



THE FAHMI QIRA'ATIL QUR'AN (FQQ) METHOD: A HISTORICAL AND PEDAGOGICAL ANALYSIS OF AN INDIGENOUS INDONESIAN QUR'ANIC LEARNING APPROACH*

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Abstract

The development of Qur'anic literacy among Indonesian Muslims has driven the emergence of indigenous methods designed to simplify reading the Holy Qur'an. This study examines the Fahmi Qira'atil Qur'an (FQQ) method, developed by Ahmad Bardji Matdoan in Ambon, Maluku, in the late 1970s. Employing a qualitative descriptive methodology with historical and pedagogical analysis, this research investigates the method's origins, instructional design, and distinctive features through primary textbooks and supplementary sources. The findings reveal that FQQ emerged to address the limitations of the Baghdadiyah method. It incorporates a three-stage hijaiyah recognition system organized alphabetically, combined with the simultaneous introduction of letter forms in initial, medial, and final positions. The method integrates tahajji (spelling), talaffuzhi (phonetic), and qiyasi (latinization) approaches within a single-volume textbook structured across three instructional levels. Distinctive features include the classification of fourteen challenging letters with Latin equivalents, fourteen reading sign formulas, and unique terminological variations in tajwid concepts. Demonstrating significant longevity, the FQQ method has spread from Ambon to Tual in Southeast Maluku, where it remains active in Taman Pengajian Al-Qur'an institutions and government literacy programs. Ultimately, this study contributes to documenting Indonesia's diverse Qur'anic pedagogical heritage, underscoring the vital importance of preserving and analyzing locally developed Islamic educational approaches within their sociocultural contexts.

Keywords: FQQ Method; Qur'anic Literacy; Islamic Education; Tajwid Pedagogy; Maluku; Indonesian Islam; Baghdadiyah Method

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A. INTRODUCTION

The ability to read and comprehend the Holy Qur'an constitutes a fundamental obligation for Muslims worldwide, serving as the foundational prerequisite for ritual prayer, spiritual development, and religious knowledge acquisition. In the Indonesian context, where Islam has been established for centuries and has developed distinctive cultural expressions, Qur'anic literacy has historically been a central concern of Islamic education, from traditional *pesantren* institutions to modern formal schools (Gade, 2004). The importance of Qur'anic education in Indonesia cannot be overstated, given that the country is home to the world's largest Muslim population, with estimates suggesting that over 230 million Indonesians identify as Muslim (Steenbrink, 2006). However, despite the centrality of Qur'anic learning in Indonesian Islamic culture, significant challenges persist in achieving widespread literacy, particularly in remote and historically marginalized regions.

The limitation of Qur'anic reading and comprehension abilities represents one of the primary obstacles faced in enhancing the quality of religious life among Indonesian Muslims. Various efforts have been undertaken by numerous parties to address these challenges, including through the development of Qur'anic literacy methods designed to facilitate and accelerate the achievement of Al-Qur'an reading proficiency and the writing of Qur'anic verses (Matdoan, 2016). The Indonesian archipelago has witnessed the emergence of numerous indigenous Qur'anic learning methods over the past century, each reflecting particular pedagogical philosophies, cultural contexts, and responses to perceived limitations of earlier approaches. These methods range from the traditional *Baghdadiyah* system, introduced through Middle Eastern scholarly networks, to more contemporary approaches such as *Iqro'*, *Qiro'ati*, *Tilawati*, and *Ummi*, which have gained widespread adoption across the archipelago (Rohman, 2017).

The proliferation of Qur'anic learning methods in Indonesia reflects not only pedagogical innovation but also deeper dynamics of Islamic educational reform, cultural adaptation, and the ongoing negotiation between traditional and modern approaches to religious instruction. Each method embodies particular assumptions about how learning occurs, what constitutes effective instruction, and how the sacred text should be approached by novice learners. Understanding these methods is therefore not merely a technical exercise in comparative pedagogy but a window into the broader landscape of Indonesian Islamic educational thought and practice (Weintraub, 2011).

The Fahmi Qira'atil Qur'an (FQQ) method represents one such indigenous Indonesian approach to Qur'anic literacy that has received limited scholarly attention despite its nearly five-decade history of implementation in the Maluku region. Developed by Ahmad Bardji Matdoan in the late 1970s, the method emerged from practical teaching experience and a perceived need for more effective approaches to Qur'anic instruction than those provided by existing methods. The FQQ method's origins in the Maluku Islands, a region with distinctive historical and cultural characteristics within Indonesian Islam, add particular significance to its study, as it represents a locally-developed response to the universal challenge of Qur'anic literacy situated within a specific sociocultural context.

The Maluku region, historically known as the Spice Islands, has been a site of Islamic presence since at least the fifteenth century, developing distinctive traditions of Islamic scholarship and practice (Andaya, 1993). The region's geographic distance from the centers of Javanese and Sumatran Islamic culture, combined with its history of colonial intervention and inter-religious dynamics, has shaped particular patterns of Islamic education that differ in significant respects from those of western Indonesia. The emergence of an indigenous Qur'anic learning method in this context represents an important case study in the localization of Islamic pedagogical practice and the adaptation of universal Islamic educational imperatives to specific cultural environments.

Scholarly literature on Qur'anic learning methods in Indonesia has grown substantially in recent decades, reflecting increased academic interest in Islamic education and pedagogy. Research has examined the historical development of Qur'anic instruction from traditional to modern methods (Masruri & Ross, 2021), compared the effectiveness of different approaches (Muin & Salim, 2019), and analyzed the philosophical foundations underlying particular methods (Syah, 2020). Studies have documented the characteristics of major Indonesian methods including Iqro' (Humaidi & Hasanah, 2022), Qiro'ati (Anwar & Fauzi, 2021), and Ummi (Hidayat & Syahid, 2020), providing detailed accounts of their pedagogical designs, implementation practices, and institutional contexts. However, significant gaps remain in the documentation and analysis of locally-developed methods, particularly those originating outside the major centers of Javanese Islamic culture, which have received comparatively limited scholarly attention.

