

**THE IMPLEMENTATION OF *AT-TARTIL* QUR'ANIC READING  
METHOD IN MI AMANAH TANGGUNG TUREN MALANG**

**THESIS**

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**DEPARTMENT OF ELEMENTARY SCHOOL TEACHER EDUCATION  
FACULTY OF EDUCATION AND TEACHER TRAINING  
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF  
MALANG**

**SEPTEMBER, 2019**

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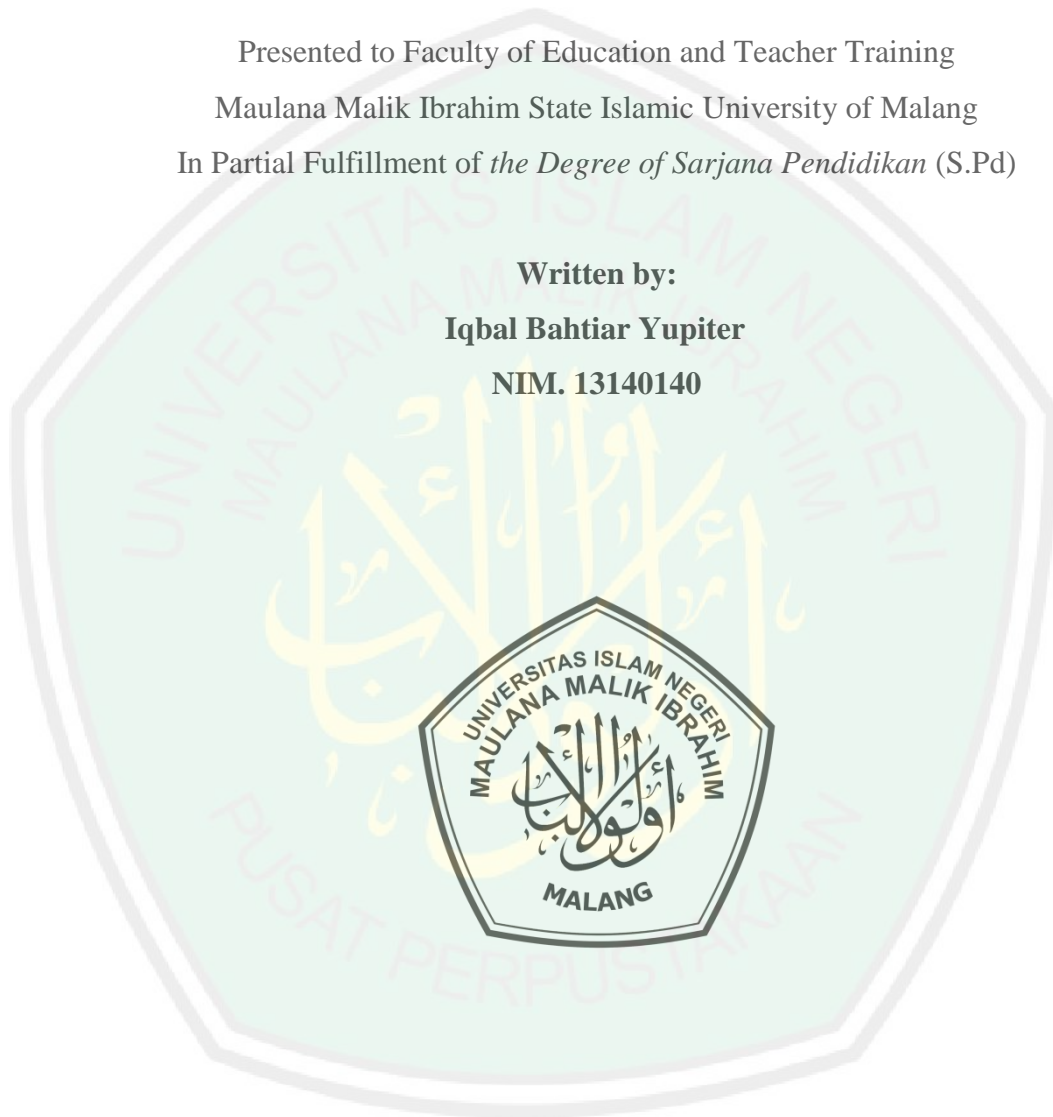
**THESIS**

Presented to Faculty of Education and Teacher Training  
Maulana Malik Ibrahim State Islamic University of Malang  
In Partial Fulfillment of *the Degree of Sarjana Pendidikan (S.Pd)*

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**METHOD IN MI AMANAH TANGGUNG TUREN MALANG**

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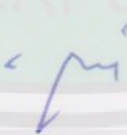
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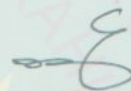
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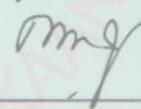
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## DEDICATION

*Alhamdulillah, All Praises to Allah who gave me mercy and blessings and all of His creatures so that I was able to complete this thesis without any obstruction. Shalawat and salâm always present to our Prophet Muhammad SAW who has guided us from the darkness to the lightness, the most perfect way of life, Al Islam.*

*I dedicate this thesis to my parents who have raised me and supported my spiritual and financial education needs, Drs. H. Ainuddin, M.Ag and Hj. Azizatul Fatimah, S.Pd who always pray for her sons and daughters in their daily lives.*

*Thanks to my beloved sister, Zaima Abida and my beloved brother, Walid Fajar Antariksa who always remind me to immediately complete the task that has been given, and to all of my big families.*

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*And I wouldn't forget to all my friends in IKAMAHALITA, PSM Gema Gita Bahana, Association of International Class Student (AICS), IKA.PP Nurul Ulum in Malang, Big Family of PP Al-Adzkiya Nurus Shofa, and PAC IPNU-IPPNU of Selorejo Sub district, for all your attention and support.*

*And the last is specifically for all my friends of PGMI 2013 and especially for the big family of ICP PGMI E who has been accompanying my learning activities for four years until I can complete my final project. I miss you guys and see you on top wherever you are. Once again, thank you.*

## MOTTO

عَنْ عُثْمَانَ – رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ  
«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ» رواه البخاري

Ustman bin Affan RA said that the Prophet SAW said,  
*"The best among you are those who learn the Qur'an and teach it."*  
(HR. Bukhari: 5027, Al Fath: 9/19)<sup>1</sup>



<sup>1</sup> Imam Az Zubaidi, *Ringkasan Shahih Bukhari* (Solo: Insan Kamil, 2013), p.816. no.1817

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To Whom It May Concern,

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Assalamu'alaikum Wr. Wb

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Is considered **acceptable** to be defended after being intensively read and regularly consulted in the arca of rscarch content, language, and writing composition.

Wassalamu'alaikum Wr.Wb.

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## CERTIFICATE OF THESIS AUTHORSHIP

I hereby that in this thesis there is originally written by Iqbal Bahtiar Yupiter, student of Elementary School Teacher Education Department as part of the requirement for obtaining Bachelor's Degree of Education (S.Pd), Education and Teacher Training Faculty at Maulana Malik Ibrahim State Islamic University of Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other Bachelor's Degree status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, 12 September 2019

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Alhamdulillah, All Praises to Allah who gave me mercy and blessings and all of His creatures so that I was able to complete this thesis with the title “The Implementation of At Tartil Qur’anic Reading Method in MI Amanah Tanggung Turen Malang” without any obstruction. Shalawat and salâm always present to our Prophet Muhammad SAW who has guided us from the darkness to the lightness, the most perfect way of life, al Islam.

This thesis is written to submit as part of the requirement for obtaining Bachelor Degree in Elementary School Teacher Education Department, Tarbiyah and Teacher Training Faculty, Maulana Malik Ibrahim State Islamic University of Malang would not have been completed without the contributions and supports from many people.

Thus, I want to express my deepest gratitude to my Advisor, H. Mokhamad Yahya, Ph.D who has given me his valuable guidance, inspiration, and patience which finally lead me to finish the process of thesis writing.

Furthermore, I also want to express my sincerely thanks to:

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9. All of the big family of ICP PGMI E 2013 who always support me to writing this thesis.
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Finally the researcher hopes that this thesis will be useful for him and for the readers. This constructive critic and also the suggestion are expected from the readers.

Malang, 10 September 2019

Iqbal Bahtiar Yupiter

## TRANSLITERATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this Thesis utilize in translation guidelines based on the agreement between Religion Minister, and Educational and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

### A. Letter

ا = a	ز = z	ق = q
ب = b	س = s	ك = k
ت = t	ش = sy	ل = l
ث = ts	ص = sh	م = m
ج = j	ض = dl	ن = n
ح = <u>h</u>	ط = th	و = w
خ = kh	ظ = zh	ه = h
د = d	ع = ‘	ء = ‘
ذ = dz	غ = gh	ي = y
ر = r	ف = f	

### B. Long Vocal

Vocal (a) long = â

Vocal (i) long = î

Vocal (u) long = û

### C. Diphthong

أُو = aw

أَي = ai

أُو = û

إِي = î

**LIST OF TABLE**

Table 1.1: Originality of the Thesis .....	10
Table 2.1: Time Target of BMQ At-Tartil .....	19
Table 2.2: Example Distribution of At-Tartil Time Allocation .....	40
Table 2.3: The Advantages and Disadvantages of Qur’anic Reading Method ...	41
Table 3.1: List of Interview .....	45
Table 4.1: Personel Data of Teacher .....	57
Table 4.2: Spread of Student Based on the Class.....	58

**LIST OF PICTURE**

Picture 3.1: Concept of Data Analysis .....	49
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## LIST OF APPENDIX

- I. Curriculum Vitae
- II. Evidence of Consultation
- III. Research Permission
- IV. Guidelines of Data Collection
- V. Guidelines of Interview
- VI. Form of Interview
- VII. Form of Observation
- VIII. Mail of Research Already from Institution
- IX. Profile of MI Amanah Tanggung Turen Malang
- X. Accreditation Certificate
- XI. Map of School Location
- XII. School Sketch
- XIII. List of At-Tartil Teacher
- XIV. At-Tartil Qur'anic Reading Book 1<sup>st</sup>
- XV. Pictures Documentation

## TABLE OF CONTENTS

TITLE SHEET .....	i
APPROVAL SHEET .....	ii
LEGITIMATION SHEET .....	iii
DEDICATION .....	iv
MOTTO .....	v
OFFICE MEMO OF ADVISOR.....	vi
CERTIFICATE OF THESIS AUTHORSHIP .....	vii
ACKNOWLEDGEMENTS .....	viii
TRANSLITERATION GUIDELINES OF ARAB-LATIN .....	x
LIST OF TABLE .....	xi
LIST OF PICTURE .....	xi
LIST OF APPENDIX .....	xii
TABLE OF CONTENT .....	xiii
ABSTRACT .....	xv
مستخلص البحث.....	xvi
ABSTRAK .....	xvii
CHAPTER I .....	1
A. Background of the Research.....	1
B. Focus of the Research .....	7
C. Objectives of the Research .....	7
D. Significances of the Research.....	8
E. Previous Research .....	8
F. Definition of Key Terms .....	11
G. Composition of Research Findings .....	14
CHAPTER II.....	16
A. Al-Qur'an: The Holy Book.....	16
B. Al Qur'an Learning Method .....	20
C. The Various of Qur'anic Reading Methods.....	23
D. <i>At-Tartil</i> Method.....	36
CHAPTER III .....	43

A. Approach and Research Design.....	43
B. Attendance of the Researcher .....	44
C. Setting of the Research .....	44
D. Data Collection .....	44
E. Data Analysis.....	48
F. Triangulation.....	49
G. Research Procedure .....	50
CHAPTER IV .....	51
A. Data Exposure.....	51
1. Profile of MI Amanah Tanggung Turen Malang .....	51
2. The Geographical of MI Amanah .....	52
3. Accreditation .....	52
4. Establishment of MI Amanah Tanggung Turen Malang .....	53
5. Vission and Mission .....	54
6. Organizational Structure of MI Amanah.....	55
7. The Condition of Teachers and Students .....	56
8. The Condition of Infrastructure in MI Amanah .....	58
B. Research Findings.....	60
1. The Step and Process of the Implementation of <i>At-Tartil</i> Qur’anic Reading Method in MI Amanah Tanggung Turen Malang.....	60
2. The Supporting and Restricting Factors of Implementation of <i>At-</i> <i>Tartil</i> Qur’anic Reading Method in MI Amanah Tanggung Turen Malang.....	65
CHAPTER V.....	71
A. The Step and Process of of the Implementation of <i>At-Tartil</i> Qur’anic Reading Method in MI Amanah Tanggung Turen Malang .....	71
B. The Supporting and Restricting Factors of Implementation of <i>At-Tartil</i> Qur’anic Reading Method in MI Amanah Tanggung Turen Malang.....	73
CHAPTER VI .....	78
A. Conclusion .....	78
B. Recommendation .....	79
BIBLIOGRAPHY .....	82
APPENDIX .....	85

## ABSTRACT

Yupiter, Iqbal Bahtiar. 2019. *The Implementation of At Tartil Qur'anic Reading Method in MI AmanahTanggungTuren Malang*. Thesis. Department of Elementary School Teacher Education. Faculty of Education and Teacher Training. Universitas Islam NegeriMaulana Malik Ibrahim Malang. Advisor: H. MokhamadYahya, Ph.D.

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**Keywords:** *At-Tartil*, Reading Quran Method

*Al-Qur'an* learning is faced by development era, science, and technology. However, the classic method in learning is not interesting. That is why; many teachers try to solve the problem. They think about the learning method which is interesting and not being boring for students. Experiences will be knowledge. Reading *Al-Qur'an* is a part of *Al-Qur'an* knowledge. It is obtained by learning. There is no instant way. Learning needs times, struggles, and finance. However, there are many methods in learning *Al-Qur'an*. One of the methods is *At-Tartil* method.

This research aims to (1) explain the steps and processes in implementing *At-Tartil* method at MI Amanah Tanggung Turen Malang, (2) describe the supporting factors that limit the implementation of *At-Tartil* method at MI Amanah Tanggung Turen Malang, (3) explain the benefit of using *At-Tartil* method at educational institution.

This research uses the methodology of qualitative, with field model research. The researcher is the main instrument which functions to observe, interview, and documented. Data is analyzed by collecting data, decreasing inappropriate data, putting the data, and drawing the conclusion. The result of the research shows that (1) before using *At-Tartil* method, MI amanah use *Iqra'* method. The method is changed because there is no standard of learning. *At-Tartil* method is used since 2013 when Mr. Rokhim was a coordinator of *At-Tartil* at Malang. (2) In implementing *At-Tartil* method, this program is supported by subject matter, school management, parents, and the students of MI Amanah. They make the learning is more effective than the previous method. The students are also more discipline and spirit. The teachers also have a target that every student has to finish their learning in class VI. Besides, the obstacles of this programs are the teachers which is not standardized yet and the class management which is still conditional (3) the use of *At-Tartil* method increase the knowledge about *Al-Qur'an*. *At-Tartil* is an alternative method that can be applied in educational institution or religious institution which has the program of reading *Al-Qur'an*. Such as: Al-Quran Learning Centre (TPQ), *Madrasah Diniyah*, Islamic Community/ *Majlis Ta'lim*, and Schools.

## مستخلص البحث

يوفيترا، إقبال بختيار. 2019. تنفيذ طريقة القراءة القرآن الترتيلية في مدرسة الابتدائية أمانة تانجونج تورين مالانج. البحث العلمي لقسم تعليم المعلمين المدرسة الابتدائية ، كلية التربية والتعليم، جامعة مولانا مالك إبراهيم الحكومية الإسلامية في مالانج. المشرف: الدكتور الحاج محمد يحيى

### الكلمات المفتاحية: الترتيل ، طريقة قراءة القرآن

يواجه تعلم القرآن مع تقدم العصر والعلوم والتكنولوجيا، مما يجعل طريقة قراءة القرآن الكلاسيكي أقل جاذبية. لذلك، يحاول العلماء لإيجاد الحلول المناسبة توالى الأساليب الممتعة وغير المملة للطلاب. سوف تصبح الخبرة المعرفة. تعد قراءة القرآن جزءاً من معرفة القرآن التي يتم الحصول عليها عن طريق التعلم، بحيث لا يمكن أتمتة مباشرة. لتعلم شخص سوف يجهد فيه الوقت والجهد والتكلفة. وبسبب هذا، ظهرت عدة طرق لقراءة القرآن. واحد منهم هو تعلم قراءة القرآن بطريقة الترتيل.

تهدف هذه الدراسة إلى (1) شرح خطوات وعملية تطبيق طريقة قراءة الترتيل في مدرسة الابتدائية أمانة تانجونج تورين مالانج، (2) لوصف العوامل الداعمة وتقييد تطبيق طريقة الترتيل لقراءة القرآن في مدرسة الابتدائية أمانة تانجونج تورين مالانج ، (3) لشرح مساهمة طريقة القراءة الترتيل في المؤسسات التعليمية، ويستخدم هذا البحث منهجية ذات منهج نوعي مع بحث دراسة الحالة.

يصبح الباحث الأداة الأساسية التي تعمل من أجل الملاحظة والمقابلات والتوثيق. يتم تحليل البيانات من خلال جمع البيانات، والحد من البيانات غير ذات الصلة، وعرض البيانات، واستخلاص النتائج.

تكشف نتائج الأبحاث أن: (1) استخدم مدرسة الابتدائية أمانة تانجونج سابقاً طريقة إلقاء في قراءة القرآن. ولكن بسبب عدم وجود معايير في التدريس، انتقلت إلى النهاية بطريقة الترتيل. منذ ذلك الوقت ، كان السيد رحيم أحد مسؤول الترتيل في دائرة مالانج. لذا منذ عام 2013 الدراسي تم استخدام هذه الطريقة في مدرسة الابتدائية أمانة تانجونج ، (2) في تنفيذه، دعم هذا البرنامج الدعم من المواد التعليمية والمدارس والآباء والطلاب من مدرسة الابتدائية أمانة تانجونج. أنها تجعل التعلم أكثر فعالية من الأساليب السابقة. يصبح الطلاب أكثر انضباطاً ويشعرون بالإثارة والمدرسة لديها هدف خاتم في الصف السادس. من ناحية أخرى، فإن العامل المثبط هو المعلم الذي لم يتم تويده وما زالت إدارة الصف مشروطة، (3) إن وجود طريقة الترتيل يزيد المعرفة في علم تعلم القرآن. الترتيل هي طريقة بديلة يمكن تطبيقها في المؤسسات التعليمية أو المؤسسات الدينية التي لديها برامج قراءة القرآن مثل مدرسة القرآن، ومدرسة دينية، ومجلس التعليم، والمدارس.

## ABSTRAK

Yupiter, Iqbal Bahtiar. 2019. *The Implementation of At Tartil Qur'anic Reading Method in MI Amanah Tanggung Turen Malang*. Skripsi. Jurusan Pendidikan Guru Madrasah Ibtidaiyah, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: H. Mokhammad Yahya, Ph.D.

**Kata Kunci:** *At Tartil*, Metode baca Qur'an

Pembelajaran Al-Qur'an dihadapkan dengan kemajuan zaman, ilmu pengetahuan dan teknologi, sehingga membuat metode membaca Al-Qur'an klasik menjadi kurang menarik. Karena itu, para ahli berusaha mencari solusi yang tepat tentang metode yang menyenangkan dan tidak membosankan bagi siswa. Pengalaman akan menjadi pengetahuan. Membaca Alquran adalah bagian dari pengetahuan Alquran, diperoleh dengan cara belajar, sehingga tidak ada yang bisa secara otomatis. Dalam belajar seseorang akan membutuhkan waktu, upaya dan biaya. Karena itu, beberapa metode membaca Al-Quran sudah muncul. Salah satunya adalah belajar Membaca Qur'an Metode At-Tartil.

Penelitian ini bertujuan untuk (1) menjelaskan langkah-langkah dan proses implementasi metode membaca Al-Tartil di MI Amanah Tanggung Turen Malang, (2) untuk mendeskripsikan faktor pendukung dan membatasi penerapan At-Tartil Metode membaca Al-Qur'an di MI Amanah Tanggung Turen Malang, (3) untuk menjelaskan kontribusi metode membaca Al-Tartil di lembaga-lembaga pendidikan.

Penelitian ini menggunakan metodologi dengan pendekatan kualitatif dengan penelitian studi kasus. Peneliti menjadi instrumental inti yang berfungsi untuk observasi, wawancara, dan dokumentasi. Data dianalisis dengan mengumpulkan data, mengurangi data yang tidak relevan, menampilkan data, dan menarik kesimpulan.

Temuan penelitian mengungkapkan bahwa: (1) sebelumnya MI Amanah menggunakan metode Iqro dalam membaca Alquran. Tetapi karena tidak ada standar dalam mengajarkannya, akhirnya pindah ke metode At-Tartil. Berhubung saat itu Pak Rokhim adalah salah satu koordinator At Tartil di Kabupaten Malang. Sehingga sejak tahun ajaran 2013 metode ini digunakan di MI Amanah, (2) dalam implementasinya, program ini mendapat dukungan dari bahan ajar, Madrasah, orang tua dan siswa MI Amanah. Mereka menjadikan pembelajaran lebih efektif daripada metode sebelumnya. Siswa menjadi lebih disiplin dan merasa bersemangat dan sekolah memiliki target Khatam di kelas enam. Di sisi lain, faktor penghambat adalah guru yang belum distandarisasi dan pengelolaan kelas yang masih kondisional, (3) Kehadiran metode At-Tartil menambah pengetahuan dalam ilmu pembelajaran Al-Qur'an. At-Tartil adalah metode alternatif yang dapat diterapkan di lembaga pendidikan atau lembaga keagamaan yang memiliki program membaca Al-Qur'an seperti TPQ, Madrasah Diniyah, Majelis Ta'lim, dan Sekolah.

## CHAPTER I

### INTRODUCTION

#### A. Background of the Research

Learning is a process in which a person changes his behavior by experience. Hilgard reveals that the learning is the process by which an activity originates or changed through training procedures (weather in the laboratory or in the natural environment) as distinguished from changes by factors not attributable to training. Experience can be gained through learning, by observing, doing, thinking and reflecting. Experience will become knowledge. Similarly, the knowledge of the Qur'an is obtained in the same way. Reading the Qur'an is part of the knowledge of the Qur'an, obtained by way of learning, so that no one can automatically. In learning an individual will require the time, the effort and the costs.

