati Method - Setting of the research is in extracurricular activity in Islamic Junior High School	

Based on the brief explanation of some previous studies, so the theme of this thesis becomes interesting to study because:

1. The object is a method of Qur'anic reading which is new and still rarely used in educational institutions, namely the method of *WAFA*. So it is also rarely to be studied in thesis

2. This study really focus on the implementation of *WAFA* method, so the things related to learning the Qur'an, starting from the preparation, implementation and also supporting factors and obstacles of this method will be explained more detail in this thesis

3. Setting of this thesis is in the *Sekolah Islam Terpadu* (SIT), it is *SDIT* Bina Insan Cendekia Pasuruan. SIT has two points of focus that has been integrated, the general studies and religious studies

CHAPTER II

THEORITICAL REVIEW

A. Evolution of The Quranic Reading Method

1. Definition of Method

Method is derived from the Greek, *Methodos*, which consists of two words, namely *metho* which means through or pass, and *hodos* which means path or way. So the method is a path that is passed to reach the goal.[13]

Method in Arabic known as *Thariqah*, namely the strategic steps that are prepared to do a job. Then the method in education is an educational process that is realized in order to develop the mental attitude and personality so that students can receive lessons with easy, effective and can be digested properly.[14]

As in terminology, there are several definitions of learning methods according to experts, they are:

a. According to Ahmad Tafsir, the method is the most rapid and precise way in teaching subjects.[15]

b. According to Hasan Langgulung, the method is a way to go to achieve the goal of education.

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[13] Armai Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam*, (Jakarta, Ciputat Press: 2002), p. 40

[14] Rama Yulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2006), p. 184

[15] Ahmad Tafsir, *Metodologi Pengajaran Agama Islam* (Bandung: PT Remaja Rosdakarya, 1996), p. 9

c. According to Syaiful Bahri Djamarah, the method is a way that is used to achieve the intended purpose.[16]

Through some definitions put forward by the experts, it can be concluded that the learning method is a set way or roads used by educators in learning process, which aims to enable students to master certain competencies so they can achieve the learning objectives.

In the process of Islamic education, particularly in the introduction of the Al-Qur'an, the learning method becomes very important in achieving objectives. In fact, the method that can be interpreted as an art to deliver learning material is more important than the content itself. It is referred to by a statement who said that "*Al-Tariqat Ahmm min Al-Maddah*" which means that the method is more important than the material itself.

The method chosen by the educator must not contradict with the purpose of learning. Methods must support educational interaction where activities proceed in order to achieve the goal. The main objective of learning is to develop the ability of learners individually in order to resolve the problems it faces. Dr. Sayyid Ibrahim al-Jabar said: "in fact the ultimate goal of education should be able to provide a strong stimulus for the development of individual capabilities in an effort to overcome all the new problems that arise and can seek alternative solutions in facing it."

2. The Various Qur'anic Reading Methods

These are the various of Qur'anic reading methods in Indonesia:

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[16] Syaiful Bahri Djamarah, *Strategi Belajar Mengajar* (Jakarta: Rineka Cipta, 1996), p. 53

a. *Al-Baghdady* Method

Al-Baghdady method is a method that is structured (*tarkibiyah*), it means that a method which sequentially arranged and a reprocessing. So the method is more familiar with the *alif ba' ta'* methods. This method is the oldest and the first method developed in Indonesia.

Then the ways of learning this method begins by teaching the *hijaiyah* letters, from '*alif* to *ya*'. And learning ended with reading *Juz Amma*. From this and students or pupils may continue a higher level of learning the Qur'an or Qaeda Baghdadiyah.

The characteristics of this learning method are:

1) Memorizing
2) Spelling
3) Module
4) Not varied
5) Giving the absolute example

This method has advantages and disadvantages. The advantages of this *Al-Baghdady* method, among others: (1) students know and memorize the names of *hijaiyah* letters before learning to read, (2) learning is done individually, so that students who are fluent or well in reading will be able to proceed to the next lesson without waiting for others. The weakness of this method include: (1) generally require the long time, because they have to memorize the names of *hijaiyah* letters and spelled, (2) the student becomes less active, because they must follow the teacher in reading, (3) less varied as the books used one volume only, which commonly known as little *Qur'an* or *Turutan*.

b. *An-Nahdhiyah* Method

An-Nahdhiyah method is a method of Qur'anic reading that emphasizes conformity and regularity of reading with the beat. This method is the development of *Al-Baghdady* method. It is arranged by an institution of Ma'arif Education Tulungagung. In practice, there are two courses that must be completed by students, they are:

1) Program of textbook

It is the beginning program as a basis briefing to know, understand and practice reading the Qur'an. But the textbooks are not sold freely. Therefore, people who want to learn or teach the Qur'an by using this method must follow the upgrading program of *An-Nahdliyah* prospective teacher.

2) Program of *sorogan*

It is the continuation of textbook program as a practical application to deliver the student to be able to read the Qur'an till seal. In this program, students are taught how to read the Qur'an with practice directly on the Qur'an, and not using the exercise book which has some volumes. Students will also be introduced to reading *tartil, tahqiq*, and *taghanni*.

a) *Tartil*, is reading the Qur'an slowly and clearly so that people who write can follow simultaneously with another one who read.

b) *Tahqiq*, is reading the Qur'an with right, well, and in accordance with its nature. So *makharijul huruf, sifatul huruf*

dan *ahkamul huruf are* really clear. The purpose is to uphold the recitation of the Qur'an until the real *tartil.*

c) *Taghanni*, is system in Qur'anic reading which chanted and gave rhythm.[17]

This method was initially less well known in the community, because the textbook is not sold freely. And people who want to use it or would like to become a teacher of this method must have followed the prospective teacher upgrading of *An-Nahdliyah* method.[18]

c. *Jibril* Method

This method is triggered by KH. M. Basori Alwi, and first implemented at the Pesantren Ilmu Al-Qur'an (PIQ) Singosari Malang. The term of Jibril method is motivated by the commands of Allah to Prophet Muhammad to follow the reading of the Qur'an which had been read by the angel Gabriel, as a transmitter of revelation, Allah says:

$$\text{فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ}$$

"So when We have recited it [through Gabriel], then follow its recitation."[19] (QS. Al-Qiyamah (75): 18)

Based on the verse above, the essence of *Jibril* Method is *taqlid* or imitating, the students imitate the reading of teacher. So *Jibril* method is teacher-centric, where the position of the teacher as a learning resource or information centers in the learning process.

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[17] Maksum Farid, *Cepat Tanggap Belajar Al-Qur'an An-Nahdhiyah* (Tulungagung: LP Ma'arif, 1992), p. 4

[18] *Ibid*, p. 9

[19] *The Noble Qur'an* (Madinah: King Fahd Complex, 1983), p. 801

Jibril method also inspired by the event of gradual revelation that provides convenience to the companions to memorize and interpret the meanings contained therein.[20] There are two stages that must be passed by the student in this method, they are *tahqiq* and *tartil.*

1) *Tahqiq* is learning the Qur'an slowly and fundamental. This phase begins with the recognition of letters and its sounds, until words and sentences. This phase emphasizes the articulation or pronunciation of a letter appropriately and properly based on *makhraj* and *sifatul huruf.*

2) *Tartil* is learning to read the Qur'an with medium and even faster duration in accordance with the rhythm of the song. This phase begins with the introduction of a verse which read by the teacher, then imitated by the students repeatedly. Besides deepening of articulation, *tartil* phase also introduces the practice of *tajwid* such as: reading *mad*, *waqaf*, *ibtida'*, and so on.

With these two phases, so *Jibril* method can be categorized as a convergence (combined) from the synthesis method (*tarkibiyah*) and analysis methods (*tahliliyah*). It means that *Jibril* method is comprehensive because it is able to accommodate both types of reading methods. Then *Jibril* method is flexible, because it can be applied in accordance with the conditions and situations, so it makes teachers easy in dealing Qur'anic learning problem.

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[20] Ahsin W. Al-Hafizh, *Bimbingan Praktis Menghafal Al-Qur'an* (Jakarta: Bumi Aksara 2005), p. 6-7

d. *Yanbu'a* Method

Yanbu'a method is a tool of learning to read, write and memorize the Qur'an systematically and practically. *Yanbu'a* method is the only method of Qur'anic reading that use the original *Rosm Utsmaniy,* as the Qur'an writing which is widespread in the Middle East region. This method also taught how to write and read *pegon*. It is Indonesian or Javanese language written with Arabic letters.

This method made by the great scholars consisting of KH. Ulin Nuha Arwani, KH. Ulil Albab Arwani, KH. M. Mansur Maskan (Alm) et al. Beside the names these scholar, someone who is most known for his thinking in developing this method is KH. M. Noer Shodiq Achrom. He developed *Yanbu'a* method to create a guidebook containing debriefing of *Yanbu'a* material began volumes 1 to 7.

The emerge of *Yanbu'a* method is a result of the proposal and support of Tahfidh Yanbu'ul Qur'an boarding school alumnus, the wider community, and also the Education Institute of Ma'arif. *Yanbu'a* book is arranged to keep and maintain the uniformity of the reading. It was arranged by KH. Ulil Albab and KH. Ulin Nuha (caretakers of Tahfidh Yanbu'ul Qur'an Islamic boarding school, Kudus). The book includes the way to read, write and memorize the Holy Qur'an.

Among the advantages *Yanbu'a* are:

1) Using *Rosm Utsmaniy*

2) The example of assembled letters is from the Holy Qur'an.

3) The aposthrophe and waqof sign is directed to the signs of which are now used in the Qur'an published in Islamic countries and the Middle East. It is the signs formulated by Salaf scholars.

4) There are additional signs to make easy.

e. *Iqro'* Method

Iqro' method 'is a method to read the *hijaiyah* letters from the beginning with the rules of reading, without meaning and intonation in order to the students can read the Qur'an in accordance with the rule.[21] This method was developed by a team of Tadarus Angkatan Muda Masjid and Muslah (AMM) which is chaired by Humam As'ad from Kotagede Yogyakarta in 1989.

This method has a guide book consisting of 6 volumes plus 1 volume that contains of prayers. Within each volume there is a learning guide for to facilitate everyone who learns and teaches the Holy Qur'an. This method does not require various tools, because it emphasizes on reading of the Qur'an letters fluently.

In practice, the *Iqro'* guidebook have been proved able to deliver children to parents to be able to read the Qur'an in a short time relatively. This is because *Iqro'* guidebook has the following principles:

1) *At-thariqah As-shoutiyah*, is the introduction and possession of letter sounds.

2) *At-thariqah At-tadrij,* is the learning from easy to difficult thing.

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[21] As'ad Humam, *Cara Cepat Belajar Membaca Al-Qur'an* (Yogyakarta: Balai Litbang LPTQ Nasional Team Tadarrus, 2000), p. 1

3) *At-thariqah Riyadlotul Athfal,* is the learning that emphasizes student's active.

4) *At-tawassui fi-imaqaasid lafil alat,* is the learning that is oriented on purpose, not on the tool used to achieve that purpose.

5) *At-thariqah bimuraa-a'til listi'daadi wal-thabiiy,* is the learning that pay attention to the readiness, maturity, potential and character of students.

f. *Qiraati* Method

Qira'ati method is a Qur'anic reading method whose students read directly without spelling. it uses *tartil* based on the rules of recitation. Read directly without spelling is referring to read directly the letters written in Arabic without describe the way to recite it. Learning to read the Qur'an that uses *Qira'ati* methods is using simple sentences, in accordance with the needs and the level of material. The main target of this method is students can be directly practice the readings of the Quran with recitation rules (*tajwid*).

Qira'ati method in learning begins with the introduction of a symbol or sounds of letter to the students, then assemble words into sentences so that can fluently read the Qur'an. This method has 6 volumes of learning, and has the principles as follow:

1) Practice and simple. It means that read assembly letters directly and without spelled.

2) Little by little. Learning by using *Qira'ati* method is done calmly and in no hurry to continue on other parts. Students may be

allowed to add material to the next lesson when they have able to read fluently and with recitation.

3) Guidance and navigate. The student is required to read the example at the top of each chapter only in many times, but it is not required to read at the exercise below, so that the student able to read every chapter that has been taught.

4) Give the stimulus to each race. Students learn to read the Qur'an because it is motivated by the need and impulse, not because of coercion, so that the reasoning power and creativity of student is died.

B. *WAFA* Method

WAFA method is a method of education of the Qur'an by using the right brain, which is comprehensive and integrative with the latest methodology that is easy and fun packed. The method introduced by Yayasan Syafa'atul Qur'an Indonesia is to be an integral that includes 5T*: Tilawah, Tahfidz, Tarjamah, Tafhim,* and *Tafsir.* These five programs are the form of effort in Qur'anic learning revolution which packed very friendly to students, especially children. Learning methodologies used to refer to the concept of quantum teaching with learning path "TANDUR", namely *Tumbuhkan* (grow), *Alami* (experience), *Namai* (naming), *Demonstrasikan* (demonstrate), *Ulangi* (repeat), and *Rayakan*

(celebrate). This method uses the right brain approach (associative, imaginative, and others).[22]

In one session, *WAFA* method teaches 4 competencies to the students, namely (1) *Tilawah*, namely reading the Holy Qur'an with good and right, (2) Write Arabic well, (3) *Tahfidz*, namely memorizing 2 juz for elementary level, and (4) Reading the Quran with *Hijaz Syahdu*.

Here is the vision and mission of *WAFA* in educating Qur'an:

Vision : Childbirth the expert of Qur'an as builders of the Qur'anic civilization in Indonesia[23]

Mision : a. Develop the Qur'anic educational models of 5T (*Tilawah, Tahfidz, Tarjamah, Tafhim,* and *Tafsir*) and 7M (mapping the students and teachers, improving the quality, certificating the teacher, coaching the learning, supervising the learning, implementing *munaqasyah*, reaffirms the results of learning)

b. Implement the quality standardization of Qur'anic education institutions

c. Encourage the birth of Quranic community that disseminate the Qur'an in their life

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[22] http://wafaindonesia.or.id/pendahuluan/, accessed on Saturday, 7th of November 2015 at 5:03 am

[23] Visi : Melahirkan ahli Al-Qur'an sebagai pembangun peradaban masyarakat Qur'ani di Indonesia
See: http://wafaindonesia.or.id/visi-dan-misi/, accessed on Saturday, 7th of November 2015 at 5:28 am

d. Establish the partnership with the government to realize the Indonesian Qur'anic nation.[24]

The advantages of this method are:

1. It uses the scientific preparation through reviewing the book *Al-Ashwat* and Glenn Doman theory.

   Learning the Quran for beginners is packed with the words that have been known to approach everyday and put the letters with the same or similar phoneme with Indonesian.

2. The examples are taken from the Qur'an directly.

   It will speed up the learning and familiarizing students with the Qur'an.

3. It is easy with the right brain approach and fast.

   WAFA method combines the left brain in the form of short-term repeatability with the right brain that include creativity, imagination, motion, happy, etc. The right brain will accelerate the absorption of new information and generate long-term memory

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[24] Misi: a. Mengembangkan model pendidikan Al-Qur'an 5T (Tilawah, Tahfidz, Tarjamah, Tafhim, dan Tafsir) dan 7M (Memetakan Siswa dan Guru, Memperbaiki Kualitas, Men-sertifikasi Guru, Meng-*coach* pembelajaran, Mensupervisi Pembelajaran, Melaksanakan Munaqasyah, Mengukuhkan Hasil Pembelajaran)
  b. Melaksanakan standarisasi mutu lembaga pendidikan Al-Qur'an
  c. Mendorong lahirnya komunitas masyarakat Qur'ani yang membumikan Al-Qur'an dalam kehidupanny
  d. Menjalin kemitraan dengan pemerintah untuk mewujudkan bangsa Indonesia yang Qur'ani.
  See: http://wafaindonesia.or.id/visi-dan-misi/, accessed on Saturday, 7th of November 2015 at 5:28 am

4. It is fun with Quantum Teaching (*TANDUR*).

   Quantum Teaching make the learning process opened with fun, running with cheerfulness, and ends with a happy impression.

5. It has systematic compilation from easy to difficult.

   With the preparation of easy to difficult, the student who did not recognize hijaiyah letters, in the first meeting alone can recognize and read 8 hijaiyah letters.

6. Accompanied with the story that grow *muwashofat* or characters of righteous child.

   Learning with *WAFA* methods also accompanied by the development of Qur'anic morality which is packaged in the form of a story that is easy and fun to understand.

7. Comprehensive with *5T* and standardized through *7M*.

   Comprehensiveness of learning the Qur'an is mixed integrative gradually that includes *5T* (*Tilawah, Tahfidz, Tarjamah, Tafhim* and *Tafsir*). The processes and quality of learning is standardized through *7M*, they are *Memetakan siswa dan guru* (mapping students and teachers), Memperbaiki kualitas (improve the quality), *Men-sertifikasi guru* (certified teacher, *Meng-coach pembelajaran* (coaching the learning), *Men-supervisi pembelajaran* (supervising the learning), *Melaksanakan*

munaqasyah (implementing Munaqasyah), and *Mengukuhkan hasil pembelajaran* (affirming the learning outcomes).[25]

C. The Right Brain in Learning

The human brain consists of billions of nerve cells or neurons which are spreaded throughout the human brain. As stated by a neurologist, Gerald Edelman, a Nobel prize winner, it takes more than 32 million years to count all the synapses in the human brain with the speed of one synapse per second. Each of the brain's neurons are interconnected and communicate via one or more relationships (Restak, 2004: 5). Nevertheless, human lives may only use at most 10% of the total ability of the brain that is supported 30 billion cells and neurons.[26]

Every nerve in the brain has each responsibilities and functions. For example, reading activates the occipital and frontal area. Listening to music with eyes closed activate the temporal, frontal and cerebellar. In outline, the brain of the human is divided into the right and left brain, but the activity of two brains are not separate. The activity of the brain were fused each other and build each other up.

The experiments have shown that different of two brain sides contribute to different behavioral think. Here is the role of each hemisphere of the brain:

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[25] http://wafaindonesia.or.id/keunggulan-metode/, accessed on Saturday, 7th of November 2015, at 5:40 am

[26] AM Rukky Santoso, *Right Brain* (Jakarta: Gramedia Pustaka Utama, 2006), p. 14

1. Left Brain

    a. Controlling the left side of body

    b. Skills of number

    c. Mathematics and science skill

    d. Analyzing

    e. Objectivity

    f. Writing

    g. Speaking

    h. Logic

    i. Consideration

2. Right brain:

    a. Controlling the right side of body

    b. 3-dimensional shape

    c. Musical and artistic tastes

    d. Unification

    e. Subjectivity

    f. Imagination

    g. Intuition

    h. Creativity

    i. Emotion

Almost all of certain disciplines to be part of the left brain's work, while the right hemisphere is dominated by something of entertainment and something fun. Whereas the characteristic of the left brain is short term memory, and the right hemisphere has a characteristic of long term memory. If all of the science we learned use the left brain working system, then it is certain that his memory is

short. So do not be surprised when we teach the students something about the matter, they had forgotten in few times. This is because we teach it in a way that has the left brain works very short memory skills.

The conventional Qur'anic reading method commonly used by educators tend to emphasize the left brain work patterns, such as exercise which focuses on hearing stimuli (left brain) in the form of exercises, repetitions, and less involved process of solving a problem. The following is a collaboration of the system working right brain to learn what was to become a working part of the brain left. Among the favorite of right brain are:

1. Picture or symbol

   Human is easier to remember images than text. For example, traffic signs written through a symbol or certain images. This is because the symbols or pictures easier to be memorized than writing. Symbol or picture is more quickly summon memories of particular significance. Application of this symbol is the image or by replacing rules of learning with pictures or symbols that have been patented, so it has been associated. It means that the meaning of particular symbol or image has been agreed between teachers and students.

2. Color

   Color is one 'joy' of the right brain. The color is also used as one of the signs of traffic, just by displaying red, everyone automatically stops, so does the color green, everyone traverse when they saw the green light. With the using of colors that have been agreed upon will allow a person to use in understanding each of these differences.

3. Story

    The story is a tool of creativity in using language and change the imagination to optimize the use of the right brain in the process of remembering, for example with a short story. A unique story is one of the favorite right brain. Then learning that accompanied the storyline will be more easily accepted by the students.

CHAPTER III

RESEARCH METHOD

This chapter elaborates the research method of the study. It covers a detailed description of research type and approach, presence of researcher, setting of research, data and data sources, technique of collecting data, technique of data analysis, and steps of research.

