

A Comparative Study of The Ability to Read Al-Qur'an Of Students With The Iqra Method And The Bagdadi Method In SD Negeri 15 Bungku Morowali District

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Abstract

The subject matter of this research is the difference in the ability to read the Qur'an of participants through the Iqra and Bagdadi methods at SD Negeri 15 Bungku, Morowali Regency. This type of research is a qualitative descriptive approach. The results of this study indicate that the Iqra method is a method that refers to the pattern of education by providing opportunities for students to improve their abilities, that is, without spelling; not introducing in advance the names of the hijaiyah letters, punctuation marks or harakat, but directly taught the sounds of A, Ba, Ta, the application of the iqra method that students, so that students must be encouraged to be active and the teacher only guides, the teacher only explains the subject matter and after the students are clear and can, then the students are told to read the next reading themselves and the teacher only listens. In the learning process of reading the Quran in the iqra method, the teacher directly gives examples to the students so that they can practice it directly, and if the reading is not smooth.

Keywords: *Comparative Study; Ability to Read the Quran; Bagdadi Method; Iqra' Method*

Introduction

The iqra' method is a method of reading the Quran that focuses directly on reading practice. The Iqra' guidebook consists of 6 volumes that start from simple hijaiyah letters to the stage of connected hijaiyah letters. This method is more effective in delivering students to be able to read the Quran fluently and well in a short period of time.

Based on this explanation, it can be understood that one of the methods of learning the Qur'an is the Iqra' method. This method is a method of reading the Qur'an that directly focuses on reading practice, so it is effectively used in improving reading skills in elementary school students. The baghdadi method can be seen through the quote below:

The baghdadi method is a method of learning the Qur'an by spelling out each letter. The Baghdadi method is a method used to teach children to read the Qur'an by spelling the letters of the Qur'an by word. In the application of the Baghdadi method, the teacher pronounces the letters of the Qur'an then followed by the children, then the children can pronounce it themselves.¹

¹Muhaimin, *Wacana Pengembangan Pendidikan Islam*, (Surabaya: Pustaka Pelajar, 2003), p. 82

It can be concluded that reading is an activity to capture the intonation of reading both explicitly and implicitly in the form of literal, inferential, evaluative, creative, and appreciative reading comprehension by utilizing reading learning experiences. Reading is a complicated thing that involves many things, not only just pronouncing the writing, but also involves visual, thinking psycholinguistic, and metacognitive activities. As a visual process, reading is the process of translating written symbols (letters) into spoken words. As a thinking process, reading includes word recognition activities, literal comprehension, interpretation, critical reading, and creative comprehension.

Referring to the explanation above, it can be understood that the Bagdadi method is a method of teaching the Qur'an by spelling the hijaiyah letters in one word and pronouncing the spelling results so that students who learn to read the Qur'an using this method are taught to spell the letters one by one and combine the spelling results into words and into sentences so that they can teach students to read the Qur'an.

The Iqra' method and the Bagdadi method are both methods that are often used by Islamic Religious Education teachers at SD 15 Bungku, Morowali Regency, especially in teaching the material of reading the Qur'an at the school. This is interesting to study to find out the ability of students to read the Qur'an using these two methods.

Literature Review

Iqra' Method

Etymologically, the word method comes from the Greek, namely "meta which means the path, and hodos which means the way, namely the path that must be traveled".² While in English, it is called method which contains the meaning of method in Indonesian, which is "a systematic and general way of working".³ Based on the two opinions above, literally, the method is the right way used to do something. Thus, because the method is a way, its use is very important, therefore, if one method fails to be used, it must think of another way to succeed.

Baghdadi Method

One of the learning methods often used by teachers when teaching the recitation of the Qur'an is to use the Bagdadi method. The Baghdadi method is "a method of learning the Qur'an by spelling out the letters per letter... the teacher pronounces the letters of the Qur'an then followed by the children, then the children can pronounce it themselves".⁴

The Baghdadi method is used by almost all Muslims in Indonesia. in learning to read the Qur'an using the Bagdadi method, it is carried out by spelling per letter which is assembled into words, and then words are assembled into sentences. Through this method,

²Aina Mulyana, *Pengertian Metode Pembelajaran dan Jenisnya* (<http://ainamulyana.blogspot>), diakses pada tanggal 15 Januari 2022.

³Zakiah Daradjat, *Metodik Khusus Pengajaran Agama Islam*, Cet.II (Jakarta: PT. Bumi Aksara, 2001), p. 1.

