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THE INFLUENCE OF STUDYING THE BOOK OF SYIFAUL JINAN ON THE LEARNING OUTCOMES OF AL-QUR'AN AND HADITH STUDENTS AT MTS NEGERI 2 WONOSOBO

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ABSTRACT

This research is motivated by the importance of the ability to read the Qur'an according to the rules of tajwid in supporting the success of learning the Qur'an and Hadith. However, there are still differences in reading ability between students who attend Islamic boarding schools and those who do not. The study of the book Syifaul Jinan as a basic book of tajwid science is thought to have contributed to improving this ability. This study aims to: (1) determine the learning model of the book Syifaul Jinan, (2) analyze its influence on the learning outcomes of the Qur'an and Hadith, and (3) identify its benefits for students. This study uses a quantitative approach with a comparative type. The research sample was 171 students of grade 1 MTs Negeri 2 Wonosobo consisting of boarding and non-boarding students. Data collection techniques include observation, interviews, and documentation. Data analysis was carried out through normality tests, homogeneity tests, and hypothesis tests using the Independent Sample t-test. The results of the study show that: (1) the learning model uses the bandongan and sorogan methods which are structured and applicable; (2) there is a significant influence of studying the book Syifaul Jinan on the learning outcomes of the Qur'an and Hadith (Sig. 0.000 < 0.05) with an average difference of 16.56 points; and (3) studying the book provides benefits in the cognitive, affective, and psychomotor aspects, especially in improving the ability to read the Qur'an fluently and tartil.

1. INTRODUCTION

Education is a fundamental process in human life that plays a role in shaping an individual's mindset, character, and behavior (Sadewa et al., 2024). In the context of Islamic education, this process is not only oriented towards mastering knowledge, but also towards internalizing religious values derived from the Qur'an and Hadith (Maharani et al., 2025). Therefore, learning the Qur'an and Hadith is a crucial part of the madrasah education system as a means of comprehensively understanding Islamic teachings.

One crucial aspect of learning the Qur'an is the ability to read it in accordance with the rules of tajwid, as proper recitation is essential for maintaining accuracy in pronunciation and supporting correct understanding of meaning (Palumbung et al., 2025). However, in educational practice,

students' Qur'an reading abilities are often found to be uneven, with a considerable number still demonstrating limited mastery of basic tajwid rules. This condition is commonly associated with insufficient opportunities for intensive practice and limited reinforcement in tajwid learning activities, which affects students' consistency in applying correct recitation techniques. As a result, variations in reading proficiency remain a persistent challenge in Qur'anic learning contexts. On the other hand, the development of modern technology also presents its own challenges in the world of education. Technological advancements, particularly in the form of digital games, have diverted students' attention from learning activities, including religious knowledge such as reading the Quran (Ramadhan, 2018). This situation has led to a decline in students' interest in tajwid, even though this knowledge holds a very important place in Islam.

Tajwid is the study of how to read the Quran correctly according to the makhraj and characteristics of the letters (Alfarobbi and Siregar, 2025). Legally, learning tajwid is fardhu kifayah (obligatory on religious obligations), while applying it in reading the Quran is fardhu 'ain (obligatory on religious obligations) for every Muslim (Febriansyah et al., 2019). This demonstrates that the ability to read the Quran well is not only an academic aspect but also a religious obligation. In efforts to improve Quranic reading skills, Islamic boarding schools (pesantren) play a strategic role as non-formal educational institutions focused on Islamic knowledge. One form of learning in Islamic boarding schools is the study of the yellow book, including the book Syifaul Jinan by K.H. Ahmad Muthohar. This book is a basic book in the science of recitation which is widely used as a reference in learning to read the Koran.