A. Type and Approach of The Research

This research entitled "The Implementation of *WAFA* Qur'anic Reading method in *SDIT* Bina Insan Cendekia Pasuruan" uses a methodology with a qualitative approach, which has the characteristics of a natural as a direct and descriptive data sources. In this approach, the process is more important than the results, uses the inductive analysis, and the meaning is essential.[27]

There are six methodologies of research that uses a qualitative approach, namely: ethnography, case studies, grounded theory, interactive research, ecological research, and future research.[28] As in this case, the methodology used is a case study, which is an intensive and analysis description of a particular phenomenon or social units such as individuals, groups, institutions or communities. In the case study, the researcher tries to look at an individual or a unit in depth. Researcher tries to find all the important variables underlying the

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[27] Lexy Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosda Karya, 2000), p. 3

[28] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan* (Jakarta: PT Rineka Cipta, 1998), p. 314

emergence of these variables. The case study can be used in detail one setting, one single subject, one document, or one particular event.[29]

B. Presence of The Researcher

In qualitative research, the presence of researcher is very important and acts as a core instrument in this study to collect data. The other instrument is regarded as supporting instrument. Characteristic of qualitative research is not separated from the participant observation, because the role of researchers who determine the overall scenario. Participant observation is characterized by the study of social interaction that takes a long time between researcher and subject in the subject environment. And during that time, the data in the form of field notes collected systematically and records are applicable without interruption.[30]

C. Reasons of Research Site

In this study, the researchers first conducted a survey in which there is a population that is in accordance with the characteristics of the problems in this study. Then, it is obtained the location in this study is *SDIT* Bina Insan Cendekia Pasuruan. It is one of the educational institutions which located in Ababil Street, Complex of Baitur Rahman Mosque, Village Tembokrejo, District Purworejo, Pasuruan City, East Java.[31]

Some of the reasons why the researchers chose this school as the place for research are:

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[29] *Ibid*
[30] Lexy Moleong, *Ibid*, p. 117
[31] School Profile, documentation of SDIT Bina Insan Cendekia Pasuruan. See: Appendix VIII

1. The school is the only school in Pasuruan which use *WAFA* method in learning the Qur'an

2. The school is included in the best schools in Pasuruan city, which is accredited "A" and have had 21 classes in this 15th year

3. The location of this school can be accessed easily by researchers, which is about 10 km from the residence of researchers

D. Data and Data Sources

The main data in this study are the words and actions, while the others such as documents and others are in addition. The data needed in this research is qualitative data, which is about the history of using *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan, step and process of learning, the supporting factors and obstacles. Then the sources of the data in this research are:

1. Primary Data

Primary data is data obtained directly from the field and laboratory.[32] It consist of the headmaster and teachers associated with the method of *WAFA* in *SDIT* Bina Insan Cendekia Pasuruan, and also some students as respondents.

2. Secondary Data

Secondary data is data which collected by people who are outside of research, whose function is to supplement the primary data were not obtained directly from field activities. It consists of documents and books that are relevant to this study, such as documents about the history of *SDIT* Bina

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[32] Nasution, S, *Metode Research Penelitian Ilmiah*, (Jakarta: Bumi Aksara, 2006), p. 143

Insan Cendekia Pasuruan, vision and mission, curriculum, schedule of activities, organizational structure, and so on.

E. Technique of Collecting Data

In collecting the data, researchers used a technique that is considered relevant in this study, namely observation, interviews and documentation. This is because qualitative researcher will be better in understanding the meaning of phenomenon with the observations in the field, interviews with the concerned subject in depth, and collect the relevant documents to complete the data, such as the materials are written by or about the subject.

1. Interview

Interview is the technique of collecting data to know the things of respondents deeper, with the small number of respondents. This interview is used to find information that is not raw or single information, the time to ask and how to respond much more freely. The informant or interviewee does not freely chosen, but through some consideration and selection. Interviewees are people who have the knowledge and deepen the situation, and more know the information needed.

Then the objects who have been interviewed by researcher to get the information about Al-Qur'an learning process through *WAFA* method are:

Table 3.1
Object of Interview

No.	Object	Number
1.	Pricipal of *SDIT* Bina Insan Cendekia Pasuruan	1 person
2.	Coordinator of *WAFA*	1 person

3.	Trainer of *WAFA*	1 person
4.	Teacher of *WAFA*	13 persons
5.	Consultant from *WAFA* centre	3 persons
6.	Students of *WAFA* level I	2 persons
7.	Students of *WAFA* level II	2 persons
8.	Students of *WAFA* level III	2 persons
9.	Students of *WAFA* level IV	2 persons
10.	Students of *WAFA* level V	2 persons
11.	Students of *WAFA* level VI	2 persons
12.	Students of *WAFA* level VII	2 persons
13.	Students of *WAFA* level VIII	2 persons
14.	Students of *WAFA* level IX	2 persons
15.	Students of *WAFA* level X	2 persons
16.	Students of *WAFA* level XI	2 persons

In this case, the interview technique is conducted to the headmaster, *WAFA* teachers and some students. The interview with headmaster is conducted to obtain information about background of using *WAFA* as a method of reading the Qur'an in *SDIT* Bina Insan Cendekia Pasuruan and the history of the school. This information is used to answer the first problem formulation. The interview with coordinator of *WAFA* is conducted to obtain information about the process and steps of *WAFA* implementation. The interview with trainer of *WAFA* is conducted to obtain the information about the advantages of *WAFA* than the previous Qur'anic reading method that applicated in *SDIT* Bina Insan Cendekia Pasuruan. The interview with teacher of *WAFA* is conducted to obtain information about the factors supporting and obstacle factor in implementing *WAFA* method in the class. This is to answer the third problem formulation. This interview is conducted

in 3 times, before research, after it, and when the research is going on. The interview with consultant of *WAFA* is conducted to obtain the information about the historical background of *WAFA* method itself and the difficulty of *WAFA* implementation in Indonesia. While the interview to students of *SDIT* Bina Insan Cedekia Pasuruan is conducted to determine the students' responses, related feelings and motivation to follow the teaching of the Qur'an with *WAFA* method.

2. Observation

Observation is a method or technique of collecting data by conducting observations on ongoing activities. The activity could be relating to the way teachers teach, students learn, and others.[33]

In this study, the observation is carried out in the learning process in *SDIT* Bina Insan Cendekia Pasuruan to observe teaching and learning Al-Quran by using *WAFA* method in each class and the implantation of *munaqosyah* which is held by *WAFA* centre in the school. This observation is carried out for 1.5 months with technical that the researcher enters to each *halaqoh* of *WAFA* in *SDIT* Bina Insan Cendekia Pasuruan. The data obtained from the results of observations are used to answer the second problem of the research, namely the step and process of *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan.

In this case the researchers uses participant observation type. Participant observation is the form of observation which researchers directly

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[33] Nana Syaodiyah Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: PT Remaja Rosdakarya, 2007), p. 220

involved with the daily activities of people who are being studied or used as a source of research data.[34]

The reason of researcher in using the method of participant observation type is because with this observational method, researcher can make observations while participating directly involved with the learning activities. So that the data which is obtained will be more complete, sharper, and accurate.

3. Documentation

Documentation is the technique of collecting data by recording the data or existing documents relating to the problems examined. This documentation collecting data techniques is used to collect data from non-human source, this source consists of documents and records.

In this study, the documentation is conducted to get the data associated with the profile of *SDIT* Bina Insan Cendekia Pasuruan as a place of research, description of accreditation, organization structural, school plan, the list of *WAFA* teacher, semester program of *WAFA,* syllabus of learning, lesson plan, and *WAFA* guidebooks in 5 volumes. These are used to complete another technique of collecting data, to answer three formulations of the problem. This technique will be conducted for two weeks.

F. Technique of Data Analysis

Technique of data analysis which has been used in this case is a qualitative analysis that follows the concept given Miles and Haberman. They argued that the

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[34] Sugiyono,*op.cit*, p. 310

analysis of data in qualitative research conducted in an interactive and takes place continuously at every stage of research until finished and saturated data.[35] The activity in the data analysis includes data reduction, data display, and conclusion. The steps are as follows:

Picture 3.1
Concept of Data Analysis

1. Data collection is the process of collecting data from the research object through observation, interview and documentation technique.

2. Data display is the preparation of complex information into a systematic form to make it more simple and knowable meaning easily. After the reduction process, the data presented in accordance with the pattern in the form of a narrative description.

3. Data reduction is summarizing, choosing the basic things, focusing on things that are important and making category. Thus the reduced data will provide a clearer picture and facilitate researchers to doing the next data collection.

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[35] Miles and Huberman, *Analisis Data Kualilitatif* (Jakarta: UI Press, 1992), p. 20

4. Verification is the process of drawing the conclusion from data which has been reduced and explained.

G. Data Validity

The data from this research is collected and recorded truthfully. The data related to the implementation of *WAFA* Qur'anic reading method in *SDIT* Bina Insan Cendekia Pasuruan. According Moleong and Ahmad Tanzeh, checking the validity of data consists of four things, namely credibility, transferability, dependability, and confirmability. As in this study, researcher used the criteria of credibility, among others:[36]

1. Extension of observation

According to Meleong in Andi Prastowo this technique serves to: (a) limit the disruption in the impact of research on the context, (b) limit the error of researchers, (c) to compensate for the effect of the events of unusual or effect shortly.

This research which carried out over a month is expected to obtain data that is broad and deep. With a long observation means that researcher will often goes directly into the field, so the researcher is not regarded as foreign to the object under study. This will allow researchers to explore the credible data of the research object.

2. Increasing the Persistence

This technique is the ways to test the degree of data validity by doing a monitoring carefully and continuously. In addition, this technique also aims to

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[36] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosda Karya, 2002), p. 327

find the features and elements in a situation that is very relevant to the issue which being searched, and then focus on it in detail.

Then the way which done in this technique is often read the reference books, result of research and documentations related to the research results. Increasing the perseverance here aims to check whether the data collected is right or wrong. It is of course that the data obtained from the research can be accurate and systematic.

3. Triangulation

Triangulation is a technique of checking data validity by utilizing something else outside these data as a comparison. Triangulation is divided into four kinds, they are:

a. Triangulation of sources, is a technique of checking data credibility through examining the data which is obtained by several sources.

b. Triangulation of techniques, is technique of checking data credibility through checking the data to the same source with different techniques

c. Triangulation of times, is a technique of checking data credibility through checking by interview, observation or other techniques in different time and situations

d. Triangulation of investigators, this technique can be said comparing data from research findings with data from other researchers. It also can be done by take advantage of other observers for checking the degree of data validity

e. Triangulation of theory, is a technique of checking data credibility by using more than one theory to examine the data findings.

4. Member check

Is the process of checking the data that we get to the providers of data. The goal is to determine how far the fit between the data obtained by researchers with the data provided by the data source. If the data is recovered agreed by the data providers, the data is valid and credible. The implementation is after obtaining a finding or conclusion, by the way come and see the data source directly.[37]

H. Steps of The Research

The research is carried out with 4 stages. As for the stages of the study are: (1) step of pre field, including drafting of the study, selecting the field research, the licenses, preliminary observations to look at the state of the pitch, selecting informants, prepare scientific equipment, and preparing other matters relating to research ethics; (2) step of field work, including field research to understand and prepare, entered the field and participate while collecting the data; (3) the stage of data analysis, which analyzes the data during and after the data collection process; (4) the stage of writing the report.

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[37] Lexy J. Moleong, *opcit*, p. 228-229

CHAPTER IV

DATA EXPOSURE AND RESEARCH FINDINGS

A. Data Exposure

This study, entitled "The Implementation of *WAFA* Qur'anic Reading Method in *SDIT* Bina Insan Cendekia Pasuruan" was held in the integrated islamic elementary school (*Sekolah Dasar Islam Terpadu* or *SDIT*) Bina Insan Scholar Pasuruan. This subchapter will be discussed the general overview of the location of the research is as follows.

1. *Sekolah Islam Terpadu* (SIT) or Integrated Islamic School

   Sekolah Islam Terpadu (SIT) is essentially a school that implements the concept of Islamic education based on the Qur'an and Sunnah. The term "*Terpadu*" or integrated in the SIT is intended as an amplifier (*taukid*) of Islam itself.[38] The point is the Islam that intact, complete, integral and not partial, *syumuliah* and not *juz'iyah*. In its application, SIT interpreted as school approaches by combining the implementation of public education and religious education into the fabric of the curriculum.

   In this case, all subjects and school activities can not be separated from the frame's teachings and message of Islamic values. General subjects such as mathematics, science, social studies, language, physical, and skills, framed with footing and Islamic guidance. While in religious instruction, curriculum

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[38] Fahmy Alaydroes, et al, *Standar Mutu Kekhasan Sekolah Islam Terpadu*, (Jakarta: JSIT Indonesia, 2014), p. 5

enriched with the approach of the current context of *mashlahah* and expediency. *Sekolah Islam Terpadu* (SIT) also combines education *aqliyah*, *ruhiyah*, and *jasadiyah*. That is SIT seeks to educate students to be a child growing sense and intellectual capabilities, increasing the quality of faith and piety to God, builded noble character, and also have health, fitness, and skill in their everyday lives.[39]

2. The Geographical of *SDIT* Bina Insan Cendekia Pasuruan

SDIT Bina Insan Cendekia Pasuruan is located in Jalan Ababil, complex of Baitur Rahman Mosque, Village Tembokrejo, District Purworejo, Pasuruan, East Java. The school contact is (0343) 415644 and it has postal code 67118. This school is a private school which is organized by Yayasan Bina Insan Cendekia. And the year was established and began operation is 2001.

3. Accreditation

Based on the Decree determination of accreditation from the *Badan Akreditasi Nasional Sekolah/Madrasah (BAN-S/M)* Pasuruan, number 175/BAP-S/M/SK/X/2015 dated October 27, 2015, *SDIT* Bina Insan Cendekia got accreditation certification Qualifications A (excellent) with a value of 91, and it is valid until October 27, 2020.

4. Establishment History of *SDIT* Bina Insan Cendekia Pasuruan

Education is one of the factors that support development. Thus, education is a necessity for every human being as a foothold of life that gives value to human actions.

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[39] *Ibid*, p. 6

SDIT Bina Insan Cendekia Pasuruan under the auspices of Bina Insan Cendekia foundation. This foundation is an institution engaged in education and propaganda (*dakwah*). The foundation is located in Pasuruan with NPSN 20535422 and NSS 104056602032.[40] The school was first established in 2001, as the result of interviews with Ms. Mardiyati Utami, S.PdSD as principals of *SDIT* BIC Pasuruan on March 30th, 2016.

> *SDIT* Bina Insan Cendekia is one of the schools under the auspices of the Bina Insan Cendekia Foundation, founded in 2001 by Ustadz Abdul Karim, SE. This school was his idea to establish a childcare named *TAAT (Taman Asuh Anak Terpadu)* with his wife, Ustadzah Dra. Hanifah. Then it is developed into *TKIT (Taman Kanak-Kanak Islam Terpadu)* Bina Insan Cendekia in 1999, and *SDIT (Sekolah Dasar Islam Terpadu)* Bina Insan Cendekia in 2001. And now there are *SMPIT (Sekolah Menengah Pertama Islam Terpadu)* and *PAUD (Pendidikan Anak Usia Dini).*[41]

5. Vision and Mission

Vision of *SDIT* Bina Insan Cendekia Pasuruan is graduating students who have commendable morals, achieving optimal and environmentally.[42] The description of this vision is as follows.[43]

Commendable moral include (a) prayer with awareness, which have the indicator of success is when it comes the time of obligatory prayers, the students immediately to pray and feel indebted if not praying, students understand the reading of prayers properly, (b) respectful and obedient to parents and teachers, the indicator of success is that students are polite and

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[40] Description of accreditation, documentation of SDIT Bina Insan Cendekia Pasuruan. See: Appendix XI

[41] The interview with the principal of SDIT Bina Insan Cendekia, Ustadzah Mardiyati Utami, S.Pd.SD in March, 30th 2016, See: Appendix VII

[42] Meluluskan siswa-siswi yang berakhlakul karimah, berprestasi optimal dan berwawasan lingkungan

[43] Profile of school, documentation of SDIT Bina Insan Cendekia Pasuruan. See: Appendix X

courteous in communicating with parents and teachers, students strive to implement the advice of parents and teachers, pleasing their parents and teachers, (c) discipline, the indicator of success is the students behave respecting rules and trying to implement, and more than two teachers said this student is orderly, (d) confidence, the indicator of success is that students do not hesitate in speaking and performing, but remain humble, (e) love to read, which is an indicator of success includes students read almost every day and always looking for the new reading, (f) have the good social behavior, the indicator of success is that students speak a polite and courteous to others, try to appreciate the other person is speaking, and easy to socialize with other people, (g) has a clean culture, which is an indicator of success is the students are always trying to keep personal and environmental hygiene.

Optimal performance, which includes (a) the value of the all of study is completion, the success indicator is the average value of individual and collective student above minimum completeness criteria, (b) *tartil* reading the Qur'an, which is the indicator of success is that students can read Al- Qur'an with *tartil*, students enjoyed reading the Qur'an in everyday life, (c) memorizing chapter 29 and 30, the indicator of success is that students memorize chapter 29 and 30 properly, the students understand how to keep recitation with good, student is happy to memorize and can add to the self, (d) have good communication skills, the indicator of success is that students can write ideas or experiences in writing fluently at least 5-10 minutes, students can write ideas or experiences in writing well and with the correct standard as a folio (1,5 spaces), (e) has the ability to read effectively, the indicator of

success is that students are able to read effectively with time and proper understanding, (f) student able to operate a computer program in Microsoft Office (word, excel, power point), which is an indicator of success is that students can write the work with Microsoft Office, (g) maximizing the potential of students according to their talents and interests, which is an indicator of success is the students participate in a race that suits their talents and interests. The next vision is insight into the environment.

To realize the vision that has been set into the base school principal program with an emphasis on quality of service to the students and the quality of output is expected, it is necessary to the school's mission. The school's mission statement includes general and specifically related to school programs as well as development. To achieve the vision of *SDIT* Bina Insan Cendekia above, then formulate of the school's mission as follows:[44]

a. Being an education based propaganda institution

b. Become a Pilot of Islamic school in Pasuruan City

c. Forming the individuals who seek to preserve the environment

d. Forming the individuals who seek to prevent environmental pollution

e. Forming the individuals who seek to prevent environmental damage

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[44] a. Menjadi lembaga dakwah yang berbasis pendidikan
   b. Menjadi sekolah Islam Percontohan di kota Pasuruan
   c. Membentuk pribadi-pribadi yang berupaya melestarikan lingkungan
   d. Membentuk pribadi-pribadi yang berupaya mencegah pencemaran lingkungan
   e. Membentuk pribadi-pribadi yang berupaya mencegah kerusakan lingkungan

6. Organizational Structure of *SDIT* Bina Insan Cendekia

Organizational structure is defined as a framework that indicates to the tasks and work to achieve organizational objectives, the relationship between the functions, powers, and responsibilities of each personnel as the commissioning organization.

SDIT Bina Insan Cendekia has an organizational structure which is the principal as a coordinator and assisted by the vice principal. Each section is headed by the experts in the field. Based on the management structure, it can be seen that the management system in *SDIT* Bina Insan Cendekia Pasuruan is democratic, because between a component with the other components there is cooperation and accountability in carrying out his duties. The management structure of *SDIT* Bina Insan Cendekia Pasuruan for more details can be seen in the scheme that has been attached.

