

Teaching Gharaib Al-Qur'an in Islamic Religious Schools: A Comparative Analysis of MDTA Al-Quds and MDTA Raudhotul Muta'allimin

^{1.} Syaefulloh, ^{2.} Eneng Sunani, ^{3.} Hamdanah, ^{4.} Amin Munawar
^{1.} Universitas Mathla'ul Anwar Banten, ^{2.} STAI Assalamiyah, ^{3.} Universitas Mathla'ul Anwar Banten, ^{4.} Universitas Mathla'ul Anwar Banten
^{1.} saifulnawawil2@gmail.com, ^{2.} nasehsunani2009@gmail.com, ^{3.} hadidanah39@gmail.com, ^{4.} aminalmunawir@gmail.com

ABSTRACT

The study of Gharaib Al-Qur'an is highly important and offers significant benefits. This study examines the learning objectives, curriculum content, instructional stages, learning outcomes, and supporting and inhibiting factors. A qualitative method using a case study approach was employed. Data were collected through interviews, observations, and documentation, with validity established through triangulation. Data analysis followed the Miles, Huberman, and Saldana framework. The findings reveal that Gharaib instruction aims to reinforce and expand memorization, enhance comprehension and analytical abilities, and improve recitation quality. The curriculum incorporates materials from the Ummi Method and the Alfiah book. Instruction is implemented through seven stages and five core activities. The outcomes include improved memorization, deeper understanding and proficiency in reading gharaib verses, enhanced analytical skills, and strengthened Quranic recitation. Supporting and inhibiting factors encompass institutional support, facilities, teacher competence, instructional methods, and quality assurance. These findings provide practical guidance for effective Gharaib Al-Qur'an instruction.

Keywords: Gharaib al-Qur'an, Madrasah Diniyah, Ummi Method

INTRODUCTION

The teaching of *Gharaib Al-Qur'an* constitutes an important component in complementing and enhancing students' Qur'anic recitation competencies. Studying *Gharaib Al-Qur'an* serves several important purposes, including fostering respect for the sanctity of the Qur'an (Veranty, 2023), preventing errors in the pronunciation of Qur'anic verses (Hadi et al., 2021), improving students' understanding and recitation skills (Ningsih et al., 2023), and broadening Muslims' understanding of the diversity of Qur'anic recitation practices (Husna et al., 2024). Therefore, the mastery and implementation of *Gharaib Al-Qur'an* instruction in educational institutions are crucial for continuously improving the quality and accuracy of students' Qur'anic recitation (*tilawah*) (Rahim et al., 2025). Limited understanding and mastery of *Gharaib* materials may result in students' inadequate acquisition of specific recitation rules within the learning environment.

Based on preliminary observations of *Gharaib al-Qur'an* instruction at Madrasah Diniyah Takmiliyah institutions in Menes District, Pandeglang Regency, it was found that, among the 28 active institutions, only two madrasahs have implemented this material, namely MDTA Al-Quds and MDTA Roudhotul Mutaallimin. This limited implementation is consistent with the findings of (Gymnastiar & Suwito, 2025; Robati et al., 2026), who reported that most institutions providing Qur'anic education have not yet integrated *gharib* materials into their curricula. Furthermore, teachers' mastery of this material, both in terms of conceptual understanding and practical recitation skills, remains relatively low. This issue concerning educators' competence is further supported by research indicating that many Qur'anic teachers still lack the qualifications and competencies required to teach specialized materials (Akhmad, 2022; Santoso et al., 2024).

The gap between the significant benefits of *Gharaib Al-Qur'an* instruction and its limited implementation in practice highlights the presence of two madrasahs in Menes District that have adopted this material as a unique and strategically important phenomenon to investigate. An in-depth examination of how these two institutions design, implement, and manage *Gharaib Al-Qur'an* instruction is particularly relevant, given the limited number of studies addressing its implementation and instructional strategies. At the same time, a comprehensive understanding of how *Gharaib Al-Qur'an* is taught in Madrasah Diniyah is needed as a practical reference for other Islamic educational institutions. Therefore, the findings of this study are expected to provide insights and strategic considerations for strengthening the competitiveness of madrasahs and other educational institutions in developing and improving Qur'anic learning programs (Saifulloh & Fitri, 2023).

Research on *Gharaib Al-Qur'an* has been conducted from various perspectives, with diverse focuses and approaches. Based on a literature review of journal articles related to the topic of *gharib*, the authors identified 23 relevant

articles. These studies can be categorized into five main themes. First, the development of technology and digital learning media, as examined by (Noviansyah et al., 2025); (Rofiah et al., 2024); (Avisiena et al., 2026); (Pratama et al., 2025) and (Syafi'i, 2025). Second, community service, training, and institutional assistance, as reported by (Husna et al., 2024); (Muhamad et al., 2023); (Ningsih et al., 2023); (Santoso et al., 2024) and (Ulva & Faruq, 2020). Third, linguistic, semantic, philological, and classical Qur'anic exegesis studies, including research by (Adriana, 2017), (Mu'jizati & Diroyah, 2022), (Wahidi, 2025); (Azkia & Dasuki, 2025); (Mohamad & Ahmad, 2025), and (Afifi, 2025). Fourth, curriculum implementation and learning ability assessment, as investigated by (Isma et al., 2024); (Maulina et al., 2023); (Saifulloh & Fitri, 2023); (Rahim et al., 2025); and (Gymnastiar & Suwito, 2025). Fifth, conceptual studies and basic tajwid principles, represented by the works of (Veranty, 2023), (Sugiarto et al., 2020), (Shofwan, 2021) and (Hadi et al., 2021).