For starters of this research, previously explained by researchers some things that will become understand and source of science as the basis of this research so that researchers and readers have the same idea. The first about the definition of the Qur'an. According to the language, the Qur'an is derived from the word *qara'a yaqro'u qur'an*, the meaning is read. Dr. A. Yusuf Al Qasim gives the definition of the Qur'an in length and width by mentioning its identity:

*"The Qur'an is Kalam mu'jiz which is revealed to Prophet Muhammad Shallallahu alihi wassalam inscribed in manuscripts narrated with mutawatir transmissions, reading it is worship."*<sup>2</sup>

Kalamullah means the word of Allah so that all kalam (utterances) that are not from Allah are not included in the Qur'an. The utterances or speech is for example the words of man, jinn, and angel. The redactions were revealed to the Holy Prophet Muhammad SAW not to the previous Prophets. The Kalam revealed to the merchants have their respective names, as revealed to Prophet Isa AS called the Injil, to the Prophet Moses AS called the Torah, to Prophet Dawood AS called Zabur, and which was revealed to Prophet Ibrahim AS more popularly called Suhuf. Then, the redactions are seen worship when reading it means reading it is rewarded. Thus, kalamullah which was revealed to the Prophet Muhammad. In the form of hadith qudsi is not seen a worship when reading it. So to be able to name Al-Qur'an must meet these four criterias.<sup>3</sup> Every Prophet was sent to his own nation for their guidance but the message of Prophet Muhammad SAW general for all mankind and jinn. As in Surat al A'raf (Allah addresses His Messenger SAW), "Say (O Muhammad SAW) O mankind! Verily, I am sent to you all as the Messenger of Allah."<sup>4</sup> (Q.S. Al-A'raf:158).

So the aim of sending these Prophets and Messengers to mankind and jinn was only that they should worship Allah Alone as Allah SWT said, "And I (Allah)

<sup>2</sup> Abdul Djalal, *Ulumul Quran*. (Surabaya: Dunia Ilmu, 2013), p.9. The Arabic text of its:

القرآن هو الكلام المعجز المنزل على النبي المكتوب في المصاحف المنقول بالتواتر المتعبد بتلاوته

<sup>3</sup> Irfan Supandi, *Agar Bacaan Al-Qur'an Tak Sia-sia* (Solo: Tinta Medina, 2013), p. 4.

<sup>4</sup> *The Noble Qur'an English Translation of the Meanings and Commentary* (Madinah: King Fadh Complex for the Printing of the Holy Qur'an, 1996), p. 893.

created not the jinn and mankind except that they should worship Me (Alone).” (Q.S. Adz Dzariyat: 56). And to worship Allah means to obey Him and to do all that He has ordained.<sup>5</sup> The effective influence of the light of truth together with the speed in the movement of the age has brought forth a more vital change and exchange of thought and religious ideology in connection with the Holy Qur’an. In regard to this, we refer to what the Messenger of Allah (p.b.u.h) has said about it:

*“When afflictions surround you like the dark night, refer to the Qur’an, because it is an Intercessor whose intercession is accepted. It reports the evils (of people) which will be confirmed. It leads the person to heaven who puts it in front of himself (follows it); and he who puts it behind himself (neglects it) will be driven to hell. This very Qur’an is the best guide to the best ways. It is book in which there are useful explanations, statements and gaining (of goals). It is the separator (of right and wrong).”<sup>6</sup>*

For more, Ulama add the definition of the Qur'an so that more focus again in the meaning to the mushafs that circulate among us now. They said that the Qur'an is kalamullah which was revealed to the Prophet Muhammad SAW which reaches us by mutawatir means, written in the Mushaf, begins with Surah Al Fatihah and ends with Surah An-Nas, and is worth worshiping if read it.<sup>7</sup> There are 114 Surah that are divided into thirty sections or called Juz. Content in the

<sup>5</sup> *Ibid.*

<sup>6</sup> A group of Muslim Scholars, *An Enlightening Commentary into the Light of the Holy Qur’an I* (Esfahan-Iran: The Scientific and Religious Research Center Amirul Mu’minin Ali Public Library, 2003), p. 17. From Usuli Kafi, vol. 2 p. 599.

<sup>7</sup> *Ibid.*

Qur'an Contains about aqidah, akhlaq, worship, laws and instructions, stories of oral people, and basic knowledge or science.

The revelations received by Prophet Muhammad are taught directly to the Companions, either by listening, reading, or memorizing. Since then, the teaching of the Qur'an has been passed down through generations to this day. Islam entered the archipelago beginning in the seventh century and floating in the thirteenth century AD.<sup>8</sup> The teachings of the Qur'an in Indonesia coincide with the founding of the first Islamic empire on the island of Sumatra and the spread by the Wali Songo whose preached Islam in the spread of Islam on the Java island. Then the tradition is continued in all of Islamic boarding schools in Indonesia. Along with the development of the era, came the various methods of reading the Qur'an to facilitate the teaching to the layman either at the level of early childhood to adulthood.

If carefully observed, the condition of Muslims in Indonesia today has not reached at the *tartil* level. Since the reality of the Qur'an reading of Muslims today is generally far from reading with *tartil* (slow and carefull), as Allah says, "And recite the Qur'an in a slow, *Tartil!*"<sup>9</sup> (Q.S. Al-Muzzammil: 4). But as we know, there are a lot of muslem people that cannot read Qur'an or reading by fluency. There are also many problems and reasons that happened. Somebody said that they did not have more time to learn reading Qur'an and the others said that no one teach them when they were young or because their parents cannot reading

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<sup>8</sup> Rizem Aizid, *Sejarah Islam Nusantara* (Yogyakarta: Diva Press, 2016), p. 32.

<sup>9</sup> *The Noble Qur'an English Translation of the Meanings and Commentary* (Madinah: King Fadh Complex for the Printing of the Holy Qur'an, 2009), p. 797.

Holy Qur'an too. Because of that, some Qur'anic reading method already appeared. One of them is *At-Tartil Qur'anic Reading Method*.

In Indonesia, it has been widely applied methods for reading the Qur'an. Both at school and in Islamic institutions of Qur'an learning such as Madrasah Diniyah and TPQ. Among these methods is al-Baghdadi, the oldest method used in Indonesia. This method became known in the 1930s, before independence era. Because it is the oldest method, the implementation used in the classic ways, such as spelling, memorization, and less varied.

Then, Iqro 'Qur'anic reading method. This method of learning was first composed by H. As'ad Humam in Yogyakarta. In one book there are six volumes. Iqra 'method in practice does not require a variety of tools, because it is emphasized in the reading (reading the letter of Al Quran fluently). Read directly without spelled. It means introducing the names of the *hijaiyah* letters by way of active student learning (CBSA) and more individualized. But the result of this method was less satisfactory.

Next is Qiroati Qur'anic reading method by KH. Dachlan Salim Zarkasy. In the ninety-nine, he invented his own method and developed it to make the children of his place read the Quran fluently. Then he went to KH. Arwani Kudus and Alhamdulillah after learning and corrected, his Qiroati method get his blessing. Qiroati book began to be introduced in Semarang and spread throughout the country. But the State of Indonesia is too broad if only exist in central Java. Lastly the perpetrators of the method of Qiroati reading Qur'an made their own method in their own area.

In its development emerged a more interesting and efficient teaching of Qur'an reading so that various methods appeared in reading the Qur'an including *At-Tartil* method. This method was developed by LP Ma'arif Sidoarjo. This method is a method that is still rarely used. One of the uniqueness of the *At Tartil* method is compiled by giving priority to mahkarijul letters and arranged systematically making it easier for students to learn it. Not many studies have discussed the implementation of this method.

But now, there is a school that using this method. Mrs. Wiwin Dyah Artika, as the Principal ofd MI Amanah Turen said, “We use the *At-Tartil* method, which was initiated by the late Almighty Mr Yohadi Rokhim. He is included in the management of the Method *At-Tartil* Branch. Then the closest coordinator is sought, placed in the Pondok Pagedangan. At that time, in 2013 we collaborated with the Pesantren starting from the purchase of books, props, teacher training, until munaqosyah or the graduation exam at the *At-Tartil* method finished”.<sup>10</sup>

*At-Tartil* method is present to help children learn to read al quran well and correctly. In Malang there are public elementary schools that have used the *At-Tartil* method for learning reading al quran in MI Amanah Tanggung Turen, Malang Regency. But not all people know the activities and learning of the Qur'an in this school by using *At-Tartil* Method. So, researchers will conduct research using the title “**The Implementation of *At-Tartil Qur’anic Reading Method In MI Amanah Tanggung Turen Malang*”.**

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<sup>10</sup> The result of interview with Principal of MI Amanah, Mrs. Wiwin Dyah Artika, in October 8<sup>th</sup>, 2018. See: Appendix VI

## B. Focus of the Research

Based on the research background, this research covers the history and the implementation of *At-Tartil* Qur'anic reading method in MI Amanah Tanggung Turen, Malang. The research problem of this study are:

1. How are the steps and process of the implementation of *At-Tartil Qur'anic reading method* that has been implemented for students in MI Amanah Tanggung Turen Malang?
2. What are the supporting and restricting factors in the implementation of *At-Tartil Qur'anic reading method* in MI Amanah Tanggung Turen Malang?

In accordance with the title of this research describe above, researcher focused on the implementation of *At-Tartil* Qur'anic reading method in MI Amanah Tanggung Turen Malang. The meaning of the implementation here is the process and steps of *At-Tartil* learning in every level of MI Amanah Tanggung Turen Malang. This research also focused on the activities of teacher and students in bringing about *At-Tartil* learning in the class.

## C. Objectives of the Research

Based on the research problems, the research objectives of this study can be listed as follow:

1. To explain the steps and process of the implementation of *At-Tartil Qur'anic reading method* in MI Amanah Tanggung Turen Malang.

2. To describe the supporting and restricting factors of the implementation of *At-Tartil Qur'anic reading method* in MI Amanah Tanggung Turen Malang.

#### **D. Significances of the Research**

This study is expected to provide benefits for several sides, the institutions, the science development and the researcher.

For institutions, it is expected that the relevant Institution may develop results from the data collected in this research further for the maximum learning process.

For the public, so that the community can understand practically about the implementation of *At-Tartil* method and its learning in MI Amanah Tanggung Turen Malang.

And for researcher, for knowing the condition of learning method of *At-Tartil* and to fulfill the final assignment as student of strata one of Islamic University Maulana Malik Ibrahim Malang majoring in Teacher Education of Madrasah Ibtidaiyah, Faculty of Tarbiyah and Teacher Training.

#### **E. Previous Research**

Before this research, there are some thesis that have been submitted to the Maulana Malik Ibrahim State Islamic University of Malang in the last several years. The first thesis is written by Bachtiar Purnama Putra with title *Penerapan Metode Jibril dalam Meningkatkan Pembelajaran Al-Qur'an pada Santri Pondok*

*Pesantren Ilmu Al-Qur'an (PIQ) Singosari Malang* in 2011<sup>11</sup>. This thesis focused on how the Jibril method can enhance the learning Al Quran in Islamic boarding school. The second thesis is written by Anggraini Eka Aguswati and the title is *Metode Pembelajaran Membaca Al-Qur'an Bil Makna di TPQ Miftakhul Huda Mondoroko Singosari* in 2012<sup>12</sup>. The different from the first thesis is in the institution that is in Taman Pendidikan Qur'an (TPQ).

The next thesis is written by Nur Anisah Septiani also emphasized on the implementation of Qur'anic Reading Method. The title what she made is *Implementasi Metode Pembelajaran Qiro'ati sebagai Cara untuk Mempermudah Membaca Al-Qur'an pada Kegiatan Ekstrakurikuler si SMP Islam Hasanudin Dau Malang* in 2013<sup>13</sup>. The different of this research from two thesis above is this method implemented in Junior High School (SMP) as the Extracurricular Program. Then, the similar research that taken by writer is from thesis that written by Shofya Salmah Abadiyah with the title of *The Implementation of Wafa Qur'anic Reading Method in Integrated Islamic Elementary School (SDIT) Bina Insan Cendekia Pasuruan*, 2016.<sup>14</sup> This research object is for primary student too, same as the researcher object.

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<sup>11</sup> Bachtiar Purnama Putra, *Penerapan Metode Jibril dalam Meningkatkan Pembelajaran Al-Qur'an pada Santri Pondok Pesantren Ilmu Al-Qur'an (PIQ) Singosari Malang*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maulana Malik Ibrahim Malang, 2011.

<sup>12</sup> Anggraini Eka Aguswati, *Metode Pembelajaran Membaca Al-Qur'an Bil Makna di TPQ Miftakhul Huda Mondoroko Singosari*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maulana Malik Ibrahim Malang, 2012.

<sup>13</sup> Nur Anisah Septiani, *Implementasi Metode Pembelajaran Qiro'ati sebagai Cara untuk Mempermudah Membaca Al-Qur'an pada Kegiatan Ekstrakurikuler si SMP Islam Hasanudin Dau Malang*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maulana Malik Ibrahim Malang, 2013.

<sup>14</sup> Shofya Salmah Abadiyah, *The Implementation of Wafa Qur'anic Reading Method in Integrated Islamic Elementary School (SDIT) Bina Insan Cendekia Pasuruan*, Skripsi, Fakultas Ilmu Tarbiyah dan Keguruan UIN Maulana Malik Ibrahim Malang, 2016.

For more details, the following will be presented the similarities and dissimilarities between these thesis and this research:

**Table 1.1** Originality of the Thesis

No.	Researcher, Title, and Year of Thesis	Similarity	Dissimilarity	Originality of the Thesis
1.	Bachtiar Purnama Putra, <i>Penerapan Metode Jibril dalam Meningkatkan Pembelajaran Al-Qur'an pada Santri Pondok Pesantren Ilmu Al-Qur'an (PIQ) Singosari Malang</i> , 2011	<ul style="list-style-type: none"> <li>▪ Explain the Qur'anic reading method</li> <li>▪ Using qualitative research</li> </ul>	<ul style="list-style-type: none"> <li>▪ Focus of the study is how Jibril method can increase the learning process of Al-Qur'an</li> <li>▪ Object of the research is <i>Jibril Method</i></li> <li>▪ Setting of the research is in Islamic boarding school</li> </ul>	<ul style="list-style-type: none"> <li>▪ This Thesis is focus on the Implementati on of <i>At-Tartil</i> method in Qur'anic learning</li> <li>▪ Object of the thesis is <i>At-Tartil</i> Qur'anic reading method in MI Amanah Tanggung</li> <li>▪ Setting of this research is in Turen, Malang</li> </ul>
2.	Anggraini Eka Aguswati, <i>Metode Pembelajaran Membaca Al-Qur'an Bil Makna di TPQ Miftakhul Huda Mondoroko Singosari</i> , 2012	<ul style="list-style-type: none"> <li>▪ Explain the Qur'anic reading method</li> <li>▪ Using qualitative research</li> </ul>	<ul style="list-style-type: none"> <li>▪ Object of the research is <i>Bil Makna</i> method</li> <li>▪ Setting of the research is in TPQ</li> </ul>	
3.	Nur Anisah Septiani, <i>Implementasi Metode Pembelajaran Qiro'ati sebagai Cara untuk Mempermudah Membaca Al-Qur'an pada Kegiatan Ekstrakurikuler di SMP Islam Hasanudin Dau Malang</i> , 2013	<ul style="list-style-type: none"> <li>▪ Explain the Qur'anic reading method</li> <li>▪ Using qualitative research</li> </ul>	<ul style="list-style-type: none"> <li>▪ Focus of the study is how the Qiro'ati method can become the way to make easy in reading the Holy Qur'an</li> <li>▪ Object of the research is <i>Qiro'ati</i> method</li> <li>▪ Setting of the research is in Junior High School</li> </ul>	
4.	Shofya Salmah Abadiyah, <i>The Implementation of</i>	<ul style="list-style-type: none"> <li>▪ Explain the Qur'anic reading</li> </ul>	<ul style="list-style-type: none"> <li>▪ Object of the research is <i>Wafa</i> method</li> </ul>	

<p><i>WAFI Qur'anic Reading Method in Integrated Islamic Elementary School (SDIT) Bina Insan Cendekia Pasuruan, 2016</i></p>	<p>method</p> <ul style="list-style-type: none"> <li>▪ Using qualitative research</li> </ul>	<ul style="list-style-type: none"> <li>▪ Setting of the research is in SDIT</li> </ul>	
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Base on the brief explanation of some previous studies, the theme of this thesis becomes interesting to study because:

1. The first time use in Madrasah Ibtidaiyah in Malang till now,
2. This research really focus on the implementation of *At-Tartil* method,
3. Setting of this thesis is in MI Amanah Turen that under the auspices of the LPU Amanah Foundation.

#### **F. Definition of Key Terms**

In order to avoid differences of understanding it is necessary to explain the explanation based on the capacity of the discussion focus as follows:

##### 1. Implementation

From Oxford dictionaries, Implementation is the process of putting a decision or plan into effect; execution. An act or instance of implementing something or the process of making something active or effective. Implementation is the same as applying, like applying a system, theory, method or design that programmed neatly to realize certain purpose. In this case, it is the implementation of the learning method of *At-Tartil* Qur'anic Reading which is in MI Amanah Tanggung Turen.

##### 2. *At-Tartil* Method

*At-Tartil* Method is from two words they are *At-Tartil* and method. The word of Method is derived from Greek *methodos* which means the way or path that taken. Meanwhile, according to Oxford dictionaries, method is a particular procedure for accomplishing or approaching something, especially a systematic or established one. *At-Tartil* is the once of names of some methods for reading Quran. Made by LP Ma'arif NU Sidoarjo to facilitate learners in learning to read Al Quran fluency in 1998. So, *At-Tartil* method is a method of reading the Quran which developed by LP Ma'arif NU Sidoarjo on how to read the Qur'an properly and correctly.

### 3. Qur'anic Reading Method

All Muslims must learn the Qur'an and study it. It begins by learning to read the Qur'an. Quranic Reading Learning is an activity of learning to read Al Qur'an where the Qur'an reading of a disciple will be listened by a Mustami / Listener. In this case a Mustami 'well have mastered the science of *tajwid* and teaching with *tartil* reading so that a student is able to master the science of how to read the Qur'an in a *tartil* well and correctly. Generally these activities are located in non-formal, informal education institutions and are now rampant in formal educational institutions supported by Government programs. Where the full day school program makes the Principals hold an additional program of Read and Write Quran (Baca Tulis Qur'an) in schools.

The method often used in learning activities to read Al-Qur'an is a private or direct method where a student one by one to a Mustami'. It is

emphasized at the beginning of learning is the introduction and mention of letters *hijaiyah* in accordance with makhroj and its nature. Then, learning to read the letters and learning to read the letters berharokat besides fathah. After that the students learn to understand how to read the signs of waqof and the other science of *tajwid* to learn how to read gharaibul Qur'an. Read by repeatedly until smooth or called drill.

Then a test was conducted to test whether the student had read fluently and *tartil* or not. When the reading of a student is smoothly then a teacher will accompany the student to read by himself until khatam or finished. If not, then the student will be asked by his teacher to repeat the readings are left one by one. Of course, it will be achieved in a relatively long time even up to years according to the ability of each student. That's why various methods are developed to overcome the efficiency of learning to read the Qur'an.

Qur'anic reading method is the way to read Quran fluency by good and correct. Due to the many misinterpretations of the Qur'an, a variety of Quran reading methods exist for eradicating false readings. With the aim of maintaining and maintaining the honor and sanctity of Al Quran in terms of the *tartil* reading and according to the rules of *tajwid*. And can be completed completely in a relatively short and measurable time.

## **G. Composition of Research Findings**

The research of the researcher consists of six chapters by each chapter consisting of several sub chapters which one with the other interconnected. The systematic discussion as follows:

Chapter I is a preliminary study in which the overview of this research that discussed. It consists to the background of problems, research focus, research objectives, research benefits of originality research, definitions of terms and systematic discussion.

Chapter II is a study of research literature which is discussed about the explanation of the theory on this research. It consists to the theoretical basic and framework of thinking.

Chapter III is the research method that describe the series of technical training activities that would discussed. It consists to the approach and type of research, the presence of researchers, the location of research, data and data sources, data collection techniques, data analysis, and research procedures.

Chapter IV is the exposure of the research data which is includes the results of data during this research. It consists of two sub chapters namely exposure to data and research results.

Chapter V is a discussion of research in which the description is discussed in order to answer the formulation of a predetermined problem. It consists of three sub chapters that answer the research problems and interpret the research findings.

Chapter VI is the closing of the research. In this final chapter will be discussed about the answers of the problem formulation and the general description of the research results that consisting on the conclusions of the suggestion.



## CHAPTER II

### THEORITICAL REVIEW

Along with the development of the era will be directly proportional to the way of teaching a science. Sayidina Ali bin Abi Talib r.a. said, "Educate the children according to their time." So this research deserves to be developed and studied more deeply. The following will discuss some material to support and strengthen this thesis. Among them are the Qur'an as the Holy Book, the various methods of reading the Qur'an and *At-Tartil* method which became the subject of this study.

#### **A. Al-Qur'an: The Holy Book**

Al-Qur'an Al Karim as a holy book, will always awake and preserved from all kinds of errors and changes, both from the aspect of reading or writing or his *rosm*. Such is what Allah has promised in His word:

*"Verily, We, it is We Who have sent down Adz-Dzikir (Al-Qur'an) and surely, We will guard it."*<sup>15</sup> (Q.S. Al-Hijr: 9)

The Qur'an is a divine book that is 100 percent derived from Allah SWT, both in terms of pronunciation and meaning. Revealed by Allah SWT to His Prophet, and Prophet Muhammad (p.b.u.h.) through the revelation of *al-Jaliyy* 'clear revelation' that is with the descent of the Messenger of Allah (SWT), Gabriel as. to convey his revelation to the Messenger of Allah, a man,

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<sup>15</sup> *The Noble Qur'an English Translation of the Meanings and Commentary* (Madinah: King Fadh Complex for the Printing of the Holy Qur'an, 1996), p. 339.

not through other revelatory paths such as inspiration, inspiration in the soul, through true dreams, or any other means.<sup>16</sup>

Allah SWT said,

*"That (this) is in indeed an honourable recitation (the Noble Qur'an) in a book well-Guarded (Lauh al-Mahfuzh), which (that Book with Allah) none can touch but the purified (angels). A revelation from the Lord of the Alamiin (mankind, jinn and all that exists)."*<sup>17</sup> (QS. Al-Waqiah: 77-80)

The history revealed by the Qur'an is very clear and open. Since the beginning of the decline, Prophet Muhammad. very careful in the process of collecting and writing the verses of the Qur'an by making a very strict prohibition, either to the author of revelation, friend, or the Muslims in general, not to write except the verses of the Qur'an. It is intended to maintain the purity and holiness of the Qur'an so as not to mix with the hadith or other information from the Prophet Muhammad.

In writing and collecting verses of the Qur'an that went down the Prophet Muhammad himself who prepared the place, location, content, and the composition of verses and letters in the Qur'an. So when the Messenger of Allah was alive, the Qur'an has been collected completely and perfectly although it is still written in leaves, wood, and other objects that can be used for writing such as animal skin, flat stone, date palm, and others.

The Qur'an can only be collected and written in the form of sheets and tied with the composition of verses and suras as established and taught by the

<sup>16</sup> Yusuf Qardhawi, *Berinteraksi dengan Al-Qur'an* (Jakarta: Gema Insani Press, 1999), p. 25.