7. The Condition of Teachers and Students

   a. The Condition of Teachers

   Teachers who teach in *SDIT* Bina Insan Cendekia came from various regions in and outside Pasuruan, and have each educational backgrounds, from D3 and S1. But they are still in the same scope, namely the university. The teachers of *WAFA* are people who are experts in the field of *WAFA*, who have undergone the training process by the board *WAFA* center. And they have their own structure in its implementation.[45]

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[45] Interview with Coordinator of *WAFA*, Mrs. Nurul Alfiyah, S.Pd on March, 30th 2016. See: Appendix VII

The total number of teachers at *SDIT* Bina Insan Cendekia Pasuruan

is 32 people consisting of 27 permanent teachers and 5 non permanent

teachers, with details as follows.[46]

Table 4.1
Personnel Data of Teacher

No.	Status of Teacher	Level of Education						
		SMP	SMA	D1	D2	D3	S1	S2
1.	Permanent Teacher	-	-	-	-	-	25	-
2.	Nonpermanent Teacher	-	-	-	-	-	7	-
3.	Auxiliary Teacher	-	-	-	-	-	-	-
	Total	-	-	-	-	-	32	-

Source: The documentation of *SDIT* Bina Insan Cendekia Pasuruan[47]

b. The Condition of Student

The number of students in *SDIT* Bina Insan Cendekia Pasuruan is

613 people consisting of 289 female and 324 male. Here is the spread of

students based on class, which consists of 21 classes in 6 levels.[48]

Table 4.2
Spread of Students Based on The Class

No	Name of Class	Grade	Number of Students			Homeroom
			M	F	Total	
1	*Kelas 1 Aktif*	1st	17	15	32	Asih Murni Astuti
2	*Kelas 1 Edukatif*	1st	19	13	32	Atik Widiartiningsih
3	*Kelas 1 Inovatif*	1st	19	14	33	Juni Ulfasari
4	*Kelas 1 Kreatif*	1st	18	14	32	Elok Fauziah
5	*Kelas 2 Cerdas*	2nd	19	13	32	Turhamun
6	*Kelas 2 Hebat*	2nd	16	16	32	Karimah

[46] Interview with Principal of SDIT Bina Insan Cendekia, *opcit*
[47] Profile of school, documentation of SDIT Bina Insan Cendekia Pasuruan. See: Appendix X
[48] *Ibid*

7	*Kelas 2 Pandai*	2nd	16	16	32	Eva Rusdiana
8	*Kelas 2 Pintar*	2nd	18	14	32	Siti Aminatul Jannah
9	*Kelas 3 Brilliant*	3rd	16	16	32	Ciplis Setyowati
10	*Kelas 3 Excellent*	3rd	15	16	31	Maf'ullah
11	*Kelas 3 Smart*	3rd	17	15	32	Fitriya Roykha
12	*Kelas 4 Bintang*	4th	14	17	31	Anisah Harjanti
13	*Kelas 4 Dahsyat*	4th	14	16	30	Siti Julaichah
14	*Kelas 4 Juara*	4th	15	14	29	Isna Khoiriyah
15	*Kelas 5 Amanah*	5th	13	16	29	Esi Rosyida
16	*Kelas 5 Mandiri*	5th	16	14	30	Fathur Rozi
17	*Kelas 5 Mulia*	5th	15	15	30	Erika Bahtiar F.
18	*Kelas 6 Cemerlang*	6th	12	8	20	Chamida Suroyah
19	*Kelas 6 Gemilang*	6th	12	10	22	Trias Wibawanti
20	*Kelas 6 Prestasi*	6th	12	8	20	Rozikin
21	*Kelas 6 Sukses*	6th	11	9	20	Bayu Prasetyo
Total			**324**	**289**	**613**	

Source: Documentation of *SDIT* Bina Insan Cendekia Pasuruan, 2016[49]

8. The Condition of Infrastructures in *SDIT* Bina Insan Cendekia Pasuruan

In order to improve the quality of education in *SDIT* Bina Insan Cendekia Pasuruan, this institution is trying diligently to improve and complete infrastructure for teaching and learning. It is because the output quality is not only determined by the hard work of teachers and students, but also facilities and infrastructure. Facilities and infrastructure are concentrated on exploiting as much as possible, but it also can be pursued as a fulfillment of routine operational facilities and devices that can determine or support the development for the future success *SDIT* Bina Insan Cendekia Pasuruan.

The facility is a medium that is used in teaching and learning and as a substance in order to support educational goals can be achieved. The forms of

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[49] Profile of school, documentation of SDIT Bina Insan Cendekia Pasuruan. See: Appendix X

media that is used in learning of *WAFA* in *SDIT* Bina Insan Cendekia Pasuruan is as follows.

a. *Tilawah* book in 1st to 5th volume

b. Props of *WAFA*

c. Writing book 5 series

d. Big writing props for teacher and the small one for the student

e. Guide book about tajwid and ghorib

f. Storybook of *WAFA*

g. *Tahfidz* book

h. Al-Qur'an of *waqaf ibtida'*

i. Achievement book of *tilawah* and *tahfidz*

j. MP3 of *tilawah* and *tahfidz*

While the infrastructure is a tool or medium used to support the teaching and learning process. The category of infrastructure of education is the classroom, mosque, library, infirmary, and others. The function of this infrastructure is to the success of teaching and learning activities, both directly related to the process of teaching and learning or indirectly to support these activities.

B. Research Findings

1. The Historical Background of the Implementation of *WAFA* Qur'anic Reading Method in *SDIT* Bina Insan Cendekia Pasuruan

In the long journey of establishment *SDIT* Bina Insan Cendekia Pasuruan since 2001 until now, this school has been using several methods of learning the Qur'an, which is the *Qiro'ati*, *Ummi*, and *WAFA* method. The application of the *WAFA* Qur'anic reading method in *SDIT* Bina Insan Cendekia Pasuruan is still fairly new, which is about 3 years before this study is submitted. According to one of *WAFA* trainer who is also a teacher of this school in sixth grade, Ustadz Bayu Prasetyo, S.Pd, *WAFA* was began applicated in January 2013. Before it, this school used *Ummi* method as a method in learning Al-Qur'an.

The substitution from *Qiro'ati* to *Ummi* method is based on the headmaster's desire to embellish recitations or readings of the Qur'an were recited by students. According to him, *Ummi* method has a special tone that became its character, it is song of *Ros*. But after it was applicated in several years, the school gets some difficulties in implementing this *Ummi* method. The difficulty is the school must send their students who carry *munaqosyah* to Surabaya City as a centre of *Ummi*. This was disclosed by the headmaster in an interview with researcher.

> Because it needs the long journey and a fee for transportation for this school which is in development era, this factor is one of the factors that hinder the implementation of learning. So some

students choose not to join *munaqosyah* in Surabaya for various reasons, such as to avoid the motion sickness.[50]

Starting from here, the headmaster and teachers of the Qur'an in *SDIT* Bina Insan Cendekia Pasuruan try to find the appropriate solutions to overcome these problems, such as ask the committee of *Ummi*'s *munaqosyah* to come to Pasuruan and also try to find a new method which more appropriate. After researching several references of learning the Qur'an method, *WAFA* is choosen as the right solution in learning the Qur'an.

Although in the beginning of the implementation, this method was chosen to solve the problem of *munaqosyah*, but there are many reasons why this school decided to choose this *WAFA* metod. Trainer *WAFA*, Ustadz Bayu Prasetyo said about the differences of *WAFA* with previous methods for learning the Qur'an in *SDIT* Bina Insan Scholar Pasuruan. Here is a difference in the implementation of the *WAFA* and Ummi:[51]

a. *Ummi* tend to use the left brain in learning as well as the other method. It directly read "a ba ta tsa". Then *WAFA* activate the right brain in learning.

b. *Ummi* uses the book in 6 volumes, while *WAFA* uses the book in 5 volumes and continued to the Holy Qur'an.

c. *WAFA* more comprehensive in learning the Qur'an. It uses 5T, *Tilawah, Tahfidz, Tarjamah, Tafhim, Tafsir*. So *WAFA* has the view

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[50] Interview with Headmaster of SDIT Bina Insan Cendekia, Ustadzah Mardiyati Utami, S.PdSD on March, 30th 2016. See: Appendix VII

[51] Interview with trainer of *WAFA*, Ustadz Bayu Prasetyo, S.Pd on April, 18th 2016. See: Appendix VII

when we study the Holy Qur'an, it is not only read as a general public perception, but it is not separate among the five points above.

d. *Ummi* uses *Ros*, while *WAFA* uses *Hijaz*.

e. *Ummi* uses the principle of "simple and touching", while *WAFA* uses "fun and enjoyable"

f. *WAFA* more attention to learning device than *Ummi*, because the teacher is required to think, create innovations in learning to be more enjoyable.

g. In *Ummi*, the learning process is stagnant in accordance with the lesson plans, whereas *WAFA* more flexible in learning because teachers are required to create creations in learning.

2. The Step and Process of the Implementation of *WAFA* Qur'anic Reading Method in *SDIT* Bina Insan Cendekia Pasuruan

SDIT Bina Insan Cendekia Pasuruan is a formal educational institution under the auspices of Yayasan Bina Insan Cendekia. These educational institutions in the subject of Al-Qur'an uses *WAFA* qur'anic reading method that in practice follow the policy of training and consulting center study of *WAFA*. *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan was implemented in January 2013 after getting training of *WAFA* center for three days in December 2012.[52]

WAFA is derived from the Arabic root which means 'faithful'. This name was given to the method of reading the Qur'an as expected readers of the

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[52] *Ibid*

Qur'an to be the faithful of the Qur'an. In this method, the target of learning to student is not only can read the Qur'an properly, but also can fond of or devoted to reading the Qur'an. It can answer the challenges of age which said that along with the development of technology, children at home sitting in front of the television for many hours than sit in front of the teacher of the Qur'an

The target of learning the Quran by *WAFA* method there are 4 things: (1) students can read the Qur'an properly, (2) the students can write letters and lafadz in the Qur'an correctly, (3) the student can memorize some or all of the letters in the Qur'an, and (4) the students like to read, write, and memorize the Qur'an.[53] So all the efforts deployed realize that set targets, one of them is using the song *Hijaz* in *WAFA* version.

The curriculum used in *WAFA* method actually has been arranged in *WAFA* guide books published by the agency *WAFA* center, but in practice the teacher must mobilize all fun learning ideas and engage the right brain in learning. Within this point will be discussed about the activities undertaken in the process of learning the Qur'an with *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan. The steps of learning and regulations that must be met in the learning process are as follows.

a. The Sessions in *WAFA* Learning

In its implementation, learning the Quran by *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan divided into four sessions, there are:

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[53] Interview with consultant and evaluator of *WAFA*, Ustadz Ikhsan, S.Pd on May, 10th 2016. See: Appendix VII

1) Session 1, starting from 07.30 am until 08.30 am. In this session, the learning *WAFA* is grade V and VI

2) Session 2, starting from 08.30 am until 09.30 am. In this session, the learning *WAFA* is grade IV and III

3) Session 3, starting after the break time, which is 10.00 am until 11.00 am. In this session, the learning *WAFA* is grade I

4) Session 4, starting from 11.00 am until 12.00 am. In this session, the learning *WAFA* is grade II

b. Learning Materials

The learning material has an important role, because without it the results of learning the Qur'an certainly will not be satisfactory. The material being studied is specified in the guidebook or volumes, which has the each purpose. So far there are 11 levels spread over 13 *halaqoh* learning the Quran by *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan. In this method, students learn to 4 competencies in one meeting, they are *Tilawah*, writing the Arabic, *Tahfidz*, and read the Qur'an with songs *Hijaz* tenderly. The material of learning the Qur'an by *WAFA* method applied in *SDIT* Bina Insan Cendekia, among others:[54]

1) Level I

The material which is learned in level I of *WAFA* are:

Tilawah, include of:

a) Single letter which has *harokat fathah*:

ma ta sa ya ka ya ro da

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[54] See more detail in Appendix XVIII

The teacher gives brainstorming about the story entitled "*Mata Saya Kaya Roda*" which is contained in *WAFA* guidebook before the material.

b) Single letter which has *harokat fathah*:

a da tho ha ba wa ja la

The teacher gives brainstorming about the story entitled "*Ada Thoha Bawa Jala*" which is contained in *WAFA* guidebook before the material.

c) Single letter which has *harokat fathah*:

sho fa na ma ko ta la ma

The teacher gives brainstorming about the story entitled "*Shofa Nama Kota Lama*" which is contained in *WAFA* guidebook before the material.

d) Single letter which has *harokat fathah*:

dza sya gho sya ba wa ka dho

The teacher gives brainstorming about the story entitled "*Dzasya Ghosya Bawa Kado*" which is contained in *WAFA* guidebook before the material.

e) Single letter which has *harokat fathah*:

ha tsa kho dzo sa ma dho 'a

The teacher gives brainstorming about the story entitled "*Hatsa Khodzo Sama Do'a*" which is contained in *WAFA* guidebook before the material.

f) Cursive letter which has *harokat fathah*

Tahfidz, include of QS. An-Naba' (78): 1-40

2) Level II

The material which is learned in level II of *WAFA* are:

Tilawah, include of:

a) The sound of letter "i",

The teacher gives brainstorming about the story entitled "*Hasana Hasani*" which is contained in *WAFA* guidebook before the material.

b) The sound of letter "u",

The teacher gives brainstorming about the story entitled "*Salama Salami*" which is contained in *WAFA* guidebook before the material.

c) The sound of "an", "in" dan "un" (tanwin),

The teacher gives brainstorming about the story entitled "*Mama Maaman*" which is contained in *WAFA* guidebook before the material.

d) The long reading for 1 alif at *Fathah* followed *alif*, the long reading for 1 alif at *Kasroh* followed *Ya' Sukun*, the long reading for 1 alif at *Dhommah* followed *Wawu Sukun* (*mad thobi'i*)

The teacher gives brainstorming about the story entitled "*Aamanuu*" which is contained in *WAFA* guidebook before the material.

Tahfidz, include of QS. An-Nazi'at (79): 1-46 and QS. 'Abasa (80): 1-42

3) Level III

The material which is learned in level III of *WAFA* are:

Tilawah, which is inserted with stories of some Prophet, include of:

a) The story of Prophet Adam as

b) *Mim Sukun* (am – im – um)

c) *Lam Sukun* (al – il – ul)

d) The story of Prophet Ibrahim as and Ismail as

e) *Jahr* letters which have *sukun* (Ar, Az, Agh, Adh, A', Ya', Ya)

f) The story of Prophet Ibrahim as and Namrud

g) *Sin Sukun* (as – is – us)

h) *Hams* letters which have *sukun* (At, Ats, Af, Asy, Ash, Ak, Akh, Ah, A<u>h</u>)

i) The story of Qorun

j) *Fathah* that follow by *Wawu sukun*

k) *Fathah* that follow by *Ya' sukun*

l) The letters which have tasydid (diacritical mark used to indicate gemination in Arabic script)

Tahfidz, include of QS. At-Takwir, QS. Al-Infithor, and QS. Al-Muthoffifin

4) Level IV

The material which is learned in level IV of *WAFA* are:

Tilawah, which is inserted with stories of some Prophet, include of:

a) The story of Prophet Muhammad's patience

b) Reading the buzz at *Nun* and *Mim tasydid* (*Ghunnah*)

c) Reading the buzz at *Nun sukun* or *Tanwin* mets 15 letters, they are: *Ta', Tsa', Jim, Dal, Dzal, Za', Sin, Syin, Shod, Dhod, Tho', Dzo', Fa, Qof, Kaf*

d) The story of Prophet Nuh's ship

e) Reading the buzz at *Nun sukun* or *Tanwin* mets: *Ya' Nun, Mim, Wawu*

f) Reading the buzz at *Nun sukun* or *Tanwin* mets *Ba'*

g) Reading the buzz at *Mim sukun* mets *Mim* or *Ba'*

h) The story about the beautiful alms (*shodaqoh*)

i) The screen sign which is read long for 5 *harakat*

j) The unread *Wawu*

k) The story about the real mother

l) Reading the *Fathu Suar*

Tahfidz, include of QS. Al-Insyiqaq, QS. Al-Buruj, QS. Ath-Thoriq, and QS. Al-A'la

5) Level V

The material which is learned in level V of *WAFA* are:

Tilawah, which is inserted with stories of some Prophet, include of:

a) The story of Kholifah Umar ra and the seller of milk

b) How to dismiss the reading (*waqof*)

c) Lafadz of Allah which is read thick and thin (*tafkhim* and *tarqiq*)

    d) *Mad* which met *tasydid* in a sentence for 6 *harokat*

    e) Reading the buzz at *Nun Tasydid* which dismissed (*waqof*) for 3 *harokat*

    f) The story of Kholifah Umar ra and a mother who is cooking

    g) *Nun Sukun* or *Tanwin* mets *Lam* or *Ro'*

    h) *Nun Sukun* or *Tanwin* met *Hamzah, Ha, <u>Ha</u>, Kho', 'Ain, Ghoin*

    i) The story of Ali bin Abi Tholib ra who got late to pray

    j) *Mim Sukun* mets the letters except *Mim* and *Ba'*

    k) Introduction to the bouncing reading on the letters *Ba, Ju, Di, Tho, Qo'* which is *Sukun* (*Qolqolah*)

    l) The story of Prophet Yunus as

    m) Punctuation

        Tahfidz, include of QS. Al-Ghosyiyah until QS. An-Nas

6) Level VI

    The students who are in level VI of *WAFA* studying the Holy Qur'an chapter 28 to 30

7) Level VII

    The students who are in level VII of *WAFA* studying *Ghorib Musykilat* and the Holy Qur'an chapter 1 to 5. And the *Ghorib* readings which are studied as follow:

    a) *Isymam*

    b) *Imalah*

    c) *Tashil*

    d) *Naql*

e) *Nun Wiqoyah*

f) *Mad Qoshr*, include of: *Shifrul Mustadzir, Shifrul Mustathil,* and so on

g) *Saktah*

h) *Badal* or *Ibdal*

i) *Baro'ah*

j) *Qur'an Utsmani*

8) Level VIII

The students who are in level VIII of *WAFA* studying tajweed and the Holy Qur'an chapter 6 to 27. Basically tajweed has been studied in any previous level, but at that level the students are only trained how to read. While at this level, students are introduced with the names of Tajweed recitation, which includes:

a) The law of *Ghunnah*

b) The law of *Nun Sukun* and *Tanwin*, which include of: *Idzhar Halqi*, *Idghom Bighunnah*, *Idghom Bilaghunnah*, *Iqlab*, and *Ikhfa'*

c) The law *Mim Sukun*, which include of: *Idzhar Syafawi*, *Idghom Mitsli*, and *Ikhfa' Syafawi*

d) The kinds of *Idghom*

e) The law of *Lam Ta'rif*

f) The law of *Lafadz Allah*

g) The law of *Ro'*

h) *Qolqolah*

i) The law of long reading (*Mad*)

9) Level IX

The students who are in level IX of *WAFA* are those who have passed the exam or *munaqosyah* of *WAFA* guidebook volumes 1 to 5, *ghorib musykilat* and tajweed which is organized by *WAFA* center.

10) Level X

The students who are in level X of *WAFA* are those who have passed the exam or *munaqosyah* of Al-Qur'an chapter 30 which is organized by *WAFA* center.

11) Level XI

The students who are in level XI of *WAFA* are those who have passed the exam or *munaqosyah* of Al-Qur'an chapter 30 which is organized by *WAFA* center.

c. Learning Methods

As previously mentioned on learning methods, *SDIT* Bina Insan Cendekia uses *WAFA* the right brain method in learning the Qur'an. The method of learning that become the characteristic of this *WAFA* method are:

1) The Approach of *TANDUR* (*Tumbuhkan, Alami, Namai, Demonstrasikan, Ulangi, Rayakan*)

(a) *Tumbuhkan* (Grow)

In this step the teacher asked the students to get out of their thinking about learning and lead to experiences or a

phenomenon. The experience or the phenomenon has been set in *WAFA* guidebook. For example in first chapter in *WAFA* 1, the teacher asked students to pay attention to their eyes in the miror, then analogized with a spinning wheel

(b) *Alami* (Experience)

In this step, the teacher asked student to move their motor. For example in first chapter of *WAFA* 1, teachers say the word "MATA SAYA KAYA RODA", then make movements. For the word "MATA", the thumb and forefinger circle at the front of the eye. For the word "SAYA", both arms crossed across the chest. For the word "KAYA", both hands raised high. For the word "RODA", both hands make a circular motion like a wheel.

(c) *Namai* (labeling)

In this step, the teacher informs about the name and form of the letter he had said, by showing the card viewer. For example, "MA" is symbolized by the letter (mim), "TA" is symbolized by the letter (ta'), "KA" is symbolized by the letters (kaf), "YA" is symbolized by the letter (ya'), "RO" is symbolized by the letter (ro'), and "DA" is symbolized by the letter (dal).

(d) *Demonstrasi* (demonstrate)

In this step, the teacher gives the example about how to read the letters correctly, then the students follow it. Teachers can also give little games that motivate learning. Such as using

visual cards, then spread to the entire class. Then the students were asked to stand in line based on the words "MATA SAYA KAYA RODA"

(e) *Ulangi* (Repeat)

In this step, the teacher asked students to repeat the sentence that have been spoken. It is done by classical reading technique and refer reading technique.

(f) *Rayakan* (Celebrate)

In this step, the teacher gives the reinforcement and reward to the students for their hard work following study. For example, by giving the "qur'ani stamp", giving the good news about the primacy of people who read the Qur'an, singing together, telling stories and so on.

2) Group Approach with Classical Reading Technique

It is the teaching and learning process which is carried out by reading together or in groups by using the visual aids. Then the step of classical reading is done in the following manner:

Table 4.3
The Step of Classical Reading

Step	Teacher	Student
1st	Read	Listen
2nd	Read	Repeat
3rd	Read together	

4th	Listen and correct	Read

In learning process, the first action that is done by the teacher is reading text in visual aids, while students listen and consider carefully the readings were read by the teacher. The teacher then read again the same text as the first, while students repeat the text of teacher after he finished reading. The next step is the students along with teacher reading together. And the last step is a teacher acts as a listener and a corrector, while students read the texts have been read repeatedly. The things which become the characteristic of this technique is the teacher started reading with giving code "*a ba ta*".

3) Individual Approach with Refer Reading Techniques

Is a learning process that is done by the students read in turns, if one of the students read, so the other students must listen and pay attention. This technique is done after reading classical technique, thus students who will read individually have mastered reading.

