

THE EFFECTIVENESS OF THE AL-BAGHDADI METHOD IN RECITING THE MUQATHA'AH LETTERS AT THE BEGINNING OF THE SURAH WITH THE AHKAMUS SHAUT APPROACH

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Abstract

This study aims to explore al-Baghdadi's method of reciting the harfu muqatha'ah at the beginning of the letter. Literature study is the method in this study. The data obtained came from primary and secondary references, such as books and journals of national and international repute that studied the ahkamus shaut, harfu muqatha'ah, and the al-Baghdadi method. The data collection method used content analysis techniques. The study steps taken include editing, organizing, and inference. The results of the study show that the al-Baghdadi method is empirically able to have a significant impact on the students' ability to read the Qur'an, and the pronunciation of the muqatha'ah letters at the beginning of the letter is also an inseparable part of the effectiveness of the use of the al-Baghdadi method. The study recommends that teachers use the al-Baghdadi method in teaching their students how to read the Qur'an.

Keywords: al-Baghdadi method, pronunciation of muqatha'ah letters, ahkamus shaut

A. INTRODUCTION

Sound is a sound resulting from the vibration of an object or object transferred to the centre of conscious matter with various forms of sound. Furthermore, sound can be explained as a sentence, part of the number, as a form of communication (Sholihin, 2020). Therefore, the sound is the basis in building the structure of a sentence. Studying and studying sound is undoubtedly closely related to language. Accuracy and thoroughness need to be maximized in assessing sound. With the ahkam ash-shaut approach, a discussion about sound can be determined. However, the fact is that not a few students have difficulty reciting the letters of the Qur'an as the problem revealed by Syauqi (2018) that there are still many students who have difficulty in reading the Qur'an.

Ahkam ash-Shaut can be found in the science of ashwat (sound science). Another term for this science is phonology, a branch of linguistics that studies the vocabulary of the sounds of a language and their distribution (Yuliati & Unsiah, 2018). Sound science is a new branch

of science in Arabic studies born from adaptation to the science of recitation. The pronunciation of the harfu muqatha'ah is essential because it is the letter's opening that many commentators disagree with in interpreting it. However, harfu muqatha'ah must be taught to students who are studying the reading of the Qur'an.

Many previous researchers have carried out studies on the method of learning the Qur'an. Like Hernawan (2019), who has compared learning the Qur'an using the Umami method in two elementary schools in East Java. The findings conclude that the Umami method has the advantages of a quality-based system, systematic steps, sustainability of the material taught, and strict control. However, it also revealed its weaknesses: it takes many teachers, takes a long time, and costs a lot. In addition, Sa'diah (2013) found an increase in the quality of reading the Qur'an in the students of the Al-Qur'an Learning Park Sabilun Najah Sambiroto. His findings concluded that the Tartila method was effectively able to improve students in reading the Qur'an correctly, fluently, and carefully according to the rules of recitation.

Meanwhile, studies on other Qur'anic learning methods such as the Iqra' method and the al-Baghdadi method have also been carried out by previous researchers. Syahrih (2019) found the effect of the Iqra' method on the ability to read the Qur'an in third-grade students in Cirebon. The same thing was also found by Arniah (2011), Astutik (2012), Ira (2017), and Jayanti (2018). They found that the Iqra' method was able to improve student's learning and reading of the Qur'an. This finding shows that the Iqra method is empirically proven to have an effect on students' ability to read the Qur'an. However, there are still few studies on the al-Baghdadi method as one of the methods in learning the Qur'an. In addition, there is still a gap in the study of al-Qur'an learning that uses the al-Baghdadi method in reciting the muqatha'ah letters at the beginning of the letter with the ahkamus shaut approach.

Based on the above problems, this study explores al-Baghdadi's method of reciting the harfu muqatha'ah at the beginning of the letter with the ahkamus shaut (law of sound) approach.

