

**QIRO'AH METHOD IN TPQ DEVELOPMENT PROGRAM  
IN TOMORI VILLAGE, BACAN KEC, SOUTH HALMAHERA REGENCY****Muhammad Wardah, Irfan, Ujaifah Aden**

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***Abstract***

*This study discusses how to apply the "Qiro'ah Method in the Al-Qur'an Education Park Development Program (TPQ) in Tomori Village, Bacan District, South Halmahera Regency". The purpose of this study was to obtain information about the benefits of applying the Qiro'ah method and developing skills in reading the Al\_Qur'an. In addition, it also reveals the advantages of the Qiro'ah method. This study uses a qualitative descriptive approach, while the subjects of the research are teachers, parents and students. Sources of data used are primary data and secondary data. Data were obtained using observation, interview and documentation techniques. Data were analyzed using reduction techniques, data displays, and conclusion draws. The results showed that the application of the Qiro'ah method in Tomori Village, Bacan District, South Halmahera Regency, not all TPQ used the Qiro'ah method, but there was one TPA that had started using the method. In general, for material that is more difficult, the teacher will explain while writing examples on the blackboard. In teaching the Qiro'ah method, the teacher applies a private system, namely by listening to students one by one or individually, and the Qiro'ah method is arranged in a systematic and interesting way so that it can help students quickly learn to read the Al\_Qur'an. The development of students' reading skills is carried out by learning tajwid science more specifically, memorizing short surahs and when they deposit the students' memorization will immediately correct their tajwid reading. Very important for developing students' reading skills is how often students read the Al\_Qur'an at home.*

**Keywords:** *Qiro'ah method, TPQ, Tomori Village.***INTRODUCTION**

Al-Qur'an learning should have been applied to students from an early age. Learning to read and write the Al\_Qur'an is not as easy as we think, especially for children who are unfamiliar with learning the Al\_Qur'an (Hanafi, 2019). There are

several factors that become problematic in learning to read and write the Qur'an, both problems from teachers and students (Fatmawati, 2019). These problems are the obstacles to learning not being able to run according to the learning objectives.

Learning and teaching the Qur'an is an obligation that must be carried out together with Muslims. For Muslims, of course, the Qur'an is a guide and guide in life towards a future that is in accordance with the teachings of Islam and the pleasure of Allah (Najih, 2017).

Learning the Qur'an can be divided into three levels, namely: (1) learning to read fluently and well according to the rules of Qiraat and tajwid, (2) learning the meaning and meaning until you understand the meaning contained therein, and (3) learning to memorize it outside the head, as was done by the companions at the time of Rasulullah SAW (Ilham & Kaharuddin, 2023).

The reality of the many generations of Muslims who no longer care about the holy book of the Al\_Qur'an is a sign that the Al\_Qur'an is no longer the main reference and basis in the life of Muslims today, many prefer to study foreign languages and SCIENCE (Fadhillah, 2008).

Indonesia is a country where the majority of the population is Muslim, but in reality there are still many who cannot read the Al\_Qur'an (Ray & Armanila, 2023). This is due, among other things, because the Al\_Qur'an is written in Arabic, while Muslims in Indonesia use Indonesian, so learning to read the Al\_Qur'an becomes a problem and there are still many people who find it difficult when reading the Al\_Qur'an, because It is not possible to be able to read the Qur'an yourself correctly and fluently if you do not practice and study it regularly.

The ease of learning the Qur'an includes easy reading, memorizing, interpreting and practicing it (Nidia, Zubaidillah, & Nuruddaroini, 2022). The large number of small children who can already read the Al\_Qur'an, as well as those who memorize it, and are able to interpret it is proof that learning the Al\_Qur'an is an easy thing and not complicated.

The learning method in studying the Qur'an has a very important role because it can support the achievement of learning objectives (Ramli, 2015). By using the method, it will be able to develop a mental attitude and personality so that students receive lessons easily, effectively and can be digested properly.

If alluding to the method of reading the Al\_Qur'an, there are several methods of learning to read the Al\_Qur'an that are developing in Indonesia (Siti Nindia, 2022). At first it was the Baghdadiyah method, which has long been used by ustadz in teaching the Qur'an (Asngari & Alena, 2022). Through this Baghdadi method one by one the students read and were heard directly by an ustadz who immediately corrected the students' reading (Anugerah, 2022). Over time, this method of reading the Qur'an shifted with the emergence of several methods that were more relevant and interesting. Among them are the Iqro method, the Tsaqifa method and the al-Barqy method (Asrori, n.d.). But with this method it is still not enough to make children feel that learning to read and write the

Al\_Qur'an is very enjoyable, so the Qiro'ah method appears as an additional alternative in learning the Al\_Qur'an.

