

IMPROVEMENT OF KNOWLEDGE OF HIJAIYAH LETTERS THROUGH THE MEDIA OF HIJAIYAH LETTERS CARD

Makrufatul Hidayah^{1*}, Ahmad Majidun²

^{1,2} Sekolah Tinggi Agama Islam Syubbanul Wathon Magelang

*E-mail: hidha1903@gmail.com

Abstract

This community service is motivated by children who do not understand hijaiyah letters, especially children who are still at an early age. One of the reasons is the need for more educators with many children and different classes. This method that small children cannot understand makes early childhood, even children who have entered elementary school, not yet understand and have yet even to memorize the letter hijaiyah. The researcher here tries to use iqro` as a first step to find out how well the children of Madrasah Diniyah Al Abror understand the hijaiyah letter. With iqro` children are still unable to read letters. Then the researchers used hijaiyah cards as an introduction to hijaiyah letters. Because hijaiyah letters attract children's interest in memorizing hijaiyah letters, children can participate in memorizing hijaiyah letters well. The method used to attract children's attention is to use games that can make children not easily bored memorizing. In addition, researchers also invited children to memorize hijaiyah letters by using simple songs.

Keyword: *Children; Card media; Hijaiyah letters*

Abstrak

Pengabdian ini dilatar belakangi oleh anak anak yang kurang paham tentang huruf hijaiyah, terutama anak anak yang masih berusia dini. Salah satu penyebabnya adalah karena kekurangan tenaga pendidik dengan jumlah anak anak yang banyak dan berbeda kelas. Metode yang kurang bisa dipahami oleh anak kecil inilah yang membuat anak usia dini bahkan anak yang sudah masuk SD belum paham, bahkan belum hafal huruf hijaiyah. Peneliti disini mencoba menggunakan iqro` sebagai langkah awal untuk mengetahui seberapa paham anak anak Madrasah Diniyah Al Abror tentang huruf hijaiyah. Dengan iqro` anak-anak masih kurang bisa membaca huruf. Kemudian tim pengabdian menggunakan kartu hijaiyah sebagai pengenalan huruf hijaiyah. Karena huruf hijaiyah dibuat untuk menarik minat anak menghafal huruf hijaiyah, maka dengan ini anak-anak dapat mengikuti kegiatan menghafal huruf hijaiyah dengan baik. Metode yang digunakan untuk menarik perhatian anak-anak adalah dengan menggunakan permainan yang dapat membuat anak tidak mudah bosan menghafal. Selain itu peneliti juga mengajak anak anak menghafal huruf hijaiyah dengan menggunakan lagu lagu sederhana.

Kata kunci: *Anak anak; Media kartu; Huruf hijaiyah*

1. INTRODUCTION

Based on the results of observations made by the service team, it was found that the problem that is often faced by madrasas is the need for more awareness among children about the importance of learning hijaiyah letters. Of the 25 children observed, approximately 50% of the children were still unable to distinguish and pronounce the hijaiyah letters. Some children did not know the hijaiyah letters. In addition, through observation and interviews, the authors found that there were still many unresolved problems, 1) the lack of teaching staff at the Al Abror madrasah, which made it difficult for children to learn hijaiyah letters because the number of educators and the number of children did not match. 2) The introduction of hijaiyah letters, which still need to be expanded in an old-fashioned way, makes children less responsive to them. 3) Children need to learn the importance of learning hijaiyah.

Previous research conducted by Nurhayati on children's ability to recognize hijaiyah letters can be improved and developed using picture cards as media. Improvements in the application of picture card media can develop as expected after the pretest and posttest. This can be proven by the increase in children's knowledge of hijaiyyah letters after using picture card media; in the pretest and posttest, the presentation of scores obtained increased and was significant. This shows that picture card media effectively develops religious values in knowing hijaiyyah letters in early childhood (Nurhayati, Agusniatih, Amrullah, & Suwika, 2022).

