

Learning to Recite the Qur'an Using the *Baghdadiyah* Method in Early Childhood: A Traditional Dayah Learning Model in Aceh

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ABSTRACT

This study aims to describe learning to recite the Qur'an using the *Baghdadiyah* method as typical Qur'an learning in Aceh, especially in the Traditional Dayah of Aceh. This research belongs to qualitative descriptive. The data were collected through observation, interviews, and documentation. The data were gained by extracting the interview results with the headmaster of Dayah in Aceh Besar, Aceh, conducting observations of the implementation of the *Baghdadiyah* method, and reviewing the supporting documents. The analysis was data reduction, data presentation, and conclusions. The results showed that learning to recite Al-Qur'an in Aceh Besar employed the *Baghdadiyah* method during the learning process. The students recite the Qur'an by spelling, followed by *Nala* (reading without spelling) and fluent Qur'an reciting.

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1. INTRODUCTION

This article explains the learning process of religious domains, especially in reciting Qur'an in Traditional Dayah of Aceh. Studying the Qur'an is one of Muslims' main requirements as a way of life for being noble characters and educated individuals. Moreover, the effect of reading the Al-Quran is always a medicine for peace of mind for anyone who believes in it, so it can reduce anxiety in living life, and it is an effort to bring one closer to the Almighty by making one more pious and having Islamic character (Ghiasi and Keramat 2018; Nayef and Wahab 2018). In addition to reinforcing their Islam as religious citizens in accordance with Pancasila's mandate, this can result in the Islamic ummah becoming true Muslims as a result of their familiarity with the Koran's religious order.

To secure the survival of human life in the future, religious values, in particular the Qur'an recitation, must be implanted as early as possible. After all, it is more challenging to instill religious values among adults than children. The National Association for the Education of Young Children defines early childhood as the years between birth and age eight (Black 2018; Hyson and Biggar 2006). It is quite different from Indonesia, where SISDIKNAS defines early childhood as 0 to 6 years. According to Hyson and Biggar (2006), children between the ages of 0 to 8 experience a brain development rate at 80 %. The child's brain will continue to develop until the age of 18 years. This

illustrates how important it is to start the process of guiding, coaching, and shaping religious ideals in young children within the golden period. Religious and moral principles that influence a person's everyday behaviour are not constantly developed quickly or passed down from their parents, but rather develop through time through various experiences and activities (Wren 2014). Children must be indoctrinated with the habit of accepting the Qur'an as the word of God, which is replete with goodness, as early as possible for it to become an essential part of their lives as Muslims. Reciting the Qur'an is a beneficial pastime without knowing its significance, let alone realising it (Islamiah, Fridani, and Supena 2019; Mustafa 2012). The first step in making Muslims who follow the Qur'an's guidelines is to introduce them to the Qur'an.

Acehnese culture is closely related to Islam, especially when considering the initial spread of Islam to the archipelago through Aceh, which then spread to the Malay world and spawned religious texts in Arabic-Malay or Arab-Jawi or Arab-Jawoe in Acehnese terms (Zulkhairi 2019). Islamic teachings significantly influence many Acehnese customs, including marriage ceremonies, naming ceremonies, *aqiqah*, infant descending rituals, *euntat beuet* (going to recite the Qur'an), and the study of monotheism and social protocol. Children in Aceh are traditionally given to the *Imuem Meunasah* or *Teungku Balee* (the cleric in charge of the hall) at the age of six or seven to recite the Quran, also known as *euntat beuet* in Acehnese. Boys and girls typically recite the Quran separately (Ibrahim et al. 1991)

Based on the level of education that has developed in Indonesia, Islamic boarding schools or dayahs can expand their educational offerings to include early childhood education (PAUD), specifically by involving the surrounding community. This will assist the government in achieving an intelligent national life through the provision of non-school education by grassroots organizations such as NGOs and *pesantren* or *dayah* (Musyarofah 2018). Early childhood education in traditional dayahs, which are rich in Acehnese local knowledge, is not the same as early childhood education institutions in general, but is equated with customs and traditions passed down from generation to generation in the Acehnese community. For instance, the language used for teaching and learning is Acehnese, congregational prayers are of utmost importance, and learning times are typically variable. Children are present at the dayah after *dhuhur* so that they may pray together at *Asr*, or they are present at sunset so that they may pray Maghrib in congregation until learning the Isha prayer schedule, which is also performed in congregation. This conforms to the Aceh government's request concerning *beut ba 'da mughreb* (recite the Quran after Maghrib) (Azwir 2017).

