

GROWING THE ABILITY TO READ THE QUR'AN WITH THE AL-BAGHDADI METHOD IN CLASS 1 STUDENTS OF MADRASAH IBTIDAIYYAH

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Abstract: The purpose of this study is to explore how to foster the ability to read the Qur'an in grade 1 Madrasah Ibtidaiyyah students and identify the obstacles in its implementation. Using a qualitative case study approach at MI Ma'arif Bego DI Yogyakarta, the study involved a tahfidz teacher as a participant. The findings indicate that the al-Baghdadi method effectively aids students in reading the Qur'an quickly and accurately, facilitated by guidebooks and rhymes that help memorize hijaiyyah letters and reading laws.

Thus learning the Koran for grade 1 students of Madrasah Ibtidaiyyah is suggested to be more appropriate using the al-Baghdadi method.

Abstrak: Tujuan penelitian ini untuk menggali bagaimana cara menumbuhkan kemampuan membaca Al-Qur'an pada siswa kelas 1 Madrasah Ibtidaiyyah dan mengidentifikasi kendala-kendala dalam pelaksanaannya. Menggunakan pendekatan studi kasus kualitatif di MI Ma'arif Bego D.I Yogyakarta, Penelitian ini melibatkan guru tahfidz sebagai partisipan. Temuan penelitian menunjukkan bahwa metode al-Baghdadi efektif membantu siswa dalam membaca Al-Qur'an dengan cepat dan akurat, difasilitasi dengan buku panduan dan syair yang membantu menghafal huruf hijaiyyah dan hukum membaca. Dengan demikian pembelajaran al-Qur'an untuk siswa kelas 1 Madrasah Ibtidaiyyah disarankan lebih tepat menggunakan metode al-Baghdadi.

INTRODUCTION

The ability to read the Qur'an is essential for students in Madrasah Ibtidaiyyah, yet many students struggle with proper recitation and knowledge of hijaiyyah letters. This study aims to investigate the effectiveness of the al-Baghdadi method in improving reading skills among first-grade students. The ability to read the Koran needs to be taught to students through a learning process, this is to maintain reading the Koran. Learning to read the Qur'an is the source of all sources of Islamic teachings that cover all aspects of human life.

Muhammedi in his article "*AL BAGHDADIYAH METHOD (Effective Learning Method In Instilling Students' Religious Attitudes And Improving Learning Outcomes Of Islamic Religious Education)*". Says that students who have a high religious attitude will

get better learning results by using the al-Baghdadi method because the al-Baghdadi method is the medium most often used and easy to find in all circles. (Muhammedi, 2018)

Tri Ratna Dewi in her thesis *"Development of Al-Qur'an Tahfidz Learning Methods in Mi Ma'arif Bego Maguwoharjo Sleman Yogyakarta"*. The results of the validation of experts and practitioners show that the developed tahfidz al-Qur'an learning method is suitable for use in tahfidz al-Qur'an learning with an average total component count of 87,179 which is stated to be greater than the standard determination of eligibility, namely 75. Likewise the results of the calculation of each component item with a score above 75. (Tri Ratna Dewi, 2016)

Husnul Amri in his thesis *"Implementation of the Al-Baghdadi Method in Improving Al-Qur'an Reading Ability at Tpa Al-Khairiyah Putihdoh Village, Cukuhbalak District, Tanggamus-Lampung Regency"*. Said by implementing the Al-Baghdadi method in improving the ability to read the Koran at Al-Khairiyah TPA, it has been maximized, namely the teacher has used the Al-Baghdadi method at each meeting by teaching according to the Al-Baghdadi method of teaching, namely by introducing letters - hijaiyah letters first, then pronounce the letters (makhorijul letters) after the students already know and understand the pronunciation of the letters, then move on to the continued letters by using the tajwid. Then the Ustadz teaches it by in between giving motivation or telling stories about the prophets. (Amri, 2020)

Umul Khasanah in her thesis *"Implementation of the Baghdadiyah Method in Learning to Read the Qur'an at Mts Ma'arif Nu 01 Sumbang, Banyumas Regency"*. Said the implementation of learning to read the Koran using the Baghdadiyah method at MTs Ma'arif NU 01 Sumbang was divided into three classes, namely grades 7.1, 7.2, and 7.3. Class 7.1 consists of students who learn to spell hijaiyyah letters, class 7.2 consists of students who have learned to use the module, namely succession, and 7.3 consists of students who have already memorized the Qur'an and memorized juz 'amma. (Umul Khasanah, 2020)

