



The Use of Quranic Learning Strategies Through the Wafa Method in Elementary Schools

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Abstract— The learning strategy of the Qur'an in Indonesia is very influential in human life, especially students who are about to start education in religious matters. In this case, researchers found a solution by teaching the Qur'an starting from elementary school. To achieve the success of the learning process, it is necessary to use qur'anic learning strategies through effective learning methods, such as the Wafa Method with the aim of making it easier for students or students / students to be able to read the Qur'an easily, so that what they read can also be remembered and memorized and also trained in Arabic writing. The Wafa Method is a right-brain method in learning using multisensory aspects or a combination of different senses, such as visual, auditory, and kinesthetic. This research uses a descriptive method with a qualitative approach. The results of this study can be concluded that the implementation and evaluation of the Wafa method in the Quranic learning strategy is quite good. however, in the learning process, students or students / students are asked to be more focused. So we can conclude that this wafa method is very suitable for use in the implementation of learning strategies for achieving the memorization of the Qur'an quickly with understanding. To achieve learning, it is carried out every Monday-Friday so that the memorization of students every day will increase in number and also be able to make students become memorizers of the Qur'an.

Keywords—Elementary Schools, Qur'anic Learning, Wafa Method

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I. INTRODUCTION

The Qur'an was handed down to the Prophet Muhammad SAW through the intercession of the angel Gabriel not only as a guide to life, but also as

a guide for Muslims who would lead to the right path. This book is the most perfect book, because not only studying and practicing it becomes a virtue but something of worship value (Hasanah, 2021). For this reason, we must make a habit of reading the Qur'an in order to become a useful and noble person, as well as increase our piety to Allah Almighty. Studying the Qur'an is the main study of education. Because in learning there are instructions and guidelines for life. Recognize the hijayah letters start learning from an early age before reading the Quran well (Sabiq et al., 2020). The Qur'an as kalamullah contains various meanings that need to be studied by mankind. So, from an early age, children take qur'anic lessons as a provision for life. Allah Almighty as the Creator is known as His servant in life through His creation in the heavens and on the earth (Salim & Hasanah, 2021). Optimal learning of the Qur'an will provide a generation of Qur'an who are able to prosper the earth with the Qur'an and save world civilization in the future (Najiburrahman et al., 2022). The condition that must be met to create a generation of qur'an is the proficiency of reading and writing the Qur'an. In society, especially in Muslim families, the lack of reading verses of the Qur'an is due to the emergence of various products of science and technology as well as foreign cultural pressures, thereby reducing interest in learning to read the Qur'an. Many family members cannot read the Qur'an. (Hasanah, 2021).

The development of science and technology at the present time is very rapid. This development will continue along with human development (Dahliani et al., 2019). This situation will lead to changes in the pattern of human thinking, especially in those who have a superficial understanding of Islam. Most humans pour all efforts in order to achieve advances in science and technology as a container to complete the needs of life. As a result, disputes arise in the younger generation without knowing ethics or Islamic Shari'a. Whereas the Qur'an is a cure for various diseases as explained in the Qur'an Surah Al-Isra' verse 82, وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ بُشِّرَى لِلْمُتَّقِينَ وَلَا هُوَ أَنْذِرٌ لِلْمُنْكَرِ وَهُوَ وَالْمُرْسَلُونَ شَفَاءٌ وَرَحْمَةٌ لِلْأَنْوَارِ مَا هُوَ بُشِّرَى لِلْمُجْرِمِينَ وَلَا يُنَذِّرُ الْمُنْكَرَ وَالْمُنْكَرُ لِلْمُنْكَرِ which means "And We derive from the Qur'an an an antidote and mercy to the believers and the Qur'an it does not add to the people who are zalim other than loss". In the modern educational system, various forms and

methods are introduced to educate the Qur'an as an important pillar in building an Islamic society. (Wahidin et al., 2021). However, the implementation of the Qur'anic education system is still monotonous. The Quranic education system created a generation that could only read the Koran in moderation. Cultivating love in the Qur'an is not a priority in learning. Teaching the Qur'an will be able to instill Islamic values and love for religion in oneself (A. Shukri et al., 2020).