Studying the Syifaul Jinan book in Islamic boarding schools focuses not only on theoretical aspects but also on hands-on Quranic recitation practice. Through learning methods such as bandongan and sorogan, students are intensively trained to understand and apply the rules of tajwid. This allows for the development of superior Quranic reading skills compared to learning conducted solely in madrasas (Zakiyah et al., 2025). Empirically, there are indications that students who participate in Syifaul Jinan book study in Islamic boarding schools have better Quranic reading skills than those who do not (Zain and Ilahiyah, 2025). This difference is suspected to impact learning outcomes in the Quran and Hadith subject at madrasas. However, research specifically examining the relationship between tajwid learning in Islamic boarding schools and formal learning outcomes at madrasas is still limited.

Based on these problems, further research is needed that does not only describe the Syifaul Jinan learning model, but also empirically analyzes its effect on students' Qur'an and Hadith learning outcomes as well as the educational benefits gained in practice. This is important because previous studies have generally focused either on instructional descriptions or on learning outcomes separately, without clearly examining the relationship between the learning model and its measurable impact on student achievement in Qur'anic learning.

This study therefore offers novelty by investigating the integration of Islamic boarding school education and formal education in a unified learning system, specifically in relation to its contribution to improving the quality of religious learning outcomes. Through this approach, the study seeks to provide a more comprehensive understanding of how integrated educational environments influence students' religious competence development. The objectives of this study are: (1) to describe the learning model of the Syifaul Jinan book at the Al-Asy'ariyyah 3 Islamic Boarding School, (2) to analyze the influence of studying the book on the learning outcomes of Qur'an and Hadith students in grade VII at MTs Negeri 2 Wonosobo, and (3) to identify the benefits

of studying the Syifaul Jinan book for students.

Theoretically, this research is based on the concept of learning as a system involving planning, implementation, and evaluation. The learning model applied in Islamic boarding school (pesantren) studies has unique characteristics that integrate conceptual understanding and direct practice. Furthermore, the theory of learning outcomes serves as a foundation for observing changes in student abilities after participating in the learning process. This research is expected to contribute to the development of Islamic education, particularly in strengthening the synergy between Islamic boarding schools (pesantren) and madrasahs (madrasahs). Furthermore, the results are expected to serve as a reference for educators in improving the quality of Qur'an and Hadith learning through a more applicable and contextual approach.

2. METHOD

This research method uses a quantitative approach with a comparative (ex post facto) approach, which aims to determine the differences or effects between two groups without directly administering any treatment. This study was conducted to analyze the effect of studying the book "Syifaul Jinan" on the learning outcomes of seventh-grade students in the Al-Qur'an and Hadith subject at MTs Negeri 2 Wonosobo. The study was conducted at the Al-Asy'ariyyah 3 Islamic Boarding School and MTs Negeri 2 Wonosobo, Wonosobo Regency, Central Java. The locations were selected purposively, considering that some MTs students were students who participated in the study of the book "Syifaul Jinan," thus allowing for a comparison of learning outcomes between students who attended and those who did not attend.

The population in this study was all seventh-grade students at MTs Negeri 2 Wonosobo in the 2025/2026 academic year. The sample size was 171 students, divided into two groups: students who participated in the study of the book "Syifaul Jinan" (boarding students) and students who did not attend the study (non-boarding students). The sampling technique used purposive sampling by considering student participation in book study activities. Data collection techniques included observation, interviews, and documentation. Observations were used to obtain a direct overview of the learning process of the Syifaul Jinan book at the Islamic boarding school, including methods, interactions, and student involvement. Interviews were conducted with kyai/ustadz, Al-Qur'an Hadith teachers, and students to gather information regarding the objectives, implementation, and impact of book study on tajwid understanding and learning at the madrasah. Documentation was used to obtain secondary data in the form of student Al-Qur'an Hadith learning outcomes, activity schedules, and other supporting data.

