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Implementation Of The Learning Model With The 'Ali Method To Improve The Ability To Read The Qur'an Of Students Of The Special Program For Tahfizhul Qur'an (PKTQ) Sukoharjo 2022/2023 State Madrasah Ibtidaiyah

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Abstract

The 'Ali method is a way of reading the Qur'an by using keywords, movements, and tartil. This method is straightforward to understand by children, teenagers, and even parents as beginners learning to read the Qur'an. In the process of reading the Qur'an, many students experience difficulties and mistakes, so it is necessary to motivate them to be diligent in reading the Qur'an. It is also necessary to see what factors cause, the need to conduct research in the Special Program Tahfizhul Qur'an (PKTQ) Madrasah Ibtidaiyah Negeri (MIN) 2 Sukoharjo. This research aims to find out how implementing the 'Ali method improves the ability to read the Qur'an in the Special Program for Tahfizhul Qur'an (PKTQ) MIN 2 Sukoharjo. To find out how the implementation of the 'Ali method in PKTQ MIN 2 Sukoharjo in improving the ability to read the Qur'an, the author collects theories about the 'Ali method in reading the Qur'an. This research is qualitative by collecting data using interviews, observation, and documentation. To increase the degree of data validity, data validity testing is carried out by extending participation, persistence, observation, triangulation, and using reference materials. The process of analyzing the data is done with three streams, namely: data reduction, data presentation, and verification (conclusion). The research conducted resulted in the final analysis of the implementation of the 'Ali method in improving the ability to read the Qur'an in the Special Program for Tahfizhul Qur'an (PKTQ) MIN 2 Sukoharjo, namely in teaching the teacher is quite good at mastering the material and learning steps with the 'Ali method, although not all teachers are nationally certified. This method is very good because it makes students able to read the Qur'an with the correct makhroj and tajweed quickly. The author can conclude that implementing the 'Ali method in improving the ability to read the Qur'an in the Special Program for Tahfizhul Qur'an (PKTQ) MIN 2 Sukoharjo runs well and correctly and gets maximum results.

Keywords: Al Qur'an, Method of 'Ali, PKTQ MIN 2 Sukoharjo

Abstrak

Metode 'Ali adalah cara membaca Al-Qur'an dengan cara menggunakan kata kunci, gerakan dan tartil. Metode ini sangat mudah untuk difahami oleh anak-anak, remaja bahkan orang tua sebagai pemula belajar membaca Al Qur'an. Dalam proses membaca Al-Qur'an banyak peserta didik yang mengalami kesulitan dan kesalahan, maka perlu diberi motivasi agar mereka rajin dalam membaca Al-Qur'an dan juga perlu dilihat faktor-faktor apa saja yang menjadi penyebabnya, untuk perlu dilakukan penelitian di Program Khusus Tahfizhul Qur'an (PKTQ) Madrasah Ibtidaiyah Negeri (MIN) 2 Sukoharjo. Penelitian ini bertujuan untuk mengetahui bagaimana implementasi metode 'Ali dalam meningkatkan kemampuan membaca Al-Qur'an di Program Khusus Tahfizhul Qur'an (PKTQ) MIN 2 Sukoharjo. Untuk mengetahui bagaimana implementasi metode 'Ali di PKTQ MIN 2 Sukoharjo dalam meningkatkan kemampuan membaca Al Qur'an, maka penulis mengumpulkan teori mengenai Metode 'Ali dalam membaca Al Qur'an. Penelitian ini berjenis kualitatif dengan cara mengumpulkan data menggunakan wawancara, observasi dan dokumentasi. Untuk meningkatkan derajat keabsahan data, uji coba keabsahan data dilakukan dengan memperpanjang partisipasi, ketekunan, pengamatan, triangulasi dan menggunakan bahan referensi. Proses analisis datanya dilakukan dengan tiga alur yaitu : reduksi data, penyajian data dan verifikasi (kesimpulan). Penelitian yang dilakukan menghasilkan analisis akhir dari implementasi metode 'Ali dalam meningkatkan kemampuan membaca Al-Qur'an di Program Khusus Tahfizhul Qur'an (PKTQ) MIN 2 Sukoharjo, yaitu dalam mengajar guru cukup menguasai materi dan langkah-langkah belajar dengan metode 'Ali, meskipun belum semua guru bersertifikat nasional. Metode ini sangat bagus karena membuat peserta didik dapat dengan cepat membaca Al-Qur'an dengan makhroj dan tajwid yang benar. Penulis dapat simpulkan bahwa implementasi metode 'Ali dalam meningkatkan kemampuan membaca Al-Qur'an di Program Khusus Tahfizhul Qur'an (PKTQ) MIN 2 Sukoharjo berjalan dengan baik dan benar serta mendapatkan hasil yang maksimal.