<sup>17</sup> *The Noble Qur'an English Translation of the Meanings and Commentary* (Madinah: King Fadh Complex for the Printing of the Holy Qur'an, 1996), p. 740.

Prophet Muhammad. At the time of the Caliph Abu Bakr As-Siddiq on the proposal of friend of Umar Bin Khattab and the hard work of Zaid Bin Thabit which was fully supported by all the components of Companions at that time. After the Caliph Abu Bakr died, the Qur'anic manuscripts were then handed over to the Caliph Umar Bin Khattab and after his death and then saved by Sayyidah Khofsoh, the wife of Rasulullah SAW.

From Mushaf Al-Qur'an kept by Sayyidah Khafsoh this is on the suggestion of the Caliph's friend Usman bin Affan doubled it into 6 exemplars. Each was sent to the city of Basrah, Kufa, Sham, Makkah, Madinah, and 1 was kept by the Caliph Usman, who came to be known as the al-Imam's Mushaf or the Ottoman manuscripts.<sup>18</sup>

In learning how to recite the Qur'an, it is necessary to understand about how to read the verses of the Qur'an or often called qira'ah. According to the term, the definition of qira'ah is one way of reading the Qur'an in harmony with Arabic rules, and it is mutawatir and compatible with one of the Ottoman manuscripts.<sup>19</sup> The science of qira'ah appears to quell the difference of reading of the Muslims in the Azerbaijan region during the time of the Caliph Usman r.a. Qira'atul Qur'an is diverse. If viewed from the many Qurra' that teach it, there are three kinds, namely *qira'ah sab'ah*, *qira'ah asyrah*, and *qira'ah asyarata*. If viewed in terms of history as in hadith, there are six kinds, it called *mutawatir*, *masyhur*, *shahih*, *syadz*, *maudhu'*, and *mudraj*.<sup>20</sup>

<sup>18</sup> Tim Penyusun, *Buku Panduan Pendidikan Guru Pengajar Al-Qur'an (PGPQ)* (Blitar: LPQ Pon Pes Nurul Iman, 2010), p. 3.

<sup>19</sup> Abdul Djalal, *Ulumul Qur'an* (Surabaya: CV Dunia Ilmu, 2013), p. 339.

<sup>20</sup> *Ibid.*, p. 346-347.

Among the characteristics of the Qur'an is that it is a scripture that is easy to memorize, remember, and understand. The verses of the Qur'an contain beauty and ease to memorize for those who memorize it and keep it in the heart. One can be called an expert of the Qur'an is a person who always interact with the Qur'an in daily life. Allah SWT said,

*"And We have indeed made the Qur'an easy to understand and remember, then is there any who will remember (or receive admonition)?"*<sup>21</sup>  
(Q.S. Al-Qomar: 17)

Dr. Yusuf Qardhawi narrates in his book that we see thousands and even tens of thousands of Muslims who memorize the Qur'an and the majority of them are children who have not climbed the age of baligh. In this young age, they do not know the value of the scriptures they read. But most Qur'an memorizers are from their age group to later understand it in adulthood. For memorizing the Qur'an in childhood is like carving on stone. Although adults are more mature reason, but they are busy much more.<sup>22</sup> Thus some Ulama say that learning begins by memorizing before understanding, "The beginnings of knowledge are silent, the second is hear, the third is memorize, the fourth is think, and the fifth is spread."

Abi Musa al Asy'ari said that the Messenger of Allah said, "The parable of a believer who reads the Qur'an is like a lemon, smells sweet and tastes good. The parable of a believer who does not read the Qur'an is like a date palm, odorless but sweet. The parable of the hypocrites-in other

<sup>21</sup> *The Noble Qur'an English Translation of the Meanings and Commentary* (Madinah: King Fadh Complex for the Printing of the Holy Qur'an, 1996), p. 727.

<sup>22</sup> *Ibid.*, p. 189.

narrations, the disobedient-who reads the Qur'an is like a fragrant plant, the smell of fragrance while it tastes bitter. And the parable of a hypocrite who reads the Qur'an is like a bitter gourd, odorless and tastes bitter." This hadeeth is called by al Munziri in Taghrib wat Tarhib, and he says this hadeeth is narrated by Bukhari, Muslim, an-Nasa'I and Ibn Majah.<sup>23</sup> (Al-Muntaqqa: 777)

### **B. Al Qur'an Learning Method**

In the learning process, there are several learning methods that are often used to teach how to read the Qur'an, including private learning, classical learning, listening reading, classical listening reading, and drill.

The first is private or individual learning. Private learning is done when the teacher listens directly to a student's reading. In the process the teacher can justify directly how to read the wrong student or the right tortoise. In practice, teachers usually listen to more than one student because there are a lot of students and they will be crowded when they can't wait in line. Especially if the material students read is different. This method will be more effective when used in practical and evaluation activities.

Individual learning method is teaching one by one according to the lessons learned or mastered by students. while students who are waiting their turn or after getting their turn are given an assignment to write, read, or others.

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<sup>23</sup> *Ibid.*, p. 229.

This strategy can be applied if the number of students is not possible to be classically or each student's reading books differ from one another.<sup>24</sup>

The second is classical learning. Classical according to the Big Indonesian Dictionary is together in the classroom. Meanwhile, according to Syaiful Sagala, classical learning is the activity of delivering lessons to a number of students, which is usually done by teachers by speaking in class. This classical learning model is applied by the teacher in the learning process of reading the Koran in the classroom. The teacher sets an example and students imitate it.<sup>25</sup>

The third is read refer to. In general, the method of reading refer to the teacher reading and students imitating what the teacher reads.<sup>26</sup> This activity can be carried out alternately and it can be implemented in a single meeting to adjust the class conditions. But refer to the conditions of one class is in the same volume and page. In the Ummi method, read and see individually is a learning strategy where after reading the teaching aids, the student continues to read on each page, while his friend listens to the reading. If the reading is correct then the listener says "Subhanallah", while if the reading is wrong then the listening listens to "Astaghfirullah". So that all students can study together from the first minute to the last.<sup>27</sup>

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<sup>24</sup> Tim Penyusun, *Buku Panduan Pendidikan Guru Pengajar Al-Qur'an (PGPQ)* (Blitar: LPQ Pon Pes Nurul Iman, 2010), p. 12.

<sup>25</sup> Syaiful Sagala. *Konsep dan Makna Pembelajaran*. (Bandung: Alfabeta. 2006) p. 185

<sup>26</sup> Wiwik Anggranti, "Penerapan Metode Pembelajaran Baca-Tulis Al-Qur'an (Studi Deskriptif-Analitik di SMP Negeri 2 Tenggarong)," *Jurnal Intelegensia*, Volume I, No. 1, April 2016, 14.

<sup>27</sup> Afdal, "Implementasi Metode Ummi dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa Kelas III B Ibnu Khaldun SD Al-Firdaus Islamic School Samarinda Tahun Pembelajaran 2015/2016," *Jurnal Pendas Mahakam*, Vol. 1 (1). 1-9. Juni 2016

The fourth is a classical method of learning to read refer to. The Classical learning methods refer to see is a method of learning combined with classical learning with learning to read refer to. The classical method of reading is a method of learning to read the Qur'an that is run by reciting together the pages which are specified by the teacher, then after being considered thoroughly followed by one child reading and the other listening to read his friend.<sup>28</sup>

The next method of learning to read the Qur'an is the Drill method. Drill method or called exercise is intended to gain dexterity or training skills on what is learned, because by only doing it practically a knowledge can be refined and prepared.<sup>29</sup>

Zuhairini defines that the drill method is a method of teaching by training students to the subject matter that has been given. According to Roestiyah NK, the drill method is a technique that can be interpreted in a way of teaching where students carry out exercises in order to have dexterity or have skills that are higher than what has been learned. Meanwhile, according to Zakiyah Drajat et al, said that the use of the term 'repetition' training 'even though the meaning is different, the practice is intended so that certain

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<sup>28</sup> Tim Penyusun, *Modul Sertifikasi Guru Al-Qur'an metode Ummi* (Surabaya: Ummi Foundation, 2013), p. 4.

<sup>29</sup> Usman Basyirudin. *Metodologi Pembelajaran Agama Islam*. (Jakarta:Ciputat Pers. 2002) p. 55.

knowledge and skills can be owned by students and fully controlled. While the test is only to measure the extent to which he absorbed the lesson.<sup>30</sup>

### C. The Various of Qur'anic Reading Methods

These are the several of Qur'anic Reading methods in Indonesia base on the experiences of researcher.

#### 1. Al Baghdadi

Al Baghdadi method is a method that have structured (*tarkibiyah*), it means that a method which sequentially arranged and a reprocessing. The method is more familiar with the alif ba' ta' method or some people in Java called *Turutan* because the sequence for reading *juz 'Amma* from behind, from Surah An-Nas. Then the beginning for learning this method by teaching the *hijaiyah* letters from alif to ya'. And then, learning for reading *hijaiyah* letters by harokat. From this, the students may continue a higher level of learning the Qur'an or *Kaidah Bagdadiyah*.

The characteristics of Al Baghdadi method are:

- 1). Memorizing
- 2). Spelling
- 3). Module
- 4). Not varied
- 5). Giving the absolute example

<sup>30</sup> Arief Armai. *Pengantar Ilmu dan Metodologi Pendidikan Islam*. Jakarta: ciputra Pers. 2002 from M Jamhuri, "Penggunaan Metode Drill Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa Di Smk Dewantoro Purwosari" *al-Murabbi*, Volume 1 (2016): 16.

From this method, there are advantages and disadvantages for learner. The advantages of Al Baghdadi method are the students know and memorized the names of *hijaiyah* letters before learning to read. Secondly, learning is done individually. So, the student who are fluent or well in reading will be able to proceed the next lesson without waiting the others. And the weakness of this method generally is need the long time cause they have to memorize the names of *hijaiyah* letters and spelled. The students become less active because they must follow the teacher in reading. The book only uses one volume, and less varied.

## 2. Iqro'

Iqro' method is a method to read the *hijaiyah* letters from the beginning with the rules of reading, without meaning and intonation in order to students can read the Qur'an in accordance with the rule.<sup>31</sup> This method was developed by a team of Tadarus Angkatan Muda Masjid Kotagede Yogyakarta in 1989. This method has a guide book consisting of six volumes plus a volume that contains of prayers. Within each volume there is a learning guide to facilitate everyone who learns and teaches the Holy Qur'an. This method does not require various tools because it emphasizes on reading of the Qur'an letters fluently.

The iqro 'method is a method of reading the Qur'an which is discussed directly during reading exercises. While the iqro handbook consists of 6 volumes starting at a simple level, then clicking on the end

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<sup>31</sup> As'ad Humam, *Cara Cepat Belajar Membaca AL Qur'an* (Yogyakarta: Balai Litbang LPTQ Nasional Tean Tadarus, 2000), p.1.

until it finishes. The iqro 'method in practice does not require any kind of fulfilling tool, because it is supported in its reading (reading the letters of the Qur'an fluently). Direct reading without spelling. Successfully introduced the names of letters hijaiyah by way of active student learning (CBSA) and more individualized. In learning to read the Qur'an using the Iqro 'method these are advantages and disadvantages they are:

1) The advantages of Iqro' learning:

- a. Using the CBSA method, so it is not active teachers but students who are demanded to be active.
- b. In its application using the private (classical reading) together, as well as the way of existence (the higher-volume santri can listen to the reading of his low-bound friends).
- c. Communicative means if students are able to read properly and correctly the teacher can give flattery, attention and appreciation.
- d. If there are students who have the same level of learning, may be with the tadarrus system, take turns reading about two lines while the others are listening.
- e. The book is easy to get in stores.

2) The disadvantages of Iqro' learning:

- a. Tajweed readings are not introduced early.
- b. There is no learning media
- c. It is not recommended to use murottal rhythm.

### 3. Qiro'ati

Qiro'ati's Qur'anic study material is structured to keep reading the Qur'an in accordance with *qori'ah shohihah*. The second is to make it easier for Master to teach the Qur'an. So, students can learn smoothly, quickly, perfectly, and correctly in learning the Qur'an. Qiro'ati was composed by KH. Dachlan Salim Zarkasyi in 1963. The things that has been the background of him, because he is not satisfied with the existing method, much of Teachers who teach to read Al-Qur'an wrongly, and because he wants a practical method.<sup>32</sup>

The purpose of the Qiro'ati method is established first, to maintain and maintain the honor and holiness of the Qur'an in terms of correct reading (*tartil*) in accordance with the rules of *tajwid* or eradicate the chaotic reading. The second goal, spreading knowledge rather than selling books. KH. Dahclan said, "Why should I bother to set up a coordinator. Just spread it to bookstores." The next goal is to remind the Teachers to be careful in teaching the Qur'an. And to improve the quality of education or teaching the Qur'an.<sup>33</sup>

Qiro'ati's method consists of five levels of teaching, namely pre-RA Qiroati for early childhood with 1-volume media and game media; Qiro'ati RA for children aged 4 to 6 years with six volumes; Qiro'ati for elementary school children aged 7 to 12 years consists of 4 volumes; 3 volumes for Qira'ati junior and senior high school age 13 to 18 years; and 2 volumes of Qiro'ati for students or adults. Qiro'ati's own method consists of six

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<sup>32</sup> Dachlan Salim Zarkasyi, *Materi Pendidikan Guru Pengajar Al-Qur'an (PGPQ)* (Blitar: LPQ Pon Pes Nurul Iman, 2008), p. 2.

<sup>33</sup> *Ibid.*

volumes of Qiro'ati's book plus Ghorib's book and Qiro'ati's book Pre-Kindergarten. There are two types of exams or tashih on Qiro'ati method, both are tashih increase of volume and graduation tashih. In addition to the main material above, there are some additional materials with special packaging include memorizing short letters and prayer readings and the practice of writing the letters of Al-Qur'an. Learning targets Qiro'ati method is that students are able to read the Qur'an in *tartil* accordance with the *Tajwid* Rule which has been exemplified and taught by Prophet Muhammad SAW.

Al-Qur'an learning using the Qirāatī method is carried out by teachers who already have shahadah and for those who have not been given guidance. In their implementation students are grouped according to their ability in the volume Qirāatī and the transfer of students in the class depends on their Qirāatī ability. The teaching material in the Qirāatī module is arranged systematically starting from recognizing, mentioning, and distinguishing the sounds of letters and how to read them.<sup>34</sup>

Implementation of Al-Qur'an learning using the Qirāatī method technically learning begins with prayer, then reads the last lesson, explains the purpose of the lesson for that time, then the teacher demonstrates how to read or spell, and students as a group and individually repeat the reading later ending with a prayer. However, from several volumes of Qirāatī there are slightly different steps depending on the volume and material of each.

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<sup>34</sup> Agus Ruswandi, "Metode Qiroati Sebagai Model Pembelajaran Membaca Al Qur`An Untuk Tingkat Sekolah Dasar (Penelitian Pada Sd It Al Ichwan Cikarang Utara Bekasi)," *Penamas* 32, no. 1 (30 Juni 2019): 671–86, <https://doi.org/10.31330/penamas.v32i1.287>.

In volumes I and II the teacher still uses rhythm and beats, in the subsequent volumes are no longer used, but the teacher may not guide the students' reading. In volumes IV and above, the teacher gave many examples (demonstrations by the teacher), and conducted peer-lesson techniques between students.<sup>35</sup>

#### 4. Usmani

As a medium of learning of the Qur'an, the Usmani method has certain characteristics and specifications that distinguish it from other methods. The existence of the Qur'an with the method of Usmani is the result of the *ijma* of the Companions that must be considered and follow together. Imam Ibn Hambal argues that violates the writings contained in the Ottoman manuscripts, whatever form is haram. Likewise, according to the *ijma* of the four Imams and Imamul Qurro', that following the writings contained in the Usmanic manuscripts is obligatory.<sup>36</sup>

The vision of the Usmani method is to safeguard and maintain the honor, purity and purity of the Qur'an in order to remain legible in accordance with the rules of *tajwid* as taught by Rasulullah. While the mission of the first is Usmani method that have to disseminate the science of reading the Qur'an in the correct way according to Qiro'ah Imam 'Asim, the riwayat of Imam Hafs and Thoriqoh Imam Syatiby. The second mission is to propagate the Qur'an with Rosm Usmani. Third, remind the teachers of Al-Qur'an to be careful in teaching the Qur'an. Furthermore,

<sup>35</sup> *Ibid.*

<sup>36</sup> Tim Penyusun, *Buku Panduan Pendidikan Guru Pengajar Al-Qur'an (PGPQ)* (Blitar: LPQ Pon Pes Nurul Iman, 2010), p. 3.

civilized always *tadarus* Al-Qur'an and *musyafahah* Al-Qur'an until khotam. And lastly, improve the quality of science education of reading Al-Qur'an.<sup>37</sup>

The expected target of the Usmani method of learning in general is that students are able to read the Qur'an with *tartil* in accordance with the rules of *tajwid* science as taught by the Prophet. The main media of the Ottoman method consists of Usmani Juz Beginner's book, Usmani Juz I to VI and Juz VII book on the Ghorobul Qur'an. Evaluation is done at each meeting and on the juz increase according to the pupil's ability. After Usmani juz VI finished, the disciples went to the Qur'an class and had to use the Usmani ruler to avoid confusion.

To find out the students' success in learning the Qur'an of the Usmani method, the teacher should conduct an evaluation or reading ability test for each student. The disciple is ready to follow the final *tashih* when it has completed and mastered all the lessons. With the first condition, a student can read the Qur'an with *tartil*. The two students understand and master the science of *tajwid*. While the latter, the disciple can to make *waqof* and make *ibtida'* for reading the Qur'an well. After taking the test and declared graduated, the students follow khataman activities held by the Institute of Education Al-Qur'an where the student was studying.

## 5. Tilawati

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<sup>37</sup> *Ibid.*, p. 4.

The success of a teaching cannot stand alone but rather to a mutually reinforcing process with one another. In educational theory it is said that instructional media contribute 20% success, teacher or ustadz contributes 30% success, while 50% is the strategy applied to achieve the goal learning. One of the most important problems faced by Al-Qur'an teachers is the disorder of santri in the learning process and the inconsistency in the study.

Tilawati is a book of learning method of reading Al-Qur'an which is equipped with learning strategy with a balanced approach between habituation through classical approach and truth reading through individual approach with *baca simak* (reading and scrutinizing) technique.<sup>38</sup> With this approach is expected to be effective learning activities, easy and fun as well as achieving the target curriculum. This method is composed by 4 educational leaders of the Qur'an, they are KH. Masrur Masyhud, S. Ag, KH. Thohir Al Aly, M. Ag, Drs. KH. Hasan Sadzili, and Drs. H. Ali Muaffa. All four have the same vision of fighting for Muslims to make the Qur'an as the main reading and reference in his life and surely Allah will bless his life both personally, ummah, and nation.

The target for completing all the material taken for 3 years is divided into two levels namely the base level (tilawati) and the advanced level (Al-Qur'an). The basic learning process consists of books of tilawati volume 1

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<sup>38</sup> Abdurrohman Hasan et al, *Strategi Pembelajaran Al-Qur'an Metode Tilawati* (Surabaya: Pesantren Al-Qur'an Nurul Falah, 2010), p. 8.

until 5 volumes with the principle taught practically using the melody of rost, three tones. While in the advanced level is the process of reading the Qur'an 30 juz. Santri handbook which is also used as supporting media such as tilawati volumes book, Mushaf Al-Qur'an, *tajwid* book, *makhraj* book and the character of letters, memorizing material book and education book Akhlaqul Karimah and Aqidah Islam.

Evaluation or *munaqosyah* is an effort made in order to obtain data about the development, changes and progress of students through the learning process experienced.<sup>39</sup> The *Munaqosyah* at the basic level consists of three types: pre-test, daily, and binding volume. While *munaqosyah* materials at the advanced level include *fashohah*, *tajwid*, *ghorib* or *musykilat* as well as sound and rhythm. Santri is declared finished if the Khatam Al-Qur'an 30 juz by way of *tadarus* and pass *munaqosyah*.

## 6. Ummi

The need for schools and madrasahs for good Qur'anic teaching is felt increasingly longer. Therefore, Ummi Foundation would like to contribute with the spirit of *fastabikhul khoirot* in providing solutions to the quality problems for schools, madrasah, TPQ in learning the Qur'an for learning the Qur'an in society more qualified. In making this happen, Ummi Foundation builds a quality system of Al-Qur'an learning by standardizing the input, process, and output. The whole of the

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<sup>39</sup> *Ibid.*, p. 18.

standardization is summarized in the seven basic Ummi programs they are; tashih, tahsin, certification, coach supervise, munaqosyah, and khataman.

There are three motto ummi which is firmly held by Guru Ummi is easy, pleasant and touching heart. Ummi method is designed to be easy to learn for students, easy to teach for teachers and easy to implement in learning in formal schools and non-formal institutions. Ummi method is implemented through an interesting learning process and using an exciting approach so as to remove the impression of distress and fear in learning the Qur'an. Teachers who teach the Ummi Method not only provide theoretical Qur'anic material lessons but also convey the substance of the Qur'anic morality that is implemented in attitudes during the learning process takes place.

The vision of the Ummi Foundation is to become a leading institution in generating Qur'anic generations. Ummi Foundation aspires to be a model for institutions that share the same vision in developing Qur'anic lessons that emphasize the quality and power of the system. While the mission of ummi Foundation there are 3, the first to realize professional institutions in the teaching of Al-Qur'an based on social da'wah. Secondly, building a Quran-based learning management system based on quality. And finally, the center of learning development and da'wah of the Qur'an to the community. When asked, "Why is Ummah?" There are three accompanying answers among them because ummi means my mother, because to honor and remember the mother's services, and the

approach used in learning is mother tongue. In essence the mother tongue there are 3 elements namely; direct method, repetition, and genuine affection.<sup>40</sup>

Ummi method not only rely on the strength of books used by children in learning Al-Qur'an but on the three main strengths are quality methods, qualified teachers, and quality-based systems.<sup>41</sup> The Ummi method consists of Pre-Kindergarten books, volumes 1-6, Teenager /Adult Ummi Book, Ghoribul Qur'an, basic *tajwid* book along with teaching aids and learning methodologies. All Teachers who teach the Qur'an by Ummi method is required at least through three stages, called tahsin, tashih, and certification of Al-Qur'an Teacher. The quality system based on Ummi method is known as 10 pillars of quality system, as follows:

- 1). Goodwill Management
- 2). Teacher Certification
- 3). Good and right Stages
- 4). Clear and measurable targets
- 5). Consistent Mastery learning
- 6). Compatibility time
- 7). Intensive quality control
- 8). Proportional of Teacher and Student Ratios
- 9). Student Progress Report
- 10). Reliable Coordinator.