Dayah is a very important Islamic educational institution that has direct contact with the order of civilized society. It is a resource and solution for every problem affecting the surrounding community, from infants to seniors (Duhuri 2011). The dayah has become one of the educational units in the life system of the Acehnese people; the dayah is one of the implementations of Islamic law, which has been mandated to Aceh in the form of special regional autonomy. In this instance, special autonomy is governed by the Law on the Governing of Aceh (LoGA). The legacy associated with the name "Dayah" has been known for a very long time. Dayah resembles Islamic boarding schools in Indonesia in general at first glance. As (Ahmad 2015) discovered in his journal titled "Educational Practice: Lessons to be Learned from Madrasas and Religious Schools in Contemporary Southeast Asia," Islamic education in Southeast Asia is based on indigenous knowledge. This study investigates the philosophical dimensions and system of knowledge transmission in Islamic education. The findings of his research indicate that this educational tradition is already pervasive at the grassroots level of Muslim society. In Aceh, it is known as *dayah*; in Minangkabau, it is known as *surau*; in Java, it is known as *pesantren*; in Malaysia, it is known as *pondok*; and in southern Thailand, it is known as *Pho no*. Dayah and religious education are integral components of Muslim culture, particularly in Aceh.

Dayah in Aceh is commonly divided into two categories: Traditional Dayah, also known as Salafi Dayah, and Integrated Dayah. Modern/integrated dayahs have been classified as formal institutions, ranging from boarding-based *MTs/SMP* to *MA/SMA* classes, whereas traditional dayahs are where all members of the community can come to learn religious knowledge from *Teungku* (Teacher of Islamic Religion). As a historical record, after Aceh could not be conquered through a war of arms at

that time, Snouk Hurgonje, an orientalist was assigned by the Dutch to conquer Aceh through a war of thought, especially thoughts in the field of religion, because the people of Aceh were known to be very obedient to *nariat teungku* (words or orders of religious teachers), wrote in his book entitled *Orang Aceh* that "the musalla gampoeng (village) building is not supported on pillars but on the foundation of a wall whose top is plastered with cement. Then, a stone staircase is constructed to ascend to the building, which is typically constructed of wood and features a niche (*mehrab*) or *merab*) that indicates the direction of Qibla. A low, rectangular wall fence typically encloses the yard. The grander structure is known as a *deah* (*dayah*) and serves the same function as a *meunasah* (*musalla*). Some well-known educators construct homes for themselves and their students in their backyards. This type of *surau* is frequently found near sacred graves, but its function is entirely distinct from that of a *meunasah* or *deah* in the vicinity of a *gampong*. In the same way that the congregational Friday prayer has never been held in a *langgar* on the island of Java, neither has it ever been held in this type of space. Near a *meunasah* or *deah*, there is typically a *balee*, a elevated platform intended to complement the *meunasah* or *deah* (Hurgonje 2019). However, the concept of traditional *dayah* learning, particularly reciting and reading the Qur'an in early childhood, will be emphasized more in this study.

According to Suyanta (2012), the *dayah* education system, particularly traditional *dayah*, is comprised of educational objectives, teachers (*teungku*), students (*santri*), teaching materials (books), methods, facilities, and infrastructure (dormitory and mosque). *Dayah* has become a traditional Islamic educational institution that is the same as the classical book (*kitab kuning*) that was passed down by the Acehnese scholars (*Ulama*) before the birth of the Indonesian nation. The *dayah*, one of the institutions for Islamic religious education, seeks to assist students in developing moral character and Islamic personalities so they can benefit their families, the community, and the entire world (Madjid 1997). Particularly, the general purpose of education in the *dayah* is to foster the atmosphere of religious life in the *pesantren* (Islamic School) or *dayah* so that it becomes a positive habit in the students' life. In addition, the specific goal of education in the *dayah* requires fellow teachers and students to transfer knowledge and develop religious attitudes through worship practices; hone citizenship, health, and sports skills; and achieve all *dayah* education's special objectives (Suyanta 2012).

