Effectiveness of Implementation of Iqra' Method

Muhammad Barry Mahmudi[1], Martin Kustati[1], Rezki Amelia[1], Gusmirawati[1], Suaad Al Oraimi[2].

[1]Islamic University of Imam Bonjol of Padang, Indonesia
[2] Arab Emirates University, UEA

✉ barry@uinib.ac.id *

Abstract

Obligation Muslims towards the Quran is one of them clever read it properly and correctly in accordance rules of tajweed. Teaching the Qur'an is not easy job but, it needs various method. One of the most widely used method by educators in teaching the Qur'an is the Iqra' Method. This study aims to determine effectiveness implementation learning method Iqra' at the MDTA Baiturrahman Jati Baru Mosque in Padang. This research is in the form of study descriptive qualitative, data sources in the form of: Guidelines observation, interviews and documentation then analyzed how effective implementation learning the Qur'an with using the Iqra' Method at the MDTA Baiturrahman Jati Padang Mosque. From the results research can be known that, method Iqra' this is very effective applied to participants educate Kindergarten age (pre-MDTA), the indications can be seen from ability participant students who are already smart read the Qur'an properly and correctly in accordance Tajweed rules, memorize a number of letter short, selected verses, and prayers daily as well as reading prayer.

INTRODUCTION

The Qur'an is guidelines life for people religious especially Muslims. Realizing matter This implies how important it is to study the Qur'an, where the law is fardhu 'ain or is One mandatory thing carried out, because to understand guidelines life so each individual must be able to interpret the Qur'an, at least as base so Muslims must be able to read Connecting letters in the Koran (Mutmainnah, 2018). Al-Qur'an, as a holy book Muslims, occupy position that is not irreplaceable in life and belief. The Qur'an is also a miracle the greatest descendant of the Prophet Muhammad SAW through revelation of Allah SWT (Hartono, 2021; Sukki & Othman, 2022; Yanggo, 2016). The command to study the Qur'an itself has been revealed by Allah to the Prophet Muhammad SAW which is stated in Q.S al-'Alaq verses 1-5. Thus, in reality

reading is the most basic level in the learning process or capital in obtaining knowledge and skills.

The Qur'an is very important to study Because in the Islam has been established as guidance for the world and the hereafter. Remembering The importance of the Koran, Rasulullah recommends studying the Koran from childhood because at this time the potential Study an individual still very strong and big. The process of studying the Qur'an is not just reading, will but must understand it in a way fluent and correct in accordance rules rule reading the Qur'an (Janah, et al., 2023) . Speaking about the Quran, is it considered from corner Language and also term. Many scholars have different views in defining it. *Qara'a* has the meaning of gathering and collecting, and *qira'ah* means to collect letters and words one with others in a continuous speech neat. The Quran was originally like *qira'ah,* namely the masdar (infinitive) of the word *qara'a, qira'atan, qur'anan.* The meaning of the Quran according to terms that have been agreed by the ulama is "Allah's words are valuable miracles revealed to the " final " prophets and messengers (Prophet Muhammad SAW) with intermediary the angel Jibril AS, which is written in the mashahif, was narrated to us in a way mutawatir, who reads it rated as a worship that begins with Al-Fatihah letter and closed with letter an-Nas (Daulay, 2015) .

The Quran is the holy book of Muslims, as the main book of guidance for life, in fact it is a sea of wisdom and lessons that has no bounds or bottom. The Koran became source inspiration and basis for writing so many books and book. Not recorded in history, a book and a book that can compete with the Koran in this regard. millions of books and books that have been written based on it too able to to describe content and contents of the Koran in detail comprehensive. This is because content and contents that's it wide and deep to dive into (Akromusyuhada, 2018) .

Among the special features of the Qur'an is that it is a book that is easy to learn, memorize, remember and understand, as Allah says in Surah Al-Qamar verse 17:

$$\text{وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ}$$

And indeed We have made the Qur'an easy for study, so is there anyone who will take it?
(QS al-Qamar: 17)

This happens because in *the words and* sentences and verses there is a harmony of pleasure and ease, which makes it easy to learn, memorize for people who want to memorize it (Qardhawiy, 2000) . The indication can be seen especially in the Islamic world, thousands and millions of Muslims who memorize the Qur'an, even many people outside of Arabia who really memorize the Qur'an who have actually read and memorized it since an early age. This condition will not be found in the holy books of other religions in this world.

