



Universitas Muhammadiyah Malang, East Java, Indonesia

## Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature

p-ISSN: 2622-738X, e-ISSN: 2622-7371 // Vol. 3 No. 2 August 2020, pp. 95-112



<https://doi.org/10.22219/jiz.v3i2.11193>



<http://ejournal.umm.ac.id/index.php/izdihar/index>



[izdihar.jurnalpba@umm.ac.id](mailto:izdihar.jurnalpba@umm.ac.id)

# Characteristic of Teaching Materials for Arabic Reading Skill with Inductive Approach

Himatul Istiqomah<sup>a,1</sup>, Mohammad Jawad Habeeb al-Badrani<sup>b,2</sup>  
<sup>a</sup>Universitas Negeri Malang, Indonesia, <sup>b</sup>University of Basrah, Iraq  
<sup>1</sup>[himastiq@gmail.com](mailto:himastiq@gmail.com), <sup>2</sup>[prof.dr.mohammedalbdbrany@gmail.com](mailto:prof.dr.mohammedalbdbrany@gmail.com)

### ARTICLE INFO

#### Article History:

Submitted: 10/05/2020

Revised: 13/07/2020

Accepted: 18/08/2020

Published: 31/08/2020

#### \*Corresponding

#### Author:

Name: Himatul

Istiqomah

Email:

[himastiq@gmail.com](mailto:himastiq@gmail.com)

### ABSTRACT

Himmati is deliberately created as a textbook modification to recognize the Qur'an prepared for beginners. This research aimed to describe the characteristics of teaching material contained in Himmati. This research was a qualitative approach and content analysis of the perspective of Thu'aimah. It also belonged to library research with the main data source is a book, named *Himmati: Modifikasi Pembelajaran Dasar Mengenal Al-Qur'an* from volume 1 to volume 5. The results showed that: 1) Generally, the teaching materials in Himmati were divided into 5 volumes which were presented inductively, namely the introduction of letters, words, *tajweed*, *gharib*, and verses in the Qur'an. Specifically, the teaching materials in Himmati were divided into 7 volumes which were presented with examples from the Qur'an and colored in the order of the frequency of visible light, from red to violet. The 1<sup>st</sup> volume focused on pronunciation, the 2<sup>nd</sup>A volume was on short vowels, long vowels, nunation (*tanwin*), and original *sukuun*, the 2<sup>nd</sup>B volume was on non-original *sukuun* and shadda, the 3<sup>rd</sup>A volume was on the law of *nuun sukuun*, nunation, germination *nuun* and *miim*, the 3<sup>rd</sup>B volume was on the law of *miim sukuun*, definite article *al*, and *madd*, the 4<sup>th</sup> volume was on the rule of exception, and the 5<sup>th</sup> volume was on the stop sign. The teaching materials in Himmati presented for beginners level.

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### Keyword

Himmati; Teaching Materials; Thu'aimah

### مستخلص البحث

إن "همّتي" قد تم تنظيمه عمدا كتعديل الكتب التعليمية للتعرف بالقرآن للمبتدئين. ويهدف هذا البحث لوصف خصائص المواد التعليمية في الكتاب همّتي. كان نوع هذا البحث هو منهج كفي وتحليل المضمون عند نظرية طعيمة. وكان هذا البحث بحثا مكتوبا مع مصدر البيانات الرئيسية هو الكتاب "Himmati: Modifikasi Pembelajaran Dasar Mengenal Al-Qur'an" من المجلد الأول إلى الخامس. وتدل نتائج البحث على أن: (١) تنقسم المواد فيها إلى خمسة أجزاء التي تم عرضها استقرائيا، وهي التعارف بالحرف والكلمة فالتجويد فالغريب ثم الآية في القرآن عاما. (٢) وأن تنقسم المواد فيها إلى سبعة أجزاء التي تم عرضها مع الأمثلة القرآنية وتم تلويها حسب ترتيب تردد الضوء المرئي من الأحمر حتى الأرجواني خاصا. ويركز الجزء الأول على مخارج الحروف، والثاني "أ" على الحركات القصيرة والطويلة والتنوين والسكون الأصلي، والثاني "ب" على السكون الوقفي والتشديد، والثالث أ على أحكام النوم السكينة والتنوين والنون والميم المشددين، والثالث ب على أحكام الميم السكينة "ال". علامة التعريف والمد، والرابع على القواعد الاستثنائية، والخامس على علامة الوقف. وتعدّ المواد فيها للمستوى المبتدئين.

همّتي: المواد التعليمية؛ طعيمة

كلمات أساسية

## INTRODUCTION

The Qur'an is one of the heavenly books that God Almighty revealed to the Prophet Muhammad as the guidance of the converted men. It was revealed in Arabic, so the believers use their minds to understand what is in the verses (Effendy, 2013). Before they reach an understanding of the meaning, of course, they must read the verses. Therefore, learning to read the Qur'an is very important and needed.

Even so, there are still many Muslims who have not been able to read the Qur'an well. Based on the results of previous research, there was found many students in several Islamic universities in Indonesia with low Qur'an reading skills (Alhamuddin, Hamdani, Tandika, & Adwiyah, 2018; Otaya, Anwar, & Husain, 2019). There was also found that many students in several high schools were not yet skilled in reading the Qur'an correctly and smoothly (Supriyadi & Julia, 2019).