Kata Kunci: Al Qur'an, Metode 'Ali, PKTQ MIN 2 Sukoharjo

Introduction

Al-Quran is a guide to life for Muslims in this world and the hereafter. Studying the Qur'an becomes an obligation for every Muslim, because of the Al-Qur'an used as a guideline for the lives of Muslims. God revealed the Qur'an to Rasulullah SAW to save people from the dark path to the light path. Al-Qur'an is a guide for people in this world and in the here after as stated in the word of God in Surah Al-Baqarah verse 2 which reads:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

*That book no doubt guidance for the
righteous*

It means: "This Book (Al-Qur'an) has no doubts about it, guidance for those who fear God"¹

Al-Qur'an serves as the most important source of Islamic law because it is based on divine values and its truth is universal, eternal, and futuristic. If the

Qur'an is intelligently understood, read, and studied more deeply, you will find hidden pearls of knowledge that stretch wide in it. Al-Qur'an is also used as a source of education in Islam because it has a full absolute value derived from Allah SWT, and there are no problems that are out of reach Al-Quran.

Among the glories of the Al-Qur'an is one of the holy books whose authenticity has been preserved by Allah SWT since it was revealed to the Prophet Muhammad SAW until now until the next day. As has been explained in the Qur'an Surah Al-Hijr verse 9 as follows:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*It is We who revealed the Remembrance,
and we will memorize it.*

Meaning: "Verily, it is We who sent down the Qur'an and verily We truly preserve it"²

One of the forms of glorifying the Qur'an is to study it. Optimal learning of the Qur'an will give birth to a generation of Qur'ans who are able to prosper on the earth with the Qur'an and save world civilization in the future. The absolute condition to create a Qur'anic generation is to provide a true understanding of the Qur'an. And as the first step, of course, by giving lessons in order to be able to read the

Qur'an properly and correctly according to the determined rules.

Rasulullah SAW advocated learning the Qur'an to start early. Childhood is a golden age with great potential and strength in learning. Children are very sensitive in capturing something that is taught or ordered so that they easily accept the lessons given. Learning to read the Qur'an means learning to pronounce written sound symbols (letters). For novice students learning to read the Qur'an is quite complex, because it must involve various things, namely sight, hearing, and pronunciation in addition to reason. These last two things work mechanically and simultaneously to give birth to reading behavior. In addition, the material read is a series of Arabic words, which have a lot of different sound and writing systems from those they are familiar with in their mother tongue and Indonesian.

The phenomenon that is happening in today's society is quite concerning, the love of reading the Qur'an among Muslims is decreasing. The culture of tadarus or reciting the Qur'an in homes after fardhu prayers is rarely heard of. Al-Qur'an reading activities have been replaced with other readings such as magazines, newspapers, or media information sourced from TV, the internet, and others. Actually, they know that reading the Qur'an is a worship that will get a reward from Allah SWT. If Muslims

already feel that it is not important to read the Koran, then who will want to read the Koran if not the Muslims themselves? ³.

So important to instill Al-Qur'an education from an early age. Because in essence, Al-Qur'an education is education that teaches children about the Al-Qur'an which is the most important part of Islamic religious education. In the process of learning the Qur'an, it is hoped that students will be able to read the Qur'an and understand its contents and be able to practice it in everyday life so that the Qur'an truly becomes a way of life. Ibnu Khaldun explained the importance of teaching children to read the Al-Qur'an, he said "teaching children to read the Al-Qur'an is a form of religious *syi'ar* which was initially carried out by the scholars first until eventually, the whole community begins to feel the joy of faith in their souls caused by the Qur'an"⁴.