Snouck Hurgonje (2019) and (Siegel 1978) mention that *ulama*, particularly in Aceh, consist of religious teachers, particularly in the *dayah* (*zawiyah*, Arabic), and individuals who have completed religious studies (religious scholars, experts in religion). To establish a *dayah*, *ulama* who have received a series of formal and non-formal education, and typically scholars who are educated in a non-formal institution, must receive recognition from the local community. To become a scholar, you must be well-versed in science, particularly religion, and possess a moral character. You also need the approval of the entire community. Thus, academics must be competent, credible, and acceptable. In Aceh, a person is considered an *ulema* if he has fulfilled all requirements to become a cleric and owned and led a *dayah*. This is identical to Java, where *ulama* and *teungku* are referred to as *kyai*. According to (Dhofier 2009), an Islamic religious expert who owns or becomes the head of a *pesantren* and instructs his students in classical literature is granted the title "*kyai*" by the community. *Kyai* or *tengku* *dayah* play crucial role. In addition to the theological sphere, the reality also affects the social, political, cultural, and even economic spheres (Rokhmad 2014).

The *dayah*'s learning system and methods typically involve a *halaqah* (circle) system in which students sit in a circle and listen to a teacher impart his knowledge. *Sorogan* (students independently test themselves against the lesson while the *tengku* listens), *wetonan* (*kyai* or *tengku* read and explain the contents of the book while students listen), and *bandongan* (students listen to *Teungku*'s lectures) are common learning patterns in *dayah* and *pesantren*. In addition, *muhadarah* is a method of education in *Dayah*, in which students are trained to deliver speeches or demonstrate their religious talents in front of *Teungku* and his friends (Nurainiah 2021).

In Acehnese custom, when children are *mumayyiz* (already able to distinguish between useful and harmful things for themselves), around the age of six, in addition to teaching their children, parents are required to take their children to the house of the *teungku* or *dayah* to recite the religion, also known as

jak beut in Acehnese (Idris 2016). The people of Aceh have historically united across communities to make sure that their children receive regular and early religious instruction in traditional *dayah*. Aceh's families work together to ensure their children receive the greatest education. All parents should have done this, but Muslims in particular, to educate *santri* (children) in society, the Acehnese have adhered to a specific set of customs that have been handed down from ancient times, as was previously described. This makes the *dayah*'s function as an organisation that fosters religious and moral instruction for young children in Acehnese society a primary focus of the author's review and the issues she discusses in this academic study.

People from all walks of life can learn at traditional *Dayah* in Aceh. Early childhood education is not provided in a separate location. Still, small children who attend *dayah* become a part of the *santri*, or all community members who attend *dayah* to study religion. This study, which focuses on traditional *dayah* education for young children, has this as its principal objective. It will also be utilised to learn about other topics, such as difficulties and neighbourhood participation in preserving traditional *dayah*. The subject that unifies all this is the "Tradition of Learning to Read the Qur'an in Early Childhood in the Learning Model in Traditional Acehnese *Dayah*," which the researcher uses to connect all other threads.

2. METHODS

This research belongs to a qualitative study that employs descriptive methods with exploratory and ethnographic in nature. According to (Rukajat 2018), descriptive research seeks to define a situation or phenomenon as it is, whereas ethnography is an in-depth study of behaviour that occurs naturally in a culture or a specific social group to comprehend a particular culture from the perpetrator's perspective. Moreover, (Arikunto 2010) explains that Exploratory research is to look broadly into the factors or causes that affect an event's occurrence. The exploratory descriptive approach is a problem-solving research strategy that examines the causes or elements that influence the occurrence of something based on the fact that it occurs, based on the description provided above. This research method was chosen based on the researcher's goals, which were to explore and study the idea of religious education in the process of learning to read the Al-Qur'an using the *Baghdadiyah* method, which has become local wisdom for studying the Qur'an in the traditional Acehnese *dayah*. This is exceptional because this method of learning to read the Koran cannot be found elsewhere.

This study was conducted at the *Dayah Teungku Chiek di Gla* in *Gampong Gla*, Aceh Besar. The area is strategically located in the middle of Aceh Besar and Banda Aceh's border town. The subjects of this study were children aged 5-8 who became students (male and female) at the traditional *dayah* of *Teungku Chik Digla*, as well as the school's leaders, or *teungku-teungku* (teachers). At non-participatory research sites, where researchers did not take part in activities but instead watched, documented and wrote down Al-Qur'an learning at local Islamic boarding schools, researchers used interviews and direct observation to gather data.

3. FINDINGS AND DISCUSSION

3.1 Learn to reciting Qur'an at Traditional Aceh Dayah

Each "teungku" (teacher) has a particular teaching style. The main duty of a *teungku* is to instruct his students in religion. One of the most important Islamic religious lessons is how to recite the Qur'an, and learning to do so requires time, money, and effort spent on study and practice (Gade 2004). This *dayah*'s teaching method, *teungku*, tends to be distinct and has its characteristics. *Teungku Mukhsin Nyak Umar*, leader of the *Dayah Teungku Chik di Gla*, Aceh Besar District, remarked that there are numerous methods for teaching students to recite Qur'an.