This method is very interesting for further research because it is able to provide the ability to understand and master the recitation of the Qur'an. Besides this, this method also provides a very pleasant effect for students so that it is hoped that it will create a love for the holy book of the Qur'an.

Being able to read the Al\_Qur'an is of course an absolute must for a Muslim (Hamdani, 2018). And a fortune for children in this era, because they have various methods of learning to read the Al\_Qur'an. Thus, parents can choose the method that best suits their child's learning character (Maemunawati & Alif, 2020). Including the Qiro'ah method because there are additional methods embedded in it, namely: 1. The Transfer Method (the technique of introducing difficult letters). 2. Silsilatul ibil (Titian camel / introduces consonants or syiddah). 3. Morse technique (used for MAAD and TAJWID).

The principles in the Qiro'ah Method: 1. Using pictures as memory media to introduce sounds and letters. 2. Use the similarity of the shape and sound of the previous letter to recognize letters that are not included in the memory group. 3. Directly introduced to cursive letters other than single letters. 4. Immediately introduce fathah, dhomah, kasrah, tanwin, long - short, and tajwid. This method is also suitable for adults who are just learning the Qur'an, because the system is relatively strong, connecting the left and right hemispheres of the brain (Husnul, 2020). The Qiro'ah method is also good for targeting upper elementary school age children and teenagers, because it can build self-confidence compared to other conventional learning methods.

## RESEARCH METHODS

This research utilizes a Literature Review method to explore literature, studies, and other relevant sources related to the development of TPQ (Taman Pendidikan Al-Qur'an, Quranic Education Park) to understand the current situation and related issues. The study involves conducting questionnaires or interviews with relevant respondents, such as TPQ administrators, teachers, parents of students, and local community members, to gather input on the needs and aspirations in TPQ development. The research takes place in Tomori Village, Bacan District, South Halmahera Regency, as this location is the focal point of the study due to its significance as a TPQ location.

Direct observation of activities and processes in TPQ is conducted to gain a deeper understanding of the existing programs and provide insights into potential improvements. Questionnaires are distributed to TPQ participants to collect data on their perceptions of the Qiro'ah method, their satisfaction levels, and suggestions for enhancing the program's implementation.

Data analysis is carried out using descriptive analysis to provide an overview of the Qiro'ah method applied in the TPQ program in Tomori Village. This includes summary statistics such as mean, median, and percentiles to describe the main characteristics of the questionnaire and interview data. If there are applicable data, regression analysis

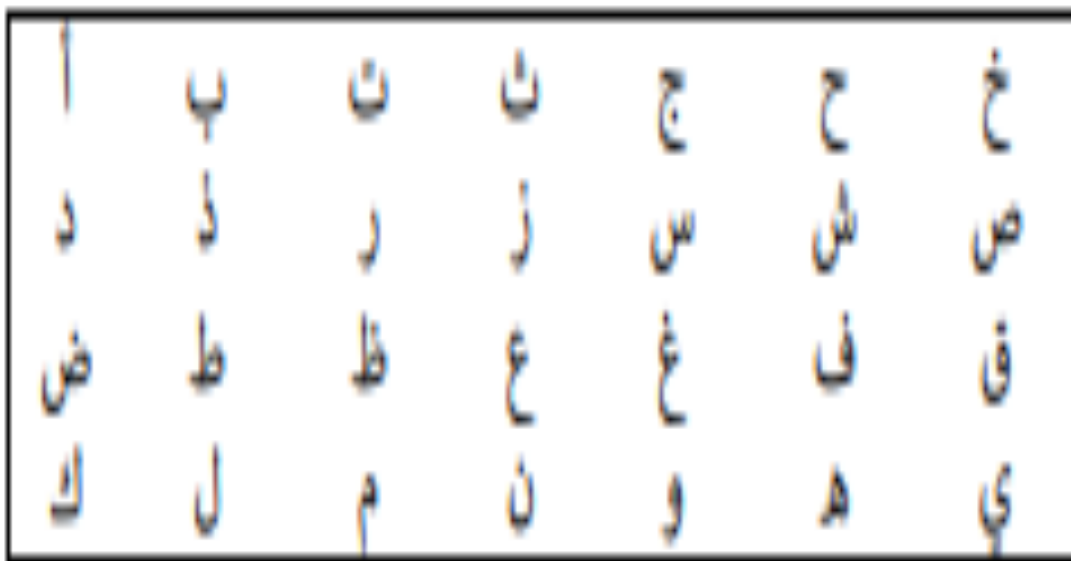
techniques can be used to understand the relationship between specific variables and the success or achievements of participants in the Qiro'ah method.