There are several components that determine the success of learning the Qur'an, including objectives or indicators, materials, teachers, methods, facilities and infrastructure, and others. Learning objectives or indicators function as guides for the direction of learning activities. Learning materials or teaching materials will determine the content of the material based on learning objectives or indicators. The teacher as a learning component functions

as a facilitator for their students who conveys knowledge, understanding, and skills so that children will get changes in both character and behavior both in the way of thinking and acting. The teacher can also be a guide, developer, and potential influence possessed by students so that they have behavior that is in accordance with the commands of Allah SWT and the teachings brought by the Prophet Muhammad SAW. This is in accordance with the views of Ramayulis who said that educators are people who bear the responsibility to guide. Educators are not the same as teachers, because the teacher is just conveying subject matter to students. The highest achievement that can be achieved by a teacher is if he succeeds in making students understand and master the subject matter taught to him. But an educator is not only responsible for delivering teaching material to students but also for shaping the personality of a high-value student.⁵

Another important element in teaching and learning activities is the learning method, which is a tool to achieve learning objectives. Through the learning method, there is a process of internalizing and thinking about knowledge by students so that students can absorb and understand well what has been conveyed. The success of a learning process depends on the method used by a teacher⁶. Therefore a teacher should choose a method that is

appropriate to the conditions of students and adapted to the subject matter to be delivered.

In learning the Qur'an, there are several practical methods for learning to read the Qur'an that are used, one of which is the 'Ali' method. This method is used by teachers in the Special Program for Tahfidzul Qur'an (PKTQ) MIN 2 Sukoharjo. The 'Ali method is one of the newest methods of reading the Qur'an. This method is very effective to apply because apart from being practical and easy to understand, this method is one of the fastest methods in helping students to be able to read the Al-Qur'an fluently and correctly.

Method

Qualitative research emphasizes the collection of data or the reality of the problem based on disclosing nothing. The type of research used by the author is research that has been explored or expressed by respondents from the data collected in the form of written or spoken words from people, in other words, a qualitative research method is a research that emphasizes socially constructed data or reality research., the relationship is very close between the researcher and the subject under study, and the issues expressed are based on the disclosure of what has been explored and disclosed by the respondents.

In this study, the researcher collected descriptive data regarding the activities or behavior of the subjects studied, both their perceptions and opinions as well as other relevant aspects obtained through interviews, observation, and documentation studies.⁷

Results and Discussion

Definition of Learning Model

The learning model is a framework that provides a systematic description for carrying out learning in order to help students learn in a certain way to achieve. This definition is in accordance with Suprihatin's opinion which states that a learning model is a conceptual framework that describes systematic learning procedures for managing student learning experiences so that certain desired learning goals can be achieved.⁸. To strengthen the validity of the notion of learning models, there are several definitions of learning capital according to experts.

According to Trianto, the learning model is a plan or a pattern that is used as a guide in implementing classroom learning or learning in tutorials⁹. According to Saefuddin & Berdiati, the the learning model is a conceptual framework that describes systematic procedures in organizing learning systems to achieve certain learning goals and serves as a guide for learning designers and

teachers in planning and implementing learning activities.¹⁰. ¹¹According to Sukmadinata & Syaodih, the learning model is a design that describes the detailed process of creating an environmental situation that allows learning interactions to occur so that changes or developments occur in students.

Meanwhile, according to Joyce & Weil argues that the learning model is a plan or pattern that can even be used to shape the curriculum (long-term learning plans), design learning materials, and guide learning in the classroom or other learning environments.¹². Based on some of the opinions of the experts above, it can be seen that there are similarities in special characteristics that cover all the notions of learning models. This special feature is the existence of a systematic pattern or plan.

Features of the Learning Model

According to Kardi & Nur in Ngalimun, the learning model has four special characteristics that distinguish it from strategies, methods or procedures. These characteristics include:

- 1) The learning model is a logical theoretical framework compiled by its creators or developers.