This is all a manifestation of Allah's statement contained in Surah al-Hijr verse 9:
Indeed, it is We who sent down the Koran, and indeed We truly preserve it (QS al-Hijr: 9)

From the verse above, it can be understood that Allah Himself guarantees the preservation of the Qur'an with clear and firm expressions. Among the means of

preservation, the role of Muslims themselves is included in preserving it by memorizing and writing it.

For this reason, Muslims are required to read, understand, practice preaching and defend it from interference from people who are not happy with the teachings contained therein. Allah SWT has said, among other things:

1. Surah al-Muzammil verse 4:

    and read the Koran with slowly (QS al-Muzzammil: 4)

2. Surah Shad Verse 29:

كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْ

    *This is a book that we have revealed to you full with blessings, so that they pay attention the verses.
    and to get the lessons of those who have mind.* (QS Shad: 29)

3. Surat al-Isra' verse 9:

وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

    *Verily a l - Quran This gives guidance to a straighter (path) and giving good news to the Mu'min
    who work on it charity pious that for them there is great reward.* (QS al-Isra ': 9)

From several the above verse can be concluded that the Qur'an is easy to learn, but will preserve and every Muslim is required to read and understand it Because He give guidance to the straight path so that you can walk safely life and this life until the afterlife later.

Based on understanding the verse above required sincerity, tenacity and full attention. Prophet Muhammad SAW has given special predicates and assessments to those who wish study and teach it, as his words:

عثمان رض الله عنه عن النبى صلعم قال: خيركم من تعلم القران وعلمه (رواه البخارى)

*From Utsman RA The Prophet SAW said: The best of you is a person who studies the Koran and
teaches it* (HR Bukhari)

If you pay attention the hadith above depicted that the learning and teaching process is a vehicle in developing creativity in understanding the Qur'an which in turn bring human beings to a noble degree (Bukhari, 1981) . To stimulate interest Study at a time make it easier Study read write the Qur'an, it is necessary a method specifically for learning and teaching Reading the Qur'an becomes easier, faster, more efficient and more effective. implemented properly and correctly. This means existence interaction between teacher and participants educate as well as the appropriate methodology as factor main success in the learning and teaching process. In addition, the factors environment, ability participant educated and power teacher as well as facilities and infrastructure supporters must also become considerations in success A education.

Concerning with method Study teach the Qur'an according to al Munawar, (2003) in his book *"The Qur'an Builds Piety True "* said : in a way explicit method is not found in the Qur'an and Sunnah learning the Qur'an, because the Qur'an is not structured in a way systematic as well as books knowledge authored knowledge humans. Besides that, the Qur'an is also very rare serve a problem in detailed and detailed. In general, the descriptions and discussions of the Qur'an are global, partial

and often display a problem in principle and essence only. The Qur'an only reveals the principles alone as contained in verses of the Qur'an include :
SuratAl- Qiyamah verses 17 – 18:
Indeed, on liability We are gather them (in your chest) and (make you) good at reading it. If We I have finished reading it. Then follow it. that reading. (QS al- Qiyamah : 17-18)

Associated with method learning, the verse above speak about a sufficient method effective used by a teacher in the learning process teaching., namely the method repeating. If This method is applied by a teacher will be able to make students learn quickly control lesson well.
Letter al-'Alaq verses 1-5:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنسٰنَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنسٰنَ مَا لَمْ يَعْلَمْ

Read it with (mentioning) the name of your Lord who created. He has created man from a lump blood. Read it, and God is the Most Gracious. Who teaches (humans) with kalam intermediary. He taught people what he doesn't know. (QS al- 'Alaq: 1-5)

The verse above give understanding about method learning, namely the method Lots read, study, pay attention natural raya as well as read the written book or unwritten

Based on the verse above so ideas emerged from scholars and experts the science of the Qur'an makes a method to make it easier and faster clever reading the Qur'an, such as: *Baghdadiyah, Tarqidiyah, Muhafakah, Musyafahah, Muqaranah, Washilah,* Al-*Fatihah,* Al- *Barqy, Qiraati, Hijaiyah, Tartil* and Iqra' methods (Mu'min, 1991) .

The Iqra' method was proposed by KH. As'ad Humam in 1983-1988. The Iqra' method is a process of reading the Koran that focuses directly on practice reading. Iqra' method is a method teach the letters of the Qur'an with method directly read without spelled out not introduced letter names, no There is memorization letter Islamic boarding school. directly face to face with the teacher. In its implementation method iqra does not require tool help others, because it is only focused on fluency and there is no pause in reading the Quran. During the learning process book method iqra which is used for learning consists of of 6 volumes. There are 10 types characteristic book Iqra is direct reading, private, modular, assisted, practical, systematic, varied, communicative, CBSA, and flexible.