The research instruments included observation sheets, interview guides, and documentation of student grades. Observation instruments were used to record book learning activities, interviews were used to obtain supporting qualitative data, and documentation was used to obtain quantitative data in the form of learning outcomes as the dependent variable. Data analysis in this study was conducted through two main stages: descriptive statistical analysis and inferential statistical analysis. The descriptive analysis was used to summarize the data by presenting the mean scores, standard deviations, and distribution patterns of students' learning outcomes in the Qur'an and Hadith subject. Prior to hypothesis testing, prerequisite tests were conducted, including tests of normality and homogeneity, to ensure that the data met the assumptions required for parametric analysis.

Inferential analysis was carried out using an Independent Sample t-test to examine whether there were significant differences in learning outcomes between students who studied the Syifaul Jinan material and those who did not. The decision rule was based on a significance level of 0.05, where a Sig. value < 0.05 indicates a significant difference between the two groups, while a Sig. value > 0.05 indicates no significant difference. In addition, qualitative data obtained from observations and interviews were analyzed descriptively to support and contextualize the quantitative findings. This integration of qualitative and quantitative results was used to provide a more comprehensive interpretation of the influence of studying the Syifaul Jinan book on students' learning outcomes in the Qur'an and Hadith subject.

3. RESULTS AND DISCUSSION

3.1. Learning Model of the Syifaul Jinan Book at Al-Asy'ariyah Islamic Boarding School 3

The research results show that the Syifaul Jinan learning model at Al-Asy'ariyyah 3 Islamic Boarding School is a traditional, structured and systematic learning model typical of Islamic boarding schools, encompassing planning, implementation, and evaluation. This model is consistently applied to develop students' basic Quranic reading skills in accordance with the principles of Tajweed. In terms of content, Syifaul Jinan presents fundamental yet comprehensive tajwid principles, including the rules of nun sukun and tanwin, mim sukun, ghunnah, idgham, mad, as well as tafkhim and tarqiq. The material is structured in a nadzam (rhythmic verse) format, which facilitates memorization and supports students in internalizing tajwid concepts more effectively through repetition and rhythm-based learning. This structural feature is pedagogically significant because it helps reduce cognitive load and enhances retention of procedural recitation rules.

According to the ustadz, this book is "a basic book used to provide an initial understanding of the rules for correct Qur'anic reading," indicating its function as an introductory learning resource. The content is also aligned with the basic competencies of Qur'an and Hadith learning in madrasahs, thereby reinforcing formal instruction through supplementary structured memorization. This integration suggests that Syifaul Jinan not only functions as a textual reference but also as a supporting learning medium that bridges conceptual understanding and practical recitation skills.

In the planning stage, the learning process was structured by establishing a schedule for studying the Quran and defining clear learning objectives. The primary goal of the learning process was to provide beginner students with a basic understanding of Tajweed. The planning also took into account the appropriateness of the material to the students' abilities, ensuring a gradual and systematic learning process. The learning process utilizes traditional Islamic boarding school methods, namely the bandongan and sorogan methods. The bandongan method involves the ustadz reading and explaining the contents of the Quran, while the students listen and take notes. The sorogan method provides students with the opportunity to read individually in front of the ustadz for direct correction. This is reinforced by the students' statements that learning is carried out by "being read the Quran, explained, and then directly practicing it in reading the Quran." Although teacher-centered, learning remains interactive through question-and-answer sessions and hands-on Quran reading practice. Thus, learning emphasizes not only cognitive aspects but also

psychomotor aspects.

Learning evaluation is carried out continuously through daily and semester evaluations. Daily evaluations involve memorization and practice of Quran reading, while semester evaluations involve oral and written tests to determine student advancement. As the ustadz explained, evaluations are conducted through "semester tests and reading practice to assess students' ability to apply tajwid." This evaluation system demonstrates that assessment is not only oriented towards knowledge but also practical Quran reading skills. The findings of this study indicate that the Syifaul Jinan learning model has the following characteristics: (1) it is based on Islamic boarding school traditions, (2) it is teacher-centered yet interactive, (3) it is applicative, (4) it is structured and systematic, and (5) it is oriented towards mastery of tajwid. This model has proven effective in improving students' Quranic reading skills and supporting the learning of the Quran and Hadith in Islamic schools, particularly in tajwid.

