

“HIMMATI” as a Modification of Base Learning to Identify Al-Qur’an

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Abstract. This research aims to describe a book about modification base learning to identify Al-Qur’an, *Himmati*. What is it? and How is it? This belongs to library research with qualitative descriptive analysis. The result shows that *Himmati* is the series book about a Modification of Base Learning to Identify Al-Qur’an. It consists of five volumes with seven series. The 1st is to identify the letters. It consists of three letters with three vowels that arranges the words in Al-Qur’an. The 2nd (2A and 2B) is to identify the words. It consists of completion words from the letters arrangement in the 1st volume and additional words with *wazan* similarity in Al-Qur’an. The 3rd (3A and 3B) is to identify Tajwid. It consists of the phrases and the sentences in Al-Qur’an. The 4th is to identify Gharib. It consists of foreign words and rules of exclusion in Al-Qur’an. The last (the 5th) is to identify the waqof signs in the verses of Al-Qur’an, especially the verses about attitude and morals. The classification and structuring above aims to introduce Al-Qur’an to own learners from the simplest part to the most complex. Besides that, each of the series are made colorful according to the frequency gradations. So, they will enjoy learning and will not feel bored.

Keywords. *Himmati, Al-Qur’an Base Learning, Identify Al-Qur’an.*

Abstrak. Penelitian ini bertujuan untuk mendeskripsikan sebuah buku tentang modifikasi pembelajaran dasar mengenali Al-Qur’an, *Himmati*, apa dan bagaimana *Himmati* itu. Ini termasuk penelitian pustaka dengan analisis teks. Hasilnya menunjukkan bahwa *Himmati* adalah buku berseri tentang Modifikasi Pembelajaran Dasar mengenali Al-Qur’an. Ia terdiri dari 5 volume dengan tujuh jilid. Jilid 1 untuk mengenali huruf. Ia tersusun atas tiga huruf dengan tiga vocal yang menyusun kata-kata dalam Al-Qur’an. Jilid 2 (2A dan 2B) untuk mengenali kata. Ia tersusun atas penyempurnaan huruf-huruf dalam jilid 1 menjadi bentuk kata yang utuh dan tambahan kata-kata dengan *wazan* yang sama dalam Al-Qur’an. Jilid 3 (3A dan 3B) untuk mengenali Tajwid. Ia tersusun atas frasa-frasa dan kalimat-kalimat dalam Al-Qur’an. Jilid 4 untuk mengenali Gharib. Ia tersusun atas kata-kata asing dan kaidah-kaidah pengecualian dalam Al-Qur’an. Terakhir, jilid 5 untuk mengenali tanda waqof dalam ayat-ayat Al-Qur’an, khususnya ayat-ayat tentang sikap dan moral. Klasifikasi dan struktur tersebut untuk mengenalkan Al-Qur’an kepada pembelajarnya, dari yang paling sederhana hingga yang paling kompleks. Selain itu, warna pendukung pada setiap jilid dibuat beragam sesuai gradasi frekuensinya. Sehingga, mereka akan menikmati pembelajaran dan tidak akan merasa bosan.

Kata kunci. *Himmati, Pembelajaran Dasar Al-Qur’an, Mengenali Al-Qur’an.*

1. INTRODUCTION

Al-Qur’an is one of four books (الكتب) which was given to Prophet Muhammad Saw with the Arabic language. It is filled with important information from Allah about the universe blueprint for all facets of life (Musa, 2015, p. 14) and about guidance for the humans to act as a *chalif*.

Al-Qur’an which was given with the Arabic language is a challenge for us as Muslims (QS. Yusuf: 2) (Manupraba, 2019). Whoever wants to understand the information in Al-Qur’an have to know about the Arabic language. And the first skill that must be had by them is reading. Because it is nonsense to know the meaning of verses in Al-Qur’an without reading them first. Prophet Muhammad Saw read Al-Qur’an to his best friends when received a revelation from God, Allah, through Gabriel.

Although Al-Qur’an was already familiar —especially among Muslims—, but there are many people still have not been able to read it well and properly. Moreover, the beginners are nonnative speakers, both kids, and adults.

Education of Al-Qur’an is an obligation to every Muslim. (Noh, Tamuri, Razak, & Suhid, 2014). So, it is not surprising that many books published related Al-Qur’an Base Learning -- to read Al-Qur’an-- in Indonesia, such as *Iqra’*, *Qiro’ati*, *Tilawati*, *Al-Barqi*, *Ummi*, etc. Each of them has its methods, teachers, and learners.