"Seubeunarjih metode pembelajaran Quran nyan leu, seperti metode tartil, iqra', qiraati, tapi yang paleng leu di Aceh adalah metode baghdadiyah" (Teungku Mukhsin Nyak Umar, 2020).

(The Baghdadiyah method is the most popular in Aceh, though there are many other ways to study the Quran (including the tartil method, iqra', and qiraati).

Methods for learning the Qur'an include tartil, iqra', qiraati, and baghdadiyah, but the *baghdadiyah* method is the most popular in Aceh. However, some *dayahs* also employ the most prevalent method in Indonesia, the iqra' method. In Aceh, it was confirmed that the *Baghdadiyah* method was used to teach children to recite Qur'an in the dayah, but due to the changing times, some dayahs began to use the Iqra' method.

The *Baghdadiyah* approach to learning the Qur'an involves converting the hijayyah letters into a phonetic reading. This approach originates in the Persian region, specifically in Baghdad, the current capital of Iraq. As stated by (Muhammedi 2018), the *Baghdadiyah* method was implemented during the Abbasid dynasty. This method has been utilised in Indonesia since the 1930s, when Arab and Indian immigrants brought it. Teungku Mukhsin Nyak Umar (2020), who concurrently served as Director of the Postgraduate Program at the Ar-Raniry State Islamic University (UIN) in Banda Aceh, also conveyed the same message. He stated that:

"The Dayahs in Aceh had adopted the baghdadiyah method, a method of reading the Quran from Baghdad. This method is also known as the spelling-letter method because it helps students read Qur'anic verses correctly rather than just mimicking (repeating the teacher's words after the teacher reads the text) and understand the concept of reading that is read. If the student only repeats the teacher's reading, they will not be able to comprehend the actual pattern or basic form of the letter.

According to the sources cited above, spelling is a method that enables children to learn fundamental hijaiyah letters prior to pronouncing aligned hijaiyah letters. Therefore, in Aceh, the guide or book for learning how to recite the Quran is known as the Little Quran (*Quran Ubiet*) or *Kitab Aleh Ba*. In Indonesia, it is generally known as the book of *Juz Amma*. Aceh is not the only region in Asia (Malay) that uses this book to learn how to read the Qur'an; many other regions use it as well, albeit in different ways. The *Ubiet* Quran is also the *Buku Turutan* or *Juz Amma* in Indonesia (Hanafi, Akmansyah, and Amiruddin 2022). Each region in Indonesia that employs the book as a learning tool to recite the Qur'an has its methods that are relatively different, in terms of the language style and how the material in the book is delivered.

3.2 The Book of Aleh Ba (*Quran Ubiet*) / *Juz Amma*

The Book of Sequence (also known as *Juz Amma* or *Kitab Aleh Ba*) has several different covers printed at different times of the year, but the contents are always the same.



the proper *makharijal* and *tajwid*. Students will be taught the theory of *makharijal* letters and *tajwid* when they reach the requisite level or when teachers determine that they can comprehend it.

The following is a picture of the *makharijal* letters depicting the oral cavity. The image is on Juz Ama/*Quran Ubiet* (*The small Quran*) page 69. Each hijaiyah letter is positioned based on the origin of the letter's sound. For instance, the ن (nun) and ل (lam) letters are located at the tip of the tongue.

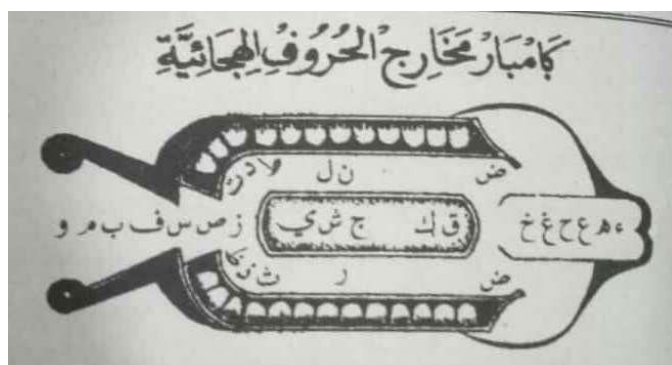


Figure 3. *Makharijul huruf* (Letters) (on page 69 of *juz amma* book)

