



## Al-Qur'an Learning Model On The Qur'anic Fun Camp In Probolinggo

Yohanida Arditia Rahmah<sup>1</sup>, Faridi<sup>2</sup>, Nur Afifah Khurin Maknin<sup>3</sup>

<sup>1,2,3</sup> Universitas Muhammadiyah Malang, Indonesia,

<sup>1</sup>yohanida123@gmail.com, <sup>2</sup>faridi\_umm@umm.ac.id

<sup>3</sup>afifahkhurin@gmail.com

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### Abstract

#### Keywords:

Learning  
Al-Quran;  
Qur'anic Fun  
Camp;  
Qiroati;  
Drill.

Al-Qur'an is Allah's word. It contains guidance, conceptual basis, primary sources law and guidance of life for Moslems. The functionalization of the Qur'an requires the reader's ability to recognize letters, reading materials, language, and insight of the Qur'an. This study aims to determine the learning model of the Qur'an in the Quranic Fun Camp (QFC) program, which Darussalam Gontor modern Islamic Boarding School family carries out in Probolinggo City. This research is qualitative research with a descriptive approach. Collecting data using the technique of observation and interviews. The data analysis technique used a descriptive-exploratory model involving three analysis components: data reduction, data presentation, and concluding. This study's findings are: (1) QFC held al-Qur'an learning activities because they were worry about the tendency of some of the millennial generations who spend much time on gadgets; (2) The learning model of the Qur'an in QFC did not initially use standardized methods, but in the end, it was decided to use Qiro'ati method. Modern methods are also used to perfect this method, such as the game method, the demonstration method, and the drilling method.

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### Abstrak:

#### Kata Kunci:

Pembelajaran Al-  
Qur'an; Qur'anic Fun  
Camp; Qiroati; Drill.

*Al-Qur'an adalah firman Allah, berisi petunjuk dan landasan konseptual, sekaligus sumber hukum utama dan pegangan hidup bagi umat Islam. Fungsionalisasi al-Qur'an menuntut kemampuan pembacanya mengenal huruf, bacaan, bahasa, serta wawasan al-Qur'an. Penelitian ini mempunyai tujuan untuk mengetahui model pembelajaran al quran dalam program Qur'anic Fun Camp (QFC) yang dilaksanakan oleh ikatan keluarga pondok modern Darussalam Gontor di Kota Probolinggo. Penelitian ini merupakan penelitian kualitatif dengan jenis pendekatan studi kasus tunggal. Teknik pengumpulan data observasi dan wawancara. Teknik analisis data menggunakan model deskriptif-eksploratif dengan melibatkan tiga komponen analisis, yaitu: reduksi data, penyajian data, dan penarikan kesimpulan. Kesimpulan penelitian ini adalah: (1) QFC mengadakan kegiatan belajar al-Qur'an karena prihatin terhadap kecenderungan sebagian generasi milenial yang suka menghabiskan waktu dengan gadget;*

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(2) Model pembelajaran al-Qur'an di QFC semula tidak menggunakan metode baku yang terstandart, tapi akhirnya diputuskan menggunakan metode Qiro'ati. Untuk menyempurnakan metode tersebut juga digunakan metode modern, seperti metode permainan atau metode bermain, metode demonstrasi, dan metode drill.

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## 1. Introduction

Al-Qur'an is the word of Allah, revealed to the Prophet Muhammad through Jibril for approximately twenty-three years, contains guidance and conceptual basis, as well as the primary source of law and guidance for life for Muslims, both in terms of mahdhah worship (vertical relationship to Allah SWT) and ghairu mahdhah (horizontal relationship to fellow human beings). That is why it is not an exaggeration to say that the Qur'an is the Holy Book that speaks of all human needs, both about the way of life, about God, humans, nature, creation, salvation, and others<sup>1</sup>

As a guide, the Qur'an, when studied, will help humans find values that can be used as guidelines for solving various life problems. If it is lived and practiced, it will make the mind, feeling, and intention hopes for the reality of faith needed for the stability and security of the community's private life<sup>2</sup>.

This Holy Book has extraordinary powers that are beyond any ability, as Allah says in Surah Al Hasyr verse 21 which states that "If We had sent down this Qur'an to a mountain, you would see it bowed to pieces because of fear of Allah". The content of the Prophet's divine message at the beginning of the seventh century has laid the basis for the individual and social life of Muslims in all its aspects. Even the Muslim community started its existence and gained the strength of life by responding to the al-Qur'an preaching. That is why the Qur'an is right at the heart of Muslim beliefs and various religious experiences<sup>3</sup>.

The functionalization of the Qur'an requires the reader's ability to recognize letters, readings, language, and insight into the Qur'an<sup>4</sup>. The symbols found in the Qur'an in totality hold meaning. Voiced it, whether the sound of letters, long or short, intonation and song in reading, will raise awareness.

Until now, some Muslims are still persistent and continue to look for patterns in studying the Qur'an. Awareness arises in the community, whether it is an individual, community social organization, or institutional (formal-non-normal), to establish a forum for studying the Qur'an. It is usually carried out by informal institutions in Al-Qur'an Education Park (TPQ), Madrasah Ibtidaiyah, Tsanawiyah, to Aliyah.