B. METHOD

The research method used in this study is a literature review to examine and analyze the understanding of ahkamus shaut, harfu muqatha'ah, and the al-Baghdadi method in learning the Qur'an. The data obtained came from primary and secondary references, such as books and journals of national and international repute that studied the ahkamus shaut, harfu muqatha'ah, and the al-Baghdadi method. The research steps carried out in this study include: preparing the preparation of supporting tools, compiling a working bibliography, managing time, and reading and making research notes.

The data collection method used content analysis techniques. Checking the references used as data and rereading the references are carried out to obtain stable and accountable data. The report on the results of this study is based on the principles of convenience and simplicity but does not reduce reliability. This principle was determined due to the limitations of the study. In addition, the determination of this principle is helpful to make it easier for readers to understand the contents of the ahkamus shaut, harfu muqatha'ah, and the al-Baghdadi method.

The research instrument used was a checklist for classifying research materials based on the focus of the study, the writing scheme, and the format of research notes. The study steps taken include editing, namely re-examining the data that has been obtained; organizing, namely rearranging the data that has been obtained following a predetermined frame of reference; and inference, which is to analyze the results of the preparation of the data continuously by using predetermined rules, theories, and methods to obtain conclusions which are the answers to the problem formulation and research objectives.

C. RESULT AND DISCUSSION

Ahkamus Shaut

Sholihin (2020) defines ahkamus shaut as the law of sound in al-Ashwat science that examines the formation, transfer, and reception of language sounds. Now, al-Ashwat Science is more popularly known as Phonetic Science, which is the science that studies the physical basis of language sounds (Senen, 2017). In its implementation, this knowledge requires practice, not just theory (Sholihin, 2020). The science of al-Ashwat plays an essential role in learning the Qur'an. This science aims to introduce and explain sound to students because they communicate using sound in their pronunciation. Thus, ahkamus shaut is a phonetic science that studies the formation, transfer, and reception of pronunciation sounds that are theoretical and must be practiced.

Senen (2017) states that linguists classify phonetics into acoustic, auditory, and organic. Acoustic phonetics is an interdisciplinary study between phonetics and acoustics (Suryani, 2017). In addition, Senen (2017) describes acoustic phonetics as how the sound of language is produced by the sound source (speech apparatus) in the sound waves through the air to reach the listener's ear. In line with that, Oktaviani et al. (2021) also define acoustic phonetics as a science that studies sound phenomena. In short, acoustic phonetics is the study of sound according to its properties as air vibrations.

Auditory phonetics examines and examines the sounds of the language received by the listeners who are spoken to (Senen, 2017). Because it is heavily influenced by people who listen to sounds, auditory phonetics is very subjective. In addition, Azizah and Nugraheni (2020) also define auditory phonetics as a science that focuses on how language sounds can reach the human hearing device. Similarly, Yuliati and Unsiyah (2018) state that auditory phonetics studies the auditory system's response to sound wave stimuli received by listeners. Thus, in simple terms, auditory phonetics studies the auditory system's response to the stimulus of sound waves received.

Organic phonetics studies and examines the sounds produced by human speech organs such as lips, tongue, and mouth (Senen, 2017). This approach is considered easier and more practical to implement because the tools used are convenient. Likewise, Ali (2020) defines organic phonetics as a science that focuses on how the human speech organs produce sounds. Based on the description above, it can be understood that ahkamus shaut is part of ashwat science (linguistic science) based on the study of pronunciation.

Pronunciation is an integrated linguistic intermediary and has been used or pronounced naturally to interact with one another. Pronunciation is essentially a movement that starts from the diaphragm in the circular cavity, mouth, and nose.

Malla (2017) classifies the science of al-ashwat into two kinds: the science of al-aswat al-'am and al-aswat al-khas. Likewise, she classifies the science of al-ashwat into two kinds: the science of theoretical sound, where the science of sound is pure science, and the science of standard sound found in the science of recitation. Mastery and understanding of al-Ashwat are essential because it plays a role in listening and speaking skills. Good pronunciation will make a person able to listen and understand the sound symbols conveyed by others. Thus, the listening process has been going well, and listening skills have been mastered, likewise as speaking skills.