So this research aims to determine the effectiveness of the implementation of learning carried out by educators in an effort to guide students quickly and accurately in reading the Qur'an using the Iqra' method at the MDTA Baiturrahman Jati Baru Mosque, Padang.

METHOD
This research uses a field research method with a descriptive qualitative research type, namely data collected in the form of words, pictures, not numbers (Denim, 2002) . According to Moleong, (2002) , qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior.

From the definition of descriptive qualitative research above, this study aims to describe the existing phenomena, which are currently taking place are the researchers themselves, because the researchers went directly to the field to conduct interviews with informants to obtain data. Researchers use recording and photo tools only using mobile phones and recording sheets and interview guidelines. The recording results are transcribed and transliterated. In addition, environmental data is also used storytelling collected using observation and recording techniques. The steps are as follows:

a. Direct Observation.

Observation method or observation is a daily human activity using the five senses of the eye and assisted by the other five senses (Bungin, 2001) . Direct observation is carried out on the object where an event takes place, so that the observer is with the object being studied. Through observation, the author learns about behavior, and the meaning of that behavior (Sugiyono, 2007) . In this study, direct observation was used to directly observe the condition of the class, the continuity of the teaching and learning process with the Iqra' method in the effectiveness of this method carried out by educators to students.

b. Interview

Interview is a method that is carried out through dialogue. directly between the interviewer and the interviewee to obtain the data or information needed (Wahidin, 2003) . In this study, the researcher used a structured question guide, namely where this interview is used when the researcher already knows for sure what information will be obtained (Sugiyono, 2007) . This is because it is easier to get information according to the research topic, besides that the results of the interview are not too broad and it is not too difficult to sort out which information is in accordance with what the researcher wants.

c. Documentation

Documentation is a method of collecting data by recording documents or notes. The documentation method is a method of collecting data used to trace historical data (Bungin, 2001) .

The data collected is then analyzed using the following steps:

1) Transcribing data from recordings and interviews into written form
2) Writing in good Indonesian
3) Grouping each opinion about the effectiveness of the iqra' method
4) Analyzing the opinions of data sources in the effectiveness of learning with the Iqra' method
5) Drawing conclusions from the data obtained.

RESULTS AND DISCUSSION

The Advantages and Effectiveness of the Iqra' Method in Learning the Qur'an

The Iqra' method was developed by As'ad Humam from Yogyakarta. This method makes learning and teaching easier, faster, more efficient and more effective. Among the effectiveness and advantages 'The Iqra' method is summarized in 10 characteristics of the Iqra' Book, namely:

a. Direct reading, that is, the names of the hijaiyah letters are not introduced first, so *the alif fathah letters are not introduced. A,* but it is read directly without spelling, without being introduced to the names of the hijaiyah letters and without being guided.

b. CBSA (Active Student Learning Method) is where the students learn, not the teacher, so the students must be encouraged to be active and the teacher only guides them. The teacher explains the main lesson, after the students understand it clearly and can repeat it well, then the students are asked to read the next readings themselves and the teacher only listens.

c. Classical and Private, namely, in learning the Qur'an, the teacher only explains the main points of the lesson after the students understand and comprehend. The teacher tells the students to come forward one by one, namely the students must face their teacher directly, this is intended so that the students know exactly how to pronounce the letters according to the rules of *makhraj.* That is why the students are listened to one by one in turn. After reading, the students are told to write one page of the book they are reading.

d. Module, namely, students in completing the iqra material; depending on their own abilities and efforts, not based on the abilities of the class or their friends. Those who are smart and diligent will finish quickly. So the speed and slowness of completing iqra' depends on the circumstances of each student so that even though they start together, when they finish varies greatly. In this case, the existence of an iqra achievement card; for each student is very useful for monitoring and controlling the progress of students.

e. Assistance, that is, if there is a shortage of teachers, then students who have the ability can be appointed as assistants.

f. Practical, that is, directly emphasizing the practice, without introducing the terms of the science of Tajweed, so that we are immediately taught how to pronounce it.

g. Systematic, that is, arranged completely and perfectly, planned and directed, starting from very basic and simple lessons, with a series of letters one by one, little by little, stage by stage, finally to the level of a meaningful sentence, a very evolutionary process and accompanied by many exercises, so that everything feels light.

h. Variative, namely arranged in volumes consisting of 6 volumes with colorful covers so that it attracts the appetite to compete with each other in achieving the colors of the next volume. This is to avoid boredom of students.

i. Communicative, namely, the expression of the guide words, familiar to the reader so that it is enjoyable for those who learn it, also interspersed with expressions of words in Indonesian that feel familiar, so it seems pleasant to the ear and feeling. The teacher does not just keep quiet when listening but praises with the words smart, good, continue and so on and vice versa if the student is wrong and stutters in reading it, then the teacher reprimands by showing with a memory bridge and does not guide with polite words.

j. Flexible, that is, suitable for all ages from toddlers, kindergarten, elementary school, junior high school, high school, to adults. And the elderly. In addition, anyone who can read the Qur'an will be able to teach it (AMM, 1993) .