This is based on the command of Allah Almighty since the beginning of the qur'an's descent to read (*Iqra'*). Although the Qur'an uses Arabic, the Qur'an is not only for Arabs or people in the time of the Prophet Muhammad SAW. However, the Qur'an was handed down for all mankind until the end of time (Rajagade & Hastuti, 2021). Every human being needs education to be able to learn to achieve an achievement. According to Eliza, to be created the best generations must go through Education (Oosterhuis & De Rijke, 2021). Education is a way to form a moral personality. Law No. 20 of 2013 defines the purpose of education as to develop the potential of children to become human beings who have faith and charity, have a noble character, are knowledgeable and responsible. Giving children the learning of the Qur'an will trigger a sense of love for religion in oneself. The Qur'an is a holy book of islam which causes reading the Qur'an to be an obligation that muslims must do (Holt et al., 2019). The emergence of the Qur'an is closely related to the development of language, religion, ethics and values. The ability to read, remember, write and understand the meaning of the Qur'an is an impetus for students to understand the islamic teachings contained in the Qur'an including all existing sharia as well as previous holy books. (Suminto & Arinatussadiyah, 2020).

The purpose of learning the Qur'an according to Mardiyo is so that students can read the book of Allah well, both in terms of the accuracy of Harakat, Saktat (stopping place), read the sound of letters with makhrat and know the meaning of the verse. that word, students understand its meaning. The Qur'an and impressive animations, which can evoke a sense of emotion, solemnity and soul and fear of Allah, accustom students to read mushaf and introduce terms used both written for waqaf, mad and idgham (Ginting et al., 2022). Reading is an interactive activity for

acquiring and understanding written language. In addition to reading the Qur'an, the practice of memorizing (Tahfidz) verses of the Qur'an is also needed as a guide for worship, such as prayer, and strengthening students' memory (Zakariya et al., 2020). Ibn Qutaibah said that the beginning of science is silence, the second listening, the third remembering, the fourth thinking, and the fifth speaking. In the process of memorization, this can be done before the child can understand and think well. The Arabs before the advent of Islam had an inability to read or were arguably illiterate. However, they can memorize. Abu Umamah Albahily said: "Verily I heard the Messenger of Allah intercede for those who read it. From Outman of the Prophet. He said: You are the one who studies the Qur'an and teaches it (Al-Bukhari). The short-term goal of teaching the Qur'an is to be able to read well and correctly the rules of tajwid, understand them, and practice them (Bali & Musrifah, 2020).

The process of transmission, teaching or development of the learning process of the Qur'an must use good strategies and achieve goals (Fauji et al., 2020). The use of Qur'anic learning strategies plays an important role in the learning process because the concepts of learning strategies are not easy to use. In Q.s Faatir verse 29 Allah says لَنَّ الَّذِينَ بِاللَّهِ يَرْبُبُونَ وَأَقَمُوا الصَّلَاةَ وَأَنْفَقُوا مَمَّا كُنْتُمْ تَبْلُغُونَ كِتْبَ اللَّهِ رَزَقْنَاهُمْ سِرَّاً وَغَلَانِيَّةً مِّنْ رِزْقِنَا تَجَارَةً لَّنْ تَبْرُرَ Indeed, those who always read the book of God and establish prayers and bestow upon them silently and blatantly, they expect a business that will not lose money. When a person tries to remember something, the person is actually memorizing in the hope that one day they can express what they have remembered or memorized. (Alhamuddin et al., 2018). Memorization is actually an attempt to record the impressions they have experienced, those that can consciously be recalled at a later time. According to Suryabarata, rote memorization is a state of a person's desire for something intentionally, actually and consciously. (Altine, 2019). From a psychological point of view, memorization is like storing something in memory. Memory has the function of processing the information received at any time. There are three stages of working memory, including recording, storing, and remembering (Khamid et al., 2020). Audio or encoding recording records all

information through receptors, that is, the senses and internal nerves. The information obtained will then be recorded and stored in the storage memory (Andriyandi et al., 2020).