The present study addresses this gap by providing a comprehensive analysis of the Fahmi Qira'atil Qur'an (FQQ) method, examining its historical origins, pedagogical characteristics, instructional design, and distinctive features.

The research pursues three primary objectives: first, to document the historical development and scholarly genealogy of the FQQ method; second, to analyze its methodological characteristics, including letter recognition systems, tajwid pedagogy, and instructional media; and third, to examine its distinctive features in comparison with other Indonesian Qur'anic learning methods. The novelty of this research lies in its documentation of a locally-developed method from the Maluku region, contributing to the broader project of mapping Indonesia's diverse Qur'anic pedagogical heritage and understanding the processes through which Islamic educational practices are adapted to local contexts.

The theoretical contribution of this study encompasses the enrichment of scholarly understanding regarding the diversity of Indonesian approaches to Qur'anic literacy, the documentation of pedagogical innovation outside the major centers of Indonesian Islamic culture, and the analysis of how universal Islamic educational imperatives are realized in particular local settings. The practical contribution extends to Qur'anic educators seeking to understand alternative pedagogical approaches, institutions considering method adoption or adaptation, and policymakers concerned with Qur'anic literacy development in diverse Indonesian regions.

B. METHODS

This study employs a qualitative descriptive research methodology, designed to provide comprehensive documentation and analysis of the Fahmi Qira'atil Qur'an (FQQ) method as a pedagogical system for Qur'anic literacy. Qualitative research is particularly appropriate for investigating educational methods and practices, as it enables deep understanding of the characteristics, contexts, and meanings embedded in pedagogical approaches (Creswell & Poth, 2018). The descriptive orientation ensures thorough exposition of the method's features while maintaining analytical depth in examining its historical development, instructional design, and distinctive characteristics.

The research approach combines historical analysis with pedagogical content analysis. The historical approach is employed to trace the origins and development of the FQQ method, examining the circumstances of its creation, the scholarly background of its author, and the processes through which it was disseminated and institutionalized in the Maluku region. Historical analysis enables understanding of how the method emerged as a response to particular educational challenges and how it has evolved over nearly five decades of implementation (Howell & Prevenier, 2001). The pedagogical content analysis

examines the method's instructional design, including its approach to letter recognition, tajwid instruction, lesson sequencing, and assessment, enabling systematic understanding of its distinctive features and their relationship to broader trends in Qur'anic pedagogy.

The primary data source for this study is the FQQ method textbook itself: "Metode Kilat Belajar Al-Qur'an Metode FQQ (Fahmi Qira'atil Qur'an)" by Ahmad Bardji Matdoan, published by Yayasan Darul Ulum Tual-Maluku, fourth edition, 2016. This 177-page volume contains the complete instructional content of the method, organized across three chapters covering basic lessons for beginners, tajwid instruction for intermediate learners, and methodological discussion of the FQQ approach. The textbook includes detailed presentation of hijaiyah letter recognition, harakat and reading sign instruction, tajwid rules with exemplification from Qur'anic verses, and pedagogical guidance for instructors.

Supplementary data sources include an interview conducted with Ahmad Bardji Matdoan via telephone in 2024, providing information about the author's scholarly background, the method's development history, and its current implementation status. Additional supplementary sources include scholarly literature on Qur'anic learning methods in Indonesia, works on tajwid pedagogy, and comparative materials examining other Indonesian Qur'anic literacy approaches. These sources enable contextualization of the FQQ method within the broader landscape of Indonesian Islamic education and facilitate analysis of its distinctive features through comparison with other established methods.

Data collection employed documentary analysis of the primary textbook, involving systematic examination of its content, structure, pedagogical approach, and distinctive terminology. The analysis examined the method's approach to hijaiyah letter introduction, the sequencing and scaffolding of instruction, the presentation of tajwid concepts, and the instructional guidance provided to teachers. Interview data supplemented documentary analysis by providing information about the method's history, dissemination, and implementation not available from the textbook alone.

Data analysis employed qualitative content analysis methods, involving systematic categorization and interpretation of the method's features within an analytical framework examining historical context, pedagogical design, tajwid approach, and comparative distinctiveness. The analytical process involved identification of the method's key characteristics, comparison with features of other Indonesian Qur'anic learning methods, and interpretation of findings within the broader context of Indonesian Islamic educational development. As a

qualitative study relying on documentary and interview sources, the research maintains academic integrity through accurate representation of sources, appropriate citation of scholarly work, and transparent analytical reasoning throughout the study.

C. RESULTS AND DISCUSSION

1. Historical Origins and Development of the FQQ Method

The Fahmi Qira'atil Qur'an (FQQ) method emerged from the practical teaching experience of Ahmad Bardji Matdoan during a critical period in the development of Islamic education in the Maluku region. During two consecutive years of teaching in 1976-1977, Matdoan encountered significant difficulties in enabling students to achieve Qur'anic reading proficiency. At that time, no alternative literature was available as a teaching reference other than the Qaidah Baghdadiyah method, which had long served as the standard approach to Qur'anic instruction across the Indonesian archipelago (Matdoan, 2016). Despite his continued use of the Baghdadiyah method, students demonstrated slow progress in comprehension development, prompting a search for more effective pedagogical approaches.