<sup>40</sup> Tim Penyusun, *Modul Sertifikasi Guru Al-Qur'an metode Ummi* (Surabaya: Ummi Foundation, 2013), p. 4.

<sup>41</sup> *Ibid.*, p. 5.

Among the specifications of the Ummi methodology is the use of a learning model that allows a very conducive classroom management resulting in the integration of Qur'anic learning that not only suppresses the cognitive domain. The methodology is divided into four parts: 1) Private / Individual; 2) Individual Classical; 3) Classical *Baca Simak*; and 4) Classical *Baca Simak* Pure. Private or individual methodology is a methodology of learning of the Qur'an that is executed by the way the disciples are called one by one while the other is assigned.

The second method is the classical individual that is a method of learning to read the Qur'an that is run by reading together the pages determined by the Teacher, then after being considered thoroughly followed by the individual. The classical method of reading is a method of learning to read Al-Qur'an that is run by reciting together the pages which specified by the teacher, then after being considered thoroughly followed by one child reading and the other listening to read his friend. The four methods of reading pure references, is the same use with classical read refer to the condition of one class is in the same volume and page. The last method can be implemented in a single meeting to adjust the class conditions.

In the implementation of learning Ummi method, there are seven stages of learning in teaching the Qur'an that must be executed in a row. The seven stages in sequence are; opening, apperception, conceptualization, conceptual understanding, practice, evaluation, and

closing. After conditioned the students to be ready to start the lesson, the teacher opened the lesson with a greeting and continued by reading the prayer together. Then the apperception stage, which is to repeat the lesson at the previous meeting to be associated with today's lesson. Then proceed with the planting concept and understanding of the concept according to the material to be taught along with the example. The next is the practice of reading with repeated clearly. Then the teacher makes observations as well as an assessment of the ability and quality of reading students in the evaluation phase. And ending the concluding activities consisting of advice, prayers, and greetings.

Khudhri et al conducted a study that discussed the effectiveness of the application of the Ummi method at Kaifa Elementary School in Bogor. This research uses quantitative methods. The results showed that 95% of students easily learned to read the Qur'an with the ummi method. But 55% of students still have problems with recitation<sup>42</sup>. In one of the Pesantren in Seblak Jombang also struggled while learning the Qur'an of the Ummi method. Every student who arrives late then the Ustadz/ Ustadzah cannot repeat the material left behind because each stage has been determined individually. The learning model used is classical reading refer to the students who have a lack of understanding, the

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<sup>42</sup> Anwar Khudori, Muhamad Priyatna, dan Moch Yasyakur, "Penerapan Metode Ummi Dalam Meningkatkan Kemampuan Membaca Alquran Pada Siswa Di Kelas Iv Sd Kaifa Bogor," *Prosa PAI: Prosiding Al Hidayah Pendidikan Agama Islam* 1, no. 2B (1 Juli 2019): 240–50, <https://doi.org/10.30868/ppai.v1i2B.502>.

ustadz/ ustadzah must provide special guidance for these students with the aim that these students are not returned with friends.<sup>43</sup>

#### **D. *At-Tartil* Method**

Before discussing the method of learning to read Al-Quran *At-Tartil*, it will describe some of the problems of Al-Qur'an education that occur in society. The first is the quality of education, where the quality of TPQ graduates is not in line with the target. Then, the learning method still does not create a conducive learning atmosphere so that the learning process is not effective. There is no financial or financial continuity between income and expenditure. Furthermore, the time of education was still too long so that many students dropped out before Khatam Al-Qur'an which resulted in the MADIN class of post-TPQ could not be implemented.

The foundation of the method of learning to read the Qur'an *At-Tartil* and its management until now, among others, based on the Qur'an, Hadith, and legislation. In Al Baqoroh verse 185 and the Hadith of the Prophet SAW, "The best of you are the people who study the Qur'an and teach it." In the 1982 Joint Decree of the Minister of Home Affairs and Religion of the Republic of Indonesia number 128 concerning efforts to increase read the Qur'an for Muslims in their daily lives. Then, Law No.20 of 2003 concerning the National Education system, namely Al Qur'an Education is one of the Islamic Education in Public Schools where "every student has the right to get religious education

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<sup>43</sup> Umi Hasunah dan Alik Roichatul Jannah, "Implementasi Metode Ummi dalam Pembelajaran Alquran pada Santri di Pondok Pesantren Salafiyah Al-Mahfudz Seblak Jombang," *Jurnal Pendidikan Islam* 1, no. 2 (1 Desember 2017): 160–75.

in accordance with the religion he adheres to and is taught by religious educators" (Article 12: 1 item a). And "Religious education is carried out on formal, non-formal and informal channels" (Article 30: 3). And in particular the Regional Regulation No. 13 of 2008 concerning the Implementation of Education in Sidoarjo Regency in Chapter XI Article 38: 3 and Article 39 paragraph 4.

The book to read *Al-Tartil* is compiled by the branch of the LP Ma'arif NU Sidoarjo team consisting of three people they are Imam Syafi'I, M. Fahrudin Sholih, and Masykur Idris in 1998. At that time, LP Ma'arif Sidoarjo was led by Mr. Abdul Hamid Zaini, AR. The book to learn to read the Qur'an *At-Tartil* consists of volumes 1 through 6 where each volume consists of 32 pages. Books to learn to read the Qur'an *At-Tartil* are used for themselves. *At-Tartil* Teachers must get guidance from the appointed coach and have received a certificate/ charter. The method of learning to read the Qur'an *At-Tartil* is a systematic and practical way of learning, can easily and quickly read the Qur'an. This book is expected to be a reference for students in learning the Qur'an perfectly in accordance with the meaning of the Al-Qur'an.

Each volume or book to learn to read the Qur'an *At-Tartil* has teaching instructions. In volume 1 students are taught the use of the book *The At-Tartil* method, the introduction of hijaiyah letters and their concepts, and the continuous delivery of writing. In material volume 2, contains readings related to fatkhah, kasroh, dhummah, tanwin, sukun, and mad thobi'i, as well as Arabic numerals. The material in volume 3 consists of reading qoshr or hamzah

washol, idh-har reading, idh-har qomary, qolqolah reading, reading the syaddah letters, and reading idghom bilaghunnah. In volume 4, students were taught to read shams, idols, Lam Jalalah, ghunnah, idghom mimy and ikhfa syafawi, recitation of iqlab, idghom bighunnah, ikhfa ', absolute idhar and how to read fawatihus suwar. In the *At-Tartil* volume 5, the subject is about how to maximize the verses of the Qur'an and how to read the reading of mad which is 2½ to 3 long alif. Whereas in Volume 6, the teacher conveyed about how to read the Ghoruibul Qur'an and various waqof and washol signs. Furthermore, students take the Al-Qur'an reading class to get khatam to get repetition of material for munaqosyah preparation.

Books learning to read the Qur'an *At-Tartil* have quality targets and time targets. In order for students to be able to read with tartil, they must understand recitation that includes makharijul huruf, *ahkamul huruf*, *alamul surat*, and *ahkamul mad wal qoshr* along with its practices. The second is fashohah which is practiced directly including *waqfu wal ibtida'*, *muro'atul surat wal harokat*, *muro'atul ayat wal kalimat*, as well as additions to recitations. Then the theory and practice of reading ghorib and musykilat. Furthermore, reading the Qur'an with tadarus untill khatam 30 juz. The other quality targets are having religious knowledge which includes memorizing short letters, selected verses, prayer recitations, and daily prayers and having Qur'anic attitude or akhlaqul Karimah in every actions.

Then the time target of the method of learning to read the Qur'an *At-Tartil*, can be seen from the following table.<sup>44</sup>

**Table 2.1** Time Target of BMQ *At-Tartil*

TIME TARGET			
2 - 3 years with time division as follows:			
Material	Time Max	Meeting	Students
Jilid 1 trough 6	13 – 24 Months	5 – 6 TM/Week @ 60 minutes	15 – 20 Students/class.
Al Qur'an 30 Juz	8,5 – 12 Months	5 – 6 TM/Week @ 60 minutes	15 – 20 Students/class.
4 years / 8 Semester with time division as follows:			
Material	Time Max	Meeting	Hours
Jilid 1 trough 6 & Juz Amma	6 semesters	4 TM/Week @ 60 minutes	8 hours/ week @ 30 minutes
Al Qur'an 30 Juz	2 semesters	4 TM/Week @ 60 minutes	8 hours/ week @ 30 minutes
Notes:			
• Supporting Material Following the Core Material Target			
• TM = Tatap Muka (meeting)			

To achieve quality targets and time targets, the competence requirements of Qur'anic teachers TTT models are:

- a. Tartil in reading the Holy Qur'an.
- b. Graduated from PGPQ TTT
- c. Mastering one of the songs.
- d. Mastering the methodology and class management system with the *At-Tartil* model properly and correctly.

<sup>44</sup> Material of Pendidikan Guru Pengajar Al-Qur'an BMQ At-Tartil 16 hours Intensif Programe at Jl. Murcoyo No.51 Gondanglegi Malang on 28 December 2014

Learning to read the Qur'an with *At-Tartil* TTT model in the practice of learning using a full class classical management system. That is learning which begins with an example of the reading by the Teacher, students follow it. Then there are repetitions where time and application are adjusted to the conditions of students in the class, with a certain amount and based on the ability of students in one class. With this method, the curriculum targets both quality and quantity can be measured. Some of the benefits of using this method are that teaching and learning activities become effective, easy and fun. One teacher portion for 15-20 students in one class. Students can ride the volume with standart quality together in one, 2-3 month learning period. Previous material perception / repetition. And students are expected to be orderly. Learning to read the Qur'an *At-Tartil* uses the talqin, ittiba', and urdhoh methods which are divided into several time allocations. The following is an example of the time allocation for applying the method;

Table 2.2

Example Distribution of time allocation for the use of talqin, ittiba' methods, and urdhoh on the *At-Tartil* learning volume 1 through volume 4

<b>ALOKASI WAKTU PEMBELAJARAN</b> <b>Materi Pokok Bahasan Baru A.1 s/d A.4</b>			
WAKTU	MATERI	TEKNIK	KET.
5	Do'a pembuka	Klasikal	Lagu ttt
5 "	Talqin & Ittiba'	Klasikal	Lagu ttt
10"	Urdhoh Klasikal dg peraga At tartil	Drill terpimpin & Klasikal	Lagu ttt
10 "	Urdhoh Klasikal / Drill terpimpin dg buku pegangan santri bmq At tartil	Drill terpimpin & Klasikal	Lagu ttt
30 "	Urdhoh Individu	Evaluasi	Lagu ttt

Some techniques used for the application of the BMQ *At-Tartil* method:

1. **Classical / drill Urdhoh** is guided by visual aids and handbooks, their function is to habituate reading skillfully, help students launch readings, familiarize students with focus on the material they face, and facilitate mastery of certain songs.
2. **Urdhoh individuals**, their function so that students are orderly, the distribution of fair time for each santri, listening together with reading in the heart, getting mercy (*tartil* in reading the Qur'an). The technical implementation begins with the smartest students reading the pages that are the target of learning that day, then the other students take turns until all students get the chance.

Table 2.3

The Advantages and Disadvantages of the Qur'anic Reading Methods

No	The Name of Method	Advantages	Disadvantages
1.	Al Baghdady	<ul style="list-style-type: none"> <li>○ Require in practice method</li> <li>○ Available for everyone</li> </ul>	<ul style="list-style-type: none"> <li>○ No standardization teacher</li> <li>○ No time allocation.</li> <li>○ No need progress report</li> </ul>
2.	Iqro'	<ul style="list-style-type: none"> <li>○ Require in practice method</li> <li>○ Available for everyone</li> </ul>	<ul style="list-style-type: none"> <li>○ No standardization teacher</li> <li>○ No time allocation.</li> <li>○ No need progress report</li> </ul>
3.	Qiro'ati	<ul style="list-style-type: none"> <li>○ Require in practice method</li> <li>○ Has standardization teacher and coordinator</li> <li>○ Have progress report and tashih to the next class</li> </ul>	<ul style="list-style-type: none"> <li>○ No have certainty meeting.</li> </ul>
4.	Usmani	<ul style="list-style-type: none"> <li>○ Require in practice method</li> <li>○ Has standardization teacher and coordinator</li> <li>○ Have progress report and tashih to the next class</li> </ul>	<ul style="list-style-type: none"> <li>○ No have certainty meeting.</li> </ul>
5.	Tilawati	<ul style="list-style-type: none"> <li>○ Require in practice method</li> <li>○ Has standardization teacher and coordinator</li> <li>○ Have progress report and Munaqosyah to the next class</li> <li>○ Use rost song 3 tunes</li> </ul>	<ul style="list-style-type: none"> <li>○ Need Time allocation: 33 months with 5 meeting in a week for <i>jilid</i> and Al-Qur'an</li> </ul>
6.	Ummi	<ul style="list-style-type: none"> <li>○ Require in practice method</li> <li>○ Has certification teacher and coordinator</li> <li>○ Have tashih to the next class</li> <li>○ Have reading intonation</li> <li>○ Have own curricula for formal educational institutions from kindergarten, elementary school, TPQ, until adults.</li> </ul>	<ul style="list-style-type: none"> <li>○ The administrative business still centrally in Surabaya</li> </ul>
7.	<i>At-Tartil</i>	<ul style="list-style-type: none"> <li>○ Require in practice method</li> <li>○ Has certification teacher and coordinator</li> <li>○ Have reading intonation, TTT model</li> <li>○ Have own curricula</li> </ul>	<ul style="list-style-type: none"> <li>○ Difficult implementation if in a class, any different <i>jilid</i></li> <li>○ Not yet supervisor in institution that has been implemented</li> </ul>

## CHAPTER III

### METHOD OF THE RESEARCH

#### A. Approach and Research Design

Research type and approach in this research is qualitative. Bogdan and Taylor define qualitative method as procedure which produce descriptive data in the form of written or oral words from people and behavior that can be observed.<sup>45</sup> Qualitative research is a research that produces procedure analysis that does not use procedural analysis statistic or other quantification way. According to Jane Richie, qualitative research is an attempt to present the social world and its perspectives in the world, in terms of concepts, behaviors, perceptions, and human issues being studied. From some define and concluded that qualitative research is research that intends to understand the phenomenon about what is experienced by research subject such as behavior, perception, motivation, action, etc., holistic, and by way of description in the form of words and language, in a natural context and by utilizing various of natural methods.<sup>46</sup>

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<sup>45</sup> Lexy J Meolong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2017), p.4.

<sup>46</sup> *Ibid.*, p. 4-5.

## **B. Attendance of the Researcher**

The presence of researchers in qualitative research is absolutely necessary because the researchers themselves are the main instrument of data collecting instrument so that the presence of the researcher is absolutely necessary in deciphering the data later. Because by plunging directly into the field then researchers can see directly the phenomenon in the field. The position of the researcher in qualitative research is quite complicated as well as the planner of data collection interpreter data analysis and in the end he becomes the reporter of his research.<sup>47</sup> The presence of researchers here is very important to know the conditions that occur at the place of research.

## **C. Setting of the Research**

The location setting of this research is in Madrasah Ibtidaiyah Amanah, Sultan Agung Street Number 48 of Tanggung Village, Turen Sub-district, Malang District, East Java Regency. The School is located within the complex of The Foundation of LPU Amanah Tanggung-Turen-Malang.

## **D. Data Collection**

In collecting the data, researcher used some techniques they are considered relevant in this research, namely interview, observation, and documentation. This is because the qualitative researcher will be better in

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<sup>47</sup> Dr. Hamidi, *Metode Penelitian Kualitatif: Aplikasi Praktis Pembuatan Proposal dan Laporan Penelitian* (Malang: UMM Press, 2004), p. 69.

understanding the meaning of phenomenon with the interviews to the concerned subject in depth, observation in the field, and collect the relevant documents to complete the data such as the materials are written by or about the subject.

#### 1) Interview

A very important source of data in qualitative research is in the form of humans who are in a position as a resource or informant. To collect information from this data source it is necessary to interview techniques. This interview technique is a technique widely used in qualitative research.<sup>48</sup> Methods of data collection through interviews in qualitative research is generally intended to deepen and deepen an event and or subject of research. Therefore, in qualitative research needed in depth interview both in a situation and in some stages of data collection.<sup>49</sup>

Then the objects who will interview by researcher to get the information about Al-Qur'an reading learning process through *At-Tartil* method are:

**Table I.1** List of Interview

No.	Interviewee	Purposes	Number
1.	Principal of MI Amanah Tanggung	To know the historical background of <i>At-Tartil</i> method in MI Amanah Tanggung Turen Malang What the impact of <i>At-Tartil</i> Qur'anic method for students	1 person

<sup>48</sup> M. Tholchah Hasan, dkk. *Metodologi Penelitian Kualitatif* (Lembaga Penelitian Universitas Islam Malang: Visipress, 2002), p. 123-124.

<sup>49</sup> Dr. Uhar Suharsaputra, M.Pd, *Metode Penelitian Kuantitatif, Kualitatif dan Tindakan* (Bandung: PT Rafika Aditama, 2012), p. 213.

2.	Teachers of <i>At-Tartil</i> method	To get information about <i>At-Tartil</i> Qur'anic reading learning process To know what is the restricting and supporting factors in learning process	6 persons
3.	Students of <i>At-Tartil</i> method	To know about what they feel in <i>At-Tartil</i> Qur'anic reading learning process To know what they get from <i>At-Tartil</i> Qur'anic reading process	10 students
4.	Coordinator of <i>At-Tartil</i> method	To know the historical background of <i>At-Tartil</i> method in MI Amanah Tanggung Turen Malang To get informations of <i>At-Tartil</i> method system	1 person

## 2). Observation

The language of observation means to pay attention to one's attentiveness or something, to pay attention to full attention, to observe what happens.<sup>50</sup> Observation is a method or technique of collecting data by conducting observations on ongoing activities. The activity could be relating to the way of teacher teach, students learn, and others.<sup>51</sup> Susan Stainback (1988) said, "In Participant observation, the researcher observes what people do, listen to what they say, and participates in their activities".<sup>52</sup> Researcher uses participant observation type. Researcher uses this technique because of this observational method, researcher can make observations while participating directly involved with the learning activities. Participant observation is the form of observation which researcher directly involved with the daily activities of people who are being studied or used as a source

<sup>50</sup> *Ibid.*, p. 209.

<sup>51</sup> Nana Syaodiyah Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: PT Remaja Rosdakarya, 2007), p. 220.

<sup>52</sup> Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2017), p. 107.

or research data.<sup>53</sup> So that the data which is obtained will be complete, sharper, and accurate.

In this case, the observation is carried out in the learning process in MI Amanah Tanggung Turen Malang to observe teaching and learning Al-Quran using *At-Tartil* method in each class and the implementation. This observation is carried out for a month (in Oktober) with technical that researcher enters to each class of *At-Tartil* method for collecting data. The data obtained from the result of observations are used to answer the second problem of the research, the steps and processes of *At-Tartil* method for students of MI Amanah, Tanggung Turen Malang.

### 3). Documentation

Documents are recordings of past events written or printed, they can be notes, letters, diaries, and other documents. Documents can also generate information on the background of a particular event or activity.<sup>54</sup> Documentation is the technique of collecting data by recording the data or existing documents relating to the problems examined. This documentation collecting data technique is used to collect data from non-human source, this source consists of documents and records.

In this case, the documentation is conducted to get the profile data of MI Amanah Tanggung Turen Malang as the place of research. The data that researcher need are the description of accreditation, organization structure,

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<sup>53</sup> *Ibid.*, p. 310.

<sup>54</sup> Uhar Suharsaputra, *Metode Penelitian Kuantitatif, Kualitatif dan Tindakan* (Bandung: PT Rafika Aditama, 2012), p. 215.

school plan, the list of *At-Tartil* teachers, semester program of *At-Tartil*, syllabus of learning, lesson plan, and *At-Tartil* guidebook. These are used to complete another technique of collecting data. These documentations used to answer the three formulations of the problem. This technique will be conducted for two weeks.

### **E. Data Analysis**

The collected data were analyzed inductively and lasted during data collection in the field, and carried out continuously. Data analysis performed include reducing data, presenting data, display data draw conclusions and carry out verification. In qualitative research, the research process is cyclical and used is the method of inductive thinking that is from special to public.<sup>55</sup>

Data analysis technique used in this research is using model developed by Miles and Huberman.

First, Data Collection, which is collecting data from research object through interview, observation and documentation technique.

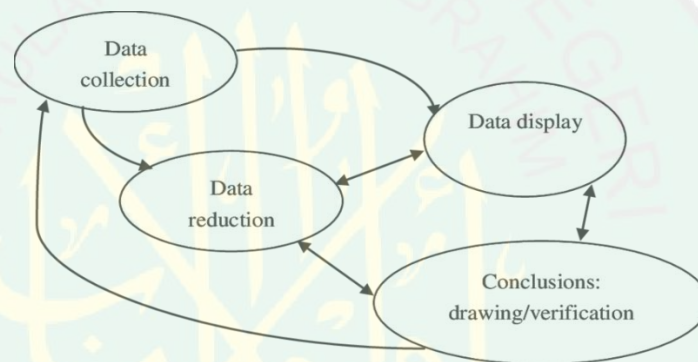
Second, data reduction, namely the selection process, focusing attention on simplification, abstraction, and transformation of 'rough' data that appears in written records and field data. In a variety of rough data, selected important and relevant data from the many data obtained, guided by the objectives to be achieved by the study.

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<sup>55</sup> *Ibid.*, p. 216.

Third, data display, it is a set of arranged information that gives the possibility of drawing conclusions and taking action. The presentation of data in this study is intended to organize, arrange in a pattern, so that it can be understood and can lead to the conclusions to be taken in this study.

Fourth, Conclusion, which is conclusion on the data presentation in the study. The conclusion is the final stage of the data analysis method used after reducing and presenting the data.



Picture I.1

Concept of Data Analysis

## F. Triangulation

According to Lexy J. Moleong, to establish the validity of the data required inspection techniques are based on some of certain criteria.<sup>56</sup> There are four criteria used, namely credibility (degree of trust), transferability, dependency, conformability. There are several ways/ techniques that can be used to check the validity of data. In this research the technique used is

<sup>56</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2017), p. 324.

Triangulation technique. Triangulation is a technique of verifying the validity of data that utilizes something else outside the data for the purposes of checking or as a comparison of that data.<sup>57</sup>

Triangulation technique used is Source triangulation and triangulation technique. Triangulation of sources is to test the credibility of data conducted by checking the data that has been obtained through several sources. This source triangulation is used by researchers to check data obtained from elementary school students, *At-Tartil* teacher, and principal. While triangulation technique is to test the credibility of data that is done by checking the data to the same source with different techniques. Triangulation of this technique is used by the researchers after getting the results of interviews which then test it with the results of observation and documentation.