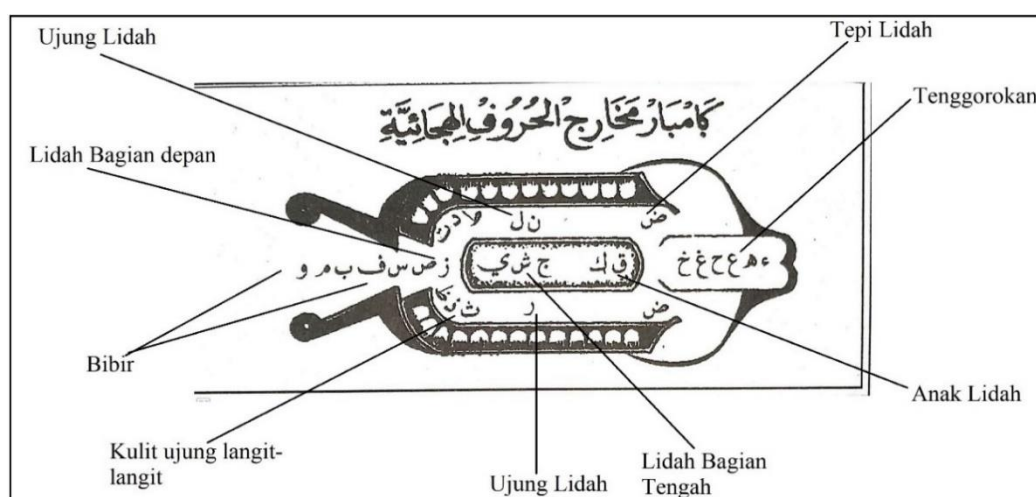


Figure 4. *Makharijul* letters pronunciation with detailed information

3.3 Aceh's Baghdadiyyah Method for Qur'an Recitation

3.3.1 Spell (*Mengija*)

Mengija (spelled) is a feature of the Baghdadiyyah method for learning to recite the Koran. *Mengija* is pronounced by pronouncing the hijaiyah letters in Acehnese, as instructed by the teacher. The reading of the *hijaiyah* letter differs slightly when the baghdadiyyah method is utilised, particularly in the traditional Acehnese dayah. The pronunciation or style of language used by the Acehnese in daily conversation differs from other regions. Moreover, Aceh has always used the Arabic-Malay script to write the Acehnese language, so the pure hijaiyah letters slightly change in sound. For instance, *alif* (ا) becomes *aleh*, *waw* (و) becomes *wee*, *dal* (د) becomes *day*, as well as several other letters. This only applies to *baghdadiyyah* spelling, not to reading the Qur'an, which contains pure hijaiyah letters, such as in the first verses of Surah Yasin and Surah Al-Kahf. Fidayanto (2012), ones who writes pure hijaiyah letters in Latin writing can be read based on Indonesian reading. Hijaiyah letters that are written in alphabet letters (Latin) can be read, but do not fully represent the sound of the hijaiyah letters. Here are the hijaiyah letters written with their Latin and Acehnese readings, as well as the way to read them into the alphabet :

Table 1. The *hijaiyah* letters written with their Latin and Acehnese readings

No.	Hijaiyah Letters	Latin Pronunciation	Acehnese Pronunciation
1	ا	Alif	Aleh
2	ب	Ba	Ba
3	ت	Ta	Ta
4	ث	Tsa	Tsa
5	ج	Ja	Jim
6	ح	Ha	Ha
7	خ	Kha	Kha/Kho
8	د	Dal	Dai
9	ذ	Dzal	Dzai
10	ر	Ra	Ra
11	ز	Za	Zo
12	س	Sin	Sin
13	ش	Syin	Shin/Shyen
14	ص	Shad	Shad
15	ض	Dhad	Dhad
16	ط	Tha	Tha
17	ظ	Zha	Zha
18	ع	'Ain	'Ain
19	غ	Ghain	Ghain
20	ف	Fa	Fa
21	ق	Qaf	Qaf
22	ك	Kaf	Kaf/ Keh
23	ل	Lam	Lam
24	م	Mim	Mim
25	ن	Nun	Nun
26	و	Wau	Wee
27	ه	Ha	Ha
28	لا	(It is not listed in the list of hijaiyah letters in Latin)	Lam Aleh
29	ء	Hamzah	Hamzah
30	ي	Ya	Ya

Based on the findings of the hijaiyah letter pronunciation above, the *Baghdadiyah* approach to spelling can be modified to match local Acehese pronunciation, allowing the santri at the Islamic boarding school in Aceh to quickly and easily grasp the meaning of the hijaiyah letters. Beginner students in this spelling process begin by listening to the teacher read aloud each hijaiyah letter with the correct and fluent pronunciation; they then repeat these readings until they have memorized the hijaiyah letters along with their correct pronunciation in accordance with the Aceh language's pronunciation format. This demonstrates the significance of the initial teacher of the Quran in setting the stage for later success in the spelling phase.