## RESULTS AND DISCUSSION

### A. Systematics of Learning the Qiro'ah Method

Learn to read the Qur'an through the use of the qiro'ah method as a guide to the 4M and 7D principles. This principle is applied to servant objects in each target according to the main plan of learning the qiro'ah method with various face-to-face learning settings. Through the teaching and learning process, the servant object also uses the control card in the qiro'ah book to find out the progress of the mentoring. The details of the activities of the servant object in implementing the qiro'ah book are as follows:

1. Introduction of hijaiyyah letters through image media. Each picture represents one hijaiyyah letter by taking the first syllable of the picture to be juxtaposed with the appropriate hijaiyyah letter. For example, a fire image is juxtaposed with the letter alif or a (ا), a balloon image is juxtaposed with the letter ba' (ب) and so on. For its mention, students are expected to mention the picture first and then pronounce the appropriate letter.
2. The use of hijaiyyah letter recognition image media is also carried out by mentioning all the letters with four sequential patterns through patterns A, B, C and D. The sequence of patterns A from alif or a (ا) to the letter yes (ي), pattern B is read from



above down starting from the letter alif or a (ا) (ends at the letter yes (ي)), pattern C is read from the bottom up starting from the letter yes (ي), and ending with the letter alif or a (ا), and pattern D read from left to right starting with the letter ya (ي) and ending with the letter alif or a (ا). These four sequence patterns can be seen in the Qiro'ah exercise book 2 page 2. If the assisted students have read it repeatedly and fluently, then it is considered that they have mastered the hijaiyyah letters well.

Source: *Qiraah Book*

3. The servant object teaches punctuation (harakat). There are signs that must be mastered by participants if they want to read the Al\_Qur'an fluently

through the signs fathah, kasrah, dhommah, fathatain, kasratain, dhommatain, breadfruit (dead) signs, and tasydid signs. The eight punctuation marks are taught sequentially starting from key 2 to key 6 which includes several practice formats, starting from page 2 to page 25. Through teaching punctuation, the object of servant still refers to learning the qiro'ah method by requiring participants to read over and over again until they are fluent, and occasionally tested to find out where their understanding of the reading has reached.

4. Objects of Abdi teach concatenated letters. Learning cursive letters is in key III after punctuation material (harakat). The introduction of continued letters allows students to know the changes in letters after connecting with other letters, both when they are in the front, middle, back or when they stand alone without a connection. The servant object introduces continuous letters from those consisting of only two letters, three letters, four letters to letters that change shape after connecting with other letters, such as the letters ك, غ, ك, ع, آل, ه, and ت. Learning continuous letters is usually interspersed with Qalqolah letter material at the end of the exercise, to make it easier for students to understand it with the duration of repetition as often as possible.
5. Fifth, the servant object teaches about the science of recitation. The tajwid material in the qiro'ah book, from the VII to XV keys. The material is in the form of long signs (mad), lam syamsiyah and lam qamariyah, letters that are considered non-existent, tafkhim and tarqiq, ta' marbuthah, qalqalah, idgham and hauaf muqatto'aat. For the mastery of the science of recitation, the focus is on teaching through practice on the pronunciation method of each reading law, not on the terms of the science of recitation. In reality, the tajwid material is provided with lots of reading practicum exercises contained in the qiro'ah book, each key cover from 1-4.
6. The servant object tests the students' reading. The exam is carried out at each meeting after the students have read at least 20 times the exercises given and then transferred to the next reading. This test is based on control cards that have been filled in by participants during remote recitations or assignments at their respective homes. Reading test, part of the 7D principle typical of the qiro'an method in the form of understanding, instructions, guidance, repeated, tested, expedited, and transferred.

#### **B. Implementation of the Qiro'ah Method in Tomori Village, Bacan District, South Halmahera Regency**

Talking about the implementation of learning to read the Al\_Qur'an, it is closely related to the method used, as well as the teacher's skills in conveying subject matter to the students. To achieve maximum results, of course, requires carefulness in using the right strategy and method in its implementation in order to achieve the expected goals.