The storage process defines a third process, that is, calling or retrieving, which is the use of stored information. Along with the times, in Indonesia there have been Islamic educational institutions that educate children, adolescents and adults to master and memorize the Quran. (Alavi et al., 2022). In that case, the most important thing is How do we maintain the memorization by generating great enthusiasm and willpower and istiqomah and strong motivation. Regarding this, it is necessary to identify effective methods or ways of memorizing the Qur'an to be applied in student learning in order to increase student success in learning (Tambak et al., 2020). Reading, memorizing (memorizing) and understanding the meaning of the Qur'an is an impetus behind students or students to understand the teachings of Islam contained in the content of the Qur'an which includes all existing subjects of Shari'a science and previous subjects. According to Saska, a letter is a symbol of a sound in the form of a certain identity, whether accompanied by Arabic letters (graphs) or not, structurally or a set of hijaiyah letters that are pronounced and abbreviated as Rufyah, starting from Alif to Ya as the basis or twenty-eight basic letters (Rahatuningtyas et al., 2022). At present time the lack of thinking of Muslims towards the need to read the Qur'an (Tambak et al., 2021).

There are four factors that cause the absence of improvement among children and adolescents in the recitation of the Qur'an, namely the loss of Jawi Arabic script lessons in informal schools, the minimal allocation of time for religious lessons in schools, the absence of children's recitation in mosques or mosques and the lack of development of teaching methods of recitation. The Qur'an. Lack of precision in using efficient procedures will limit the learning process, which will result in a waste of time. (Lewis & Holloway, 2019). A method is a complete plan based on a specific approach using the same language and without partial contradictions. (Rusli, 2020). In the learning process, this method can make it easier for teachers to present material in a way that is easy for students to understand, and at the same time do not close the ability to also help children learn the Quran so that they are not easily bored and trigger concentration

in learning (Wołczek, 2019). Therefore, researchers conducted research on the Use of Qur'an Learning Strategies through the Wafa Method at the Darul Jihad Ambacang Anggang Qur'an Hut, Pasaman, which was originally the Qur'an Hut using the repetition method, then the educators felt that the method was not effective in the learning process (Black et al., 2020) . Thus, educators develop teaching through the Wafa Method which is considered more effective than the previously used method and the parents also accept it well (Alhamuddin et al., 2018).

The repetition method carried out previously, students or students / santriwan / santriwati were taught by educators by means of educators reading verses little by little with makhrijul letters and the right tajwid, then the students repeated the verses read by ustaz / ustazah correctly until the students memorized the verses (Colina & Listiana, 2021) . The students saw the movements of the lips of the ustaz / ustazah and vice versa in the teaching and learning process to teach makhrijul letters and avoid mispronunciation of letters (Assingkily, 2019). After discovering the Wafa Method the ustaz/ustazah gave teaching to the students in a pleasant and meaningful way. The Wafa method itself is a combination of art and science, in particular the elements of art contained in the way educators provide relevant instructions to students as well as elements of appropriate knowledge (Pradhana et al., 2019). The wafa method is a method that combines being between the left brain and the right brain (Sayer et al., 2018). The right brain accelerates new information and creates long-term memories. This method stimulates students to recognize the letters of the Qur'an with their imagination which is practiced with motion so that children do not get bored quickly (Isidori et al., 2021). This wafa method is an effort to develop a comprehensive Qur'an education system and instill a sense of love for the Qur'an and the scope of learning that has the function of implementing the Qur'an in the lives of students (Puspitaningrum et al., 2021). This method stimulates more the letters of the Qur'an through imagination so that students do not get bored easily in the teaching and learning process (Isidori et al., 2021).

The characteristic of the wafa method is the presence of hijaz sounds and movements on each material by rote, which makes it easier for students