If, at this stage, the pronunciation taught by the *teungku* is adequate and students also memorize and recognize the hijaiyah letters, then *Teungku* (teachers) and his students will begin the spelling process. *Juz Amma*, or as the Acehese refer to it, *Kitab Aleh Ba*, is the first book to display pure letters (basic letters), i.e., letters without vowels (without lines). Considering the structure of the alphabet's 26 letters, the number of hijaiyah letters is 30, which is greater than the number of alphabet letters, which is 26. The position of each pure (basic) hijaiyah letter has a consonant sound and will change to a vowel sound if the vowel is activated, which results in a vowel sound, namely *a*, *i*, or *u*. This is an interesting discovery if we wish to equate it with the letters of the alphabet.

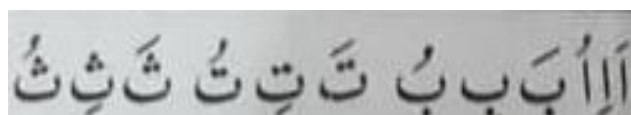


Figure 5. Hijaiyah letters, which were originally consonants, become vowel-sounding letters because *harakat* (lines of letters) have been added to them.

The correct spelling is "*aleh ateuh bareh a*," which indicates that the *alif* lined up above is pronounced "a," "*aleh miyueb bareh i*," which indicates that the *alif* lined up below is pronounced "i," and "*aleh kiwing/cikok bareh u*," which indicates that the *alif* lined up crookedly is pronounced "u," as well as the following letter. Other spelling variations encountered by the writer include "*aleh fathah a*, *aleh kasrah i*, *aleh dhummah u*," which translates as "*alif* lined up *fathah* reads "a," "*alif* lined up *kasrah* reads "i," and "*alif* lined up *dhummah* reads "u." *Kitab Aleh Ba* employs a pattern of repeated readings based on the vowel or line. This shows that understanding this model is all about one hijaiyah letter, whose meaning can change if the vowel or line is changed. If we examine the next letter arrangement in the hijaiyah letter sequence, we can see that there is the same repetition pattern for each letter, as shown in the reading display above. The sequence can be written and read in alphabetical or latin letters as "*a-i-u*, *ba-bi-bu*, *ta-ti-tu*, *tsa-tsi-tsu*, *ja-ji-ju*," etc.

Santri must learn how to read the *harakat* or hijaiyah letter punctuation for the following words: *harakat fathah*, *kasrah*, *dhammah*, *fathatain*, *kasratain*, *dhummatain*, and *sukun*. The following is an illustration of how to read one of the hijaiyah letters, specifically the letter *ḍ* (*dai*) that is given the vowel or punctuation mark:

Table 2. The way to read one of the *hijaiyah* letters, specifically the letter *ḍ* (*dai*)

No.	The Name of Harakat (punctuation)	Symbol of Harakat	Apellation (Acehnese)	Meaning in Bahasa (English)	An example of hijaiyah letters	Spelled (Acehnese)
1.	Fathah	(َ)	<i>Ateuh bareh</i>	<i>Baris di atas</i> (above line)	(َ) "da"	<i>Day ateuh bareh</i> "da"
2.	Kasrah	(ِ)	<i>Meuyub bareh</i>	<i>Baris di bawah</i> (below line)	(ِ) "di"	<i>Day meuyub bareh</i> "di"
3.	Dhummah	(ُ)	<i>Kiwing/cikok bareh</i>	<i>Baris bengkok</i> (crooked line)	(ُ) "du"	<i>Day kiwi ng bareh</i> 'du"