In its implementation, teachers monitor students who are reading or listening, pay attention to *makhorijul huruf* and tajweed of the students read. In addition, teachers also monitor the use of the song *Hijaz*. It is used as consideration to increase the page.

d. Code of Conduct

In lessons *WAFA*, the code of conduct which must be followed are:

1) Students have wudlu' before follow the learning, especially for students who come to the Qur'an

2) When the bell sounded at 07.00 am, all of the students get into their classes to participate in prayer together. The prayer was led by the teacher of *WAFA* simultaneously by using a microphone that is connected in parallel in each classroom, the students followed and be guided by their each homeroom. Reading of prayer followed by the reading the pledge of *SDIT* Bina Insan Cendekia Pasuruan, and ended at 08.30 am

3) The students follow learning of *WAFA* in each halaqoh, so students have to move from class to their *halaqoh*. *Halaqoh* is tailored to the student's ability in learning *WAFA*. So in one class, the students may have different *halaqoh* with their friends. *Halaqoh* is not only placed in the classroom but also outside the classroom, such as a mosque, school yard, next to the cafeteria, and there are some who remain in the classroom. The description of the place and teachers of *halaqoh* will be attached.

4) The students are learning *WAFA* with orderly and follow each learning activity which is guided by the teacher until the time runs out.

5) The students back to their classes to participate the next learning activity.

3. The Results of the Implementation of *WAFA* Qur'anic Reading Method in *SDIT* Bina Insan Cendekia Pasuruan

WAFA Qur'anic reading method that has been applied in *SDIT* Bina Insan Cendekia Pasuruan during 3 years has some results which can be analyzed through the supporting factors and obstacles. In this chapter will describe each factors.

a. The Supporting Factors in Implementation of *WAFA* Method

In implementing the education, we must know and note the factors that will determine the success or failure of education. Similarly, the implementation of the method *WAFA* as the methods used in this study the Qur'an. As for the supporting factors, among others:

1) Right Brain Method

As we know, that the *WAFA* method is a method of reading the Qur'an through activating the right brain. This method seems an effective method used for students because it is easy and fun. If before, the view of students towards learning the Qur'an is learning stiff and boring, then this method seeks to change that view. It is based on the statement of the consultant *WAFA*, Ustadz Wawan, S.Pd of *WAFA* Centre in an interview conducted by researchers:

> Our target is not only the students can read, write and memorize the Qur'an correctly, but also the students like to carry it all with a cheerful heart.[55]

This method is realized in the form of TANDUR approaches, which include of *Tanamkan, Alami, Namai, Demonstrasikan, and*

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[55] Interview with Ustadz Wawan as consultant of *WAFA*, on May, 10th 2016. See: Appendix VII

Rayakan (Embed, Experience, Name, Demonstrate, and Celebrate). The more details explanation will be discussed in the next chapter.

2) Props or visual aids

In the learning process, props are used among others: *WAFA* guidebooks volumes I through V, *WAFA* guidebooks about *Ghorib*, *WAFA* guidebooks about tajweed, handbook of tahfidzul Quran chapter 28 to 30, achievement books of *Tilawah*, achievement books of *Tahfidz*, *WAFA* smart book that contains the collection of brainstorming material, the Holy Qur'an Waqof-Ibtida and the big display used in the classroom for each *halaqoh*. All of these tools support the implementation of learning the Qur'an with *WAFA* methods, among others to focus the students in implementing the learning process.

3) Song of *Hijaz*

The application of this *WAFA* method uses song of *Hijaz* that has been modified according to *WAFA* version. There are specific reasons why this song is selected as a lullaby for students to recite the Holy Qur'an. It is as stated by Ustadz Ikhsan, one of the consultant *WAFA* in an interview with researcher.

> The song used is the song of *Hijaz* in *WAFA* version. It originated from the founder of *WAFA* who see the children around him who read the Qur'an with the standard tone. So this song of *Hijaz* is selected as a song in *WAFA* method. Actually all of the songs in reciting the Holy Qur'an are good because they have each characteristics, it depends on the tastes of people

who study them. Then after selecting *Hijaz*, this song is modified so that it sounded interesting and not boring.[56]

If we hear or find on the internet about the song of *Hijaz*, then something that will appear is the *Hijaz* chanted by the Qori 'which has beautiful tone, but complicated enough for the children or general people. So *Hijaz* which is used in this method is the Hijaz that has been modified. So it is hoped that everyone can follow, not only qori of Qur'an that have been expert in reading.

The using of Hijaz as a song in reciting Qur'an with *WAFA* method is very favorable in learning process. It can be evidenced by the result of interviews conducted by the researchers of some teachers and students from several levels. Most of them love learning the Quran by *WAFA* method because the song is easy and beautiful to be sung.

4) The competent teachers

In this case, teachers who are competent greatly influence the success of learning the Qur'an by *WAFA* Qur'anic reading method. Teachers here play an important role as a controlling and guiding the course of learning. So as well as any method or medium in learning process, if the teacher does not have the ability to use it so that this process will not live and be boring. So the teachers have been given training and opportunities for sharing of the learning process weekly.

5) The students who are active

Basically, the students are not learning objects, but they are the subjects of learning who also have the important role in implementing

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[56] Interview with Ustadz Ihsan as consultant of *WAFA*, on May 10th 2016. See: Appendix VII

the process of learning. Therefore, the active students of *SDIT* Bina Insan Cendekia Pasuruan also include one of the factors that support successful learning the Qur'an with *WAFA* method. It can be concluded that in implementing the process of learning needs for upgrading the student's motivation. Students who are active also can motivate the teachers to get the spirit in teaching, so it can turn the classroom atmosphere and learning success.

6) Monitoring from *WAFA* centre

One of the benefits and supporting factor to reach the success of learning Quran with *WAFA* method is the monitoring of *WAFA* center to the schools that use *WAFA* as a method of learning the Qur'an. This monitoring aims to control the implementation of *WAFA*, whether it is in accordance with a predetermined curriculum or not. It also provides training to both *WAFA* teacher that has long been taught and the new teachers. Monitoring is done in the form of training every six months. Beyond that, the implementation *munaqosyah* from *WAFA* center to the school that present the scholar of *WAFA* can also be used by teachers to ask and share about the difficulties encountered during the learning process.

7) The good relationship with parents

In *WAFA* achievement book, there is the sheet of homework. This sheet requires students to read the pages that have been determined, in front of their parents. There is the column for the signature of parent or guardian as proof that they had done his duty

and witnessed by parents. So that there are two parties to monitor the development of student achievement, they are the teachers and parents.

The relationship with parents is also supported by the program named '*paguyuban*' which is organized by the school in the end of month. This activity is to gather the parents regularly and discuss the difficulties experienced by students for one month, then solved together. This is a factor that is very support of learning successfulness.

8) School environment

At the previous point it has been explained that the implementation of learning the Quran by *WAFA* method using song of *Hijaz*. In an effort to familiarize the students to hear and recite the verses of Qur'an by using song of *Hijaz*, the school has a program to recite Al-Qur'an before the lesson. So 30 minutes before the bell are sounded, one of the teachers on duty to read the letters contained in juz 'amma using song of *Hijaz*. Thus, students can easily understand, read and memorize the verse of the Quran with this song. This school environment can support the successful learning the Qur'an.

9) School discipline

The school discipline is closely connected with the discipline of students in school. The school discipline is includes of the discipline of teachers in teaching and carry out the role for learning process. This can affect the discipline of students in learning and implementing the

discipline of learning. Thus, students will be fluent in learning and reducing learning difficulties.

Then in *SDIT* Bina Insan Cendekia Pasuruan, both teachers and students have been discipline. It is as expressed by Ustadzah Alfiyah on interviews conducted with researchers:

> This school very enforces the discipline. For teachers, the 'check clock' is helpful to realize that. So before 07.00 am, the teacher has to be at school and carry out the 'check clock' in the principal's office. If the teacher is late in a few minutes, then this could affect to their salaries. It is also an impact on student discipline. Students who are late to enter the class when the lesson began, then the student is not allowed to follow the lesson at that hour. And until now, it is very rarely teachers or students who are late to come to school.[57]

From these expressions, it can be concluded that school discipline greatly affect the discipline of teachers and students. And this is very influential in the success of learning.

b. Obstacles Factor in Implementation of *WAFA* Method

Any activity that develops a science always influenced by obstacles factor, as well as the implementation of *WAFA* method in learning the Qur'an in *SDIT* Bina Insan Cendekia Pasuruan. This factor is not uncommon for teachers, students, and school in general in implementing the learning. The obstacles factors in the implementation of *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan, among others

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[57] Interview with Ustadzah Alfiyah as Coordinator of *WAFA* in SDIT Bina Insan Cendekia Pasuruan, on March, 30th 2016. See: Appendix VII

1) The lack of Al-Qur'an teacher

SDIT Bina Insan Cendekia Pasuruan has 613 students and 13 *WAFA* teachers. In a day, this school does the Al-Qur'an learning with *WAFA* in 4 sessions, in a session there are 13 *halaqoh*. So this number of teacher is too small to handle the *halaqoh* which has maximum 25 students. The lack of *WAFA* teacher becomes the obstacles factor of implementation the Al-Qur'an learning process with *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan

2) The lack of classrooms for halaqoh

The implementation of *halaqoh* has different class with general class of student. These are also performed in several sessions, which can raise the new problems for the schools to implement these methods. Because each *halaqoh* adapted to student's abilities in reading, writing and memorizing the Qur'an, then there are many categories which spreaded in several class. Then the effect is one class *halaqoh* filled only about 11 to 16 students, whereas in a regular class consists of 30 students or more. Then in this case, the implementation of learning is not always done in the classroom, but in places such as mosques, schoolyard, and near the cafeteria. For students who have a constant concentration, it is no problem. But for students who are difficult to concentration, then it can be hard for them to concentration or even lose their concentrations have been gathered. This is because learning occurs outside the classroom, which there are some students, teachers or other school communities who indulge in these places. So

according to one educator of *WAFA*, it is needed the special classrooms for *WAFA*.

CHAPTER V

ANALYSIS AND DISCUSSION

Qualitative descriptive research is the research by describing the qualitative data based on the reality. In analyzing the data collected, this research uses descriptive techniques or non-statistical analysis. This technique is done by analyzing data on the phenomenon, then associated with various theories or opinions that have been there.

In this chapter the researchers seek to explain and answer about some data that has been discovered, both the result of observation, interviews, and documentation. Researchers will try to describe the data that has been found based on logic, and reinforced with theories that already exist. From here expected to find something new.

A. The Historical Background of the Implementation of *WAFA* Qur'anic Reading Method in *SDIT* Bina Insan Cendekia Pasuruan

Based on the data that has been described in the previous chapter, the early reason in the conversion of *Ummi* method to *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan is due to lack of access facilities in *munaqosyah* of the *WAFA* Centre into the schools, so schools should strive independently to send their students to implement *munaqosyah* in Surabaya City. Regarding the problems of religious education in schools, the scientists and scholars have made various efforts to solve it. The scientists and technocrats agree that religious education in

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our country should be success as possible in line with the pace of national development.[58]

Furthermore, the things that can distinguish *WAFA* method with other methods, so it is chosen as a method of learning the Qur'an in *SDIT* Bina Insan Cendekia Pasuruan are:

1. It activates the right brain in learning.

   The communities are generally more concerned in analysis, logic, mathematics and rarely noticed or less to optimize the function of the right hemisphere in learning (Khoo, Adam 1999).[59] In fact, since the beginning of education is not more than 10% of subjects taking the right brain functions, such as art and music. As we know that the conventional teaching methods that are commonly used by educators in language learning tend to emphasize the working pattern of the left brain, such as exercise that focuses on the stimulation of heard (left brain) in the form of exercises, repetitions, and it less involves the process of solving a problem. Meanwhile, with the advancement of technology, the children are now focused on some programs in television, which the activity is used the right brain hemisphere. Therefore, learning problems become ineffective. So *WAFA* here is trying to balance the use of the right brain and the left brain in learning.

   The using of right brain can be seen at the beginning, core, and end of the learning process. At the beginning of learning, the use of right brain associated with brainstorming before getting into learning, such as a story, tap,

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[58] Muzaiyyin Arifin, *Kapita Selekta Pendidikan Islam*, (Jakarta: Bumi Aksara, 2014), p.150

[59] Marjam S. Budhisetiawan, *Mendayakan Fungsi Belahan Otak Kanan dalam Pengajaran Bahasa Indonesia*, The National University of Singapore

and songs which uplifting the students. In the learning process, right brain activation found in *TANDUR* methods and the other methods which fun and enable motoric of students. At the end of the study, the use of the brain associated with providing the reinforcement and reward in the form of songs, clapping, and the provision of educational punishment, such as the duty to dye *hijaiyah* letters, calligraphy, etc.

As for the use of the left brain associated with the absorption of the material which done by the students about the shapes of letters are then written in their each book.

2. *WAFA* more comprehensive in learning the Qur'an

It uses 5T, *Tilawah, Tahfidz, Tarjamah, Tafhim, Tafsir*. It has the view when we study the Holy Qur'an, it is not only read as a general public perception, but it is not separate among the five points above.

3. It uses song of Hijaz

In its implementation, *WAFA* method uses *Hijaz* song that have been modified and improvised into *Hijaz* in *WAFA* version. The song is expected to be easily applied by everyone, especially the students who are studying the Holy Qur'an with *WAFA* method. *Hijaz* song on this method is one of the most important factors to attract students and teachers to enjoy reading the Qur'an. It is evidenced by the results of interviews done by the researcher to students and teachers, most of them answered that *Hijaz* songs makes them happy to join the process of learning the Quran.

The usage of this song is not only to read the sentence in *Tilawah* guidebooks of *WAFA*, but also to memorize *Tajweed* and *ghorib* in Indonesian

language. So this song is used for all stages of learning the Qur'an by *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan.

4. *WAFA* has the principle of "fun and enjoyable"

Based on the *WAFA* identity as a method of learning the Quran by using the right brain, so its implementation has a principle "fun and enjoyable" that must be held. The right brain is used to perform various activities related to the process of imagination, literature, art and culture, drawing, music and others.[60] Those things are in fact less to take in general learning. So *WAFA* here trying to balance and integrate the learning process with the activation of the right brain.

5. *WAFA* is more flexible in learning

It because the teachers are required to think, creates innovations in learning to be more enjoyable. There has been a guide book about learning plan published by *WAFA* center. But the book only contains the standards or guidance on ways of learning the Qur'an by *WAFA* method of right brain. Moreover, the *WAFA* teachers are required to develop and improvise learning creative as possible with no out of the existing guidelines.

B. **The Step and Process of the Implementation of *WAFA* Qur'anic Reading Method in *SDIT* Bina Insan Cendekia Pasuruan**

This chapter will present an analysis of the materials and methods used in the teaching of the Qur'an methods *WAFA* in *SDIT* Bina Insan Cendekia Pasuruan.

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[60] Dewantono, *Setelah Aktivasi Otak Tengah, Mau Kemana?*, (Jogjakarta: Flashbooks, 2010), p.30

1. **Learning Materials**

   In implementing learning process of the Qur'an, there are several steps that must be passed by a student in monitoring of a teacher, namely: the ability to read the Qur'an, the ability to understand the meaning *lafadz* or words in the Qur'an, examines the interpretation of the Qur'an and explore the values that doctrine or law contained in the Qur'an (*istimbath al-ahkam*). The four stages are delivered sequentially and must not jump over each other, because each stage will underpin the next stage.[61]

   In this case, the method of learning the Qur'an *WAFA* with the right brain has met the four stages are realized through 5T term, *Tilawah, Tahfidz, Tarjamah, Tafhim* and *Tafsir*. The fifth case is a proper to study the Holy Qur'an, because at one stage an important role as the basis for moving to the next stage. In this method, students learn to 4 competencies in one meeting, such as *Tilawah*, write Arabic, *Tahfidz*, and read the Qur'an with songs *Hijaz* tenderly.

2. **Learning Method**

   Etymologically, a method derived from English which implies a systematic way of working to facilitate the implementation of activities in achieving a goal. Then the method of learning means a method or system that is used in learning that aims for students to know, understand, use, and control of certain teaching materials (Darajat, 2001).[62]

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[61] M. Samsul Ulum, *Menangkap Cahaya Al-Qur'an* (Malang: UIN-Malang Press, 2007), p. 79

[62] Ahmad Mujin Nasih and Lilik Nur Kholidah, *Metode dan Teknik Pembelajaran Pendidikan Agama Islam* (Bandung: PT. Refika Aditama, 2009), p.29-30

The method used in the learning process should have the effect on the success of the learning process. Improper methods will affect in inefficient use of time. Therefore, selecting the method should pay attention to aspects of effectiveness and relevance to the material delivered, and also learning objectives to be achieved. The success of the selection and implementation of this method is one of the successfulness of the learning process that can be a critical successfulness of educational purposes.

Here is an analysis of some approaches used in teaching the Qur'an with *WAFA* methods

a. The Approach of *TANDUR* (*Tanamkan, Alami, Namai, Demonstrasikan, Ulangi, Rayakan*)

In a review of the existing research, Blachowies and Fisher (in McLaughlin & Allen, 2002) identified four guidelines for teaching vocabulary. They argued that (1) students should be introduced actively in understanding words and linked to strategies, (2) learn vocabulary should be in accordance with the wishes of students, (3) taught to make words become familiar, (4) develop vocabulary through discourses which is repeated this use from various resources.[63]

1) *Tumbuhkan* (grow)

In this case the students are encouraged to get out of his thoughts on a word to lead to an actual experiences or phenomena around them, with mention of the sentence that has been determined in *WAFA* guidebook. It involves the right brain.

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[63] Farida Rahim, *Pengajaran Membaca di Sekolah Dasar*, (Jakarta: PT Bumi Aksara, 2007), p. 9

The study shows that the right hemisphere becomes active when the subject reads the words that provoke concern or emotionally (Van Strien, Stolk, and Zuiker, 1995).[64] Then the teacher must takes the students on a particular emotion so that students become focused and ready to receive the next stage.

2) *Alami* (Experience)

After the students were invited to go to a particular emotion, and then they are invited to experience the event, without forgetting the sentence that has been built in the previous stage. In this case the teacher should actually be able to bring the students as though experiencing the phenomenon directly.

Fulbright in Armstrong (2003) says that there is a subcortical structure involved in the reading process. This section includes the cerebellum, which had been previously linked with the functions of kinesthetic and areas of the limbic system that becomes active when experiencing the emotional during the reading (Fulbright et al, 1999, Simpson, Snyder, Gusnard & Raichle, 2001).[65] Another benefit of this stage is that students can more familiar with the phrase that became the target of learning.

3) *Namai* (labelling)

After the class atmosphere becomes alive, the teacher tells students about the composition of the letters in the sentence that has been pronounced and told at earlier stages. The letters are taught is the

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[64] Thomas Armstrong, *Kecerdasan Jamak dalam Membaca dan Menulis*, trns. Dyah Widya Prabaningrum, (Jakarta: Indeks, 2014), p. 20

[65] Ibid

letters that make up a sentence similar to the patois pronunciation, in this case is Indonesian, because students need to become familiar with the text before they start to speak.[66] In this case the teacher reads, while students listen and pay attention to what the teacher reads.

4) *Demonstrasikan* (Demonstrate)

After receiving information about the composition of the letters in a sentence read by teachers, students read the next sentence. From there then transmitted through a collection of nerve fibers called the *arcuate fasciculus* to *Broca's* area at the bottom of the left frontal lobe, which logically coded into the system grammar. A program prepared for causing articulation, and then supplied to the motor cortex. And finally be able to move the muscles of the lips, tongue and larynx to say the actual word (Geschwind, 1979).[67] Here we can see the involvement of multiple intelligences, including linguistic, logical-mathematical, spatial, and kinesthetic body through simple actions, pronounce a word that is written.

Then the students read the letters or the next sentences contained in *WAFA* guidebook. Constructivist theory has the important role in the development of vocabulary.

5) *Ulangi* (Repeat)

The next step is repeating the sentence. It aims to make students more familiar with the sentence that has been learned. At this stage the teachers and students do two other approaches of *WAFA*

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[66] Ibid, p. 19
[67] Ibid, p. 19

method, classical reading and refer reading technique, which are described in the next section.

6) *Rayakan* (celebrate)

In this case the teacher gives the reinforcement and rewards to students for successfully completing the learning targets. Reinforcement is a positive response of the teachers on positive behavior achieved by students in the learning process. This reinforcement is aimed at: (a) increase the attention of students in the learning process, (b) generate, maintain, and enhance the student's motivation, (c) directing the development of students thinking towards divergent thinking, (d) organize and develop student self in the process learning, and (e) control and modify the behavior of students who are less positive and encourage the emergence of a productive behavior.[68]

b. Group Approach with Classical Reading Technique

The benefit of this classical reading technique is the students can repeat the reading, because they read aloud along with their friends. There are several another benefits in the group approach with classical reading techniques, among other things:

1) Helping students to get accustomed to reading

2) Helping students to launch the readings contained in the handbook *WAFA*

3) To assist students in mastering songs *Hijaz*

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[68] Wahid Murni, dkk, *Keterampilan Dasar Mengajar,* (Fakultas Ilmu Tarbiyah dan Keguruan UIN Maliki Malang, 2014), p. 84

4) Launching the beginning pages when students come to the last pages

c. Individual Approach with Refer Reading Techniques

The previous chapter has described the process of refer reading technique, in which students take turns to read while the other students are listening. The benefit of this technique for the students who read is to add fluency in reading. For students who listen, it can improve the listening skills and get examples on how to read both right and wrong. As for the teacher, the technique is an appropriate and valid way to evaluate reading skills progress.

