



Parental Perceptions of the Effectiveness of Abdul Latif Syakur's Quranic Learning Method

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Abstract

Traditional Quranic learning methods rooted in local Islamic intellectual traditions remain widely practiced in Indonesia; however, empirical studies examining their effectiveness from the perspective of parents are still limited. This study investigates parents' perceptions of the effectiveness of the Quranic learning method inherited from Shaykh Abdul Latif Syakur, a prominent Minangkabau Muslim scholar, which continues to be transmitted through a sanad-based pedagogical tradition in Quranic learning institutions. Employing a descriptive quantitative approach, data were collected through a five-point Likert-scale questionnaire consisting of 14 items covering two dimensions: reading fluency and Quranic writing ability. A total of 56 parents of students were selected using purposive sampling. Data were analyzed using descriptive statistical techniques, including mean scores and frequency distributions. The findings reveal a highly positive perception of the method's effectiveness, with an overall mean score of 4.35 out of 5. The reading fluency dimension obtained a mean score of 4.34, while the Quranic writing dimension achieved a mean score of 4.36. Furthermore, 89.28% of respondents categorized the method as positive or very positive. These findings indicate that the Abdul Latif Syakur Quranic learning method is perceived as effective in facilitating students' mastery of Quranic reading and writing skills. This study contributes to the growing discourse on indigenous Islamic pedagogy by providing empirical evidence of the continuing relevance of local scholarly educational heritage in contemporary Quranic education and its potential integration into community-based Islamic learning models.

INTRODUCTION

Quranic learning constitutes a fundamental pillar of Islamic education that has been practiced across the Indonesian archipelago for centuries. The tradition of Quranic instruction in Indonesia is inseparable from the contributions of local Muslim scholars who developed contextual and adaptive learning methods tailored to the needs of their communities. Yaacob et al (2025) emphasized that research on Quranic teaching and learning continues to expand significantly, highlighting the

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importance of methodological innovation in Quranic education across diverse contexts. In recent decades, growing scholarly attention has been directed toward indigenous Islamic pedagogy due to its potential to preserve local intellectual traditions while addressing contemporary educational challenges. One significant intellectual legacy within the tradition of Indonesian Quranic education is the learning method developed by Shaykh Abdul Latif Syakur. As noted by Fitri & Suriani (2022), Shaykh Abdul Latif Syakur played an important role in promoting educational awareness during the early twentieth century. Based on its continued implementation within the community, the learning method inherited from him is widely recognized for enabling students, including children aged seven years and above, to acquire Quranic reading and writing skills within a relatively short period. These characteristics make the method an important subject of academic inquiry as a form of local Islamic pedagogical heritage that continues to remain relevant in contemporary educational settings.

As a prolific Minangkabau scholar, Shaykh Abdul Latif Syakur left behind a rich intellectual legacy. Nofa & Nor (2023) identified Haji Abdul Latif Syakur as a central figure in the Islamic reform movement in twentieth-century Minangkabau, uniquely integrating traditionalist and modernist orientations. Furthermore, (Wahidi et al., 2025) highlighted his contribution to Quranic interpretation rooted in the Minangkabau tradition of tawhid. Meanwhile, Putra (2017) examined the authorship and intellectual contributions of Shaykh Abdullatif Syakur from literary and intellectual perspectives, while Romadhona & Marzuqi (2024) investigated the Minangkabau exegetical methodology developed by Abdul Lathif Syakur. Collectively, these studies demonstrate substantial scholarly attention to the thought, intellectual works, and religious contributions of Shaykh Abdul Latif Syakur. However, previous studies have largely concentrated on his intellectual thought, Quranic exegesis, and scholarly legacy, whereas the pedagogical dimension, particularly the Quranic learning method inherited from him and continuously practiced across generations, has received limited academic attention.

A distinctive feature of this learning method is its sanad-based transmission system, through which knowledge is continuously passed down from teacher to student across generations. Educators who implement this method acquired it from their teachers, who were either direct students or successors of Shaykh Abdul Latif Syakur. Within the Islamic tradition, the sanad system in Quranic instruction carries profound significance because it not only ensures the continuity of the method but also preserves its pedagogical integrity and associated spiritual values. Zainuri et al (2026) asserted that traditional approaches to Quranic learning, including sanad-based transmission systems, continue to maintain strong relevance despite the emergence of various modern educational models. Nevertheless, no empirical study has specifically evaluated the effectiveness of Shaykh Abdul Latif Syakur's Quranic learning method from the perspective of the educational community that actively employs it. Furthermore, academic documentation concerning the characteristics, implementation, and educational outcomes of this method remains limited. This situation indicates a significant research gap that warrants systematic scholarly investigation.