4.	Fathatain	(ُ)	Dua bareh ateuh	Baris dua di atas (two-row above)	(ُ) "dan"	Day dua bareh ateuh "dan"
5.	Kasratain	(ِ)	Dua bareh meuyub	Baris dua di bawah (two-row below)	(ِ) "din"	Day dua bareh meuyub "din"
6.	Dhummatain	(ُ)	Dua bareh kiwing/cikok	Baris dua bengkok (two-row crooked)	(ُ) "dun"	Day dua bareh kiwing "dun"
7.	Sukun	(ْ)	Ipoh	Memukul (Hit)	(مْ) "mad"	Mim ipoh day ateuh bareh "mad"
8.	Tasydid	(ّ)	Meusyadu	Bertasydid	(ّ) "ad-da"	Aleh meusyadu bak day ateuh bareh "ad" day ateuh bareh "da", "ad-da"

Other *harakat*/punctuation marks, such as *mad* (extended reading according to the rules of reading the Qur'an) and other *tajwid* sciences, are not spelled but explained if the reading includes the mark. If the student is fluent and comprehends the *Baghdadiyah* method, he or she is instructed to silently spell the word and begin reading it in the small Quran (*Quran ubiet*). If they are able to read the page that has been determined for that day, they will proceed to the next page.

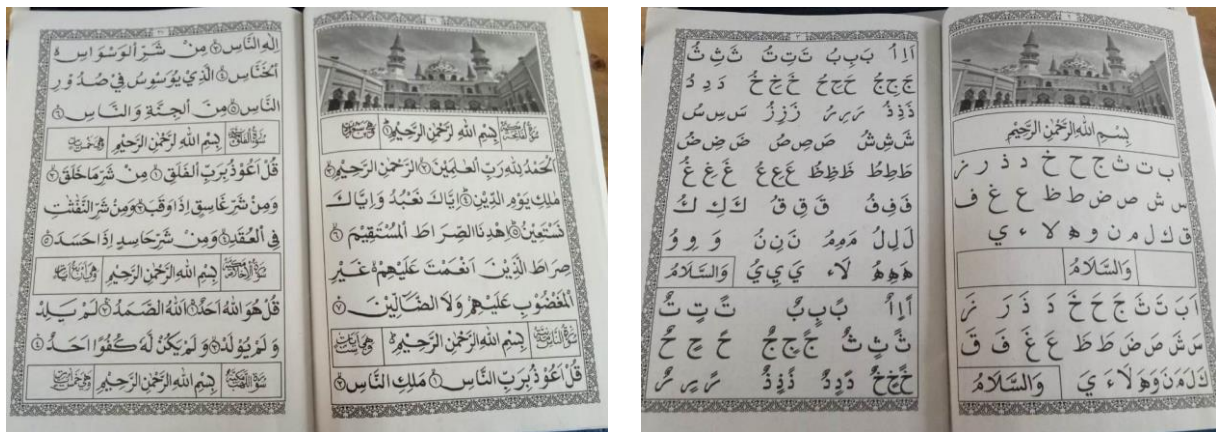


Figure 6. The Scripture of Juz Amma (*Quran Ubiet*). The opening pages of the first chapter (on the right) and the second chapter (on the left).

An interesting aspect of *Kitab Aleh Ba* is that the punctuation **وَالسَّلَامُ** (*wassalamu*) at the end of the readings in the first *juzuk* (chapter) indicates that one reading material has been completed, as shown in the image to the left. In each *juzuk*, include reading material with sequential and similar reading patterns from one reading to the next. The situation changes when moving on to the next *juzuk*, as each successive *juzuk* has a higher reading level and a more complex reading pattern. As a result, the students became proficient at spelling from each *juzuk* to the reading of the letters, and they did not need to spell it again; this process was known as "*Nala*," as Prof. Mukhsin Nyak Umar explained when the author interviewed him as follows:

"Then, after spelling, they will tune. Nala is the practice of reading the Qur'an without spelling. They can directly read. Then, they ascend to the Al-Qur'an Rayeuk (Al-Quran), that's the way in Aceh." (Mukhsin Nyak Umar, 2020)

3.3.2 Nala (Spelling in the heart)

Nala is the practice of silently spelling *hijaiyah* letters; this is a skill that can be acquired after acquiring spelling proficiency, as discussed previously. Typically, this *Nala* ability can be performed beginning on page 16 of the *Kitab Aleh Ba* once students can recall all the vowels. If the students have been able to correctly perform the *nala* in the first juzuk using *tajwid*, they will continue reading Juz 30, the second juzuk of the *Quran Ubiet*. This is repeated so that when students have completed learning to recite the Qur'an with this *Quran Ubiet*, they will have indirectly memorized Juz 30th. Juz 30th of the *Quran Ubiet*, also known as Juz Amma, begins with surahs Al-Fatihah, An-Nas, Al-Falaq, Al-Ikhlash, etc., which is the opposite of the order of the surahs in the Qur'an. This was done to make it easier for students to read and memorize short surahs before moving on to Surah An-Naba, which is a long surah. Students (*santri*) who have completed Juz Amma or *Kitab Aleh Ba* may advance to the level of *Quran Rayeuk* or the Al-Qur'an, where they are required to recite the Al-Qur'an with recitation and rhythm.

