

Application Of The Ummi Method Towards The Fluency Of Reading The Qur'an At Al-Qur'an Education Park At-Taqwa To'pandan Lembang Pakala District Tana Toraja

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Abstrak

Kata Kunci: Metode Ummi; Kelancaran Membaca Al-Qur'an; TPA

Masalah pokok yang terjadi pada TPA At-Taqwa To'pandan lembang Pakala Kab. Tana Toraja adalah peserta didik kurang tertarik dalam belajar mengaji karena cara guru mengajar yang tidak menyenangkan sehingga mengakibatkan banyaknya peserta didik yang tidak memperhatikan pelajaran. Tulisan ini bertujuan untuk mengetahui pelaksanaan kegiatan, upaya dan faktor-faktor penerapan metode *ummi* terhadap kelancaran membaca Al-Qur'an di TPA At-Taqwa To'pandan lembang Pakala Kab. Tana Toraja. Metode penelitian kualitatif yang dilaksanakan di TPA At-Taqwa To'pandan lembang Pakala Kab. Tana Toraja. Pendekatan penelitian: sosiologis, religius. Sumber data: data primer, data sekunder. Instrumen penelitian: pedoman observasi, pedoman wawancara, pedoman dokumentasi. Prosedur pengumpulan data: observasi, wawancara, dokumentasi. Teknik analisis data: reduksi data, paparan data, kesimpulan. Hasil penelitian yang didapatkan adalah: (1) Penerapan metode Ummi dalam pembelajaran membaca Al-Qur'an menggunakan buku Ummi jilid 1 sampai jilid 6, Al-Qur'an, buku tajwid dan ghorib. (2) Faktor pendukung dalam proses pembelajaran Al-Qur'an dengan menggunakan metode *ummi* di TPA At-Taqwa To'pandan Lembang Pakala Kab. Tana Toraja yaitu: dukungan pemerintah, partisipasi masyarakat dan dukungan orangtua. Faktor penghambatnya yaitu: sarana dan prasarana, kurangnya tenaga pendidik dan kurang menguasai bahasa Indonesia. (3) Dampak penerapan metode *ummi* di TPA At-Taqwa To'pandan Lembang Pakala Kab. Tana Toraja mengalami peningkatan setelah diterapkan metode *ummi* santri dapat membaca Al-Qur'an dengan baik dan benar. Sebagai kesimpulan bahwa keberadaan metode *ummi* telah mampu menjadikan santri mampu menyebutkan huruf *hijaiyyah* dengan benar, membaca Al-Qur'an sesuai dengan hukum-

hukum *tajwid*, *makhrojal* huruf, *waqof*, huruf *qalqalah* serta membedakan *madnya*.

Abstract

Keywords: Ummy Method; Fluency in Reading Al-Qur'an; TPA.

The main problem that occurs at the At-Taqlwa To'pandan landfill in Pakala district, Tana Toraja is that students are less interested in learning to recite because the teacher's teaching method is not fun, resulting in many students who do not pay attention to the lesson. This paper aims to determine the implementation of activities, efforts and factors of the application of the ummy method to the ability to read the Qur'an at TPA At-Taqlwa To'pandan lembang Pakala Kab. Tana Toraja. Qualitative research method carried out at TPA At-Taqlwa To'pandan lembang Pakala Kab. Tana Toraja. Research approach: sociological, religious. Data sources: primary data, secondary data. Research instrumrn: observation guidelines, interview guidelines, documentation guidelines. Data collection procedures: observation, interview, documentation. Data analysis techniques: data reduction, data exposure, conclusion. The results of the research obtained are: (1) Application of the Ummy method in learning to read the Qur'an using Ummy books volume 1 to volume 6, the Qur'an, tajweed and ghorib books. (2) Supporting factors in the process of learning the Qur'an using the ummy method at TPA At-Taqlwa To'pandan Lembang Pakalah, Tana Toraja Regency are: government support, community participation and parental support. The inhibiting factors are: facilities and infrastructure, lack of educators and lack of mastery of Indonesian. (3) The impact of the application of the ummy method at the At-Taqlwa To'pandan Landfill in Lembang Pakala Kab. Tana Toraja has increased after the application of the ummy method for students to be able to read the Qur'an properly and correctly. In conclusion that the existence of the ummy method has been able to make students able to pronounce hijaiyyah letters correctly, read the Qur'an in accordance with the laws of tajweed, makhrojal letters, waqof, qalqalah letters and distinguish mad.

