

## Efforts to Improve the Ability to Read the Qur'an in Early Children through the Application of the Iqra Method

Muhamad Farhan<sup>1</sup>, E. Bahruddin<sup>3</sup>  
Universitas Ibn Khaldun, Indonesia

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### ABSTRACT

The study aimed to reveal efforts to improve the ability to read the Qur'an in early childhood through the application of the Iqra method at tpq an nur, Cibinong District, Bogor Regency. With three research focuses, namely on aspects of planning, implementation, and aspects of the results of increasing children's Al-Qur'an reading abilities. The research method used in this study was the John Elliot model of classroom action research (CAR). There are four stages carried out in this research, namely; planning, implementation, observation, and reflection. The results showed that: 1) at the planning stage, namely the preparation of RPPH in the first cycle 68.16, the second cycle 76.5, and the third cycle 83.83. So overall the preparation of RPPH in cycles I, II, and III increases. 2) The results of the implementation of the learning process in the first cycle 67.7, in the second cycle 76.7, and the third cycle 83.8. So the overall process of implementing learning in cycles I, II and increases. 3) The results on the ability to read the Qur'an Cycle I were only 9 children whose scores were above the KKM and 17 other children had not yet completed, in the cycle, I got an average score of 65.96, in cycle II the children whose grades were above the KKM increased to 18 and 8 other children have not completed, in cycle II got an average score of 72.07, and cycle III there were 25 children whose grades were above the KKM and 1 child who had not yet fulfilled the KKM got an average score of 78.07.

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### Corresponding Author:

Muhamad Farhan  
Universitas Ibn Khaldun  
Email: farhan@gmail.com

### INTRODUCTION

Anak merupakan amanah dari Allah swt. untuk orang tua. Hal itu termaktub dalam ayat al-Qur'an surat Al-Kahfi (18) ayat 46:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Wealth and children are the adornments of worldly life, but deeds that are everlasting and pious are better rewarded by your Lord and better for hope" (QS. Al-Kahf, 18: 46).

The verse above shows that children are the jewels of the world. A family without children will feel deprived because the family has no jewelry. However, Allah swt. emphasizes that only good deeds are better

expected than children who only become world jewelry if they do not have good morals. A pious child is a child with morals.

Glorious. There is no other way to form a noble character except through religious education (Zawawie, 2011: 5). Education is a very important thing in human life. Likewise, for the Indonesian nation, education ranks as the most important. The purpose of education set by the Indonesian nation is to form a complete Indonesian human being. According to Law no. 20 of 2003 concerning the National Education System is explicitly stated in Chapter 2 article 3 that the function and purpose of national education is to develop capabilities and form dignified national character and civilization in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear of God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent and be a democratic and responsible citizen.

The holy book of Muslims is the Koran. The Al-Qur'an and the hadith of the Prophet are the two main guidelines for Muslims in living life in the world. All life's problems must be returned to the Qur'an as a guide. Reading the Qur'an is a worship that has a high value in the sight of Allah SWT, especially if it is accompanied by understanding its meaning and applying it in everyday life. Educating children to be able to read the Koran is a major obligation for parents (Zawawie, 2011: 7).

The results of observations at TPQ An-Nur, sub-district of Cibinong, Bogor regency, said that children could not yet read and pronounce the Qur'an fluently by makhraj, (2) children could not distinguish exactly the sound of single letters that have adjacent makhraj, (3) Children are not yet able to distinguish between short and long readings, (4) Children are not yet familiar with reading kasrah, dhamah, and reading fathah., (5) The teacher does not use learning methods when learning the Qur'an.

