

## Improving Al-Qur'an Reading Ability through the Introduction of Letter Achorjul at TPQ Al-Anwariyyah

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### ABSTRACT

This study focuses on how the application of the sorogan method in learning to read makharijul letters and whether there is an increase in the ability to read makharijul letters after using the Sorogan method. The method used in this study is the PAR (Participatory Action Research) approach. The results of this study are that the application of the sorogan method is carried out in groups and students experience an increase in the ability to read the Qur'an through the introduction of makhorijul letters through the sorogan method. This research has an impact on increasing students' ability to read the Qur'an. Students learn to read the Qur'an easily through the sorogan method.

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### INTRODUCTION

#### A. Background

No human being is perfect, and no human being can achieve perfection without a process. However, a desired process in educational endeavors is a directed and purposeful process, namely directing students (humans) to the optimal point of their abilities. And God willing, the results will not betray the process, as long as we always do our efforts and prayers with istiqomah

The success of a teaching and learning process can be seen in the extent to which the process can grow, foster, form, and empower all human potential, or to the extent to which it can provide significant changes to students' cognitive, affective, and psychomotor abilities. Practice the Al-Quran, currently, various methods are quite helpful in facilitating the process of learning to read the Al-Qur'an properly and correctly.

So in this case the method plays a very important role in the learning process. Even an Arabic proverb that is quite popular in education says that "the method is more important than the material". Maybe many of us already know the sentence. This is quite rational because indirectly the method used will greatly affect the learning process. The method does not only function to attract interest in learning and reduce student boredom but also to increase the effectiveness of learning. Because with the method we can practice it directly, if we can only listen to the material, especially when the material and methods can be mixed up in any learning whatsoever, including the Qur'an.

About education in Indonesia, it is not only in public schools or madrasas, but also in TPA, TPQ, and TKQ. The Sorogan method is a learning activity for students that focuses more on developing individual

abilities (Individuals), under the guidance of a teacher/ustadz. The Sorogan method, which is the hallmark of recitation education at TPA, has experienced extraordinary developments and indeed this system has never been completely abandoned by educational practitioners even in modern times. Sorogan is a learning method that focuses on the readiness and expertise of students to learn something which is then consulted with the teacher/ustadz or kyai.

Although many people consider this method to be a classic and out-of-date method, until now this method is still maintained in teaching in TPA. This is proof that this method has its characteristics as a form of a method whose scope is not only to achieve the target of learning success but also to the learning process through the active learning of students. And from this sorogan method a teacher/ustadz can immediately assess how the reading, makhoriul letters, tajwid, or the length and shortness of a student's reading, and from there a teacher/ustadz can immediately improve everything, from reading, tajwid, makhoriul letters and short length baacn a student.

From the description above, the researcher uses a method of reading and writing the Qur'an called the Sorogan Method. This study focuses on how the application of this method is in learning to read makharijul letters and whether there is an increase in the ability to read makharijul letters after using the Sorogan Method.

## B. Research Urgency

Education in Indonesia is not only in public schools, or madrasas, but also in TPA, TPQ, and TKQ. The Sorogan method is a learning activity for students that focuses more on developing individual abilities (Individuals), under the guidance of a teacher. The Sorogan method, which is the hallmark of recitation education at TPA, has experienced extraordinary developments and indeed this system has never been completely abandoned by educational practitioners in modern times because from this method a teacher/ustadz can directly assess a student's reading while at the same time being able to fix it right away. Sorogan is a learning method that focuses on the readiness and expertise of students to learn something which is then consulted with the teacher/ustadz or kyai.

Although many people consider this method to be a classic and out-of-date method, until now this method is still maintained in teaching in TPA. This is proof that this method has its characteristics as a form of a method whose scope is not only to achieve the target of learning success but also to the learning process through the active learning of students. In the end, we can understand the benefits of this method which can be applied in madrasas, as well as TPQ and others.

## RESEARCH METHOD

By the title of this study, the research used is the Participatory Action Research (PAR) approach. PAR is an action of a social group to carry out scientific studies to direct, improve, and evaluate their actions repeatedly by involving all parties in the group to participate in their actions, for example to a place like a madrasa, TPQ, TKQ, TPA. The position of the researcher in the PAR approach is not only to study and examine an outcome that occurs in the community, but the researcher also participates and mingles with the community as a facilitator who bridges the implementation of an activity. PAR research is democratic research because research is carried out by, with, and for the group itself. The data collection techniques in this study include observation and interviews. This research was conducted at the Al-Anwariyah TPA, Cikupa Village, RT 01/RW 08 Sukamakmur Village, Sukamakmur District, Bogor Regency, West Java

## DISCUSSION RESULTS

### 1. The definition of increasing the ability to read the Koran

According to an expert named Adi S, the increase comes from the word level. Which means layers or layers of something which then form an arrangement. The level can also mean rank, level, and class. While improvement means progress. In general, improvement is an effort to increase the degree, level, and quality as well as quantity. Improvement can also mean adding skills and abilities to make it better. In addition, improvement also means achievement in process, size, nature, relationship, and so on. Improving means raising the degree, level, heightening, and strengthening oneself. Improvement is a process, method, deed, or increase. The ability to read in question is a person's understanding of the text he reads. Reading is seeing the writing and understanding and being able to verbalize what is written in the book. Reading can also be interpreted as the first key to the basis of learning the Qur'an in children. The Qur'an, according to Syafi'i, is the original name and is never taken from other words.