INTRODUCTION

Education is one of the institutions to develop the potential of every individual Muslim. Since humans were born on this earth, they have their own potential. So that both formal and non-formal educational institutions play an important role in developing this potential. In a sense, an educational institution is deliberately established to guide and develop the potential of its members in order to develop positively and optimally (Mohammad Kosim 2013). While Islamic Educational Institutions are a forum where education within the scope of Islam

performs its duties for the creation of a young generation who are solih and solihah always guided by the Qur'an and Al-Hadith throughout their lives. The first and foremost thing to be used as a lifelong guideline is the Qur'an. This is in accordance with the word of Allah in Q.S Al-Alaq 93:1-5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، اقْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Translation:

Read by (calling) the name of your God who created. He has created man from a lump of blood. Read it, and your God is the Merciful. Who teaches (man) through the intercession of kalam. He teaches people (Ministry of Religious Affairs RI 2018).

Based on Q.S Al-Alaq 93:1-5, it can be understood that every human being must have knowledge, the first way to do this is reading. Therefore the first revelation was revealed regarding science, namely *iqra'* (read).

Reading the Qur'an has a special procedure that is different from the way of reading other books. There is no reading like the Qur'an that is regulated by the way of reading it, starting from the mention of letters, short length, tajweednya, wakqof signs, Qalqalah, even arranged songs and rhythms, to the ethics of reading it. Therefore, how to read the Qur'an needs to be learned from the beginning (Drs. H. Zainol Hasan, M.Ag, and Moh Afandi, M.H.I 2018).

Reading the Qur'an requires a method that can help students learn how to read the Qur'an. The method has a very significant standing to achieve the goal. Through the method as an art, it can transfer knowledge or subject matter to students in consideration more significant than the material itself. A reality that the method of greeting that is commonitive is preferred by students even though the material presented is actually not interesting. Conversely, no matter how good the material is delivered with an improper method, the students cannot understand the content of the material. Therefore, educators must know the advantages and weaknesses of the method (Ahmad Rifa'i, 2018). which will be used and determine the most appropriate choice so that students are more active and maximize in the learning process, and the most important thing is to choose a method that can bring the students to the desired destination.

Thus how important it is to read the Qur'an because the Qur'an is the greeting of Allah Almighty revealed to the Prophet Muhammad (peace be upon him) which is a miracle through the intercession of the angel Gabriel to be conveyed to mankind as a guide to life and whoever reads the Qur'an even one verse will get ten rewards by paying attention. The laws are read because of miswords, misinterpretations. Therefore, it is necessary to have an appropriate method in learning to read the Qur'an that can produce satisfactory results.

The learning method also serves as a tool to convey the subject matter by the teacher to his students, in teaching the Qur'an or the verses of Allah swt. Therefore, the researcher adopted a research title on the application of the UMMI method in the students of the Al-Qur'an At-taqwa To'pandan educational park, Tana Tojara Regency. It is hoped that this *UMMI* method can motivate and increase interest in learning to read the Qur'an for students.

According to Masruri and Yusuf in their book said that, the *Ummi* Method is a method or practical way of reading the Qur'an properly and correctly. The basic *ummi method* is direct method (direct method not much explanation), repeatiiton (repeated) and sincere affection (ummi foundation) (Masruri and Yuari 2011). The *Ummi Foundation team* said the *ummi method* is the most effective and fun method because it was formulated by Qur'an experts who in the past they had been directly involved in teaching the Qur'an other methods such as: iqro method, qira'ati method and others. From this understanding put forward by experts, it can be concluded that the ummi method is the word *ummi* means mother, which is a method that is applied by mother. This means that this method is a method of learning to read, reciting or exemplifying, for example, *ustadz* or *uztadzah* reading the word "*sajada*" followed by the students.

Al-Qur'an Education Park (TPA) is a non-formal educational institution whose existence is recognized by the Law of the Republic of Indonesia number 20 of 2003 article 26 paragraph 4 concerning the national education system, which states that non-formal education units consist of special institutions, training institutions, study groups, community activity centers, assemblies and educational units (Law No. 20 of 2003).

Based on observations at TPA At-taqwa To'pandan Lembang Palala Kab. Tana Toraja is one of the non-formal educational institutions located in Lembang pakala Kab. Tana Toraja. Most of the students come from the local community who are studying at the elementary and middle school levels. Researchers see that there are still many Santriwan/santriwati in reading the Qur'an who are not fluent in *makhoriul* letters, tajweed, *madnya*, the mention of *hijaiyyah* letters, and the lack of attention of students during the learning process, lack of parental time to teach students at home, there are even parents who are illiterate in reading the Qur'an, and researchers also look at the educational background of students where In schools, the lack of learning to read the Qur'an, seen from the other side, is also in the middle of the lay community between Muslims and non-Muslims. Based on the phenomenon that occurs, a method is needed that can help students in improving fluency in reading the Qur'an and increasing interest in reading the Qur'an and understanding the teachings of Islam to the maximum, one of which is the *ummi method*.