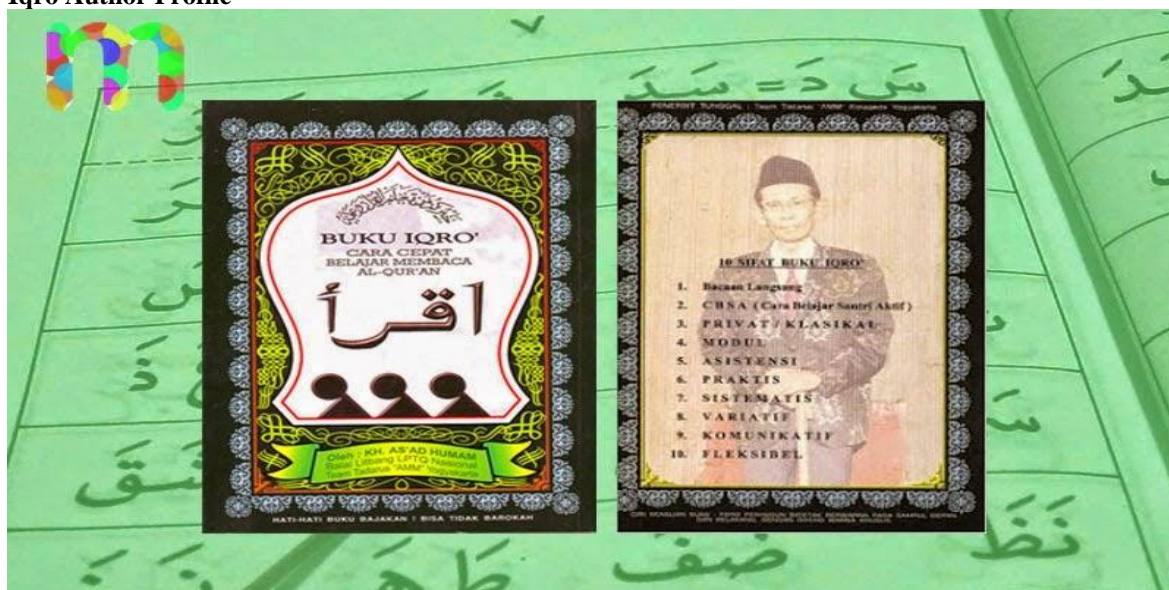
Therefore, learning methods are needed to improve the ability to read the Koran. The researcher chose the Iqra' method in learning the Qur'an, so the researcher was interested in conducting a study entitled "Efforts to Improve the Ability to Read the Qur'an in Early Childhood Through the Application of the Iqra' Method (Classroom Action Research at TPQ An-Nur kec. cibinong, Bogor regency)

### **Ability to Read the Quran**

In the Big Indonesian Dictionary (KBBI) WJS. Poerwadarminta (1987: 934), ability has the basic word capable which means power (able to do something). So ability means ability, skill, and strength. While reading means seeing what is written and understanding or being able to verbalize what is written. Reading is a learning activity. The nature of reading is a complex and complicated process because it is influenced by internal and external factors that aim to understand the meaning or meaning contained in the writing. In terms of language, several opinions interpret the Qur'an, including: , the word "Qur'an" comes from the word "qoroo-in" which means "qorina". It means that the verses of the Qur'an mutually justify one another (Mujid, 2008:30). According to popular opinion, the word "Qur'an" comes from the word "qara'a" which means "reading". This understanding is taken based on the verses of the Koran Surah Al-Qiyamah (75) verses: 17-18. It is at our expense to collect it (in your chest) and (make you smart) read it. When We have finished reading it, then follow the reading (Charisma, 1991: 78). Studying and teaching the science of the Koran is an obligation for every Muslim, because the Koran is a source of religious teachings, as well as a guide and guide for the life of every human being in the world and is a guide to human safety in the afterlife. (Shihab, 1996:90)

1. The level of proficiency in reading the Qur'an is simply divided into several levels, namely as follows:
2. The basic level is being able to read the Koran simply (not yet bound by tajwid and songs)
3. The intermediate level is being able to read the Koran by following the punctuation and other methods according to tajwid.
4. The advanced level is being able to read the Koran with good recitations and songs according to the forms of the songs.
5. The advanced level is being able to read the Koran in various ways (qiraat) (Ministry of Religion, 1993: 1).

### Iqro Author Profile



The Iqro method was compiled by Ustadz As'ad Human, also known as KH As'ad Humam, who lives in Yogyakarta. The book of Iqro 'of six volumes is on its way there is one more volume that contains prayers.

For most of those who come into contact with learning the Koran in particular and Indonesian Muslims in general, the name K.H. As'ad Humam is already quite popular. With his work in the form of a practical method of reading the Qur'an as well as educational institutions for TKA (Al-Qur'an Kindergarten) and TPA (Al-Qur'an Education Park) which now also have the term TPQ which has spread to remote parts of Indonesia, neighboring Malaysia and abroad. other. Even in Malaysia, the Iqro method is set as a mandatory curriculum in schools.

KH As'ad Humam was a son born in 1933, with a physical disability since he was a teenager, it turned out that he became the inventor of the Iqro Method which shocked many people. Many testers try to test the accuracy of this method. Apparently because apart from being simple with the Iqro method it is very easy to learn the Qur'an.