#### **G. Research Procedure**

The research is carried out with 4 stages. As for the stages of the research are: (1) step of pre field, including drafting of the research, selecting the field research, the licenses, preliminary observations to look at the state of pitch, selecting informants, prepare scientific equipment, and preparing other matters relating to research ethics; (2) step of field work, including field research to understand and to prepare, entered the field and participate while collecting data; (3) the stage of data analysis which analyzes the data during and after the data collection process; (4) the stage of writing the report.

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<sup>57</sup> *Ibid.*, p. 330.

## CHAPTER IV

### DATA EXPOSURE AND RESEARCH FINDINGS

#### A. Data Exposure

This research entitled “The Implementation of *At-Tartil* Qur’anic Reading Method in MI Amanah Tanggung Turen Malang.” Madrasah Ibtidaiyah (abbreviated MI) is the most basic level of formal education in Indonesia, equivalent to elementary school, whose management is carried out by the Ministry of Religion. Madrasah Ibtidaiyah education takes 6 years, starting from grade 1 to grade 6. Graduates of Islamic elementary schools can continue their education to madrasah tsanawiyah or junior high school. Madrasah Ibtidaiyah curriculum is the same as the elementary school curriculum, only in MI there is a greater portion of Islamic religious education. In addition to teach the subjects such as elementary schools, also added lessons with Qur'an and Hadith, Aqidah and Akhlaq, Fiqh, History of Islam, and Arabic.

##### 1. Profile of MI Amanah Tanggung Turen Malang

MI Amanah Tanggung Turen Malang is a school that was established in 2006 under the auspices of the Foundation of LPU Amanah Tanggung Turen Malang chaired by Mr. Kentar. There are 2 parts of the school that are in different places, they are the central or regular classes and the caliph classes. In the Caliph classes are the best choices student

from the registration of sign in school. But all of grade 6 students in the regular class.

The other name of this school are Sekolah Garasi (Garage School) because there are two classes in cars garage and School like their own house in the Caliph classes. All of classes there's no chair. So, teacher and student *lesehan* or sit on the floor but still use *dampar* (tables). Each class has two class teacher. And there are romble classes with a ratio of 1 teacher for 15-20 students.

## **2. The Geographical of MI Amanah**

Madrasah Ibtidaiyah Amanah is located at Sultan Agung Street Number 48 of Tanggung Village, Turen District, Malang Regency, East Java Province. The School is located within the complex of The Foundation of LPU Amanah Tanggung-Turen-Malang.

## **3. Accreditation**

The last accreditation of MI Amanah with NPSN. 60715027 Jl. Sultan Agung No. 48 Tanggung Turen Malang got B (Good) certification qualifications level with value of 84 by BAN-S/M (Badan Akreditasi Nasional Sekolah/Madrasah) base on Decree on the Determination of Accreditation Results of BAP-S/M number 115/BAP-SM/TU/XII/2013 that applicable since the date set forth in 11<sup>th</sup> December 2013 until the 11<sup>th</sup>

December 2018. Determined by the Chairperson of a.n BAN-S/M, BAP-S/M East Java Province, Prof. Dr.M.V.Roesminingsih, M.Pd.<sup>58</sup>

#### **4. Establishment of MI Amanah Tanggung Turen Malang**

Getting basic education is a necessity for every Indonesian citizen. Therefore the existence of educational units such as Elementary Schools is very welcomed enthusiastically by parents. Every parent definitely wants the best education for their children. Although the government made a twelve years compulsory education program, some parents chose to send their children to private schools because there were a number of things their children could not get when sending their children to public schools.

MI Amanah Tanggung Turen Malang is a school that was established under the auspices of the Foundation of LPU Amanah Tanggung Turen Malang chaired by Mr. Kentar. There are two parts of the school that are in different places, they are the central or regular classes and the caliph classes. In the Caliph classes are the best choices student from the registration of sign in school. But all of sixth grade students in the regular class. The school was first established in 2006, as the result of interviews with Ms. Wiwin Dyah Artika, S.Pd as Principals of MI Amanah Tanggung Turen on October 8<sup>th</sup>, 2018.

“MI Amanah stands under the auspices of the foundation of the "Amanah Community Empowerment Institution" chaired by Drs. Kentar budoyo, M.Pd, he is a retired UM lecturer. Here, MI Amanah was established starting in 2006, with the land being

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<sup>58</sup> Accreditation Sertificate, documentation of MI Amanah Tanggung Turen, see: appendix X

rented first. A year later, Alhamdulillah LPU Amanah could buy a plot of land. Stakeholders or figures are Mr. Kentar, Mr Sutaji, Alm. Mr. Masykur, Mr. Sumarno, Ustadz Sofyan, etc.”<sup>59</sup>

## 5. Vission and Mission

Vission of MI Amanah:

"Realizing education that is able to develop all the potential of children to become human beings who have religious morality, honesty, truth, and togetherness and are able to do something useful for religion, nation, and himself".<sup>60</sup>

Mission of MI Amanah:<sup>61</sup>

<sup>59</sup> Interview with Principal, Ms. Wiwin Dyah Artika, S.Pd in October 8<sup>th</sup>, 2018. See: Appendix VI

<sup>60</sup> Vission and Mission, Documentation of MI Amanah. See: Appendix XV

Visi MI Amanah: “Mewujudkan pendidikan yang mampu mengembangkan seluruh potensi anak untuk menjadi manusia yang memiliki moral keagamaan, kejujuran, kebenaran, dan kebersamaan serta mampu melakukan sesuatu yang bermanfaat bagi agama, bangsa, serta dirinya sendiri”.

<sup>61</sup> Vission and Mission, Documentation of MI Amanah. See: Appendix XV

Misi MI Amanah:

1. Menyelenggarakan pendidikan yang berbasis aqidah Islam dengan mengutamakan kebenaran, kejujuran, dan kebersamaan untuk menumbuhkan sifat istiqomah dalam menegakkan syiar Islam.
2. Menyelenggarakan pendidikan yang menyenangkan (joyful learning) yang mampu mewujudkan seluruh potensi anak secara optimal.
3. Menyelenggarakan pendidikan yang mengembangkan segenap aneka bakat, minat, dan kemampuan anak berbasis kecerdasan majemuk (multiple intelligencies).
4. Menyelenggarakan pendidikan yang mengembangkan kreativitas anak melalui pembelajaran yang berbasis teknologi informasi untuk menyiapkan anak agar memiliki daya saing (competitiveness and comparativeness).
5. Menyelenggarakan pendidikan berbasis lingkungan sosial, budaya, dan alami (contextual learning) yang berakar pada budaya dan kearifan lokal untuk menumbuhkan kepekaan sosial dan kemampuan beradaptasi dengan lingkungan.
6. Menyelenggarakan pendidikan dengan pendekatan proses (process approach), dimana anak belajar dari pengalaman langsung.
7. Menyelenggarakan pendidikan maju berkelanjutan (continuous progressive) berbasis kemampuan dan kecepatan belajar anak dengan tanpa meninggalkan yang berkebutuhan khusus.

- 1) Carrying out Islamic aqidah based education by prioritizing truth, honesty and togetherness to foster istiqomah in upholding Islamic jihad.
- 2) Organizing fun education (joyful learning) that is able to realize all the potential of children optimally.
- 3) Organizing education that develops all the various talents, interests, and abilities of children based on multiple intelligences.
- 4) Organizing education that develops children's creativity through information technology-based learning to prepare children to have competitiveness and comparativeness.
- 5) Organizing education based on social, cultural, and natural environment (contextual learning) that is rooted in local culture and wisdom to foster social sensitivity and adaptability to the environment.
- 6) Organizing education with a process approach, where children learn from direct experience.
- 7) Organizing continuous progressive education based on the ability and speed of learning of children without leaving those with special needs.

## **6. Organizational Structure of MI Amanah**

Organizational structure is used to regulate the running of an institution to be orderly and planned. Like who is the leader and who is led. Organizational structure is also needed to regulate and run a School

Unit including financial, administrative, managerial circulation, as well as making daily, weekly, and even annual schedules. The same is true for MI Amanah, which is located in Turen District.

MI Amanah Tanggung Turen Malang is a school that was established under the auspices of the Foundation of LPU Amanah Tanggung Turen Malang. The MI Amanah organizational structure consists of a Principal, 2 deputy heads, homerooms and teachers as in the chart installed on the wall of the Principal's room.<sup>62</sup> The two vice principals of the school consisted of Student Representative and Deputy of the Curriculum field. At MI Amanah there are also Administrative Officers, Librarian, Gardener, and several extracurricular teaching teachers such as scouts and futsal.

## **7. The Condition of Teachers and Students**

### **a. The Condition of Teacher**

Amanah MI teachers come from several regions in Malang such as in the Turen sub-district and its surroundings. There are also some teachers from outside the province. They settled in Turen and decided to become a teacher. The average teacher in Amanah MI is a woman. Their educational background is a bachelor's degree in education and some of them still carry out their duties as University students. This is done by institutions to meet the needs of teachers in MI Amanah as long as they

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<sup>62</sup>Organization Srtuctur of MI Amanah, documentation of MI Amanah. See: Appendix XV

can commit and work responsibly. All Teachers in MI Amanah are also required to have the ability to read the Qur'an which is good to produce a smart and religious generation.

The total number of teacher at MI Amanah Tanggung Turen Malang is 28 people consisting of 19 permanent teachers and 9 nonpermanent teachers, with details as follows.<sup>63</sup>

Table 4.1  
Personel Data of Teacher

No.	Status of Teacher	Level of Education			Total
		SMA	S1	S2	
1.	Permanent Teacher	8	11	-	19
2.	Nonpermanent Teacher	6	3	-	9
3.	Auxiliary Teacher	-	-	-	
Total					28

b. The Condition of Student

Students at Amanah MI come from the village of Tanggung in Turen sub-district. They live in the area around the school. Parents send their children to MI in the hope that their children will have good of the knowledge of religion that is good for their future. On the other hand, some parents worked until the afternoon so they chose MI Amanah, which had a full day school program where there were no public schools in the responsibility village to implement it. MI Amanah also has a student disability so it provides shadow and special needs classes to meet children's educational needs.

<sup>63</sup>Profile of School, documentation of MI Amanah. See: Appendix IX

The number of student in MI Amanah Tanggung Turen Malang is 232 students consisting of 131 male and 101 female. Here is the spread of student base on class, which consist of 12 classes in 6 levels.<sup>64</sup>

Table 4.2  
Spread of Student Based on the Class

No	Name Of Class	Grade	Number Of Students			Teacher	
			M	F	Total	Homeroom	2 <sup>nd</sup> Teacher
1	Kelas 1 Reg	1 <sup>st</sup>	17	12	29	Arifatul Hasanah	Finna
2	Kelas 1 Kh	1 <sup>st</sup>	4	5	9	Eka Wijayanti	-
3	Kelas 2 Reg	2 <sup>nd</sup>	19	14	33	Siti Marfuah	Erry Septian Cahya
4	Kelas 2 Kh	2 <sup>nd</sup>	9	10	19	Betty Gunarsih	Fitria Febyanti
5	Kelas 3 Reg	3 <sup>rd</sup>	6	14	20	Yohan Hidayatul S.	-
6	Kelas 3 Kh	3 <sup>rd</sup>	11	4	15	Anggun Fajarwati	-
7	Kelas 4 Reg	4 <sup>th</sup>	17	5	22	Lailatul Istiqomah	Luluk Maisaroh
8	Kelas 4 Kh	4 <sup>th</sup>	9	8	17	Debby Lailatul Husna	-
9	Kelas 5 Reg	5 <sup>th</sup>	11	7	18	Dini Ariati Prihastuti	-
10	Kelas 5 Kh	5 <sup>th</sup>	7	6	13	Bunga Kinasih	-
11	Kelas 6	6 <sup>th</sup>	13	11	24	Maisaroh	-
12	Kelas Abk	Special	8	5	13	Riche Indra Puspita	Karimatu Fidda
<b>TOTAL</b>			<b>131</b>	<b>101</b>	<b>232</b>		

Note:

Reg = Reguler Class

Kh = Khalifah Class

## 8. The Condition of Infrastructure in MI Amanah

In order to improve the quality of education in MI Amanah, development and fulfillment of infrastructure is very necessary. Infrastrukturtur is not only used for school construction, but also to complete the needs of administration, order and security, and in order to meet the media needs of learning in the classroom. In this case, institutions

<sup>64</sup> Profile of School, *Ibid*.

work hard to meet school infrastructure requirements, especially conducive classroom needs. Currently MI Amanah has 12 classrooms divided into Regular Classes and Khalifah Classes.

Unlike the classrooms in general, the classrooms at MI Amanah do come from homes that are converted into a school. The classroom does not use chairs in other words sitting on the floor with carpet. Tables used in class are small tables or commonly called dampar. Each class has a whiteboard and locker cabinet for each student. Like schools in general, MI Amanah has a field, a park, a library, the uks, a laboratory, a cooperative, a toilet, a kitchen and a warehouse, and a parking area. The school plan in detail can be seen in the appendix.<sup>65</sup>

Especially for *At-Tartil* and diniyah learning media, MI Amanah uses books from the *At-Tartil* Institute and also prints their own books. At *At-Tartil* learning media there are compulsory books and supporting books as follows.

- a. Book of *At-Tartil* Jilid 1-6
- b. Book of Writing Learning Facilities of Al-Qur'an 1-2
- c. Book of Do'a Collections & Reading Routines of MI Amanah
- d. Book of Tajweed Science Learning of At- Tartil 1-3
- e. Book of Diniyah (The Student Monitoring Book)

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<sup>65</sup> Sketch of School, documentation of MI Amanah. See: Appendix XII.

## **B. Research Findings**

### **1. The Step and Process of the Implementation of *At-Tartil* Qur'anic Reading Method in MI Amanah Tanggung Turen Malang**

Since its establishment in 2016, MI Amanah has continued to develop management education in its schools. Therefore, in order to realize the vision and mission of the madrasa, the various policies were made. This included also the reading and writing of the Qur'an for all students. Before describing step and process, it will explain the historical background of the implementation of *At-Tartil* Qur'anic Reading Method in MI Amanah Tanggung Turen Malang.

#### **a. The Historical Background of *At-Tartil* Qur'anic Reading Method in MI Amanah**

Since the establishment of MI Amanah, it is required that there be reading and writing activities of the Qur'an. And at that time the mandate was given of course to the Religious Teacher. The role of teaching Qur'anic literacy is indeed carried out by religious teachers, but it would be better if the ability to teach the Qur'an is of course also possessed by class teachers. Reading and writing the Qur'an by *At-Tartil* method in MI Amanah was first initiated by the late Mr. Rokhim as the religious teacher at that time. There can be seen in full from the results of the following interview.

“We use the *At-Tartil* method, which was initiated by the late Almighty Mr Yohadi Rokhim. He is included in the management of the Method *At-Tartil* Branch. Then the closest coordinator is sought, placed in the Pondok Pagedangan. At that time in 2013. We collaborated with the lodge starting from the purchase of books, props, teacher training, and to do munaqosyah or the graduation exam at the *At-Tartil* method.”<sup>66</sup>

Previously, MI Amanah used the Iqro method in reading the Qur'an. But because there is no standard in teaching it, finally transfer to the *At-Tartil* method. Coincidentally at that time Mr. Rokhim is the manager of *At-Tartil* in Malang Regency. So that from the 2013 school year the method was used in MI Amanah. If calculated until now, the learning of *At-Tartil* has been going on for five years.

#### **b. The Step and Process**

In the step and process will start by what the teacher prepared. In the implementation, there are several steps that must be performed, such as will be explained as follows. Like the learning process in general, before starting the process, learning activities will be started by preparation. However, based on observations there are several differences in the process due to the absence of a lesson plan. And after

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<sup>66</sup> Result of Interview with Principal, Ms. Wiwin Dyah Artika, S.Pd in October 8<sup>th</sup>, 2018. See: Appendix VI

that, it will start the process by opening, then the core activity, and end with the closing activity.

The teacher has prepared *At-Tartil* material a day before. Like what material will be delivered, supporting media, surah that will be memorized, etc. *At-Tartil* learning in MI Amanah legal mandate is mandatory but the teacher is not obliged to make the lesson plan in the sense of learning *At-Tartil* fully entrusted by the Class Teacher. Then about the allocation of time, *At-Tartil* learning system in MI Amanah is not scheduled because the portion is as an additional lesson but is carried out every day (Monday-Friday). And in the duration of learning it is also not measurable, but the duration of the activity is an average of one hour based on observation.

In the class, the teacher prepares the required media and students are asked to take their volumes of books (jilid) and other supporting books such as the book of prayers, juz 'amma and monitoring book or what the teacher ask them to do. MI Amanah students use a small table made of wood called dampar. This is also because the classroom system of sits on the floor (lesehan) aka not using chairs but all classrooms are carpeted. This makes it easy to form a sitting formation so it is not monotonous, both in large group and per groups. In *At-Tartil* learning, learning is the same as ordinary learning classes in MI Amanah, which is one rombongan with a ratio of one teacher for teaching 15-20 students.

And in *At-Tartil* learning, the formation of student desks in the form of U.

Before opening, the teacher must ensure that students are ready to begin the lesson by saying salam. In the opening stage, the teacher can overcome students' discipline with the command "Istidadan" which is sitting ready with their hands placed on their dampar and without noisy. There is also a count command to start a prayer or read, namely "a ba ta" like a count of 1 2 3 then start to pray or reading together. And after praying together, the learning begin by murojaah. In murojaah, there are three things that must be memorized by students namely daily prayer, asmaul husna (the 99 good names of Allah), and short suras. In murojaah activities, the teacher only gives orders according to the title, like the name of the prayer, the name of asmaul husna and the surah names. The method used in this step is classical and connecting verses.

The next is the core activity. In this process, the teacher can use the visual media. Viewer is a more concise material at *At-Tartil*. Includes all the material in the volume book but with fewer examples of lafadz words. Here, the teacher gave an understanding of the concept and how to read it and explained a little about the tajwid material. Then, the students imitate according to the teacher's instructions. After students understand, the next activity is to read volumes in classical according to the command of the Teacher per page. After that, the teacher can do various methods such as reading the individual or

reading the group. This is also to train students' courage and concentration. After that, proceed with a private method where one by one the students come forward to read the volume according to their abilities and are listened to by the teacher until the last student. After reading everything is finished, the teacher will reassure the student's sitting position with the command "istidadan" and reopen the volume material that has been previously explained.

For the last is closing processes. Here the teacher will repeat the material that has been taught with the questions submitted to one of the students alternately or as a whole. After that, the next material is adding memorization. The addition of memorization is also given by the class teacher but for the upper class, there are other teachers who teach memorization of juz 'amma to strengthen memorization in the morning. Memorizing this activity, sometimes the teacher also does not make additions if it is felt that students are not ready to add memorization so that it is done murojaah for the surah that has been memorized together. Also applies to memorizing daily prayers and the name of the Prophet. Next, the teacher gives advice to students so that the spirit of learning is also shared about the difficulties faced in learning how to read the Qur'an. And it ends with a closing prayer and greetings.

Then, the test for the increase in volume and the Khatmul Qur'an. The volume increase exam is fully tested by each class teacher. But for the Khatmul Qur'an, students must take a test organized by the

*At-Tartil* coordinator at Pondok Pagedangan called munaqosyah. In this case, the costs are covered by the examinee. But for MI Amanah will accompany students who want to follow Monaqosyah there. Ms. Siti Marfuah said, “The process of increasing the volume can be seen from the monitoring book and the fluency of reading, it is assessed and determined by Teacher *At-Tartil* respectively. Whereas for students who are already finished with the Qur'an, monaqosyah will be included in Pondok Pagedangan as the head office of *At-Tartil* in Turen.”<sup>67</sup> However, the madrasa will also provide a Khatam Al-Qur'an certificate for students who have finished reading the Qur'an. The certificate will be given at the sixth grade graduation ceremony as a sign of appreciation for reading the Qur'an.

## **2. The Supporting and Restricting Factors of Implementation of *At-Tartil* Qur'anic Reading Method in MI Amanah Tanggung Turen Malang**

In this explanation, there are several factors that have become supporting and restricting in implementing the Qur'anic literacy and reading of *At-Tartil* Method in MI Amanah. In this chapter will describe each factors.

### **a. The Supporting Factors**

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<sup>67</sup> Result of Interview with Diniyah Coordinator of MI Amanah, Ms. Siti Marfuah, in October 8<sup>th</sup>, 2018. See: Appendix VI

In its implementation, many parts to support this program. Support comes from *At-Tartil* media, Madrasah, parents and MI Amanah students. The supporting factors will be explained in the points in the following paragraph.

More effective than the previous method. Both in terms of reading and management. As is known before using the Iqro 'method which is not standardized. So that the ability of students really depends on the ability of teachers who are also what they are. But with the presence of the *At-Tartil* Method, teachers and students are given an overview of what they will learn and have the same standard of reading so that there are similarities in reading the Qur'an both tempo, song, makhraj, and tajwid.

Students become more disciplined and excited. Teaching to read the Qur'an beforehand only used private methods. After studying the children will always have the opportunity to play around. With *At-Tartil's* teaching, students are grouped according to their abilities and a sense of competition arises to be better than others. Then there are variations in teaching methods, namely classics, verse connection, as well as private and good class management.

Learning has supporting media. Like books on how to write Arabic letters, books on how to read volumes of the Qur'an 1-6, recitation books, visual books, etc. of course this is very helpful in the learning process where there are complete packages in one method

namely "*At-Tartil*" Method of Learning Qur'an. In addition to facilitating learning, the presence of supporting media also motivates students to be more enthusiastic in learning the Qur'an.

Khatam's target in the sixth grade. With clear targets, it means there is hope and purpose that MI Amanah students Khatam Al Qur'an. But not only that, the students are also good at reading the Qur'an and being equipped with their recitation. And to appreciate the success of students in achieving these targets, a Khatam AL Qur'an certificate from Madrasa was made which could be used to continue to higher levels of schooling. So that all parts will fully support the achievement of that target.

#### **b. The Restricting Factors**

The inhibiting factors are teachers who have not been standardized and management of classes that have not been conditional. More information will be explained in the following paragraphs which will be divided into four main problems.

Schedule that is not yet organized both lesson hours and lesson plans. *At-Tartil* Learning is a compulsory school program. And the lesson schedule is not regulated but is managed directly by the homeroom per day so that it can be held at the beginning, middle, end or morning, afternoon and evening. The concept is a flexible schedule and can adjust the condition of students when saturated with thematic

lessons. Of course inconsistencies will be detrimental to teaching and learning activities and such as putting aside the additional learning.

Learning is still not optimal. This is evidenced by the number of students who have not been able to pronounce makhraj correctly, errors in reading tajwid, length or short reading, and some of the students are still hesitant in reading. Especially during private learning, when the teacher focuses on one student and another student will make a scene in the class. As a result the teacher must always admonish noisy students and teaching and learning activities are no longer conducive.