Iqra’ is a method quick to teach reading Al-Qur’an written by As’ad Humam in 1990. In 2013, *Iqra’*

was developed as an application in android namely Mai IQra (JUSOH, 2013). Whereas in Indonesia, Iqra' was developed as an application in android without changed its name (Bursan & Yunanda, 2015, p. 78).

Qiro'ati is a method to teach reading Al-Qur'an with practice it directly. It was written by Zarkasi in 1990. It consists of six parts which the 1st and 2nd are better to teach them individually. Whereas the 3rd until the 6th is better to teach them classically, as long as each student is given a chance to read it (Ma'mun, 2018, p. 58).

Tilawati is a method to teach reading Al-Qur'an. Using *Tilawati* method aims to make easier in the teaching process, explore student's interest to learn Al-Qur'an easily, minimize the time, and to practice memories (FN & Ainurrohmah, 2015, p. 297).

Al-Barqi is a method to teach reading Al-Qur'an. It is also known with non-forget method which is the most effective and efficient in the teaching. Its characteristics are easy, happy, non-forget, and fast. All of that were designed to make easier in the learning process, where the students don't need to ask someone else (Huliyah, 2016, p. 25).

Ummi is a method to teach reading Al-Qur'an. It is inspired by some methods that were success before. It has some approaches: individually, individual classically, classical listening and reading, and classical pure listening and reading (Rifa'I, 2018, p. 90).

This research doesn't discuss any of them. But, it discusses a new book, *Himmati* as a Modification of Base Learning to Identify Al-Qur'an. Actually, it was written by Himatul Istiqomah in 2017. What is it and how is it will be described here.

2. METHOD

This research belongs to library research with descriptive qualitative analysis. Library research aims to prepare a research framework to obtain similarities, deepen theoretical, sharpen methods, and obtain research data, without any field research (Zed, 2014, pp. 1–2). The procedures in qualitative data analysis as follows: 1) Recording data. 2) Collecting, sorting out, and classifying data. 3) Thinking, find patterns and relationships of data. 4) Making general findings. It aims to find the meaning of data through recognition of the researcher's action (Siyoto & Sodik, 2015, p. 121).

3. RESULT & DISCUSSION

A. WHAT IS *HIMMATI*?

"*Himmati*" as a modification of base learning to identify *Al-Qur'an* does not aim to create the newest method about teaching to read Al-Qur'an. It just modifies the methods previously existing. Some principles in the arranging of *Himmati* are as follows.

- 1) Al-Qur'an is the word of God which is filled with informations and knowledges, about the last, the present, and the future. It is different from scientific books and reading it worth worship. So, reading Al-Qur'an or learning to read it unnecessary hurry.
- 2) Learning to read Al-Qur'an does not aim to hold the reading, but to enjoy the reading. Because, when someone read Al-Qur'an, he is dialogue with the main speaker, Allah. So, there is no second will vain as long as he read it. This principle follows what was said by God, Allah, in Al-Qur'an surat Al-Qiyamah 16-19 (Manupraba, 2019).
- 3) Such as was done by Prophet Muhammad Saw, he had red some surah not base on an order in the Al-Qur'an. So, *Himmati* is presented with different orders of the Hijaiyah letter than usually used, to give the newest impression about the flexibility of learning Al-Qur'an.
 - a) The 1st letter is *alif* as a neutral letter. It is not red, but it belongs to the Hijaiyah letter and it has a function as a long vowel.
 - b) The 2nd is the easiest letter spoken, *mim*.
 - c) The last is the hardest letter spoken, *dlod*.
 - d) The odd is ordered as how much it is used in Al-Qur'an: *hamzah*, *lam*, *nun*, *wawu*, *ya*, *ha'*, *ta'*, *ro'*, *ba'*, *kaf*, *'ain*, *fa'*, *qof*, *sin*, *dal*, *dzal*, *ka'*, *jim*, *kebo'*, *syin*, *sbod*, *za'*, *tsa'*, *tho'*, *ghoin*, then *dbo'* (Addaq, 2013).

Besides that, *Himmati* also uses different orders for Arabic vowels as primary *harakah*. It is begun with *kasroh* (i), *dlommah* (u), then *fathah* (a), and added with some secondary *harakah* without a specific order, such as sukun, tanwin, tasydid, etc.