While research on the ability to read the Koran, namely;

Syrian Muslikah Research on *"Yanbu'a Method to Improve Al-Quran Reading Ability in Group B-2 RA Permata Hati Al-Mahalli Bantul"*. The purpose of this study was to determine the implementation of the yanbu'a method in improving the ability to read the Koran and the results of this study were to show a significant increase in the

results of reading the Koran from 42% to 57% in cycle 1. and increased by 75% in cycle 2. (Muslikah Syria, 2018)

Teti Nurhayati on *"Efforts to Improve Reading Ability of the Qur'an in Early Childhood through the Application of the Iqra' Method (Classroom Action Research at Raudhatul Athfal Daarul Hikmah, Cijeungjing District, Ciamis Regency)"*. The purpose of this study was to reveal efforts to improve the ability to read the Koran for young children through the iqra' method. The results of the study show that: 1) at the planning stage, namely the preparation of the RPPH in the first cycle 68.16 , the second cycle 76.5, and the third cycle 83.83. So overall the preparation of RPPH in cycles I , II and III increases. 2) The results of the implementation of the learning process in the first cycle 67.7, in the second cycle 76.7, and in the third cycle 83.8. So the overall process of implementing learning in cycles I, II and III increases. 3) The results on the ability to read the Qur'an Cycle I were only 9 children whose scores were above the KKM and 17 other children had not yet completed, in cycle, I got an average score of 65.96, in cycle II the children whose grades were above the KKM increased to 18 and 8 other children have not completed, in cycle II got an average score of 72.07, and cycle III there were 25 children whose grades were above the KKM and 1 child who had not yet fulfilled the KKM got an average score of 78.07. (Nurhayati et al., 2018)

From the explanation of the research above regarding efforts to foster the ability to read the Koran using the al-Baghdadi method, it is not good enough, therefore the researcher will examine more deeply focusing on fostering the ability to read the Koran using the al-Baghdadi method for students/ i grade 1 Madrasah Ibtidaiyyah with students who do not have the initial ability to read the Koran.

According to Islamic scholars, reading the Qur'an has many urgency and benefits. Following are some of the urgency of reading the Qur'an according to the scholars: Guide to Life: The Qur'an is a holy book revealed by Allah SWT as a guide to life for mankind. Reading the Qur'an regularly and understanding its contents helps one in directing one's life according to Allah's will. (Nur Hamidi, 2021)

Gaining Wisdom: The Qur'an contains many wisdoms and lessons that can be learned. Reading the Qur'an regularly helps a person to gain a deeper understanding of Islamic teachings and explore the lessons contained therein.

Getting Closer to Allah: Reading the Qur'an is a form of worship that draws closer to Allah. By reading the Qur'an, a person communicates directly with Allah and gets rewards and blessings.

Protection and Healing: The Qur'an is considered a source of protection and healing. Reading the Qur'an with a sincere and earnest heart is believed to protect a person from various problems and diseases, both physical and spiritual.

Self-Purification: Regular reading of the Qur'an helps to cleanse the soul and heart. The Qur'an has a positive spiritual effect and can clear the darkness within a person.

Increase Intelligence: Reading the Qur'an is also considered to increase one's intelligence. The Qur'an contains the magic of the Arabic language which demands deep understanding and reflection. This can improve one's thinking and intelligence.

Calmness and Harmony: Reciting the Qur'an brings serenity and harmony to one's life. The Qur'an contains verses that can calm the soul and give inner peace.

Therefore, scholars emphasize the urgency and importance of reading the Qur'an regularly and understanding its contents. Reading the Qur'an is not only an obligation, but also a way to get guidance, guidance, and blessings in everyday life.