Meanwhile, research on *Gharaib Al-Qur'an* instruction focusing on learning objectives, instructional content, teaching stages, assessment practices, and its impact on the development of students' ability to recite unfamiliar or distinctive Qur'anic readings remains limited. Studies employing a qualitative comparative case study approach to examine *Gharaib Al-Qur'an* instruction across two different institutions using different instructional methods are also scarce. Furthermore, the institutional context of *Madrasah Diniyah Takmiliyah Awaliyah* in rural areas, such as Menes District, Pandeglang, Banten, has received limited attention as a primary research setting. Therefore, this study seeks to address these gaps in the existing literature by examining the objectives of *Gharaib Al-Qur'an* instruction, the instructional content, its implementation, its impact on students' recitation abilities, as well as the supporting and inhibiting factors affecting *Gharaib Al-Qur'an* instruction within a traditional educational context, namely *Madrasah Diniyah Takmiliyah Awaliyah* in Menes, Pandeglang.

This study aims to provide a comprehensive analysis of *Gharaib Al-Qur'an* instruction, including its learning objectives, instructional content, implementation stages, teaching strategies, and the allocation of instructional time. It also examines the impact of *Gharaib Al-Qur'an* instruction on students' recitation abilities, as well as the supporting and inhibiting factors influencing its implementation. In addition, the study explores how the instructional process contributes to strengthening students' analytical abilities in identifying and understanding unfamiliar or distinctive Qur'anic recitation patterns (*gharib*). Overall, this study is expected to contribute to the development of practical recommendations for *Gharaib Al-Qur'an* instruction, particularly in terms of selecting appropriate instructional materials and developing accessible and effective teaching strategies. The findings are expected to offer an adaptable instructional model that can be implemented in both formal and non-formal Islamic educational institutions and serve as a practical reference for improving the quality of Qur'anic learning.

RESEARCH METHODS

This study employed a qualitative research design using a comparative case study approach to explore in depth the learning objectives, instructional materials, implementation of *Gharaib Al-Qur'an* instruction, and its impact on students' abilities at Madrasah Diniyah Takmiliah Awaliyah (MDTA) Al-Quds and Roudhotul Muta'allimin, Menes District, Pandeglang Regency, Banten (Creswell, 2009). The research participants consisted of two madrasah principals, two *ustaz/ustazah* responsible for teaching *Gharaib Al-Qur'an*, two groups of students from MDTA Al-Quds and MDTA Roudhotul Muta'allimin, and two *Ummi Method* trainers. Participants were selected purposively based on their involvement in and knowledge of the *Gharaib Al-Qur'an* learning process. Data were collected through in-depth interviews, observation, and documentation. Interviews were conducted to obtain information regarding the objectives, materials, methods, stages, and assessment of the learning process. Observations were conducted to directly examine the implementation of *Gharaib Al-Qur'an* instruction, while documentation was used to complement the data with relevant materials, including curricula, teaching materials, instructional plans, and assessment documents.

Data validity was established through source and technique triangulation by comparing information obtained from madrasah principals, teachers, and students and cross-checking interview findings with observations and documentary evidence. Data were analyzed using the Miles, Huberman, and Saldaña model, which consists of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). The analysis was conducted interactively throughout the data collection process and continued until the completion of the study. Data from the two madrasahs were subsequently subjected to comparative analysis to identify similarities, differences, distinctive characteristics, and supporting and inhibiting factors in the implementation of *Gharaib Al-Qur'an* instruction at MDTA Al-Quds and MDTA Roudhotul Muta'allimin.

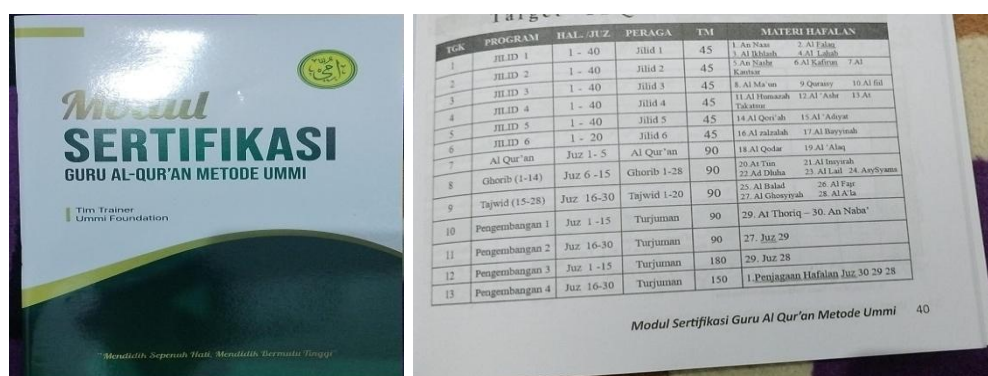
RESULTS AND DISCUSSION

1. Learning Objectives of *Gharaib Al-Qur'an*

The learning objectives of *Gharaib Al-Qur'an* refer to statements describing the knowledge, skills, or attitudes that students are expected to acquire, master, or achieve through participation in *Gharaib Al-Qur'an* instruction. In implementing *Gharaib Al-Qur'an* instruction, each institution establishes specific objectives and learning targets to be achieved throughout the instructional

process. At MDTA Al-Quds, the primary objective of *Gharaib Al-Qur'an* instruction is to improve students' fluency in Qur'anic recitation. During the *Gharaib Al-Qur'an* learning process, students continue their *tadarus* activities until they complete the recitation of all 30 *juz* of the Qur'an (MK, 2026). In addition, students are expected to memorize the *gharib* commentaries, understand unfamiliar recitation patterns, develop analytical reasoning in studying *gharib* materials, and further strengthen their Qur'anic memorization (NND, 2026). This information is reinforced by (Mulyatunniswah, 2026), who explained that the objectives of *Gharaib Al-Qur'an* instruction are to maintain and increase students' memorization, memorize and understand *gharib* commentaries, recite *gharib* readings fluently, and develop analytical abilities in studying *Gharaib Al-Qur'an*.