The Qur'anic Fun Camp (QFC) is a non-formal forum for learning the Qur'an for children in the City of Probolinggo. This activity is carried out by the

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<sup>1</sup> A Ta'a, Q.A. Abed, and M Ahmad, "Al-Quran Ontology Based on Knowledge Themes," *Journal of Fundamental and Applied Sciences* 9, no. 5S (2018): 800, <https://doi.org/10.4314/jfas.v9i5s.57>.

<sup>2</sup> Kamarul Azmi Jasmi And 'Atiqah Selamat, *Al-Quran Satu Mukjizat Yang Menakjubkan*, 2013.

<sup>3</sup> Afrida Afrida, "Hakikat Manusia Dalam Perspektif Al-Qur'an," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 16, no. 2 (2018): 54, <https://doi.org/10.32694/010510>.

<sup>4</sup> Mochamad Mu'izzuddin, "Berpikir Menurut Al-Qur'an Mochamad," *Studia Didaktika* 10, No. 1 (2016): 72–84.

Darussalam Gontor Modern Pondok Family Association in the City of Probolinggo, teaching reading of al-Qur'an correctly and adequately according to the principles of tajwid science teaching the implied content of the verses of al-Qur'an. Learning is made as enjoyable as possible so that children are happy / not boring learning, reading, and assessing the al-Qur'an contents.

Al-Qur'an learning activities carried out by the Darussalam Gontor Probolinggo Modern Pondok Family Association cannot be separated from concerns about millennial generation children's tendency to bring up new activities following technological developments. They prefer to spend time on gadgets, while parents are busy with daily routines, working to earn a living from morning to evening so that it is difficult to find time to teach the Qur'an to their children.

The Holy Book, which is the primary source of Islamic teachings, guides human life. Its contents include all the central religious instructions revealed by Allah to humans; every Muslim must study it and practice it in everyday life and teach it back to others<sup>5</sup>, such as family, neighbors, friends, and others. Teaching al-Qur'an needs to start from childhood because that period is the initial period of growth and thinking development<sup>6</sup>.

Imam As-Suyuti said that teaching the Qur'an at the age of children is one of the most important among Islam's pillars to grow and develop on their nature so that the light of wisdom will first enter the heart. Before being controlled by lust and tainted by immorality and error<sup>7</sup>.

Based on the background of the problem, the researcher is interested in researching the learning model of the Qur'an at the Qur'anic' Fub Camp in Probolinggo. The problem posed is what factors are behind the Darussalam Gontor Modern Pondok Family Association in Probolinggo to hold Quranic activities. Fun Camp and how the Qur'an learning model at the Qur'anic Fun Camp.

### Learning Concept

Learning words (instruction) is different from teaching (teaching). The term teaching is formal, limited by educators and students' scope in the classroom/school. Whereas the word learning is not limited to the classroom/school, it is not limited by the area between educators and students (formally). Still, it can be carried out in various places, meaning that learning activities can be carried out outside the classroom<sup>8</sup>. Wenger said that learning is not limited to an action carried out by someone in the school. More than that, learning can occur anywhere and at different levels, either individually, collectively, or socially<sup>9</sup>.

<sup>5</sup> Hanif Cahyo Adi Kistoro, "Improved The Ability To Read The Quran For Slow Learner Students In Yogyakarta: Single Case Research Approach .," *Journal Of Islamic Education And Innovation* 2, No. 1 (2021): 1–11.

<sup>6</sup> Rochanah Rochanah, "Meningkatkan Minat Membaca Al Qur'an Pada Anak Usia Dini Melalui Metode Qiroati (Studi Kasus Di Tpq Nurussalam Lau Dawe Kudus)," *Thufula: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 7, No. 1 (2019): 101, <https://doi.org/10.21043/thufula.v7i1.4727>.

<sup>7</sup> Imam Masrur, "Konsep Nasikh Mansukh Jalaluddin Al-Suyuti," *Jurnal Realita* 16, No. 1 (2018): 22–23.

<sup>8</sup> Hanif Cahyo Adi Kistoro, Mukminatun Zulvia, And Agus Faisal Asyha, "Studi Kompetensi Guru Dan Linieritas Pendidikan Dalam Peningkatan Prestasi Belajar Siswa Di Sd Negeri 1 Gunung Tiga Dan Sd Negeri 1 Ngarip Lampung," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, No. 2 (2020): 245–55, <https://doi.org/10.24042/atjpi.v10i2.5140>.

<sup>9</sup> M Huda, *Model-Model Pengajaran Dan Pembelajaran* (Yogyakarta: Pustaka Pelajar,

The word learning emphasizes students' learning activities seriously that involve intellectual, emotional, and social aspects. In contrast, the word teaching is more likely to be on the teacher's teaching activities in the classroom. Thus, the scope of word learning is broader than word education<sup>10</sup>.

Based on some of these opinions, it can be concluded that learning is an interaction between two parties, namely between educators and students, where an educator gives lessons or new things to students gradually until they can think, trying to get the knowledge they call themselves<sup>11</sup>. This learning can be done anywhere as long as the environment and material are delivered to build students' enthusiasm.