The effectiveness of the 10 characteristics of Iqra can be formulated that there are five methodologies, namely, (direct without spelling, private, cbsa, assistance and modulation), and five specialties, namely, (practical, systematic, varied, communicative and flexible), if applied properly will be able to deliver students faster and more

accurately in reading the Qur'an. To prove the effectiveness and specialties of the Iqra' method in the learning and teaching process, the author tried to conduct research at the MDTA Baiturrahman Mosque, Padang.

Iqra' Method at MDTA Baiturrahman Mosque Padang

In the initial observation, the author met the head of the MDTA Baiturrahman Padang Mosque, Mr. Faizal, he said:

"Since the implementation of Regional Regulation No. 3 of 2007 concerning the Implementation of Al-Qur'an Education in the ranks of the West Sumatra Education Office starting from Elementary School, Junior High School, Senior High School, and Vocational High School, then in our MDTA since 2009, Based on the mosque management meeting and the request of the parents asking us to open a learning program from Kindergarten age, then since then we have started learning the Qur'an from Kindergarten age where previously we accepted students at MDTA after students entered Elementary School (we are the only one in Padang city that accepts students at MDTA at Kindergarten age) which we named Pre MDTA. Then we discussed it. Since our teacher council is mostly senior and has participated in training on various methods of learning the Qur'an, we discussed what method would be applied. Finally, we reached an agreement that the practical and effective method that will be applied so that it is easily absorbed by kindergarten age students is the iqra' method.

From the statement of the MDTA head above, it can be emphasized that the right method to be applied in learning to read and write the Qur'an at Pra MDTA is the Iqra' method because this method is suitable for children and also the elderly (flexible).

The target of the Qur'an learning activities for the Pre-MDTA level is expected that students will be able to read and write well and correctly within six months and memorize 12 short letters of daily prayers and prayer readings. While in the second six months it is expected that all students will be able to read the Qur'an in tartil and have been able to read until they have finished reading 30 juz.

After the author asked the Pre-MDTA teacher, Mrs. Rifdayeni, who teaches in the pre-MDTA class, she said:

In accordance with the target curriculum guideline for learning the iqra' book issued by the National LPTQ Research and Development Center, the AMM Yogyakarta Tadarus Team, the maximum number of students who have completed the 6-volume iqra' book is 6 months, memorizing 12 short letters, daily prayers and prayer readings, and in the second six months they can read the Qur'an with basic tartil rhythm up to 30 juz. Furthermore, it will be enlivened by an iqra' graduation. Dressed like a bachelor's graduate.

From Mrs. Rifdayeni's explanation above, to achieve the target, it certainly cannot be separated from planning, serious implementation and evaluation of each volume of the Iqra' book as follows:

a. Planning for Iqra' Method Learning at MDTA Baiturrahman Mosque Padang

The success of an educator in teaching and the stability of the learning process depends a lot on the planning that has been designed. With careful planning, an educator will appear in front of his students in a state of readiness, both physically and mentally and intellectually. The steps that have been planned by the head of the MDTA Baiturrahman Mosque, Mr. Faizal in teaching and learning activities are as follows:

> Before teaching, we have prepared everything so that the learning process that is carried out runs well, effectively and efficiently. Both in terms of learning objectives, strategies and methods used and the time available, all of that is made in written planning such as: daily activity programs, weekly activity programs, monthly activity programs, semester one, semester two and annually.

In this learning planning, Mrs. Rifdayeni as the pre-MDTA class teacher also added that since the ones who will be taught are children, we not only prepare written planning but we also prepare unwritten planning, including:

> Physical preparations include choosing clothes, patterns and colors of clothes to be worn, cleanliness and fitness of the body and adjustments in dressing up, especially for us women. In terms of the soul, there is mental readiness to appear in the midst of students who have different natures and characters. So we are determined to be patient, calm, not easily angered, able to control ourselves and not to say harsh words, let alone commit physical violence. Even though we have problems at home, in the environment and so on. But when teaching, all of that is left behind.