As for the teaching and learning process that took place in Tomori Village regarding the method of teaching reading the Qur'an the teachers used a practical method, namely by using the direct reading method, without having to provide many explanatory comments regarding the rules contained in the material being taught. Because the Qiro'ah book has been compiled in a very systematic, practical and interesting form so that it can be easily understood and understood by the students. This is in accordance with what has been disclosed by one of the teachers at TPQ Al-Ikhlas Tomori Village regarding the method of teaching reading the Al\_Qur'an. From the results of a direct interview with the head of the South Halmahera district religious affairs office, he said that the use of the Qiro'ah method is a relatively new method and even sounds foreign to the Bacan community. However, there have been several TPQ teachers who have participated in TOT at the office of the Ministry of Religion in South Halmahera Regency. Although they have not been able to fully apply the method or way of learning.

From the results of the author's search, there were 3 TPQ teachers who had participated in the Training of Trainers (TOT) in South Halmahera Regency. But among the three, only 1 person has just applied the Qiro'ah method, namely Ustadzah Novianti S.Pd.I from TPQ al-Ikhlas.

From the interview above, it is clear that the teaching system at TPQ Al-Ikhlas is very different from the Al-Qur'an education garden in several recitation assemblies, most of which still use the old method. The teaching of the Qur'an that is applied emphasizes the creativity and paradigm of children's thinking so that children no longer accept but find out through their IQ abilities, so they understand and understand what they are learning. In detail, the teaching system for reading the Al\_Qur'an using the Qiro'ah book method can be described based on the results of interviews and observations as follows:

#### 1. Key Teaching System I

In key I, the CBSA (Active Santri Learning Method) method is used, while the teacher is only an observer, don't let the teacher guide, the teacher only gives an example in the first part. This CBSA method will always be used until the students complete the qiro'ah book, that is, up to the XV key and move on to the Al\_Qur'an.

Teaching key I students will be introduced to hijayyah letters, but the advantage of this qiro'ah book is that students will be introduced to hijayyah letters side by side with an image. This image serves as a guide for the mention of the hijayyah letters next to the image. For example a picture of a fire side by side with the letter ا 'a', a picture of a balloon next to the letter ب 'ba', a picture of a hand next to the letter ت 'ta', and a picture of a yakult next to the letter ي 'ya'. By using picture instructions, students will easily remember the mention of hijayyah letters. The way to teach key I is as follows:

- a) Saying the name of the picture without letters: at this stage the students are instructed to name the pictures according to the makhraj hijaiyyah letters in the picture and the priority is mastering pictures that are not popular for students, such as pictures in the red column. Examples of how to read it include: fire, balloons, hands, and yakult.
- b) b) Saying the name of the picture with the letters: at this stage the students are introduced one by one hijayyah letters accompanied by the mention of the

previous picture. Examples of how to read it are: fire ا 'a', balloon ب 'ba', hand ت 'ta' to yakult ي 'ya'.

- c) c) Read the letters in the image column without mentioning the image: at this stage the students are instructed to read the hijayyah letters one by one in the image column without mentioning the previous image. An example of how to read it is like: ا-ب-ت - ي.
- d) d) Reading the letters under the picture column without looking at the picture: after the three points above have been mastered, then move to the bottom column by re-reading all the hijayyah letters without looking at the picture. Therefore, in this fourth stage students will be trained to recall the hijayyah letters they have read before.

## 2. Key Teaching System II

In key II, students will immediately read hijayyah letters with the vowels of kasroh and dommah, because in key I, students already recognize hijayyah letters with the vowel fatkah, so in key II, students will be trained by reading hijayyah letters with the vowels of kasroh, fathah and dhommah. The advantages of the qiro'ah book in key II are learning the letters fatkah, kasroh and dommah. So students can understand hijayyah letters more quickly.

## 3. Key Teaching System III

In Key Teaching III, satri will be taught the line of death/breadfruit, students are instructed to read the hijaiyyah letters which line up fathah, kasrah, or dommah. then in front of the hijayyah letters there are hijayyah letters lined up dead / breadfruit. In this lesson, the teacher will give an example first before the students read, because this is new material which is different from the material in Key I and Key II. In this teaching, students usually have a little difficulty in understanding the hijayyah letters for dead/breadfruit lines, because some of these key lessons have entered qolqolah (reflected sound) for example when the letter ب 'ba' meets the letter ب 'ba' for dead/breadfruit lines, it must be read 'babe'. Therefore, the teacher must patiently help students understand and then move on to the next key.