Before K.H. As'ad Humam launched the Iqro method, there is already a method of reading the Qur'an that is used by Indonesian Muslims, including the Juz Amma method, the Al-Banjary method, the Al-Barqy method, and many other methods.

K.H. As'ad Humam in compiling this work is also based on pre-existing methods. But as soon as the Iqro method appeared, around 1988 it immediately received a warm welcome from the community. This is because the method used is also practical and allows small children to quickly read the Qur'an fluently and tartly, even though previously kindergarten-aged children generally could not read the Qur'an.

On February 2, 1996, or 12 Ramadhan at the age of 63, the inventor of this method, K.H. As'ad Humam has been called by Allah SWT. And breathed his last in the Holy Month of Ramadan on Friday (2/2) at around 11:30 am.

where since December 14, 1995, he has been sick and has been hospitalized at the Yogyakarta Muhammadiyah Hospital for about 2 months. KH's body As'ad Humam was prayed for at the Baiturahman Selokraman mosque, Kota Gede, Yogya, where he served.

At the time of release to the final resting place, the bodies of the father of 6 children and grandfather of 10 were remembered by the wider community, both Indonesian and foreign people.

This was proven in the remarks of the Minister of Religion of the Republic of Indonesia, who at that time was Dr. H. Tarmizi Taher read by the Regional Office of the Special Region of Yogyakarta Muhda Hadisaputro SH during the funeral ceremony. He explained in his speech that the work of K.H. As'ad Humam has truly gone international. The Indonesian Minister of Religion further explained that the Iqro method has not only been implemented in several neighboring countries, such as Malaysia, Singapore, and Brunei Darussalam. It has also been translated into various languages and even safeguards its use by Muslims in the United States.

## DISCUSSION

### Iqro Development

It is not surprising that the Iqro method is growing rapidly. Until now (the author's data for 2007) there are 30 thousand TKA/TPA. With more than 6 million students applying this method. In July 1995 President Soeharto inaugurated thousands of TKA/TPA students. The vice president also does the same thing in Yogya in various events, for example, MTQ also often displays foreign students demonstrating their ability to read the Koran.

The Iqro method has indeed been recognized and used by many people. The government itself has also awarded K.H. As'ad Humam for his work. In 1991 the Minister of Religion of the Republic of Indonesia (at the time H Munawir Sjadzali MA. Made the TKA / TPA which was founded by K.H. As'ad Humam in Selokraman village Kotagede Yogya as the National LPTQ R & D center, which functions as the Center for Training and development and an institution for the development of Tilawatil Qur'an.

From time to time the Iqro method is increasingly popular in the community. Not only did local people use it, but it spread to remote communities in DIY, various areas outside YID, and eventually spread throughout Indonesia. What facilitated the spread of this method was partly due to the sincerity of K.H. As'ad Humam and his staff at the Tadarus AMM Team secretariat in Kota Gede, which is the headquarters and forerunner of TKA/TPA as a realization of teaching the Iqro method to people who come and want to take advantage of this method.

### Iqro's Teaching Method at TPQ An Nur Uses Sorogan

This is an introduction to the iqro method for students of TPQ an nur using the sorogan or bandungan method, sorogan is between students and the teacher the student reads and the teacher listens to this which is called sorogan or bandungan method, this method been successfully used to recite the Koran for those who wish can read the Koran, this method is tested everywhere, especially in Indonesia, many use this method, one of which I used when studying Iqro, and this method is used by Iqro and Al-Qur'an teachers. The goal is for the child to understand how to recognize the hijaiyah letters and how to pronounce them

## IQRA METHOD

The Qur'an is taken from the Arabic language, namely "Qara'a, Yaqro'u, Qiroatan or Qur'an" which means collecting letters and words from one part to another regularly. (Muhaimin, 1994: 86). Al-Asy'ari stated that the word al-Qur'an was taken from the word Qarana which means combining something with another because the letters, verses, and letters are in harmony with one another and some say the Koran comes from said Qara'in remembering that the verses of the Qur'an mutually justify each other. (Zaini, 1999: 1).

From these two opinions it can be seen that the Qur'an must be read and endeavored to understand its contents, this is by the word of Allah SWT. in Surah as-shad verse 29

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

It means:

"This is a book that We have sent down to you full of blessings so that they pay attention to its verses and so that people who have minds can learn a lesson" (QS. Shaad, 38: 29).