From the statements of the MDTA head and the class teacher above, it can be emphasized that planning and preparation before teaching must be prepared with full consideration because these two things greatly influence the stability of the planned learning process, because scientific and personality factors as well as teaching competence are the main capital that will provide convenience in preparing and implementing daily learning.

b. Implementation of Iqra' Method Learning at MDTA Baiturrahman Mosque Padang

In the implementation of the Iqra method of learning, the author directly conducted observations and direct interviews and viewed the existing documentation that supports the learning process. Based on the interviews conducted by the author with the resource persons, namely, the head of MDTA Baiturrahman and Mrs. Rifdayeni as the class teacher assisted by Mrs. Afifah as the assistant teacher. They explained about the method book applied in learning is:

> The book used is the Iqra' book consisting of from 6 volumes with cover colorful so attractive appetite for each other compete to achieve colorful volume next. This study material can be completed by participants Educate at MDTA no later than 8-12 months.

In the learning process, educators are in charge must capable adapt with development psychology and characteristics participant educate, namely referring to the principle of " playing " while learn " or " learn while play " with create atmosphere The park is: beautiful, clean, neat, comfortable and pleasant.

As for the pattern teaching Iqra' method and its effectiveness in each volume the Iqra' book writer see documentation available at MDTA Baiturrahman is as following :

Table 1: Iqra' Book Volume 1

Page	Book Volume 1
5 to 31	Introduce letters *Hijaiyah* with cross out above, read *a, b, c* with voice short. Teacher is enough just given the example above. Next, the teacher just needs to show, and students must read by yourself (attention: don't be guided, just just show)
34	Differentiate letters certain (must) clear different the sound)
35	EBTA, if has true and capable differentiate letters certain, can go up to volume 2. Never spell letters, read, direct, (introduce just the sound) There is no need to introduce the names of the letters and there is no need to introduce term *vowel*. Don't like blame students Enough with give just signal and give praise on reading which has read with true, (as the term: yes, good, smart etc.) Attention : Volume 1 is key for volume next

From Table 1 the author can add explanation. This is the cover of volume one colored red, at the beginning with foreword from compiler, welcome from the Minister of Religion, instructions teach volume One Then sheets lesson and end with EBTA page. This volume one contains *introduction* letter single valuable *fathah* which is at the beginning letter A until ي. In volume this one is the page attachment index letters that aim as a bridge of memory forgotten reading. Behind cover listed the verses of the song entitled Study read. The poem containing introduction letter single valuable fathah from sound أ to ي. Every pages in volume one at the beginning with main discussion contained in the first line Then worksheets contained in the second, third and so on rows as well as closed with remedial on the last line (Mu'min, 1991) .

If you pay attention Contents material volume this one then can be known that the target to be achieved is :

a. Student Can read and speak in a way fluent in accordance with *the savior* letter letter single dignified *fathah*. In this case, the students Not yet targeted to recognize the names of the letters themselves, such as *alif, jim, shad* and serusnya

b. Student Can differentiate in a way appropriate sound letters that have adjacent *makhraj* between other:

ذ with ظ s with ش ث with s ج with ز ع and أ

Table 2: Iqra' book volume 2

Page	Book Volume 2
3	Reading practice letter continued, which must be be noticed the dots letter. The letters that are still her in volume 1, should be corrected in this volume. Even though the writing held together, reading it can be interrupted by voice short
16	Introducing reading *mad* (long) with cross out the above (fathah) accompanied by a *l* if read long.
23	Introducing *fathah* standing, read long.
32	EBTA, if has Correct *makhraj* and the long / short, may go up to volume 3. Attention : Volume 2, emphasis on *makhraj* letters and their length/ shortness reading.

In Table 2 it can be explained that the cover colore green. If on volume One new students introduced with sound letters single *valuable fathah,* then this second volume is introduced sound letters continued valuable *fathah,* good letters continue at the beginning, in the middle or at the end of the word. On page 16 of volume two it starts introduced reading *mad,* However Still *valuable fathah,* start from This page can be introduced to student letter *alif,* that the reading extended, then the target you want to achieve This volume two is;

a. Increase fluency read sound letter
b. Student Can read letters continue
c. Student Can differentiate reading short and long from *fathah* that followed *Alif* and *Fathah* stand (Mu'min, 1991) .