Before this landfill used the *ummi method*, initially it used the *iqro method*. Ustadz / ustadzah took the initiative to use the *ummi method* because using the *iqro method* was not appropriate because the teaching system was in an individual way or advanced students read the reading one by one so that it was not optimal in learning to read the Qur'an.

RESEARCH METHODS

1. Type and Location of Research

This type of research is field research (Andi Prastowo 2017). (*Field Research*). According to Kenneth D. Bailey (*Field Research*). In simple terms, the observation method of field research can be defined as directly making observations to obtain the necessary information, for example when researchers want to examine how the role of opinion leaders in certain tribes leads their audience to believe certain things. This uses *field research* methods to get accurate and definite results, where researchers live, mingle and carry out other social activities in order to get appropriate conclusions from what is in the field.

This research was carried out at the At-Taqwa To'pandan Landfill in Lembang Pakala Tana Toraja Regency, while the implementation time was for 2 months, from March 25 to May 25, 2022.

A. Nature of Research

The nature of the research used is qualitative (*Descriptive Qualitative*) (Samiaji Sarosa 2012). That is research carried out directly at the place of research on a phenomenon by describing a number of variables related to problems that occur in the field.

This qualitative research method is often called a *naturalistic* research method because the research is carried out in natural conditions (*natural setting*) because the data collected by analysis is more qualitative. Data in research is based on tables of numbers from direct measurements or assessments where the data is analyzed statistically, qualitative data is data in the form of information on reality that occurs in the field.

In this study, data and information were collected directly using conservation, interviews, and documentation, after being obtained then the results were presented descriptively and finally analyzed.

B. Research Approach.

The research approach is the main way that researchers use to achieve the goals and determine the answers to the problems posed. The Psychological approach is needed in research to improve the fluency of reading the Qur'an at At-Taqwa To'pandan landfill.

1. Sociological Approach (Nur Hasanah Marwan 2016). It is needed in this study, to be able to communicate and sing effectively with students at the At-Taqwa To'pandan Landfill Lembang Pakala Tana Toraja district.
2. A religious approach is needed in research, to determine the diversity of attitudes of students at At-Taqwa To'pandan Landfill Lembang Pakala Tana Toraja district.

C. Data Sources

The source of data in research is the subject from which data can be obtained (Suharsimi, Arikunto 2015). The study used two data sources as follows:

1. Primary data is data obtained directly from the field in the application of the *ummi method* to the fluency of reading the Qur'an at TPA At-taqwa to'pandan by interviewing 3 people, namely Uztads Arif Gantun as a Quran teacher, jharia as a parent and one of the students, namely Inayah.
2. Secondary data are sources that do not directly provide data to data collectors, such as parents of other students or documents. (Sugiyono 2015).

D. Research Instruments

The instrument or key in qualitative research is the researcher. It is said so because it is the researcher who will analyze both the results of observations, interviews, and documentation. There are several other instruments that researchers will use as tools, namely:

1. Observation Guidelines
One of the things used by researchers in collecting data is related to the application of the *ummi method* to the fluency of reading the Qur'an at the At-Taqwa To'pandan Landfill in Lembang Pakala Kab. Tana Toraja is an observation guideline. as a reference in making observations, researchers use daily records, checklist records / what things are observed in observations (Farida Nugrahani 2014). Then researchers also use other tools, such as notebooks, stationery, and cellphones.
2. Interview Guidelines
Interview guidelines as a verbal communication tool such as conversation aimed at obtaining information (Nasution 2014). The interview process conducted with informan using interview guidelines contains several

questions related to the implementation of the *ummi* method on fluency in reading the Qur'an at TPQ At-Taqlwa To'pandan Lembang Pakala kab. Tana Toraja, namely:

1. Ustadz and ustadzah as teachers of TPQ At-taqlwa To'pandan Lembang Pakala Tana Toraja district to get information about the background of using the *ummi* method.
2. Parents of students to get information about the results of learning with the *ummi* method
3. Santri to find out the extent of their understanding in learning to read the Qur'an through the *ummi* method.

Documentation Guidelines

Documentation usually takes the form of writing, drawings, or human works of a person. Documentation guidelines are used with the intention of obtaining data already available in document records (secondary data). Documentation functions as a support and complement to primary data obtained through observation and interviews.

E. Data Collection Procedure

Based on the research target to obtain qualitative data, the researcher will conduct qualitative data research methods, as follows:

1. Observation

Observation is carried out by actively involving the senses of sight, hearing and feelings of the researcher. (Hashim Hasanah 2016). In this study, researchers directly observed the students of At-Taqlwa To'pandan Landfill, Lembang Pakala Tana Toraja. Researchers have made 3 observations to find out the condition of students at the At-Taqlwa To'pandan Landfill, Lembang Pakala Tana Toraja Regency.