There are several benefits of learning *WAFA* with refer reading techniques, among others:

1) Students are orderly and not crowded

In this case all the components of learning have each duties and responsibilities, so there is no opportunity for students to make any noice in the classroom. Students who get the turn to read have to read passages in *WAFA* guidebook. While other students who have not had a turn to read must listen to the reading, and correct it if there are errors. The characteristic of this study is that every time the students made a mistake in reading, the other students and teachers read *istighfar*.

2) The division of time that are fair to all students

In this case each student has an equal opportunity to read, because they are given the same time to take turns to read, and there is no students missed. The readings were read also same among students to one another.

3) Students read inside a lot

Because of the students who have not had a turn to read, have to listen the readings, then it is the same as reading it inside (in the heart). If in a *halaqoh* there are 20 students, the students had the opportunity a time to read aloud and 19 times to read inside. It can make familiarize students to read.

Crawley and Mountain (1995) explains that this technique should not use a *round robin* format, that the student receives a definite turn in reading, such as adjusting the order of absence, a seat, and so forth. *Round robin* format causes students do not listen to what their friends read. In fact, listening is a skill that should be taught to students. While, this *round robin* format causes the students anticipate the page where he would read.[69]

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[69] Farida Rahim, *opcit*, p. 123

C. The Results of the Implementation of *WAFA* Qur'anic Reading Method in *SDIT* Bina Insan Cendekia Pasuruan

The results of the study can be analyzed by supporting factors and obstacles in that implementation. In the study there are factors that can affect learning, among others:

1. Intern factor, including physical and psychological factors of students. Physical factors related to student health, disability can also affect student's learning conditions. The psychological factors include the factor of intelligence, maturity and exhausted of students.

2. Exern Factor, including:

   a. Family. The family is the first and primary education for children, it can be understood how important the role of families in their children's education.

   b. School. These factors include everything that is in the school, such as school environment, teachers, classmates, learning methods, media used, and the completeness of infrastructure in the learning.

   c. Community. Communities are also external factors that affect student learning. This influence occurs due to the presence of students in the community.[70]

In this section researchers tried to explain the supporting factors and obstacles the implementation of *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan, based on data that has been obtained.

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[70] Slameto. *Belajar dan Faktor-Faktor yang Mempengaruhinya*. (Jakarta: Rineka Cipta, 2003), p. 61

1. The Supporting Factors in Implementation of *WAFA* Method

In improving the quality of education, especially the ability to read and write the Holy Qur'an, it cannot be separated from the factors that can support the development of teaching. From the explanation above, obtained the data about the supporting factors in implementing *WAFA* method of learning the Qur'an in *SDIT* Bina Insan Cendekia Pasuruan such as using right brain method, props or visual aids, song of *Hijaz*, the competent teachers, the students who are active, monitoring from *WAFA* center, the good relationship with parents, school environment, and school discipline. Here we will describe each of these factors:

a. Right Brain Method

Actually, humans not only have one brain, but two, namely the right brain and the left brain. Both these brain structures are identical and work together in harmony, but they have a very different function.

Picture 5.1

The Function of Brain

Intensive research at the University of California revealed about the work function of the left and right brain. If the left brain used to think about things that are mathematically and scientifically, then the right brain deal with the problem abstract thinking with imagination, such as colors, rhythm, music, and thought processes that require creativity, originality, creativity and artistic talent.[71]

b. Props or visual aids

Prop is a tool that can be absorbed by the human senses with the goal of helping teachers so that the learning process more effective and efficient. Prop is one component of the determiner of learning effectiveness. Prop can change the abstract teaching materials into concrete and realistic.

The benefits of the prop are: (1) increase the motivation of students to learn because teaching can stimulate attention and develop skills, (2) it can focus the attention of students, because the teacher can use the prop to see the real thing outside the classroom or in the classroom, (3) props can change teacher learning as a transmission from a conductor become a facilitator, it makes students more active, (4) Props make students become more active in thinking and develop the critical thinking skills because the students not only remember and listen, but developed a mind with facts, (5) Props enhance the student's interaction in the classroom so that the transformation of learning can grow dynamically, (6) The props can

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[71] Iwan Sugiarto, *Mengoptimalkan Daya Kerja Otak dengan Berpikir Holistik dan Kreatif*, (Jakarta: PT. Gramedia Pustaka Utama, 2004), p. 36

enhance the monitor of the teacher because student activity is observed more easily

c.   Song of *Hijaz*

Songs in Qur'an is the rhythm of intonation or read voiced in the beauty of tone, variation and improvisation in tune with the messages expressed by the verses which are read. The songs are packaged in some *Tausyih* to ease the learning curve, variety of songs mentioned above, namely: *Bayyati, Shoba, Nahawand, Hijaz, Rost, Sika* and *Jiharka*.

Tausyih in *Tilawah* learning is only reference to acoustics (knowledge about voicing) of songs Araby, not restrictions tone variation and improvisation binding. So in this case, *WAFA* uses *Hijaz* songs that have been modified and improvised become *Hijaz* version of *WAFA*. The song is expected to be easily applied by everyone, especially the students who are studying the Holy Qur'an with *WAFA* method.

d.   The competent teachers

Developing of education professionalism needs stabilization of teacher competence. According to one of the expert of educational administration, Robert Houton, competence is adequacy for a task or as possession of required knowledge, skills, and abilities.[72] Competence was reflected in the execution of daily tasks of teachers characterized in three professional capabilities called as *the teaching triangle*, namely:

1) Personality of teachers which is developed constantly, so they really skilled at their job. This capability includes the ability to

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[72] Muzayyin Arifin, *opcit*, p. 164

understand and appreciate the potential of each student, the ability to build social situations, and the ability to foster a feeling of mutual respect.

2) The mastery of science that leads to science specialization which is taught to students

3) Skills in teaching the learning materials, especially regarding the learning plan, skilled in using and developing the media, as well as skilled in using the learning methods.

In a learning process, teachers not only serve as a model or example for the students taught, but also as a manager of learning. Thus, the effectiveness of the learning process is also determined by the teacher. Then the success of a lesson is also the responsibility of a teacher.

According to Ondi Saondi and Aris Suherman, a competent teacher is a teacher who can:[73]

1) Become good listener

Willingness to become listener, will give the student to say Reviews their opinion. Through listen the student, the teacher is taking care with them. So that can feel emergence of safety and comfort to the teacher. The *WAFA* teachers in *SDIT* Bina Insan Cendekia Pasuruan have demonstrated their effort to be a good listener. They provide the opportunity for their students in *halaqoh* to express the opinion.

2) Knowing about the profession

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[73] Aris Suherman and Ondi Saondi, *Etika Profesi Keguruan*, p. 150-153

The teacher must know about the obligation and prohibition of the teacher. They must give the student the task which suitable with their capacity. Based on the data obtained, the teacher has to understand his position as a teacher. This is evidenced by the professionalism shown during the learning process.

3) Knowing about the student

The teacher is absolute to know about the student capability. It can make the teacher easily choose the methods and ways to face them. Moreover, they can give them motivation and advices to develop their capability. Based on the observations that have been made, the *WAFA* in teachers *SDIT* Bina Insan Cendekia Pasuruan have known about students in their *halaqoh* intensely.

4) Give a chance for the student

Become a teacher is profession to make better the student. Giving chance is one of the way to make the student be better. If they do a false, a teacher must give them chance to correct their false.

5) Obey the limited of the roles

The teacher must know about their capability also. Not all of situation suitable with their opinion. The teacher has limited to give solution and giving help. So that not all of student's problem can be solved by them. So they need others if meet big problem.

e. The students who are active

It is inevitable that every student has different abilities, which can be grouped into a highly capable student, medium and low. A highly

capable students usually indicated by high motivation in learning, attention, and seriousness in following the lessons, and so forth.[74]

The student who has a high motivation will be seen in his activity in doing the learning process in the class. It becomes profitable, not only on the student himself, but also to the teachers and other students. Students will actively influence the activity of other students because they will be motivated and to create a competitive class. This would facilitate the teacher's control learning, because of all the attention and focus of student is lies in the learning competition situation.

f. Monitoring from *WAFA* center

This *WAFA* method in practice is always monitored by the *WAFA* centre, in the form of trainings, workshops, and coaching on a regular basis. It is done in six months a time. So the implementation is expected in accordance with a predetermined curriculum, because it controlled directly by the maker of the curriculum.

g. The good relationship with parents

In the study, factors that influence learning beside the internal factors are external factors. The external factors are some factors beyond the subject of learning, but also affects to the learning. One of them is a good relationship between the school and parents. Parents play an important role here because the days spent by the students outside the school are with their parents. Therefore, this *WAFA* method gives the role for parents to participate in their children's learning process.

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[74] Wina Sanjaya, *Perencanaan dan Sistem Pembelajaran*, (Jakarta: Kencana, 2009), p. 17

h. School environment

The school environment is everything that exists in the school that may affect the achievement and student motivation. The results of this study showed that the school environment greatly affect the student achievement, both in learning the Quran by *WAFA* or other learning methods. The school environment can affect a good and a bad influence. Then the attempts of principal, and all school members can create a conducive school environment is required.

i. School discipline

The school discipline is closely connected with the discipline of students in school. The school discipline is includes of the discipline of teachers in teaching and carry out the role for learning process. This can affect the discipline of students in learning and implementing the discipline of learning. Thus, students will be fluent in learning and reducing learning difficulties.

2. Obstacles Factor

Implementation of the religious education program, including teaching in schools has not worked as expected by society due to various constraints in its implementation capabilities fields, methods, physical facilities, and nonphysic. The atmosphere of education is sometimes less support the success of this education. Basically the facilities have been provided by the State through the decrees of Assembly, other laws as well as various development projects religion and education sectors.

The quality of education is based on input quality, process quality, and outcomes quality, as contained in Government Regulation No. 19 of 2005 on national standards of education. The standard input quality of infrastructure, content standards, educational standards and educational staff.The various factors were identified as the obstacles in implementation *WAFA* method of learning the Qur'an in *SDIT* Bina Insan Cendekia Pasuruan are:

a. The lack of Al-Qur'an teacher

In the medium-term plan, calculating the adequacy of the teacher is not only for today, but for the next 5 years, with details as follows:

1) The lack of teachers today, both classroom teachers and subject teachers

2) The lack of teachers is as a result of some teachers entered the pension age. It can be calculated from the number of teachers who will retire next 5 years and where they served

3) The lack of teacher is due to the addition of classrooms and as a result of changes in the ratio of students in the classroom.[75]

The ratio of students in a class can be solved by improving the quality of teachers in implementing the learning process. Small classes improve the effectiveness of the teacher's attention because it can more easily identify the student. Small classes make the learning administrative become lighter. But the small class has no direct effect on increasing the effectiveness of learning. The effectiveness is also determined by other

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[75] Suryadi, Penerapan Mutu Pendidikan dalam Satuan Pendidikan (file.upi.edu, accessed on June, 8th 2016 at 8:39 pm

variables that are equally important, such as learning strategies and competence of teachers.

4) The lack of classrooms for halaqoh

The number of classroom shows the quality of education services, but it must look at the student ratio to the school. Condition of the school with more spaces indicates inefficient, meaning that there are a number of classrooms are not used optimally. But on the other hand, the the school which has the lack of classrooms are still using a system of 'double shifts'. Based on the effectiveness of learning, classes with a double shift learning are not optimal.[76] The *WAFA* learning process is really needed additional classrooms, because the implementation separate from the regular classroom and have a lot of sessions.

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[76] *Ibid*

CHAPTER VI

CONCLUSION

A. Conclusion

Based on the research that has been done in *SDIT* Bina Insan Cendekia Pasuruan, it can be concluded as follows:

1. The historical background of the implementation of the *WAFA* Qur'anic reading method in Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia Pasuruan at first was because it wanted to seek a solution of the problem in *munaqosyah* implementation which held by previous methods. Then after studied more deeply, *WAFA* method is a method which suitable with the age of the children and the school's needs, as it has several advantages, among others: (a) it activates the right brain in learning, (b) it more comprehensive in learning, because uses 5T target, *Tilawah, Tahfidz, Tarjamah, Tafhim, Tafsir*, (c) it uses *Hijaz* song which is liked by teacher and student and easy to chanted, (d) it has the principle "fun and enjoyable", (e) it requires the teacher to think how create the innovations in learning to be more enjoyable, and (f) it more flexible in learning because teachers are required to create creations in learning.

2. The process of *WAFA* Qur'anic reading method in Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia Pasuruan is implemented through three approach, they are *TANDUR* approach, group approach with

classical reading technique, individual approach with refer reading technique. *TANDUR* approach is one of some *WAFA* characteristics which consist of *Tumbuhkan* (grow), *Alami* (experience), *Namai* (labeling), *Demonstrasikan* (demonstrate), *Ulangi* (repeat), and *Rayakan* (celebrate). Group approach with classical reading technique is carried out by reading together or in groups by using the visual aids. Individual approach with refer reading techniques is done by the students read in turns, if one of the students read, so the other students must listen and pay attention. Then the step of *WAFA* implementation is done in four sessions, each session has 13 *halaqoh*. The material which is taught based on *WAFA* book at each level, that determined by the student's ability to read the Quran.

3. The results of the implementation of *WAFA* Qur'anic reading method in Integrated Islamic Elementary School *(SDIT)* Bina Insan Cendekia Pasuruan can be analyzed through the supporting factors and obstacles. In the application, *WAFA* method as the methods used to study the Qur'an in *SDIT* Bina Insan Cendekia Pasuruan has some supporting factors and obstacles. The supporting factors are: (a) use the right brain method, (b) props or visual aids, (c) song of *Hijaz*, (c) the competent teacher, (d) the student who are active, (e) monitoring of *WAFA* centre, (f) the good relationship with parent, (g) school environment, and (h) school discipline. Then the obstacles are: (a) the lack of Al-Qur'an teacher and (b) the lack of classroom for *halaqoh*. However *SDIT* Bina Insan Cendekia Pasuruan will make efforts to maintain the supporting factors and fix the obstacle factors so that they can achieve the learning objectives optimally.

B. Recommendation

This study was conducted to describe and explore the application of *WAFA* method in *SDIT* Bina Insan Cendekia Pasuruan. And presumably to attain a good quality, with humility the author provides the inputs as follows:

1. To the Principal

   The principals should further enhance the learning of the Qur'an by motivating and monitoring the *WAFA* teachers to optimize the quality of learning the Qur'an. Beside that, the principal also need to develop and improve the Qur'anic learning program by adding the infrastructure that is needed to be able to create the Qur'anic Islam generation.

2. To the *WAFA* teacher

   The *WAFA* teacher should always upgrade the quality of learning by seeking innovations in delivering teaching materials, so that the students are always motivated to study the holy Qur'an, and can achieve the learning targets of *WAFA* as determined.

3. For the parents

   The parents should always give learning encouragement to their children, guiding them to be more diligent in learning, and creating a home atmosphere that allows children always enjoy to read the Holy Qur'an

4. For the next researchers

   This research is still far from perfect, but the authors believe that it can be useful to be used as a reference for subsequent research related to the application of learning the Qur'an using *WAFA* method. Therefore, for the next researchers are expected to enhance this existing study.

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Malang, 14th of June 2016

Shofya Salmah Abadiyah
NIM. 12110045

Appendix II: Evidence of Consultation

MAULANA MALIK IBRAHIM
STATE ISLAMIC UNIVERSITY MALANG
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EVIDENCE OF CONSULTATION

Name   : SHOFYA SALMAH ABADIYAH
NIM   : 12110045
Advisor   : Dr. H. MOKHAMMAD YAHYA, MA, PhD
Title of Skripsi : THE IMPLEMENTATION OF WAFA QUR'ANIC READING
METHOD IN SDIT BINA INSAN CENDEKIA PASURUAN

No	Date of Consultation	Consultation Material	Signature
1	25th of March 2016	Title of thesis and Chapter I	1.
2	3rd of April 2016	Chapter II and III	2.
3	15th of April 2016	Revision of chapter II	3.
4	27th of April 2016	Chapter IV	4.
5	9th of May 2016	Chapter V	5.
6	9th of June 2016	Revision of chapter IV and V	6.
7	10th of June 2016	Chapter VI and Abstract	7.
8	13th of June 2016	ACC of Thesis	8.

Acknowledged by,
Head of Islamic Education Department

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Un.3.1/TL.00.1/555 /2016   24 Maret 2016

: Penting
:-
: Izin Penelitian

Kepada
Yth. Kepala SDIT Bina Insan Cendekia Pasuruan
di
        Pasuruan

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama   : Shofya Salmah Abadiyah
NIM   : 12110045
Jurusan   : Pendidikan Agama Islam (PAI)
Semester – Tahun Akademik   : Genap - 2015/2016
Judul Skripsi   : **The Implementation of WAFA Qur'anic Reading Method in SDIT Bina Insan Cendekia Pasuruan**

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.

a.n. Dekan
Wakil Dekan Bid. Akademik,

Dr. Hj. Sulalah, M.Ag
NIP. 19651112 199403 2 002

Tembusan :
1. Yth. Ketua Jurusan PAI
2. Arsip

Pasuruan, 14 April 2016

Perihal : Permohonan Izin Pegambilan Data

Kepada:

Yth. Kepala Sekolah SDIT Bina Insan Cendekia Pasuruan

Di Pasuruan

Assalamualaikum wr. wb.

Dengan hormat,

Melalui surat ini, saya:

Nama : Shofya Salmah Abadiyah
No. Induk : 12110045
Semester : VIII
Fak/Jurusan : FITK/Pendidikan Agama Islam

Mohon izin tertulis dari Kepala Sekolah SDIT Bina Insan Cendekia Pasuruan untuk mengambil data-data terkait dengan sekolah, diantaranya adalah:

1. Profil, tujuan, visi dan misi sekolah
2. Struktur organisasi
3. Keterangan jumlah guru dan guru WAFA
4. Keterangan jumlah kelas da nkelas WAFA
5. Keterangan akreditasi
6. Profil yayasan

Sebagai kelengkapan penulisan skripsi saya yang berjudul *"THE IMPLEMENTATION OF WAFA QUR'ANIC READING METHOD IN SDIT BINA INSAN CENDEKIA PASURUAN"* yang diajukan kepada Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Atas izin dan perkenan Bapak/Ibu kami sampaikan banyak terimakasih.

Wassalamualaikum wr. wb.

Mahasiswa yang bertugas,

Shofya Salmah Abadiyah

Appendix IV: Data Retrieval Permission

NIM. 12110045

PEDOMAN PENGUMPULAN DATA

Pedoman Observasi dan Dokumentasi

1. Gambaran umum Sekolah Dasar Islam Terpadu Bina Insan Cendekia Pasuruan

2. Sejarah perkembangan Sekolah Dasar Islam Terpadu Bina Insan Cendekia Pasuruan

3. Keadaan umum siswa, guru, karyawan di Sekolah Dasar Islam Terpadu Bina Insan Cendekia Pasuruan

4. Kondisi objektif Sekolah Dasar Islam Terpadu Bina Insan Cendekia Pasuruan

5. Struktur organisasi

6. Sarana dan fasilitas

7. Imlementasi metode Wafa dalam pembelajaran

   a. Profesionalisme guru

   b. Kelangsungan KBM secara umum dan proses KBM di kelas

   c. Kondisi siswa

   d. Suasana dan kondisi kelas

   e. Kelengkapan administrasi guru (silabus dan RPP)

   f. Model evaluasi dan daftar nilai hasil evaluasi

   g. Ringkasan materi Wafa

PEDOMAN WAWANCARA

A. Wawancara dengan Kepala Sekolah

1. Bagaimana sejarah berdirinya Sekolah Dasar Islam Terpadu Bina Insan Cendekia Pasuruan?

2. Siapa saja tokoh yang memprakarsai berdirinya Sekolah Dasar Islam Terpadu Bina Insan Cendekia Pasuruan?

3. Apa visi dan misi Sekolah Dasar Islam Terpadu Bina Insan Cendekia Pasuruan?

4. Bagaimana keadaan sarana prasarana, karyawan, guru dan peserta didik di Sekolah Dasar Islam Terpadu Bina Insan Cendekia Pasuruan

5. Apa kendala yang dihadapi dalam mengelola Sekolah Dasar Islam Terpadu Bina Insan Cendekia Pasuruan

6. Bagaimana kelengkapan sarana prasarana?

7. Sudah berapa lama Sekolah Dasar Islam Terpadu Bina Insan Cendekia Pasuruan menggunakan metode *WAFA* dalam pembelajaran Qur'an?