## 4. Key Teaching System IV

Teaching key IV students will be introduced to the forms of continuous hijayyah letters, both lined up fathah, kasroh, dommah or mati/ breadfruit. The teacher will first explain to the students how to read the hijayyah letters in succession, even though there is actually no difference from the hijayyah letters in the previous key teaching. This is done so that students are not confused in reading hijayyah letters that are continuous. Because in teaching key IV there are many hijayyah letters which at the end of the line sound qolqolah (reflected). So the teacher must be able to apply this qolqolah letter reading when students read.

## 5. Key Teaching System V

In the fifth key teaching, students will be taught to read the second row of hijayyah letters (tanwin), students will read the two-lined hijayyah letters that read 'an' or fathatain, the students will read the two-lined hijayyah letters that read 'in' kasrotain, and the students will read the letters hijayyah in two rows reads 'un' dommatain. Then the hijayyah letters that line up the tanwin earlier will be combined with continuous hijayyah letters which have different lines or vowels starting from fatkah, kasroh, dommah and also mati/ breadfruit.

## 6. Key Teaching System VI

teaching key VI students will be taught to read hijayyah letters which are tasydid, how to read tasydid is to double the letters on the letters which are tasydid. For example in reading *تَبَدَّدَا*. Teaching key VI is quite difficult because students have to distinguish between how to read consonants/breadfruit and how to read tasydid letters. Therefore, to recognize the tasydid letters, the teacher first writes on the blackboard so that the students who have just entered the VI key can distinguish the tasydid letters from consonants / breadfruit.

7. Key Teaching System VII

In key VII teaching, students will be taught to read long hijayyah letters (madd). The teacher will explain in advance which ones are classified as long read letters (madd). Letters pronounced long (madd) vary greatly, some are 2 vowels long and even up to 4/5/6 vowels. Therefore, the teacher must be able to guide the students who enter this VII key lesson to read according to the length of the letters in short. Because the qiro'ah method is emphasized from the start the key in reading hijayyah letters must be in accordance with the rules for pronouncing good and correct letters (makhorijul letters).

8. Key Teaching System VIII

Teaching key VIII students will be taught about readable and unreadable lam letters (lam al-qomariah and lam as-syamsiyah). In the first exercise, the students will be taught the letter lam which reads the sound 'L' because there is a dead line, namely the letter lam is raised because it meets the letter *ال* al-qomariah

*ي و م ه ك ق ف غ ع خ ح ج ت ب أ*

In the second exercise, students will be taught letters that cannot be read because there are no lines. The letter lam is not read because it meets the letter *ال* as-syamsiyah ( *ت ث د ذ ر ز س ش ص ض ط ظ ل ن* ) In each exercise the teacher must be able to guide students so that they really understand and can distinguish lam al-qomariyah with lam al-syamsiah.

9. Teaching System IX

The teaching of key IX students will be taught about letters that are considered non-existent, that is, if there is a letter 'a' that does not line up/has a row, then the hijayyah letters line up after that, line up dead/breadfruit or line up tasydid, then how to read it immediately jumps to the letters that line up dead or tasydid. For example:

*واحتفل - كلمه انطس* then how to read directly to the letters 'nun' tasydid and 'Fa' without having to read 'a' which are not lined up. The teacher will give an example first so that students are not confused if when reading a qiro'ah book they meet letters that are considered non-existent.

10. X Key Teaching System

Teaching Key X Santri will be taught to read Allah's lafadz, which is read thick (tafkhim) and read thin (tarqiq). Lafadz Allah is read in bold similar to the sound 'lo' if previously it was lined up with 'a' or fatkah and 'u' or dommah, and read thinly with the sound 'la' if previously it was lined up with 'i' or kasro. For example, in reading *الله امرأ*, the word Allah in this reading is read in bold or reads 'lo', while in reading *الله باذعوا*, the word Allah is read thin or reads 'la'. In this teaching, the teacher must be able to provide understanding to students so that students can distinguish which words of Allah are read thickly and which ones are read thinly.