According to this term, it is a formulation of the definition of the Qur'an which is seen as acceptable by scholars, especially by experts in jurisprudence, linguists, and ushul fiqh. From this understanding, reading the Koran is not the same as reading a book or magazine, because reading the Koran alone is considered worship. Al-Qur'an is the word of Allah which was revealed (revealed) to the Prophet Muhammad SAW through the intermediary of the angel Gabriel, which is a miracle, which is narrated mutawatir, which is written in the mushaf, and reading it is worship. as a mercy and guidance for humans in their lives and lives (Syarifuddin, 2004: 16)

With the iqra' method using the Shautiyah approach, Ustadz As'ad Humam compiled and experimented with the Iqra method. By using this method children can read the Koran in a relatively shorter time than the Baghdadiyah method. In 1991 the Minister of Religion of the Republic of Indonesia at that time Munawir Syadjali inaugurated this method as a method of reading the Koran that applies to all of Indonesia with Juz'Amma, in which there are short letters from the Koran juz 30 which are mostly widely used in the five daily prayers and sunnah prayers (Humam, 2000:9)

The Iqra method was compiled by Ustadz As'ad Humam who is domiciled in Yogyakarta. Iqra' Book of the six volumes plus one more volume which contains prayers. In each volume, there are learning instructions to make it easier for everyone who learns or teaches the Qur'an (Humam, 2000: 9). For most

Indonesian Muslims, the name K.H As'ad Humam is familiar because his work is in the form of a practical method of reading the Koran as well as educational institutions for TKA (Al-Qur'an Kindergarten) and TPA (Al-Qur'an Education Park). 'an) has spread throughout Indonesia, to Malaysia and other foreign countries. Even in Malaysia, the Iqra method is set as a mandatory curriculum in schools (Humam, 2000:10). The man who was born in 1933 and has been physically disabled since he was a teenager turned out to be the inventor of the Iqra Method which shocked many people. Many testers try to test the accuracy of this method. Apparently because apart from being simple with the iqra method it is very easy to learn the Qur'an (Humam, 2000:12).

## RESEARCH METHOD

This study uses the Classroom Action Research (CAR) method with the John Elliot model through four stages, namely planning, acting, observing, and reflecting. The research subjects were students at TPQ AN Nur kec.cibinong, Bogor regency. Data collection techniques by observation, interviews, and tests.

## RESEARCH RESULTS AND DISCUSSION

Based on the results of classroom action research that has been conducted regarding improving children's reading skills of the Qur'an through the iqra' method at TPQ An-Nur, cibinong district, Bogor regency in cycles I, II, and III it went smoothly, although in cycle I the researcher got several constraints regarding the implementation of learning. But by communicating with the principal and other teachers, in cycles II and III the implementation of learning can increase

The results for the preparation of daily learning implementation plans in cycle I with an average of 68.16, although according to Riduwan (2009:41) got good criteria but researchers still think it is lacking because of the many evaluations from observers. In cycle II, an average of 76.5 was obtained, and an increase in the preparation of daily learning implementation plans was shown in cycle II. In cycle III, an average of 83.83 was obtained, and an increase in the preparation of daily learning implementation plans was shown again in cycle III. So overall the preparation of daily learning implementation plans in cycles I, II, and III increases.

The results for the process of implementing learning in cycle I with an average of 67.7, although according to Riduwan (2009:41) got good criteria but researchers still think it is lacking because of the many evaluations from observers. In cycle II, an average of 76.7 was obtained, an increase in the process of implementing learning was shown in this second cycle. In the third cycle, an average of 83.8 was obtained, and an increase in the preparation of daily learning implementation plans was shown again in this third cycle. So the overall process of implementing learning in cycles I, II, and III increases.

The results of the assessment of increasing the ability to read the Koran were influenced by the teacher's ability to prepare lesson plans and carry out learning. Even though in cycle I not all children passed the KKM, in cycle III the children showed an increase in their ability to read the Qur'an, and in cycle III 25 children completed the KKM and 1 child did not complete the KKM because they were not very active.

In cycle I, only 9 children scored above the KKM and 17 other children had not completed it, in cycle I got an average score of 65.96, as a whole the class had not completed the KKM. In cycle II, children whose scores were above the KKM increased to 18, and 8 other children who had not completed it, in cycle II got an average score of 72.07, as a whole the class passed the KKM. In Cycle III, there were 25 children whose scores were above the KKM and 1 child who had not met the KKM got an average score of 78.07, as a whole the class passed the KKM.

To make it easier to understand learning to improve children's reading skills of the Koran through the Iqra method at TPQ AN NUR PONDOK RAJEG KEC. CIBINONG from Cycle I to Cycle III

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