- 2) In the form of a rationale for what and how students will learn (have learning and learning objectives to be achieved)
- 3) Learning behavior that is required so that the model can be implemented successfully, and the learning environment needed so that the learning objectives can be achieved¹³.

While according to Hamiyah and Jauhar, the characteristics of the learning model are as follows:

- 1) Based on certain educational and learning theories
- 2) Have an educational mission or purpose
- 3) Can be used as a guideline for improving learning activities in class.
- 4) Have a part model device.
- 5) Has an impact as a result of the application of learning models both directly and indirectly¹⁴.

Learning Model Functions

The function of the learning model is a guide in designing and implementing learning. This statement is in line with Trianto's opinion which states that the function of the learning model is as a guide for teaching designers and teachers in carrying out learning¹⁵. Therefore the

selection of a model is greatly influenced by the nature of the material to be studied, the objectives (competencies) to be achieved in the learning, and the level of ability of students.

Learning Model Components

The components of the learning model are the parts that make a learning model a unified whole. For example, a learning model has a syntax component which is the basic reference for the entire sequence of phases that must be carried out so that we apply the conception of the learning model. The learning component consists of:

- a. Syntax
- b. social system
- c. Reaction principle
- d. Support system, and
- e. Instructional and accompaniment impact¹⁶ Knowledge of the components of this learning model is very important, especially if we want to develop a particular learning model.

Types of Learning Models

According to Joyce & Well in the book *Suprihatiningrum*¹⁷, teaching models (learning is divided into four categories as follows:

a. Information Processing Model

This model emphasizes information processing in the brain as a student's mental activity. This model will optimize students' reasoning and thinking power by giving problems presented by the teacher. The student's task is to solve these problems. This model applies behavioral and cognitive learning theories. There are seven models developed in this family, namely:

- 1) *Inductive thinking model* (inductive thinking model)
- 2) *Inquiry training model* (inquiry/disclosure/investigation training model)
- 3) *Scientific Inquiry* (scientific research)
- 4) *Concept attainment* (concept achievement)
- 5) *Cognitive growth* (cognitive growth)
- 6) *Advance organizer model* (advanced management/management models)
- 7) *Memory*

b. Expository Learning Model (Private Model)

As the name implies, the teaching model in this family is oriented towards individual self-development, the implication of this model in learning is that the teacher must provide learning according to the interests, experiences, and mental development of students. The teaching models in this family are in accordance with the paradigm of

student-centered or student-centered learning/learners.

c. Social Interaction Model (Social Interaction Model)

This model family teaches social interaction models that focus on the process of interaction between individuals that occurs in groups. Teaching models are set in group learning. This model prioritizes the development of individual skills in dealing with other people.

d. Behavioral Model

This model family is in accordance with behavioristic learning theory. Learning must provide changes to the behavior of the learner in a direction that is in line with the learning objectives. Then, the changes that occur must be observed so that the teacher can describe concrete and observable learning steps in an effort to evaluate the development of their students.

The learning model is a learning reference that is carried out based on systematic learning patterns. The learning model is composed of several components, namely focus, syntax, social systems, and support systems. The learning model has a number of characteristics as follows: *First*, based on educational theory and learning theory from certain experts; *second*, have a specific mission or purpose, *third*, can be

used as a guideline for improving the teaching and learning process in the classroom; *fourth*, has model parts called the sequence of learning steps (syntax), there are reaction principles, social systems, and support systems; *fifth*, having an impact as a result of learning applications and *sixth*, making teaching preparations (instructional design) with the learning model he chooses¹⁸.

The learning model is also a way so that the concepts presented can be understood by students. Teachers must really understand the implementation of the learning model that will be used in the learning process. Because by mastering the learning model, the teacher will feel the ease and transfer of knowledge in the form of attitudes, knowledge, and skills so that the learning objectives can be achieved properly and precisely.¹⁹. Likewise with students, students will easily understand the material provided by the teacher / asatidzah.