The Baghdadiyah method, originating from Baghdad and transmitted to the Indonesian archipelago through Middle Eastern scholarly networks, had been the dominant approach to Qur'anic instruction in Indonesia for centuries. The method is characterized by its introduction of letters in isolation before progressing to combination, its systematic presentation of harakat and reading signs, and its emphasis on correct pronunciation from the earliest stages of instruction (Masruri & Ross, 2021). While the method has proven effective for many learners across generations, its approach of beginning with isolated letters and gradually progressing to combinations can result in slow initial progress, particularly for younger learners or those with limited exposure to Arabic script in their daily environments. This limitation became apparent in Matdoan's teaching experience, motivating the search for alternative approaches.

The turning point in the development of the FQQ method came when Matdoan encountered a textbook on the science of tajwid according to Imam Hafs, the most widely accepted Qur'anic reading tradition in Indonesia and across much of the Muslim world. From the letter index contained in this tajwid textbook, new inspiration emerged, leading Matdoan to begin composing instructional materials in the form of individual sheets, developed incrementally through daily teaching practice (Matdoan, 2016). This process of gradual

development through practical classroom experience, with continuous refinement based on observed student progress, characterizes the empirical and responsive nature of the method's origins.

In 1978, the individual instructional sheets that had been developed and tested through teaching practice were compiled into a single volume, initially titled "Pedoman Belajar Mengajar Al-Qur'an Praktis" (Practical Guide for Al-Qur'an Teaching and Learning). The evolution of the method's name reflects its developing conceptualization: from a practical teaching guide to a more systematic approach to Qur'anic reading comprehension. The title was subsequently changed to "Memahami Bacaan Al-Qur'an" (Understanding Qur'anic Reading), which was then translated into Arabic by Ustadz K.H. Aziz Arbi, M.A., who served as Imam of the Al-Fatah Grand Mosque in Ambon, becoming "Fahmi Qira'atil Qur'an." The Arabic title, meaning "Understanding Qur'anic Reading," was subsequently abbreviated to FQQ, the designation by which the method is known today (Matdoan, 2016).

The involvement of Ustadz K.H. Aziz Arbi in the translation of the method's name into Arabic is significant, indicating recognition and support from established religious authority in the Ambon Muslim community. The Al-Fatah Grand Mosque, where Arbi served as Imam, is a major Islamic institution in Ambon, and the endorsement implied by his contribution to the method's naming suggests a degree of institutional acceptance within the local religious establishment. This connection between a locally-developed pedagogical innovation and established religious authority may have facilitated the method's subsequent dissemination and acceptance within the Maluku Muslim community.

The dissemination of the FQQ method began in 1978 through the organization Pemuda Pelaksana Da'wah Islamiyah (PPDI) Maluku, which was chaired by Matdoan himself. PPDI Maluku served as the institutional vehicle for introducing the method to the broader Islamic community in Ambon City. Between 1978 and 1989, PPDI Maluku established various forms of Qur'anic study groups in which the FQQ method was employed as the primary instructional text. This institutional embedding of the method within an established da'wah organization provided organizational infrastructure for its dissemination, training of instructors, and quality control of implementation.

The continued use of the FQQ method from its initial development in the late 1970s to the present day, particularly at TPQ Darul Ulum in Tual City and surrounding areas, demonstrates significant longevity. In the landscape of Indonesian Qur'anic learning methods, where numerous approaches have

emerged, achieved temporary popularity, and subsequently declined, the nearly five-decade persistence of the FQQ method within its regional context represents a noteworthy achievement. This longevity suggests that the method has effectively met the needs of learners and instructors in the Maluku context, providing a sustainable approach to Qur'anic literacy development that has maintained its relevance across generations.

It is noteworthy that the instructional materials developed in the late 1970s and used continuously through the 1980s and 1990s were only formally published as a book in the year 2000. This two-decade gap between initial development and formal publication indicates that the method was disseminated and implemented primarily through informal networks of instructors and institutions, with materials reproduced and shared through non-commercial means. The transition to formal publication in 2000, with subsequent revisions and reprints culminating in the fourth edition of 2016 that is the subject of this study, represents a process of progressive refinement and institutionalization. Matdoan has indicated plans for further development and supplementation of the method in future editions, addressing topics not yet covered in the current textbook (Matdoan, 2016).

2. Scholarly Genealogy and Sanad of the Author

The scholarly genealogy (sanad) of Ahmad Bardji Matdoan, the author of the FQQ method, provides important context for understanding the intellectual and pedagogical traditions that informed the method's development. In Islamic scholarly culture, the sanad—the chain of transmission connecting a scholar to earlier authorities—serves as a crucial marker of intellectual legitimacy and pedagogical authority, particularly in the domain of Qur'anic studies where the accurate transmission of reading traditions is paramount (Azra, 2004).

Matdoan's initial Qur'anic education was received directly from his parents, following the traditional pattern of Islamic education in which the family serves as the primary site of early religious instruction. Tracing the ancestral line upward, Matdoan's forebears pursued Islamic knowledge directly in the city of Mecca, studying under Syaikh Abu Khair Mirdad, a scholar who originated from Mecca itself. Syaikh Abu Khair Mirdad is recorded to have visited Tual City, the author's birthplace, around the 1890s (Matdoan, 2024). This Meccan connection, established through the author's ancestral scholarly lineage, represents a direct link to the center of Islamic learning that has historically served as the primary source of religious authority for Muslims in the Indonesian archipelago.

The historical significance of the Meccan scholarly connection for Indonesian Islam has been extensively documented. From at least the seventeenth century, Indonesian Muslims traveled to Mecca and Medina for religious study, establishing communities in the Holy Cities and creating networks of scholarly transmission that connected the archipelago to the broader Islamic world (Azra, 2004). Scholars returning from study in the Hijaz brought with them not only knowledge but also pedagogical methods, texts, and institutional models that shaped the development of Islamic education in their home regions. The connection of Matdoan's scholarly lineage to Meccan scholarship through Syaikh Abu Khair Mirdad thus situates the FQQ method within this broader pattern of Indonesian-Islamic scholarly networking, even as the method itself represents an indigenous pedagogical innovation.