There are four principles in learning al-Ashwat science, namely: listening skills (al-Istima'), speaking skills (al-Kalam), reading skills (al-Qira'ah), and writing skills (al-Kitabah). In general, listening skills are considered as essential skills because they can acquire a large number of vocabulary, correct pronunciation, and grammatical understanding. Therefore, a teacher is seen as central in the recitation of the verses of the Qur'an. Pronunciation and understanding of a good teacher does not guarantee that students get good pronunciation too. As stated by Mufidah (2018), based on the results of his observations, it was stated that observations had been carried out repeatedly but did not produce good pronunciation. Implicitly, this illustrates that al-Ashwat's knowledge is essential in listening skills. By practicing sound pronunciation theories from fluent verses of the Qur'an, the mustami' (listener) will be able to understand and distinguish one sound from another easily so that, in the end, a perfect understanding is obtained.

Harfu muqatha'ah

According to Umar (2021), the harfu muqatha'ah are contained in the letter opener (fawatih al-shuwar). Based on the search for the harfu muqatha'ah in the Qur'an, it was found that the harfu muqatha'ah was found in 28 letters contained in 29 verses, namely: alif lam mim contained in: surah al-Baqarah verse 1, surah Ali Imran verse 1, surah al-Ankabut verse 1, Surah al-Rum verse 1, Surah Luqman verse 1, and Surah al-Sajdah verse 1; alif lam ro' is found in: letter Hud verse 1, letter Yusuf verse 1, letter Ibrahim verse 1, al-Hijr verse 1; alif lam mim ro' is contained in: surah al-Ra'd verse 1; alif lam mim shad contained in the letter al-A'raf verse 1; ha mim contained in: letter Gafir verse 1, Surah Fushshilat verse 1, surah al-Shura verse 1, surah al-Zukhruf verse 1, surah al-Dukhan verse 1, surah al-Jatsiyah verse 1, al-Ahqaf verse 1; 'ain sin qaf contained in the letter al-Shura verse 2; shod is contained in the letter Shad verse 1, tho sin mim is contained in the letter al-Syu'ara verse 1, surah al-Qashash verse 1; tho sin contained in the letter al-Naml verse 1; tho ha contained in the letter Thaha verse 1; qof is contained in the letter Qaf verse 1; kaf ha ya 'ain shod contained in the letter Maryam verse 1; nun contained in the letter al-Qalam; and ya sin contained in the letter Yasin verse 1.

The Harfu Muqatha'ah above consists of 14 Hijaiyah letters with several letters repeated, such as the letter alif repeated 12 times, the letter lam repeated 12 times, the letter mim

repeated 17 times, the letter ra repeated five times, the letter a repeated as much as seven times, the letter shad is repeated three times, the letter sin is repeated five times, the letter ha is repeated two times, the letter yes is repeated twice, the letter Qaf is repeated two times and the letter 'ain is repeated two times. Based on this, it can be concluded that the letters mim are repeated the most, and the letters that are never repeated are the letters kaf and nun. Uniquely, there are only 14 Muqattaah terms in common with the number of all the letters used.

According to al-Zamakhsyari's view (1407), these letters cover half of the types of Hijaiyah letters, namely

- (1) al-Mahmusah letters (covering letters: shod, kaf, ha, sin, and ha),
- (2) al-Majhurah letters (includes letters: alif, lam, mim, ro, 'ain, tho', qaf, ya, and nun),
- (3) al-Syadidah letters (includes letters: alif, kaf, tho, and qaf),
- (4) al-Rakhwah letters (includes the letters: lam, mim, ro, shod, ha, 'ain, sin, ha, ya, and nun),
- (5) al-Muthbaqah letters (includes the letters: shad, and tha),
- (6) al-Munfatihah letters (includes the letters: alif, lam, mim, ro, kaf, ha, 'ain, sin, ha, qaf, ya, and nun),
- (7) Musta'liyah letters (includes letters: qaf, shod, and tho),
- (8) al-Munkhafidhah letters (includes letters: alif, lam, mim, ro, kaf, ha, ya, 'ain, sin, ha, and nun), and
- (9) al-Qalqalah letters (includes letters: qaf and tho).