Research on community perceptions of Quranic learning methods is important as a form of community-based evaluation capable of providing meaningful insights into the effectiveness of educational practices in real-world settings. Purnama et al (2024) demonstrated that the perceptions of learners and educational communities constitute valid and meaningful indicators for evaluating Islamic educational approaches. Aliwar (2016) emphasized the importance of strengthening contextual and well-managed Quranic literacy learning models, while Engkizar & al (2024) identified various challenges in Quranic education across Muslim-majority countries that require solutions grounded in local wisdom. In the context of the present study, parents represent stakeholders who closely observe their children's learning development and are therefore well positioned to provide relevant assessments regarding the outcomes of participation in Quranic education programs (Ath-Thukhi et al., 2025; Engkizar et al., 2025; Engkizar et al., 2026; Rosyadi & Athari, 2025).

Based on the foregoing discussion, this study seeks to answer the following research question: How do parents perceive the effectiveness of Shaykh Abdul Latif Syakur's Quranic learning method, particularly in terms of reading fluency and Quranic writing ability? Accordingly, the study aims to describe and measure parents' perceptions of the effectiveness of this learning method using a quantitative approach (Engkizar et al., 2025;

Ummah et al., 2025). Academically, this research contributes to the growing discourse on indigenous Islamic pedagogy and educational heritage by providing empirical evidence regarding community perceptions of the effectiveness of a sanad-based Quranic learning method. Furthermore, the findings are expected to serve as a foundation for future studies on the preservation, revitalization, and development of the educational heritage of Muslim scholars within the context of contemporary Islamic education.

METHODS

This study employed a descriptive quantitative design to examine parents' perceptions of the effectiveness of Shaykh Abdul Latif Syakur's Quranic learning method. A descriptive survey approach was considered appropriate because the study aimed to describe respondents' perceptions without examining causal relationships among variables (Creswell, 2015). The study involved 56 parents whose children were actively enrolled in Quranic learning programs implementing the instructional method inherited from Shaykh Abdul Latif Syakur. Participants were selected using purposive sampling. The inclusion criteria were: i) parents whose children had participated in the learning program for at least three months, and ii) willingness to participate voluntarily in the study. Purposive sampling was employed because respondents were required to possess direct experience and sufficient familiarity with the learning process being evaluated (Bouncken et al., 2025).

Data were collected using a structured questionnaire consisting of 14 items measured on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The instrument was organized into two dimensions: perceived reading fluency (7 items) and perceived Quranic writing ability (7 items). These dimensions were developed based on the cognitive, affective, and conative components of perception, which have been widely used in educational research to capture comprehensive attitudinal responses (Purnama et al., 2024).

The questionnaire underwent content validation through expert review involving specialists in Islamic education and educational measurement. Reliability was assessed using Cronbach's alpha coefficient, with a value above 0.70 indicating acceptable internal consistency. Prior to analysis, the dataset was screened for completeness and consistency. Data collection was conducted through an online survey administered via Google Forms. Participation was anonymous, and respondents were informed about the purpose of the study before completing the questionnaire (Engkizar Engkizar, Jaafar, Hamzah, Syafril, Febriani, et al., 2026; Gulzhaina K. Kassymova et al., 2025; Saidi et al., 2025).

Data were analyzed using descriptive statistics, including mean scores, standard deviations, and frequency distributions. Mean scores were interpreted using five categories: very negative (1.00–1.79), negative (1.80–2.59), moderate (2.60–3.39), positive (3.40–4.19), and very positive (4.20–5.00). Statistical analyses were performed using spreadsheet-based data processing software. Ethical considerations were addressed by ensuring voluntary participation, anonymity, and confidentiality. Respondents were informed that the collected data would be used solely for academic purposes and reported only in aggregate form.