### ❖ Factors Affecting Ability to Read Al-Qur'an

Many factors affect reading ability. These factors include:

#### a. Reading intelligence level

Intelligence is a skill that consists of three types, namely the ability to deal with and adapt to situations quickly and effectively, know or use abstract concepts effectively, know relationships, and learn them quickly. Two people with different levels of intelligence will have different results and reading abilities.

##### 1) Language skills

What is meant is mastering the language used. If a person faces readings in a language he has never heard, it will be difficult to understand the reading text. The reason is because of the limited vocabulary they have. For example, he has never heard of Arabic, so when reading the Qur'an there may be difficulties for them. Except they have often been taught by their parents to read the Koran at home.

##### 2) Attitudes and interests

Attitude is usually shown by pleasure and displeasure. Interest is a tendency and high enthusiasm or a great desire for something.

##### 3) Reading habits

The reading habit in question is whether a person has a reading tradition or not. This tradition is determined by the amount of time or opportunity provided by a person as a need. For example, the traditions of their family who always read the Koran and those who rarely read the Koran will look different when they read the Koran.

##### 4) The state of reading

The level of difficulty discussed, facets or design aspects of the book pages, the size of the letters, and their type can also affect the reading process. Motivation according to Sumadi Suryabrata is a condition that exists within a person that encourages him to carry out certain activities to achieve a goal.

##### 5) Knowledge of how to read

Someone will have difficulty capturing the contents of the reading if they do not have reading knowledge.

##### 6) Emotional and attitudinal instability

Changing emotional states will affect someone's reading. For example, when we are in a bad mood, usually the interest in reading anything will have an effect, but never be lazy to read the Qur'an.

##### 7) Experience owned

Before the process of reading everyday life is essentially a knowledge capital for further understanding.

##### 8) The ability to read the Koran.

Among students' Al-Qur'an reading abilities are:

##### a) Letter Identification

The point is that the first way to learn to read the Qur'an that children must know is to be able to read hijaiyah letters and to be able to recite clearly and clearly so that when reading the Qur'an they can be fluent. Because when we are before entering the stage of the Qur'an we sometimes read something called IQRA, well, it is in this iqra that we will be introduced to the hijaiyyah letters from the letters  $\text{ا - ي}$ .

##### b) Makharijul Letters

In reading the Qur'an, children should first be able to distinguish the sound of the hijaiyah letters which are almost the same, namely the places where the letters come out when they sound them. Of which there are 19 in all, divided into 5 mawadhi (maudhi-maudhi), which is the place the location of the makhras. Among them are: 1) maudhi'-jauf which means the place of makhras which is located in the oral cavity, 2) maudhi'halq (located in the cavity), 3) maudlin-listen (located on the tongue), 4) maudhi'-syafatain (located in the two lips), 5) maudhi'-khaisyum (located at the base of the nose).

## 2. Definition of the Sorogan Method

Various literature on the sorogan learning method are well known among Islamic boarding schools. Therefore, pesantren is closely related to the word sorogan. If compared, pesantren with the sorogan method is like the sea and the beach which cannot be separated from each other. If the red thread is pulled, the sorogan method will show the design of the experts. The term sorogan comes from the word sorog (Javanese) which means to thrust his book in front of the kyai or someone who is entrusted with the task (assistant of the kyai). Sorogan is a recitation system that is delivered to students individually. The learning method among salaf pesantren is the sorogan method, this sorogan method requires students (students) to study alone or study with friends and the sorogan learning system forms students not to depend on friends because the learning system is directly practiced in front of the kyai (ustadz/ Teacher). The sorogan method is a method in which the santri simply shoves (proposes) a book to the kyai to read in front of him. In addition, sorogan is also known as a head-to-head method of teaching, that is, each student has his opportunity to receive lessons directly from the kyai.

Thus, the sorogan method is the way the teacher teaches by gathering students, then students queue or take turns facing the teacher to read or memorize their lessons. So, the sorogan method is individual learning where a student is dealing with a teacher, there is an interaction of getting to know each other between the two. The same thing was also expressed by Chirzin, the sorogan method is for students to face the teacher one by one carrying the book they are going to study.