- 4) Again, Al-Qur'an is different from scientific books and reading it worth worship. Such as the repetitions are existed in Al-Qur'an, *Himmati* also uses it in. It does not aim to make the reader boring or spend his time in waste. But, it aims to invite the readers so they can get a review (*muraja'ah*), remind (*tadzkir* and *tanbih*), and emphasis (*ta'kid*) about what were they red. So, they can get new information from Al-Qur'an more and more.

This principle is supported by some researchs about repetition in Al-Qur'an. Mudhiah (Mudhiah, 2014, p. 147) said that repetition is a factor that supports the process of obtaining information from the verses in Al-Qur'an, so that it sticks in the minds of the readers. Repetition belongs to a factor that supports the success in the learning process (Subri, 2014, p. 145). Repetition is a way to present a new understanding deeper than the previous (Khorami, 2014, p. 90). Repetition can help someone and make him easier to memorise Al-Qur'an (Senan, Wan Ab Aziz, Othman, & Suparjoh, 2017, p. 1).

Prophet Muhammad Saw said in his hadith belonged to At-Turmudzi, "*man qoroa kharfan min kitaabillaabi fa labu bibii khasanatun wal khasanatu bi 'asyri amtsaalibaa laa aquulu: (alif laaammm miiimmm) harfun, wa lakin alifun kharfun, wa laamun kharfun, wa miimun kharfun.*" It means that whoever read a letter from Al-Qur'an, he will be credited with a good deed, and a good deed gets a ten-fold reward. Prophet Muhammad Saw did not say that *alif laaammm miiimmm* is one letter, but *alif* is a letter, *lam* is a letter, and *mim* is a letter. So, every letter in Al-Qur'an has a ten-fold reward for the reader (Akkila & Samy S Abu Naser, 2017, p. 64).

- 5) Each series in *Himmati* is presented with a variation of color base on the order of spectrum visible light: red, orange, yellow, green, blue, indigo, and violet. It shows the order of frequency gradation begins the lowest to the highest (Bharadwaj, 2014, p. 2). It not only aims to lessen the saturation while reading *Himmati*, but also to give the interesting display on *Himmati*. The other purpose is to make an ask so the reader level can increase as much as frequency interval in the order of spectrum visible light.

Besides that, according to result of the researchs, the color influence in learning process. The color influence on short term memory. So, presenting the lessons colorfull can be one of strategy to improve cognitive abilities and learners outcome (Sujarwo & Oktaviana, 2017, pp. 33 & 41). Using the color in a book also can create a certain atmosphere and influence in learning the learners interest, so that can improve the quality of their learning (Sastradipura, 2016, p. 1233).

B. HOW IS HIMMATI?

"*Himmati*" as a modification of base learning to identify Al-Qur'an consists of five volumes with seven series as follows.

1. The 1st is to identify the letters in Al-Qur'an.

It consists of three letters with three vowels that arranges the words in Al-Qur'an. So, when the readers finish learning half of the line, that is the same as learning a word in Al-Qur'an. Each page in this volume is filled by two until three new letters. It uses all of the Hijaiyah letters except *alif*, with the newest order as mentioned above. Here is also added with some familiar words in the daily activities.

Before the first word, here is placed a letter on the top, *hu* (هـ). It is from a word *huma* (هُمَا) which the meaning is God, Allah. Thi aims to invite the reader on the truth (توحيد). Because, when someone reads Al-Qur'an, he does a dialogue with God.

The following lesson in this volume is about Arabic pronunciation or called with *makharijul huruf*. So, the reader is not only hoped that he can identify Arabic letters but also speak them fluently.

2. The 2nd is to identify the words in Al-Qur'an.

It consists of completion words from the letters arrangement in the 1st volume and additional words with *wazan* similarity in Al-Qur'an. It aims to introduce vocabulary that is used in Al-Qur'an. So, the reader will not feel foreign when he read Al-Qur'an.

The following lesson in this volume is about:

- a) The single vowels (*kasroh (i)*, *dlommah (u)*, and *fatbah (a)*).
- b) The long vowels (*mad (ii, uu, aa)*).
- c) The double vowel (*tanwin (in, un, an)*, *waqaf, tasydid*, and *layyin (ai, au)*).
- d) *Sukun* on the consonant and qalqalah letters.

This volume is made on to 2 series (2A and 2B) because the lesson is too much. The volume 2A consists of point (a), reading words with single vowels to point (c), reading words which are *waqaf* in the end of the verses. The rest of the lessons belong to volume 2B.

3. The 3rd is to identify Tajwid.

It consists of the sentences in Al-Qur'an according to the lesson which is presented in.