2. Interview

An interview is a form of verbal communication, a kind of conversation aimed at obtaining information. The information in this study is Ustadz / ustadzah as a teacher at At-Taqlwa To'pandan TPA, students and parents of students in To'pandan. Information from the interview process is then recorded using *mobile phones* and field notes. The results of the interview process are then filtered, analyzed and concluded.

3. Documentation

Data collected in documentation in the form of photos related to Qur'an learning activities at TPA using *mobile phones* or worksheets, photos of interviews between researchers and informants and other activities.

1. Data Analysis Techniques

According to Miles and Huberman, Imam Gunawan quoted three stages in analyzing qualitative research data, namely *data reduction*, data exposure, and *conclusion drawing / verifying*. (Imam Gunawan 2014).

1. Data reduction is the process of selecting, focusing on simplifying, abstracting and transporting rough data that arises from records that appear in the field.
2. Data exposure is a description that is presented to determine the characteristics of the main data related to the research conducted by researchers with topics appropriate in the questions that researchers do and researchers observe in the research process.
3. Conclusion / verification is something that is done from several statements that are known to be true value called premises, then using logical principles obtained new statements called conclusions / calculations derived from existing premises.

RESULTS AND DISCUSSION

Discussion or theoretical foundation is a series of definitions, concepts, and perspectives on a thing that is neatly arranged. Theoretical studies are one of the important things in a study. Because, this becomes a foundation or basis of a study.

1. Ummi Method

1. History of the UMMI Method

This *Ummi method* was compiled by Masruri and A. Yusuf who came from Surabaya and is directly supervised by the Ummi foundation, Dididrikan in 2011 by the UMMI Foundation (<https://ummifoundation.org>, 2022). With the vision of becoming a leading institution that gave birth to the Qur'anic generation. UMMI foundation collaborates with institutions that have the same vision, namely developing Qur'an learning that prioritizes the quality and strength of the system. The mission is to create a professional institution in teaching the Qur'an on a social and da'wah basis, build a quality based Qur'an learning management system, and become a center for the development and da'wah of the Qur'an in the community.

The name **UMMI** itself is taken from Arabic which means **my mother**. Mother has done so much to us who patiently taught us many things and languages in the world. The mother tongue approach is very effective in teaching the Qur'an in a *direct method*, repetition, and *full of genuine affection*, as well as extraordinary *patience (affection)*. Now in this way the UMMI method approach **is applied by the teachers to the students so that the results are very extraordinary In learning the Qur'an** UMMI Method each student uses Volume books (1-6), the *UMMI Qur'an* and *waqaf ibtida*, *Gharib* book and *tajweed* book, each of which must be mastered if you want to attend *munaqasayah* (test session) and UMMI graduation.

2. Ummi Method Study

Method comes from the Greek word "*meta*" and "*hodos*" means a way or plan to do something. Method is an orderly and thought-provoking way to achieve a goal. While in Arabic the method is known as the term *thariq* which means a certain way or way. (Novi Andari 2015). A method is an orderly and well-thought-out way to achieve a goal.

Ummi means "my mother" (derived from Arabic from the word "*ummu*" with the addition *ya' mutakalim*). We as human beings should honor and remember the merits of mothers. There is no one who has contributed the most to all of us except our parents, especially our mothers. It is Mother who has taught us many things. In learning to read the Qur'an, the *Ummi* method uses an approach. That approach is a mother tongue approach. (Implementation of the UMMI Method 2019).

1. The Power of the UMMI Method

Ummi does not only rely on the power of books held by students but more on 3 main strengths:

1. Method

Method (Book Learn to Read the Qur'an Ummi Method) *which consists of Pre-Kindergarten books, Volumes 1-6, Ghorib Books, Basic Tajweed and Ummi Books Adult Edition.*

2. Quality Ustadz / ustadzah

Quality of Ustadz/ ustadzah: All Ustadz/ ustadzah go through a rigorous process of testing/tashih and certification. The qualifications of Ustadz / ustadzah that are expected are: tartil read the Qur'an, master ghoribul Qur'an and tajweed, accustomed to reading the Qur'an every day, master the Ummi method, have a *murobbi* spirit, time discipline, commitment to time.