Matdoan's formal education followed a trajectory that combined religious and secular instruction, characteristic of the educational pathways available to Indonesian Muslims in the mid-twentieth century. After completing elementary school, he pursued education at the PGA (Pendidikan Guru Agama or Religious Teacher Education) level for four years in Tual City, followed by six years of PGA in Ambon City. The PGA system, established by the Indonesian Ministry of Religious Affairs, provided training for religious teachers who would staff the expanding network of state Islamic schools, combining religious subjects with pedagogical training (Steenbrink, 2006). This background in teacher education is significant for understanding the pedagogical orientation of the FQQ method, which reflects systematic attention to instructional design and teaching methodology consistent with formal teacher training.

Matdoan's higher education included studies in the Guidance and Counseling Department and subsequently at the Faculty of Education Sciences, Pattimura University (UNPATTI), Ambon. This educational background in guidance and counseling, combined with pedagogical training, may have influenced the method's approach to student learning, including its attention to progressive skill development, its incorporation of motivational elements, and its responsiveness to individual learner differences. The combination of traditional Islamic scholarly lineage with modern educational training represents a distinctive synthesis that informed the development of the FQQ method.

Beyond his teaching and authorship activities, Matdoan's leadership role in the Pemuda Pelaksana Da'wah Islamiyah (PPDI) Maluku during the 1970s positioned him within broader networks of Islamic activism and community development. The PPDI, as a da'wah organization, was engaged not only in religious propagation but also in educational development, social welfare, and

community empowerment. This organizational context provided both the motivation for developing effective Qur'anic teaching methods and the institutional infrastructure for their dissemination. The FQQ method thus emerged not merely from individual pedagogical experimentation but from an organizational commitment to improving Qur'anic literacy as part of broader Islamic community development objectives.

3. Characteristics of the FQQ Method

3.1. Distinctive Features of Letter Recognition

The Fahmi Qira'atil Qur'an (FQQ) method possesses distinctive characteristics in its approach to hijaiyah letter recognition that differentiate it from other Indonesian Qur'anic learning methods. The method introduces hijaiyah letters in three stages, each comprising ten letters organized alphabetically. This alphabetical organization contrasts with the more common approach of introducing letters based on visual similarity or articulatory proximity, representing a deliberate pedagogical choice with significant implications for the learning process.

The first stage introduces the initial ten letters, from alif (ا) to ra (ر). Within this set, students are introduced to letters that share identical forms and letters that lack form similarity with other letters. Among these first ten letters, alif and ra are identified as letters without form similarity to others in the set. This attention to visual discrimination from the earliest stages of instruction reflects an understanding that the ability to distinguish among visually similar letter forms constitutes a foundational skill for Qur'anic reading, and that explicit instruction in these distinctions can facilitate more rapid acquisition of letter recognition competency (Matdoan, 2016).

The second stage introduces the next ten letters, from zay (ز) to fa (ف), following the same pattern of alphabetical presentation combined with attention to form similarities and differences. The third stage introduces the final ten letters, from qaf (ق) to ya (ي), completing the hijaiyah alphabet. This three-stage alphabetical approach provides a clear organizational structure that may facilitate memorization and systematic review. The division into three equal sets of ten letters each (with the total of 28 hijaiyah letters accommodated by the inclusion of lam-alif as a distinct form in the third set) creates manageable learning units that can be sequentially mastered.

A particularly distinctive feature of the FQQ method's approach to letter recognition is the introduction, from the very beginning of instruction, of letter forms in all positions: initial, medial, and final when connected. Most Arabic

letters assume different shapes depending on their position within a word, and mastery of these positional variants is essential for fluent reading. Many Qur'anic learning methods defer instruction in positional variants until after students have mastered isolated letter forms, requiring a subsequent phase of learning to connect letters into words. The FQQ method's simultaneous introduction of positional variants from the earliest stages represents an integrated approach that may accelerate the transition from letter recognition to word reading, even as it increases initial cognitive load.

The method's attention to letter form is further elaborated through the provision of "basic letter form," "initial letter form," "medial letter form," and "final letter form" for each letter, presented systematically. This comprehensive presentation of positional variants provides students with a complete understanding of Arabic orthography from the outset, potentially reducing confusion when encountering letters in connected texts. The approach reflects a pedagogical philosophy that prioritizes comprehensive understanding of the writing system over incremental simplification, trusting that students can manage the complexity of full positional information when it is presented systematically and reinforced through practice (Matdoan, 2016).

3.2. Instructional Media and Learning Resources

The FQQ method is characterized by instructional efficiency in its use of learning media, consisting of a single volume or textbook that encompasses the entire instructional program from beginner to intermediate levels. This single-volume approach contrasts with methods that employ multiple volumes or levels, each corresponding to a particular stage of learner development. The consolidation of all instructional content into a single book reflects both practical considerations of accessibility and a particular approach to curriculum organization.

The 177-page volume is organized into three major chapters, each addressing a distinct instructional level and set of learning objectives. The first chapter, comprising the basic lesson component, is designed for beginner readers who are encountering Qur'anic Arabic script for the first time. This chapter introduces letter forms, harakat (vowel markings), and basic reading combinations, providing the foundational skills necessary for progression to more advanced content. The second chapter addresses tajwid instruction for intermediate learners who have already acquired basic reading ability, systematically presenting the rules of Qur'anic recitation with exemplification from Qur'anic verses. The third chapter provides methodological discussion of

the FQQ approach, including reference materials and pedagogical guidance for instructors (Matdoan, 2016).