- a) The rule of *ghunnah*.
- b) The rule of *nun sukun* and *tanwin* which is followed by Hijaiyah letters.
- c) The rule of *mim sukun* which is followed by Hijaiyah letters.
- d) The rule of *al-ta'rif*.
- e) The rule of *mad*.

Each page consists of a rule here. It aims to realize what was ordered by God that Al-Qur'an must be read as it was revealed. It was in the 4th verse from Surah Mozamel, "*wa rattilil qur'aana tartiilaan*" (Manupraba, 2019).

This volume is made on to 2 series (3A and 3B) because the lesson is too much. The volume 3A consists of point (a), reading phrases which load the rule of *ghunnah* to point (b), reading phrases which load the rule of *nun sukun* and *tanwin* which is followed by Hijaiyah letters. The rest of the lessons belong to volume 3B.

4. The 4th is to identify Gharib.

It consists of foreign words and rules of exclusion in Al-Qur'an.

The following lesson in this volume is about:

- a) The rule of *imalah*.
- b) The rule of *isymam*.
- c) The rule of *tashbil*.
- d) The rule of *naql*.
- e) The rule of *saktab*.
- f) The rule of *badal*.
- g) The rule of *mad* and *qoshor*.

5. The last (the 5th) is to identify the waqof signs in the verses of Al-Qur'an, especially the verses about attitude and morals.

- a) The verses about orders to behave honestly.
- b) The verses about orders to behave trustworthy.
- c) The verses about orders to delivery information.
- d) The verses about orders to behave smart in whatever situation.
- e) The verses about orders to behave thankfully.
- f) The verses about orders to behave patiently.
- g) The verses about orders to give to another.
- h) The verses about the prohibition to behave arrogantly.
- i) The verses about prohibition to behave lie.
- j) The verses about orders to honor to the parents.

- k) The verses about orders to behave optimistic and prohibitions to behave pessimistic.
- l) The verses about orders to get knowledge.
- m) The verses about orders to behave independent and consistent.

C. EVALUATION

The last part of each series is supplied with some evaluation pages. It aims to measure the extent of the readers' understanding. It also to assess and evaluate the reader, so he can be better more and more.

The major assessment is given in two models:

1. *Keep the spirit! Let's try to evaluate again in this series.* This sentence is provided to the readers who do not finish their reading fluently. The picture for this case is like this.



2. *Congratulation! You pass on this series and rise to the next series.* This sentence is provided to the readers who finish their reading fluently. The picture for this case is like this.



The first pictures are chosen to give strength and to keep the reader spirit. So, he will not feel if he get fault together, but he will be motivated to be better. The second picture is chosen to show pride to the reader. So, he will be motivated to keep his consistency in reading al-Qur'an fluently. This way adopt from a theory of psychology that the effect of reward and punishment on conflict processing are modulated by the involvement of consciousness, supporting the role of them (Lu et al., 2013, p. 22).

D. SOURCES

The primary source in *Himmati* is taken from Al-Qur'an, Depag RI. 1974. *Al-Qur'an AL-Karim. Kudus: Menara Kudus.* While the secondary sources are taken from some books about *tajwid*, such as; *Sulaiman Al-Jamzuri. Tuhfatul Athfal fi Tajwidil Qur'an; Muthobbar, Ahmad ibnu Abdurrahman Al-Maraqi As-Samarani. Syifa'ul Jinan fi Tarjamati Hidayatish Shibyan; Sayuti. Ilmu Tajwid Lengkap. Tk: Sangkala. Tt; Etc.*

Process to find and collect data for arranging *Himmati* is about a month, as long as February 2017. It is begun from Juz Amma or the 30th of volume in Al-Qur'an and added with many surat in Al-Qur'an as long as they load what the arranger needs.

4. CONCLUSION

Himmati as a modification base learning to identify Al-Qur'an has 5 principles in its arranging. It consist of five volumes with seven series: 1, 2A, 2B, 3A, 3B, 4, and 5. The 1st is to identify the letters. The 2nd (2A and 2B) is to identify the words. The 3rd (3A and 3B) is to identify Tajwid. The 4th is to identify Gharib. It consists of foreign words and rules of exclusion in Al-Qur'an. The last (the 5th) is to identify the waqof signs in the verses of Al-Qur'an, especially the verses about attitude and morals. The classification and structuring above aims to introduce Al-Qur'an to own learners from the simplest part to the most complex. Besides that, each of the series are made colorful according to the frequency gradations. So, they will enjoy learning and will not feel bored.

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