Fawatih al-Suwar (opening letter) is one of the characteristics of the Makkiyah verse, which can be classified into five forms:

- (1) It consists of one letter, as contained in the letter Shad, Qaf, and al-Qalam.
- (2) It consists of two letters containing ten letters, 7 of which are called Hawamim, namely the suras that begin with ha and mim, as contained in the letter Ghafir, the letter Fushshilat, the letter al-Shura, the letter al-Zukhruf, the letter al-Dukhan, surah al-Jatsiyah and surah al-Ahqaf. In addition, there are also letters from Thaha, letters from Thosin, and letters from Yasin.
- (3) It consists of three letters located in thirteen places, 6 of them with the letter alif lam mim located in the letter al-Baqarah, the Surah Ali Imran, the Surah al-'Ankabut, the Surah al-Rum, the Surah Luqman, and the letter al-Sajdah, 5 of them with the Surah alif lam ro, namely in the Surah Yunus, the Surah Hud, the Surah Yusuf, the Surah Ibrahim, and the Surah al-Hijr, 2 with the arrangement of the Surah tho sin mim contained in the opening of the Surah al-Syuara and the Surah al-Qashash.
- (4) It consists of 4 Surah, namely alif lam mim shod, found in the letter al-A'raf and alif lam ro found in the Surah al-Ra'd.
- (5) Consisting of 5 Surah kaf ha ya 'ain shod contained in one place only, namely in the Surah Maryam.

al-Baghdadi Method

According to Amal (2005), the al-Baghdadi method is a method that is sequentially arranged and is a repetition process better known as alif, ba, ta. This method is also known as the spelling method. This method is the longest known in the community because Indonesia

developed first. The al-Baghdadi method dates back to the time of the Abbasid caliphs, Baghdad. According to Silberman and Bacon (2004), al-Baghdadi's method is named al-Qur'an tiny because it only consists of one volume. Until now, it is not known precisely who has developed the method of al-Baghdadi (Samsi, 2021). However, this method is better known in Indonesia and has spread evenly to all corners for more than a century.

The characteristics of the al-Baghdadi method are the introduction of letters directly, the presence of punctuation marks (given with vowel punctuation) such as fathah, kasroh, dhommah, and syllables are spelt according to the original term (Samsi, 2021). These characteristics are made to make it easier for people to read the Qur'an. The book model used is a system of structure, analysis, and synthesis. In addition, the creativity of the tap tool is believed to be a tool to stimulate students' interest in learning the Qur'an in an active and fun way. Empirically, according to Samsi (2021), knocking can discipline the readers of the Qur'an to master their reading in an orderly, fluent, and disciplined manner.

Learning the Qur'an using the al-Baghdadi method starts from the introduction of the Hijaiyah letters, first from the letter alif to the letter yes. Then after that, they are taught punctuation (harakat) and pronunciation in reading it and the sound of the reading. Learning using this method ends by reading Juz 'Amma. After the students ended the reading contained in Juz 'Amma (khatam), then they continued their reading to a higher level, namely the Qur'an using the Baghdadiyah rules.

The al-Baghdadi method in learning the Qur'an has the following characteristics: (1) memorization, where students are required to memorize letter by letter or material that has been taught and then deposit it in front of the class listening to a teacher; (2) the existence of spelling, where a teacher writes material on the blackboard and then reads it by spelling then followed by all students; (3) the existence of a module, where students are given modules to read, study, and write according to the teacher's instructions; (4) not varied because this method is monotonous; and (5) the existence of absolute examples. However, according to Samsi (2021), this method has advantages such as: (1) there is an equal opportunity for students who have been able to continue the material smoothly, (2) the subject matter is presented sequentially, (3) the sound pattern and the arrangement of the letters are arranged and neat, (4) the existence of material spelling skills, and (5) the integration of recitation material at each step of learning.

However that, the al-Baghdadi method also has several weaknesses: (1) students do not understand the subject matter that is read because of the arrangement that is arranged from beginning to end, (2) requires much time because students are required to memorize the letters. Hijaiyah letters and must die, (3) student activities because they have to follow their teacher in reading, (4) less varied because this method uses only one volume, (5) there is an impression of being bored and bored in presenting the material, and (6) presentation of several letters that are similar so that it can make it easier for students.