Beyond the primary textbook, the method has historically employed supplementary instructional media including blackboards and teaching aids. Teaching aids were utilized during the initial period following the method's publication in book form, providing visual and manipulative resources to support instruction. However, at present, these supplementary materials are not actively used, as they are undergoing development and improvement (Matdoan, 2016). The current reliance on the textbook as the primary instructional medium reflects both the method's adaptability to resource-limited teaching environments and the potential for further development of supplementary materials that could enhance instructional effectiveness.

The incorporation of Latin transliteration (*qiyasi*) alongside Arabic script throughout the textbook represents a distinctive feature of the method's instructional media design. The systematic use of Latin equivalents for Arabic letters and sounds provides a bridge for learners whose primary literacy is in the Latin alphabet, which includes virtually all Indonesian Muslims educated in the national school system. While the use of transliteration in Qur'anic instruction has been subject to scholarly debate, with some arguing that it may delay the development of authentic Arabic reading skills, the FQQ method employs it as a temporary scaffold to be gradually withdrawn as learners develop direct recognition of Arabic script. This approach reflects pragmatic responsiveness to the linguistic environment of Indonesian learners, for whom Arabic script represents a second writing system to be acquired after Latin alphabet literacy.

3.3. Instructional Content and Sequencing

The instructional content of the FQQ method is carefully sequenced to progressively develop learners' Qur'anic reading competencies from basic letter recognition through connected text reading to application of tajwid rules. The first chapter, addressing foundational skills, is further subdivided into several sub-lessons that systematically introduce the components of Qur'anic Arabic orthography. The presentation of hijaiyah letter forms is accompanied by Latin equivalents (*qiyasi*), providing an initial reference point for learners unfamiliar with Arabic script.

Following letter introduction, the method presents the three primary vowel markings: fathah, kasrah, and dhammah. The presentation of harakat immediately after letter recognition enables rapid transition to reading simple letter-vowel combinations, avoiding the extended period of isolated letter drill

characteristic of some traditional methods. The combination of letters with vowels is presented in syllable form, with examples provided for each letter-vowel combination. This syllabic approach to initial reading instruction reflects the phonological structure of Arabic, in which syllables consisting of a consonant plus short vowel constitute the basic units of pronunciation (Matdoan, 2016).

A distinctive feature of the FQQ method's instructional content is the identification and focused treatment of fourteen "difficult letters" (huruf sukar): ث, ج, ح, خ, ذ, ز, ش, ص, ض, ط, ظ, ع, غ, ق. These letters, which represent sounds not present in Indonesian phonology or that are articulated differently from their closest Indonesian counterparts, are presented with particular attention, including Latin equivalents and sound correspondences. The explicit identification of potentially challenging letters and their targeted treatment reflects pedagogical awareness of the specific difficulties faced by Indonesian learners of Arabic phonology. For each difficult letter, the method provides its Arabic form, Latin transliteration, sound correspondence, and examples in syllable combinations, as illustrated by the treatment of the letter ش (syin): Latin equivalent "Syin," sound correspondence "Sy," followed by practice syllables (Matdoan, 2016).

Following the treatment of difficult letters, the method introduces fourteen reading sign formulas (rumus tanda baca), beginning with the basic harakat (fathah, kasrah, dhammah) and progressing through tanwin, sukun, tasydid, and other diacritical marks essential for Qur'anic reading. Each reading sign is presented with its visual form, its name, its function, and exemplification in syllable combinations. This systematic presentation of reading signs as a coherent set provides learners with a comprehensive framework for understanding the orthographic system of the Qur'anic text, enabling them to decode unfamiliar words by applying general principles rather than relying on memorization of whole words.

The second chapter of the FQQ method addresses the science of tajwid, the rules governing correct Qur'anic recitation. The chapter systematically presents tajwid rules, beginning with the rules of nun sukun and tanwin (izhar, idgham, iqlab, ikhfah), progressing through nun and mim tasydid, mim sukun, various types of idgham, the rules of the letter ra, rules of mad (vowel prolongation), and other topics. Each rule is explained conceptually and exemplified through extracts from Qur'anic verses, enabling learners to understand both the theoretical principle and its practical application in authentic Qur'anic text.

The tajwid instruction is accompanied by pedagogical guidance for instructors, including recommendations regarding when students may progress to reading directly from the Qur'an, explanations of signs and terminology essential for tajwid comprehension, and acknowledgment that topics not covered in the FQQ method may be studied using other resources. This openness to supplementary learning reflects intellectual humility and recognition that a single volume cannot exhaustively address all aspects of Qur'anic recitation science (Matdoan, 2016). The method includes practice with short surahs from the final juz of the Qur'an, providing learners with the opportunity to apply their developing skills to the reading of complete Qur'anic passages.

The third chapter provides a concise discussion of the FQQ method itself, including reference materials such as hijaiyah letter forms with Latin equivalents, instructional implementation guidance, reading sign summaries, and letter recognition with pronunciation diagrams. This chapter serves both as a reference for instructors and as a summary resource for learners, consolidating the key information presented throughout the textbook in accessible format.

3.4. Instructional Approach and Learning System

The instructional system employed in the FQQ method integrates three complementary approaches: tahajji (spelling), talaffuzhi (phonetic reading), and qiyasi (Latinization). This integration represents a deliberate pedagogical strategy designed to address the multiple dimensions of Qur'anic reading acquisition and to accommodate learners with diverse learning styles and prior knowledge.

The tahajji approach, which involves spelling out letter names before pronouncing the combined sound, is utilized primarily in the early stages of instruction, particularly during the introduction of hijaiyah letters and their initial combination with vowels. This approach ensures that learners develop explicit knowledge of letter identities before progressing to fluent reading, providing a foundation of letter-name knowledge that supports error correction and independent learning. The alphabetic organization of letters in the FQQ method facilitates the tahajji approach, as learners can systematically work through the alphabet while developing spelling competencies.