Introducing the Qur'an from an early age is the most important step before introducing other learning. Learning to read the Al-Qur'an is the right step to lay a strong religious foundation in children as a preparation for wading through life. In studying the Qur'an depending on the level of each. For young children, it must start with how to read and write the letters of the Qur'an. The success of learning at this level will greatly determine the success of learning at the next level, as Ibnu Sina said that aged 6-14 years, at this age level children should get lessons in reading and memorizing the Qur'an, religion, poetry, and sports. . (Maragustam, 2022)

Learning to read the Koran properly and correctly is not an easy thing, therefore in reading the Koran an appropriate method is needed and can facilitate the learning process. So far, there are many learning methods and models that can be used to facilitate and have fun in the process of learning the Qur'an. The concept of learning methods according to Ibn Sina has an important role in achieving learning goals. The learning method can be interpreted as a set of ways, or techniques to achieve a competency or goal that has been formulated in learning. Ibnu Sina views that the use of learning methods must be adapted to the characteristics of learning materials so as not to lose their relevance. (Alwizar, 2015)

Especially in reading the Qur'an, it must be accompanied by the ability to know (knowledge) tajwid and apply it in reading texts. This can be understood from the command to read the Qur'an in a tartil manner, namely the word of Allah SWT in surah al-Muzammil verse 4

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْفُرْعَانَ تَرْتِيلاً

Meaning: *“Or more than half of that. And read the Koran slowly.”*

The al-Baghdadi method is a method of learning the Qur'an by spelling it out by letter. This rule is also known as the term "spelling" or rehearsing, it is not known for sure who initiated it. This rule is the oldest and most widely used rule in the world. This method is believed to have originated in Baghdad, the first lady of Iraq and was introduced in Indonesia along with the arrival of Arab and Indian traders who stopped in the Indonesian Archipelago. (Muhammedi, 2018) Another name for the al-Baghdadi method is yairu; succession, small al-Qur'an, juz amma, alif-alifan and alif-ba-ta. The names vary according to each region. (Abdul Rosyid Masykur, 2019)

According to Thoaha, this rule had started from the rule of the Abbasid Caliph and in Indonesia these rules had been introduced in the early 1930s before independence. Children's recitation from time to time, from generation to generation, continues to spread in large numbers evenly throughout the country. It is thanks to the recitation of children that later Muslims, from generation to generation, can read the Qur'an and know the basics of Islam, but along with the development of the times and advances in science and technology, the "traditional" recitation system and learning methods with the such al-Baghdadi become less attractive. Children are more resistant to sitting for hours in front of the TV than sitting half an hour in front of a Koran teacher. As a result, it must take 2-5 years to be able to have the ability to read the Koran. A further consequence is that more and more young Muslims are seen who cannot read the Koran.

This concern turned out to encourage many experts to look for various solutions to solve it. So since the 1980s, ideas and efforts have emerged in Indonesia to reform the system and method of learning to read the Koran. The prominent reformer is KH. As'ad Humam from Kotagede Yogyakarta.

The way to teach it starts with introducing *hijaiyyah* letters, then the punctuation marks are spelled/parsed slowly. After mastering they taught to read QS. al-Fatihah , an-Nas, al-Falaq, al-Ikhlash, and so on. After finishing Juz 'Amma, then start reading the Qur'an in the Mushaf, starting from the first chapter until the end. This method, according to information from various parties, has been able to make it easier and faster for children to learn to read the Koran. (Ahmad Falah, 2022)

Well-known Muslim philosopher . His thoughts can be seen and found in the various works he has made, and have been translated into various languages. Ibn Sina's name is increasingly known when there are other people who discuss his thoughts. One of them is Prof. Dr. Muhammad Athiyah Al Abrasy with the title *Al-Tarbiyah Al-Islamiyah wa Falalatifuha*, which is translated into Indonesian as "Principles of Ibn Sina's Thoughts on Education" by Syamsuddin Asyrafi, Ahmad Warid Khan and Nizar Ali, One of Ibn Sina's related thoughts with early childhood that is at the first level in Islamic education,

Ibn Sina has a fairly well-known opinion in the field of Children's Education. His views regarding the first-level curriculum in Islamic education can be stated as follows: First of all, the child should learn the Koran, of course, when the child is physically and mentally ready to learn. At the same time , he should also learn the letters of the alphabet, be taught the basics of religious education and learn poetry by starting with simple verses so they are easy to memorize. Then the poems contain about manners, appreciation of knowledge, reproach for stupidity, encouragement to do good deeds, devotion to parents and so on. (Handayani & Suyadi, 2019)

In other words , first of all a child should be given lessons in the Koran. The teacher begins by reading short letters, verse by verse, then the children repeat them repeatedly until they memorize them. In the first period of a child, of course they cannot read, therefore the teacher sets an example. *Mentalize* the child so that they can follow the verses that the teacher reads.

After that, they also learn other subjects such as reading and writing hijaiyyah letters, punctuation such as fathah/fathatain, kasrah/kasratain, dlommah/dlomatain. Practice stringing letters into words and words into sentences. After the child has finished memorizing short letters of the Qur'an and knows the basics of simple Arabic grammar, then he is directed to learn other subjects according to his level of readiness and ability.