Learning Methods Reading the Qur'an

According to Nur Uhbiyati the word method comes from another language "Meta" which means through and "Hodos" which means way or way. In Arabic, the method is called "Tariqa" which means way, way, system, or order in doing something. Meanwhile, according to the term is a system or method that regulates an ideal.

This is the same as the definition of method in the Big Indonesian Dictionary, which states that method is an orderly and well-thought-out way to achieve goals. In addition, there are several other definitions put forward by experts, as follows:

1. Muhammad Athiyah Al-Abrasy defines understanding to students in all kinds of lessons, so method is the plan we make for ourselves before entering the class.
2. Prof. Abd. Rahim Ghunaimah mentions that the method is the ways followed by the teacher to convey something to students.
3. Edgar Bruce Wesley defines the method as a directed activity for the teacher that causes the teaching-learning process to occur so that teaching becomes memorable.

The method is the method or technique used by the teacher in interacting with students during the learning process²⁰.

Various Methods of Reading the Qur'an

Here are some methods of reading the Qur'an that is applied by Indonesian people:

a. Qira'ati Method

This method of reading the Koran was only compiled in 1963 by KH Dahlan Salim Zarkasyi, which consisted of 6 volumes. This book is the result of an evaluation and the development of the Baghdadiyah rules. In general, the aim is for students to be able to read the Qur'an properly and correctly according to the rules of recitation. In general, learning to read the Al-Qur'an with the Qira'ati method is as follows:

- 1) Can be used for classical and individual teaching.
- 2) The teacher explains the material by giving examples of the subject matter that students read on their own
- 3) Students read without spelling.
- 4) Since the beginning of learning, students are emphasized to read quickly and accurately. The advantage of the qira'ati method is that learning is more efficient and programmed because to become a qira'ati teacher, one must obtain a creed from the central qira'ati which states that a person is truly a qira'ati expert. The characteristics possessed by the qira'ati method are:
- 5) Not freely available (not intookof stock)
- 6) Teachers who teach qira'ati have been certified to obtain shahadah (certificate/teaching permit)
- 7) TKQ/TPQ class in the same discipline.

b. **Iqra's Method**

After the qira'ati method, other methods were born. Among them is the Iqra method found by KH As'ad Humam from Yogyakarta, which consists of 6 volumes. With only 6 months, students are able to read the Al-Qur'an smoothly. The essence of the Iqra method is to emphasize how to read a, ba, ta, na, ni nu without the students knowing first the names of hijaiyah letters such as alif, ba, and ta'. And it turns out that the Iqra method was most in demand in his time. The Iqra method became popular because it was required in the Al-Qur'an Kindergarten which was proclaimed to be a national program at the V national meeting of the Indonesian Mosque Youth Communication Board (BKPRMI) on 27-30 June 1999 in Surabaya.

These three teaching models are: first, Active Student Learning Method (CBSA). The teacher is nothing more than a listener, not a reading guide. Second, private, that is, the teacher listens one by one. Third, assistance, if there are not enough teachers, students who are proficient can also help teach other students. For supporting lessons in the success of this

method, students are also equipped with the following materials:

- a. Memorizing short letters (juz Amma)
- b. Memorizing selected verses.
- c. Memorize prayer readings and practice.
- d. Memorize daily prayers
- e. Writing the letters of the Qur'an

c. **Yanbu'a Method**

The yanbu'a method is a method of reading and writing and memorizing the Al-Qur'an which, in order to read it, students are not allowed to spell, read directly quickly, precisely, fluently and uninterruptedly according to the rules of makharijul letters. The yanbu'a book consists of five volumes specifically for learning to read and two volumes containing gharib and tajwid material. The yanbu'a method was introduced by the son of K.H. Arwani Amin, namely K.H. Ullin Nuha Anwari, K.H. Ulil Albab Arwani and K.H. Mansur Maskan (Alm) in early 2004. In general, the main goal to be achieved from the yanbu'a method is that students or santri are able to read the letters and verses of the Qur'an fluently, correctly and fluently according to makhroj (makhrijul letters). The advantage of the yanbu'a method is that

the material being taught is written in Usmany, where Rasm Usmany's khat is an international standard Al-Qur'an khat. And yanbu'a can be taught by people who can already read the Qur'an fluently and consult with Qur'an experts who are mu'tabarah/recognized for their credibility and can read the Qur'an correctly, fluently, and fluently.