Meanwhile, (ISM, 2026) explained that the objective of *Gharaib Al-Qur'an* instruction at MDTA Roudhotul Muta'allimin is to provide students with complementary learning materials in addition to Tajwid, as *gharib* materials are not specifically addressed in Tajwid lessons. Further emphasized that *Gharaib Al-Qur'an* instruction serves as a complement to Qur'anic learning in the madrasah, despite being conducted only once a week (AF, 2026). Based on the researcher's observations, a teacher certification guideline document was identified containing learning achievement targets used as a reference by the institution. These targets also function as learning objectives and benchmarks for Qur'anic education in Madrasah Diniyah, particularly at MDTA Al-Quds.



TSK	PROGRAM	HAL- JUZ	PERAGA	TM	MATERI HAFALAN
1	JILID 1	1 - 40	Jilid 1	45	1. An Naba 2. Al Falaq 3. Al Balaq 4. Al Falaq 5. An Naba 6. Al Falaq 7. Al Balaq 8. Al Ma'un 9. Qasas 10. Al Falaq 11. Al Balaq 12. Al Falaq 13. Al Balaq 14. Al Qasas 15. Al Falaq 16. Al Balaq 17. Al Falaq 18. Al Balaq 19. Al Falaq 20. Al Balaq 21. Al Falaq 22. Al Balaq 23. Al Falaq 24. Al Balaq 25. Al Falaq 26. Al Balaq 27. Al Falaq 28. Al Balaq 29. Al Falaq 30. Al Balaq
2	JILID 2	1 - 40	Jilid 2	45	
3	JILID 3	1 - 40	Jilid 3	45	
4	JILID 4	1 - 40	Jilid 4	45	
5	JILID 5	1 - 40	Jilid 5	45	
6	JILID 6	1 - 20	Jilid 6	45	
7	Al Qur'an	Juz 1 - 5	Al Qur'an	90	
8	Gharib (1-14)	Juz 6 -15	Gharib 1-28	90	
9	Tajwid (15-28)	Juz 16-30	Tajwid 1-20	90	
10	Pengembangan 1	Juz 1 -15	Turjunan	90	27. Juz 29
11	Pengembangan 2	Juz 16-30	Turjunan	90	29. Juz 28
12	Pengembangan 3	Juz 1 -15	Turjunan	180	29. Juz 28
13	Pengembangan 4	Juz 16-30	Turjunan	150	1. Penjaswaan Hafalan Juz 30 29 28

Figure 1. Learning Targets/Objectives for Gharaib Al-Qur'an

Based on the findings presented above, it can be concluded that the objectives of *Gharaib Al-Qur'an* instruction are to complement and enhance Qur'anic learning, maintain and increase students' memorization, enable students to memorize and understand *gharib* commentaries, develop their analytical abilities in identifying and understanding *Gharaib Al-Qur'an* readings, and improve their ability to recite the Qur'an fluently and accurately in accordance with *tartil*. These findings support the study by (Ningsih et al., 2023). found that learning *Gharaib Al-Qur'an* aims to improve students' understanding and Qur'anic recitation skills. They are also consistent with (Hadi et al., 2021) who emphasized that studying *gharib* helps prevent errors in the pronunciation of Qur'anic verses.

Furthermore, the findings reinforce the conclusions of (Veranty, 2023) and (Husna et al., 2024), who highlighted that learning *gharīb* represents an effort to preserve the sanctity of the Qur'an and broaden Muslims' understanding of the diversity of Qur'anic recitation practices. At the same time, this study extends previous research by identifying several objectives that have received limited attention in earlier studies, particularly maintaining and increasing students' Qur'anic memorization and strengthening their analytical abilities in understanding *Gharaib Al-Qur'an*. These findings indicate that *Gharaib Al-Qur'an* instruction is not merely intended to improve technical recitation skills but also contributes to the development of students' cognitive abilities and the continuity of their Qur'anic memorization.

2. Gharaib Al-Qur'an Learning Materials

The learning materials of *Gharaib Al-Qur'an* refer to unfamiliar or distinctive Qur'anic readings presented in the instructional handbook and studied, memorized, and practiced throughout the learning process. These readings include forms that differ from the basic rules of Qur'anic recitation, such as words that are normally recited with a prolonged vowel but are read briefly, readings that require prolongation when stopping (*waqf*), variations in the pronunciation of certain letters, specific consonant choices, and other readings that follow particular recitation patterns.