⁴Muhaimin, *Wacana Pengembangan Pendidikan Islam*, (Surabaya: Pustaka Pelajar, 2003), p. 82



many Muslims who are proficient in reading the Qur'an has been born. Using the Baghdadi method, students must memorize hijaiyah letters, students must spell hijaiyah letters, students must be able to master the material before proceeding to the next material, and the teacher has the task of providing examples first.

Method Research

This type of research is This research uses a qualitative descriptive approach. As a research method, qualitative research is also often known by various names in several disciplines. Anthropology calls ethnography a qualitative approach, sociology mentions version or involved observation. Related to qualitative research, according to Bogdan and Taylor as quoted by Lexy J. Moleong, "qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior". Based on this description, it can be understood that qualitative research is research that produces data in the form of the results of informant information through interviews which are corroborated by descriptive data from the researcher's observations of the problem under study.

Result and Discussion

Comparison of the Ability to Read the Qur'an Using the Iqra Method and the Bagdadi Method at SD Negeri 15 Bungku, Morowali Regency

Indicators show whether someone has an ability and a level of mastery. Indicators measure knowledge, values, attitudes, skills, and life skills that show that students have been able to achieve competencies characterized by changes that are measured and observed which include knowledge, attitudes, and skills. Indicators are things that students do that teachers can see that show that students have learned to do activities independently, Indicators are developed according to the characteristics of students, education units, and regional potential, and are formulated in operational verbs that are measurable and observable. The ability to read the Quran is the skill possessed by students to recite Quranic verses consisting of a collection of hijaiyah letters.⁵ Is also applied to participants in SD Negeri 15 Bungku Morowali Regency.

Accuracy in Tajweed

The science of tajweed comes from the words science and tajweed. Science is knowledge about a field that is systematically arranged according to certain methods that can be used to explain certain symptoms in the field of knowledge.⁶ In reading the Quran, there are several rules that must be considered and implemented for the reader, among them is understanding the rules of tajweed science. The law of learning tajweed science is fardhu kifayah while practicing it is fardhu ain. When viewed from the science of tajweed, there are many aspects that must be considered in reading the Koran. Is also applied to participants in SD Negeri 15 Bungku Morowali Regency and revealed through the following

⁵ Sumiati, dan Asra, *Metode Pembelajaran*, (Bandung: CV Wacana Prima, 2012), p. 191

⁶ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Gramedia Pustaka Utama).p. 324

interview.

Muthalib argued that students are required to know the rules of tajweed reading the Koran and they are also required to have the ability to pay attention to the rules of tajweed reading the Koran. This is done for the good of future learners in order to maintain the purity of the reading of the Koran, through the correct procedure for reading the Koran, so that the existence of reading the Koran today is the same as the reading that was taught by the Prophet, considering that reading the Koran is tauqifi, namely following what the Prophet taught "actually collecting the Koran and reading it is our responsibility, if we have read it, then you follow the reading."⁷

The success of the learning process can be seen from the learning achievements of students in understanding and the process of reading the Qur'an. Evaluation in principle aims to improve performance and goals, this can be achieved if there is a follow-up to evaluation activities. Evaluation or assessment organized by the teacher has the benefit of providing reinforcement for students who have obtained high scores and become an encouragement or motivation to learn even better and continue reading at the next level. In the process of learning the Qur'an, there are several factors that affect the ability of students. Likewise with the ability of students to read the Qur'an. The factors that influence learning to read and write the Qur'an are internal factors and external factors. Internal factors are factors that exist within students while external factors are factors from outside the individual.

Reading skills are generally obtained by learning them at school as formal education even though the supporting factors, especially the ability to read the Qur'an, start from non-formal and informal education. This reading skill is a very unique skill and plays an important role in the development of knowledge, and as a means of communication for human life. A person will obtain information, knowledge, and new experiences by reading. All that is obtained through reading will enable the person to increase his thinking power, sharpen his views, and broaden his horizons. In this case, the author argues that the most powerful source of reading is the Qur'an.

According to Imam Jalaluddin Ash-Syuyuti, the Qur'an is the word of God revealed to the Prophet Muhammad SAW to weaken those who oppose it even with a short letter, reading it is an act of worship.⁸ Based on this opinion, it can be understood that the ability to read the Qur'an is the ability possessed by students to read properly and correctly based on tajweed to obtain messages from the Qur'an.