Based on the research conducted by Enung Nurhasanah based on the results of the hypothesis research, it can be seen that there is a significant influence on the Use of Hijaiyah Letter Flashcard Media on the Learning Outcomes of The Gold Generation Santri which is taught using flashcard media to students. This can be seen from the results of the t-test calculation, namely t count is more excellent than the t table with a significant level of 5%; after being given further treatment, a test is given to find out whether there is an increase in learning outcomes in class Iqro one using flashcard media. The increase in learning outcomes can be seen from the average value in the experimental class (Nurhasanah, 2021). Research conducted by Candra Budi S. Hijaiyah letter recognition learning media is an innovation in learning media in Pertiwi Kindergarten. In this study, the authors tried to make a learning application that contains basic knowledge about hijaiyah letters accompanied by animation, audio, and information on how to read these letters to complete the learning media for hijaiyah letters more interactive (Susila & Ganis, 2012).

The research conducted by Fachri Husaini Media Education, "Let's Play Hijaiyah Letters," aims to simplify and speed up the process of reading the Qur'an;

the first step is to introduce Hijaiyah letters with an exciting method and is liked by the students of TPA An-Nur Daleman. Before this Educational Media was made, the learning process of TPA An-Nur Daleman used the Iqro book as a learning medium (Husaini, 2013).

In research conducted by Fiani et al., To improve children's ability to introduce hijaiyyah letters, researchers try to use learning strategies through the media of hijaiyah letter cards, which children like. This can attract children's interest and enthusiasm for learning to recognize hijaiyah letters and write hijaiyah letters; children become impressed and enthusiastic about learning. Thus, children can easily remember every hijaiyah letter they learn. After all the letters are introduced, it will make it easier for children to write. Based on the method above, the authors argue that writing hijaiyyah letters is very important for children's development. Hence, researchers need to research "The Effect of Using Hijaiyyah Letter Card Media on Writing in Early Childhood at RA Ath Thoha" (Ardin, Indihadi, & Rahman, 2020).

Teaching reading the Qur'an to young children is not easy because, in addition to requiring knowledge, an educator must also know the methods that can be used in the learning process. Al-Qur'an reading lessons can be carried out from the womb; that is, a pregnant woman can listen to or read the Qur'an verses so that the fetus in the womb will hear them. Learning to read the Qur'an will affect the child's morals because the verses of the Qur'an explain a lot about akhlakul karimah. In a broader range, morality means living as a blessing to all of nature (Abdurrosyid, 2019).

Children must master skills, for example, recognizing hijaiyah letters as essential capital, so with this learning method, there are problems for students, including The ability to recognize hijaiyah letters children still need to be trained and guided because learning activities in knowing hijaiyah letters are still low this will have an impact interest in learning in the ability to recognize hijaiyah letters is still relatively low. Improving learning by using hijaiyah letter card games can improve children's ability to recognize hijaiyah letters (Rahayu, 2014).

Al-Qur'an learning for early childhood begins with introducing and understanding hijaiyah letters. Starting from learning hijaiyah letters, children will later find it easier to learn the Qur'an. Based on the results of observations made by researchers at Madrasah Al Abror, it was found that there were still many children who lacked understanding of hijaiyah letters because today's children are significantly less interested and less interested in religious learning, especially regarding hijaiyah letters (Herlina, Fatimah, & Fahmi, 2018).

Hijaiyyah letters are a collection of Arabic letters totaling 29 letters. These letters are used in the Qur'an and are known today. The word letter comes from the

Arabic harf or letters. Arabic letters are also called hijaiyyah letters. The word hijaiyyah comes from the verb hajja, which means to spell, count letters, and read letter by letter. Hijaiyyah letters are also called tahjiyyah letters. The hijaiyyah letters are also called the Arabic alphabet because they have rules in which the pronunciation of the hijaiyya letters starts with alif and ends with the letter yes (Nurhayati, Agusniatih, Amrullah, & Suwika, 2022).

Hijaiyyah letter cards make it easier for children to understand a concept so that learning achievements are more fun and effective. Through teaching aids, abstract things can be presented in a concrete form that can be seen, held, and tried so that children can easily understand them. The complexity of learning materials that will be conveyed to children can be simplified, and even the abstractness of the material can be concreted with the help of teaching aids such as hijaiyyah letters equipped with Arabic vocabulary. Letters are used as a basis for learning to know the vocabulary and reading the Qur'an and other worship activities. In Indonesian, hijaiyyah letters are the same as the letters of the alphabet, which are the basis for recognition for those learning to read. When a child has difficulty memorizing hijaiyyah letters, it affects vocabulary mastery because it consists of hijaiyyah letters. Therefore, exciting media and learning methods are needed to make it fun (Fauziddin & Fikriya, 2020).