At MDTA Al-Quds, the *Gharaib Al-Qur'an* materials, as explained by (MK, 2026), are based on the contents of the *Gharaibul Qur'an* textbook of the *Ummi Method*. This is because the Qur'anic learning curriculum implemented at MDTA Al-Quds adopts the *Ummi Method*, and therefore the instructional handbook used for *Gharaib Al-Qur'an* is also the *Gharaib Al-Qur'an* textbook developed within the *Ummi Method*. explained that the *gharīb* material consists of one book containing 28 pages. The first half of the book covers, among other topics, the word *ana*, which is read briefly in *waṣl* and prolonged in *waqf*; exceptions involving the words *Anaba*, *Anabuu*, *Anasiyya*, *Al-Anamila*, *Afain*, *Min Nabai*, *Malaihim*, *Miataini/Miatun*, *Litatluiwa*, and related forms; as well as the word *Lakinna*. The material also includes special *waqf* and *waṣl* readings in the expressions *Adzununa*, *Arrosula*, *Assabila*, *Tsamuda*, *Salasila*, and *Qowariiro* (NND, 2026)

The second half of the book contains materials on recitation patterns in which the pronunciation of a word differs from its written letters, particularly the change in consonant pronunciation from *ṣād* to *sīn*. Examples include *Yabsuthu* (Qur'an 2:245), *Basthotan* (Qur'an 7:69), *Mushaithirun* (Qur'an 52:37), and *Bimushaytirin* (Qur'an 88:22). The material also covers the prohibition of reciting the *basmalah* at the beginning of Sūrah al-Tawbah (Qur'an 9:1). The final section discusses *Imālah*, *Ishmām*, and *Saktah* at four specific places in the Qur'an, variations in the recitation of *Da'fīn/Du'fin*, *Tashīl*, and the transposition of vowel sounds in *Fiṣṣamāwātī'tūnī* (MK, 2026). Meanwhile, emphasized that, in general, the *gharīb* materials presented in the *Ummi Method* textbook can be classified into three or four main sections. The first section covers words that are written with a

prolonged form but recited briefly, presented on pages 1–14, which are generally related to the rules of *ṣifr mustadīr* and *ṣifr mustatīl*. The subsequent materials address changes in the pronunciation of certain letters, the prohibition of reciting the *basmalah* at the beginning of Sūrah al-Tawbah, *saktah*, and specific recitation patterns involving *imālah*, *ishmām*, and *tashīl*. The final section discusses alternative recitation forms involving *ḍa'fin/du'fin*, as well as the recitation rules of *naql* and *iltiqā' al-sākinayn* (AKN, 2026).

Meanwhile, the materials taught at MDTA Roudhotul Muta'allimin employ a substantive-essential approach based on the *Alfiyah* text, with instruction focusing on five core topics of *Gharaib Al-Qur'an* (ISM, 2026). According to AF (2026), these five main topics are as follows: (1) *Imālah*, which refers to inclining the *fathah* vowel toward *kasrah* in the word *Majrēhā* (Qur'an 11:41); (2) *Ishmām*, which involves pursing the lips in the middle of nasalization as an indication of the original *ḍammah* sound in the expression *Lā Ta'mannā* (Qur'an 12:11); (3) *Saktah*, which refers to a brief pause equivalent to approximately one *alif* without taking a breath before continuing the recitation, occurring in Qur'an 18:1–2, Qur'an 36:52, Qur'an 75:27, and Qur'an 83:14; (4) *Tashīl*, which means softening the pronunciation of the second *hamzah* between the sounds of *hamzah* and *alif* in the word 'Aa'jamiyyun (Qur'an 41:44); and (5) *Naql*, which refers to transferring the vowel of the *hamzah* to the preceding consonant carrying *sukūn*, as in *Bi'sal-Ismu* (Qur'an 49:11).

Based on the researcher's observations of the materials taught at both institutions, two types of learning media containing *Gharaib Al-Qur'an* materials were identified. These consisted of instructional textbooks and teaching aids used to facilitate the learning of *Gharaib Al-Qur'an*. In addition, the researcher identified another reference text, namely *Sharḥ Ibn 'Aqīl*, which contains Arabic grammatical principles as well as discussions related to *gharīb* readings. The *Gharaib Al-Qur'an* textbook, the *Ghorib Teaching Aid of the Ummi Method*, and *Sharḥ Ibn 'Aqīl* are all used as instructional references and learning guides containing *Gharaib Al-Qur'an* materials taught to students. The relevant instructional materials are presented in the following documents.



Figure 2. *Gharaib Al-Qur'an* Learning Materials

The *Gharaib Al-Qur'an* learning materials derived from both the *Gharaib Al-Qur'an* textbook of the Ummi Method and the *Alfiyah* text can be classified

into eight main categories: (1) *gharīb* readings marked with *Sifir Mustadīr*; (2) *Sifir Mustatīl*; (3) the beginning of *Sūrah al-Taubah*; (4) consonantal changes from the letter *ṣād* to *sīn*; (5) alternative pronunciations indicated by vowel marks; (6) special recitation patterns involving *Saktah*, *Imālah*, *Ishmām*, and *Tashīl*; (7) the transfer of vowel markings (*Naql*); and (8) recitation at the occurrence of two consecutive *sukūn* (*Ilṭiqā' al-Sākinayn*).

Based on the findings presented above, it can be concluded that MDTA Al-Quds employs a comprehensive approach in teaching *Gharaib Al-Qur'an*. The institution covers the entire range of *Gharaib Al-Qur'an* materials through the Ummi Method in considerable detail, integrating phonetic and orthographic principles, providing explicit explanations of *gharīb* readings, and utilizing a dedicated instructional textbook on *gharīb* materials. In contrast, MDTA Raudhotul Muta'allimin adopts a core-content approach that focuses primarily on the principal or key topics. Its instruction does not integrate phonetic and orthographic principles, does not provide explicit explanations of *gharīb* readings, and does not employ a specialized textbook devoted specifically to *gharīb* materials.

Among the materials, *Ishmām* and *Tashīl* tend to be perceived by students as the most difficult topics to master. This difficulty is attributable to the fact that both topics are rarely encountered and studied, and each occurs in only one location in the *Qur'an*. Nevertheless, teachers explain these materials with patience, precision, persistence, and continuous repetition. They repeatedly demonstrate the correct recitation, ask students to imitate the pronunciation, and then require them to recite individually. Students who continue to experience difficulties in reciting *gharīb* readings receive more intensive individual guidance until they are able to master and internalize the recitation correctly (ISM, 2026).