Letter Makhraj

Makhraj is the most important part of the science of tajweed. In fact, almost all the problems of reading laws in tajweed boil down and return to the makhraj chapter.⁹ The definition of makhraj in terms of morphology comes from fi'il madhi: خَرَجَ which means to

⁷ Muthalib (48 tahun), ASN/ Kepala Sekolah SD Negeri 1 Bungku Kabupaten Morowali, wawancara, Bungku/Morowali, 6 Oktober 2022

⁸M. Chadziq Charisma, *Tiga Aspek Kemukjizatan Al-Qur'an*, (Surabaya : PT. Bina Ilmu, 1991), p. 1.

⁹ Saiful Bahri, *Pedoman Ilmu Tajwid Riwayat Imam Hafs*, (Kudus: CV. Mubarakatan Thoyyibah, 1985), p 22.



come out. Then it is made into wazan *لَ مَفْعَل* that has the sign of isim is eat, it becomes *مَخْرَجَ*. The plural is *مَخَارِجَ*. Therefore, the makharijul word *مَخَارِجُ الْأَخْرُ* is translated as a makhraj word, meaning: the places where letters come out.¹⁰ Thus, the makhraj of a letter is the place where the letter comes out when it is sounded.¹¹

Someone who is reciting the Qur'an, will not be able to distinguish one letter from another without understanding the pronunciation of the letter in the place where it comes out. Therefore, it is very important to learn the makharijul word so that the reader avoids mistakes in pronouncing letters that result in changing the meaning, unclear forms of letter sounds, so that it cannot be distinguished between one letter and another, maintaining the tongue from reading the Qur'an errors, to smooth the reading of the Qur'an of Muslims both at the basic and higher education levels, in reading the Qur'an according to the rules of tajweed science.¹² Is also applied to participants in SD Negeri 15 Bungku Morowali Regency and revealed through the following interview.

Muslims argue that the ability to read the Qur'an must be instilled early on in students because it is like the students carving on stone and will long imprint in the minds, the success of a teacher or educator by seeing how the students practice what the teacher teaches, especially maintaining the reading and memorization of the Qur'an and more importantly students are able to read the Qur'an properly and practice it.¹³

The virtue of reading the Qur'an is that people who study, teach, and practice the Qur'an are among the best people, and they will even become ahlullah (the family of Allah). Getting intercession from the Qur'an on the Day of Judgment. Shahibul Quran will get the height of degrees in heaven. People who recite the Qur'an will receive multiple rewards. Sakinah (tranquility) and mercy and virtue will be revealed to those who gather to recite the Qur'an. The recitation of the Qur'an is a hilyah (adornment) for Ahlu Iman (believers). The person who is entitled to be the prayer leader is the one who has memorized most of the Qur'an and is knowledgeable about the Qur'anic sciences.

Fluency in reading the Qur'an

The process of learning to read the Qur'an certainly requires someone who can guide or someone who has competence in the field of the Qur'an. Because the quality of a mentor will affect the quality of the student's reading of the Qur'an. The Prophet Muhammad SAW also told his companions to teach the recitation of the Qur'an well and correctly. He told his friends who were really experts in the field of reading the Qur'an, his friends were named Abdullah bin Masud, Salim Maulana Abi Khudaifah Muad bin Jabal, and Ubay bin Ka'ab.¹⁴ Is also applied to participants in SD Negeri 15 Bungku Morowali Regency

¹⁰Ahmad Annuri, *Panduan Tahsin Tilawah Al-Qur'an & Pembahasan Ilmu Tajwid*, (Jakarta: Al-Kautsar, 2010), p. 42.

¹¹Ahmad Annuri, *Panduan Tahsin Tilawah Al-Qur'an & Pembahasan Ilmu Tajwid*, (Jakarta: Al-Kautsar, 2010), p. 43.

¹² Zarkasyi, *Pelajaran Tajwid Qaidah Bagaimana Mestinya Membaca Alquran*, (Gontor: Trimurti Gontor Ponorogo, 2005), p. 1

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¹⁴ Al-Khawali, *Mendidik Anak dengan Cerdas* (Sukaharjo: Insan Kamil, 2007), p. 11.

and revealed through the following interview.