### The urgency of reading Al-Qur'an

Grammatically, the word Qur'an comes from the Arabic qara'a, which means "reading/reading." However, the Qur'an is not an ordinary reading. Al-Qur'an is kalamullah, or the word of Allah, which is not the same as the words of humans. Reading the Qur'an is a form of worship that is rewarded, especially if it is read with tartil, which is melodious, orderly, and by the knowledge of tajwid<sup>12</sup>. Al-Qur'an means "perfect reading" there is not a single reading since humans knew writing and reading five thousand years ago, which can match al-Qur'an al-Karim, perfect reading again noble<sup>13</sup>.

Al-Qur'an also means miracles sent down by Allah to the Prophet Muhammad SAW mutually and gradually through the angel Gabriel as a source of guidance for human life<sup>14</sup>. Apart from being noble, the reading is also perfect. There is no reading other than the Qur'an, which is read by hundreds of millions of people who do not understand the meaning and cannot write in the script. Adults, teenagers, and children even memorize letter by letter<sup>15</sup>.

There is no reading like the Qur'an which is regulated in the manner of reading it, which one is shortened, lengthened, thickened or refined, where is prohibited or allowed, or just start and stop, even if the song and rhythm are arranged, up to the ethics of reading it<sup>16</sup>.

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2013).

<sup>10</sup> M. Nafiur Rofiq, "Pembelajaran Kooperatif (Cooperative Learning) Dalam Pengajaran Pendidikan Agama Islam," *Jurnal Falasifa* 1, no. 1 (2010): 1–14.

<sup>11</sup> Sutipyo Ru'iyah, Hanif Cahyo Adi Kistoro, and Sutarman, "Educating with Paying Attention to Individual Differences: Case Study of Slow Learner Students in Inclusion School," *Proceedings of the 1st Paris Van Java International Seminar on Health, Economics, Social Science and Humanities (PVJ-ISHESSH 2020)* 535 (2021): 113–16, <https://doi.org/10.2991/assehr.k.210304.026>.

<sup>12</sup> Ainun Jariyah and Dan Maya Reski Tasman, "Peningkatan Kemampuan Membaca Alquran Melalui Metode Tajwid Card Pada Santri Tk/Tpa Nurul Iman Jalan Rappokalling Kelurahan Tammua Kec. Tallo," *Pena* 2, no. 2 (2015): 329–38.

<sup>13</sup> Abdul Azman Ta'a, Syuhada Zainal Abidin, Mohd Syazwan Abdullah and Muhammad Ahmad Bashah B Mat Ali, "Al-Quran Themes Classification Using Ontology," *Icoci.Cms.Net.My*, no. 074 (2013): 383–89, <http://www.icoci.cms.net.my/proceedings/2013/PDF/PID74.pdf>.

<sup>14</sup> Jasmi And Selamat, *Al-Quran Satu Mukjizat Yang Menakjubkan*.

<sup>15</sup> Pamungkas Stiyamulyani Pamungkas Stiyamulyani and Sri Jumini Sri Jumini, "Pengaruh Menghafal Al-Quran Terhadap Highorder Thingking Skills (Hots) Ditinjau Dari Motivasi Berprestasi Mahasiswa," *SPEKTRA: Jurnal Kajian Pendidikan Sains* 4, no. 1 (2018): 25, <https://doi.org/10.32699/spektra.v4i1.43>.

<sup>16</sup> Muthoifon Muthoifin, Ari Anshori, and Suryono Suryono, "Metode Pembelajaran Tahfiz Al-Quran Di Madrasah Aliyah Tahfiz Nurul Iman Karangar Dan Madrasah Aliyah Al-Kahfi Surakarta," *Profetika, Jurnal Studi Islam* 17, no. 2 (2016): 29–35.

There is no reading as much as the vocabulary of the Qur'an, which amounts to 77,439 (seventy-seven thousand four hundred and thirty-nine words), with several letters 323,015 (three hundred twenty-three thousand and fifteen) letters with a balanced number of words, either between words and their equivalents, as well as talks with opposites and their impact<sup>17</sup>.

H.A.R. Gibb notes that no one in the more than fifteen hundred years has played such a loud-pitched "instrument" that is so capable and courageous, and so broad is the soul-shaking it causes. As reading Muhammad (al-Qur'an). This is integrated into the Qur'an, the beauty of language, accuracy, and balance, with the depth of meaning, richness, and truth, as well as the ease of understanding and the greatness of the impression it generates<sup>18</sup>.

There are many methods of learning the Qur'an that is developed and used in society. These methods have different teaching procedures and systems from one another. Each method certainly has advantages and disadvantages, as follows: the Iqro ' approach, the Tilawati process<sup>19</sup>: the Ummi method<sup>20</sup>, the At-Tartil method<sup>21</sup>, the Qiroati method<sup>22</sup>.

### Variety and method of reading the Qur'an

Learning to read the Qur'an has many varieties and types. There are teaching methods of Iqra, ummi, tilawati, tartil, and qiroati. The technique used in the Qur'anic Fun Camp, in particular, uses the Qiroati method.