3. Implementation of Gharaib Al-Qur'an Learning

The implementation of *Gharaib Al-Qur'an* learning refers to the teaching and learning activities conducted by teachers and students in studying *Gharaib Al-Qur'an* materials. This implementation encompasses three main aspects: the stages of instruction, time allocation, and the teaching strategies employed by teachers. At MDTA Al-Quds, the implementation of *Gharaib Al-Qur'an* learning follows the instructional stages of the Ummi Method, which consist of seven stages: (1) opening, (2) apperception, (3) concept introduction, (4) concept understanding, (5) practice and skill development, (6) evaluation, and (7) closing (MK, 2026).

Explains that *Gharaib Al-Qur'an* learning begins with preparing and settling the students, followed by greetings, checking on their well-being, and reciting a prayer. After the prayer, the teacher guides the students through a *tahfizh* apperception activity (*murāja'ah*), followed by *Qur'an* memorization according to the predetermined learning targets. After completing the *tahfizh* session, students proceed directly to *Gharaib Al-Qur'an* learning by memorizing the *gharīb* explanations, reading the materials from the teaching aids, understanding the new topic, practicing, and individually evaluating each material taught that day

(NND, 2026). The lesson then continues with *tadarus* Al-Qur'an to strengthen fluent and *tartil* recitation. At the end of the session, the teacher conducts a collective review of the day's material through repeated practice (*drill*), followed by the closing stage, which involves settling the students and maintaining classroom order before concluding with a collective closing prayer. Emphasizes that these stages constitute the complete instructional process for *Gharaib Al-Qur'an* learning (Mulyatunniswah, 2026).

During the observation of *Gharaib Al-Qur'an* learning, the researcher directly observed how the instructional stages described above were implemented by the teacher throughout the learning process. As shown in Figure 3, several learning media were identified as being used by both teachers and students during instruction. These included the *Gharib* textbook and the *Ghorib* teaching aid of the Ummi Method. The latter contains not only the learning materials being taught but also instructional procedures and guidelines for teaching *Gharaib Al-Qur'an*, which are provided on the introductory pages of both the teaching aid and the *Gharaib* textbook of the Ummi Method. In addition, several instructional administration documents were identified, including memorization achievement records, *Gharaib Al-Qur'an* learning achievement records, teacher journals, prayer guides, and other forms of Qur'an learning administration. These documents were used to support and administer the implementation of *Gharaib Al-Qur'an* learning.



Figure 3. Supporting Documents for Gharaib Al-Qur'an Learning

Meanwhile, the implementation of *Gharaib Al-Qur'an* learning at MDTA Raudhotul Muta'allimin, as explained by (ISM, 2026), begins with an opening session in which the teacher greets the students, followed by the students' response to the greeting. This is then followed by the recitation of prayers and *ṣalawāt* collectively by the teacher and students. In the next stage, the teacher writes the *gharīb* material on the board, after which the students copy the material into their notebooks. The teacher then explains the *gharīb* material and demonstrates the *gharīb* recitation found in the Qur'an while the students are instructed to open their Qur'ans. After the demonstration, the teacher and students recite the material together. In summary, the implementation of *gharīb* learning at MDTA Raudhotul Muta'allimin consists of six stages: (1) opening and prayer, (2) writing the *gharīb* material, (3) explaining the *gharīb* material, (4)

demonstrating the *gharīb* recitation, (5) reciting the *gharīb* material together, and (6) closing (AF, 2026).

Regarding time allocation, the learning activities at MDTA Al-Quds are divided into five core activities. *First*, five minutes are allocated to the opening session, which includes classroom preparation, greetings, checking on the students' well-being, and prayer. *Second*, ten minutes are allocated to memorization activities, including *apperception* (*murāja'ah*), adding new memorization (*ziyādah*), and recitation submission (*setoran*) as an evaluation activity. *Third*, twenty minutes are allocated to *Gharaib Al-Qur'an* learning. *Fourth*, twenty minutes are allocated to *tadarus* Al-Qur'an. *Fifth*, five minutes are allocated to *drill* and closing activities (MK, 2026). Meanwhile, (ISM, 2026) and (AF, 2026) explain that at MDTA Raudhotul Muta'allimin, no fixed time allocation is prescribed specifically for *Gharaib Al-Qur'an* learning. Instead, the learning process proceeds flexibly according to the students' conditions and needs, with greater emphasis placed on completing the instructional stages rather than adhering to a predetermined time allocation.

Based on the research findings, it can be concluded that MDTA Al-Quds implements seven instructional stages within five core activities, consisting of the opening session, Qur'an memorization, *Gharaib Al-Qur'an* learning, *tadarus*, and closing. Meanwhile, MDTA Raudhotul Muta'allimin implements five traditional stages comprising the opening session, explanation of textual concepts, verse-search exercises, individual oral recitation submission, and closing. These findings are consistent with the study by (Rahim et al., 2025), which reports that *Gharaib Al-Qur'an* learning is implemented through seven instructional stages, namely opening, apperception, concept introduction, concept understanding, practice, evaluation, and closing, with five main time allocations for the learning activities.

The researcher's field observations confirmed that teachers implemented the instructional stages and time allocations in accordance with the established guidelines for *Gharaib Al-Qur'an* learning at both institutions. In addition, supporting documents were identified that provide guidelines for implementing the learning process, including instructional stages for *Gharaib Al-Qur'an* and prescribed time allocations contained in the certification module and Qur'an learning administration forms. Figure 4 presents the certification module, which contains the seven instructional stages and time allocation for *Gharaib Al-Qur'an* learning.