Islamic education methods is closely related to educational goals. Teacher mastery of various educational methods is needed. The reason is that there is no one educational method that is effective for all educational goals, all knowledge, all lesson content, all stages of development, maturity and intelligence of students. (Nur Hamidi, 2021)

Therefore the use of educational methods must be considered. In Islam using educational methods need to pay attention to the following basics:

- a) Based on religion, the implementation of educational methods must pay attention to the values of the main sources of Islam, namely the Koran and Hadith.
- b) Basic Biology, should pay attention to the biological conditions of students, physical needs and maturity stages of students.
- c) Psychological basis, every human being has a different psychological condition. This can be influenced by emotions, interests, maturity, intelligence, and so forth.
- d) Social Basis, social conditions also affect the method used. This is because all students come from different social environments. Establishing good interactions is the right solution when applying educational methods. (Maragustam, 2022)

Based on the explanation above. Islamic education is currently also putting the Qur'an as the first foundation and then followed by other foundations. This proves that science basically comes from *Kalamullah*. If sorted again, the *Kalamullah* comes from Allah SWT as the giver of knowledge.

Based on the results of observations, interviews were conducted with the supervisor of the Qur'an at MI Ma'arif Bego, namely Mr. Zaidun, on March 9 2023, it is known that MI Ma'arif Bego chose a special method to teach learning to read the Koran, including memorizing the Koran, namely the al-Baghdadi method. The al-Baghdadi method is a learning method in order to develop methods and strategies to achieve success in the development of reading the Koran. This method was found in Iraq, namely Baghdad. The al-Baghdadi method is also known as the traditional method which is believed to improve students' ability to read the Qur'an well as well as memorize the Qur'an. Within a week there are four special meetings to apply the method. Based on the description above, the author is interested in studying: "Implementation of the Al-

Baghdadi Method in Improving Al-Qur'an Reading Ability of Class 1 MI Ma'arif Bego Maguwoharjo Sleman Yogyakarta."

RESEARCH METHODS

This qualitative study employs a case study approach, focusing on a tahfidz teacher at MI Ma'arif Bego in DI Yogyakarta. Data collection involved interviews and observations to understand the implementation and effectiveness of the al-Baghdadi method. This case study research focuses on one object intensively and studies it as a case. In this research, the case study is on the al-Baghdadi method found in class 1 MI Ma'arif Bego, holistic and significant. (Zed, 2008) stated that "case study data can be obtained from all parties concerned, in other words the data in this study were collected from various sources". As a case study, the data collected comes from various sources and the results of this study only apply to the cases investigated. Arikunto further (1986) suggests that "the case study method as a type of descriptive approach, is research carried out intensively, in detail and in depth on an organism (individual), institution or certain symptoms with a narrow area or subject".

The case study is a research strategy that focuses on understanding the dynamics present in a single setting. Case studies usually incorporate data collection methods such as archives, interviews, questionnaires, and observation. The evidence may be qualitative (eg words), quantitative (eg numbers), or both. (Arikunto, 2011)

According to Arikunto, "there are six implementations of data collection sources, namely: documents, archival records, interviews, direct observation, participant observation, and physical devices". Case study research process is:

- a. "Defining and designing research. Researchers conduct studies the development of a theory or concept to define a case and design data collection protocol".
- b. "Preparing, collecting, and analyzing data. Researchers do preparation, collection, and analysis of data according to the research protocol pre-designed."
- c. "Analyze and conclude. In a single case, the results of the study used to check back to the concept or theory that has been built in the first phase of research".

The data collected in this case study are interviews, and direct observation to the field .

RESULTS AND DISCUSSION

MI Ma'arif Bego is a private school that tries to make its students become Qur'anic people. In order to realize this, in 2014 MI Ma'arif Bego organized a tahfidz al-Qur'an learning program. Students are required to be able to read the Koran properly and correctly and memorize it. Academically MI Ma'arif Bego has a target of students graduating from grade VI (six) being able to complete memorizing juz 30. However, in the learning process since the first time tahfidz al-Qur'an was held at MI Ma'arif Bego this did not yet have a tahfidz method that obvious, but have used the usual methods like ; the *bandongan* method (memorizing together), *sorogan* (memorizing and submitting it to an ustadz/uztadzah), writing verses of the Qur'an, and so on. However, in the 2018/2019 school year the method used has switched to the al-Baghdadi method which is a traditional method which has now been reinvented in order to get maximum results.