The Iqra method is a method of reading the Qur'an developed by ustadz As'ad Humam from the big city of Yogyakarta. IQRA is a learning media for the Qur'an from the introduction of hijaiyah letters, which are adjusted based on volume 1 to volume 6. If you look at the meaning of the word IQRA itself means to read, which can be interpreted as everything related to science must start from reading. Likewise with IQRA, which functions as an initial step to and fluently read Al-Quran<sup>23</sup>.

Iqro` learning is learning in reading and writing Al-Qur'an by using Iqro` books delivered classically and individually. In the learning process, the teacher must know about the letters of the Al-Qur'an and how to read the Al-Qur'an with tartil and fluently and must be able to make children active in learning<sup>24</sup>.

<sup>17</sup> Tutik Khotimah, "Pengelompokan Surat Dalam Al Quran Menggunakan Algoritma K-Means," *Simetris: Jurnal Teknik Mesin, Elektro Dan Ilmu Komputer* 5, no. 1 (2014): 83–88, <https://doi.org/10.24176/simet.v5i1.141>.

<sup>18</sup> Fuji Nur Iman, "Wawasan Alquran Karya M. Quraish Shihab (Sebuah Kajian Intertekstualitas Tafsir Di Nusantara)," *Nun* 5, no. 1 (2019): 95–115, <http://ejournal.ariat.or.id/index.php/nun/article/view/102>.

<sup>19</sup> Subhan Adi Santoso, "Mplementasi Metode Iqra' Dan Metode Tilawati Dalam Pembelajaran Al-Qur'an Di Madrasah Diniyah Al-Falah Modung Bangkalan," *Jurnal Pendidikan Islam* 4, no. 1 (2019): 2–18, <https://doi.org/10.37286/ojs.v4i1.32>.

<sup>20</sup> Didik Hermawan, "Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an Didik," *Profetika, Jurnal Studi Islam* 19, No. 1 (2018): 27–35.

<sup>21</sup> Khalimatus Sa'diah, "Kualitas Pembelajaran Al -Qur'an Dengan Metode Tartilla Di TPQ Sabilun Najah Sambiroto Taman Sidoarjo," *Jurnal Pendidikan Agama Islam* 02, no. 02 (2013).

<sup>22</sup> Sholeh Hasan and Tri Wahyuni, "Kontribusi Penerapan Metode Qiroati Dalam Pembelajaran Membaca Al-Qur'an Secara Tartil," *Al-I'tibar : Jurnal Pendidikan Islam* 5, no. 1 (2018): 45–54, <https://doi.org/10.30599/jpia.v5i1.317>.

<sup>23</sup> Fitriliza Fitriliza And Ari Khairurrijal Fahmi, "Analisis Metode Iqra Dalam Pembacaan Fawatihussuwar Mahasiswa Fai Uhamka," *Jurnal Pendidikan Islam* 10, No. 1 (2019): 33–42, <https://doi.org/10.22236/Jpi.V10i1.2933>.

<sup>24</sup> Mastiti Subur, "Pembelajaran Efektif Membaca Al-Qur'an Dengan Metode Iqra` Di Raudhatul Athfal," *Al Athfal: Jurnal Pendidikan Anak* 2, no. 1 (2016): 59–74,

The ummi foundation introduced the ummi method in early 2011<sup>25</sup>. The Ummi method comes with a new method with a different strategy; the Ummi method is introduced as an easy, fast, and quality method than other methods, the Ummi method is fast developing and growing by empowering human resources in regions so that they can create it in their respective areas. -Each. Amid rapid users, the Ummi method also implements a quality assurance system that is continuously being developed to maintain the quality of processes and products.

The tilawati method is a method used in learning the Qur'an by using the rost song. This is intended to make it easier for those who want to learn to read the Qur'an. The tilaati method has several levels starting from early childhood education (PAUD), tilawati volumes, and tilawati Al-Quran. After 60 meetings, an increase or munaqasyah exam will usually be given to determine whether students can study to the next level<sup>26</sup>.

The Tartil method is one of the methods of learning al-Qur'an, which is more practical and faster to help students learn to read the Al-Qur'an. In 1988, this method was socialized by Hj. Gazali, S.MIQ, M.A (Pensarah Ilmu Al-Qur'an College of Islamic Religion, Development of Al-Qur'an Science "STAI-PIQ" Negeri West Sumatra, Indonesia). Initially, this method was called "The Quick and Practical Method of Reading the Qur'an." This method consists of two series, namely Tartil I and Tartil II. Tartil I is a guide for students to recognize letters, read single notes, breadfruit, musyaddah, and tanwin. Tartil II is a guide for students in learning Mad, Ghunnah, and Waqaf wal lbtida '. Learning with the Tartil method is carried out every day with 1 hour every one meeting. Students only need four months to learn both series in the Tartil form. In the process of learning the Tartil method, students are required to actively read the Qur'an, accompanied by tartil songs that are adjusted to the principles of Tajwid<sup>27</sup>.