The author's findings are interesting because students who have reached the *Nala* stage will repeat or practice reading the *Kitab Aleh Ba* on their own in the parts they have achieved that have been studied previously, as directed by *Teungku balee*, to fill the free time while waiting for their turn to recite (study) Juz Amma or *Kitab Aleh Ba* in front of their teacher who mentors them. Following that, students have a marking tool in their book so that they can find out where they will start reciting reading from Juz Amma the next day, namely a stick (a small wooden stick) or porcupine quill inserted on a page of Juz Amma (the *Kitab of Aleh Ba*) which was read on that day, but usually the teacher who teaches will remember and know the students' ability to read Juz Amma on which page, because the teacher tends to.



Figure 7. A teacher (*teungku*) is teaching a *santri* (student) to read Juz Amma in the hall while the other students wait their turn.

3.3.3 Reading Fluently

After the students have mastered *juz amma*, they are tested on their ability to read the Al-Qur'an fluently. If they can read well according to the rules of *makharijal* letters and *tajwid*, they are permitted to proceed to the Qur'an reading stage (*Quran Rayeuk*). The promotion of students from *Quran ubit* to *Quran Rayeuk* is accompanied by an event known as "*me bu leukat*," which translates to "bringing sticky rice," a type of cake or sweet food made from glutinous rice. This sticky rice will turn yellow after cooking and consumed with coconut candy. This event is also held for students who have just entered the *dayah* to begin their studies.

The "me bu leukat" event is where students (or their parents) bring *bu leukat* (sticky or glutinous rice), which is then distributed to all *dayah* students. This is an expression of gratitude because these students can now complete Juz Amma and advance to the Al-Arabic level. A large Qur'an, indicating that the *santri* has read the Qur'an fluently. The sticky rice itself is a sign that the knowledge acquired will be sticky and last as long as sticky rice. Riezal, Joebagio, and Susanto (2019) declare that the significance of this glutinous rice is that it contains a binding substance, denoting that the connection to knowledge is maintained. This *bu leukat* tradition is observed at nearly all Aceh celebrations. If the event is a wedding, the *bu leukat* prevents the bride and groom from being separated from their family and community. If the event is the apostle's circumcision, *Bu Leukat's* role is to ensure that the child who will be circumcised later recovers quickly from the circumcision wound so that maturity can accompany it.

4. CONCLUSION

The *baghdadiyah* technique of learning the Qur'an falls under habituation and exemplary methods since it requires students to spell the *hijaiyah* letters, which indirectly leads to students repeating the letters until it becomes a habit, at which point the letters are memorized. Young children can be taught numerous methods for reading the Qur'an, but the majority of adults and parents in Aceh have learned to recite and read the Qur'an using the *Baghdadiyah* method or the *aleh ba* book method. In the past, they were children who learned to read the Qur'an in the traditional Acehese *dayah*. Currently, their descendants who reached adulthood in early childhood are the successors who continue to learn to read the Qur'an in the traditional Acehese *dayah*. To memorize the reading of the Qur'an, this *Baghdadiyah* method emphasises the habit of repeating *hijaiyah* letters, spelling readings with patterns, *nala* (spelling by heart), and reading with rhythm. The Qur'an may be read fluently and without stuttering with this method, which enables students to understand the reading of the Qur'an. It starts with the basic letters and reading patterns so that it becomes a part of Acehese culture or common knowledge for reading the Qur'an. We do hope that this technique can be maintained in Aceh to maintain its benefits.

One limitation of this study is that it only collects data on Al-Quran study among Dayahs in the Aceh Besar Region; it has not touched other Aceh regions that are domiciled by other Acehese ethnicities, such as the Gayo and Alas in the Central Aceh Crossing, the Tamiang in the easternmost crossroads of Aceh, the Kluet, Singkel, and Aneuk Jamee in the southern crossroads of Aceh, or the Devayan and other tribes that inhabit the coast of Simeulue Island. Future researchers can use this information to delve deeper into how the Quran can be learned and recited using local wisdom in another region of Aceh.

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