8. Bagaimana perkembangan pembelajaran Qur'an setelah menggunakan metode *WAFA*?

9. Bagaimana motivasi guru-guru dalam mengajar dan usaha Kepala Sekolah untuk memberi motivasi pada guru?

10. Bagaimana kredibilitas guru?

B. Wawancara dengan Guru

1. Apa yang menjadi dasar dan tujuan diadakan pengajaran Al-Qur'an?

2. Bagaimana kesesuaian antara tujuan, metode,, materi dan alokasi waktu dalam proses pembelajaran?

3. Bagaimana keefektifan penggunaan alat peraga?

4. Bagaimana peran guru dalam proses pembelajaran?

5. Bagaimana persiapan sebelum mengajar?

6. Apakah guru memiliki silabus dan RPP?

7. Bagaimana pelaksanaan metode *WAFA* pada waktu KBM di kelas?

8. Apa yang menjadi factor pendukung dan factor penghambat (kendala-kendala) selama berlangsung proses pembelajaran?

9. Adakah usaha yang sudah dilakukan untuk mengatasi hambatan tersebut?

10. Bagaimana hasil yang dicapai?

11. Adakah kegiatan tambahan yang berkaitan dengan pembelajara *WAFA*?

C. **Wawancara untuk Siswa**

1. Apa yang anda rasakan saat belajar Al-Qur'an dengan metode *WAFA*?

2. Apakah gurunya menyenangkan dalam Al-Qur'an dengan metode *WAFA*?

3. Apakah metode *WAFA* anda rasakan mudah atau sulit? Mengapa demikian?

4. Apa kesulitan yang dihadapi saat belajar *WAFA*?

5. Apa manfaat yang anda rasakan setelah mengikuti pelajaran *WAFA*?

6. Apa yang anda inginkan dalam pembelajaran *WAFA*?

Form of Interview

1. Informant : Ustadzah Mardiyati Utami, S.Pd.SD
   Status : The Pricipal of SDIT Bina Insan Cendekia Pasuruan
   Date : March, 30th 2016
   Time : 7.00 am
   Location : The principal's room

No.	Question	Answer
1.	How the history of SDIT Bina Insan Cendekia Pasuruan?	"SDIT Bina Insan Cendekia is one of the schools under the auspices of the Bina Insan Cendekia Foundation, founded in 2001 by Ustadz Abdul Karim, SE. This school was his idea to establish a childcare named *TAAT (Taman Asuh Anak Terpadu)* with his wife, Ustadzah Dra. Hanifah. Then it is developed into *TKIT (Taman Kanak-Kanak Islam Terpadu)* Bina Insan Cendekia in 1999, and *SDIT (Sekolah Dasar Islam Terpadu)* Bina Insan Cendekia in 2001. And now there are *SMPIT (Sekolah Menengah Pertama Islam Terpadu)* and *PAUD (Pendidikan Anak Usia Dini)."*
2.	How the condition of teachers in SDIT Bina Insan Cendekia Pasuruan?	In this year, the total number of teachers at SDIT Bina Insan Cendekia Pasuruan is 32 people consisting of 27 permanent teachers and 5 non permanent teachers
3.	How the condition of students in SDIT Bina Insan Cendekia Pasuruan?	The number of students in SDIT Bina Insan Cendekia Pasuruan is 613 people consisting of 289 female and 324 male. Here is the spread of students based on class, which consists of 21 classes in 6 levels.
4.	How the condition of infastuctures in SDIT Bina Insan Cendekia Pasuruan?	Until this 15th year, the school has included good infrastructure, but still a shortage of space for growing the number of students is increasing. There are 21 classes, which consists of four classrooms for 1st grade, four classrooms for 4th grade, three classrooms for 3rd grade, three classrooms for 4th grade, three classrooms for 5th grade and four classrooms for 6th grade. In this case, there is no room for teachers. So for the time being, the class teacher still occupies the classroom, the teacher in addition to classroom teachers occupy some base camp, such as libraries, mosques, UKS, and room of *WAFA*.
5.	Since when this school applies the method of *WAFA*?	This school uses *WAFA* Qur'anic reading method as a method of reading the Qur'an from 2013, which were previously used methods *Ummi* and *Qiro'ati*. After using this method, the achievement of reading the Qur'an can be said to increase, judging from the value of and developments in the

		reading and memorizing Al-Quran students.
6.	How the motivation of the teacher in implementing *WAFA* method?	The motivation of teachers in teaching the Qur'an is also considered to increase. It can be seen from the feedback given after teaching, and their passion in teaching the *WAFA* Qur'anic reading methods. But the principal still must strive to maintain and improve the motivation and credibility of WAFA teacher for achievement of learning goals. This is done by training *WAFA* once a week for 13 teachers WAFA.

2. Informant : Ustadzah Atiek
   Status : Vice Pricipal of Curriculum
   Date : March, 30th 2016
   Time : 9.00 am
   Location : Classroom of *Kelas V Mulia*

No.	Question	Answer
1.	How the beginning of the implementation of WAFA method in this school?	The implementation of this method of learning the Qur'an arose from the *WAFA* socialization in JSIT (Jaringan Sekolah Islam Terpadu) in Pasuruan. After studying deeply, the school finally decided to move from *Ummi* be *WAFA*.
2.	How the improvements which can be seen from the implementation of *WAFA* method?	In the beginning of founding of this school, learning the Qur'an carried out by the method *Qiro'ati*, then developed into a method *Ummi*. In *Ummi*, student achievement in the field of the Qur'an increased from the previous one, but the school had difficulty in evaluation. This is because schools had to send students to Surabaya to administer the exam (*munaqosyah*). Then in 2013, the school uses the method *WAFA* as a method of learning the Qur'an.

3. Informant : Ustadzah Nurul Alfiyah, S.Pd.I
   Status : Coordinator of *WAFA* in SDIT Bina Insan Cendekia Pasuruan
   Date : March, 30th 2016
   Time : 10.00 am
   Location : Room of *WAFA*

No.	Question	Answer
1.	How the position of *WAFA* in learning, whether included in the subjects of Qur'an Hadith?	*WAFA* is not a method in subjects Qur'an Hadith, but it is a separate subject. *WAFA* has been structured as well as other subjects, because there is a syllabus and lesson plans.
2.	How the difference between *WAFA* and another methods?	The diffrences between *WAFA* and *Ummi* method are the way of learning, learning targets and songs used. *WAFA* method is packed with fun learning,

		there are motivational stories that relate to the material to be delivered, as well as some games in the middle of learning. The story and the game have been loaded in the syllabus and lesson plans prepared by *WAFA* center, the Foundation Syafa'atul Qur'an, while the teachers just implement it. This is consistent with the targets achieved by *WAFA*, learning Quran by using the right brain. The song is used in reading the Qur'an is the song of the *Hijaz*. Besides being used to read and memorize the letter, the song is also used to read and memorize material in Bahasa. According to *WAFA* teacher, it can help students to make easy in memorizing the material.
3.	What is the increase from the use of *WAFA* method?	In the beginning of using *WAFA* method, the student's achievement in learning the Qur'an is still not visible. However, over time, the achievement is increasing, even in this school year (2015/2016), the school has implemented *munaqosyah* twice in a year and passed all.
4.	How general overview of *WAFA* method implementation at SDIT Bina Insan Cenekia?	Learning *WAFA* is done in *halaqoh*, the small class based on the student's ability. So in this lesson, students are not learning in their classes, but grouped in *halaqoh* by its capabilities in learning the Qur'an. Until this year, the school already has 11 levels conducted in 13 *halaqoh*. Level 1-5 learn *WAFA* guidebook 1-5, level 6 learn Al-Qur'an chapters 28-30, level 7 learn *Ghorib Musykilat*, level 8 learn *Tajweed* (6-27), level 9 is the student who has passed munaqosyah, level 10 if students have graduated *munaqosah* of Qur'an chapters 30 and level 11 when students have graduated *munaqosah* of Qur'an chapters 29.
5.	Is *WAFA* method combined with other methods in learning?	In practice, *WAFA* method is combined with *Kauny* method. *Kauny* method is a method used in memorizing the Quran by using the motion in accordance with its meaning. In this case the emphasis on students' right brain.
6.	What are the obstacles during the teaching *WAFA*?	So far there is no significant obstacle in implementing learning the Qur'an by *WAFA* method. Students zeal and enthusiasm in following the lessons *WAFA*. This may be due to learning, students busy with lots of activities, such as reading to imitate, read see, *muroja'ah*, classical, stories and some games. Their songs *Hijaz* also greatly affect students' motivation to linger study the holy Qur'an.

Appendix VII: Form of Interview

4. Informant   : Ustadz Bayu Prasetyo, S.Pd
    Status   : Trainer of *WAFA*
    Date   : April, 18th 2016
    Time   : 10.00 am
    Location   : Room of Administration

No.	Question	Answer
1.	How the task of *WAFA* trainer?	The task of trainer is to provide training to schools that would implement *WAFA* method as a method of learning Qur'an in their institution. Trainer recruited from the teachers of the Qur'an in the institutions, which is divided into a trainer at headquarters and trainer on duty in areas throughout Indonesia. The school which will implement *WAFA* method will be trained for 3 days by trainer.
2.	What are the differences between *WAFA* and *Ummi* Qur'anic reading method?	The differences between *WAFA* and *Ummi* Qur'anic reading method are: a. Ummi tend to use the left brain in learning as well as the other method. It directly read "*a ba ta tsa*". Then *WAFA* activate the right brain in learning. b. Ummi uses the book in 6 volumes, while *WAFA* uses the book in 5 volumes and continued to the Holy Qur'an. c. *WAFA* more comprehensive in learning the Qur'an. It uses 5T, *Tilawah, Tahfidz, Tarjamah, Tafhim, Tafsir*. So *WAFA* has the view when we study the Holy Qur'an, it is not only read as a general public perception, but it is not separate among the five points above. d. Ummi uses *Ros*, while *WAFA* uses *Hijaz.* e. Ummi uses the principle of "simple and touching", while *WAFA* uses "fun and enjoyable" f. *WAFA* more attention to learning device than *Ummi*, because the teacher is required to think, create innovations in learning to be more enjoyable. 1. In Ummi, the learning process is stagnant in accordance with the lesson plans, whereas *WAFA* more flexible in learning because teachers are required to create creations in learning.
3.	What is the increase which is seen from the implementation of *WAFA* method?	In SDIT Bina Insan Cendekia itself, regardless of the value achieved, students look more enjoy in learning the Quran by *WAFA* method. This is because learning is more relaxed and fun filled with songs, stories and some games. When viewed from the percentage *munaqosyah*, this

		institution delegates more students to join it since using *WAFA*, up to two times in a year.

5. Informant : Dwi, Sonya, Ghefira, Lila, Adina, Auliza, Nabila, Hasyim, Noval, Fadhel, Rafi'I, Mila, Bunga, Fairuz
   Status   : Students of SDIT Bina Insan Cendekia Pasuruan
   Date   : May, 3rd 2016
   Time   : 08.00 am
   Location : Classroom, Mosque

No.	Question	Answer
1.	Are you happy with *WAFA* learning?	We are happy with *WAFA* learning
2.	What is the reason?	The reason why we love to learn *WAFA* is because of the song. Before using *WAFA* method, a song for reading Al-Qur'an is mediocre. But after using *WAFA,* the song is nice and easy to pronounce. Beside that, the teachers also very enjoyable in the lesson.

6. Informant : Ustadz Masyhudi, Ustadz Ikhsan, Ustadz Wawan
   Status   : Consultant of *WAFA* and examiner of *munaqosyah*
   Date   : May, 10th 2016
   Time   : 13.00 am
   Location : Room of administration

No.	Question	Answer
1.	What is the rationale formulation of *WAFA* method?	The rationale of *WAFA* method emergence is because the Qur'an become less fun for children. Therefore it takes a learning revolution. Here we try not to teach the Qur'an to the sequence of *hijaiyah* letters as general, but with the letters that the pronunciation is similar to patois, then formed syllables, so that the children are familiar with these words. It is based on the book of Al-Aswath.
2.	How *WAFA* compiled into a fun method for students?	In this method there is *TANDUR* learning patterns (*Tumbuhkan, Alami, Namai, Demonstrasikan, Ulangi, Rayakan*). Children feel comfortable with this learning. So it changes the mindset of the Qur'an difficult becomes easy.
3.	How *WAFA* method activates the right brain in learning?	This method coordinates the right and left brain. The right brain is related to things that are fun, not structural. Children will easily learn things that are fun for them. When they are happy, then it will be easier to accept the lesson. So the children are expected to be 'addicted' to learn the Qur'an, and also Qur'an teachers become their favorite teacher. One of our members said that once his son did not

No.	Question	Answer
		want to read Al-Qur'an because it was difficult to learn the Qur'an, either the method or teacher. But now the child becomes addicted to study Al-Qur'an.
4.	What are the advantages of *WAFA* than other methods?	Some WAFA advantages are: 1. The approach of learning vocabulary is from easy to difficult. This is because WAFA uses the letters like patois in pronounce, so that students are familiar with the word. According to some scholars, the letters *hijaiyah* is not from the Prophet, so we must teach not from alif, ba' and so on 2. Songs that use is *Hijaz* in *WAFA* version. The song was selected and modified such that it is easy to sung. If we look on the internet about the song of *Hijaz*, maybe that came out was a song that was sung by the *Hijaz* Qori' which the rhythm is hard to follow. So here is needed modification, so that everyone can follow, not only the Qori' who have been expertly. 3. Administration or escort of quality assurance. 4. Comprehensive learning, which consist of reading, writing, memorizing, *tarjamah*, and *tafsir*
5.	So far, what is the obstacle which you feel as a consultant?	One of the obstacles of this method for the consultant is a Human Resources or the actor. If teachers are not ready to change, then learning will be difficult.

7. Informant   : Ustadzah Alfiyah, Ustadzah Ana, Ustadzah Fauziah, Ustadzah Nikma, Ustadzah Rini, Ustadzah Laila, Ustadzah Anisa, Ustadzah Rofi'a, Ustadzah Izah, Ustadz Jumali, Ustadz Basith, Ustadz Sya'roni, Ustadz Luthfi
   Status   : Teachers of *WAFA*
   Date   : May, 10th 2016
   Time   : 08.00 am
   Location   : Room of *WAFA*

No.	Question	Answer
1.	How is your preparation before teaching *WAFA*?	We read the lesson plans and syllabi, then prepare the materials and methods to be used by the principle of "fun and enjoyable".
2.	What are the obstacles during the teaching *WAFA*?	Concentrations of some students which less controlled. This is because *halaqoh* is not in the classroom, but out of classes such as mosques, schools yard and in the near of canteen. These are the places where many people go through and lead concentration impaired students. Beside that the shortage of teachers of the Qur'an is also the obstacles encountered. The number of teachers of

Appendix VII: Form of Interview

		the Qur'an in SDIT Bina Insan Cendekia Pasuruan there are 13 people, while students are 613 people. Implementation of *WAFA* is done as in 4 sessions, where there are 13 *halaqoh* in each session. Each *halaqoh* contains 16 to 25 students. Then the number of teachers is considered less to fill a number of *halaqoh*.
3.	What are the supporting factors of *WAFA* method implementation?	There are many factors which support the implementation of *WAFA* method. For example is the song of the *Hijaz*, the song proved to be favored students and teachers as the song to read the Qur'an, this song has a tremendous appeal to readers of the Qur'an always wanted to read the Quran and do not want to stop, In addition the good relationship with parents, regular monitoring which organized by WAFA center, and the school environment is also very helpful in the implementation of *WAFA* method as a method of reading the Qur'an in SDIT Bina Insan Cendekia.

Appendix VIII: Form of Observation

Form of Observation

1. Date   : March, 30th 2016
   Time   : 7.30 am
   Location   : *Kelas V Mulia*'s classroom
   Activity   : Learning activity in *WAFA* 7th level
   Description :

        5th grade is one of the classes that implement *WAFA* learning in the first session, then *halaqoh* begins at 7:30 until 8:30 am. The teacher is Ustadzah Nurul Alfiyah.

        Learning begins with reading Surah Al-Fatihah and prayers "*Yaa Fattah Yaa Aliim*". Then the teacher asked the condition of students, provide motivation and brainstorming by getting students to play with a few pats. After that students and teacher read a Surah selection for *muroja'ah* together, namely Surah An-Naziat, along with the hand movement in accordance with the meaning of this Surah. This method is called *Kauny* method. Teachers then guide students to read *WAFA* guidebook through props which is displayed in front of the class, and students follow the teacher to read together. This technique is called classical reading technique. After the students were asked to read it in rotation, while the other students listened carefully. This technique is called emulate reading technique. Then the students read independently in front of teachers, while teachers gave testimony in *WAFA* achievement book of each student. Class ends with the reflection provision by the teacher and prayer together.

2. Date   : March, 31st 2016
   Time   : 7.30 am
   Location   : *Mousque*
   Activity   : Learning activity in *WAFA* 9th level
   Description :

        The students in 9th level are the students of 5th and 6th grade in regular class. 6th grade is one of the classes that implement *WAFA* learning in the first session, then *halaqoh* begins at 7:30 until 8:30 am. The teacher is Ustadzah Laila.

        Learning begins with reading Surah Al-Fatihah and prayers "*Yaa Fattah Yaa Aliim*". Then the teacher asked the condition of students. Teachers then guide students to read *WAFA* guidebook through props which is displayed in front of the class, and students follow the teacher to read together. This technique is called classical reading technique. After the students were asked to read it in rotation, while the other students listened carefully. This technique is called emulate reading technique. Then the students read independently in front of teachers, while teachers gave testimony in *WAFA* achievement book of each student. Class ends with the reflection provision by the teacher and prayer together.

3. Date   : April, 6th 2016
   Time   : 7.30 am
   Location   : Canteen
   Activity   : Learning activity in *WAFA* 5th level
   Description :

        The students in this level are from 5th grade in regular class which implement *WAFA* learning in the second session, then *halaqoh* begins at 7:30 until 8:30 am. The teacher is Ustadzah Rofi'ah.

        Learning begins with reading Surah Al-Fatihah and prayers "*Yaa Fattah Yaa Aliim*". Then the teacher asked the condition of students and brainstorming by some

stories. After that the teacher guide the students to read *WAFA* guidebook through props which is displayed in front of the class, and students follow the teacher to read together. This technique is called classical reading technique. After the students were asked to read it in rotation, while the other students listened carefully. This technique is called emulate reading technique. Then the students read independently in front of teachers, while teachers gave testimony in *WAFA* achievement book of each student. Class ends with the reflection provision by the teacher and prayer together.

4. Date   : March, 6th 2016
    Time   : 8.30 am
    Location : Canteen
    Activity   : Learning activity in *WAFA* 6th level
    Description :

       The students in this level are from 3rd and 4th grade in regular class which implement *WAFA* learning in the second session, then *halaqoh* begins at 8:30 until 9:30 am. The teacher is Ustadzah Rofi'ah.

       Learning begins with reading Surah Al-Fatihah and prayers "*Yaa Fattah Yaa Aliim*". Then the teacher asked the condition of students, provide motivation and brainstorming by getting students to play with a few pats. After that students and teacher read a Surah selection for *muroja'ah* together, namely Surah 'Abasa. Teachers then guide students to read *WAFA* guidebook through props which is displayed in front of the class, and students follow the teacher to read together. This technique is called classical reading technique. After the students were asked to read it in rotation, while the other students listened carefully. This technique is called emulate reading technique. Then the students read independently in front of teachers, while teachers gave testimony in *WAFA* achievement book of each student. Class ends with the reflection provision by the teacher and prayer together.

5. Date   : April, 4th 2016
    Time   : 07.30 am
    Location : Library
    Activity   : meeting of *WAFA* teachers
    Description :

       This meeting is done by all of *WAFA* teachers in SDIT BiNA Insan Cendekia Pasuruan to discuss some problems. Among others is the plan of *WAFA* final examination which will be held in 2nd to 13th of April 2016. Beside that, a teacher was convey the complain from the parent that the reading of their children are too fast. So here the coordinator of *WAFA* is instructed to repair the reading of teacher in order to the student can follow it.

       This meeting also discuss about the movement of *halaqoh* which is not known, so the students are disoriented. The solution is making confirmation to vice principle of curriculum. And it also discuss about the evaluation which is held in every Friday, that the function is to repeat the reading not add it.

6. Date   : April, 7th 2016
    Time   : 10.00 am

Location   : Mosque
Activity   : Learning activity in *WAFA* 3rd evel
Description :
      The students in this level are from 1st grade in regular class which implement *WAFA* learning in the third session, then *halaqoh* begins at 10.00 until 11.00 am. The teacher is Ustadzah Ana.