3. Quality-based system

There are nine pillars of quality system building, namely: a) Goodwill management is support from managers, leaders, principals / TPQ for learning the Qur'an and the implementation of the UMMI system in an institution. b) Teacher certification is, debriefing methodology and management of Qur'an learning Ummi method. Ustadz / ustadzah Al-Qur'an certification is a basic standard owned by ustadz / ustadzah teachers of the Qur'an Ummi method. This program is carried out as an effort to standardize the quality of each ustadz / ustadzah of the Qur'an teacher of the Ummi method. c) Good and correct stages, in general the teaching and learning process requires good and correct procedures, stages and processes that are adjusted to the characteristics of the subjects or fields of study taught so that learning objectives are achieved. d) Targets are clear and measurable, everything that has been set goals and targets will be easier to see the achievement of success indicators. In learning the Qur'an *the Ummi method has set a standard target that should be followed by all institutions using the Ummi method* because from the achievement of these targets, it can be seen whether the institution *using the Ummi method can carry out the basic principles set by the Ummi foundation or not*. e) *Consistent mastery learning*, In accordance with the characteristics of Ummi

method Qur'an teaching teachers who have a commitment to quality, all Ummi method Qur'an teaching teachers must still maintain mastery learning consistency or learning completeness. f) Adequate time, in the process of learning the Qur'an requires adequate time, because learning the Qur'an requires skills to practice skills in reading the Qur'an properly and correctly. The more repeated and trained, the more skilled you are in reading the Qur'an. In learning the Qur'an, the *Ummi* method that is meant by adequate time is the time calculated in units of face-to-face hours (60 to 90 minutes) per face-to-face, and face-to-face time per week (5 to 6 face-to-face per week). g) Intensive Quality Control, To be able to maintain and maintain quality, quality control is needed on the process and results of the product to be achieved. In maintaining and maintaining the quality of the Qur'an, intensive quality control is needed. h) The ratio of ustadzah / ustadzah and students is proportional, the achievement of quality learning objectives is influenced by effective communication and interaction factors, while effective communication and interaction will be influenced by the comparison of ustadz / ustadzah and students. The ratio of the number of ustadz / ustadzah and students proportional to the ideal according to the standards applied to the learning of the Qur'an Ummi method is 1: (10-15), meaning that 1 teacher will teach a maximum of 10 to 15 students, no more. j) Progress report of each student. Progress reports are needed as a form of progress reports on student learning outcomes (Ahmad Rifa'i and Muhammad Nasir, 2018). And its ease when we repeat verses or suras in the Qur'an. Similarly, a mother teaches language to her child (Umi Hasunah 2017).

a. *UMMI Method Learning Strategy*

1. *Direct Methode* (Direct Method) which is directly read without spelling / parsed not much explanation or in other words *learning by doing, learning by doing directly*.
2. *Repeation* of the Qur'an reading will be more visible beauty, strength, beauty and ease also by repeating words or sentences in different situations and conditions.
3. Genuine affection, the power of love, and a mother's patience in educating a child are the keys to her success. Likewise, a teacher who teaches the Qur'an if he wants to be successful should emulate a mother so that the ustad/ustazah touches the hearts of the students (Ummi Method Qur'an *Teacher Certification Module* 2015).

b. *Vision and Mission of UMMI Method*

1. *Vision of the UMMI Method*

Vision *Ummi Foundation* is the originator or designer institution so that the birth of the *ummi method* is at the forefront in giving birth to the Qur'ani generation. *Ummi Foundation* aspires to be a model for institutions that have the same vision in developing Qur'an learning that prioritizes the quality and strength of the system.

2. Ummi Method Mission

The mission of the *ummi* method is:

1. Creating a professional institution in teaching the Qur'an based on social and da'wah.
2. Build a Qur'anic learning management system based on quality. Become a center for the development of learning and da'wah of the Qur'an in the community (Ummi Method Qur'an *Teacher Certification Module* 2015).

c. Advantages of the *UMMI Method*

The advantages of the *ummi* method are as follows:

1. Fostering interest, retention and motivation to learn students to learn and understand learning to read the Qur'an.
2. Creating active learning where students can learn to read by spelling letters.
3. Effectiveness of Delivery of learning materials.
4. Increase educative interaction between teachers and students
5. Enhance student activity and creativity in the learning process of reading the Qur'an.
6. Improve the ability to read the Qur'an

d. Motto of the *UMMI Method*

The motto of the Ummi method that has always been firmly held is (Ummi foundation 2012):

1. Easy

The *UMMI* method is designed to be easily learned by students, taught and implemented in learning the Qur'an in formal and non-formal schools.

2. Fun

The learning process of the *ummi* method takes place using an interesting and encouraging approach, thus eliminating the boredom and boredom of the students in studying the Qur'an.

3. Touching the Heart

The teachers who teach the *ummi* method do not just provide theoretical Qur'an learning, but convey the substance of Islamic ahlaks which are implemented in attitude during the learning process.