Table 3: Iqra' Book Volume 3

Page	Book Volume 3
3	Introducing The strikethrough below (kasrah) is read short and readable intermittent.
8	Introducing reading that says I is facing yes sukun (dead) read long, (for example: bi becomes *bii*)
10	Introducing Miscellaneous letter *ha* the one marked *kasrah* standing, read long (hiii)
12	Introducing Miscellaneous letter sounds *ti* (what needs to be considered) the dots)
13	Letters marked *kasrah* standing, followed letter *yes* read long and *yes* the considered non- existent.
16	Introducing the letter above it There is picture sprouts (dhammah) read *u* with voice short.
19	Reading *u* who is followed *wow* dead read long (for example : *ma'am)* become *mom*)

20	Reading *uu* length followed *alif, the alif* considered non-existent.
21	The letter above it picture sprouts upside down (dhammah) upside down) read *uu* long.
31	EBTA, if has that's right the long / short length can go up to volume 4 Attention : could be wrong when wrong read long / short. Reading can be intermittent, though slow origin Correct long in short.

Based on Table 3 above, it can be said that that in the book Iqra' volume 3 on page 3 everything is read short, should not be extended or introduced the strikethrough below (*kasrah*) is read short and may be disjointed. On page 4, the teacher reminds us not to make mistakes about which one to lengthened and shortened. Page 8 the teacher can introduce *your* name breadfruit or *yes* dead. On page 10 introduces letter *ba* the marked one kasrah standing, read long (bii). Page 12 introduces Miscellaneous letters that sound *ti* and page 13 introduces marked letter kasrah standing, followed letter *yes* read long. On page 16 introduces *dhommah* and page 19 the teacher introduces the name *wow* ethnic group The same with sound *u*. Page 20 reading long followed *Alif*. Alif considered non- existent. Page 21 the letters are *valuable* dho *m* mah backwards read long. On page 31 if student Not yet Can read properly and correctly do not forward it to the EBTA page (Mu'min, 1991) .

Table 4: Iqra' Book Volume 4

Page	Book Volume 4
3	Introducing cross out the two above (tanwin) read an, with voice short, a *l* if is considered non- existent.
5	Introducing cross out two below (tanwin) read in, with voice short (for example: bi becomes *bin*)
6	*Dharma* double above, read *one* with voice short
9	*The fathah* sign that follows *yes* dead, read *ai* with voice soft
11	Sound *A* followed by *wawa died,* read *oh* with voice soft.
13	Introducing *meme dead* read firm *lam* No *lammm*.
16	*Nun died* read firm *man,* no *man*
18	Reading *qalqalah,* his voice reflected return after turned off (ba, jim, dal, tha, and qaf dead)
23	Differentiate sound letter dead, between letter *hamzah, ain, kaf and qaf* (must clear the difference)
31	EBTA, if all *makhraj, qalqalah* and long are correct in short, it can go up to volume 5 Attention : In this volume, although the sentence long, every end sentence Still read intact / normal and not yet turned off (not yet) waqfed)

	Emphasis on makhraj, mad (reading length), qalqalah and distinguish letter hamzah, ain, kaf and qaf dead EBTA

From Table 4 above it can be confirmed in the learning This volume 4 begins with *fathah tanwin, kasrah tanwin, dhommah tanwin* read definitely not buzzing. Sounds *yeah breadfruit* and *wow breadfruit* after *vowel fathah* read soft. *Meme breadfruit, nun breadfruit* read clear and reading *qalqalah* Target in this volume 4 just introduces readings *izhar,* while readings *idhgam, iqlab* and *ikhfa* Not yet introduced (Mu'min, 1991) .

Table 5: Iqra' Book Volume 5

Page	Iqra' Book Volume 5
3	Phrase beginning *alif* lam preceded letter *dignified, alif* considered non - existent, *dead* pressed his voice.
5	How to donate letter marked *fathah,* kas *r* ah and *dhammah* (if endowment letter final turned off)
8	Donate *tanwin fathah,* cross out the only one It's considered non- existent, so it's read long (century) read century)
9	Donate *ta marbuthah* (bundle), then the ta changed become *ha* (aniyatin) become aniyah)
11	Introducing sign read long once (5 taps)
12	Letter *nun* and *mim* who *say tasydid,* must read buzzing and held for 2 or more degrees.
13	Reading *idgham* (dead / dead) meet nun and mim) enter with buzz.
14	Phrase beginning *alif lam,* when preceded letter *dignified,* then *alif lam* considered non- existent.
16	Every face letter ber- *tasydid,* voice pressed and held 2 degrees.
21	Every *meme dead* meet *ba,* read buzz.
23	Surah al- Mukminun, so that it is memorized
24	The word of Allah, when previously has a value of A or U then read it (bold)
25	The word of Allah, when previously with a value of 1 then it is read Lah (thin)
26	*Idgham bilaghunnah,* every *dead / tanwin* when meet with *Ra* or *Lam.*
29	Reading long once followed *tasydid,* it's 6 beats long and read it pressed.
3 1	EBTA: bial has correct and smooth, you can go to volume 6 and start recite the Qur'an.