      Learning begins with reading Surah Al-Fatihah and prayers "*Yaa Fattah Yaa Aliim*". Then the teacher asked the condition of students, provide motivation and brainstorming by getting students to play with a few pats. The teacher here used some games to get the good stuation of students. After that students and teacher read a Surah selection for *muroja'ah* together, namely Surah An-Naba'. The students are make a circle, than their hands are holding each other, but different abetween boy and girl. *Muroja'ah* is done through turning in a circle. Teachers then guide students to read *WAFA* guidebook through props which is displayed in front of the class, and students follow the teacher to read together. This technique is called classical reading technique. After the students were asked to read it in rotation, while the other students listened carefully. This technique is called emulate reading technique. Then the students read independently in front of teachers, while teachers gave testimony in *WAFA* achievement book of each student. Class ends with the reflection provision by the teacher and prayer together.

7. Date   : April, 11th 2016
   Time   : 11.00 am
   Location   : Mosque
   Activity   : Learning activity in *WAFA* 4th level
   Description :
      The students in this level are from 2nd grade in regular class which implement *WAFA* learning in the last session, then *halaqoh* begins at 10.00 until 11.00 am. The teacher is Ustadzah Fauziyah.

      Learning begins with reading Surah Al-Fatihah and prayers "*Yaa Fattah Yaa Aliim*". Then the teacher asked the condition of students, provide motivation and brainstorming by getting students to play with a few pats. The teacher here used some games to get the good situation of students in the last session. She invite the student to sing a song and jargon in a greeting. After that students and teacher read a Surah selection for *muroja'ah* together, namely Surah An-Naba' and An-Nazi'at. Teachers then guide students to read *WAFA* guidebook through props which is displayed in front of the class, and students follow the teacher to read together. This technique is called classical reading technique. After the students were asked to read it in rotation, while the other students listened carefully. This technique is called emulate reading technique. Then the students read independently in front of teachers, while teachers gave testimony in *WAFA* achievement book of each student. Class ends with the reflection provision by the teacher and prayer together.

8. Date   : April, 12th 2016
   Time   : 07.30 am
   Location   : classroom
   Activity   : *WAFA* final examination
   Description :
      The students answer some question in a paper, it is about *Tajwid* and *ghorib*. Then it is collected to the teacher.

Appendix VIII: Form of Observation

9. Date   : April, 13th 2016
    Time   : 07.30 am
    Location   : *Kelas V Mulia*'s classroom
    Activity   : *WAFA* final examination
    Description :

    The examination is done by two to three teachers in a class. The students are called one by one to show their *Tilawah* to the teacher. Then the teacher wrote it in form of assessment which will be collected to coordinator of *WAFA*

10. Date   : May, 10th 2016
    Time   : 08.00 am
    Location   : Mosque
    Activity   : *munaqosyah* of *WAFA*
    Description :

    Munaqosyah is held by *WAFA* centre from Surabaya, which sends three examiners. It is divided into *Tilawah* and *Tahfidz.*

    It is begins with some instruction from Ustadz Masyhudi as consultant of *WAFA* about some rules in *munaqosyah*. Then the students are separated based on their each examination. *Tilawah* examination is done by 24 students of SDIT Bina Insan Cendekia Pasuruan. The students answer some question during 30 minutes. Then they are called one by one to show their reading to examiner. While *Tahfidz* examination is done by students from SDIT and SMPIT Bina Insan Cendekia Pasuruan. The students are called one by one to memorize Al-Qur'an chapter 30 and 29 in front of 2 examiners. Then they are asked to continue the verse which read by examiner and also to mention the last verse of some *Surah.*

YAYASAN BINA INSAN CENDEKIA PASURUAN

AKTE NOTARIS EKO ISMANTO, SH No. 46 Tahun 2012

SEKOLAH DASAR ISLAM TERPADU
BINA INSAN CENDEKIA

Jalan Ababil Kel. Tembokrejo Kec. Purworejo Pasuruan

Telepon: (0343) 415644 E-mail : sdit_bic@yahoo.co.id

SURAT KETERANGAN TELAH MELAKSANAKAN PENELITIAN
Nomor : 420/171/423.102/SDIT-BIC/IV/2016

Yang bertanda tangan di bawah ini :

Nama	:	**Mardiati Utami, S.Pd SD**
NIP	:	-
Jabatan	:	**Kepala Sekolah**
Alamat	:	**Jl. Murai Batu No. 19 Perum Taman Asri Kelurahan Tembokrejo Kecamatan Purworejo Pasuruan**

Dengan ini menyatakan bahwa nama di bawah ini :

Nama	:	Shofya Salmah Abadiah
NIM	:	12110045
Jurusan/ Fakultas	:	Pendidikan Agama Islam (PAI)/ Fakultas Ilmu Tarbiyah dan Keguruan
Asal Perguruan Tinggi	:	Universitas Islam Negeri Maulana Malik Ibrahim Malang
Judul Skripsi	:	"THE IMPLEMENTATION OF WAFA QUR'ANIC READING METHOD IN SDIT BINA INSAN CENDEKIA PASURUAN"
Tempat/ Tanggal Lahir	:	Pasuruan, 29 November 1994
Alamat	:	Ds. Sumberdawesari RT 04 RW 08 Kecamatan Grati Kabupaten Pasuruan

Adalah benar telah melakukan **Penelitian** di Sekolah Dasar Islam Terpadu Bina Insan Cendekia (SDIT BIC) Kota Pasuruan terhitung mulai tanggal 30 Maret 2016 s/d 10 Mei 2016.

Demikian surat keterangan ini dibuat dengan sesungguhnya dan sebenar-benarnya untuk dipergunakan sebagaimana mestinya.

Pasuruan, 31 Mei 2016
Kepala SDIT Bina Insan Cendekia

Mardiati Utami, S.Pd SD

PROFIL SDIT BINA INSAN CENDEKIA

A. VISI, MISI DAN TUJUAN SEKOLAH
1. Visi : Meluluskan siswa-siswi yang berakhlakul karimah, berprestasi optimal dan berwawasan lingkungan.

Adapun VISI SDIT Bina Insan Cendekia adalah :

<u>AKHLAQUL KARIMAH</u>

- Sholat dengan Kesadaran
  Indikator Keberhasilan
  - Jika datang waktu sholat wajib, anak segera melaksanakan sholat dan merasa berhutang jika belum melaksanakan sholat.
  - Memahami seluruh bacaan sholat dengan baik.
- Hormat dan patuh kepada orang tua dan guru
  Indikator Keberhasilan
  - Sopan dan satun dalam berkomunikasi dengan orang tua dan guru
  - Berusaha melaksanakan nasehat orang tua dan guru
  - Menyenangkan hati orang tua dan guru
- Disiplin
  Indikator Keberhasilan
  - Bersikap menghormati tata tertib dan berusaha melaksanakannya
  - Lebih dari dua orang guru mengatakan anak itu tertib.
- Percaya Diri
  Indikator Keberhasilan
  - Tidak ragu dalam berbicara dan tampil, tetapi tetap rendah hati.
- Senang Membaca
  Indikator Keberhasilan
  - Tiada hari tanpa membaca / hampir tiap hari baca
  - Selalu mencari bacaan baru / haus bacaan.
- Berperilaku Sosial baik
  Indikator Keberhasilan
  - Berbicara sopan dan santun kepada orang lain
  - Berusaha menghargai orang lain yang sedang berbicara
  - Mudah bersosialisasi dengan orang lain.
- Memiliki Budaya Bersih
  Indikator Keberhasilan
  - Selalu berusaha menjaga kebersihan diri dan lingkungan

<u>PRESTASI OPTIMAL</u>

- Nilai Seluruh Bidang Studi Tuntas
  Indikator Keberhasilan
  - Nilai rata-rata individu dan kolektif di atas KKM
- Tartil Membaca Al-Qur'an

Indikator Keberhasilan

- Dapat membaca Al-Qur'an dengan tartil
- Senang membaca Al-Qur'an dalam kehidupan sehari-hari

➢ Hafalan Juz 29 dan 30

Indikator Keberhasilanya

- Hafal Juz 29 dan 30 dengan baik dan benar
- Memahami cara menjaga hafalan dengan baik
- Senang menghafal dan dapat menambah hafalan dengan mandiri

➢ Mempunyai Kemampuan Komunikasi Baik

Indikator Keberhasilan

- Dapat menulis gagasan atau pengalamannya secara tertulis dengan lancar minimal 5-10 menit.
- Dapat menulis gagasan atau pengalamannya secara tertulis dengan lancar dan standart tulisan yang benar sebanyak satu folio (jarak huruf 1,5 spasi).

➢ Mempunyai Kemampuan Membaca Efektif

Indikator Keberhasilan

Kemampuan membaca efektif dengan waktu dan pemahaman yang tepat.

➢ Mampu Mengoperasikan komputer program MS. Office (Word, Exel, Power Point)

Indikator Keberhasilan

- Dapat menulis hasil karya dengan MS Office.

➢ Memaksimalkan potensi siswa sesuai dengan bakat dan minatnya

Indikator Keberhasilan

- Berpartisipasi dalam perlombaan yang sesuai dengan bakat dan minatnya

WAWASAN LINGKUNGAN

2. Misi : Misi adalah arah untuk mewujudkan visi yang telah ditetapkan menjadi dasar program pokok sekolah dengan penekanan pada kualitas layanan pada peserta didik dan mutu keluaran yang diharapkan.

Misi sekolah memuat pernyataan umum dan khusus yang berkaitan dengan program sekolah serta pengembangannya.

Untuk mencapai Visi SDIT Bina Insan Cendekia diatas maka sekolah merumuskan Misi sebagai berikut :

Misi Sekolah

a. Menjadi lembaga dakwah yang berbasis pendidikan
b. Menjadi sekolah Islam Percontohan di kota Pasuruan
c. Membentuk pribadi-pribadi yang berupaya melestarikan lingkungan
d. Membentuk pribadi-pribadi yang berupaya mencegah pencemaran lingkungan.
e. Membentuk pribadi-pribadi yang berupaya mencegah kerusakan lingkungan.

Appendix X: Profile of SDIT Bina Insan Cendekia Pasuruan

Nama sekolah	:	SDIT Bina Insan Cendekia	
Alamat Sekolah	:	Jalan	: Jl Ababil
		Kelurahan	Tembokrejo
		Kecamatan	: Purworejo
		Kabupaten/Kota	: Pasuruan
		Kode pos	: 67118
		No. Telp.	: (0343) 415644

Nama Yayasan Penyelenggara sekolah : Yayasan Bina Insan Cendekia
Status sekolah   :   Swasta
Status Akreditasi Sekolah   :   A
Tahun Didirikan   :   2001
Tahun beroperasi   :   2001
Status Tanah   :   Milik Sendiri
Jumlah Rombel   :   21
NPSN / NSS   :   20535422 / 104056602032

Data Siswa

No	Nama Rombel		Jumlah Siswa			Wali Kelas
			L	P	Jumlah	
1	Kelas 1 Aktif	Kelas 1	17	15	32	Asih Murni Astuti
2	Kelas 1 Edukatif	Kelas 1	19	13	32	Atik Widiartiningsih
3	Kelas 1 Inovatif	Kelas 1	19	14	33	Juni Ulfasari
4	Kelas 1 Kreatif	Kelas 1	18	14	32	Elok Fauziah
5	Kelas 2 Cerdas	Kelas 2	19	13	32	Turhamun
6	Kelas 2 Hebat	Kelas 2	16	16	32	Karimah
7	Kelas 2 Pandai	Kelas 2	16	16	32	Eva Rusdiana
8	Kelas 2 Pintar	Kelas 2	18	14	32	Siti Aminatul Jannah
9	Kelas 3 Brilliant	Kelas 3	16	16	32	Ciplis Setyowati
10	Kelas 3 Excellent	Kelas 3	15	16	31	Maf'ullah
11	Kelas 3 Smart	Kelas 3	17	15	32	Fitriya Roykha
12	Kelas 4 Bintang	Kelas 4	14	17	31	Anisah Harjanti
13	Kelas 4 Dahsyat	Kelas 4	14	16	30	Siti Julaichah
14	Kelas 4 Juara	Kelas 4	15	14	29	Isna Khoiriyah
15	Kelas 5 Amanah	Kelas 5	13	16	29	Esi Rosyida
16	Kelas 5 Mandiri	Kelas 5	16	14	30	Fathur Rozi
17	Kelas 5 Mulia	Kelas 5	15	15	30	Erika Bahtiar Firmawati
18	Kelas 6 Cemerlang	Kelas 6	12	8	20	Chamida Suroyah
19	Kelas 6 Gemilang	Kelas 6	12	10	22	Trias Wibawanti
20	Kelas 6 Prestasi	Kelas 6	12	8	20	Rozikin
21	Kelas 6 Sukses	Kelas 6	11	9	20	Bayu Prasetyo
	Total		324	289	613	

Appendix X: Profile of SDIT Bina Insan Cendekia Pasuruan

Data Ruang

NO.	Jenis Ruang	Jumlah	Kondisi			
			Baik	Rusak		
				Berat	Sedang	Ringan
1.	Ruang Kelas	19	19	-	-	-
2.	Ruang Guru	1	1	-	-	-
3.	Ruang Kepala Sekolah	1	1	-	-	-
4.	Ruang Perpustakaan	1	1	-	-	-
5.	Ruang Tata Usaha	1	1	-	-	-
6.	Ruang Laboratorium	1	1	-	-	-
7.	Ruang Gudang	3	3	-	-	
8.	Rumah Dinas	-	-	-	-	-
9.	Ruang Komite	-	-	-	-	-
10.	Kamar Mandi	10	10	-	-	-
11.	Mushola	-	-	-	-	-
	JUMLAH	37	37	-	-	-

Data Guru :

No.	Status Guru	Tingkat						
		SMP	SLTA	D1	D2	D3	S1	S2
1.	Guru Tetap	-	-	-	-	-	25	-
2.	Guru Tidak Tetap	-	-	-	-	-	7	-
3.	Guru Bantu Sementara	-	-	-	-	-	-	-
	JUMLAH	-	-	-	-	-	32	-

Dd. 135406

BADAN AKREDITASI NASIONAL SEKOLAH / MADRASAH
(BAN-S/M)

Sertifikat Akreditasi

SEKOLAH DASAR / MADRASAH IBTIDAIYAH

Badan Akreditasi Nasional Sekolah/Madrasah (BAN-S/M) menetapkan bahwa :

Sekolah/Madrasah : SDS ISLAM TERPADU BINA INSAN CENDEKIA

NPSN : 20535422

Alamat : JL. ABABIL KOMPLEK MASJID

KEC. PURWOREJO

Kabupaten/Kota .... KOTA PASURUAN

Provinsi .... JAWA TIMUR

telah diakreditasi dengan nilai .... 91 ..... peringkat .... A ......

berdasarkan SK Penetapan Hasil Akreditasi BAP-S/M Nomor ... 175/BAP-S/M/SK/X/2015 ....

Sertifikat ini berlaku sejak tanggal ditetapkan sampai dengan tanggal ..27 OKTOBER 2020..

Ditetapkan di .... SURABAYA ....

Pada tanggal .... 27 OKTOBER 2015...

a.n. Ketua BAN-S/M

Ketua Badan Akreditasi Provinsi Sekolah/Madrasah

Provinsi .... JAWA TIMUR ....

Prof. Dr. M.V. ROESMININGSIH, M.Pd

STRUKTUR ORGANISASI SDIT BINA INSAN CENDEKIA

KETUA YAYASAN
ENIS ERMANINGSIH

KEPALA SEKOLAH
MARDIATI UTAMI, S.Pd SD

| WAKA KURIKULUM **ATIK WIDIARTININGSIH, S.Si** | SARPRAS | WAKA KESISWAAN **ASIH MURNI ASTUTI, S.P** | Staff Tata Usaha - **Ria Novita Widarti, S.Sos** - **Arsha Karunia, S.E** |

Tim Kurikulum	**Tim Kesiswaan**
Koordinator Al Qur'an	**BK**
Ka. Lab Komputer	**UKS**
Ka. Perpus	**EKSKUL**

| Ko. KELAS 1 **JUNI ULFASARI, S.Pd** | Ko. KELAS 2 **NI'MAH SOLIKHAH, S.PdI** | Ko. KELAS 3 **MAF'ULLAH, S.Pd** | Ko. KELAS 4 **SITI JULAICHAH, S.Pd** | Ko. KELAS 5 **ESI ROSYIDA, S.Pd** | Ko. KELAS 6 **TRIAS WIBAWANTI, S.AB** |

Appendix XIII: School Sketch

DENAH SEKOLAH
SDIT BINA INSAN CENDEKIA

KAMAR MANDI PUTRI

TANGGA

TANGGA

UKS

RUANG WAFA

| KELAS 4 BINTANG | KELAS 4 JUARA | KELAS 4 DAHSYAT | KELAS 6 CEMERLANG | KELAS 6 GEMILANG |
| KELAS 5 MANDIRI | KELAS 5 MULIA | KELAS 5 AMANAH | KELAS 6 PRESTASI | |

TKIT

PERPUSTAKAAN

LAB KOMPUTER

KELAS 3 SMART

KELAS 3 EXCELLENT

KELAS 3 BRILLIANT

KOLAM IKAN

LAPANGAN

HALAMAN

PAGAR SEKOLAH

PAGAR SEKOLAH

KOPERASI

KANTIN

KAMAR MANDI PUTRA

| KELAS 1 EDUKATIF | KELAS 1 INOVATIF | KELAS 1 KREATIF | KELAS 1 AKTIF | **KANTOR** |
| KELAS 2 PANDAI | KELAS 2 HEBAT | KELAS 2 PINTAR | KELAS 2 CERDAS | KELAS 6 SUKSES |

TANGGA

KAMAR MANDI GURU

PARKIRAN

GREEN HOUSE

Appendix XIV: List of *WAFA* Teacher

DATA TENAGA PENDIDIK DAN NON KEPENDIDIKAN

GURU WAFA SDIT BINA INSAN CENDEKIA PASURUAN

TAHUN AJARAN 2015/2016

NO.	NAMA	L/P	TEMPAT LAHIR	TANGGAL LAHIR	STATUS GTY/GTT	TMT	MASA KERJA		IJAZAH	
							TAHUN	BULAN	GELAR	JURUSAN
1	NURUL ALFIYAH	P	Pasuruan	08 April 1980	GTY	15 Juli 2013	2	8	S.Pd.I	Pend. Agama Islam
2	SYA'RONI	P	Pasuruan	25 Agustus 1986	GTY	14 Juli 2014	1	8	S.Pd.I	Pend. Agama Islam
3	M. BASID	P	Pasuruan	23 Juli 1994	GTY	14 Juli 2014	1	8	-	-
4	ANISATUL FARIDAH	P	Pasuruan	08 April 1992	GTY	14 Juli 2014	1	8	-	-
5	LAILATUN NI'MAH	L	Pasuruan	15 Desember 1990	GTY	14 Juli 2014	1	8	-	-
6	KHOIROTUN NI'MAH	L	Pasuruan	05 November 1994	GTY	14 Juli 2014	1	8	-	-
7	M. JUMALI	P	Pasuruan	03 Oktober 1986	GTT	Juni 2015	0	9	-	-
8	ANA LESTIANA	L	Trenggalek	08 Agustus 1992	GTT	Juni 2015	0	9	S.Pd.I	Pend. Agama Islam

Appendix XIV: List of *WAFA* Teacher

9	SITI FAUZIAH	P	Pasuruan	10 September 1993	GTT	Juni 2015	0	9	-	-
10	ROFIATUL ADAWIYAH	P	Pasuruan	24 Desember 1980	GTT	01 Oktober 2015	0	5	-	-
11	M. LUTFI	L	Pasuruan	01 Juni 1993	MP	Maret 2016	-	-	-	-
12	SITI NUR FAIZAH	P	Pasuruan	17 September 1996	GTT	04 Januari 2016	0	3	-	-
13	IKA SETIA RINI	P	Pasuruan	09 September 1990	GTT	04 Januari 2016	0	3	S.Pd	Pend. Bahasa Arab

Appendix XV: Semester Program of *WAFA*

PROGRAM SEMESTER PEMBELAJARAN WAFA

TAHUN PELAJARAN 2015/2016

NO	MEMBACA BUKU	MEMBACA BAB	MEMBACA HAL	MENULIS BUKU	MENULIS HAL	MENGHAFAL SURAT	MENGHAFAL AYAT	TM	JULI 1	2	3	4	5	AGUSTUS 1	2	3	4	5	SEPTEMBER 1	2	3	4	5	OKTOBER 1	2	3	4	5	NOVEMBER 1	2	3	4	5	DESEMBER 1	2	3	4	5	KET
		JUMLAH TATAP MUKA									0						4	4	4	4	4	0	0	0	3	4	4		3	4	4	4	0	0	0			50
1	2	Bunyi "i" konsep	1-2					1																														
	2	latihanpenguatan 1	3	2	1			1																														
	2	latihanpenguatan 2	4	2	2,3			1																														
1	2	Bunyi "u" konsep	5					1																														
	2	latihanpenguatan 1	6-7	2	4,5			2																														
	2	latihanpenguatan 2	8-9	2	6,7			2																														
1	2	Bunyi "an" tanwin, konsep	10-11					1																														
	2	latihanpenguatan 1	12	2	8			1																														
	2	latihanpenguatan 2	13	2	9			1																														
1	2	Bunyi "in" tanwin, konsep	14					1																														