These results align with research by Syihab (2023), which states that learning the Syifaul Jinan book can improve Quranic reading skills through a combination of lecture, practice, and training methods. Therefore, this learning model is not only relevant in the context of Islamic boarding school education but also makes a significant contribution to improving the quality of Islamic education in general.

3.2. The Influence of Book Study on Student Learning Outcomes at MTSN 2 Wonosobo

The research results indicate that studying the Syifaul Jinan book at the Al-Asy'ariyyah 3 Islamic Boarding School has a positive impact on the learning outcomes of first-grade students of MTs Negeri 2 Wonosobo. This finding is based on qualitative data obtained through observation and interviews, as well as quantitative data in the form of student learning outcomes. Based on the observations and interviews, students who participated in the Syifaul Jinan book study demonstrated better Quranic reading skills than students who did not participate. This difference was evident in fluency, accuracy in applying Tajweed rules, and ability to recite with tartil. This was as stated by the Quranic Hadith teacher, who stated that "students who participated in the book study were more fluent and accurate in reading the Quran than those who did not."

Furthermore, students who participated in the book study also demonstrated greater confidence in reciting the Quran in front of the class. This was reinforced by one student's statement that the study of the book accompanied by hands-on practice "made my Quranic recitation better and more fluent." These findings indicate that applied learning through the sorogan method and direct practice has a significant impact on improving Quranic reading ability. In addition to qualitative analysis, the influence of studying the Syifaul Jinan book was also analyzed quantitatively using an Independent Sample t-test. The results of the quantitative analysis are presented in Table 4.1 below.

Table 4.1 Independent Sample t-test Results

Description	t	df	Sig. (2-tailed)	Mean Difference
Equal Variances Assumed	13,901	169	0,000	16,561

Based on Table 4.1, the t-value was 13.901, with a significance level (Sig. 2-tailed) of

0.000 < 0.05. This indicates a significant difference between the learning outcomes of students who participated in Islamic study (boarding) and those who did not. The mean difference of 16.561 indicates that the average learning outcomes of students who participated in Islamic study were substantially higher than those of students who did not. Descriptively, this difference is also evident in the students' average scores, with students who participated in Islamic study achieving an average of 71.09, while students who did not attend Islamic study achieved an average of 54.53. The difference of 16.56 points indicates a significant difference in learning outcomes between the two groups.

Substantively, this effect occurs because the study of the Syifaul Jinan Islamic study focuses on mastering tajwid, the primary foundation for reading the Quran. Students who participated in Islamic study received more intensive and applicable learning compared to the relatively time-limited learning at madrasahs. Furthermore, the Islamic boarding school learning model, which integrates theory and practice, enables students to more easily understand and internalize the rules of tajwid.

This research finding aligns with research by Istiqomah (2021), which found that studying the Syifaul Jinan book can improve Quranic reading skills, particularly in terms of letter pronunciation and pronunciation accuracy. Furthermore, the use of practical and practice methods in Tajwid learning has proven effective in improving students' understanding. Thus, studying the Syifaul Jinan book serves not only as a source of additional knowledge but also as reinforcement for Quranic and Hadith learning in madrasas. Integration between Islamic boarding school education and formal education is a crucial factor in improving the quality of student learning outcomes.

3.3. Improvement in Learning Outcomes (N-Gain)

Improvements in student learning outcomes were analyzed using the N-Gain test to determine the effectiveness of learning after treatment was given. The results of the research show that studying the book Syifaul Jinan at Al-Asy'ariyyah Islamic Boarding School 3 provides comprehensive benefits for students, both in cognitive, affective and psychomotor aspects. These benefits were obtained based on observation data and interviews with ustadz, students and teachers at MTs Negeri 2 Wonosobo.