to absorb the information provided because all the senses are in the process of receiving information working well (Yusof et al., 2018). The concept of learning the Qur'an is a complete way to meet the needs of Muslims in interacting with the Qur'an, because the companions of the Prophet were able to read, understand, practice, and memorize the Qur'an. (Akmal, 2021). In the teaching and learning process, the students are very enthusiastic, quick to memorize and easily memorize the Qur'an taught by ustaz / ustazah. However, there are also some students who have difficulty in learning the Qur'an using the Wafa Method. The task of the ustaz / ustazah is to be able to teach the Qur'an not only for some students, but this method is used for all students in learning (Romero et al., 2020). To achieve the expected results, ustaz/ustazah first look at the situation and conditions before applying this wafa method. In the teaching and learning process, it is not uncommon to find a problem, including in the use of this wafa method. Similar research was carried out by the existence of a problem encountered in using the wafa method, namely the use of hijaz songs that are gentle but impressive movements, consistent and enthusiastic, can match the voice, more suitable for sentences that express command, firmness and anger (Ilyas, 2020). Using hijaz songs brings excitement to reading, creating satisfaction for both readers and listeners. The Hijaz song used is slightly improvised from the original hijaz song, because this hijaz song is taught to students who are elementary school children. In addition, the Wafa method also has advantages, such as Tilawah and writing, Tahfidz, Translation, Tafhim and Tafsir (Bhamani et al., 2020). This wafa method teaches students to be able to read and memorize the Qur'an by maximizing the right brain. The wafa method refers to the concept of *Quantum Teaching* with a right brain approach. *Quantum Teaching* is defined as a learning method that directs students to learn, making it a necessity, a motivating and inspiring activity. Thus, this wafa method is indeed suitable to be applied to Qur'an learning activities at the Darul Jihad Qur'an Hut (Garbe et al., 2020).

II. METHOD

The research was conducted in three ways, namely interviews, observations and documentation. This type of research is a qualitative descriptive

type, that is, the data obtained is returned as a description (Umar Jaeni et al., 2020). In this case, the researcher conducted his research based on the process of finding information about the use of qur'anic learning strategies through this wafa method (Hikmah, 2022). The researcher intends to understand or know what phenomena the subject of the researcher experiences, such as behavior, thoroughly by explaining in the form of words and language in one scope of daily life (Astuti, 2019). The research is based on the process of finding data on the use of qur'anic learning strategies using the wafa method. The approach taken is a case study that aims to examine certain phenomena that occur in real life. The data obtained by the researchers were obtained from ustaz / Ustadzah who taught at this Qur'an Podok (Scaglioni et al., 2018). Then the documents and data obtained are analyzed to be developed by the researcher as a pattern of research findings. In the interview, the researcher prepared several research measuring instruments in the form of questions so that the interview could run flexibly. In observation the researcher obtains information with the aim of describing the observed context, the activities carried out, the people participating in these activities (Mazana et al., 2018). Documentation refers to photos of activities used as part of case studies of the main source of data from interviews or observations. In research, the information obtained such as documentation about the general description of the research location, the learning process and so on (Osher et al., 2020).

III. RESULT AND DISCUSSION

Research on the Use of Quranic Learning Strategies with the Wafa method at the Darul Jihad Ambacang Anggang Quran Hut, Pasaman was conducted with an interview with one of the ustazahs to find out how the teaching and learning process at the Qur'an hut. It's just interviews, and the data collection techniques used by other researchers, namely observations and documents. Based on the results of the interview, it can be seen that the implementation of teaching and learning activities at the Qur'an Hut was carried out for five effective days, namely Art day, Tuesday, Wednesday, Thursday and Friday. Teaching and learning activities are carried out starting from 14.00 WIB to 7.00 WIB. In the beginning, this qur'an hut used the

method of learning the Qur'an by the method of repetition. Where the ustaz / ustazah recites the readings to be memorized by the students by justifying the makhrijul, tajwid and songs (rhythms) used, then the students follow the readings spoken by the ustaz / ustazah repeatedly until memorizing them outside the head. The memorized readings are then deposited to the ustaz/ustazah who teach during class hours. However, ustaz/ustazah sees the lack of enthusiasm of the students to memorize or repeat the readings read by the ustaz/ustazah in the teaching and learning process. At home, the students did not repeat the readings or practice the readings, so that the memorization of the students was not too attached to the brain or it could be said by memorizing the students only when the students were in the cottage.

Thus, ustaz / ustazah replaced or tried the Wafa method in the teaching and learning process, which is a method used in learning the Qur'an using an easy and pleasant right brain, so that students have a long memory in memorizing the Qur'an and still enjoy the readings they memorize. With theemampuan of reading the Qur'an carried out by the students using Tajwid science, they still lack understanding marked by reading the Qur'an in detail according to the rules of tajwid science. Based on this research, it was obtained that there are still a large number of students who are stammering in reading the Qur'an. Ustadz / ustazah has a duty and obligation as an educator to teach students and strengthen the state of the learning process that is scrambled so that the delivery of material by ustaz / ustazah about knowledge in the teaching and learning process can be understood and easy to understand. The methods used by educators in learning must first master these methods. Because if the educator does not master the method used, it will cause problems, such as the educator lacking mastery of the songs that will be taught to the students because there is a history explained that Allah Almighty likes people who displace their voices when reading the Qur'an. "It is not that Allah listens to something as He listens to His Prophet displacing the recitation of the Qur'an and hardening his voice", and educators lack mastery of makhrijul letters and other problems.