11. XI Key Teaching System



Key XII lessons, students will be taught to read round ة 'ta' readings (tamarbutah), students are taught to distinguish between reading tamarbutah but still reading 'ta' when the reading continues and read the sound 'h' when it stops (waqof). Example reading:

الْقَارِعَةُ ١ مَا الْقَارِعَةُ ٢ وَمَا أَذْرَبَكُمْ مَا الْقَارِعَةُ ٣

In this reading, if the tamarbutah (ة) reads it continues in the next verse, the way to read it reads 'ta' and when it stops (waqof), the way to read it reads 'h'. The teacher must teach the students how to recite the tamarbutah reading when it continues and when it stops (waqof) until the students understand it and then move on to the next key.

#### 12. Key Teaching System XII

In the XII key teaching, students will be taught with qolqolah readings, even though it has been explained in the previous key, but in this XII key, it will specifically discuss qolqolah readings. Santri will be reintroduced to the hijayyah letters that are included in the qolqolah, namely the sound of reflection in the sound when the line stops or stops on the qolqolah letters and there are five letters, namely د ج ب ق ط. Qolqolah is divided into two, namely qolqolah sugro (when it stops in the middle of the verse) and qolqolah kubro (when it stops at the end of the verse). For example ن س و ر ت this is reading qolqolah sugro and اللَّهُ الصَّمَدُ this is an example of reading qolqolah kubro. For the beginning of key XII the teacher will give an example first first to the students then the satri will follow how to pronounce the qolqolah letters, the students will be trained continuously until they can then only be able to continue to the next key.

#### 13. Teaching System Key XIII

The teaching of key XIII students will again be taught about reading the second line or tanwin as in the teaching of key V, but in key XIII there is a slight difference because this key will focus on reading line two 'an' fathatain, which is read long when it stops/waqof so that it sounds 'n' is missing. For example in reading (1) و ادعنا نجا احبض (1) then at the end of the verse when it stops the sound 'n' is lost and the last letter in the line fathatain is read long. The teacher will explain before the students start reading in this key, so students will not make mistakes when reading the letters that line up fathatain at the end of the verse or when stopping/waqof.

#### 14. Key Teaching System XIV

The XIV satri key teaching will teach reading nun mati and line two (nun breadfruit and tanwin). Santri are instructed to understand the laws of this reading well and must memorize their respective letters so that there are no mistakes when reading later. The following are the letters for reading nun mati and tanwin that must be memorized by students:

- Pronounced 'n' without buzzing (Izhar) which is pronounced with the sound 'n' and without buzzing when the nun is off and the second line (nun breadfruit 'ن' and tanwin ' ') meets one of the letters: ح غ ع ه خ.
- Pronounced 'm' accompanied by a buzz (Iqlab) which is replaced by the sound 'm' and accompanied by a buzz when the nun is off and the second line (nun breadfruit 'ن' and tanwin) meets the letters: (ب).
- Short jump (Idgom Bilagunnah) which is inserted into the next letter with tasydid without humming when the nun ends and the second line (nun breadfruit 'ن' and tanwin meet from one of the letters: ر).

- d. Long jump (Idgom Bigunnah), which is entered into a letter afterwards with a tasydid sound accompanied by a buzz when the nun turns off and the second line (nun breadfruit 'ن' and tanwin) meets one of the letters: ي م و ن.
- e. Pronounced 'ng' accompanied by buzzing (Ikhfa), which is disguised with a sound similar to 'ng' accompanied by buzzing when nun turns off and the second line (nun breadfruit 'ن' and tanwin meet one of the letters س ز ذ ج ث ت After that the students memorize the reading above then the teacher will explain with examples on the board so that students can better understand the law of reading nun mati and line two.

#### 15. XV Key Teaching System

In the XV key teaching, students will be taught the initial letters of the surah (muqotto'ah letters) which are 2/4/5/6 vowels long. For example, in reading ا م (Alif Lam Mim), ا ص م (Alif Lam Mim Shode'), ا ر م (Alif Lam Mim Roo), and so on. The teacher will give an example first and then the students will follow the teacher's reading, then the students will repeat the reading until it does not depend on Latin writing. After students complete the qiroah method, starting from key I to key XV, students will be given an exam first, only after graduating students can proceed to the next level, namely the Qur'an.

The teachers are very consistent in applying the method of teaching students to read letters, once the letters are read correctly, they cannot be repeated. according to the length of the short letters. If the students misread the teacher's letters, just correct the wrong letters by:

- a. Signs, for example with the words, hmm, uh, watch out, be careful, slow down, stop and so on. But in a gentle and gentle way so that students don't feel burdened and so they can think before the real announcement from the teacher.
- b. If the signal is still wrong, the students will be instructed to look at the teaching of the previous keys so that the students recall readings that are similar to those that are difficult for students to read now. But if you still have difficulty remembering, the teacher will explain it again until the students are no longer mistaken in reading.