The talaffuzhi approach, which emphasizes direct pronunciation of letter-vowel combinations without intermediate spelling, becomes increasingly predominant as learners progress beyond initial letter recognition. This approach more closely approximates authentic reading behavior, in which skilled readers recognize letter combinations as integrated units rather than spelling out

individual letters before blending. The transition from tahajji to talaffuzhi represents a scaffolded approach to reading acquisition, with explicit letter knowledge gradually giving way to fluent phonological processing as learners develop automaticity.

The qiyasi approach, utilizing Latin transliteration as a bridge to Arabic script, is a pragmatic accommodation to the linguistic environment of Indonesian learners. The systematic provision of Latin equivalents throughout the textbook enables learners to connect unfamiliar Arabic characters to familiar Latin alphabet correspondences, potentially accelerating initial letter-sound learning. Critics of transliteration in Qur'anic instruction have raised concerns that it may interfere with the development of authentic Arabic phonological representations or delay mastery of Arabic script. However, the FQQ method employs transliteration as a temporary scaffold, with its prominence diminishing as learners progress to more advanced stages of instruction.

The overall instructional sequence begins with teacher-directed introduction of new material, followed by guided practice with feedback, and culminates in independent application. This sequence, consistent with established models of direct instruction and scaffolded learning, provides a structured framework for skill development while gradually transferring responsibility for learning from instructor to student. The method's instructional design reflects the influence of Matdoan's formal training in education and guidance counseling, incorporating principles of systematic instruction, progressive skill development, and learner support that characterize professionally-designed pedagogical approaches (Matdoan, 2016).

4. Tajwid Typology and Terminological Analysis

4.1. Tajwid Framework and Reference

The tajwid framework employed in the FQQ method is based on the Tuhfathul Athfal, a classical didactic poem on tajwid rules that has served as a standard introductory text in Islamic education across the Muslim world. The Tuhfathul Athfal, composed by Sulayman al-Jamzuri in the twelfth century AH, presents the fundamental rules of Qur'anic recitation in verse form designed for memorization and pedagogical application. The adoption of this classical text as the reference point for the FQQ method's tajwid instruction situates the method within established traditions of tajwid pedagogy while allowing for adaptation to the specific needs of Indonesian learners.

The instructional approach to tajwid in the FQQ method begins with ahkamul-huruf (rules pertaining to letters), introducing students to the various

rules governing letter pronunciation in different contexts. This is followed by makharijul-huruf (points of letter articulation), presented with visual diagrams indicating the precise location in the vocal apparatus where each letter sound is produced. The use of visual aids for articulation instruction represents a distinctive pedagogical feature, providing learners with concrete reference points for the abstract concept of articulation points. The method addresses sifat lazimah (inherent letter characteristics) only with respect to qalqalah (echoing sound), omitting detailed treatment of other letter characteristics that are addressed in more comprehensive tajwid texts (Matdoan, 2016).

4.2. Terminological Distinctiveness

Analysis of tajwid terminology employed in the FQQ method reveals several distinctive features that differentiate it from other Indonesian Qur'anic learning approaches, particularly when compared with the Maisuro method as a reference point. These terminological variations, while not affecting the substance of tajwid rules, reflect particular pedagogical choices and possibly regional scholarly traditions.

The treatment of waqf (stopping) signs provides illustrative examples of terminological distinctiveness. The waqf sign وقف, which indicates a point where stopping is recommended but continuation is also permitted, is termed "waqaf aula" in the FQQ method, meaning that stopping is preferable though connecting is allowed. In the Maisuro method, the same sign is designated as "Qif," with the explanation that stopping is better than continuing (Matdoan, 2016; Fathoni, 2021). While both characterizations convey similar practical guidance, the terminological difference reflects alternative approaches to naming and explaining the concept.

The treatment of the waqf sign consisting of three dots arranged in triangular formation, indicating that the reader may stop at either of two marked points but not at both, provides another example. The FQQ method terms this "Waqaf Mu'anayah," explaining that the reader should stop at one of the marked locations. The Maisuro method designates this as "Waqaf Mu'anaqah" or "Waqaf Muroqobah," with identical practical meaning (Matdoan, 2016; Fathoni, 2021). The variation in terminology, while not affecting practical application, reflects the diversity of naming conventions within the broader tajwid tradition and the particular choices made by different Indonesian method authors.

The treatment of ikhtilas, a particular mode of pronunciation involving rapid execution of a vowel, demonstrates more substantive terminological and conceptual distinctiveness. In the FQQ method, ikhtilas is translated into

Indonesian as "menyambar" (snatching), with the explanation that the reading should be performed rapidly, as though two words are united in pronunciation. The method provides the example of the phrase *وَيَنْفَعُ قُلُوبَكَ*, which should be read as though the two words were combined (Matdoan, 2016). In the Maisuro method, ikhtilas is defined as a phrase indicating the fastest possible pronunciation of a vowel, with some opinions stating it involves pronouncing one-third of the vowel. The Maisuro method further notes that Abu 'Amr ad-Dani specified marking conventions for ikhtilas, with fathah indicated by a point above and a point below (Fathoni, 2021). The more elaborated treatment in the Maisuro method reflects differing judgments about the depth of technical detail appropriate for learners at the level addressed by each method.