To learn hijaiyyah letters, children must be accompanied by a religious teacher, with a delivery method that every child quickly understands. A fun way of learning can make children not easily bored when memorizing hijaiyyah letters, so a teaching teacher must have his way of making children not feel pressured or forced when learning hijaiyyah letters. One of the methods that can be used by teaching teachers is using songs in memorizing, using hijaiyyah letters, reading media, etc. So that here the child can easily understand what is conveyed.

Sumberarum Village is one of the villages located in the Tempuran District. This village consists of 15 hamlets, one of which is Gunung Bakal Hamlet. The history of Dusun Gunung Bakal is mainly contained in tales passed down from generation to generation and passed on from mouth to mouth, making it difficult to prove the facts. Around 1700 AD Simbah Raden Sayid Abdullah migrated from the northwest of the island of Java to one of the lands bestowed by the Yogyakarta palace along with several of his followers by marrying the widow of Sri Sultan Hamengkubowono I, which later became the forerunner of the Gunung Bakal Hamlet. At that time, most mountain people will work as "Nderes" Coconut Nira Tappers, and the mountains will begin to rise and keep up with the times. This is marked by Dusun's achievements in recent years at the sub-district, sub-district, and district levels.

Gunung Bakal Hamlet itself has its cultural icon, namely Grebek Lentheng. Grebek lengthening or Gunungan Lentheng alms tradition is usually done to commemorate the birthday of the Prophet Muhammad SAW. This tradition has been handed down for the first time since the founding of the hamlet. It is said that there used to be a mountain that did not become the forerunner of this hamlet. Raden Syahid Abdullah named this hamlet Gunung Bakal.

Madrasah Diniyah Al Abror was founded in May 1996, when it started because Gunung Bakal did not have a place to recite the Koran. The word Al Abror was taken from an old elder who lived in that place, Mbah Abror, now used as the name of the Al Abror madrasa. Before the existence of the madrasa, the children recited the Koran at the local head of the village head. Because there are so many children who study religion in that place. The children who recite the Koran at the madrasa are not only Gunung Bakal itself but even from Pakeron Hamlet and Boto Hamlet, many of whom recite the Koran here. Because the number is increasing, the residents have the initiative to build a madrasa. The madrasa, built on a 9x5 m plot of land, was built with contributions from the local community and assistance from several donors.

Over time the teachers here began to have their activities. From the initial 3-4 teaching staff, there is only one teaching staff, namely Mr. Jadin, as the head of the Gunung Bakal village head and the Koran teacher at Madrasa Al Abror. There are approximately 25 children who are still reciting the Koran at madrasas, starting from early childhood, kindergarten, to elementary school. In Gunung Bakal, the children who have entered junior high school have stopped, and only some still want to study religion at the madrasah. Because the number of children is increasing, the number of educators who do not increase is an obstacle for children to memorize and read the Koran. At the Al Abror madrasah itself, where at the beginning, each child was reciting the Koran according to their respective capacities, now when reciting the Koran, they blend into one.

This community service aims to find out what the obstacles are in madrasas and how to overcome these obstacles by inviting children at Al Abror Madrasah to have the desire to learn hijaiyah letters and make it easy for children to accept hijaiyah letters well and not be bored.

2. METHODS

The method used in this study uses a qualitative case study method. According to Kirk & Miller, qualitative research is a tradition in social science that fundamentally depends on observations of humans both in their area and in their terminology. It identifies things relevant to good meaning in various world conditions of human diversity, actions, beliefs, and interests by focusing on different

forms of things that give rise to different meanings (Setiawan, 2018).

According to Strauss and Corbin, qualitative research is a type of research that produces findings that cannot be achieved using statistical procedures. In general, qualitative research can be used to research people's lives, history, behavior, and others. One of the reasons for using this approach is the experience of researchers, where this method can be used to discover and understand what is hidden behind phenomena that are sometimes difficult to understand satisfactorily (Mamik, 2015).