In addition to conducting interviews, researchers also carried out observations to see the conditions of the study room, the condition of students, and the learning process. The activity was

carried out to find out what was needed for the teaching and learning process with the Wafa Method. The study room used is the Ambacang Anggang Jihad Grand Mosque, Pasaman. The mosque is used for a temporary teaching and learning place because currently the teaching and learning place is being improved. The teaching and learning process is carried out during the day, because in the morning the school students and some ustaz / ustazah also teach in different places. This teaching and learning process is carried out from Monday to Friday. However, on Sunday the students held the Dawn Upbringing. In the dawn upbringing, a process of learning to be a moderator, to pray, to announce the call to prayer and iqomah, to deposit memorizations, be it memorization of short surahs or other memorizations related to islam. Dawn upbringing is carried out in the morning starting from the Congregational Dawn Prayer and is connected with the above dawn upbringing activities. In the teaching and learning process, there are levels or classes that are taught. When the students are at the top level (grade 4) then the students in Khatam-kan with terms and conditions. In the Khatam of the Qur'an, the students chanted the Holy Verses of the Qur'an with tilawah as a form of the students having memorized the recitation of the Qur'an. For students who have the criteria for study in the Khatam Al-Qur'an, awards are given in the form of Trophies and other things. .

In the use of the Wafa Method has a great influence on the reading, makhrijul of letters and tajwid in reading the Qur'an. The beginning of learning begins with reading prayers, then ustaz / ustazah prepares media or props that are used for the effectiveness of the teaching and learning process, so that the learning given is not monotonous and does not make the students bored. For example, the learning material or surah that will be memorized at one meeting is in the form of surah Al-Ikhlas which tells about the Oneness of Allah Almighty. Ustadz/ustazah gives videos/pictures or others that tell about Asbabun Nuzul Surah Al-Ikhlas. Then, ustaz/ustazah provides reinforcement by reciting the recitation of the Surah Al-Ikhlas properly and correctly followed by the students. In addition to the pronunciation of readings, ustaz / ustazah also provides movements to make it easier for students to remember or know the meaning of the spoken readings. After that, the students repeatedly recite

the recitation of the Surah Al-Ikhlas with movements given together so that the reading will be easy to remember. Then, the students recite their memorization between friends who are nearby. If they feel that they have memorized it, the students are given some time to deposit their memorization to the ustaz / ustazah one by one to listen to. This is done so that all students in one class get their own turn. So that every student is known that they can be said to have memorized the readings memorized with makhrijul, tajwid and the right song.

Similarly, it can be concluded that the application of the Wafa method in learning the Qur'an uses 5P, namely openness, experience, teaching, evaluation and termination. The wafa method is a method of learning the Qur'an using the function of the right brain by combining the left brain in an interesting way. The wafa method is characterized by reciting the Qur'an with the sound of a hijaz and using movements according to the translation of verses. In the study of the Qur'an a strategy is needed, such as sistem individuals. In practice students take turns according to their abilities. In practice part of the teacher's time is used to give teaching. The Qur'an learning strategy is a set of steps or methods that are systematically arranged using methods in learning the Qur'an to achieve the desired goal. In maximizing learning outcomes, ustaz/ustazah use Qur'anic learning strategies by engineering and being influenced by learning conditions. Learning is a process of changing the behavior of students in receiving, responding to a material given by ustaz / ustazah. According to the Qur'an, it is capable of being memorized by everyone, regardless of age or gender, muslim scientists have memorized the Qur'an since childhood. Such as Imam Shafi'i, Imam Ahmad Ibn Hambl and others.