There are 7 stages in learning the *UMMI* learning method, namely:

1. The opening is an introduction or greeting before entering the material and a prayer before studying.
2. Apperception is a way or effort so that students want to learn, and repeat previous lessons.
3. Instilling concepts is explaining or explaining new subject matter and giving examples, and trying to make students understand the subject matter.
4. Understanding the concept is the training of students together or in groups
5. Training / Skill is an ability that uses reason, ideas and creativity in the learning process.
6. Evaluation is used to measure the extent of student understanding
7. Concluding is the moral message on the santrin before the end of the lesson, prayer, closing, and greetings.

- e. The Main Subject of *the UMMI Method*
 1. *Ummi* Jilid 1
 - a. Single letter recognition (hijaiyah) Alif-Ya'.
 - b. Pengenalan huruf tunggal berharokat fathah A-Ya.
 - c. Read 2-3 single letters with the meaning of A-Ya.
 2. *Ummi* Jilid 2
 - a. Introduction to harokat kasroh, dhommah, fathah tanwin, kasroh tanwin, and dhommah tanwin.
 - b. Alif-ya' conjunctions recognition.
 - c. Introduction to Arabic numerals 1-90
 3. *Ummi* Jilid 3
 - a. Recognition of long punctuation marks (*Mad Thobi'i*).
 1. *Fathah* diikuti *alif* dan *fathah* panjang
 2. *Kasroh* followed by *ya'* sukun and *long kasroh*.
 3. *Dhommah* followed by *wau* sukun and *long dhommah*
 - b. Recognition of long punctuation marks (*Mad Wajib Muttasil* and *Mad Jaiz Munfasil*).
 - c. The introduction of Arabic numerals 100-500.
 4. *Ummi* Jilid 4
 1. The recognition of breaded letters is pressed to read them, (*Lam, Tsa', Sin, Syin, Mim, Wawu, Ya', Ro', 'Ain, Ha', Kho', Hha', Ghoin, Ta', Fa', and Kaf breadfruit*)
 2. The recognition of *tasydid* and shiddah marks is suppressed reading it.
 3. Distinguish how to mix letters:
 1. *Tsa', Sin, dan Syin* yang disusun.
 2. *Ain, Hamzah dan Kaf* yang disusun.
 3. *Ha', Kho' dan Hha'* yang disusun.
 5. *Ummi* Jilid 5
 - a. Introduction to how to read *waqof* or *mewaqofkan*.
 - b. Introduction to *ghunnah (dengung)* readings
 - c. Introduction to reading *ikhfa' (dengung)*
 - d. Introduction to *idghom bigunnah* reading (without dengung)
 - e. Introduction to *iq'lab reading*, introduction to how to read Allah's lafadz (*tafhim / tarqiq*).
 6. *Ummi* Jilid 6
 - a. Introduction to the recitation of *qolqolah* (mantul).
 - b. Introduction to the reading of *idghom bilagunnah*.
 - c. Introduction to *idzhar* readings (clear).
 - d. Introduction of various *waqof/washol signs*.
 - e. How to read *nun iwadl*, at the beginning of the verse and in the middle of the verse.
 - f. Reading *ana, Na nya* read short.
 7. *Ummi* Ghorib
 - a. Introduction to ghorib readings in the Qur'an.
 - b. Introduction to careful recitation when reading it in the Qur'an.
 8. *Ummi* Tajwid

The practical introduction of tajweed theory begins:

- a. Law *nun sukun* or *tanwin*.

Law *Nun Sukun* نْ and *Tanwin* (َ , ِ , ُ)

1. *Idzhar*

Idzhar means light or clear: ع-غ-خ-ح-ه-ء

2. *Idgham Bighunnah*

- a. *Idgham* means to enter *Bighunnah* meaning with a *dengung*: و-م-ن-ي

- b. *Idgham bilaghunnah* means without using *gunnah* or without *dengung*: ر-ل

3. *Iqlab*

Iqlab is to transfer something from its original form to another form *nun sukun* or *tanwin* meets the letter (ب) then exchanged with the letter *mim* (م)

4. *Ikhfa*

Secara bahasa *Ikhfa* means with *dengung*: ص-ش-س-ز-ذ-د-ث-ت
ك-ق-ف-ظ-ط-ض

- a. *Ghunnah* (*nun and mim bertasydid*).

- b. *Sukun mim law*.

- c. Various kinds of *idghom*.

- d. Law *lafadz Allah*.