According to Mr. M.Zaidun, Lc, M.Hum as the ustadz/teacher and also the person in charge of the tahfidz program at MI Ma'arif Bego revealed, the switch to this method was on the basis of further enhancing the development of each student's memorization and also input from various parties so that early childhood SD/MI can already read the Koran because reading the Koran is the basis for anyone who wants to memorize the Koran. Because one of the advantages of al-Baghdadi's method is to train students in pronouncing *makhorijul letters* repeatedly correctly. So, on that basis, the institution made *al-Baghdadi 's method* the method of tahfidz al-Qur'an at MI Ma'arif Bego. (Zaidun, 2023)

With the al-Baghdadi method, it is hoped that students will know *the makhorijul letters better* and the better their reading of the Koran. But in fact there are still some students who are still not very good at mastering *makhorijul letters* . The existence of certain factors can also affect students who have not mastered *makhorijul letters* . One of the factors is the educational background before entering MI Ma'arif Bego there are some students who have never learned to read the Koran at TPA/RA, so when they enter MI they are required to be able to memorize hijaiyyah letters and read the Koran 'an.

The way of learning using the al-Baghdadi method is as follows:

- a. rote. So students are required to memorize the material that has been studied at each meeting. after the next meeting the students are to deposit their memorization in front of the class and be listened to by a teacher.

- b. By spelling. So every time a teacher meets, writes on the blackboard about the material, then reads it by spelling, the students imitate it so that communication is established between the teacher and students.
- c. Module. Students are given modules to study and read or even write on the material they have learned.
- d. Absolute Example Giving. (Muhaimin, 2012)

This method has produced many Muslims who are proficient at reading the Qur'an, although it takes a relatively longer time to teach it. Al- Baghdadi's method has received less attention. Using the al-Baghdadi method students must memorize hijaiyah letters, students must spell hijaiyah letters, students must be able to master the material before proceeding to the next material, and the teacher has the task of giving an example first.

In teaching the Koran to children at school, al-Baghdadi's method is also very effective, because with this method children get the opportunity to read and spell the letters of the Koran evenly. With the al-Baghdadi method in which students face the teacher one by one in turn. In practice, students who study the Qur'an in their schools queue to wait their turn to receive instruction/guidance from each other. "Al-Baghdadi's method illustrates that a Ustadz/teacher in giving his teaching is always goal-oriented, always trying so that the student concerned can read and understand and deepen the Al-Qur'an." (Hasbullah, 2003)

With the teaching system of the al-Baghdadi method, the relationship between the teacher and the students is very close, because the teacher can get to know the personal abilities of his students one by one. Because every child will get the opportunity to read or pronounce the Koran. Thus the students' ability to read the Qur'an will be clearly seen when they recite it. This method is used more effectively, because children recognize the letters of the Koran more quickly. In improving the reading and writing of the Koran, many methods are used, these methods are used to make it easy and fast in learning to read the Koran, this method is the method that has been applied for the longest time. In providing guidance to students, the teacher gives an example first then followed by the students.

Steps in Implementing the Al-Baghdadi Method

In the implementation step of the al- Baghdadi method students will be taught using the steps provided by this theory. So that later students can read the Qur'an fluently and

correctly. These steps cover the introduction of *hijaiyah letters* to how to connect these letters. These steps include the following:

1. Introduction to hijaiyah letters.

In this step students are required to memorize the 30 hijaiyah letters (*lam alif* and *hamzah* are included) without using vowels. By spelling it, writing it, and memorizing it. Thus students can understand the basics of Arabic letters .

2. Letter Recognition With Vowels

After students must have memorized *hijaiyah letters* that do not use vowels, the next step is that students are asked to memorize hijaiyah letters that have been given *a vowel* . The first vowel to be introduced is the vowel fathah.

Then students can memorize letters that have vowels other than fathah, namely kasrah and dhamah, each of the letters hijaiyah one letter repeated three times which are then given vowels *fathah*, *kasrah*, and *dhamah*. In this way, students will understand how the hijaiyah letters have the words *fathah*, *kasrah*, *dhamah*, and how to form *fathah*, *kasrah*, *dhamah*. Then after that the students will learn to recognize vowels that contain tanwin, namely fathah tanwin, kasrah tanwin, and dhamah tanwin. Same as above, at this level each of the hijaiyah letters is also one letter repeated three times which is then given the vowel fathah tanwin, kasrah tanwin, and dhamah tanwin.