The Qiro'ati learning method is a method of learning to read the al-Qur'an, which is easy to understand. This method was coined by H. Dachlan Salim Zarkasyi in Semarang around 1963 and was motivated by dissatisfaction with the teaching and learning process of the Qur'an, which took place in madrasas, mushallahs, mosques, and other institutions that had not succeeded in teaching the Qur'an. Well and correctly. At present, the Qiro'ati method has spread widely to several foreign countries such as Australia, Malaysia, Brunei Darussalam, and Singapore. It is used as the primary material in teaching reading and writing of the al-Qur'an.

Such a fast positive response to the Qiro'ati method is pretty practical and makes it easy to learn the al-Qur'an recitation quickly and accurately. The Qiro'ati method in practice immediately includes and practices the recitation of the al-Qur'an according to the tartil with the applicable rules in the science of tajwid.

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<http://ejournal.uin-suka.ac.id/tarbiyah/index.php/alathfal/article/view/1227>.

<sup>25</sup> Umi Hasunah, "Implementasi Metode Ummi Dalam Pembelajaran Al-Qur'an Pada Santri Di Ponpes Salafiyah Al-Mahfudz Seblak Jombang," *Jurnal Pendidikan Islam* 1, no. 2 (2017): 160–72, <http://journal.unipdu.ac.id/index.php/jpi/article/viewFile/1026/728>.

<sup>26</sup> Muhammad Amin And Muhamad Ramli, "Implementasi Metode Tilawati Dalam Pembelajaran Al Qur'an Pada Anak-Anak Di Tpa Al Falah Unit 081 Kota Banjarbaru," *Al Falah* 19, No. 2 (2019): 161–78, <Http://Ejurnal.Staialfalahbjb.Ac.Id/Index.Php/Alfalahjikk/Article/Download/124/136>.

<sup>27</sup> Yuanda Kusuma, "Model-Model Perkembangan Pembelajaran Btq Di Tpq/Tpa Di Indonesia," *J-PAI: Jurnal Pendidikan Agama Islam* 5, no. 1 (2018): 46–58, <https://doi.org/10.18860/jpai.v5i1.6520>.

This means that when learning to read the Qur'an, the reading is immediately practiced according to the laws of tajwid and Gharib<sup>28</sup>.

The advantages of the Qiro'ati method include: (1) it is practical, easy to understand, and implement by the students; (2) in this method, there are principles for teachers and students; (3) the students are active in learning to read, the teacher only explains the subject of the lesson and gives examples of reading; (3) even though students are not familiar with the knowledge of tajwid, they can practice reciting al-Qur'an by reciting tajwid; (4) students master the science of Tajweed practically and efficiently; (5) After practicing tajwid the students will continue to recite Gharib; (6) If the student has already learned six volumes along with the Gharib, then the student will be tested and get trust if he passes<sup>29</sup>..

The weaknesses of this Qiro'ati method include: (1) students are not allowed to read by spelling; (2) the students do not master hijaiyah letters in sequence; (3) Students who are not active will be left behind with their peers<sup>30</sup>.

## 2. Methods

This research uses a qualitative approach, and the type of research is a single case study, namely learning the Qur'an in the Qur'anic Fun Camp (QFC) by the Darussalam Gontor Modern Boarding Family Association in Probolinggo City. Data collection techniques: Observation; starting with descriptive observations by describing, in general, the situations and conditions of learning the Qur'an in the Qur'anic Fun Camp (QFC), followed by focused comments to explore in-depth the various kinds of learning the Qur'an through the Qur'anic Fun Camp (QFC) ), and finally selective observation, namely the narrowing of particular words to find out why the Darussalam Gontor Modern Pondok Association family in Probolinggo held al-Qur'an learning activities at the Qur'anic Fun Camp, a strategy of learning the Qur'an through the Qur'anic Fun activity. Camp.

Data collection techniques in this study were interviews and documentation<sup>31</sup>. Interviews were conducted with ten members of the Darussalam Gontor Modern Pondok Association Family in Probolinggo City, especially those involved in the Quranic Fun Camp activities, students, and student's parents. Documentation is used to collect data from non-human sources in documents or archives related to the research objectives.

The data analysis technique uses a descriptive-exploratory model involving three analysis components: data reduction, data presentation, and conclusion.

## 3. Result and Discussion

### The reason for holding the Qur'anic Fun Camp activity

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<sup>28</sup> Rochanah, "Meningkatkan Minat Membaca Al Qur'an Pada Anak Usia Dini Melalui Metode Qiroati (Studi Kasus Di Tpq Nurussalam Lau Dawe Kudus)."

<sup>29</sup> Hasan and Wahyuni, "Kontribusi Penerapan Metode Qiroati Dalam Pembelajaran Membaca Al-Qur'an Secara Tartil."

<sup>30</sup> Agus Riswandi, Syarifah Muthi'atun Najah, And -----, "Pembelajaran Al-Qur'an Dengan Metoda Qirāati Di Sd Islam Terpadu (Sdit) Al Ichwan Cikarang Utara, Bekasi, Jawa Barat," *Penamas* 32, No. 1 (2019): 671–86.

<sup>31</sup> Hanif Cahyo Adi Kistoro, Badrun K Kartowagiran, and Eva L Latipah, "Implementation of Islamic Religious Learning Strategies in Children with Autism in Indonesia" 19, no. 594 (2020): 227–46, <https://doi.org/10.5937/specedreh19-28813>.