This community service activity uses the Asset Based Community-driven Development approach, from now on referred to as ABCD. The ABCD method is an approach to community development in a significant stream trying to realize a social life order in which the community becomes the actor and determinant of development efforts in their environment or what is often called Community-Driven Development (CDD) (Hanifah, 2017). The data used were obtained from direct observation of the situation and environmental conditions of Madrasa Al Abror. The scope of observation includes analysis of madrasas and children's daily life at madrasas. Apart from observations, data were also taken from interviews with teachers at Madrasah Al Abror.

3. RESULTS AND DISCUSSION

This service aims to invite children at Madrasah Al Abror to learn hijaiyah letters more excitingly using hijaiyah cards. Children experience problems with reduced ability to recognize hijaiyyah letters. Researchers have observed this before conducting research. To overcome this, treatment has been given using picture card media to develop and stimulate children to recognize hijaiyyah letters. The approach used is ABCD (Asset Based Community Development) which is carried out by maximizing the assets owned by the Madrasa; it has five stages, namely as follows:

Discovery

This stage is the introduction stage at Madrasah Diniyah Al Abror. In this introduction process, the team could interact with the children, one of the Koran teachers at the madrasa, and local residents. This is done so that residents know that the team will be doing the service at that place so that all parties can help with the service activities.

Dream

In the introduction stage, a dream was also obtained where all Gunung Bakal residents hoped that the service while at Madrasah Diniyah Al Abror could run well and run programs on the introduction of hijaiyah letters to run well and according to what the team and residents wanted Gunung Bakal.

Design

After conducting observations and interviews at the previous stage, it can be said that there are still around 50% of children in madrasah who need help distinguishing the pronunciation of hijaiyah letters, and there are still children who still need to pronounce hijaiyah letters. The lack of educators is one of the causes of children needing help properly recognizing hijaiyah letters. To make children understand hijaiyah letters, researchers tried to make hijaiyah cards where cards would be used to learn hijaiyah letters.

Destiny

After the design stage is complete, the destiny stage is divided into several steps, namely, as follows.

a. The design of learning media:

Researchers will make hijaiyah cards using materials such as cardboard, asturo paper, glue, scissors, skewers, and folding paper. The design here needs careful thought because it is used for children. Researchers here use what children like and fall by using colors and shapes that children like.



Figure 1. Process for Making Hijaiyah Card Media

Using colorful folding paper helps attract children's attention with striking colors and heart shapes.

b. The shape of the hijaiyah card after it is made



Figure 2. Learning Media in the Form of Hijaiyah Cards

c. The process of recognizing hijaiyah letters with hijaiyah cards

The introduction process here uses the hijaiyah game, the children of Al Abror Madrasah are invited to play hijaiyah whispers, where each child lines up neatly, then the child at the front is whispered with three hijaiyah letters, then distributed to other children until the last child must be able to say what the child says at the first whisper. When it is wrong to say, the wrong children will be given a punishment in the form of memorizing short letters.



Figure 3. The process of submitting card media

Apart from games, the introduction here uses songs that are replaced with all types of hijaiyah letters. Using this learning media makes children more focused and memorizing hijaiyah letters in fun and not boring way.

4. CONCLUSION

Based on the research above, it can be concluded that 1) there are still many children in Gunung Bakal Hamlet who need to be more fluent in hijaiyah letters, pronunciation, and pronunciation. 2) It is felt that the teaching staff at Madrasah Al Abror are still lacking in dealing with the number of children in different classes, making it difficult for children to recite the Koran according to their respective classes. 3) The learning method at Madrasah Al Abror still uses the old way where children only memorize or read with iqro', and the teacher listens and corrects.

Based on the conclusions described above, the author makes several suggestions: 1) children at Madrasah Al Abror should continue to learn hijaiyah letters, regardless of the teaching method. 2) Community members, especially Koran teachers, can educate children in madrasas better and not be boring for children. 3) Residents and children understand the importance of learning hijaiyah letters.

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