RESULT AND DISCUSSION

Respondent Characteristics

The study successfully collected data from 56 parents whose children were enrolled in Quranic learning programs implementing Shaykh Abdul Latif Syakur's instructional method. Female respondents constituted the majority, accounting for 37 individuals (66.07%), while male respondents represented 19 individuals (33.93%). This gender distribution reflects the common tendency for mothers to play a more active role in monitoring children's religious education.

The respondents' ages ranged from 16 to 51 years, indicating variation in family members involved in accompanying children's learning activities. In addition, the duration of children's participation in the learning program ranged from three months to six years. This variation provided respondents with differing levels of experience and observation, thereby enriching the assessment of the learning method's effectiveness.

Overall Perceptions of Learning Method Effectiveness

The analysis of overall perception scores revealed a mean score of 4.35 out of a maximum score of 5.00, indicating a highly positive evaluation of the learning method. The relatively small standard deviation further suggests consistency among respondents' assessments.

The distribution of perception categories showed that 25 respondents (44.64%) were classified as Very Positive, 25 respondents (44.64%) as Positive, and 6 respondents (10.71%) as Moderate. No respondents fell into the Negative or Very Negative categories. Overall, these findings indicate that 89.28% of respondents held positive or very positive perceptions of the effectiveness of Shaykh Abdul Latif Syakur's Quranic learning method.

Perceptions of Reading Fluency

The reading fluency dimension (P1–P7) obtained an average score of 4.34, indicating a very positive perception among respondents.

Table 1. Descriptive Statistics of the Reading Fluency Dimension (P1–P7)

Item Statement	Mean	Category
P1 Knowledge of the one-year learning target	4.36	Very Positive
P2 Understanding the uniqueness of the method	4.18	Positive
P3 Observable improvement in children's reading ability	4.48	Very Positive
P4 Achievement of reading targets	4.32	Very Positive
P5 Suitability of learning pace to children's age	4.30	Very Positive
P6 Support for the continuation of the method	4.43	Very Positive
P7 Willingness to recommend the method	4.30	Very Positive
Dimension Mean	4.34	Very Positive

As shown in Table 1, P3 received the highest mean score ($M = 4.48$), indicating that parents strongly perceived observable improvements in their children's Quranic reading ability. This finding suggests that the effectiveness of the method is recognized primarily through tangible learning outcomes. The second-highest score was obtained by P6 ($M = 4.43$), reflecting strong parental support for the continued implementation of the method.

In contrast, P2 obtained the lowest score ($M = 4.18$). Although still categorized as positive, this result suggests that respondents were less certain about the distinctive pedagogical characteristics that differentiate this method from other Quranic learning approaches. Nevertheless, the relatively narrow range of scores across all items demonstrates a high degree of consistency in respondents' evaluations of reading-related outcomes.

Perceptions of Quranic Writing Ability

The writing ability dimension (P8–P14) produced a mean score of 4.36, slightly exceeding that of the reading fluency dimension.

Table 2. Descriptive Statistics of the Quranic Writing Ability Dimension (P8–P14)

Item Statement	Mean	Category
P8 Awareness that the method includes writing instruction	4.23	Very Positive
P9 Developmental appropriateness of writing instruction	4.52	Very Positive
P10 Improvement in children's writing ability	4.30	Very Positive
P11 Ease of writing instruction	4.23	Very Positive
P12 Long-term benefits of writing ability	4.45	Very Positive

P13 Encouragement of writing practice	4.38	Very Positive
P14 Commitment to continuing learning	4.41	Very Positive
Dimension Mean	4.36	Very Positive

Table 2 shows that P9 achieved the highest score ($M = 4.52$), indicating strong parental agreement regarding the suitability of the writing instruction component for children aged seven years and above. This finding suggests that respondents perceived the writing component as developmentally appropriate and aligned with children's learning capacities.

Similarly, P12 ($M = 4.45$) received a high score, reflecting parental recognition of the long-term benefits associated with Quranic writing skills. Meanwhile, P8 and P11 recorded the lowest scores ($M = 4.23$). Although still categorized as very positive, these results may indicate that some parents were less aware of the central role of writing instruction within the overall learning method.

Comparative Analysis of Reading and Writing Dimensions

A comparison of the two dimensions revealed only a marginal difference between reading fluency ($M = 4.34$) and writing ability ($M = 4.36$).