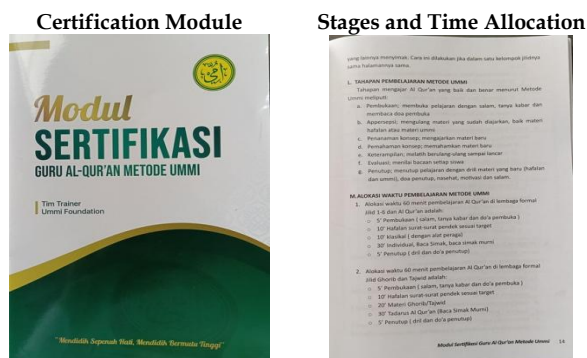


Figure 4. Instructional Stages and Time Allocation Document

4. Impact of *Gharaib Al-Qur'an* Learning

The impact of learning refers to the effects or outcomes of an instructional process as reflected in students' development. The implementation of *Gharaib Al-Qur'an* learning at both institutions has produced observable impacts on students. At MDTA Al-Quds, the learning process contributes to the maintenance of previously memorized materials and the acquisition of new memorization, including both Qur'anic verses and *gharib* commentary memorization (MK, 2026). (ISM, 2026) explains that *Gharaib Al-Qur'an* learning improves students' Qur'an recitation skills, enhances their understanding of unfamiliar recitation patterns, and develops their analytical abilities regarding the *gharā'ib* materials being taught. This reinforces the findings of the study (Muflihah et al., 2023). In other words, students at MDTA Al-Quds demonstrate measurable improvements in recitation quality, comprehension, and memorization, as well as explicit mastery of *gharib* commentary. These outcomes are supported by continuous daily assessment through student achievement books and teachers' assessment records. In contrast, students at MDTA Raudhotul Muta'allimin demonstrate more limited levels of ability and understanding. The institution does not require students to memorize the relevant verses, and assessment is conducted directly through oral evaluation without student achievement books or written assessment records.

The impact of *Gharaib Al-Qur'an* learning at MDTA Al-Quds demonstrates measurable criteria of achievement in both quantitative and qualitative terms. Students are not only proficient in articulating *gharib* recitations with accurate *makhraj*, but are also able to memorize the relevant terminology and "*gharib commentary*" that forms part of the assessment. The accountability of learning outcomes is strongly supported by instructional media, including textbooks and teaching aids, as well as assessment instruments such as student achievement books and teachers' assessment records. Immediate feedback is also provided when teachers correct students' recitation. Meanwhile, at MDTA Raudhotul Muta'allimin, the majority of students are able to understand and recite *gharib* verses adequately, although a small number still require further guidance. Learning at this institution emphasizes comprehension and practical recitation without requiring students to memorize the relevant verses. The absence of student assessment records or daily achievement books indicates that written assessment administration has not yet been systematically implemented; consequently, evaluation remains primarily dependent on teachers' direct observation.

5. Supporting and Inhibiting Factors

Supporting factors are conditions that strengthen and facilitate the learning process, whereas inhibiting factors are circumstances that hinder or delay the achievement of learning objectives. The implementation of *Gharaib Al-Qur'an* learning at MDTA Al-Quds and MDTA Raudhotul Muta'allimin is influenced by both supporting and inhibiting factors. The supporting factors include: (1)

136

adequate learning facilities, such as conducive classrooms, textbooks, and teaching aids; (2) competent teachers who participate in *tashih*, *tahsin*, and certification programs, as well as *talaqqi* with *kyai*; (3) strong institutional support for Qur'an learning; (4) regular weekly professional development for Qur'an teachers; (5) the availability of learning resources, including textbooks, classical Islamic texts, and teaching aids; (6) external instructors who are not part of the institution's family or internal management; (7) sufficient learning time; and (8) a quality-oriented system for Qur'an learning.

Meanwhile, the inhibiting factors include: (1) inadequate learning facilities; (2) limited institutional support for Qur'an learning; (3) low student attendance; (4) insufficient learning time because instruction is conducted only once a week; (5) reliance on internal instructors who are members of the institution's family; (6) grouping students without sufficiently considering their respective abilities; (7) the absence of regular teacher development; (8) limited learning resources, including the lack of instructional textbooks and teaching aids; and (9) insufficiently varied strategies for addressing learning obstacles and developing appropriate solutions. These findings reinforce previous research indicating that the use of instructional media can strengthen the learning process (Avisiena et al., 2026) and improve students' understanding (Rofiah et al., 2024). They also support findings that effective planning, including the preparation of teaching aids and the involvement of certified or *tashih*-qualified teachers, contributes to more effective *Gharaib Al-Qur'an* learning (Rahim et al., 2025)

6. Academic Implications and Learning Formulation

The research findings indicate that the success of *Gharaib Al-Qur'an* learning at MDTA institutions in Menes District is largely determined by the clarity of the instructional method, well-organized learning instruments, strong human resources, regular teacher development, and sustained instructional supervision. The adoption of a structured modern method, such as the Ummi Method, has been shown to provide more comprehensive and measurable learning outcomes through the integration of comprehension, memorization, analytical skills, and systematic documentation of curriculum, learning administration, and assessment results. Nevertheless, traditional instructional methods continue to play an important role in introducing *Gharaib Al-Qur'an* recitation to the community, particularly to students. Replicating instructional models based on structured guidelines and continuous achievement documentation is therefore recommended as a strategic direction for developing curricula in similar religious educational institutions.