The treatment of isymam, a specific mode of pronunciation involving lip positioning, provides another example of terminological distinctiveness with pedagogical implications. The FQQ method translates isymam into Indonesian as "monyong" (protruding the lips), explaining that the reader should protrude the lips as though producing a "U" sound combined with the "A" sound on a nun with tasydid and fathah. The method notes that isymam occurs in only one location in the Qur'an, in Surah Yusuf verse 11: *لَا تَأْمَنَّا*, where the reading produces a sound that the method represents as "badynot" (Matdoan, 2016). The Maisuro method defines isymam as bringing the two lips forward without producing sound before completing or finishing the pronunciation of the second nun from the vowel of the first nun (Fathoni, 2021). The FQQ method's use of colloquial Indonesian terminology ("monyong") for a technical tajwid concept represents a deliberate pedagogical choice to make the concept accessible to learners through familiar language, even at the cost of some technical precision.

These terminological variations, while not affecting the fundamental correctness of the tajwid instruction provided, highlight the diversity of pedagogical approaches within Indonesian Qur'anic education. The choices made by method authors regarding terminology, depth of technical detail, and use of vernacular language reflect differing assessments of learner needs, instructional contexts, and the appropriate balance between technical precision and accessibility. The FQQ method's terminological choices appear oriented toward accessibility for learners in the Maluku context, employing Indonesian explanations and occasionally colloquial terminology to make tajwid concepts comprehensible to learners without extensive background in Arabic linguistic terminology.

5. Dissemination and Implementation

The dissemination of the Fahmi Qira'atil Qur'an (FQQ) method has been concentrated in the Maluku region, with particular intensity in Ambon City, Tual City, and surrounding areas of Southeast Maluku. This regional concentration reflects both the method's origins in the Maluku context and the institutional networks through which it has been promoted, particularly the Pemuda Pelaksana Da'wah Islamiyah (PPDI) Maluku organization. The geographic scope of dissemination, while limited compared to nationally-distributed methods such as Iqro' or Qiro'ati, demonstrates the potential for locally-developed pedagogical approaches to achieve sustained implementation within their regions of origin.

The primary institutional vehicle for the method's implementation has been the Taman Pengajian Al-Qur'an (TPQ), a widespread Indonesian institution providing supplementary Qur'anic education to children outside formal school hours. TPQ Darul Ulum in Tual City serves as the flagship institution for the FQQ method, providing a model for implementation and a training site for instructors from other institutions. The TPQ system, which developed rapidly in Indonesia from the 1980s onward with government support, has provided an institutional infrastructure for the dissemination of various Qur'anic learning methods, each TPQ typically adopting a particular method as its instructional approach (Gade, 2004).

Beyond the TPQ system, the FQQ method has been employed in specialized programs addressing adult Qur'anic literacy. The Mayor of Tual City has sponsored training programs using the FQQ method for civil servants (PNS/ASN) who have not yet achieved Qur'anic reading proficiency (Matdoan, 2024). This government adoption of a locally-developed method for adult literacy programming indicates institutional recognition of the method's effectiveness and appropriateness for the local context. The use of the FQQ method for adult learners, in addition to its primary application with children in TPQ settings, demonstrates its adaptability across age groups and learning contexts.

Instructor training represents a critical component of the FQQ method's implementation system. Training programs for Qur'anic teachers who will use the method provide not only familiarization with the textbook content but also guidance in the pedagogical approaches specific to the method, including its distinctive letter recognition sequence, its integrated use of tahajji and talaffuzhi approaches, and its approach to tajwid instruction. The quality and consistency of instructor training significantly influence implementation fidelity and student outcomes, making it an essential element of the method's dissemination infrastructure.

The continued use of the FQQ method over nearly five decades, from its initial development in the late 1970s to its present implementation in Maluku, indicates significant sustainability. This sustainability reflects several factors: the method's responsiveness to the specific learning needs of the local population, its institutional embedding within the PPDI network and TPQ system, its adaptability across learner age groups, and its ongoing refinement through successive editions. The planned future development and supplementation of the method, addressing topics not yet covered in the current edition, indicates the author's commitment to continued improvement and responsiveness to evolving educational needs.

6. Comparative Analysis and Significance

The Fahmi Qira'atil Qur'an (FQQ) method occupies a distinctive position within the broader landscape of Indonesian Qur'anic learning methods. While nationally-prominent methods such as Iqro', Qiro'ati, Tilawati, and Ummi have achieved widespread adoption across the archipelago, locally-developed methods like FQQ serve important functions within their regions of origin, providing contextually-appropriate pedagogical approaches developed by educators with deep understanding of local learner characteristics and needs.

Comparative analysis reveals several features that distinguish the FQQ method from other Indonesian approaches. The method's three-stage alphabetical introduction of hijaiyah letters, with simultaneous presentation of positional variants, contrasts with approaches that introduce letters based on visual similarity or that defer instruction in connected forms. The systematic identification and focused treatment of fourteen difficult letters represents explicit attention to the specific phonological challenges faced by Indonesian learners, a feature that may be particularly valuable in regions where learners have limited exposure to Arabic phonology outside the instructional context. The method's integration of tahajji, talaffuzhi, and qiyasi approaches within a single instructional framework represents a deliberate synthesis of complementary pedagogical strategies.

The FQQ method's single-volume design contrasts with the multi-volume structure adopted by many nationally-distributed methods, in which each volume corresponds to a particular level of learner development. The consolidation of all instructional content into a single book offers advantages of cost-effectiveness and simplicity, particularly important in resource-limited educational settings. However, it may also limit the depth of content coverage and the amount of practice material that can be provided at each instructional level compared to methods that distribute content across multiple volumes.

The method's approach to tajwid instruction, grounded in the Tuhfathul Athfal tradition and characterized by accessible Indonesian explanations, reflects a commitment to making the science of Qur'anic recitation comprehensible to learners without extensive background in Arabic. The use of colloquial Indonesian terminology for certain concepts, while potentially limiting technical precision, may enhance accessibility for learners in the Maluku context. The explicit acknowledgment that topics not covered in the FQQ method may be studied using other resources reflects intellectual humility and recognition of the method's scope limitations.