From Table 5 above, it can be seen that in volume 5, it is getting more and more... complex, among others consecutive introduced to the students
1. How to read *alif lam qamariyah*
2. How to read end verse or sign *endowment*
3. How to read *mad far'i*

4. How to read *alif lam syamsiyah*
5. How to read *breadfruit / tanwin* meet letters *idgham bi ghunnah*
6. How to read thickened (tafkhim) and thinned (tarqiq) *lam* in *lafaz go ahead* (Mu'min, 1991) .

Table 6: Iqra' Book Volume 6

Page	Iqra' Book Volume 6
3	The sound *of the dead / tanwin* disappears and enters the sound *wow* accompanied by buzzing, pressed 2 *harakat*
6	*Nun died / tanwin* meet *yes* read buzzing and pressing
9	*Nun died / tanwin* when meet *ba,* changed become voice *meme* and read buzz.
13	*Nun died / tanwin* If meet *ta, tsa, jim, dal, za, sin syin, shad, dhadh, tho, zho, fa, qof,* read vague accompanied by buzz
21	Introducing sign *endowment mim* and *tho* small.
22	Introducing sign *endowment jim and qof -fa.*
23	How to donate *nun tasdid* at the end sentence, then *now* the turned off and accompanied by buzz
24	Endowment *hamza* to marry *fathah,* which is preceded by reading *mad,* then *tanwin* the replaced *fathah* and read 2 *harakat* long.
25	How to donate letter life that preceded letter dead, read it pressed, then in a way vague followed voice letter dead final
26	Endowment letter *heart* ber *tasdid,* voice held for 2 *harakat* and followed voice *his heart.*
27	*Lam* sign *Alif,* you should not stop
28	Sign of *waqf mu'anaqah,* you can stop at one of them both of them.
29	EBTA, if nothing else is wrong the reading Can declared to have passed, and immediately studied the Koran

From Table 6 the author can explain that, in volume 6 This already contains all the issues the science of recitation, even to students not yet introduced term one theory in the science of recitation. The new science of recitation can be taught to students after completing the book Iqra' volume 6 or after fluent Reciting Al-Qur'an. Even though it has step on volume 6, guidelines read " slowly" origin true " still" applies. So, it doesn't matter if there is the students who read it were very slow, hesitant Lots *saktah,* the important thing important read it That's right. Volume 6 contains the main points lesson as following :

1. How to read *nun* or *tanwin* meets the letters *yes, waw, mim and nun*
2. How to read *breadfruit* or *tanwin* meet letter *ba* (iqlab)
3. How to read *breadfruit* or *tanwin* meet letter *the truth*
4. How to read and introduction signs *endowment*
5. How to read read *endowment* on several *difficult* letters /words

6. How to read letters cut at the beginning letter

This volume 6 is closed with messages important from compiler in the form of criteria a child graduated from read Iqra' book to be able to continue to *recite* the Qur'an (Mu'min, 1991) .

From the pattern teaching method iqra'and its effectiveness which has been outlined previously, then become key success teaching book iqra'is :

a. learning method is that the teacher explains main discussion, after that the students actively read by themselves, the teacher as just a listener and motivator, not a guide, except to give examples

b. Private is listening one by one in a way alternate

c. Assistance, higher students the lesson can help listen to other students

d. Student Not yet introduced term *fathah, tanwin, dhomah, kasrah, breadfruit*

e. Communicative, every letter read That's right, teachers don't just keep quiet, though give attention, praise or appreciation, for example with words; good, smart, okay, right, yes and so on

f. When the students wrong read letters, enough fix it just the wrong letters, with method signals, for example with word; Eee, watch out, stop, and so on. When with signal Still mistaken, give a memory bridge, for example student forget read letter *ba* remind like a boat and so on.

g. For students who are truly control lessons and if capable spurred on so You can read it in jumps, it doesn't need to be complete One page

h. When the students often lengthen the reading that should be short, then reprimand with read just broken up.

i. For EBTA it is better determined by the examiner specifically so that the standard still same.

Based on key success teaching book Iqra' which has described above can be applied all program activities Study expected to run orderly and efficient with proof quality success.

C. Evaluation effectiveness method Iqra in Qur'an Learning

Evaluation is an effort made in order to get data about development, change and progress, participants educate through the learning process they experience. Evaluation done by educators in a way continuous, with use various method effective and efficient way.