- e. *Qolqolah*, yaitu B , C , D , T , Q

- f. *Mandatory Idzhar*

- g. *Ro' Law*

- h. Law *lam ta'rif (AL)*

- i. Various *Mads* (*Mad Thobi'i and Mad Far'i*)

- f. *UMMI Method Learning Strategy*

For learning carried out using strategies will run according to what is expected. There are several kinds of strategies, especially those related to the *UMMI method*, the *UMMI method strategy*, namely:

1. Classical is a strategy for learning to read the Qur'an together, in the *Ummi* method this is done when reading props, so it is hoped that students whose reading is not good will be motivated to read well together.
2. Individual is teaching by dealing directly between teachers and students, this method is done when facing special or private students. If this technique is carried out in the group, then other students will have the opportunity not to pay attention.
3. Reading and individual is the learning strategy of the *Ummi* method, after reading the props followed by students reading on each page, while their friends listen to the reading. If the reading is correct, the listener says "*Subhanallah*", while if the reading is wrong, the listener says "*Astaghfirullah*". So that all students can study together from the first minute to the last.
4. Read it purely, this strategy is carried out in one group of the same volume and the same page in the *gharib* and *tajweed* classes. One reads the other listening to his friend's reading and continues the reading randomly appointed by the *ustadz/ustadzah*, therefore all students must prepare themselves for the next reading when appointed by the *ustadz/ustadzah*. So that there are no students who do not listen to their friends' readings. (Afdal 2016).

g. Learning Steps for *the UMMI Method*

The learning steps of *the ummi* method are as follows:

1. The teacher in a sitting state greets the students who are also in a neat sitting state.
2. Read Surah Al-Fatihah together (from *ta'awwudz*).
3. Continued prayer for both parents and memorization of short letters
4. This is followed by the initial prayer of the teaching mop intermittently and the student imitates.
5. Continued with the memorization of short letters already determined by the school.
6. Redo past lessons
7. Planting concepts properly and correctly.
8. Concept understanding.
9. Give home tasks as needed
10. End of lesson prayer.

2. Understanding Fluency in Reading the Qur'an

Etymologically, the Qur'an is derived from the word "*qara'a, yaqra'u, qira'atan* or *qur'anan*" which means to gather (*al-jam'u*) and *gather (al-dhammu)* letters and words from one part to another in an orderly manner. The Qur'an is the kalam Allah revealed to the Prophet Muhammad SAW. Through the intermediary of the angel Gabriel as a guide for Muslims contains instructions in regulating the life of the world and the hereafter. (Aguani 2017). Therefore Muslims should learn the Qur'an from an early age.

Reading is the main requirement for building civilization. The more steady the reading, the higher the civilization, and vice versa. Reading the Qur'an for Muslims is worship to Allah Almighty. Therefore, the skill of reading the Qur'an needs to be given to children from an early age, so that later it is expected that after adulthood can read, understand and practice the Qur'an well and fluently. (Rita Mustikawati 2017).

The recitation of the Qur'an of a Muslim must be in accordance with the rules of tajweed, which is read with tartil and fasahah. As in Fitman Allah SWT. Q.S. Al-Muzammil/73:4

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً^{١٥}

Translation:

Or more than one-half of it, and recite the Qur'an with *tartil*. (Ministry of Religious Affairs of the Republic of Indonesia 2020).

The meaning of *tartil* in the verse is to recite the letters and know the places of *waqof* (Abdul Aziz, Abdul Rauf 2010). While the meaning of *tajweed* is to remove each letter from its place of exit by giving its rights and *mustahak*.

Fluency in reading the Qur'an is important in the learning process, because this is the basis that students must have. The ability to read the Qur'an can be had through several stages, namely the first stage of the ability to pronounce the letters properly and correctly, in accordance with the makhroj and its nature. The second stage is the ability to read the verses of the Qur'an in accordance with the laws of

tajweed and the ability to read the Qur'an fluently and still pay attention to the rules of tajweed, so as to be able to carry out the advice of the Prophet which is to read 30 juz in a month. The ability to read the Quran can be achieved through three ways, namely recognizing the characteristics of letters, letter sounds, and reading them. (Elmiani Rahmah Hayati 2019).

1. Benefits of reading the Quran that you need to know:

1. Obtaining Rewards from Allah Almighty.
2. Increasing piety to Allah Almighty.
3. As a light in the grave later.
4. Saved on the Day of Hisa, Hereafter.
5. Become the Family and Trust of Allah Almighty.
6. Being the Best Medicine when Sick.
7. Home Blessed by Allah Almighty.
8. Kept away from Satan.
9. Always get protection from Allah SWT.
10. Make the heart calmer and contain science.

A. Tartil in reading the Qur'an are:

1. Tahqiq (التحقيق)

This is the level for beginners who are just learning the science of tajweed. The way it is read is like tartil, but *at-Tahqiq* is slower and calmer. *At-Tahqiq*'s readings are like the *Qiraat Hamzah* and *Qiraat Warsh schools* that are not from *Tariq Asbahani*. *At-Tahqiq* is the initial stage before going to the next level.

2. Tartil (الترتيل)

At-Tartil according to the meaning of the word is slowly (*tartil*). *Tartil* means to read according to the law of tajweed. Reading with *tartil* will help one to understand and interpret the Qur'an. *Tartil* is also defined as reading by giving rights and attributes. Reading with *tartil sanangat* is recommended as Allah's word in Q.S. Al-Muzzammil/73:4.