In the cognitive aspect, the study of the book Syifaul Jinan contributes to increasing students' understanding of the science of recitation as a basis for reading the Koran. The material is systematically arranged in the form of nadzam to make it easier for students to understand and remember the rules of recitation. Apart from that, learning that integrates material explanations with the practice of reading the Koran allows students to understand concepts more deeply and apply them. This is reinforced by the ustadz's statement that: "The Syifaul Jinan Book is indeed used as a basis for understanding the science of recitation, so that students know the rules for reading the Al-Qur'an correctly from the start." Furthermore, students also expressed that studying the book was very helpful in understanding tajweed, as stated in the following statement: "By studying this book, I understand the rules of recitation better, so I don't just read it haphazardly." However, the benefits in this aspect are more dominant in understanding the Quran than in the hadith material, as the primary focus of the Syifaul Jinan book is on tajweed.

From a psychomotor perspective, the study of Syifaul Jinan contributes significantly to the improvement of students' Qur'anic reading skills. In addition to learning tajwid theory, students

are actively engaged in direct reading practice through sorogan activities and structured recitation exercises. This practice-based approach enables immediate corrective feedback from the teacher, allowing reading errors to be identified and corrected in real time, which supports the gradual refinement of students' recitation accuracy and fluency.

This is reflected in students' experiences, where one student stated, "If I make a mistake, the teacher immediately corrects it, so over time my reading becomes more correct and fluent," while another added, "After participating in this study, my Qur'anic recitation has become more fluent and pleasant to the ear." In addition, the Qur'an and Hadith teacher at MTs Negeri 2 Wonosobo confirmed that students who participate in Syifaul Jinan learning generally demonstrate better Qur'anic reading performance, particularly in fluency and tartil. These findings indicate a consistent pattern across interviews that supports the effectiveness of Syifaul Jinan as a practice-oriented learning medium. Thus, the study of Syifaul Jinan can be understood as contributing meaningfully to the development of students' psychomotor skills in Qur'anic recitation through structured practice and continuous feedback.

From an affective perspective, studying the book Syifaul Jinan is beneficial in shaping students' religious attitudes and study habits. Regular study activities foster discipline, responsibility, and active learning. Furthermore, two-way interaction between the ustadz and students fosters courage in asking questions and increases self-confidence. This is reflected in the student's statement: "I am more confident reading in front of my friends because I often practice in the Islamic dormitory." Furthermore, the ustadz also stated that: "Students who regularly attend study sessions are usually more disciplined and enthusiastic about studying the Quran."

When linked to Quran and Hadith learning in madrasas, the benefits of studying this book serve as reinforcement, particularly in Quranic reading skills. Students who attend study sessions are better prepared to understand the material because they have mastered the basics of tajweed in a more in-depth and practical manner. However, the contribution of study sessions to understanding hadith material is relatively limited because the book's primary focus is on the science of tajweed. The findings of this study align with those of Zein (2021), which showed that studying the Syifaul Jinan book significantly improves Quranic comprehension and reading skills. Therefore, studying the Syifaul Jinan book serves not only as a means of transferring knowledge but also as a medium for developing students' character and religious skills. Overall, it can be concluded that studying the Syifaul Jinan book provides comprehensive benefits, including improving tajwid understanding and Quranic reading skills, developing a positive learning attitude, and supporting the success of Quranic and Hadith learning in madrasas.

4. CONCLUSION

The study concludes that the Syifaul Jinan learning model at Al-Asy'ariyyah 3 Islamic Boarding School plays a significant role in supporting Qur'an and Hadith learning for Grade 1 MTs students through a structured traditional approach combining bandongan, sorogan, and practical recitation. The program is proven to improve students' learning outcomes, particularly in fluency, tajwid accuracy, and tartil reading, as shown by both quantitative differences in scores and qualitative findings. Overall, it provides comprehensive benefits across cognitive, affective, and psychomotor domains, strengthening students' Qur'anic reading skills as well as their discipline and religious attitude.

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