CONCLUSION

Based on the research findings presented above, it can be concluded that the objectives of *Gharaib Al-Qur'an* learning are to maintain and strengthen memorization, increase memorization, improve students' comprehension and recitation skills, develop analytical abilities, enhance *tartil* in Qur'anic recitation, preserve the sanctity and dignity of the Qur'an, and promote an understanding

of diverse recitation patterns that differ from conventional forms. The *Gharaib Al-Qur'an* materials encompass those implemented through the Ummi Method as well as *gharib* materials derived from the *Alfiyah* text, with *Ishmām* and *Tashīl* identified as the most challenging topics for students. The implementation of *Gharaib Al-Qur'an* learning follows two instructional models. The first consists of seven structured instructional stages organized into five levels of time allocation within five systematically arranged core activities. The second employs a traditional model comprising five instructional stages without predetermined time allocation. The impact of *Gharaib Al-Qur'an* learning is reflected in students' ability to maintain and increase their memorization, understand and accurately recite *gharib* verses, develop analytical skills, and maintain *tartil* in Qur'anic recitation. The supporting and inhibiting factors are associated with institutional support, learning facilities and infrastructure, teacher competence, teacher development, instructional systems, learning administration, adequate learning time, and a proportional teacher-student ratio. The findings recommend that *Gharaib Al-Qur'an* learning in *Madrasah Diniyah* adopt standardized instructional methods, comprehensive learning materials, dedicated instructional guides, and an integrated learning system that combines modern and traditional approaches. Such an approach is expected to facilitate students' understanding while enabling *Gharaib Al-Qur'an* learning to remain relevant and develop in accordance with contemporary educational needs.

REFERENCES

- Adriana, I. (2017). Perubahan Bunyi Pada Bacaan-bacaan Gharib dalam Al-Qur'an Menurut Tinjauan Fonologi Arab. *Okara*, 1, 57–84.
- AF. (2026). Pembelajaran Ghorib di Raudhatul Mutaallimin Pandeglang.
- Afifi, D. (2025). غريب القرآن.pdf. *Majalla Al-Zahra*, 483–527.
- Akhmad, K. (2022). Strategi Pembelajaran Dalam Konsep Al-Zarnuji | An Naba. <https://ejurnal.darulfattah.ac.id/index.php/Annaba/article/view/118>
- AKN. (2026). Pembelajaran Gharaibul Qur'an Metode Ummi.
- Avisiena, E. R., Basukiyanto, & Suriswo. (2026). Pengembangan Media Pembelajaran Berbasis Website Untuk Meningkatkan Hasil Belajar Siswa. 07(3), 1691–1709.
- Azkia, N., & Dasuki, A. (2025). Gharib, Mu'Arrab, Dan La Taraduf: Tiga Pilar Dalam Memahami Kedalaman Makna Al-Qur'an. *Journal Education and Government Wiyata*, 3(3), 613–618.
- Creswell, J. W. (2009). Research Design: Qualitative, Quantitative, and Mixed-Methods Research. In *Microbe Magazine* (Vol. 4, Issue 11). <https://doi.org/10.1128/microbe.4.485.1>
- Gymnastiar, A. M., & Suwito, S. (2025). Implementasi Program Baca Tulis dan Hafal Al-Qur'an dalam Meningkatkan Literasi Al-Qur'an Siswa di SMP Muhammadiyah 2 Kota Tegal. *DIAJAR: Jurnal Pendidikan Dan Pembelajaran*, 4(4), 713–725. <https://doi.org/10.54259/diajar.v4i4.5636>
- Hadi, S., Purba, H. sananta, & Rusdiansyah. (2021). Modul Tajwid Al-Qur'an Konten Aplikasi Kampung Mengaji Digital.
- Husna, R., Unsiyyah, U. F., Maulidiyah, N. L. Z., Hasanah, U., & Zayyadi, Z. (2024). PKM Pendampingan dalam Meningkatkan Pemahaman Santri Terhadap Materi Ghoorib