Ideally, learning the Qur'an should be carried out from an early age, this is so that children are motivated to love the Qur'an while at the same time making al-Qur'an the basis of ethics and morals in their personal, family, social, national, and patriotic.

The obstacles to learning al-Qur'an in Pobolinggo City are not much different from other areas. Namely, they cannot be separated from internal or external factors. Internal factors, including interest in learning the Qur'an, have decreased; this cannot be separated from the influence of modern games that are currently readily available. Also, they are preoccupied with demands to carry out tasks from the school, making them their obligation as for external factors, among others, the lack of a family to make a tradition of reading the Qur'an in their respective places in addition to being limited by teachers of the Qur'an.

One informant said: The ability to learn al-Qur'an among teenagers has decreased in quantity. This condition is thought to have occurred due to several factors, such as (1) modernization in various fields has made it easier for human life, especially among adolescents, to divert attention to pragmatic and practical matters; (2) the availability of teaching staff who sincerely devote themselves to teaching the Qur'an, and (3) the time available for learning the Qur'an is very little when compared to the time provided for demanding other knowledge.

This condition is in accordance with the theory that explains that learning can be done with environmental notes and the material being taught can build motivation and enthusiasm for students. This means that when the family environment has not been able to provide learning to read the Koran, this role can be carried out by other environments such as Islamic boarding schools, alumni of Islamic boarding schools and others<sup>32</sup>.

Why is the Darussalam Gontor Modern Pondok Family Association willing to teach the children to read al-Qur'an in the city of Probolinggo? Apart from being concerned about the tendency of millennial generation children who like to spend time with gadgets, it was also inspired by several messages from the caretakers of the Gontor cottage that: "Big people are not people who have high positions, are abundant in wealth, are known everywhere and are highlighted by television. . Big people are those who sincerely teach as "teachers of the Qur'an" even though in the small mosque in a remote village they are big people. God willing, heaven will not be inferior to those who become ministers".

The message indeed contains metaphorical language or language, which is interpreted as a word that does not have its true meaning. This means that the Qur'an teacher is not just a teacher who teaches hijaiyah and tajwid letters but also teaches all the contents and all the attributes in learning al-Qur'an. It could also be meant by "the teacher of the Qur'an" is to have noble morals, a healthy body, extensive knowledge, and a free and creative mind.

The message that was conveyed by the Pondok Modern Gontor caregiver related to teaching the Qur'an was more or less as follows: "You should study the Qur'an and teach it. Always pay attention to everything related to the Qur'an, from reading, memorizing to understanding".

For some Gontor alumni, interpreting the message as teaching the Qur'an is part of their service field. However, the critical point lies in the struggle and sincerity in conveying the statements of the Qur'an.

It can be formulated that the main objective of QFC activities is to act as a bridge to contribute to educating the nation's children in reading the Qur'an fluently and correctly; spread knowledge, especially the knowledge of the Qur'an;

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<sup>32</sup> Kistoro, "Improved the Ability to Read the Quran for Slow Learner Students in Yogyakarta : Single Case Research Approach ."

promote the al-Qur'an; invites the public to recite the Qur'an continuously constantly.

This is in line with the learning of the Koran which in general must be taught to the community and in particular it becomes a provision for students in increasing religious understanding and strengthening character based on the values of the quran to face the next life<sup>33</sup>.

### **Al-Qur'an learning model in the Qur'anic Fun Camp**

Based on interviews with several informants, it is known that initially, learning at QFC did not use standard standardized methods. The desire of the ustadz-ustadzah is only limited to gathering children so that there are activities that can divert their actions from being less valuable to being more helpful. One ustadz said: "Before using the Qiro'ati method, the activities in QFC did not use any techniques. We also don't have a target; the important thing is to be able to gather children and teach them the Qur'an. It was only after going through some considerations that we finally decided to use the Qiro'ati method".

Using the Qiro'ati method as a learning method besides facilitating the learning process is also because of the community's response, which continues to experience an increase in registering their children to study in the QFC so that a clear target is needed. This finding is also in line with research conducted by Hasan and Wahyuni who explained that the Qiro'ati method makes it easier for students to learn the Quran<sup>34</sup>. Reinforced by Rochanah's research which explains that by learning the qiro'ati method, you can practice directly the material that has just been given by adding other methods or with teaching aids can also increase focus in studying the quran<sup>35</sup>.

In order to make it easy to teach the Qur'an to students, the Qira'ati model of learning outlines standard provisions, including the number of each ustadz-ustadzah fostering student students between 10 and 13. According to an informant, the stages of teaching and learning activities are as follows : (1) ustadz-ustadzah begins by greeting the students; (2) ustadz-ustadzah and santri read ta'awudl together and continued by reading the letter al-Fatihah; (3) ustadz-ustadzah and students together read the prayers and continue with daily prayers including prayers for both parents and prayers for the safety of the world and the hereafter and others; (4) ustadz-ustadzah and students read the props together from the beginning to the subject that has been learned randomly. Then the teacher appoints one of the students to read randomly; (5) then immediately read pure listen, where the students go forward one by one to the teacher to read each page (queuing model); (6) the ustadah and students repeat reading the short letter together, and the letters are scrambled according to predetermined targets; (7) ustadz-ustadzah and students together read the final prayer of the lesson, namely the Al-Ashr letter, and (8) the study is closed with the teacher saying greetings.