Scope evaluation nature comprehensive, namely covering all aspects education. Aspects education meant is aspect knowledge, aspects attitudes and behavior and aspects skills. Third aspect the mutual related can not separate One each other because united in the participant educate. Evaluation should measure with tool appropriate measure with objective teaching or purpose learning that has been determined.

Evaluation conducted at the MDTA Baiturrahman Mosque after asked to the head of MDTA Mr. Faizal and the class teacher Mrs. Rifdayeni he say :

"The evaluation carried out is a test oral and written. Test oral, namely evaluating development participant educate in mastering teaching materials especially book method iqra ', material memorization letter short, memorization prayer daily and reading prayer as well as dinul Islam. The material is appropriate with the program being taught. The time aligned

with test daily, monthly and exam end (munaqasyah). While written test is also conducted at the end a learning program, and chess month and, mid semester, and end of semester (increase class)"

From the explanation of the Head of MDTA and the Class Teacher it can be confirmed that evaluation is the part that can not be separated from the learning process and it has been done by the madrasah. The purpose of evaluation for participant educate to give motivation towards improvement activity and creativity learn and grow attitude confident in achieving performance learn better and be skilled in reading the Qur'an, be clever write Quran letters, memorize a number of letter short, prayer daily, clever pray, and understand religious matters.

CONCLUSION

The iqra' method is very effective to be applied to students of pre-MDTA (Kindergarten) age because it is in accordance with the flexible nature of the iqra' book. In the MDTA Baiturrahman Mosque, teaching already has a written plan, and its implementation has referred to the iqra' teaching guide book and has been evaluated. The effectiveness of the iqra' method has been proven that students of kindergarten age (Pre-MDTA Baiturrahman Mosque) can run well, the evidence is that 80% of the 22 students who took part in the learning could read the Qur'an well, were good at writing the letters of the Qur'an, memorized at least 12 short letters, memorized daily prayers and memorized prayer readings and memorized prayer readings well. Guided by Ustazah Rifdayeni and Ustazah Afifah as accompanying teachers.

REFERENCE

Akromusyuhada, A. (2018). Art in the Perspective of the Quran and Hadith. *Tahdzibi Journal, 3* (1), 1–6. https://doi.org/10.24853/tahdzibi.3.1.1-6

al Munawar, SAH (2003). *The Qur'an Builds True Piety.* Ciputat Press.

AMM, TT (1993). *Guidebook for Management, Guidance and Development of National TPA TKA.* LPTQ Yogyakarta.

Bukhari, I. (1981). *Sahih Bukhari.* Dar al-Ihya'.

Bungin, B. (2001). *Social Research Methodology.* Airlangga University Pres.

Daulay, MR (2015). Study of the Quranic Approach. *Thariqah Ilmiah: Journal of Educational Sciences & Arabic Language, 1(01).*

Denim, S. (2002). *Becoming a Qualitative Researcher.* Pustaka Setia.

Hartono, Y. (2021). Reconstruction of Modern Quranic Text Writing. *Al-Bayan: Journal of Quranic and Hadith Studies, 4* (2), 232–243. https://doi.org/10.35132/albayan.v4i2.138

Janah, Annisa Miftahul Fatimatul Asroriah, MNH (2023). Implementation of the Ummi Method in the Environmental Process of Karanganyar Village. *Al-Maun Journal: Community Service, 01* (01), 7–12.

Moleong, LJ (2002). *Qualitative Research.* Rosda Youth work.

Mu'min, MC (1991). *Practical Guidelines for Managing Kindergarten. Al-Qur'an.* Fikahati Aneska.

Mutmainnah. (2018). The Urgency of Reading and Writing the Qur'an for Early Childhood Islamic Education Students. *Ar-Raniry, 4* (1), 46–47. https://jurnal.ar-raniry.ac.id/index.php/bunayya/article/view/9612

Qardhawiy, Y. (2000). *How to Integrate with the Qur'an.* Al Kautsar Library.

Sugiyono. (2007). *Qualitative Approach Educational Research Methods.* Alphabet.

Sukki, M., & Othman, B. (2022). و القرآن إعجاز فهم الدعوة رسالة *2 .تعزيز*(1), 57–39. www.e-

jurnal.yadim.com.my

Wahidin, K. and TM (2003). *Research Methods*. Stainpress.

Yanggo, HT (2016). THE QURAN AS THE GREATEST MIRACLE. *Misykyat: Journal of the Sciences of the Quran, Hadith, Sharia and Education., 1* (2), 1. https://doi.org/10.33511/misykat.v1n2.