- Melalui Metode Ummi di Wilayah Al-Mawaddah. *Jurnal Ragam Pengabdian*, 1(3), 267–280. <https://doi.org/10.62710/hbwkt111>
- ISM. (2026). Pembelajaran Ghorib di MDTA Raudhatul Muta'allimin Pandeglang.
- Isma, D. A. L., Dina, L. N. A. B., & Sudrajat, A. (2024). Vicratina: Jurnal Pendidikan Islam Volume 9 Nomor 4 Tahun 2024 e-ISSN: 2087-0678X. *Jurnal Pendidikan Islam*, 9(7), 305–319.
- Maulina, R., Ariani, S., & Suyanta, S. (2023). Analisis Kemampuan Bacaan Gharib dalam Al-Qur'an Pada Siswa Kelas XI di MAN 1 Banda Aceh. *Mudarrisuna*, 13(2), 204–214. <https://doi.org/https://doi.org/10.22373/jm.v13i2.19183>
- Miles, M., Huberman, A., & Saldaña, J. (2014). Designing matrix and network displays. *Qualitative Data Analysis A Methods Sourcebook*, 107–119.
- MK. (2026). Pembelajaran Ghoribul Qur'an di Al-Quds.
- Mohamad, R., & Ahmad, T. (2025). Kaedah Mensyarahkan Lafaz Gharīb: Kajian Terhadap Nama Flora Dalam Sāḥīḥ Al Bukhārī. In *Journal of Hadith Studies* (pp. 24–38). <https://doi.org/10.33102/johs.v10i2.390>
- Muflihah, Rosyida, N. I., Azizah, N., & Karman. (2023). Critical Thinking Pada Peserta Didik: Refleksi Surah Al-An'am Ayat 74-79 Dalam Konteks Abad 21. *Annaba: Jurnal Pemikiran Dan Penelitian Pendidikan Islam*, 6, 198–212.
- Muhamad, F., Mungawan, S. H., Achsanudtaqwin, A., & Ridwan, M. F. (2023). Bimbingan Bacaan Ghorib Saktah Qiro'At Imam Ashim Riwayat Hafs Pada Jamaah Yasin Tahlil Putri Al-Istighosah Salakan Lor Desa Salakkembang. *EL-KHIDMAH: Jurnal Diseminasi Pengabdian Kepada Masyarakat*, 1(1), 55–60. <https://doi.org/10.66187/el-khidmah.v1i1.115>
- Mu'jizati, L., & Diroyah. (2022). Pengaruh Ghorib Terhadap Penafsiran Al-Qur'an.
- Mulyatunniswah. (2026). Pembelajaran Gharibul Qur'an Metode Ummi.
- Ningsih, W., Hariati, H., Fauzi, I. M., Supri, Ikhsan, E., Bahri, Z., & Iqbal, M. (2023). Pelatihan Bacaan Gharibul Qur'an Bagi Santri Pondok Pesantren Al-Kifayah Riau Wirda. 1(1), 25–32.
- NND. (2026). Pembelajaran Ghorib di MDTA Al-Quds.
- Noviansyah, R. D., Riana, F., & Al-Ikhsan, H. (2025). Implementasi Pembelajaran Interaktif Gharib Melalui Aplikasi Augmented Reality (Studi Kasus: Sekolah Ummul Quro Bogor). *Jurnal Mahasiswa Teknik Informatika*, 9(1), 3127–3133.
- Pratama, M. H., Rolliawati, D., & Khalid. (2025). Implementasi Desain Gamifikasi Pembelajaran Tajwid Dan Gharib Dengan Pendekatan Player Centered Design. *SYSTEMIC: Information System and Informatics Journal*, 1(Agustus), 1–8.
- Rahim, M. A., Firdausi, Z., Susanto, H., & Saputro, A. D. (2025). Implementasi Pembelajaran Gharibul Qur'an Dalam Metode Ummi Untuk Meningkatkan Kualitas Bacaan Qur'an Pada Santri. *Al-ATHFAL: Jurnal Pendidikan Anak*, 6(1). <https://doi.org/10.46773/alathfal.v6i1.2679>
- Robati, K., Hanif, M. N., Hanifah, R., Istiqomah, A., & Hariyanto. (2026). Strengthening The Religious Character Of First-Grade Students Through Positive Reinforcement: An Analysis Of Ramadan Worship Monitoring Books At SDIT Ar-Raayah. *An Naba*, 9(1), 25–35. <https://doi.org/10.51614/annaba.v9i1.727>
- Rofiah, T. K., Evanita, E., Hidayati, H., & Nindyasari, R. (2024). Gharib QR Code Sebagai Media Peningkatan Pemahaman Tanda Baca Al-Qur'an di TPQ Safinatul Huda. *Jurnal Dialektika Informatika (Detika)*, 4(2), 74–82. <https://doi.org/10.24176/detika.v4i2.13277>
- Saifulloh, A., & Fitri, A. Z. (2023). Formulasi Strategi Madrasah dalam Pengembangan Pembelajaran Al-Qur'an di Madrasah Ibtidaiyah Islamiyah Ngoro Jombang. *Murobbi*, 7, 159–181.

- Santoso, C. A. N., Nabil, S., & Malik, M. (2024). Pendampingan Pembelajaran Ghorib Walmuskilat bagi Pembina Taman Pendidikan al-Qur'an (TPQ). *Jurnal Pengabdian Kepada Masyarakat Desa (JPMD)*, 5(1), 39–46. <https://doi.org/10.58401/jpmd.v5i1.1284>
- Shofwan, A. M. (2021). STRATEGI PEMBELAJARAN AL-QURAN PADA PESERTA DIDIK TINGKAT DASAR. 4(2), 94–106.
- Sugiarto, A., Pamulang, U., Malahayati, U., & Lampung, B. (2020). Pengaruh Kompetensi Profesional Guru Dan Penggunaan Metode Umami Terhadap Kemampuan Membaca Al-Qur'an Siwa. 3(2), 150–163.
- Syafi'i, I. (2025). The Effectiveness of Ghorib Learning through Microsoft Teams E-Learning Platform in Indonesia. *Journal of Education and Religious Studies*, 5(01), 38–47. <https://doi.org/10.57060/jers.rwzyv459>
- Ulva, F., & Faruq, A. (2020). Pendampingan Pendidikan Al- Qur ' an Cakupan Bacaan Gharib dengan Metode Yanbu ' a d i Pondok Pesantren Tahfidzil Qur ' an Al—Ma ' ruf Desa Juranguluh Mojo Kediri. *JPMD: Jurnal Pengabdian Kepada Masyarakat Desa* Volume, 1(1), 92–103.
- Veranty, W. A. (2023). Bacaan Ghorib, Pahami Pengertian, Macam dan Contohnya dalam Al-Qur'an. Title. *Liputan 6*. <https://www.liputan6.com/hot/read/5342393/bacaan-ghorib-pahami-pengertian-macam-dan-contohnya-dalam-al-quran>
- Wahidi, R. (2025). Eksplorasi Makna Gharīb al-Qur'ān Studi Kritis atas Kontribusi Ibnu al-Hā'im dalam al-Tibyān fī Tafsīr Gharīb al-Qur'ān.pdf. *Maghza*, 10(2), 237–250.