The sorogan method is based on an incident that occurred when Rasulullah SAW. After receiving the revelation, the Prophet Muhammad SAW often read it again in front of the angel Gabriel (mentashihkan). Every time the month of Ramadan, the Prophet Muhammad always did musyafahah (read face to face) with the angel Gabriel. Likewise, friends often read the Qur'an in front of the Prophet Muhammad SAW, such as the friend Zaid bin Thabit when he finished recording the revelation then he read his writings in front of the Prophet Muhammad SAW. The sorogan method is an individual method where students come to the teacher to study a book and the teacher guides them directly. This method in the history of Islamic education is known as the "kuttāb" education system while in the Western world, it is known as the "tutorship" and "mentorship" method. In practice, the students are taught and guided how to read it.

From the notions of the sorogan method above, it can be concluded that the sorogan method is: a way of delivering learning material where the kyai or ustādz teach students one by one in turns and take turns, students bring their books. At first, the cleric reads the book being taught, then translates it word for word and explains its meaning. After that, the santri are told to read and repeat what the kyai has done, so that every santri masters it. The technique of delivering material in the sorogan method is that a group of students one by one alternately facing the kyai, each of them carrying the book to be studied, is offered to the kyai. The kyai reads the lesson in Arabic, sentence by sentence, and then translates and explains what it means, the santri listens or 'ngesahi' (gives dignity and translation) by giving notes on the book, then the santri are told to read and repeat as exactly as possible as the kyai does, and can master it. This system allows a teacher to supervise and guide maximally the ability of a student to master his lesson.

Implementation of teaching using the sorogan method will structure an individual curriculum that is very flexible and to the personal needs of the student himself. Thus, the sorogan method is a form of teaching that can provide opportunities for all students to learn independently based on the abilities of each individual. In this activity, each student is required to do their job to the best of their ability. Therefore, kyai or ustādz must be able to understand and develop strategies in the teaching and learning process with an individual approach. This learning activity implies that the teacher must provide a lot of attention and service individually, for certain students the teacher must be able to provide services that are to the needs of the student's level of ability. The added value of the sorogan method is that the teacher can see and know directly the individual's abilities, namely: in mastering the material, how to read or recite the material well from the makhroj point of view, the length and shortness of the reading according to the Science of Tajweed.

#### ❖ The Process of Applying the Sorogan Method at TPQ Al-Anwariyah

##### a. Beginning

The initial activities of the sorogan implementation process need adjustments and preparation for the child. This initial activity aims to condition the child so that the child is ready to carry out sorogan. In the initial activity in applying the sorogan method, children are gathered to enter the class and sit in their respective places. The teacher enters the class and starts the initial activity by reciting a prayer before learning is continued by reading al-Fatihah and opening the prayer by singing it together.

##### b. Core

The implementation of sorogan activities, namely children coming forward one by one in front of the ustadz. In addition, other children queue up right beside the child who is being shoed. It starts with reading ta'awudz and basmallah, then continues with the child reading his book according to the page he has reached. The teacher shows what the child is reading, usually with a pen/pointer. In addition, the ustadz also listens to the children's reading, if there is a mistake the teacher immediately corrects the wrong reading by giving good language. Children read iqra` according to their abilities. This is done so that children get used to being in sorogan more orderly. After the child has finished reading the iqra` he read, then the child ends his reading by reading "shadaqallahul'azhīm". The addition of material delivered by the teacher individually is adjusted to the achievement of each child after finishing the sorogan.

Meanwhile, the time allocation required for each child's sorogan is an average of 5-7 minutes. Whereas for children who need special attention, it takes up to 10 years, because usually, the child does not want to be shoved with the ustadz, the child still wants to play with his friends, so the ustadz has to seduce the child so that he wants to be shoved. During the sorogan, the ustadz is in charge of justifying readings that children cannot read. The teacher tries to understand the child by asking questions, giving codes, and reminding children

not to be afraid when they are shoved. The teacher must provide codes, and warnings, emphasizing the children's reading. In addition, the ustadz also repeated the emphasized letters so that it was easier for children to memorize these letters. At the end of the sorogan activity, it is carried out after all the children have finished sorogan to the teacher. Children sit in their seats. The activity continues with the final activity.

c. End

This final activity is carried out in a circular sitting position / sitting in each child's chair. Reading the closing prayer for sorogan activities. After finishing reading the closing prayer, the children began tidying up their writing materials together and continued for the final learning activity, and the sorogan method application activity was completed.

## CONCLUSION

Based on the results of the research conducted by the researchers, it can be concluded that overall the improvement in the ability to read the Qur'an through the introduction of makhoriul letters using the Sorogan method at TPA Al-Anwariyah, the children's ability to read makharijul letters shows a good improvement.

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