Many teachers have not participated in the *At-Tartil* Method teacher certification. This was stated by MI Amanah diniyah coordinator, Mrs. Siti Marfuah. She said, "On average, Teachers here have not been trained in Al-Tartil Al Quran teaching training, so learning cannot be carried out optimally and thoroughly."<sup>68</sup> There are only four teachers from a total of 15 classes at the tartil. Of course this figure is very alarming where early Qur'an learning is important. Therefore, the standardization of teaching teachers *At-Tartil* in MI Amanah must be considered by the school and the foundation.

The target is not clear because the Qur'an class is still the same as the madrasah class even though the students abilities differ in reading the Qur'an. for example in one class there are students who are still studying volume two and the other are volumes three and several

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<sup>68</sup> Result of Interview with Diniyah Coordinator of MI Amanah, Ms. Siti Marfuah, in October 8<sup>th</sup>, 2018. See: Appendix VI

students who have volumes four and five and there is a student who reaches the Qur'an while the Teacher will teach the material of volume three. Then what happens, how can be different abilities in one class will get a lot of problems? Of course, there will be a capacity gap. Students who already understand will feel bored and students who are given the material prematurely will find it difficult to understand the material and work of the Teacher will increase. All related parts of this program must sit together to overcome this problem.

There are many methods that emerge as a means and solution for Islamic education institutions and parents to have an easy way to teach the Qur'anic recitation of the Qur'an, one of them which is the Reading and Writing Qur'an with *At-Tartil* Method. The presence of the *At-Tartil* method adds to the treasure of knowledge in the Qur'anic learning science. *At-Tartil* is an alternative method, which can be applied in educational institutions or religious institutions that have Al-Qur'an reading programs such as TPQ, Madrasa Diniyah, Majelis Ta'lim, and Schools.

Educators who teach using effective and efficient methods can enhance students' interest and attention and achieve learning goals. Therefore, the quality of the Al Qur'an teacher must be improved or standardized. In teaching BTQ *At-Tartil*, the teacher was excited about the training organized by the committee and the coordinator of *At-Tartil* Branch. With this training, it is expected that the teacher will teach in a more enjoyable way and increase the interest in learning and enthusiasm of

students in participating in learning. Teaching variations carried out by the teacher will increase student motivation in any activity including recitation.

As is well known, the existence of a learning method is facilitating teaching and learning activities in the classroom. This must be supported by the school or institution to implement the system. Teachers and students are expected to have the same reading standards. That way, the educational institution also participated in advancing Qur'anic education for children in Indonesia.

In particular, the Method of *At-Tartil* in MI Amanah is a need that is in line with the goals of Madrasah to produce superior generations and have good religious insights. Awareness that Qur'anic education is important and must be developed by making improvements. Therefore, the *At-Tartil* Method will greatly help the Qur'an's education especially integrated with the system in Madrasa.

## CHAPTER V

### ANALYSIS AND DISCUSSION

Qualitative descriptive research is research by describing qualitative data based on reality. In analyzing the data collected, this study uses descriptive techniques or non-statistical analysis. This technique is carried out by analyzing data about the phenomenon, then being linked to various existing theories or opinions.

In this chapter the researcher tries to explain and answer some data that has been found, both the results of observations, interviews, and documentation. The researcher will try to describe the data that has been found based on logic, and strengthened by existing theories. From here it is expected to find something new.

#### A. **The Step and Process of of the Implementation of *At-Tartil* Qur'anic Reading Method in MI Amanah Tanggung Turen Malang**

Process is the sequence of implementation or interrelated events to achieve the goal. In the process of implementing or implementing the *At-Tartil* method in MI Amanah Tanggung Turen Malang, it has been through a long enough vulnerability and has its own historical aspects. This situation is certainly triggered by the need for an era where student learning difficulties are increasingly complex. But until now, the implementation of the *At-Tartil* learning method has not run optimally.

The existence of the *At-Tartil* Method in Amanah MI is a fresh breeze that has a positive influence to motivate madrasas both teachers and students in carrying out the Qur'anic teaching and learning activities. Starting from the introduction of the hijaiyyah letter, how to write it, how to read it, the knowledge of recitation, to completion or the Khatam Al-Qur'an. The method of learning is more varied than the previous method. This situation increases the spirit of learning in the classroom.

However, this compulsory program still has many shortcomings and is far from perfect. The main problem is the lack of teachers who have attended BMQ *At-Tartil* teacher training. Even though the program was started up to now with full media from the *At-Tartil* Institute, the quality is still far from complete. Many students repeat the same mistakes when reading, both forgetting the letters and the recitation. The reading of each teacher is also not standardized, let alone those who have never participated in any method of reading the Qur'an.

However, in terms of quantity this program is able to accommodate students' learning needs. But flexible learning schedules are another condition experienced by madrasas. The advantage is that it can be done at any time and the disadvantage is that there is no right schedule or time allocation. But certainly, learning is carried out more than one hour a day. If all Teachers have taken certification, learning in the lesson at any time can remain conducive to meeting the target to the fullest.

## **B. The Supporting and Restricting Factors of Implementation of *At-Tartil* Qur'anic Reading Method in MI Amanah Tanggung Turen Malang**

According to the researchers, the results of educational goals which include spiritual aspects, intelligence, and attitudes in MI Amanah have been fulfilled. Based on Law No. 20 of 2003 concerning the National Education System states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their own potential, personality, intelligence, noble character, and skills needed by themselves, society, nation and Country.<sup>69</sup>

The results of the implementation of the *At-Tartil* method in MI Amanah have had a positive impact on the Qur'an reading and writing program. Assessment and evaluation are recorded by the teacher in the MI Amanah student monitoring book. From the book, the teacher can find out many things including the ability to read the Qur'an, how far the students have been, understanding tajweed, makhraj and the nature of letters, to whether students have re-studied the material that has been taught or murojaah at home. From the evaluation results it is also known that each student has different abilities both in understanding concepts and practices. And from the results of the overall evaluation of students it is expected that the teachers and madrasas improve the quality of the Qur'an's education by attending the *At-Tartil* teacher standardization training. Because in the process, testing the increase in volume and the Khatmul Qur'an should be

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<sup>69</sup> Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2007), hal. 4

carried out by a supervisor or coordinator of the Education Institute of BTQ *At-Tartil*.

The integration of the madrasah vision and mission with the learning process also has a positive influence on both general and Qur'anic lessons. Students are taught good manners and mutual respect for older people and friends. Madrasahs have a system that has gone well but still has a lot of homework and this needs to be balanced with cognitive and psychomotor domains in addition to the affective domain. From the results of observations of researchers in the field it is known that there are still many students repeating the same mistakes in reading the Qur'an. It is also known that students who have arrived at the Qur'an level attend Qur'anic education outside of school hours. Some of them attended Al-Qur'an education at TPQ, Madin, as well as parents at home. This shows that learning the Qur'an at the *At-Tartil* method in MI Amanah is not enough.

Education is all learning experiences that take place in all environments throughout life.<sup>70</sup> It is undeniable that learning requires requirements for students, namely smart, enthusiastic, patient, cost, teaching by the teacher, and in a long period of time. Lifelong learning also applies to everyone in the various aspects of the disciplines they need. The educational environment is a place for someone to get an education directly or

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<sup>70</sup> Abdul Kadir, dkk. *Dasar-dasar Pendidikan*. (Jakarta: Kencana Prenada Media Group), 2012. hal.59

indirectly.<sup>71</sup> One such environment is a school environment that is managed by educational institutions.

Schools as formal education institutions have formal institutional, scientific and functional responsibilities. Schools are designed in such a way as to be more effective and efficient. Classic and tiered management is appropriate for everyday learning. But unfortunately this is not the case with Al-Qur'an reading education in MI Amanah. As explained earlier, the ability to study students varies in one class. Students should be grouped according to their reading ability in one class. This was once proposed but school facilities and the number of classrooms were inadequate and also the class divisions were reviewed according to their students' abilities that had never been tried. Not to mention the flexible distribution of schedules coupled with teachers' abilities that have not been maximized because they have not been standardized. So this is still considered difficult to implement.

Nevertheless, MI Amanah has tried its best to overcome these problems. This is also realized by parents so that they are also responsible for facilitating children's education outside of school. Madin and TPQ in the neighborhood around the student's residence are also still actively providing teaching in the Qur'an. So that the improvement of Al Qur'an learning both in quality and quantity will guarantee a level of understanding and particle in reading the Holy Qur'an.

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<sup>71</sup> Ibid, hal. 159

It is known that the existence and application of the *At-Tartil* Method in MI Amanah has a positive impact in the form of enthusiasm to learn the procedures for reading the Holy Qur'an. This method can be applied to early childhood to adulthood. Integration of Al-Qur'an education in Educational Institutions is certainly expected to improve the quality of student learning. In order to make it happen, the parties concerned must help each other to commit to carrying out their programs.

The contribution gained by the application of the *At-Tartil* method and its learning in Amanah MI was quite significant. Among them are the programs that have been given in the form of the method itself, teacher training, examination, making a diploma or graduation mark, and participating in the Khatmul Qur'an graduation together. The Principal and the father / mother of the Teacher have good enthusiasm to develop an Al-Quran reading learning model in MI Amanah Tanggung Turen Malang.

The most important media in the learning process of the *At-Tartil* method is the Book of Learning to Read the Qur'an *At-Tartil* jild 1 to 6. In the book there are letters of learning and recitation which are listed in the lower column on several pages of choice. The column is very useful in the learning process in the classroom and for student self-learning. The distribution of *At-Tartil's* books is also coordinated so that it is not marketed in general, this is to maintain the standard. It also received supervision from coordinators in the field. Other supporting media published by LP Ma'arif

for Al-Qur'an reading and writing activities are also very good for supporting learning in the classroom.

Other contributions from the *At-Tartil* Method are teacher standardization, classroom management and teacher and student ratio. If these conditions are met, then the success rate of the implementation of the *At-Tartil* Method is certainly greater. All of that is used to carry out a quality and efficient learning process, so that it can reduce and even eliminate the problems of Al-Qur'an Education in Indonesia, especially in remote parts of the country. And hopefully the Qur'anic Education in Indonesia is increasingly advanced and rapidly expanding to the corners of the village to increase the illiteracy of the Qur'an.

## CHAPTER VI

### CONCLUSION

#### A. Conclusion

Based on the research that has been done in MI Amanah Tanggung, Turen Malang, it can be concluded as follows:

Previously, MI Amanah used the Iqro method in reading the Qur'an. But because there is no standard in teaching it, finally transfer to the *At-Tartil* method. Coincidentally at that time Mr. Rokhim is the manager of *At-Tartil* in Malang Regency. So that from the 2013 school year the method was used in MI Amanah. If calculated until now, the learning of *At-Tartil* has been going on for five years. There are several differences based on observations in the process due to the absence of a lesson plan. And after that, it will start the process by opening, then the core activity, and end by the closing activity.

In its implementation, many parts to support this program. Support comes from *At-Tartil* media, Madrasah, parents and MI Amanah students. They made the learning more effective than the previous method. Students become more disciplined and feel excited. The method has supporting media. And the school has Khatam's target in the sixth grade. In the other hand, the restricting factors are teachers who have not been standardized and management of classes that have not been conditional.

There are many methods that emerge as a means and solution for Islamic education institutions and parents to have an easy way to teach the Qur'anic recitation of the Qur'an, one of them which is the Reading and Writing Qur'an with *At-Tartil* Method. The presence of the *At-Tartil* method adds to the treasure of knowledge in the Qur'anic learning science. *At-Tartil* is an alternative method, which can be applied in educational institutions or religious institutions that have Al-Qur'an reading programs such as TPQ, Madrasah Diniyah, Majelis Ta'lim, and Schools.

#### **B. Recommendation**

This research was conducted to describe and explore the application of *At-Tartil* method in MI Amanah Tanggung Turen Malang. And presumably to attain a good quality of Qur'an educational learning, with humility the author provides the inputs as follows:

To the Principal:

The principal must improve the quality of Al Quran education by implementing a system that has been regulated by BMQ *At-Tartil*. Starting from the standardization of the teacher at the *At-Tartil* method and strengthening cooperation with relevant parties such as the management, supervisors, and the development center of the *At-Tartil* method in the Turen area. Then the Principal must also support the classification of class divisions according to the students' reading ability. When reading the Qur'an is good, other programs such as short surah memorization and daily prayers will be smoother. It will also provide more value for students to continue to higher education. Thus, the quality of the Al-

Qur'an education in MI Amanah will advance and parents will be more enthusiastic about sending their children to MI Amanah.

To the Teacher:

Teachers in MI Amanah have different backgrounds. But the knowledge of recitation which he has is not yet equal. So it is very necessary to take good and standardized Al-Quran education training. The class teacher in MI Amanah who has a teacher training certificate for the Al-Qur'an with the *At-Tartil* method there are only four people. This resulted in not yet maximized *At-Tartil* learning in Amanah MI. Therefore, for all class teachers who will teach *At-Tartil*, they are required to attend Al-Qur'an education training first.

For the Parents:

Students' guardians in MI Amanah also have diverse educational and professional backgrounds. Their daily lives and work make the development of children's education fully handed over to the school. Even though the first school for children is family. So the role of parents is also very important to accompany children's learning activities at home. For example, a father who took the time to recite reading the Qur'an every time he finished praying at home, then the child would also be more motivated to learn to read the Qur'an diligently and be able to ask difficult readings to his own parents. That way, reading the Qur'an at home feels more enjoyable with a supportive atmosphere.

For the next researcher:

It is known that this research is far from perfect, but the authors believe that this thesis will be useful to be used as a reference for similar research. Can be

applied to research in terms of Al Qur'an education, *At-Tartil* method, or step and process learning in the class. Therefore, for the next research are expected to be present in this research.



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## APPENDIX

### Appendix I: Curriculum Vitae

#### CURRICULUM VITAE



##### A. Writer Information

Name : Iqbal Bahtiar Yupiter  
NIM : 13140140  
Faculty : Tarbiyah and Teacher Training  
Departement : Elementary School Teacher Education  
Place, Birth Date : Blitar, 25<sup>th</sup> of September 1994  
Home Address : RT.01/RW.02 Sumberagung-Selorejo-Blitar  
Address in Malang : St. Joyo Suko Gg. 3 No 28B, Merjosari-Lowokwaru-  
Malang City, Poscode 65144  
Phone Number : 085799131849  
Parents : Drs.Ainuddin,M.Ag/ Azizatul Fatimah,S.Pd  
E-mail : balbah3@gmail.com

##### B. Formal Education History

1999-2000 : RA Sananul Huda  
2000-2006 : SDN Sumberagung 01  
2006-2009 : SMPN 1 Selorejo  
2009-2012 : MA Ma'arif NU Kota Blitar

### **C. Non Formal Education History**

- 1999-2006 : TPQ Darul Ulum Sumberagung  
2006-2009 : Madrasah Diniyah Sananul Huda  
2009-2012 : Pondok Pesantren Nurul Ulum Kota Blitar  
2012 : JPPI Minhajul Muslim, Depok-Sleman-DIY  
2013 : Cherry Camp, English Course of Pare  
2013-2014 : Ma'had Sunan Ampel Al-'Aly (MSAA)  
2015-2018 : PP. Al Adzkiya Nurus Shofa (ANSHOFA)  
2018 : Tahsin of UMMI Method at Masjid Ahmad Yani

### **D. Organization Experience**

- 2009-2012 : PK IPNU MA Ma'arif NU Kota Blitar  
2010-2011 : PRAMUKA Ambalan Gudep.02085 MAMNU Kota Blitar  
2013-2015 : IKAMAHALITA (Ikatan Mahasiswa Blitar) UIN Maliki Malang  
2013-2017 : UKM Paduan Suara Mahasiswa Gema Gita Bahana  
2014-2015 : AICS (Association of International Class Students), BSO of  
DEMA-FITK  
2016-2018 : PP. ANSHOFA  
2017-2018 : PAC IPNU Kec. Selorejo, Blitar

Malang, 12 September 2019

Writer



Iqbal Bahtiar Yupiter

## Appendix II: Evidence of Consultation




**MAULANA MALIK IBRAHIM  
STATE ISLAMIC UNIVERSITY OF MALANG  
FACULTY OF EDUCATION AND TEACHER TRAINING**  
Gajayana Street No. 50, Telepon (0341) 552398, Faximile (0341) 552398 Malang  
Website: fitk.uin-malang.ac.id. Email: fitk@uin-malang.ac.id

---

**EVIDENCE OF CONSULTATION**

Name : Iqbal Bahtiar Yupiter  
Number of Student : 13140140  
Department : Elementary School Teacher Education  
Advisor : H. Mokhamad Yahya, Ph.D  
Title of Skripsi : The Implementation of *At-Tartil* Qur'anic Reading Method in MI Amanah Tanggung Turen Malang

No	Date of Consultation	Consultation Material	Signature
1.	28 - September - 2018	Thesis Title	1. 
2.	25 - November - 2018	Chapter I	2. 
3.	15 - February - 2019	Chapter II and III	3. 
4.	5 - April - 2019	Chapter IV	4. 
5.	3 - May - 2019	Chapter V	5. 
6.	23 - August - 2019	Chapter VI	6. 
7.	27 - August - 2019	Abstract	7. 
8.	12 - September - 2019	ACC of Thesis	8. 

Malang, 12 September 2019  
Acknowledge by  
Head of Department,  
  
**H. Ahmad Sholeh, M.Ag**  
NIP. 197608032006041001

Appendix III: Mail of Research Permission



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
FAKULTAS ILMU TARBİYAH DAN KEGURUAN  
Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang  
<http://fitk.u'n-malang.ac.id>, email : [fitk@uin-malang.ac.id](mailto:fitk@uin-malang.ac.id)

Nomor : 23/5 /Un.03.1/TL.00.1/09/2018  
Sifat : Penting  
Lampiran : -  
Hal : Izin Penelitian

26 September 2018

Kepada  
Yth. Kepala MI Amanah Tanggung Turen Malang  
di  
Malang

*Assalamu'alaikum Wr. Wb.*

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Iqbal Bahtiar Yupite  
NIM : 13140140  
Jurusan : Pendidikan Guru Madrasah Ibtidaiyah (PGMI)  
Semester - Tahun Akademik : Ganjil - 2018/2019  
Judul Skripsi : The Implementaion of At-Tartil Qur'anic Reading Method in MI Amanah Tanggung Turen Malang  
Lama Penelitian : September 2019 sampai dengan Oktober 2018 (2 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

  
P. Agus Maimun, M.Pd  
NIP. 19650817 199803 1 003

Tembusan :

1. Yth. Ketua Jurusan PGMI
2. Arsip

## Appendix IV: Guidelines of Collecting Data

### **Pedoman Pengumpulan Data**

#### **Pedoman Observasi dan Dokumentasi:**

1. Gambaran umum Madrasah Ibtidaiyah Amanah Tanggung Turen Malang
2. Sejarah perkembangan MI Amanah Tanggung Turen Malang
3. Keadaan umum siswa, guru, karyawan di MI Amanah Tanggung Turen Malang
4. Kondisi objektif MI Amanah Tanggung Turen Malang
5. Srtuktur Organisasi
6. Sarana dan fasilitas
7. Implementasi metode *At-Tartil*:
  - a. Professionalisme Guru
  - b. Kelangsungan KBM secara umum dan proses KBM di kelas
  - c. Kondisi siswa
  - d. Suasana dan kondisi kelas
  - e. Kelengkapan administrasi guru (silabus dan RPP)
  - f. Model evaluasi dan daftar nilai hasil evaluasi
  - g. Ringkasan materi *At-Tartil*

## Appendix V: Guidelines of Interview

### Pedoman Wawancara

#### A. Wawancara kepada Kepala Sekolah

1. Bagaimana sejarah berdirinya MI Amanah Tanggung Turen Malang?
2. Siapa saja tokoh yang memprakarsai berdirinya MI Amanah Tanggung Turen Malang?
3. Apa visi dan misi MI Amanah Tanggung Turen Malang?
4. Bagaimana keadaan sarana prasarana, karyawan, guru dan peserta didik di MI Amanah Tanggung Turen Malang?
5. Apa kendala yang dihadapi dalam mengelola MI Amanah Tanggung Turen Malang?
6. Sudah berapa lama MI Amanah Tanggung Turen Malang menggunakan metode *At-Tartil*?
7. Bagaimana perkembangan pembelajaran Qur'an setelah menggunakan metode *At-Tartil*?
8. Bagaimana kredibilitas Guru?

#### B. Wawancara dengan Koordinator dan Guru

1. Apa yang menjadi dasar dan tujuan diadakan pengajaran Al Qur'an?
2. Bagaimana perkembangan pengajaran metode *At-Tartil* di MI Amanah?
3. Persiapan apa saja yang dilakukan sebelum memulai pembelajaran?
4. Bagaimana proses dan sistem kenaikan jilid serta khotmul Qur'an?
5. Apa kendala yang dialami Madrasah dalam menggunakan metode ini?
6. Apa keuntungan menggunakan metode *At-Tartil* dari metode sebelumnya?
7. Adakah usaha yang sudah dilakukan untuk mengatasi masalah tersebut?
8. Bagaimana hasil yang dicapai?
9. Adakah kegiatan tambahan yang berkaitan dengan pembelajaran *At-Tartil*?

#### C. Wawancara untuk siswa

1. Apa yang dirasakan saat belajar membaca Al Qur'an metode *At-Tartil*?

2. Apakah pembelajaran *At-Tartil* berlangsung menyenangkan?
3. Apakah ada kesulitan dalam mempelajari *At-Tartil*? Mengapa?
4. Apakah manfaat yang diperoleh setelah mengikuti pembelajaran metode *At-Tartil*?
5. Apa yang kamu inginkan dalam pembelajaran membaca Al Qur'an metode *At-Tartil*?



Appendix VI: Form of Interview

**Form Interview**

1. Informant : Wiwin Dyah Artika, S.Pd  
 Status : The Principal of MI Amanah Tanggung Turen Malang  
 Date : October 8<sup>th</sup>, 2018  
 Time : 08.30  
 Location : The Principal's room

No.	Questions	Answer
1.	How is the history of MI Amanah established and who initiated it?	MI Amanah stands under the auspices of the foundation of Lembaga Pemberdayaan Umat (LPU Amanah) or Amanah Community Empowerment Institution chaired by Drs. Kentar Budoyo, M.Pd, he is a retired of UM lecturer. Here, MI Amanah was established starting in 2006, it was established with rented land first. A year later, Alhamdulillah LPU Amanah could buy a patch of land. The figure is Mr Kentar, Mr Sutaji, Alm. Mr. Masykur, Mr. Sumarno, Ustadz Sofyan, etc.
2.	How is the process of becoming a Principal?	I used to be a TU staff member. Then because it often helps the other teachers teach, even though my background is not from the education faculty, I finally decided to go to college to study education at UNISMA. Then because the school principal who had previously moved assignments, the foundation board appointed me to carry out the mandate as Head of Madrasah in MI Amanah until now.
3.	Is it true that here using the <i>At-Tartil</i> method, since when?	We use the <i>At-Tartil</i> method, which was initiated by the late Almighty Mr Yohadi Rokhim. He is included in the management of the Method <i>At-Tartil</i> Branch. Then the closest coordinator is sought, placed in the Pondok Pagedangan. At that time in 2013. We collaborated with the Pesantren starting from the purchase of books, props, teacher training, until munaqosyah or the graduation exam at the <i>At-Tartil</i> method.
4.	How many classes?	Here, there are 12 classes which are divided into several rombel, then the school itself has 2 places namely the Regular class here, at the Center, and the Kholifah Class on St. WR.