Table 3. Comparison of Reading and Writing Dimensions

Dimension	Mean	Category
Reading Fluency	4.34	Very Positive
Writing Ability	4.36	Very Positive

The difference of only 0.02 points suggests that respondents perceived the method as equally effective in developing both reading and writing competencies. This balanced evaluation indicates that the integration of reading and writing instruction constitutes one of the pedagogical strengths of the method. Parents did not privilege one learning outcome over another; instead, both competencies were viewed as complementary dimensions of Quranic literacy development.

An important finding of this study is the consistently positive perception of parents regarding the effectiveness of Shaykh Abdul Latif Syakur's Quranic learning method. The overall mean score of 4.35 indicates strong community confidence in the method and its educational outcomes. This finding supports the argument of Purnama et al (2024) that community perceptions can serve as meaningful indicators for evaluating educational practices, particularly within Islamic educational settings.

The highly positive evaluation can be explained by the direct educational benefits experienced by children and observed by their parents. When parents witness measurable improvements in their children's ability to read and write the Quran within a relatively short period, positive perceptions emerge from lived experience rather than from assumptions or second-hand information. This interpretation is consistent with Malwa (2018), who found that parental involvement and support are closely associated with positive perceptions of Quranic educational programs and stronger learning motivation among students. The high score recorded for P3 ($M = 4.48$), which reflects observable improvement in children's reading ability, further reinforces this interpretation.

A noteworthy finding is that the writing ability dimension ($M = 4.36$) received a slightly higher evaluation than the reading fluency dimension ($M = 4.34$). Although the difference is small, it is pedagogically significant because Quranic education programs often place greater emphasis on reading proficiency than writing skills. According to Lubis et al (2025), comprehensive and continuous assessment of both reading and writing competencies remains relatively uncommon in Quranic education. Therefore, the positive evaluation of the writing component suggests that the integration of *imla* and *khat* instruction constitutes an important added value of Shaykh Abdul Latif Syakur's learning method. This finding aligns with the study of Ayuni & Ritonga (2025), which demonstrated that integrated approaches to Quranic

reading and writing contribute significantly to the overall development of Quranic literacy.

The findings also highlight the educational significance of the sanad-based transmission system through which the method has been preserved and disseminated. Within the Islamic intellectual tradition, sanad functions not merely as a chain of transmission but also as a mechanism for maintaining authenticity, credibility, and continuity of knowledge. Studies by Wendry et al (2024); Jufri, (2024); Wahidi (2024) demonstrate the strong scholarly authority associated with Shaykh Abdul Latif Syakur and the enduring relevance of his intellectual legacy. Consequently, positive parental perceptions may not only reflect satisfaction with learning outcomes but also confidence in a pedagogical tradition rooted in a trusted scholarly lineage.

Despite the overwhelmingly positive evaluations, the comparatively lower score obtained by P2 ($M = 4.18$) provides an important insight. This item measured respondents' understanding of the distinctive characteristics of the learning method compared with other Quranic instructional approaches. The result suggests that parents recognize the effectiveness of the method primarily through observable outcomes rather than through a detailed understanding of its pedagogical foundations. Similar concerns have been raised by Hakim et al (2024), who argued that traditional Quranic learning approaches face increasing challenges in communicating their unique strengths within contemporary educational environments. Furthermore, Saifullah et al (2023) emphasized that effective communication and transformational leadership within Islamic educational institutions play a crucial role in strengthening community understanding and commitment. Therefore, greater efforts to socialize and explain the distinctive features of the method may further enhance community engagement.

From the perspective of learning effectiveness theory, the findings indicate that Shaykh Abdul Latif Syakur's method fulfills several important indicators of effective instruction. Wakka (2020) argued that effective learning methods are those capable of producing observable and measurable changes in learners. Likewise, Barni (2022) found that contextual and research-based Quranic learning approaches significantly improve student achievement. The high scores for P3 (observable reading improvement; $M = 4.48$) and P9 (developmental appropriateness of writing instruction; $M = 4.52$) suggest that the method successfully accommodates learners' developmental needs while generating meaningful educational outcomes. This interpretation is consistent with Bin Mukhtar et al (2022), who emphasized the importance of aligning pedagogical approaches with learners' characteristics and developmental stages.