In teaching the teacher applies the private system, namely teaching by listening one by one or individually. This method has 3 principles in its application, namely as follows:

- a. Teaching method by imitating. The teacher will give examples of correct reading then the students will imitate it. Therefore, however, the level of fluency of children depends a lot on the fluency of the teacher.
- b. The teaching method is by the students watching the teacher's lip movements, the teacher also sees the students' lip movements. This method is very important in teaching makhori'ul letters.
- c. The teaching method in which the teacher uses clear and communicative utterances, although in the qiro'ah book, students are required to be more communicative, this does not mean that the teacher is passive. The teacher remains active in listening to the students reading while providing communicative comments. For example, every student reads correctly the teacher will give comments: yes, good, keep going, smart, slow down, stop and so on. This is so that the students really understand the lesson being taught by the teacher. Because the level of ability of a student depends on the fluency of

a teacher and of course the ability of the student himself in understanding the lesson.

Teaching the Qur'an using the qiro'ah method is very suitable for the conditions of this modern era because this method is interactive and educative and is also very easy for students to understand because it is arranged systematically. This is reflected in the main stages of the keys I-XV, including:

- a. Starting from easy to more difficult. For example, from readings to recognize the letters hijaiyyah then the letters line up fathah, kasroh and dommah. Then the students were introduced to the letters in tasydid. The laws of reading mad, qolqolah, reading meet the second row of letters and nun mati. This greatly facilitates the students in understanding the lessons in the qiro'ah book.
- b. Starting from the simple to the complex. For example, in key I, there are only hijayyah letters with a single vowel (fathah), and are accompanied by pictures. Then in key II, students begin to recognize the hijayyah letters, which have a different vowel with more letter variations. And the next keys will be even more complex.

With this teaching system it looks very easy and very appropriate to be applied to students who are still children on average. In addition to being systematically arranged, qiro'ah books are printed on colorful paper so that this makes the students more interested in learning to read the Al\_Qur'an through qiro'ah books. Meanwhile, with regard to the length of time it takes to complete the qiro'ah level and level up the Qur'an, starting from key I to key XI, the average student completes it in less than one year.

From the results of the interview above, it can be concluded that students can indeed be finished in less than one year, but it all depends on the students themselves, because each student has a different level of intelligence, this is what can make students understand the subject more quickly. or even vice versa slow in receiving lessons. Therefore, it is the responsibility of parents and teachers to help either in the form of motivation or direct examples, so that students can quickly rise to the level of the Qur'an.

### **C. Development of reading and writing skills of the Al\_Qur'an for students in Tomori Village, Bacan District, South Halmahera Regency**

In this sub-chapter, the researcher will focus on discussing how to develop skills in reading the Al\_Qur'an after the students rise to the level of the Al\_Qur'an, which was previously at the qiro'ah level. Based on the data that the researchers obtained from interviews and observations for analytical researchers. There are several ways used by teachers at TPQ Al-Ikhlash to develop the skills of the students in reading the Qur'an, namely by providing additional lessons including tajwid, tahfiz qur'an, interpretation and tadarus al-Qur'an activities. This is in accordance with the results of the researcher's interview with other teachers.

"In TPQ Al-Ikhlash, for students at the Al-Qur'an level, they will receive additional lessons, namely morals, tajwid, jurisprudence, and lafdziyah interpretation. In addition to these lessons, students are also told to always recite the Qur'an both at TPQ and at their own homes."

Based on the results of the interview above, the researcher will divide the discussion into several points to make it more detailed.

1. Tajweed Science

Reading the Qur'an in a melodious voice is a sunnah. A melodious voice will help someone to be absorbed and help him listen to the Qur'an properly, but a melodious voice is not enough if it is not equipped with good tajwid knowledge. Therefore, the students at TPQ Al-Ikhlash always try and istiqomah to read the Qur'an with tartil. More basically, tartil is reading the Al\_Qur'an according to the requirements of tajwid science so that one can distinguish which ones should be read long/short, bad/not bad, stop (waqof)/continued (wasal), adjust the output of hijayyah letters (makhrojul letters).