d. Methods

The 'Ali method is a way of reading the Qur'an by using keywords, movements, and tarkiz. This method is straightforward to understand for children, teenagers and even parents as beginners learning to read the Qur'an. This is the newest method which is very easy to learn and practice. Due to its simplicity, this method is suitable for all ages. So that anyone who has a strong desire to be able to read the Qur'an fluently and correctly can use this method. The keywords used in this method are very helpful for remembering letters and how to read them correctly. Coupled with finger movements or the code given will help students/students quickly understand and respond to reading.

Ali Method Teaching Guide

In the learning method using the Ali method, it consists of four levels. Level 1 is

called pre-recitation, level 2 is called recitation of juz'I, level 3 is called thematic tahfidz and level 4 is called tartila. The pre-recitation material discusses how to read the Al-Qur'an starting from the basics. Juz'i recitations contain fluency in reading the Al-Qur'an with each juz. The tahfidz material contains the achievements of students/santri in memorizing the Qur'an, while the tartila material is used to equip students/santri to read the Al-Qur'an with tartil. And in this study, the author discusses level 1 (pre-recitations).

level 1 (Pre recitation)

Steps at level 1 (Pre Recitation)

Step 1

Step 1 is called Smart Hijaiyah. Here are the steps:

Level 1

Talqin ta'awudz and basmallah, menalqin ta'awudz and basmalah is done every time the child starts listening. Here are the steps in reciting ta'awudz and basmalah:

- a. The child is given instructions with the words "look at the mouth", this aims to focus the gaze on the mouth of the teacher/asatidzah.
- b. Next, the child is ordered to imitate with the command "Tirukaan. . . ., again

directing the child to see the mouth of the teacher / asatidzah.

- c. Talqin ta'awudz, in this step if there is a jaly error when imitating, it is enough that the wrong part is justified and repeated 2-3 times.
- d. Talqin basmalah, correcting jaly's mistakes is enough in the wrong part and repeated 2 to 3 times.

Level 2

If students/students are less focused then do it again;

- a. Remind with the sentence "See the mouth....". This is intended so that the views of students/santri can focus on the teacher's mouth
- b. After that, say the word "Tirukaan...", again directing the students' eyes to the teacher's mouth.
- c. Spell the letters
- d. Pray for students/students for example with "Barakallahu fik"

Level 3

At this level focus on modules. The steps at this level are:

- 1) Direct the pointer to the letter feature by saying the word "See..."
- 2) Talk about the letters on the title and the double box 1-2 times, the teacher

directs the pointer to the character of the letter.

- 3) Students/students read the letters in the double box 1-2 times, and the teacher matches them with keywords.
- 4) Santri read 2 letters 1 time in a juxtaposed way, the teacher matches them with keywords.
- 5) Santri read Smart Hijaiyah exercises, the teacher helps by pointing out letter characteristics. In this case there are several provisions, including:

- If students/students read correctly then the teacher must praise, for example with the words good, great, yes, right.
- If students/santri make mistakes while reading, the teacher should not blame but be reminded by mentioning the key words. Khofi's mistake, the teacher puts an _ sign under the letter.
- If it is still wrong, the teacher immediately informs and the students follow 2-3 times, the teacher matches the keywords. For jaly errors the teacher puts an x under the letter.

In step 1, students are introduced to sound-like letters.

The following 10 sound-like letter packages are:

- Hamzah (press), 'Ain (clamp)
- Gho (clean), Kho (raspy)
- Ha (clean), Ha (laughter)
- Ka (small), Tho (big)
- Ta (small), Qo (besar)
- Sa (desis), she (nyebar)

	- Pointing to fathah while reciting "Ma" - Pointing to kasroh while pronouncing "Mi" - Mecucu while shading the dhommah - Pointing at the dhommah while reciting "Mu"
	- Pointing at the dhammah while pronouncing "Lu" - Shading Wa by saying the word "Long" - Shading the Wa and pointing at the dhammah while reciting "Luu".