		Supratman is close to Mr. Kentar's house. There is also a Garage School because in 2012 we used Used Garage cars that we converted into 2 Kholifah classrooms and cooperative spaces. The difference is with regular schools, there are more late afternoon at 16.00 WIB because the request of the guardian of the student who comes home from work also until late afternoon. We use the last hour for children to make diaries about what activities are carried out during the day at school.
5.	What obstacles do you have while being the head of the school?	Constraints are always there, generally financial problems because we are pure from BOS and guardians of students, so we have to be very clever to manage them. Moreover, we have more teachers than other schools in general with a ratio of 1 teacher to 15 until 20 students. Class division is homogeneous according to children's abilities. Those who have more ability will be given an acceleration class program and vice versa for children who need special attention, we will not raise it.

2. Informant : Siti Marfuah, S.Pd  
 Status : The Coordinator of *At-Tartil* learning of MI Amanah  
 Date : October, 8<sup>th</sup> 2018  
 Time : 09.00 am  
 Location : The Teacher's room

No.	Questions	Answer
1.	How the beginning of the implementation of <i>At-Tartil</i> method in this school?	First of all in the beginning, here use Iqro 'with coordinator Mr Musthofa, he was an Islamic teacher. Then after the Islamic Teacher replaced Mr. Yohadi Rokhim (late Almighty) we used <i>At-Tartil</i> because he was the manager of the Sub-district of <i>At-Tartil</i> . Furthermore, some of the teachers attended <i>At-Tartil</i> training in Pondok Pagedangan. They are Mrs. Maisaroh, Mrs. Dini, Mrs. Laila and myself. Other teachers have never attended training because the schedule is always bent while they have to keep

		teaching. We also bought <i>At-Tartil</i> volume book and other supporting books there.
2.	What is the development of the teaching of the <i>At-Tartil</i> method at MI Amanah?	The implementation of <i>At-Tartil</i> learning in MI Amanah is mandatory, so that all students must follow the learning to the same extent as other subjects. Teaching <i>At-Tartil</i> is usually carried out in the morning starting with memorizing short letters, asmaul husna and sentences thoyyibah. For learning <i>At-Tartil</i> itself is included in the class hours. So there are those in the second to third or last hour. The schedule has been arranged by the curriculum section and carried out by each class teacher. <i>At-Tartil</i> 1-6 volumes are adapted to the abilities of children so that in one class or one class there are 3-4 different volumes that have reached the Qur'an.
3.	What is the process and system of increasing volumes and finished the Qur'an?	The process of increasing the volume can be seen from the monitoring book and the fluency of reading, it is assessed and determined by Teacher <i>At-Tartil</i> respectively. Whereas for students who are already finished with the Qur'an, monaqosyah will be included in Pondok Pagedangan as the head office of <i>At-Tartil</i> in Turen.
4.	What are the constraints of Madrasah in using this method?	On average, Teachers here have not been certified or have not attended Al-Tartil Al Quran teaching training, so the learning cannot be carried out optimally and thoroughly. Our biggest obstacle is in time, because we have to follow the schedule of the <i>At-Tartil</i> Turen board while the class cannot be left empty. So, the teachers teach in their own way, but the outline of learning has been equated starting from opening, delivering material, to closing. And for students who have completed the Qur'an, we from the school make our own certificates. However, it is expected that students can follow Munaqosyah in Pondok Pagedangan, even at their own expense.
5.	What are the advantages of using the <i>At-Tartil</i> method from the previous method?	The advantage of using this method, children become more disciplined than before. Moreover, there are repetitions in each lafadz to improve reading comprehension and

		quality. We also use various supporting books and assessment or monitoring books that we can check every day at each meeting. So that we can monitor students' reading skills.
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3. Informant : Bu Mai, Bu Betti, Bu Mar, Bu Rukhah, Bu Anggun, Bu Laila, Bu Debby, Bu Bunga.  
 Status : *At-Tartil* teachers of MI Amanah  
 Date : October, 9<sup>th</sup> 2018  
 Time : 09.00 am  
 Location : Teacher's room

No.	Questions	Answer
1.	How is Your Preparation before teaching <i>At-Tartil</i> ?	Study the material that will be taught the day before and what teaching materials should be prepared.
2.	What are the restrictives during teaching <i>At-Tartil</i> ?	Children are still struggling to practice and understand letters of wisdom even though they are basic in learning to read the Qur'an. The Qur'an class is the same as the school class so the teacher teaches material with different levels of ability.
3.	What are supporting factors of <i>At-Tartil</i> method implementation?	In the learning we used several supporting books including <i>At-Tartil</i> 1-6, books for learning to write the Qur'an, a collection of prayers, learning recitation, and diniyah books..

4. Informant : Lutfi, Aris, Ulan, Hamzah, Dika, Ayesa, Zakia, Rahma, Vela, Afifah, and Andi.  
 Status : Students of MI Amanah  
 Date : October, 10<sup>th</sup> 2018  
 Time : 09.00 am  
 Location : In the hall

No.	Questions	Answer
1.	Do you like with <i>At-Tartil</i> learning?	Yes, we like <i>At-Tartil</i> learning.
2.	What is the reason?	Because we got more knowledge. It used three song on repeat the lafadz and teacher

		teach us grativy, made it easy to understand.
3.	Do you still study for reciting Al Qur'an at home or TPQ?	Yes, we do. Some of us still study for reciting Qur'an in TPQ and some children recite Al Quran with their parents at home. Another children just recite at school/MI.



## Appendix VII: Form of Observation

**Form of Observation**

1. Date : 8 October 2018  
 Time : 14.15 - 14.45 am  
 Location : Ruang Kelas 6  
 Activity : Proses Pembelajaran *At-Tartil* pada kelas Rombel oleh Bu Mai  
 Description:

Guru memulai kelas dengan beberapa kalimat perintah yaitu isti'dadan, salaman, du'aan, al fatihah, syahadat, sholawat, asmaul husna (guru menyebutkan asma' Allah kemudian murid menyebutkan artinya), dan bacaan-bacaan kalimah thoyyibah lainnya (syahadat tauhid, syahadat rasul, bacaan la haulaa, bacaan istirja'), murojaah hafalan surat Al Fajr dan Al Ghosiyah. sambung ayat surah al A'la, yang tidak hafal berdiri. Terus berputar bergilir,dst. Kemudian membaca bersama surat Ath-Thoriq, Al Buruj. Dan diakhiri dengan membaca tashdiq.

2. Date : 9 October 2018  
 Time : 07.30-08.30 am  
 Location : Ruang Kelas 4b  
 Activity : Proses Pembelajaran *At-Tartil* pada kelas Rombel Bu Debby  
 Description:

Guru memulai kelas dengan beberapa kalimat perintah yaitu khusyuan, istidadan (siswa duduk dengan rapi sambil mengucap "hap"), salam, *abata* (perintah berdoa), pra-pembelajaran klasikal dengan durasi kira 10 -15 menit. Kegiatan selanjutnya yakni sistem privat dengan satu rombel terdiri dari 8 anak membaca bergiliran. Ketika memasuki sistem privat, murid yang lain mempersiapkan diri dengan belajar. Bu Debby menyimak dengan teliti dan membenarkan bacaan siswa yang masih salah. Guru mencatat hasilnya di buku prestasi siswa. Setelah semua selesai, Guru mengajak murid-murid membaca surat al Fatiha dan surat-surat pendek kemudian pembelajaran diakhiri.

3. Date : 9 October 2018  
 Time : 10.15 am  
 Location : Ruang Kelas 3b  
 Activity : Proses Pembelajaran *At-Tartil* oleh Bu Anggun  
 Description:

Setelah Guru membuka pelajaran dan berdoa bersama, guru meminta siswa *deres* (membaca sendiri) dulu sebelum setor sambil menunggu giliran (sistem privat). Beberapa anak masih kesulitan membaca. Penilaian dilakukan oleh guru pada buku prestasi siswa setelah siswa selesai membaca. Bacaan diulangi 3x setiap selesai waqof dengan tiga nada. Setelah semua siswa selesai membaca pembelajaran pun diakhiri.

4. Date : 9 October 2018

Time : 14.00 am  
Location : Ruang Kelas 4a  
Activity : Proses Pembelajaran Qur'an Hadits dan *At-Tartil* oleh Bu Laila  
Description :

Guru membagi 19 anak dalam satu kelas menjadi 4 kelompok. Pembelajaran materi tajwid nun sukun dan tanwin menggunakan media kertas tempel dan peraga. Kemudian pendalaman mahkarijul huruf hamzah, 'ain, ha, ha', kha, sin, syin, kaf, qof, dal, dzal. Diteruskan dengan privat makhroj bergantian. Kemudian membaca surah al Kafirun, al Qori'ah dan al Fajr. Tasdiq dan doa penutup.

5. Date : 10 October 2018  
Time : 08.00 am  
Location : Ruang Kelas 2b  
Activity : Proses Pembelajaran *At-Tartil* oleh Bu Betti  
Description:

Pembelajaran dipimpin oleh Guru dimulai dengan doa pembuka, doa belajar, doa keluar-masuk masjid, doa kebaikan dunia akhirat (sapu jagat), doa birul walidain, doa naik kendaraan dan pendalaman materi asmaul husna. Kemudian kegiatan inti, materi bacaan berharokat sukun menggunakan peraga jilid 2 diantaranya huruf ta, kaf, siin, syiin, shod, kho, ha, tsa, kha, fa. Dilanjutkan dengan model pembelajaran classical dan tutor teman sebaya. Mbak Aura membaca sedangkan yang lain menirukan dua kali tiap kalimat. Kemudian yang putri mengaji privat ke guru bergantian dan yang putra mengerjakan soal di papan. Kemudian setelah semuanya selesai mengaji dan mengerjakan tugas, selanjutnya koreksi bersama. Siswa ditunjuk untuk mengerjakan soal yang sudah ditulis di papan sebelumnya.

6. Date : 10 October 2018  
Time : 10.15 am  
Location : Ruang Kelas 5b  
Activity : Proses Pembelajaran *At-Tartil* oleh Bu Bunga  
Description:

Guru memberikan tugas menulis khat surat An Nashr menggunakan spidol. Kemudian satu per satu siswa dipanggil untuk mengaji privat dan guru melakukan penilaian. Guru masih menggunakan cara menuntun. Murid yang diajar ada yang menggunakan jilid 2,3,4,5,6, dan Al Qur'an sampai waktu berakhir untuk istirahat siang.

7. Date : 10 October 2018  
Time : 14.00 am  
Location : Ruang Kelas 5a  
Activity : Proses Pembelajaran *At-Tartil* oleh Bu Rukhah  
Description:

Pembelajaran dimulai dengan muroja'ah secara klasikal surat Al Qori'ah, Al Adiyat, Al Zalzalah, Al Bayyinah, Al Qodr, Al Alaq, dan At

Tin. Pada surah Al Zalzalah, guru menggunakan metode sambung ayat. Setelah itu, siswa mendapat tugas menulis tiga baris dari jilid *At-Tartil* yang mereka baca. Kemudian mengaji privat kepada guru. Siswa yang sudah menyelesaikan tugas dan mengaji memperoleh reward berupa permen milkita.

8. Date : 11 October 2018  
Time : 08.00 am  
Location : Ruang Kelas 6  
Activity : Proses Pembelajaran *At-Tartil* oleh Bu Mai  
Description:

Pembelajaran diisi dengan pendalaman materi idzhar dan qolqolah menggunakan peraga *At-Tartil* halaman 4-5 oleh guru. Selanjutnya metode classical, guru memberi contoh cara membaca bacaan idzhar lalu siswa menirukan. Kemudian guru menunjuk salah satu siswa membaca dan siswa yang lain membaca selanjutnya. Kemudian mengulangi bacaan secara bersama-sama. Begitu pula pada materi qolqolah, kemudian guru menggunakan metode klassikal putra dan klassikal putri kemudian satu per satu ditunjuk untuk membaca satu baris bacaan di peraga. Evaluasi dilakukan oleh guru dengan pertanyaan-pertanyaan pematangan konsep tentang materi tajwid, idzhar dan qolqolah. Dilanjutkan dengan privat yang disimak oleh 3 Ustadzah hingga pembelajaran usai.

Appendix VIII: Mail of Research Already from Institution



Appendix IX: Profile of MI Amanah Tanggung Turen Malang



*The Modern Boarding School Of Islam*  
**MADRASAH IBTIDAIYAH "AMANAH"**  
 NSM : 111235070289 NPSN : 60715275  
 Jl. Sultan Agung 48. Telp (0341) 828759, 085100385857  
 Desa Tanggung Kecamatan Turen Kabupaten Malang

---

**PROFIL MADRASAH IBTIDAIYAH AMANAH  
TANGGUNG TUREN MALANG**

1. Nama Madrasah : MI AMANAH
2. Nomor Statistik Madrasah : 111235070289
3. Akreditasi Madrasah : B
4. Tahun Akreditasi : 2013
5. Alamat Lengkap Madrasah :
  - a) Jalan : Jl. Sultan Agung No. 48
  - b) Desa : Tanggung
  - c) Kecamatan : Turen
  - d) Kabupaten : Malang
  - e) Provinsi : Jawa Timur
  - f) No. Telp : (0341) 8521319
6. No. NPWP Madrasah : 00.746.033.0-654.444
7. Nama Kepala Madrasah : Wiwin Dyah Artika,SAB.S.Pd
8. Nama Yayasan : LPU AMANAH
9. Alamat Yayasan : Jl. Sultan Agung No. 48 Tanggung Turen- Malang
10. No. Telp Yayasan : (0341) 8521319
11. Akte Pendirian Yayasan : 01, Tertanggal 7 Nopember 2016
12. Notaris PPAT : TEMMY MURDIATMO,SH.,MKn
13. Tahun Didirikan : 2006
14. Kepemilikan Tanah : Hak milik Yayasan
  - a. Status Tanah : Hak milik Yayasan
  - b. Luas Tanah : 689 M<sup>2</sup>
15. Status Bangunan : Milik sendiri
16. Luas Bangunan : 500 M<sup>2</sup>
17. Data siswa dalam 4 ( empat ) tahun terakhir

Th. Pelajaran	Kelas I		Kelas II		Kelas III		Kelas IV		Kelas V		Kelas VI		Jumlah
	L	P	L	P	L	P	L	P	L	P	L	P	
2014/2015	16	20	23	17	11	11	7	11	21	8	16	10	171
2015/2016	31	19	16	20	15	11	15	17	7	11	20	8	190
2016/2017	16	14	29	19	16	16	16	11	14	16	14	16	191
2017/2018	28	25	17	13	26	18	14	17	15	11	14	15	213

18. Data Pendidik dan Tenaga Kependidikan :

No	Keterangan	Jumlah
<b>Pendidikan</b>		
1.	Guru PNS Yang Diperbantukan tetap	-
2.	Guru Tetap Yayasan	18
3.	Guru Honorer	-
4.	Guru Tidak Tetap	5
<b>Tenaga Kependidikan</b>		
1.	Staf Tata Usaha	2

Mengetahui,  
Ketua Yayasan

Drs. KENTAR BUDHOJO, M.Pd

Malang, 21 Mei 2018  
Kepala Madrasah Ibtidayah Amanah

WIWIN DYAH ARTIKA, S.Pd

Appendix X: Accreditation Certificate

Dd. **099606**

**BADAN AKREDITASI NASIONAL SEKOLAH / MADRASAH  
(BAN-S/M)**

**Sertifikat Akreditasi**

**SEKOLAH DASAR/MADRASAH IBTIDAIYAH**

Badan Akreditasi Nasional Sekolah/Madrasah (BAN-S/M) menetapkan bahwa :

Sekolah/Madrasah : **MIS AMANAH**

NPSN : **60715027**

Alamat : **JL. SULTAN AGUNG NO. 48 TANGGUNG**  
**KEC. TUREN**

Kabupaten/Kota : **KAB. MALANG**

Provinsi : **JAWA TIMUR**

telah diakreditasi dengan nilai ..... **84** ..... peringkat ..... **B** .....  
berdasarkan SK Penetapan Hasil Akreditasi BAP-S/M Nomor ..... **115/BAP-SM/TU/XII/2013** .....

Sertifikat ini berlaku sejak tanggal ditetapkan sampai dengan tanggal ..... **11 DESEMBER 2018** .....

Ditetapkan di ..... **SURABAYA** .....

Pada tanggal ..... **11 DESEMBER 2013** .....

## NILAI AKREDITASI

### MIS AMANAH

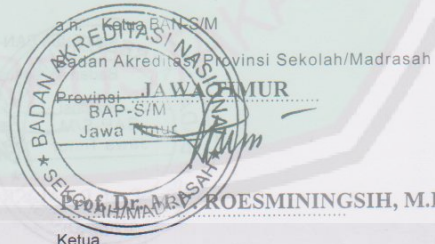
No	Komponen	Nilai
1	Standar isi	84
2	Standar Proses	80
3	Standar Kompetensi Lulusan	85
4	Standar Pendidik dan Tenaga Kependidikan	94
5	Standar Sarana dan Prasarana	69
6	Standar Pengelolaan	81
7	Standar Pembiayaan	88
8	Standar Penilaian Pendidikan	89
	Nilai Akhir	84

### KLASIFIKASI PERINGKAT AKREDITASI :

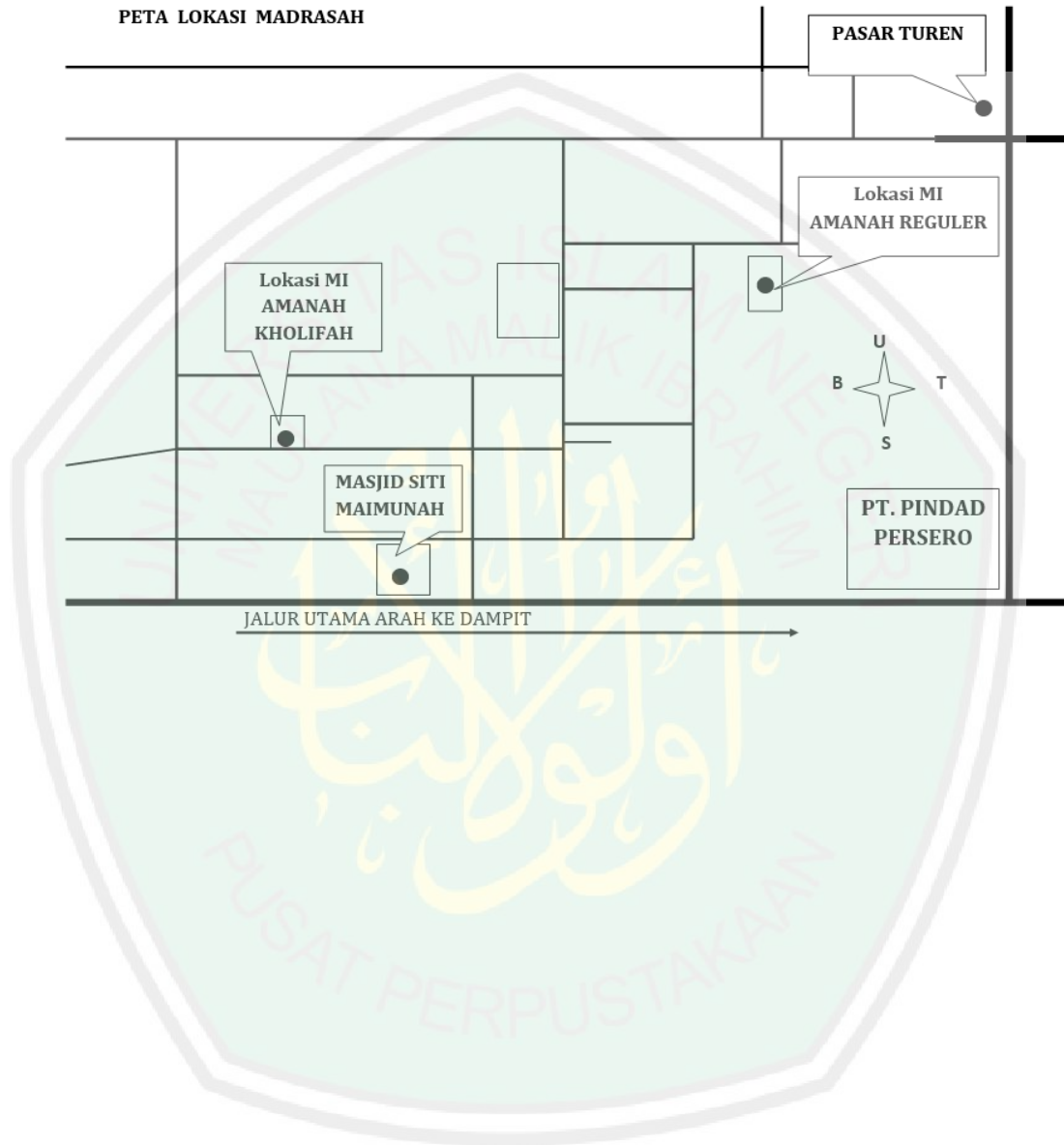
Klasifikasi	Peringkat
85 < Nilai ≤ 100	A ( Amat Baik )
70 < Nilai ≤ 85	B ( Baik )
56 ≤ Nilai ≤ 70	C ( Cukup )