	2	latihanpenguatan 1	15	2	10			1
	2	latihanpenguatan 2	16	2	11,12			1
1	2	Bunyi "un" tanwin, konsep	17					1
1	2	latihanpenguatan 1	18	2	13			1
	2	latihanpenguatan 2	19-20	2	14,15			1
1	2	Panjang 1 Alifpadafathadiikutialif	21-22					1
1	2	latihanpenguatan 1	23-24	2	16,17			2
1	2	latihanpenguatan 2	25-27	2	18,19, 20			3
1	2	Panjang 1 Alifpadakasrohdiikutiya'sukun	28					1
1	2	latihanpenguatan 1	29	2	21			1
	2	latihanpenguatan 2	30-31	2	22,23			2
1	2	Panjang 1 Alifpadadhommahdiikutiwawusukun	32					1
1	2	latihanpenguatan 1	33	2	24			1

	2	latihanpenguatan 2	34-35	2	25,26			2
1	2	Bentuk ta' marbutho	36					1
1	2	Panjang 1 Alifpadafathahberdiri, kasrohberdiridandhommahterbalik	37-38	2	27			2
1	2	latihanpenguatan 2 (Ya' danWawu yang tidakdibaca)	39					1
1	2	Alif yang tidakdibacasepertipada kata "Aamanuu"	40-41					1
1	2	latihanpenguatan 1	42-43	2	28,29			2
	2	latihanpenguatan 2	44	2	30			1
JUMLAH TATAP MUKA								**28**
1	3	mimSukun (am – im – um)	1-2					1
1	3	latihanpenguatan 1	3	3	1			1
	3	latihanpenguatan 2	4	3	2.3			
1	3	lam Sukun (al - il - ul)	5					1
1	3	latihanpenguatan 1	6-7	3	4.5			
	3	latihanpenguatan 2 danpengenalanalif lam qomariyah	8					1

Appendix XV: Semester Program of *WAFA*

	3	latihanpenguatan 3	9	3	6				
1	3	ArdanAz	10-11						1
1	3	latihanpenguatan	12	3	7				
1	3	Adz danAdl	13						1
1	3	LatihanPenguatan	14	3	8				
1	3	AghdanAdh	15						1
1	3	LatihanPenguatan	16	3	9				
1	3	A' dan A''	17						1
1	3	LatihanPenguatan	18	3	10				
1	3	sin Sukun (AS - IS - US)	19-20						1
1	3	latihanpenguatan 1	21	3	11				
	3	latihanpenguatan 2	22	3	12				
1	3	At, Ats, danAf	23						1
1	3	LatihanPenguatan	24	3	13				
1	3	Asydan Ash	25						1
1	3	LatihanPenguatan	26	3	14				
1	3	AkdanAkh	27						1
1	3	LatihanPenguatan	2	3	15				

			8					
1	3	Ah danA'h	29					1
1	3	LatihanPenguatan	30	3	16			
1	3	Fathahdiikutiwawusukundibaca au (pendek)	31-32					1
1	3	latihanpenguatan 1	33	3	17			1
1	3	latihanpenguatan 2	34	3	18			
1	3	Fathahdiikutiya' sukundibaca ay (pendek)	35					1
1	3	latihanpenguatan 1	36	3	20			1
1	3	latihanpenguatan 2	37	3	21			
1	3	Huruf yang bertasydiddibaca**TEKAN**	38					1
1	3	latihanpenguatan 1	39	3	23			1
	3	latihanpenguatan 2	40	3	24			
1	3	"Alif lam" yang tidakdibaca	41					1
1	3	latihanpenguatan 1	42	3	26			
	3	latihanpenguatan2	43	3	27			1
	3	latihanpenguatan 3	44	3	29			

JUMLAH TATAP MUKA `21`

Appendix XIV : Syllabus of Learning

KLS	SMT	TILAWAH		MENULIS		HAFALAN		
		TM	MATERI	TM	MATERI	TM	MATERI	
1	1	39	Wafa Buku 1	33	Munulis Buku 1	34	1. Al Fatihah 114. An Naas (3) 113. Al Falaq (3) 112. Al Ikhlas (2) 111. Al Lahab (3) 110. An Nashr (2)	109. Al Kaafirun (3) 108. Al Kautsar (1) 107. Al Ma'un (4) 106. Al Qurays (2) 105. Al Fiil (3) 104. Al Humazah (4)	jml 30 baris
	1-2	39	Wafa Buku 2	28	Menulis Buku 2	28	103. Al 'Ashr (2) 102. At Takasur (4) 101. Al Qori'ah (6)	100. Al 'Adiyat (5) 99. Al Zalzalah (5) 98. Al Bayyinah (2/10)	24 baris
	2	40	Wafa Buku 3	24	Menulis Buku 3	24	98. Al Bayyinah (8/10) 97. Al Qodar (3) 96. Al 'Alaq (7)	95. Tiin (4) 94. Al Insyirah (3)	25 baris
2		36	Wafa Buku 4	27	Menulis Buku 4	27	93. Ad Dhuha (5) 92. Al Lail (8) 91. Asy Syams (7)	90. Al Balad (9) 89. Al Fajr (16) 88. Al ghosyiyah (7/11)	54 baris
		35	Wafa Buku 5	31	Menulis Buku 5	31	88. Al ghosyiyah(4/11) 87. Al A'la (8)	85. Al Buruj (12) 84. Al Insyiqoq (12)	61 baris

Appendix XIV : Syllabus of Learning

								86.At Thoriq (6)	83. Al Muthoffifin (19)	
		46	Al Qur'an (juz 28,29,30)	46	Imla' (kalimatpendek)	46	82. Al Infithor (9) 81. At Takwir (12) 80. 'Abasa (14)	79.An Nazi'at (20) 78.An Naba' (20)	75 baris
3	1	50	Al Qur'an (juz 28,29,30)	50	Imla' (kalimatpendek)	50	**MUROJAAH juz 30**		
	2	68	Al Qur'an (juz 1-10 , Ghorib)	68	Imla' (kalimatpendek)	68	77.Al Mursalat (22) 76.Al Insan (26)	75.Al Qiyamah (16) 74.Al Muddassir (26)	90 baris
4	1	50	Al Qur'an (juz 11-20 ,Tajwid)	50	Imla' (1 ayat)	50	73.Al Muzammil (20) 72.Al Jin (28)	71.Nuh (24) 70.Al Ma'arij (24)	96 baris
	2	68	Al Qur'an (juz 21-30, Tahfidz)	68	Imla' (>1 ayat)	68	69.Al Haaqqo (28) 68.Al Qolam (31)	67.Al Mulk (33)	92 baris
5	1	50	Al Qur'an (juz 1-10,Tahfidz)	50	Imla' (>1 ayat)	50	**MUROJAAH JUZ 29 dan 30**		
	2	68	**Munaqosah**	68		68			
6	1	50	Al Qur'an (juz 11-20, Tahfidz)	50		50	**MUROJAAH JUZ 29 dan 30**		
			Al Qur'an (juz 21-30, Tahfidz)						

RPP

Syafa'atul Quran Indonesia

Wafa
Belajar Al-Quran
Metode Otak Kanan

[RENCANA PELAKSANAAN PEMBELAJARAN AL – QUR'AN]

TARGET PENUMBUHAN MUWOSHOFAT MELALUI CERITA WAFA

BUKU 1

NO	BUKU 1				
	Pokok Materi	Muwashofat Utama	Muwashofat Turunan	Judul Cerita	Pelajaran
1	Mata Saya Kaya Roda	Mengenal Diri	Mensyukuri Nikmat Tubuh	Abdullah bin Ummi Maktum	Kita wajib mensyukuri Nikmat Tubuh sebagai titipan dari Allah
2	Ada Thoha Bawa Jala	Mengenal Sekitar	Peduli pada lingkungan	Nelayan yang Rakus	Kita wajib menjaga lingkungan tempat kita tinggal
3	Shofa Nama Qota Lama	Mengenal Sekitar	Mengetahui Besarnya Kasih Sayang Ibu	Pengorbanan Bunda Hajar	Kita harus taat pada Ibu yang telah berkorban untuk kita
4	Dzasya Khodzo Bawa Kadho	Mengenal Sekitar	Peduli pada sesama	Kejutan Malam Lebaran	Kita harus membantu teman kita yang sedang kekurangan
5	Hatsa Khodzo Sama Dho'a	Mengenal Allah	Meyakini bahwa Allah selalu menyayangi hamba yang selalu berdoa dan berdzikir	Doa Si Pembuat Roti	Jika kita dekat kepada Allah dan senantiasa berdoa kepada-Nya, Allah akan mengabulkan keinginan kita

Rencana Pelaksanaan Pembelajaran Al Qur'an

Buku : Buku 1	Kelas/Semester : I/1
Aspek : Membaca	Waktu : 2x30'
Kompetensi Dasar : Membaca Al Qur'an dengan lancar	
Indikator : Mengenal 7 huruf hijaiyah berharakat fatha (ma ta sa ya ka ya ra da)	

TUMBUHKAN

- Guru mengucapakan salam, membaca Pembuka
- Guru menanyakan kabar siswa dengan penuh semangat.
- Guru bersecita tentang 3 orang yang di uji Allah(si Botak, Si Kulit bersisik dan si Buta – cerita terlampir-)..Guru mengajak siswa meniru si Buta yang tetap bersyukur atas karunia mata. Guru mengingatkan siswa untuk menggunakan mata dg hal-hal yang baik.

Sarana, bahan, sumber belajar

(15')

ALAMI

- Guru Bermain tebak-tebakan Gambar peraga MATA dan RODA. Guru membunyikan kata MATA dan RODA dg bunyi yang benar..Siswa menirukan.
- Guru merangkai gambar tadi menjadi sebuah kata "MATA SAYA KAYA RODA" siswa di minta menirukan kata-kata guru.
- Guru kemudian membuat gerakan di ikuti siswa:
"MATA" = kedua jari jempol dan telunjuk melingkar di depan mata.
"SAYA" = Kedua tangan bersedekap menyilang di dada.
" KAYA" = Kedua tangan di ankat tinggi-tinggi.
"RODA"= Kedua tangan membuat gerakan melingkar seperti roda

Sarana, bahan, sumber belajar

Gambar mata
Gambar roda
(10')

NAMAI

Guru menunjukkan Peraga kartu huruf MA sambil memberi tahu bagaimana cara membaca MA...di ikuti siswa, lalu TA... dengan tegas (1 ketukan) tanpa di eja dan makharijul huruf yang benar.. Demikian seterusnya SA,YA,KA,YA dan DA....

Sarana, bahan

Kartu MATA
SAYA KAYA
RODA
(5')

DEMONSTRASI

	Sarana, bahan, sumber belajar

- Guru berkata: Siap menerima tantangan? Guru membagikan kartu MATA SAYA KAYA RODA.
- Guru Berkata: Siapa yang memegang Huruf MA silahkan maju kedepan,angkat dan teriakkan hurufnya. siapa yang memegang huruf TA silahkan maju kedepan, angkat dan teriakkan hurufnya? Setelah itu kembali kebangkunya. Demikian seterusnya
- Baca Tiru (BT):
  - Guru mencontohkan bacaan di Peraga Besar, siswa menirukan. Sampai selesai 1 halaman.
  - Kelompok yang ditunjuk membaca, kelompok lain menirukan

- Kartu MATA SAYA KAYA RODA
- Kartu Peraga Besar Buku WAFA 1

(10')

ULANGI

	Sarana, bahan, sumber belajar

- Baca Tiru Klasikal (BTK) :
  Siswa membaca satu baris, siswa yang lain menirukan.
- Baca Simak Klasikal (BSK)
  Siswa membaca, siswa lain menyimak, Guru menilai bacaan siswa di kartu Prestasi. Demikian seterusnya sampai selesai.
- Guru mengulang kembali hafalan pada pembelajaran sebelumnya.

Buku WAFA 1 (15')

RAYAKAN

	Sarana, bahan, sumber

- Guru memberi penghargaan kepada siswa yang telah selesai mengikuti Belajar Al-Quran (stempel qur'ani dengan wajah senyum yg bisa hilang jika kena air).
- Guru melakukan refleksi dengan mengulang kembali keutamaan belajar Al Qur'an dan pahala surga yang akan di dapat.
- Atau Guru bisa menutup dengan menyanyi WAFA bersama, (Kreasi Guru) atau bercerita, atau berpantun.
- Guru mengakhiri pembelajaran dengan doa penutup belajar Al qur'an dan salam.

Stempel penghargaan (5')

Surabaya, 1 Juli 2013

Tim Kurikulum WAFA

Ilustrasi Mata Saya Kaya Roda

Abdullah bin Ummi Maktum
(Mensyukuri Nikmat Mata)

Kalau Rasulullah saw. berangkat ke medan perang, Abdullah bin Ummi Maktum ditunjuk menjadi wakil beliau di Madinah, mengimami shalat jamaah di mihrab beliau, dan berdiam di sebelah kiri mimbar dengan khusyuk.

Pada awal sejarah Islam, Abdullah bin Ummi Maktum mendapatkan hidayah untuk bergabung bersama orang-orang yang telah memeluk Islam. Ketika masih muda, ia merasakan manisnya iman. Dan beranjak dewasa, ia merasakan bahwa ajaran Islam telah menjadikan hatinya bersih. Sehingga walaupun **matanya tak dapat melihat**, iman terasa sebagai nikmat besar yang dikaruniakan Allah kepadanya.

Ibnu Ummi Maktum mempunyai naluri yang peka untuk mengetahui waktu. Setiap menjelang fajar, ia keluar dari rumahnya, bertopang tongkat atau bersandar di lengan seorang muslim untuk mengumandangkan adzan di masjid Rasul.

Ia bergantian adzan dengan Bilal bin Rabah. Jika salah satu mengumandangkan adzan, maka yang lain mengumandangkan iqamat. Bilal mengumandangkan adzan semalam, sedangkan Ibnu Ummi Maktum pada waktu subuh.

Oleh sebab itu, Rasulullah bersabda, terkait waktu sahur bulan Ramadhan, 'Makan dan minumlah kalian hingga Ibnu Ummi Maktum mengumandangkan adzan.'

Allah memuliakan Abdullah Ibnu Ummi Maktum. Ketika Nabi sedang duduk bersama para pemuka Quraisy, Ibnu Ummi Maktum datang untuk menanyakan sesuatu. Nabi mengelak karena sedang sibuk dengan tokoh Quraisy. Allah pun menurunkan ayat yang berbunyi, 'Dia (Muhammad) bermuka masam dan berpaling, ketika datang seorang buta kepadanya. Tahukah kamu barangkali ia ingin membersihkan dirinya (dari dosa), atau dia ingin mendapatkan pengajaran, lalu pengajaran itu bermanfaat untuknya.' (QS. 'Abasa: 1-4)

Sewaktu ayat itu turun, Rasulullah kemudian memanggil Ibnu Ummi Maktum dan memberinya suatu kehormatan dengan menunjuknya sebagai wakil beliau di Madinah saat beliau berperang untuk pertama kalinya.

Suatu ketika Abdullah bin Ummi Maktum menyampaikan keinginannya untuk dapat ikut berjihad. Tentu saja para sahabat menyambutnya dengan senang karena ia memiliki keutamaan.

Abdullah bin Ummi Maktum merasa sedih tatkala turun wahyu kepada Rasulullah, 'Tidaklah sama orang antara orang mukmin yang duduk (tidak ikut berperang).'

Ia berkata, 'Ya Allah, Kau memberiku ujian begini. Bagaimana aku dapat berbuat?'

Kemudian turun ayat lagi, 'Kecuali yang mempunyai udzur.'

Kemuliaan apa yang lebih tinggi dari itu, ketika wahyu diturunkan dua kali lantaran persoalan Ibnu Ummi Maktum? Pertama adalah teguran kepada Rasulullah saw. dan kedua ketentuan berperang bagi orang yang mampu dan yang berhalangan, termasuk Abdullah bin Ummi Maktum.

Meski demikian ia tetap berhasrat untuk berjihad, dan Allah mengabulkannya pada saat Perang Qadisiyah. Ia turut berperang sebagai pembawa panji pasukan berwarna hitam. Dialah orang buta pertama yang turut berperang dalam sejarah peperangan Islam.

*

Anas r.a. berkata: Aku mendengar Rasulullah saw. bersabda: Allah berfirman, 'Apabila Aku menguji hambaku dengan buta kedua matanya, kemudian ia bersabar, maka Aku akan menggantinya dengan surga.'

Kata Sambutan

Alhamdulillah, rasa syukur yang tiada terhingga, kita haturkan kepada Allah SWT, atas terbitnya Buku WAFA Belajar Al Qur'an Metode Otak Kanan. Saya melihat ada 3 alasan mengapa buku ini perlu disebar luaskan keseluruh kaum muslimin :

Pertama, Berbasis Al Qur'an, karena cita-cita besar kita selama ini adalah terbentuknya generasi qur'ani yang memiliki akar kuat semenjak mereka berada pada sekolah dasar atau madrasaha ibtida'iyah.

Kedua, jaminan kualitasnya jelas, output yang dihasilkan buku ini adalah siswa-siswi mampu membaca, menulis dan menghafal al qur'an dengan baik dan benar.

Ketiga, adalah model pembelajarannya yang baru yaitu sistem CANTOL dan TANDUR dengan menggunakan pendekatan otak kanan, sehingga siswa-siswi dapat belajar secara mudah, cepat dan menyenangkan.

Harapan saya sangat besar, semoga buku ini dapat dirasakan oleh semua orang, agar anak-anaak dapat memiliki kualitas dan kuantitas interaksi yang baik dengan Al Qur'an secara merata di semua sekolah-sekolah dasar di Indonesia. Amin.

Surabaya, Muharram 1434 H
Ketua Ikadi Jawa Timur

K.H. Muhammad Sholeh Drehem, Lc

Pokok Bahasan Buku 1

Metode Mengajar Buku 1 (Satu)

1. Tumbukan - Alami - Namai - Demontrasi - Ulangi - Rayakan (TANDUR)
2. Langsung baca (tidak dieja)
3. Baca pendek dan mengalir, tidak ada jedah
4. Guru memberikan bacaan terbaik secara berulang-ulang dengan contoh-tirukan, baca-simak
5. Dalam mengajar dibantu dengan media pembelajaran yang meliputi :
   a) Buku 1 WAFA
   b) Peraga Buku 1 WAFA
   c) Buku Tulis 1 WAFA
   d) Kartu huruf hijaiyah tunggal
   e) Gambar : mata, roda, thoha, jala, gambar kota shofa, gambar dua orang do'a

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

◉ Dibaca langsung tanpa dieja

◉ Bacalah setiap rangkaian dengan pendek (1 harokat)

دَ رَ

اِ دَ	اِ دَ	اِ وَ	اِيَ	اِ دَ	اِ رَ
اِ رَ	اِ رَ	اِ وَ	اِ وَ		
اِيَ	اِ رَ	اِ رَ	اِ دَ		

اِ رَ اِ رَ

اِيَ اِ دَ اِيَ اِ رَ

اِ دَ اِ دَ اِ دَ اِ رَ

اِ وَ اِ دَ اِ دَ اِ رَ

اِ وَ اِ دَ اِ دَ اِ وَ اِ دَ اِ وَ اِ رَ اِ وَ

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اِ دَ اِ وَ اِ دَ اِ وَ اِ رَ اِ رَ اِ وَ اِ دَ

اِ رَ اِ رَ اِ وَ اِ دَ اِ دَ اِ دَ اِيَ اِ دَ

اِ رَ اِ وَ اِ دَ اِيَ اِ دَ اِ رَ اِ وَ اِ دَ

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Appendix XIX: Picture Documentation

The learning process of WAFA 2nd level in *halaqoh*

The learning process of WAFA 7th level in *halaqoh*

The learning process of WAFA 3rd level in *halaqoh*

Appendix XIX: Picture Documentation

The examination of *Tahfidz* in WAFA 5th level

The examination of *Tilawah* in WAFA 10th level

The examination of *Tilawah* in WAFA 11st level

Appendix XIX: Picture Documentation

Munaqosyah of WAFA in Baiturrahman mosque

Trainer and examiner of *munaqosyah*

WAFA teacher training in SDIT Bina Insan Cendekia