The regional concentration of the FQQ method in Maluku, while limiting its national visibility, provides a case study in the localization of Islamic pedagogical practice. The method's development in response to the specific challenges encountered in teaching Qur'anic literacy in the Maluku context, its institutional embedding within local da'wah organizations, and its adaptation to the linguistic and cultural characteristics of the region's Muslim population illustrate the processes through which universal Islamic educational imperatives are realized in particular local settings. The method's persistence over nearly five decades, sustained by local institutional networks rather than national marketing or government adoption, demonstrates the viability of community-based approaches to Qur'anic education development.

D. CONCLUSION

This study has examined the Fahmi Qira'atil Qur'an (FQQ) method, an indigenous Indonesian Qur'anic learning approach developed by Ahmad Bardji Matdoan in Ambon, Maluku, in the late 1970s. The findings contribute to the documentation and analysis of Indonesia's diverse Qur'anic pedagogical heritage and to understanding of the processes through which Islamic educational practices are adapted to local contexts.

The historical analysis reveals that the FQQ method emerged from practical teaching experience as a response to the perceived limitations of the Baghdadiyah method, which was the sole available instructional approach at the time of the method's development. The method's creation involved a gradual process of material development and refinement through classroom practice, followed by compilation, naming, dissemination through da'wah organizational networks, and eventual formal publication. The author's scholarly lineage, tracing to Meccan scholarship through Syaikh Abu Khair Mirdad, combined with formal education in teacher training and guidance counseling, informed the method's distinctive synthesis of traditional Islamic pedagogical content with modern educational approaches.

The pedagogical analysis identifies several distinctive characteristics of the FQQ method. The three-stage alphabetical introduction of hijaiyah letters, with simultaneous presentation of positional variants, represents a distinctive approach to letter recognition that differentiates the method from other Indonesian approaches. The systematic identification and focused treatment of fourteen difficult letters addresses the specific phonological challenges faced by Indonesian learners. The integration of tahajji, talaffuzhi, and qiyasi approaches within a single instructional framework represents a deliberate synthesis of complementary pedagogical strategies. The method's single-volume design, encompassing beginner through intermediate instruction within 177 pages, reflects both practical accessibility considerations and a particular approach to curriculum organization.

The tajwid analysis reveals that the FQQ method is grounded in the Tuhfathul Athfal tradition while employing distinctive terminology that prioritizes accessibility for Indonesian learners. The method's use of colloquial Indonesian explanations for technical concepts, its visual approach to articulation instruction, and its selective treatment of letter characteristics reflect pedagogical judgments about the appropriate depth and presentation of tajwid content for the method's target learners. The terminological variations identified in comparison with other Indonesian methods highlight the diversity of pedagogical approaches within Indonesian Qur'anic education.

The dissemination analysis demonstrates the method's sustained implementation in the Maluku region over nearly five decades, supported by institutional embedding within the PPDI network and TPQ system. The method's application across age groups, from children in TPQ settings to adult civil servants in government-sponsored programs, demonstrates its adaptability to diverse learner populations. The planned future development of the method indicates ongoing commitment to improvement and responsiveness to evolving educational needs.

This research acknowledges several limitations. The study primarily relies on the textbook and author interview, without systematic observation of classroom implementation or assessment of learner outcomes. The analysis does not include comparative effectiveness data that would enable empirical evaluation of the method relative to alternative approaches. The focus on a single method limits the generalizability of findings, although the detailed case study approach provides depth of understanding that broader surveys cannot achieve.

Suggestions for future research include empirical investigation of the FQQ method's effectiveness in developing Qur'anic reading competencies compared to other methods, observational studies of classroom implementation

to document how the method is enacted in practice, comparative analyses with other locally-developed methods from different Indonesian regions, and examination of the method's adaptation for adult learners in government-sponsored literacy programs. Broader studies mapping the diversity of locally-developed Qur'anic learning methods across the Indonesian archipelago would contribute to comprehensive understanding of the nation's Islamic pedagogical heritage and inform efforts to preserve and develop contextually-appropriate approaches to Qur'anic education.

RECOMMENDATION:

Based on the findings of this study, the following recommendations are proposed:

For the Method Author and Publisher: The planned development and supplementation of the FQQ method should continue, addressing topics not yet covered in the current edition. Consideration should be given to developing supplementary instructional media, including teaching aids and digital resources, that could enhance the method's effectiveness. Documentation of implementation practices and instructor training materials would support quality assurance in dissemination.

For Qur'anic Education Institutions: TPQ and other institutions currently using or considering the FQQ method should ensure adequate instructor training in the method's specific pedagogical approaches. Systematic documentation of implementation experiences and learner outcomes would contribute to ongoing method refinement and provide evidence for potential adopters.

For Local Government: The Tual City government's sponsorship of adult Qur'anic literacy programs using the FQQ method represents a valuable initiative that could be expanded and systematically evaluated. Government support for locally-developed educational approaches, where effectiveness is demonstrated, contributes to community empowerment and educational relevance.

For Islamic Education Researchers: Further research should document and analyze locally-developed Qur'anic learning methods from diverse Indonesian regions, many of which remain understudied in the scholarly literature. Comparative studies examining the effectiveness, characteristics, and contextual adaptations of different methods would inform evidence-based method selection and development.

For Preservation of Islamic Educational Heritage: Efforts should be made to document and preserve Indonesia's diverse Qur'anic pedagogical heritage, including locally-developed methods that may be at risk of displacement by nationally-promoted approaches. Understanding the historical development and distinctive contributions of these methods enriches appreciation of Indonesia's Islamic educational traditions.

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