Ditetapkan di SURABAYA

Pada tanggal 11 DESEMBER 2013

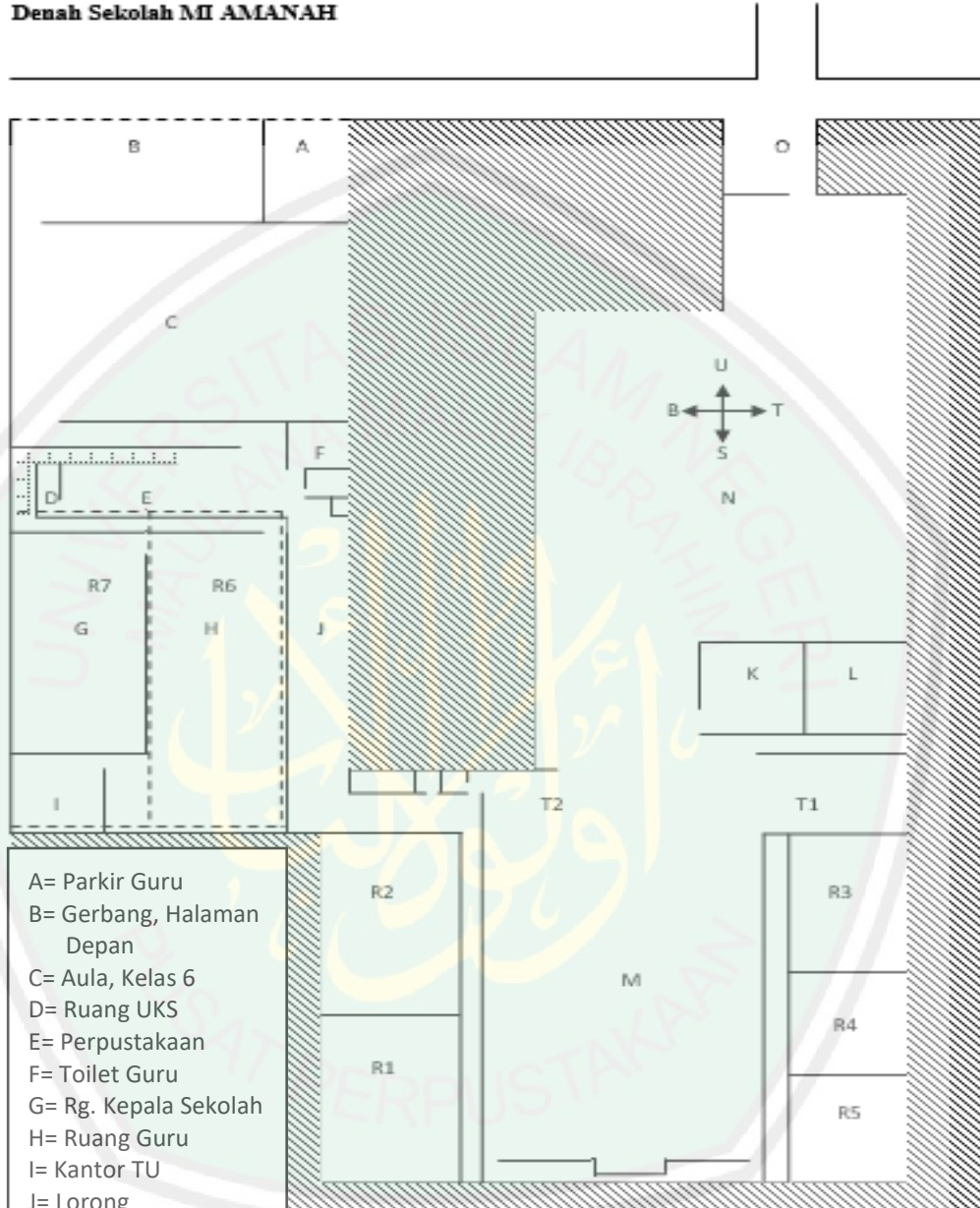


Appendix XI: Map of School Location



## Appendix XII: School Sketch

**Denah Sekolah MI AMANAH**



- A= Parkir Guru
- B= Gerbang, Halaman Depan
- C= Aula, Kelas 6
- D= Ruang UKS
- E= Perpustakaan
- F= Toilet Guru
- G= Rg. Kepala Sekolah
- H= Ruang Guru
- I= Kantor TU
- J= Lorong
- K= Dapur
- L= Gudang
- M= Lapangan
- N= Halaman Belakang
- O= Gerbang Belakang
- R= Ruang Kelas
- T= Toilet Siswa dan Tempat Wudhu

Appendix XIII: List of *At-Tartil* Teacher

Data Pendidik dan Non Kependidikan  
Guru *At-Tartil* MI Amanah Tanggung Turen Malang  
TA. 2018/2019

No	Name	L/P	Tempat Lahir	Tanggal Lahir	Status GTT/GTY	TMT	Masa Kerja		Ijazah	
							Tahun	Bulan	Gelar	Jurusan
1	Arifatul Hasanah	P	Malang		GTT	Juli 2016	2	3	S.Pd	PGSD
2	Eka Wijayanti	P	Malang		GTT	Juli 2016	2	3		
3	Siti Marfuah	P	Malang	30 07 1990	GTY	Juli 2016	2	3	S.Pd	PGSD
4	Betty Gunarsih	P	Ciamis	21 05 1977	GTY	Juli 2016	2	3	S.Pd.SD	PGSD
5	Yohan Hidayatul S.	P	Malang	16 12 1985	GTY	Juli 2013	5	3	S.Pd.SD	PGSD
6	Anggun Fajarwati	P	Malang	07 01 1988	GTY	Juli 2016	2	3		
7	Lailatul Istiqomah	P	Malang	16 09 1993	GTY	Juli 2016	2	3	S.Pd.I	PAI
8	Debby Lailatul Husna	P	Malang	09 05 1996	GTY	Juli 2017	1	3		
9	Dini Ariati Prihastuti	P	Malang	30 06 1992	GTY	Jan 2014	4	9	S.Pd	PGSD
10	Bunga Kinasih MP.	P	Bogor	05 05 1995	GTY	Juli 2016	2	3		
11	Maisaroh	P	Malang	27 02 1991	GTY	Juli 2016	2	3		
12	Riche Indra Puspita	p	Malang	04 09 1983	GTY	Juli 2016	2	3	S.AB	Adm. Bisnis
13	Finna	p	Malang		GTT	Juli 2016	2	3		
14	Erry Septian Cahya	L	Malang	14 09 1991	GTY	Juli 2016	2	3		
15	Fitria Febyanti	p	Malang	14 11 1996	GTY	Juli 2016	2	3		
16	Luluk Maisaroh	p	Malang		GTT	Juli 2016	2	3		
17	Karimatu Fidda	p	Malang		GTT	Juli 2017	1	3		
18	Fatkul Mafrucha	P	Malang	04 02 1986	GTY	Jan 2014	4	9	S.Pd.I	PAI
19	Ainul Isrofiyah	P	Malang	15 09 1984	GTY	Juli 2016	2	3	S.Pd.I	PAI
20	Zamroni	L	Malang		GTT	Juli 2017	1	3		

القرآن الكريم

Belajar  
Membaca Al-Qur'an

**AT-TARTIL**



خيركم من تعلم القرآن وعلمه

"Sebaik-baik diantara kamu adalah siapa yang mempelajari Al-Qur'an dan mengajarkannya"

Penyusun :  
Imam Syafi'i, M. Fahrudin Sholih, Masykur Idris

#### Appendix XIV: *At-Tartil* Quranic Reading Learning Book

##### MOHON PERHATIAN !

1. Jangan meletakkan buku ini disembarang tempat karena banyak ayat-ayat suci Al-Qur'annya
2. Dilarang menakai / mengajarkan buku Belajar Membaca Al-Qur'an "AT - TARTIL" ini kepada orang lain sebelum mendapatkan bimbingan dari pembina yang telah ditunjuk ( Telah mendapat Sertifikat / Piagam).
3. Buku Belajar Membaca Al-Qur'an "AT-TARTIL" ini dipergunakan untuk kalangan sendiri
4. Buku Belajar Membaca Al-Qur'an At - Tartil ini adalah cara pembelajaran yang sistematis dan Praktis, mudah dan cepat bisa Membaca Al Qur'an



PIMPINAN CABANG  
**LEMBAGA PENDIDIKAN MA'ARIF NU**  
**SIDOARJO**

Akte Notaris : Joenoës E. Maogimon, S.H. No. 103 / 1986

Sekretariat : Jalan KH. Mukmin 64 Telp. 8943326- 8961647 Kode Pos 61214

## PENGANTAR

Assalamu'alaikum Wr. Wb.

Dengan mengucapkan Syukur Alhamdulillah kepada Allah SWT. Buku kecil dengan judul belajar membaca Al-Qur'an "AT-TARTIL" dapat diselesaikan oleh Tim LP. Ma'arif NU Sidoarjo. Semoga dapat digunakan acuan siswa TPQ dalam mempelajari Al Qur'an dengan sempurna sesuai dengan Makhrojul huruf Al-Qur'an.

Semoga Allah senantiasa memberi rahmat, hidayah, serta taufiq kepada segenap pembaca buku ini.

Wassalamu'alaikum Wr. Wb.

Sidoarjo, 10 Juli 1998



P. Ma'arif NU Sidoarjo

*[Handwritten Signature]*

**ABD. HAMID ZAINI, AR.**



**PENGURUS CABANG NAHDLATUL ULAMA SIDOARJO**

Jalan KH. Mukmin 64 Kode Pos 61214

Telp. 8943326- 8961647

**KATA SAMBUTAN**

*[Handwritten Signature]*

محمدان قال في كتابه الكريم الحمد لله الذي نزل  
على عبده الكتاب ولم يجعل له عوجا فيها - انزل - والصلوة  
والسلام على سيدنا محمد وعلى اله وصحبه اجمعين اامين

Sebelum saya memperhatikan buku belajar membaca Al-Qur'an "AT-TARTIL" yang diterbitkan oleh para santri belajar Al-Qur'an, yang telah disusun oleh LP-MA'ARIF NU Cabang Sidoarjo. Saya mempunyai keyakinan, Insya Allah para santri akan dapat mampu menelaah Al-Qur'an dengan tartil yaitu berdasarkan pada kaedah ULUMUT TAJWID. Sebab dalam buku belajar membaca Al-Qur'an "AT-TARTIL" ini, disusun dengan mengutamakan pada Makhrojul huruf, disamping itu pula sangat sistematis sekali dalam penyusunan dimasing-masing jilidnya, sehingga para santri akan dapat lebih mudah dalam memahami dan memercakikkan dalam bacanya secara benar dan fasih.

Akan tetapi yang lebih terpenting dalam kesempatan ini, yaitu: saya sampaikan kepada para santri belajar Al Qur'an dan orang tua dan para santri, untuk tidak putus asa dalam mendidik dan membina para santri atau anak, sehingga mereka dapat benar-benar mampu membaca Al-Qur'an dengan tartil, sebab hal ini memang merupakan kewajiban kita semua, sebagaimana yang telah ditetapkan oleh Rasulullah SAW

ادبو اولادكم على ثلاث حصال نيبكم وب اهل بيته وقرابة القران

*[Handwritten Signature]*  
Kepada keluarga yang membaca Al Qur'an

Para santri belajar Al-Qur'an dapat membaca Al-Qur'an dengan tartil, bukan saja tertulis pada cara membaca dengan tartil saja, akan tetapi yang lebih utama terletak pada kualitas bacaan para guru pengajar Al-Qur'an yaitu untuk selalu belajar lebih banyak lagi kepada Ahlu Qur'an. Sebab Al-Qur'an ini sangat penting bagi kita semua karena Al-Qur'an ini, Cabang Sidoarjo telah menyusun Al-Qur'an yang telah dengan teliti dan menyusun sampai terwujudnya buku ini. Untuk itu Al-Qur'an "AT-TARTIL" jilid 1 sampai dengan 6, semoga dengan acuan buku ini para santri belajar Al-Qur'an ini, dapat bertambah bag, yang mempelajari Al-Qur'an dengan tartil yang paling utama dan mendapatkan Retho Allah SWT. Sebagaimana

افضل عبادة امتي قرآنة القرآن

*[Handwritten Signature]*  
Amiin... ya Robbal Alamin



Sidoarjo, 10 Juli 1998

Syuriah PC NU Sidoarjo

*[Handwritten Signature]*

**AFI. SHOLIH QOSIM**





قَا

قَا قَا قَا قَا قَا قَا  
قَا قَا قَا قَا قَا قَا  
قَا قَا قَا قَا قَا قَا  
قَا قَا قَا قَا قَا قَا

ق = قَافٌ

قَا قَا قَا قَا قَا قَا

**PENJELASAN:**

Makhrojnya ( قَا ) pangkal lidah dekat anak lidah dengan langit-langit yang lurus diatasnya.

عَا - آ - هَا - عَا - حَا - غَا - خَا - عَا

عَا عَا عَا عَا عَا عَا  
عَا عَا عَا عَا عَا عَا  
عَا عَا عَا عَا عَا عَا  
عَا عَا عَا عَا عَا عَا

عَا عَا عَا عَا عَا عَا  
عَا عَا عَا عَا عَا عَا

**LEMBAR : EVALUASI**

Jika sudah bisa baca, benar dan lancar, lanjutkan ke halaman berikutnya

ح • ش • ي

ح ش ي  
ش ح ي  
ش ح ي  
ح ش ي  
ش ح ي

ح = حِيم ش = شَيْن ي = يَاءُ/يَا

ح ش ي  
ي ح ش

**PENJELASAN :**

- a. Makhrojnya ( ح ) lidah bagian tengah langit-langit yang lurus di atasnya, awas tidak boleh ada suara hamsnya.
- b. Makhrojnya ( ش ) sama dengan Makhrojnya ( ج ) tapi bentuk bibir bawah harus melebar.
- c. Makhrojnya ( ي ) sama dengan Makhrojnya ( ح ) tapi terdengar dengan sangat lunak.

ك

ك ق  
ق ك  
ك ق  
ق ك  
ك ق  
ق ك

ك = كَاف

ك ق  
ق ك

**PENJELASAN :**

Makhrojnya ( ك ) pangkal lidah dengan langit-langit yang lurus di atasnya agar keluar sedikit dari Makhrojnya ( ق ) .



# ح خ ح - ح خ ح

ح خ ح	ح خ ح	ح خ ح	ح خ ح	ح خ ح	ح خ ح
ح خ ح	ح خ ح	ح خ ح	ح خ ح	ح خ ح	ح خ ح
ح خ ح	ح خ ح	ح خ ح	ح خ ح	ح خ ح	ح خ ح
ح خ ح	ح خ ح	ح خ ح	ح خ ح	ح خ ح	ح خ ح
ح خ ح	ح خ ح	ح خ ح	ح خ ح	ح خ ح	ح خ ح

**PENJELASAN :**

- a. Perhatikan bentuk tulisan aslinya.
- b. Perhatikan bentuk tulisan pada awal, tengah dan akhir kalimat

# آ - ذ - ذ - ر - ر - و

آ آ آ	ذ ذ ذ	ر ر ر	و و و
آ آ آ	ذ ذ ذ	ر ر ر	و و و
آ آ آ	ذ ذ ذ	ر ر ر	و و و
آ آ آ	ذ ذ ذ	ر ر ر	و و و
آ آ آ	ذ ذ ذ	ر ر ر	و و و

**PENJELASAN :**

- a. Perhatikan bentuk tulisan aslinya.
- b. Perhatikan bentuk tulisan pada awal, tengah dan akhir kalimat

م = م = ...م...

مَطْرًا      مَجْدًا      مَلِيحًا  
كَمَلًا      أَمَلًا      صَمَدًا  
كَرَمًا      كَلِمَةً      زَعَمًا

ه = ه = ...ه...

هَتَاكَ      هَبْرًا      هَبْرًا  
جَهْرًا      مَهْرًا      سَهْلًا  
نُورًا      شَفَهًا      كَرَاهَةً

PENJELASAN :

- Perhatikan bentuk tulisan aslinya.
- Perhatikan bentuk tulisan pada awal, tengah dan akhir kalimat

ك = ك = ...ك...

كَتَبَ      كَرَمًا      كَسَبَ  
شَكَرَ      فَكَّرَ      فَكَّرَ  
نَسَاكَ      بَرَكَ      سَفَاكَ

ل = ل = ...ل...

لَجَا      لَحَا      لَبَدًا  
سَلَاكَ      خَلَقَ      بَلَغَ  
عَدَلَ      عَدَلَ      فَعَلَ

PENJELASAN :

- Perhatikan bentuk tulisan aslinya.
- Perhatikan bentuk tulisan pada awal, tengah dan akhir kalimat

**BUKU / MATERI TERBITAN  
KOORDINATOR PUSAT BMQ AT-TARTIL  
JAWA TIMUR**

1. Buku At Tartil Jilid 1 s.d. 6.
2. Alat Peraga At Tartil Jilid 1 s.d. 6.
3. Buku Materi Hafalan.
4. Buku Belajar Ilmu Tajwid Jilid 1 s.d. 3.
5. Buku Panduan dan pedoman Pengelolaan TPQ.
6. Buku Belajar Menulis Huruf Al Qur'an Jilid 1 & 2.
7. Buku Raport TPQ
8. Buku Raport Diniyah
9. Buku Prestasi Santri Cover Full Color
10. Buku Panduan Munasqosyah Santri
11. Buku Evaluasi Guru
12. Buku Absen Santri
13. Kartu Pembayaran / Syahriyah Santri
14. Buku Induk Santri
15. Buku Absen Guru
16. Materi Kuliah Umum
17. Sampul Ijazah
18. Kartu Daftar Hadir Kuliah Umum PGPO / MADIN
19. Buku Khot AT - TARTIL
20. Buku Materi Hafalan Terjemah Edisi Khusus

**TERSEDIA :**

- Buku Ghorib (Risalatul Quro' Wal Hufad)
- Biografi Al-Qur'an oleh KH. Dzulhilmu
- Buku Asma'ul Khususna
- Kaset & CD Asma'ul Khususna
- Pokok - pokok Ilmu Tajwid oleh KH. Bashori Alwi
- Ahlus sunnah si'ah dan bermadzab
- Buku Aswaja oleh KH. Bashori Alwi
- Al-Qur'an 30 Juz
- Al-Qur'an Juz Amma
- **KAIN SERAGAM SANTRI & GURU (MOTIF KHUSUS AT TARTIL)**

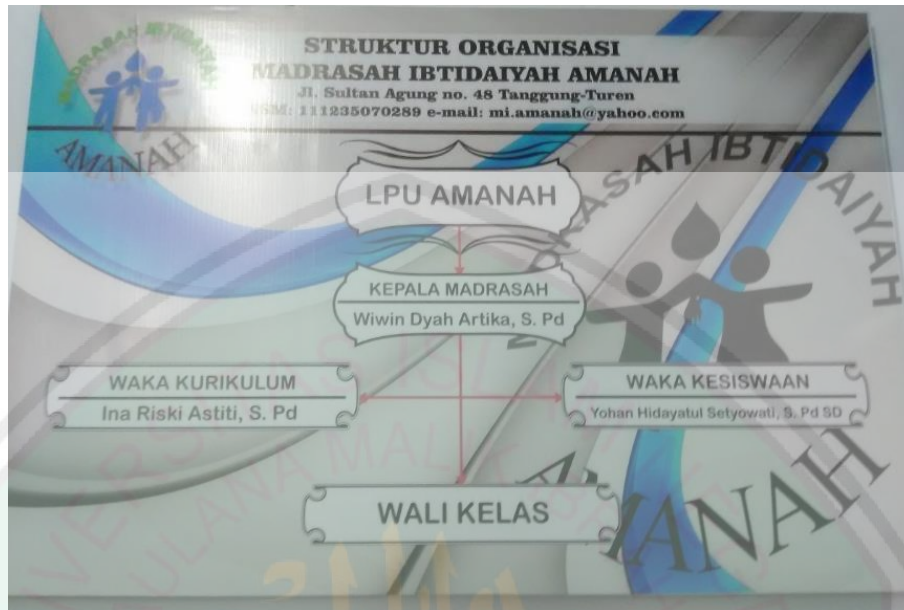
**NB :** Ada Kesusakan/ Kekeliruan Buku At Tartil ( mohon dikembalikan untuk diganti )

مَلَاكٌ هَدِيٌّ غَضَبٌ وَرِزْقٌ كَثِيرٌ  
رَحْمَةٌ عَزِيْزَةٌ كَاتِبٌ نَفِيْسٌ فَتْلَحْ  
رَبِّمَآءِ اَمْرًا ضَلَالًا قَوْمٌ عِبَادٌ رَجَمَ  
كَفَرًا قَبْلًا رَزَقًا صَلِيًّا وَرِزْقًا كَثِيْرًا  
فَتَلَحْ فَتَلَحْ فَتَلَحْ فَتَلَحْ فَتَلَحْ فَتَلَحْ

**LEMBAR : EVALUASI**

Jika sudah bisa baca dengan benar dan lancar, lanjutkan ke halaman berikutnya

Appendix XV: Pictures Documentation



Structure Organization of MI Amanah Tanggung Turen



Tahfidz activity in 6<sup>th</sup> grade



*At-Tartil Learning in 5<sup>th</sup> grade*



*At-Tartil Privat learning in 4<sup>th</sup> grade, Chalip class*



*At-Tartil Classical Learning in 4<sup>th</sup> grade, Mrs. Debby's Romble*



*At-Tartil Privat Learning in 3<sup>rd</sup> grade*



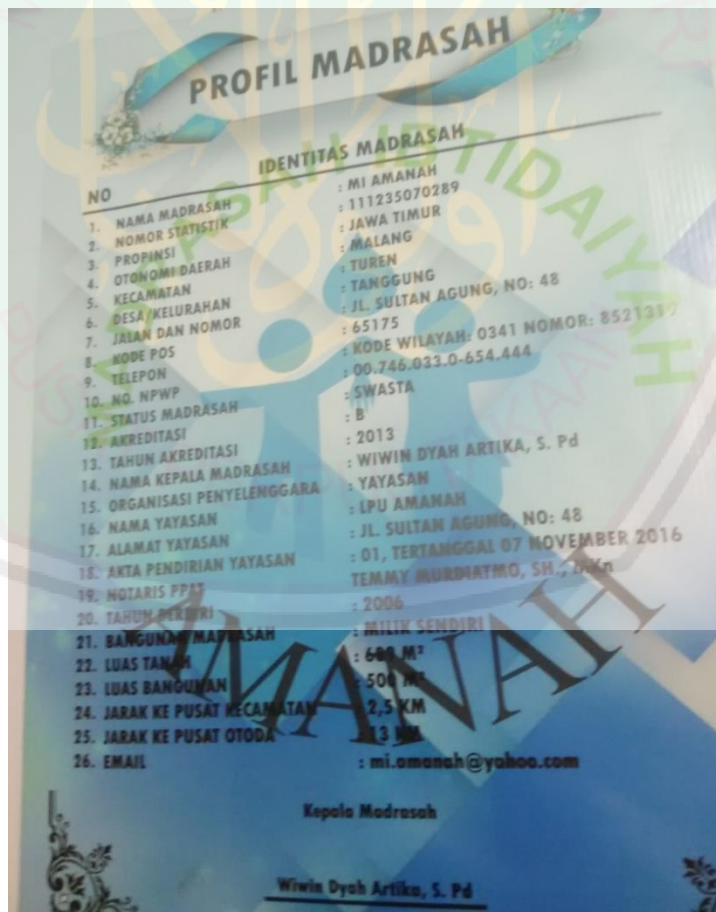
*At-Tartil* Learning in 5<sup>th</sup> grade, Regular class



Everyone is the teacher of *At-Tartil* Learning in 2<sup>nd</sup> grade



Certificate of At Tartil Teacher



Banner of MI Amanah Profile