According to research conducted by Samsi (2021) on students in Pinrang Regency learning the Qur'an, using the al-Baghdadi method can provide students with the ability to read the Koran in the medium category. Apart from that, he also compared it with the Iqra method,

which was empirically proven to allow students to read the Qur'an in the medium category. The results of his analysis of the two methods found that there was no significant difference between the al-Baghdadi method and the Iqra method in the students' ability to read the Qur'an. This research strengthens the research conducted by Ilham (2019), which has compared the Iqra method and the al-Baghdadi method.

The indicators of the ability to read the Qur'an correctly, according to Samsi (2021), lie in (1) the accuracy of recitation and (2) Makharijul letters such as al-Jauf, al-Halaq, al-Lisan, as-Syafatan, al-Khoisyum. Apart from that, Safitri and Khuriyah (2020) state that the indicators of the ability to read the Qur'an include: (1) reading fluently without spelling, (2) distinguishing letters that are almost the same, (3) distinguishing how to read sukun letters, (4) reading the tasydid letters, (5) reading the length of mad thabi'i, (6) reading the length of mad obligatory muttashil and mad jaiz munfashil, (7) reading ghunnah readings, (8) being able and memorizing the reading letters idgham bi ghunnah, (9) reading readings that include bare recitation, (10) practicing recitation theory in reading the Qur'an. In addition, according to Hakim (2018), indicators of the ability to read the Qur'an of Grade 2 junior high school students include: (1) the ability to recognize and pronounce the letter qalqalah, (2) the ability to read words, (3) the ability to read snippets of verses with recitation, and (4) the ability to read the Surah at-Tin.

In general, several studies have found that there are factors that lead to the ability to read the Qur'an in students, such as internal factors and external factors. Internal factors include physical such as normal physical conditions and physical and spiritual health such as intelligence, interest, and motivation. In addition, external factors also have an impact on the ability to read the Qur'an, such as the social and non-social environment. Apart from that, Fauziyyah (2020) also underlined that the ability to read the Qur'an of the students of the Qurrata A'yun Integrated Islamic Junior High School consists of internal factors (including interest and motivation of students) and external (including guidance from people) parents, teacher guidance, methods used, and student environment). Examining these factors, the use of the method is part of the factors taken into account.

The results of the study by Zin et al. (2014) revealed that the ability to read the Qur'an with the application of the al-Baghdadi method was higher in terms of pronouncing Hijaiyah and harakat letters, reading words and verses of the Qur'an, and mastering the law of tajwid compared to the Iqra method. Their research was conducted on students in Kuala Lumpur, Malaysia. These findings suggest that the al-Baghdadi method should be given to weak children in al-Qur'an lessons in all elementary schools. In line with this, Fajriyah (2020) revealed that the implementation of the al-Baghdadi method in learning the Qur'an in Malang City includes the use of memorization, spelling, and using modules. In addition, the introduction of punctuation marks continued Hijaiyah letters, and memorizing short letters was also taught. As a result, the al-Baghdadi method is effectively used in learning the Qur'an. Thus, learning the Qur'an using the al-Baghdadi method is very effective in terms of recitation of Hijaiyah letters, reading letters with a vowel, reading words and sentences in verses of the Qur'an, and mastering the law of recitation.

D. CONCLUSION

Overall, the Qur'anic learning method (including the al-Baghdadi method) was created and structured to provide convenience in reading the Qur'an. Careful efforts are certainly needed for teachers so that the selection of appropriate, effective, and efficient methods so that students experience ease in learning the reading of the Qur'an. Al-Baghdadi's method is empirically able to have a significant impact on the ability to read the Qur'an. The pronunciation of the letter Muqatha'ah at the beginning of the letter is also an inseparable part of the effectiveness of using the al-Baghdadi method. The advice given to teachers who teach the Koran is that they apply the al-Baghdadi method to the learning process that they carry out because it has proven to be very effective.

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