The ability to memorize the Qur'an can be improved by getting used to interacting with the Qur'an. Memorizing the Qur'an by understanding the meaning is a form of internalization of the Qur'an in oneself so that it can have a positive impact on its deeds or behavior. In everyday life, there are those that cause a low ability to memorize the Qur'an such as the lack of desire to memorize because the memorized verses are too long or numerous, lack of support from the family. Lack of teacher ability to use methods or strategies and so on. Wafa's method has advantages, including using

the mother tongue, using gestures, and communicating with intonation or tone. The weakness of this method must be to have good tajwid knowledge to be able to apply hijaz songs in memorizing the Qur'an as a pleasant attraction. In using the wafa method in the teaching and learning process is very fun because before the students are introduced to this method, the ustaz / ustazah must first understand how to teach the Qur'an using this method, such as the ustaz / ustazah are ready to give examples of reading the Qur'an with a hijaz tone which is one of the characteristics of this method. This right brain method is an interesting and systematic approach to the Qur'an that makes students easily, quickly and pleasantly memorize the Qur'an. This method is more interesting to use while playing so that the students are not bored in the learning process.

In the process of teaching and learning, ustaz / ustazah has the task of teaching students how to read and memorize the Qur'an properly and correctly accompanied by a pleasant learning atmosphere. One of the ustazah at the Darul Jihad Qur'an Lodge said that the need to read the Qur'an using the wafa method is tajwid science that can influence reading and tartil when chanting the holy verses of the Qur'an. This method in the teaching and learning process begins with telling the story of the Prophet and his companions which are connected with props used for learning related to the material or teaching materials to be delivered. The material taught is not much different from the usual material that has been studied. With this method, the students felt that there was not enough time in learning, because in learning the students gained a lot of knowledge in the form of stories, notes / songs in reading the Qur'an and tajwid and makhrijul letters. In addition to reading and memorizing the Qur'an, students can also gain knowledge such as asbabun nuzul a surah or students can be invited to play or move limbs in memorizing readings and understanding the meaning of memorized readings. The students will not be sleepy because they pay attention to learning with enthusiasm and are curious about the material being discussed. The use of this method can improve the memorization of the students, as before using this method the students were only able to memorize verses of the Qur'an without understanding the meaning of the memorized readings.

According to the same study, the learning of tajwid science at an early age such as the age of children in the Qur'an hut was considered appropriate, because that time was to instill knowledge at that time. In the Darul Jihad Qur'an hut, there are still students who cannot read the Qur'an. Therefore, educators must be able to guide these students to be able to catch up with their other friends. Ustaz / ustazah must be able to direct students who are already fluent in reading the Qur'an not to be bored and their ability to read the Qur'an is maintained and developed. The same research was carried out by the use of songs in this method to improve the communication of the students. With the song on each reading recited by the students, it makes it easier for students to accept and master the material given. Singing or tone is the brain responsible for long-term memory. In Islam it is also recommended to read the Qur'an in a melodious and beautiful way. Therefore, the use of hijaz songs is often used in this method. The use of movements in memorization in addition to making it easier for students to understand the meaning of memorization can also be stored in the memory of the students because indirectly the movements can also help the students understand the sequence of stories of the verses conveyed. In providing ustaz / ustazah teaching, it is also necessary to be an educator who has patience, gentleness and sincerity so that the knowledge and understanding given to the students can be embedded in behavior so that it can direct the students to have behavior similar to ustaz / ustazah with a good heart.

The stages of reading and writing the Quran using this wafa method in the preliminary stage of ustaz / ustazah can foster interest in learning students and neutralize the conditions and conditions of students because at their age they have their own emotions. This activity in this learning process provides a learning experience for students to find out their needs in a way that is in line, stimulation, teaching aids and so on. Providing reinforcement of understanding with the activeness of the students using games such as guessing cards, quizzes or reading alternately. The closing activity provides motivation so that the students love the Qur'an by connecting the rewards when reading and memorizing the Qur'an, giving appreciation, and telling the stories contained in the Qur'an so that the students can convince themselves or increase their desire and enthusiasm in reading and

memorizing the Qur'an so that their love for the Qur'an does not waver easily. The wafa method can overcome learning styles in the form of educational images (visual), mock reading and reading using hijaz tones (auditorial) and memorization movements (kinesthetic) which help students in accelerating the reception and absorption of information. Learning media is a tool used as an intermediary for ustaz / ustazah with students in explaining the nature of the entire learning that is difficult to understand. Competent ustaz / ustazah also influences success in the teaching and learning process of the Qur'an through this wafa method because the educator is the controller who guides the course of a teaching and learning process.