The schedule for learning the Qur'an at QFC takes place twice a week, namely Saturday afternoon and Sunday afternoon. divided into several sessions, as follows

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<sup>33</sup> Nurul Fatimah and Difla Nadjih, "Hubungan Pendidik Dan Terdidik Dalam Al-Quran," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 7, no. 2 (2017): 73–86, <https://doi.org/10.47200/ulumuddin.v7i2.188>.

<sup>34</sup> Hasan and Wahyuni, "Kontribusi Penerapan Metode Qiroati Dalam Pembelajaran Membaca Al-Qur'an Secara Tartil."

<sup>35</sup> Rochanah, "Meningkatkan Minat Membaca Al Qur'an Pada Anak Usia Dini Melalui Metode Qiroati (Studi Kasus Di Tpq Nurussalam Lau Dawe Kudus)."

Tabel 1. Qur'an learning schedule

Title	Title
five minutes	Ustadz-ustadzah started by greeting the students
ten minutes	Ustadz-ustadzah and students read ta'awudl together and continue reading the al-Fatihah, the prayers, the prayers of both parents, and daily and short letters.
five minutes	Classical using props
50 minutes	Individually / read purely listen
ten minutes	Ustadz-ustadzah and students together read/repeat the short letter
ten minutes	The assignment and learning conclude with a prayer together, and the teacher says hello.

Source: Report Document Qur'anic Fun Camp

The ideal target to be achieved by QFC is that students do not only know and read the Qur'an but also: be able to distinguish the various kinds of waqaf correctly; able to read Jalalah lafadh both tafkhim (thick) and tarqiq (thin); able to read and differentiate between reading ikhfa 'syafawi and idhar syafawi; able to read qolqolah (mantul) readings, both sughro and kubro qolqolah; able to read snippets of short letters fluently, quickly, precisely, and correctly.

The targets to be achieved by QFC are indeed written both in the mission and vision, but from the results of the interview, the writer can underline that: First, learning objectives will be achieved if learning is carried out following the flow that should be. That is why the ustadz-ustadzah tries to design learning according to the agreed scheme. It has been planned as written in the chart above.

Second, the learning material to read al-Qur'an using the Qira'ati model can be said to be good because the learning process and learning procedures are based on the Qira'ati learning model. Third, to avoid burnout, QFC agreed to use a variety of methods, including the sorogan method, the game method, the demonstration method, the drill and habituation methods. The sorogan method is used because in learning to read the Qur'an the teacher has to make sure directly by hearing from the students how the pronunciation of the hijaiyyah letters that have been taught is given the child's different abilities in this regard.

Direct practice and the absence of prior explanation of the definitions, laws, and classification of letters in each reading is one of the main obstacles to learning the Qur'an at QFC, especially for santri under the age of 10. According to an informant: "How to teach practices directly, without prior understanding to the students it becomes a problem because for students who ignore the way their teacher reads, the students will experience difficulties. On the other hand, students who had studied/read al-Qur'an / Tajweed knowledge in formal institutions did not experience serious problems. So do not be surprised if in one class there are various kinds of different abilities.

Introducing hijaiyyah letters and how to read them to the students also became a problem. Ustadz-ustadzah needs to repeat it until gradually they can

read it and differentiate between one note and another. The ustadz-ustadzah sometimes also asks the students to sing hijaiyyah letters together.

Another tricky problem is the inaccurate letter makharijul. To overcome this problem, clerics are required to be careful so that the students recite the makharijul letters according to the rules, especially the letters that are close together. The ustadz-ustadzah solution in overcoming these problems is not only to prioritize patience but also to repeat the reading. Furthermore, the students are asked to repeat the lessons that have been exemplified until the students understand and can recite the makharijul letters correctly.

Seeing the children's age, it has become customary for them to have difficulty pronouncing letters according to the correct makhraj. During this time, children can absorb a lot of information. However, in delivering it orally, it tends to take longer.

The pronunciation of makharijul letters is not quite correct, of course, the ustadz-ustadzah know that children at that age are not yet perfect in expressing something verbally. So that sometimes children think of letters that have almost similar sounds. So, the teacher who remains careful and patient to repeat the letters that have not been precise and do not force them to be exact and correct, then the teacher exemplifies how to read these letters repeatedly and asks the child to repeat the reading that has been presented by the teacher frequently until the child approaching the correct makhraj is a good way as a solution to the problem. As children develop, their speaking ability will also grow. So that the child by itself will be able to pronounce the hijaiyyah letters with the right makhraj.

Based on observations and interviews with several ustadz-ustadzah at QFC, several problems were identified, including First, related to the students' unequal level of ability and knowledge. This cannot be separated from the influence or background of the students' daily lives both in the family and in the community, in addition to internal factors such as intelligence, attention, interests, talents, motivation, and readiness. As the most essential element in the teaching and learning process, the condition of the students is one of the determinants of success in learning the Qur'an.