- Sa (small), sho (large)
- Sya (many), Tsa (many)
- Dza (small), Zho (big)
- Da (small), Dho (big)
- Gha (close), Fa (hole)
- Ba (down), Na (up)
- mom (worm)

Step 2

Steps These 2 are called "Smart Dhabth" Here's one of the key examples of Smart Dhabth and how to teach it:

	- Pronounce "Ka" by pointing at Fathah - Shading Alif while saying "Long" - Pronounce "Kaa" by shading the Alif
	- Shows the characteristics of the letters then pronounces "Ma". - Saying the word "smile" while shading the Kasroh - Pronounce "Mi" while pointing at the kasroh

Pre Recitation Reading Technique with Level 1

Stop at each:

- Short
- Long
- Breadfruit
- Tasydid
- Humming
- Lafazh Allah stopped at the length

If it is found that the child has already studied with another method or a similar method and is judged to have mastered hijaiyyah well-connect then the teacher is allowed to apply the reading technique stage 2 as follows;

- Continue on each

- b. Short
- c. Stop at each:
- d. Long
- e. Breadfruit
- f. Tasydid
- g. Humming
- h. Lafazh Allah stopped at the length

The title of the technical application

This technique serves to increase discipline rules at an automatic (almost thoughtless) level. Attendance of at least 4 previous material titles, before introducing new material. With We buy students read and the teacher points sequentially or randomly at each title

Ali Method Teaching System

1) Big classic

Held before the students or students from the halaqah. Together they gather in class to read prayers and then proceed to read supporting materials according to the schedule.

2) Halaqah

Students in one class are divided into several halaqah. One halaqah consists of 5 to 7 children and is supported by one *musrif/musyrifah*. One person *musrif/musrifah* responsible for the achievement of halaqahnya. Reports on the activities and achievements of

each student are written in a mutaba'ah book.

3) Individual/Private

Individual students/students will be listened to by *musrif/musrifah* each with a specific target. *Musrif/mussrifah* will provide material according to the stages. To condition other students/students while listening, the *musrif/musrifah* can give the task of writing the page to be read.

Advantages and Disadvantages of the Ali Method

In this Ali method has several features or it can be said advantages, namely as follows:

- a. All writing uses Rosm Utsmany, the writing of the Qur'an written on the orders of his friend Ustman bin Affan r.a.
- b. By using the Ali method, it means that teachers and students will use Al-Qur'an Rosm Ustmany
- c. It is easier and faster for Santri/students to be able to read the Al-Qur'an with makhroj and correct reading.

- d. Recognize and practice the science of recitation without having to know the term's name.
- e. The use of keywords and finger movements will make it easier for students to remember the material.
- f. There is a mutaba'ah book to monitor the achievements of students as well as a communication link with parents of students/santri.
- g. Students will be happier and enjoy learning without fear of mistakes when reading
- h. There is a national certification for teachers

Besides there are advantages, and there must be disadvantages in each learning method. The disadvantages of Ali's method include:

- a) The difference in the achievement of increasing volumes sometimes causes children to become less confident for those who are behind in the material.
- b) Students are used to reading the Al-Qur'an Rosm Ustmany, and sometimes they are confused when they read mushaf that are not Rosm Ustmany
- c) Lack of synergy with student guardians, because when accompanying students

to study at home, parents/guardians of students must also be required to master the material.

Indicators of Ability to Read the Qur'an With the Ali Method

Indicators of someone said to have the ability to read the Qur'an with the Ali method are as follows:

- a. Fasohah (Fluency in reading the Qur'an)

Namely the perfection of someone's reading of how to pronounce all the hijaiyyah letters in the Qur'an. If someone is able read Al-Qur'an correctly according to the pronunciation, then that person can be said to be fluent in reading the Qur'an. FluentIn reading the Qur'an, the meaning is clear or clear in pronunciation or oral pronunciation when reading the Qur'an