The application of the wafa method in the learning of the Qur'an is found when the ustaz / ustazah discusses the material together. When the assessment is carried out privately or the students are asked one by one to advance to deposit their memorization as well as to study the reading and add new memorization if the previous memorization is good. Ustaz / ustazah first before using this wafa method can provide learning or introduction to the good and correct hijaiyah letters even though the students initially have not been able to read the Qur'an or read Arabic continuously with the aim that the students can recognize the letters recited by the ustaz / ustazah even though the students find it a little difficult. In the pronunciation of ustaz / ustazah verses, they can pronounce well slowly so that the students know how to read or pronounce these letters, because the students have a copycat nature. Each student has a different learning style that causes problems in learning.

To increase the knowledge of the students in the Darul Jihad Qur'an Lodge, they ask the ustaz/ustazah to take their time at the maghrib time before isya teaches tilawah or increases their memorization, so that when the students are in the upper class they are not too worried about khatam of the Qur'an. Because when Khatam in chanting the holy verses of the Qur'an with tilawah, the students will recite in front of the parents of the students, friends and the board of judges who are asked to assess how the feasibility of reading, the accuracy of makhrijul letters or tajwid and the tone or song used by the students. After the khatam of the Qur'an does not rule out the possibility for students to continue to gain knowledge or want to

increase their memorization in the cottage or at the ustaz / ustazah house. However, usually after khatam the students rarely go to the cottage because the students have their own level of education. The knowledge gained by the students can be used in MTQ matches or competitions. Usually once a year each region conducts MTQ at least between villages to find the generation of Qur'ani that will be brought in the Provincial level competition. The ustaz/ustazah who teach at the Qur'an Hut are part of the official mtq competition. So the ustaz / ustazah themselves can direct or educate students to be better at reciting the Qur'an, so that if the ustaz / ustazah competition is not overwhelmed in looking for who will be the representative who can be sent as a participant in the race.

The Ustaz/ustazah who teaches at the Darul Jihad Qur'an hut itself is a Qori/Qorah who received a good upbringing by the teacher who brought him in various competitions. Teachers who educate ustaz/ustazah who are able to transfer positive sciences that are useful to the world and the end. In addition to competition, good memorization or recitation of the Qur'an is also useful in prayer, whether used for the call to prayer, iqomah or as an imam in prayer. Not only memorization or teaching of tajwid, makhrijul letters or others, ustaz / ustazah also provides knowledge in the form of how to become an ualam or Da'i, such as being able to become a Khatib in Friday prayers, a devotee in the Musabaqah Syarhil Qur'an and so on. For this reason, ustaz / ustazah is also more diligent in deepening religious knowledge and has a qanaah nature, so that the knowledge given to students can be of worship value.

IV. CONCLUSIONS

The use of Qur'anic learning strategies through the Wafa method at the Darul Jihad Qur'an Hut helps to improve the memorization of the students and makes the teaching and learning atmosphere not monotonous or pleasant compared to the use of the previous repetition method. However, this method also requires ustaz / ustazah to be more professional and creative in reviving the learning atmosphere. Using gestures that can be synchronized with the meaning of the memorized reading. So that the students are not mistaken in understanding the meaning conveyed and the students are more enthusiastic in memorizing the Qur'an. The tone or song of the

hijaz used in this method is also very supportive of the students in memorization, because the students will be interested in singing or notes in memorization, as well as helping the accuracy and correctness of the students in reciting verses with makhrijul or tajwid. The proper pronunciation of hijaiyah letters will help the students avoid the facsimile that leads to misconceptions of the meaning of the reading. Because the error of one letter alone in the pronunciation of eating contains the wrong meaning as well, as in the pronunciation of the letters ح, و, ئ, ئ and so on. When ustaz/ustazah recites the hijaiyah letters, the students can pay attention or listen to how the letters are pronounced and there is a joint repetition or deposit of readings to the ustaz/ustazah to justify the reading. The use in learning the Qur'an is actually very much needed to know how an educator provides teaching to students to realize a generation that loves the Qur'an.

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