It was second, related to classroom management and teaching methods. Class management is the ustadz-ustadzah's skill to create and maintain an optimal learning atmosphere and restore it when there is a disruption in the teaching and learning process, for example, stopping students' behavior (students) who deviate and disturb the concentration of other friends. Meanwhile, the observations show that it is not as ideal as it should be. There are still students who do not focus on the learning material taught by their ustadz-ustadzah.

The most important thing that needs to be considered in teaching toddlers, among others, is that if a child who is learning to read has difficulty understanding what is being taught, you should not blame it because an unpleasant atmosphere will inhibit the child's interest. Parents must also keep away from coercive teaching methods to children; on the other hand, learning in children must be fun.

He was third, related to the availability of facilities to support learning to read al-Qur'an both in place and learning media. The limited space often causes complaints and disturbs the feeling of studying in different groups.

The limitation of these facilities causes the students' sitting position during the lesson to be less effective because when the students come to the front of the ustad / ustadah, other students cannot know which sentence is wrong. The ustad / ustadah does not allow other students to correct their friend's reading, who reads purely. Other santri tend to chat with their next-door friends when the teacher is listening.

Facing the students' various abilities, the tips carried out by the ustadz-ustadzah were a repetition of material at the next meeting and giving assignments so that the students concerned repeated their adventures at home.

The learning process "read listen" is applied to students who already have the basics of reading al-Qur'an, to be precise those who have learned how to read al-Qur'an / knowledge of Tajweed. This pure listening reading is done by the students advancing one by one while reading according to the achievements/limits of the letters and verses that have been studied previously. While ustad / ustazah listen carefully and if a reading is found that is not by Tajweed science rules, it is immediately straightened out. One ustazah said: "We hope that the guardian of the santri will accompany the students. Such as delivering and picking up on time and as much as possible taking the time to repeat the readings we have taught at home".

There was an expectation that the learning process of al-Qur'an was not only the students who played an active role, but the parents also played an active role in minimizing the encouragement so that the students continued to be enthusiastic about learning the Qur'an. It is grateful if parents also assist the students when they are at home. With parents' involvement in assisting their children, it is hoped that it can help with the obstacles experienced by the ustadz-ustadzah.

Periodically, between the ustadz-ustadzah and the santri guardians, a meeting was held. This is intended in addition to exchanging experiences of helping children at home and joint efforts to find solutions in overcoming these problems. Even though QFC uses the Qiro'ati method, it does not mean that ustadz-ustadzah ignores modern methods commonly used in formal institutions. This means that ustadz-ustadzah are still given the freedom to be creative as long as it can support the students' learning achievement, such as the game method of the playing method. According to informants, the playing technique is still used because most students at QFC are of "playing age." With the game method, it is hoped that learning al-Qur'an can be fun so that it is easier to teach and understand al-Qur'an recitations to the students. Method of play that are often used include playing using hijaiyyah letter cards, singing together, and clapping. This method can also reduce boredom during the learning process.

Another method used is the demonstration method. This method is used because learning to read the Qur'an requires a correct example, especially about letter makharijul and those related to reading procedures based on the science of tajwid. The steps taken by the ustadz-ustadzah in this demonstration method are as follows: the ustadz-ustadzah provides lesson material that has been prepared previously. Furthermore, the ustadz-ustadzah explained the subject matter to the students with the help of hijaiyyah letter cards. This method is effective and attracts the students' attention, so that learning takes place more pleasantly.

Furthermore, the ustadz-ustadzah raised their right hand and gave an example of the pronunciation of the letters on the card written with Arabic letters; then the students imitated them. In this way, the students try to replicate the pronunciation of ustadz-ustadzah even though it is not yet perfect. To ensure that the students understood, the ustad-ustadah picked up the card randomly, while the students were asked to pronounce the words according to what was written on the card.

Another method used is the demonstration method. This method is used because in learning to read the Qur'an, a good and correct example is needed in reading the letters of the Qur'an, especially those related to the makharijul letters, as well as those related to reading procedures based on the science of tajwid.

The teacher uses the drilling method because the hijaiyyah letters are foreign letters to the previous child. Therefore, it takes repetitions in reading hijaiyyah letters so that children memorize and understand so that they can read according to the rules of recitation.

To support the learning process, learning to read al-Qur'an at QFC is also endorsed by learning tools, both material learning tools such as blackboards, pictures, and others, as well as non-material learning tools such as commands, prohibitions, praise, advice, etc.

This is evident from the findings in the field also that the whiteboard facilities, pictures and props are used by clerics as well as giving awards and motivation in the form of praise, advice and motivation.

#### 4. Conclusion

In accordance with the results obtained, this study can be concluded that there are three important findings in this research. First, the main learning model used in QFC activities is the Qiroati method. The reason is not only to facilitate the learning process but also because the community's response has increased by registering their children to study at QFC. Second, to complete the qiraati method, other methods such as games, demonstration and drill methods are also used. Third, the results of the QFC activities proved to be very easy for participants to improve their ability to read the Koran.

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