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

Translation:

Or more than one-half of it. And read the Qur'an with Tartil. (Ministry of Religious Affairs of the Republic of Indonesia 2022).

3. Tadwir (التدوير)

Tadwir or *At-Tadwir* is the intermediate level between slow and fast. This recitation with *Tadwir* is often heard in congregational prayers. The *Tadwir* reading is to read *Mad Munfasil* no more than 6 harakats.

4. Tadwir (التدوير)

Tadwir or *At-Tadwir* is the intermediate level between slow and fast. This recitation with *Tadwir* is often heard in congregational prayers. The *Tadwir* reading is to read *Mad Munfasil* no more than 6 harakats.

5. Hadar (الحدار)

Hadar or *Al-Hadar* is a quick read but still maintains the laws of tajweed. *Al-Hadar* is the fastest reading level. This level is often used by memorizers of the Qur'an when repeating the memorization. Although fast, the way to read it still

heeds the existing laws as if it buzzes when it buzzes, when it stops. Hadar's reading is reading *Mad Munfasil* with 2 harakats.

A. Indicators of the Ability to Read the Qur'an

1. Makhrajol Letters
2. Tajwid
3. Harokat
4. Tartil in Reading the Qur'an

B. Fluency in Reading the Qur'an:

1. Very *fluent* or lancer in the pronunciation of *makhrojal letters*, *qolqolqah*, *tajweed law*, and *mad*.
2. Not yet *fluent* in the pronunciation of the *letters of the waqof* sign and *idgam*
3. Still stammering in the mention of *makhrojal letters*
4. Still stammering in reading the Qur'an

C. Qur'an Position/ Function

The Qur'an has several functions, as follows:

1. Instructions for all mankind. According to Quraish Shihab, this function is the main function. The instructions in question are religious instructions, or commonly referred to as shari'a. It contains rules that can be passed and that cannot be passed by mankind, with the aim that man can achieve happiness in this world and the hereafter. The Qur'an as a guide to mankind as embodied in Suras Al-Baqarah (2): 2, 185 and Fussilat (41): 44. The Qur'an as a guide and guide to life, for that the Qur'an needs to be read, studied and obtained its meaning to be practiced by Muslims in everyday life.
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CONCLUSION

1. The implementation of learning to read the Qur'an through *the ummi method at TPA At-Taqlwa To'pandan kab. Tana Toraja has been implemented consisting of 9 guidebooks representing the levels of ummi method education, consisting of pre-kindergarten, volumes 1-6, ghorib and tajweed. Each book has a different subject, practice/understanding and skills. The ummi method is very effective in fluency in reading the Qur'an. If the students are able to read fluently and correctly even though they are still slow in reading, then the students can continue to the next page, but if the students are still not fluent and have many mistakes, then the students will still read it.*
2. The inhibiting factor experienced in learning to read the Qur'an for students at TPA At-Taqlwa To'pandan Tana Toraja district is the lack of teaching staff which is only three people. In addition, the facilities are inadequate because they only use the mosque as a place to learn to read the Qur'an, there is also no blackboard and table to study for students at TPA At-Taqlwa To'pandan Lembang Pakala Tana Toraja district. There are still students who find it difficult to recognize hijaiyah letters because the students do not repeat the material that has been taught because after learning or returning home, the students play a lot, eventually forgetting the material that has been taught. There are two supporting factors for the application of the ummi method to the fluency of reading the Qur'an at the At-Taqlwa To'pandan landfill, Tana Toraja Regency, namely, internal and external. What is a supporting *factor in the implementation of the ummi method towards the fluency of reading the Qur'an at TPA At-Taqlwa To'pandan Kab. Tana Toraja is the absence of charging fees or free in learning, as an internal factor that the health of students, the tranquility of students in learning, high willingness to learn, are important factors in realizing the process of learning the Qur'an using the ummi method . External factors such as the pesantren environment, parental motivation, and supportive peers are also important factors in realizing an effective learning process and in accordance with learning objectives.*

3. The application of the *ummi* method has an impact on the ability to read the Qur'an for students of TPA At-Taqlwa To'pandan Tana Toraja Regency. This can be seen from the students' reading is good. In the past, the reading was not good even in the past could not read the Qur'an, with the ummi method, *it has become good and can read the Qur'an even though it is not so fluent. The ummi method is* carried out with rhythm so that it is easily understood by students. Santri who were initially embarrassed to learn to read the Qur'an were finally enthusiastic to learn to read the Qur'an even though the facilities had not yet been fulfilled but did not reduce the enthusiasm of the students to learn the Qur'an with the ummi method.

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