3. Introduction to Connected Letters

In this step, students will be taught how to form connected letters and how to read them. In addition, students can find out which letters can be connected and which cannot be connected. Students are also guided to read letters that have been connected. By using the rules that have been agreed upon by the scholars. These rules include the law of *nun die* and *tanwin* , the law of *mim dead*, and others. In this way, students will know the readings in the Qur'an and know the correct rules.

4. Introduction to Juz 'Ama

After students have mastered cursive letters and can read them properly and correctly, then the next step is for students to try to read the letters in juz 30 or juz 'ama. After they have finished mastering the letters in juz 'ama then students can read the Koran. After students can read *juz'ama* , students are told to memorize *juz'ama* starting from *fatihah letter* to letter *'ama yatasa aluun* . And told to repeat the memorized letter

Based on the opinion above, it can be concluded that the steps in learning the al-Baghdadi method, students must have memorized *hijaiyah letters* that do not use vowels,

which consist of 30 letters, then these students must memorize hijaiyah letters that have been given a *vowel*, students must know the form of the letters that are connected when students have mastered all the steps can read them properly and correctly, then the next step is for the students to try to read the letters in juz 30 or juz 'ama.

The supporting factors for al-Baghdadi's method are:

- a) Santri will learn easily because before it is given material, students have memorized hijaiyah letters;
- b) Students who are fluent will quickly move on to the next material because they don't wait for other people.

The inhibiting factors are;

- a) It takes a long time because you have to memorize the hijaiyyah letters first and have to spell them;
- b) Santri are less active because they have to follow their ustadz in reading;

The Strengths and Weaknesses of the Al-Baghdadi Method

The advantages and disadvantages of al-Baghdadi's method in learning to read the Koran are as follows :

The advantages of al-Baghdadi's method are:

- 1) Materials / subject matter arranged in volumes according to the level.
- 2) The 30 *hijaiyyah* letters are almost always displayed in full at each step as a central theme.
- 3) Sound patterns and arrangement of letters (*wazan*) are neatly arranged.
- 4) Developed spelling skills are an attraction in itself.
- 5) Tajwid material is fundamentally integrated in every step.
- 6) There is a tajwid poetry book that contains verses in each volume.
(Hidayati, 2018)

While the shortcomings of the al-Baghdadi Method are:

1. It takes a long time because you have to memorize hijaiyah letters and have to spell them.
2. Students are less active because they have to follow the teacher in reading.
3. The original Qa'idah al-Baghdadi is difficult to identify, because it has undergone several minor modifications.

The presentation of the material seems boring.

CONCLUSION

In conclusion, the al-Baghdadi method proves effective in enhancing Qur'anic reading skills among first-grade students. It is recommended for broader implementation in Madrasah Ibtidaiyyah settings, conclusions can be drawn:

1. Implementation of the al-Baghdadi method in improving the ability to read the Koran, students are expected to memorize hijaiyyah letters according to the definition of His *makhorijul letters*, recognition of letters with vowels, recognition of cursive letters and introduction of Juz'Amma.
2. The advantages and disadvantages of al-Baghdadi's method in learning to read the Koran are as follows:

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2. Students are less active because they have to follow the teacher in reading.
3. The original *Qa'idah al-Baghdadi* is difficult to identify, because it has undergone several minor modifications.
4. The presentation of the material seems boring.
3. Difficulties in learning to read the Koran using the al-Baghdadi method, namely difficulties in sound patterns and arrangement of letters (*wazan*) neatly arranged. Bagdadiyah method learning requires each student to memorize the names of the letters before assembling them with harokat and preparing the learning material.
4. The inhibiting factor is the lack of time for implementation, and there are still many students whose pronunciation of *the makhorijul letters* is not quite right with the definition of each hijaiyyah letter.

SUGGESTION

Based on the conclusions stated above, the following conclusions can be drawn:

1. In teaching reading the Koran to students in class 1 MI Ma'arif Bego the teacher should pay attention to students who really understand, so that students can easily memorize it.
2. The teacher must be patient when meeting students who face difficulties in learning to read the Koran in grade 1 MI Ma'arif Bego students
3. Given the varying memory of students, the teacher in overcoming obstacles is not just an addition that is independent of one another .

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