The students who have advanced to the Al-Qur'an level at TPA Al-Ikhlash will be given more specific recitation lessons compared to when they were still at the qiro'ah level, even though at the qiro'ah level the students have been provided with sufficient tajwid knowledge. This is done so that the students who are already at the level of the Al\_Qur'an can read the Al\_Qur'an even better and do not make mistakes according to the rules of tajwid science.

Tajwid science lessons will be given twice a week, namely on Wednesday and Friday. After the teacher finishes explaining the material for recitation, for example about idgam bigunnah, the students will invite them to practice how to recite the recitation of reciting idgham bigunnah one by one, not only that, Santi will be given the task of finding some examples of recitation letters that are being studied in the Qur'an. .39 Therefore, by doing direct practice and also by giving assignments when learning recitation, it is hoped that the students will be able to understand recitation and apply it properly when reading the Qur'an.

2. Tahfidz al-Qur'an

Memorizing the Al\_Qur'an or commonly known as tahfidz has two things that must be fulfilled, namely memorizing it in memory and being able to recite it from memory without reading the text of the verses of the Al\_Qur'an or other notes. At TPA Al-Ikhlash, the development of Al-Qur'an reading skills through the teaching of tahfidz Qur'an is required for all students who are already at the Al-Qur'an level. Even though the required memorization only includes juz 30, starting from surah adh-dhuhaa to surah an-naas, but in pronouncing or reciting the letters of each verse there must not be a mistake or out of the rules of the science of recitation. So, if there is a mistake, the teacher will immediately correct it by reprimanding it directly and reciting how to pronounce the correct verse according to the rules of tajwid science.

When students memorize the Qur'an apart from support from the TPA teacher, support from parents is also very necessary because the students only spend approximately one hour at the TPA, the rest of the memorization activities are carried out at Mega's house, the parents of one of the Al-Ikhlash TPA students who already at the Al-Qur'an level revealed that to encourage their children to memorize the Al-Qur'an they often do is give gifts when their children succeed in memorizing surahs in the Qur'an. In addition, there are also parents who provide encouragement by giving advice using exemplary stories of Qur'an memorizers who have received good fame in this world, even in the hereafter. This is an example of encouraging parents to encourage their children to memorize the Qur'an.

Teaching tahfidz Qur'an is very suitable when applied to students who are already at the Al-Qur'an level. Because with this teaching it will train the students

to keep in mind the material of recitation that has been taught before. Therefore, this is what will make students' reading skills of the Al\_Qur'an continue to increase rapidly. In addition to the two points above to develop students' reading skills, it is no less important how often students read the Al\_Qur'an at home. Therefore, the responsibility of parents is very necessary in order to control the students when they are at their respective homes to always diligently read the Qur'an.

Then students should also be limited when watching TV and playing jaga too much and make more use of their time to study, especially memorizing short surahs. Another way to motivate their children to read the Qur'an when at home is to set an example directly with this awareness arises in students to read the Al\_Qur'an, just like their parents did. With the attention of parents, the students will be more controlled in using their time to study so that the students' ability to read the Al\_Qur'an can improve and become more fluent than before.

## CONCLUSION

Learn to read the Qur'an through the use of the qiro'ah method using the 4M and 7D principles. This principle is applied to servant objects in each target according to the main plan of learning the qiro'ah method with various face-to-face learning settings. Through the teaching and learning process, the servant object also uses the control card in the qiro'ah book to find out the progress of the mentoring

Application of the Qiiro'ah Method in TPQ in Tomori Village, Bacan Sub-District, South Halmahera Regency, which as a pilot TPA Al-Ikhlas, uses the CBSA (Active Santri Learning Method) method while the teacher is only an observer, don't let the teacher guide, the teacher only gives example at the beginning only. For more difficult subject matter the teacher does not only explain verbally, but also is more understandable to the students the teacher explains while writing to the students on the blackboard. In addition, in teaching the teacher applies a private system, namely teaching by listening one by one or individually.

Development of Al-Qur'an reading skills for students after applying the qiro'ah method. The development of students' Al-Qur'an reading skills is carried out in several ways, namely: by learning the science of recitation, tahfidz of the Qur'an, and learning lafsiah interpretation (interpretation per word). In addition to these three points, to develop students' skills in reading the Al\_Qur'an is by getting students used to always reading the Al\_Qur'an at home. Therefore, the responsibility of parents to control students when at home is very necessary for the development of students' reading skills of the Al\_Qur'an.

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