Another important dimension of the findings relates to ethnopedagogy and indigenous Islamic pedagogy. The learning method examined in this study represents a form of educational heritage that emerged organically within a local Islamic intellectual tradition and continues to be maintained through community practice. Research by Sakti et al (2024) demonstrated that educational approaches rooted in local wisdom contribute positively to educational effectiveness and community acceptance. Similarly, Sumiadi (2025) highlighted the productive interaction between Islamic values and local cultural traditions in shaping sustainable educational practices, while Amri et al (2025) found that the integration of local cultural knowledge enhances the relevance and acceptance of educational programs. Therefore, the positive perceptions observed in this study may also be interpreted as an expression of community appreciation toward a pedagogical heritage that remains socially meaningful and educationally effective (Busral et al., 2025; Engkizar et al., 2024; Engkizar et al., 2025).

The high scores on conative items including support for continuing the method (P6; $M = 4.43$), encouragement of writing practice (P13; $M = 4.38$), and commitment to sustained participation (P14; $M = 4.41$) indicate that parental perceptions extend beyond passive evaluation. Respondents not only perceived the method positively but also demonstrated a willingness to support its continuation and development. This finding corroborates the studies of Manullang et al (2021); Shukri et al (2020), both of which emphasized that successful Quranic education depends heavily on parental engagement and community support. Consequently, the effectiveness of the method appears to be reinforced by the existence of a supportive social environment that encourages sustained participation in the learning process.

From a broader comparative perspective, the findings contribute to ongoing discussions regarding effective models of Quranic instruction. Previous studies have highlighted the importance of contextualization and responsiveness to community needs in the design of Quranic educational programs (Alhamuddin et al., 2018; Arifin et al., 2020). Likewise, Nisa & Hanifuddin (2023) demonstrated that comprehensive Quranic learning models integrating multiple competencies tend to produce more holistic learning outcomes. The present findings suggest that culturally grounded and community-based learning traditions can remain highly relevant and effective despite the proliferation of standardized instructional models. Rather than being viewed as alternatives to contemporary approaches, local pedagogical traditions may offer valuable resources for enriching the diversity of Quranic educational practices.

Theoretically, this study contributes to the growing discourse on indigenous Islamic pedagogy and educational heritage by demonstrating that a locally rooted, sanad-based learning tradition can achieve a high level of perceived effectiveness among educational stakeholders. Consistent with the findings of Fitriani et al (2025); Brata et al (2022), the results suggest that local pedagogical traditions deserve greater scholarly attention as potential models for strengthening Quranic literacy. Future research should therefore focus on documenting the instructional structure, pedagogical principles, and learning outcomes of this method more comprehensively, thereby enabling its broader dissemination within both academic and educational communities (Kassymova et al., 2025; Mutiaramses et al., 2025).

CONCLUSION

This study demonstrates that parents perceive Shaykh Abdul Latif Syakur's Quranic learning method as highly effective in supporting children's Quranic literacy development. Positive evaluations were consistently observed across both reading fluency and writing ability dimensions, indicating that the method successfully integrates these two fundamental competencies within a single instructional framework. The findings suggest that community members recognize the effectiveness of the method primarily through observable learning outcomes experienced by their children. The study contributes to the growing discourse on indigenous Islamic pedagogy by providing empirical evidence that a locally rooted and sanad-based learning tradition can achieve strong acceptance among educational stakeholders. The balanced evaluation of reading and writing competencies further highlights the pedagogical value of integrating multiple dimensions of Quranic literacy within community-based learning settings.

From a practical perspective, the findings indicate the importance of strengthening communication regarding the pedagogical foundations and distinctive characteristics of the method, as respondents demonstrated stronger recognition of learning outcomes than of the method's conceptual uniqueness. Greater documentation and dissemination of its instructional principles may support wider understanding and preservation of this educational heritage. This study is limited by its cross-sectional design and the relatively restricted scope of participants. Future

research should employ broader samples, comparative designs, and quasi-experimental approaches to examine learning outcomes more rigorously. Further studies are also needed to document the instructional structure, pedagogical principles, and transmission processes of the method in order to enrich scholarly understanding of indigenous Islamic educational traditions and their contribution to contemporary Quranic education.

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