- b. Mastering Tajwid

The purpose of mastering the science of tajwid in theory and practice here is to avoid mistakes in reading the Qur'an. The meaning of the science of recitation is knowledge about the rules and how reading the Qur'an²¹ as best as possible and the rule of learning the knowledge of tajwid is fardhu kifayah, and reading the Qur'an well (according to the knowledge of tajwid) is the rule of fardhu 'ain. As Allah says in Q.S Al Muzammil verse 4

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

It means: "or more of the two participants.
And read the Koran slowly"²²

c. Mastering Makhorijul Letters

Makhorijul huruf according to language is sounding letters, while according to the term, makhorijul huruf is mentioning or sounding the letters in the Qur'an.²³ What this means here is that the santri is able to pronounce or pronounce hijaiyyah letters properly and properly in accordance with their makhroj, because if they pronounce or sound the letters incorrectly, then the meaning or meaning of the verse to be pronounced will change, and not match the true meaning.

d. Fluency in reading the Qur'an

Smooth is fast, with no obstacles, no halts. Fluency in reading Al-Qur'an Siwa means that students are able to read Al-Qur'an fluently, quickly, precisely, and correctly.

Conclusion

After the researchers analyzed the research data from the implementation of the 'Ali method in improving the ability to read the Koran in the Tahfizhul Qur'an Special Program (PKTQ) MIN 2 Sukoharjo makes the author can conclude as follows: In implementing the method of 'Ali the

Special Program for Tahfizhul Qur'an (PKTQ) Madrasah Ibtidaiyah (MIN) 2 Sukoharjo, not all teachers are certified at the national level, so teachers must continue to upgrade their knowledge by attending trainings on the 'Ali method. In implementing the method of 'Ali the Special Program for Tahfizhul Qur'an (PKTQ) Madrasah Ibtidaiyah (MIN) 2 Sukoharjo, the result was that students were quicker in mastering the material for reading the Qur'an with the correct makhroj and tajwid.

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Endnotes

¹ Indonesian Ministry of Religion, *Al-Qur'an, And Translated*.

² Indonesian Ministry of Religion. *Al-Qur'an And Translated*.

³ Abu Yahya As-Syilasyabi, *An Easy Way to Read the Qur'an According to the Rules of Tajweed*.

⁴ Hafiz, *Educating Children with the Prophet*.

⁵ Ramayulis, *Methodology of Islamic Religious Education*.

⁶ Zakiah Darajat, *Special Methods of Islamic Religious Teaching*.

⁷ Ahmad Tanzeh and Suyitno, *Research Fundamentals*.

⁸ Jamil Suprihatiningrum, *Learning Strategies: Theory and Applications*.

⁹Trianto, *The Integrated Learning Model: Concepts, Strategies, and Its Implementation in the Education Unit Level Curriculum (KTSP)*.

¹⁰Asis Saefuddin, Haji Berdiati, Ika Kamsyach, "Effective Learning."

¹¹Nana Syaodih Sukmadinata, *Curriculum, and Competency Learning*.

¹²Rusman, *Learning Models: Developing Teacher Professionalism*.

¹³Ngalimun, Muhammad Fauzani, *Learning Strategies, and Models*.

¹⁴Hamiyah, Nur Jawhar, *Teaching and Learning Strategies in the Classroom*.

¹⁵Trianto, *The Integrated Learning Model: Concepts, Strategies, and Its Implementation in the Education Unit Level Curriculum (KTSP)*.

¹⁶Dwipriyo Utomo, *Developing Learning Models*.

¹⁷Jamil Suprihatiningrum, *Learning Strategies: Theory and Applications*.

¹⁸Andi Prastowo, *Developing Integrated Thematic Learning Implementation Plans (RPP): Implementation of the 2013 Curriculum for SD/MI*.

¹⁹MA Lubis, *SD/MI Thematic Learning: Implementation of 2013 Curriculum Based on HOTS (Higher Order Thinking Skills)*.

²⁰Masitoh, *Learning strategies*.

²¹Imam Zarkashi, *Tajwid Lessons (Rules on How to Read the Qur'an for Beginner Lessons)*.

²²Indonesian Ministry of Religion, *Al-Qur'an, And Translated*.

²³Ahmad Munir, *Knowledge of Tajweed and the Art of Reading the Qur'an*.