.... said that the role of the teacher towards students is very large in the learning process, especially in the fluency of reading the Qur'an, students are taught methods and various events so that they can fluently and fluently read the Qur'an properly so that in reading the Qur'an students do not stammer or stutter in reading the Qur'an, the fluency of reading the Qur'an is influenced by how often the students read the Qur'an and repeat the reading so that it can be embedded in the heart, mind, and actions.¹⁵

Similarly, at SD Negeri 15 Bungku Morowali Regency which was conveyed by one of the sources said.

Muslims said that in learning about the recitation of the Qur'an, a teacher or educator has a very important role, because when the Prophet obtained the first revelation, Allah gave orders to the angel Gabriel to guide the Prophet because, in the absence of such guidance, the Prophet would have difficulty in understanding the revelation given by Allah SWT. That is the important role of a mentor or teacher in teaching the Qur'an, therefore Allah gives the highest praise to everyone who learns and is able to teach the Qur'an. So as the next generation, students are encouraged to be able to study and read the Qur'an properly and correctly. Not only reading, understanding, and researching but also practicing what is taught in the Qur'an.¹⁶

The ability to read the Qur'an is important in the learning process for students because this is a basic ability that must be possessed by children. The ability to read the Qur'an is a provision for life so it must be learned in children from an early age. So it can be concluded that the ability to read the Qur'an is an advantage possessed by someone who is carried out in the form of an effort to understand and assemble symbols in the form of writing contained in the holy book of the Qur'an.

The ability referred to here is the mastery of students of SD Negeri 15 Bungku Morowali Regency in reading Qur'anic verses as a basic skill to understand the content of the holy Qur'an, as also applied to participants in SD Negeri 15 Bungku Morowali Regency and revealed through the following interview.

Muthalib said that in general, the condition of the level of ability to read the Qur'an of students can be broadly classified into three groups first, namely knowledge of reading the Qur'an, which includes the ability to recognize, understand, and read the next letter, the attitude of reading the Qur'an, which includes the attitude when reading the Qur'an whether it is done seriously or not and the skill of reading the Qur'an, which includes the skill of reading letters, reading combinations of letters, sentences and fluency in reading the Qur'an and this is trying to be applied to students of SD Negeri 1 Bungku Morowali.¹⁷

Evaluation to determine the level of ability to read the Qur'an of students as a form of means to provide an assessment to students for the learning process that has been taken, has three objects, namely the cognitive domain, the affective domain, and the psychomotor

¹⁵ Muslim (48 tahun), ASN/ Guru PAI SD Negeri 1 Bungku Kabupaten Morowali, *wawancara*, Bungku/Morowali, 6 Oktober 2022

¹⁶ Muslim (48 tahun), ASN/ Guru PAI SD Negeri 1 Bungku Kabupaten Morowali, *wawancara*, Bungku/Morowali, 6 Oktober 2022

¹⁷ Muthalib (48 tahun), ASN/ Kepsek SD Negeri 1 Bungku Kabupaten Morowali, *wawancara*, Bungku/Morowali, 6 Oktober 2022



domain. In applying this evaluation, the teacher as an evaluator in carrying out the evaluation of learning outcomes is required to thoroughly evaluate students, both in terms of their understanding of the material or learning materials that have been given (cognitive aspects), as well as in terms of appreciation (affective aspects) and practice (psychomotor aspects). These three aspects are psychological domains that are very closely related so the three of them are no longer possible to be separated from the activity or process of evaluating the learning outcomes themselves.

As said by Benjamin S. Bloom, the taxonomy (grouping) of educational goals must also always refer to the three types of domains (built areas or domain areas) inherent in students, namely: the realm of thinking (cognitive domain), the realm of values or attitudes (affective domain), and the realm of skills (psychomotor domain).¹⁸

Conclusion

Comparison of the Ability to Read the Qur'an Using the Iqra Method and the Bagdadi Method at SD Negeri 15 Bungku Morowali Regency. the first three groups are knowledge of reading the Qur'an, which includes the ability to recognize, understand, and read the next letter, the attitude of reading the Qur'an, which includes the attitude when reading the Qur'an whether it is done seriously or not and the skill of reading the Qur'an, which includes the skill of reading letters, reading the combination of letters, sentences and fluency in reading the Qur'an and this is trying to be applied to students of SD Negeri 1 Bungku Morowali. Includes 1) Makhrajul Letter. 2) Accuracy in Tajwi, 3) Fluency in reading the Qur'an.

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¹⁸ E. Mulyasa, *Menjadi Guru Profesional*, (Bandung: Remaja Rosdakarya, 2002) p. 35.

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