To resolve this problem, many scholars create textbooks for reading the Qur'an. Several textbooks that have been published in Indonesia such as *Qira'ati* by Dahlan Salim Zarkasyi (1989), *Iqra'* by Asaad Humam (1990), *Tilawati* by Hasan Sadzili, M. Thohir Al-Ali, Masrur Masyhud, and Ali Muaffa (2000), *Yanbu'a*, by Ulil Albab, Ulin Nuha, and M. Manshur Maskan (2004), etc.

To prepare a textbook, several things must be considered. One of them is the presentation of teaching materials (Thu'aimah, 1958). The existence of teaching materials is very important in learning activities (Anggara & Habib, 2018). The teaching material is one of the external factors that influence the motivation to learn and affect the success of the teaching and learning process (Islam, 2015; Istiqomah & Mahliatussikah, 2019). Therefore, many teachers do reorganization, replacement, and addition to develop teaching materials. A good textbook is one that has material that is suited to the learner's needs and the character values (Cloonan & Fingerest, 2020; Munif, 2018).

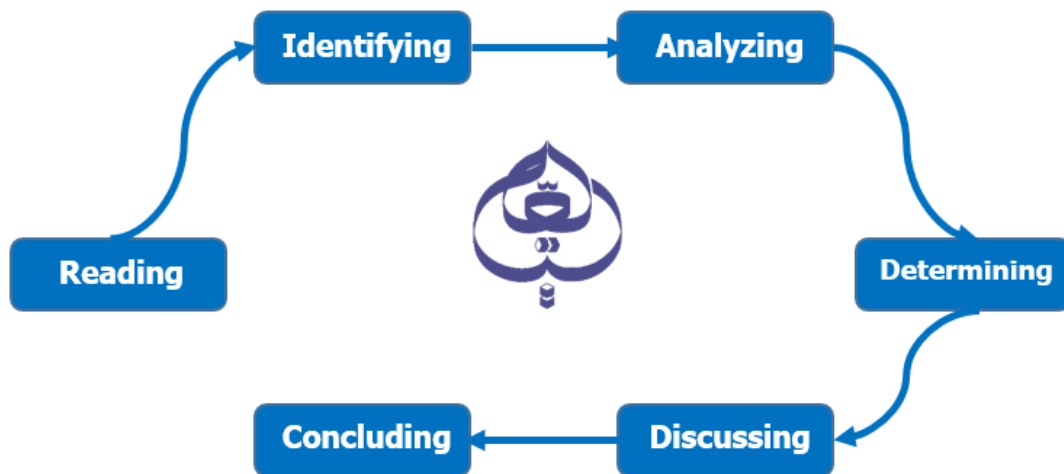
After the researcher reviewed the teaching materials in several textbooks for reading the Qur'an, she made some modifications in a new book entitled *Himmati: Modifikasi Pembelajaran Dasar Mengenali al-Qur'an*. *Himmati* is a textbook that aimed to help the beginner for learning to read the Qur'an (Istiqomah, 2019). In its preparation process, it was welcomed and evaluated by several teams of Arabic and the Qur'an experts, a fellow of Ashoka Foundation, a design expert, and a psychologist.

*Himmati* belongs to a new textbook. It is a model of the development the Qur'an learning book that presented in a comprehensive and complete manner. Through this research, the researcher aimed to describe the characteristics of teaching materials in it. She also aimed to offer it to the public as a new prototype for a textbook to read the Qur'an for beginners. So, it can be used for the Qur'an

educational institutions, both teachers and students, formal and nonformal. It also can be used for many people in need.

## METHOD

This research belonged to qualitative research with a qualitative approach and qualitative data. This also belonged to library research with the main data source is a book, named *Himmati: Modifikasi Pembelajaran Dasar Mengenali al-Qur'an* from volume 1 to volume 5. This research used the researcher herself as a research instrument or called human instrument and used documentation techniques to collect data.



**Figure 1: Step of the research**

Figure 1 illustrated that the steps were used in this research are follows. 1) Reading *Himmati* from volume 1 to volume 5. 2) Identifying the teaching materials in each the volume of *Himmati*. 3) Analyzing characteristics of the teaching materials in each volume of *Himmati*. 4) Determining characteristics of the teaching materials in each volume of *Himmati* with some previous theories and previous research. 5) Discussing the findings into description text. 6) Concluding the result based on the data findings.

While the technique to analyze data that used in this research belonged to Thu'aimah's perspective. As he said in his book, analyzing the teaching materials can be done by asking some questions. How was the teaching materials in *Himmati* presented? What was presented in each volume? For who the teaching materials was presented? (Thu'aimah, 1958).

## RESULTS & DISCUSSION

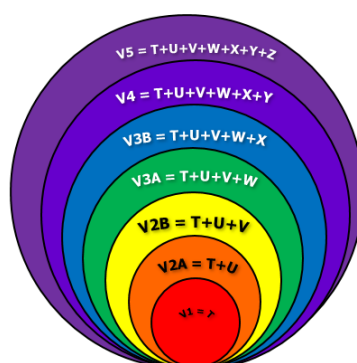
### The Characteristic of Teaching Material in Himmati Generally

Thu'aimah said in his book that teaching material is a collection of educational experiences, information, and desired facts to develop the learner's competencies and to acquire diverse skills completely as found in the educational curriculum (Farid, 2018). The teaching materials can be presented with various forms, such as reading, listening, or merge of both readings and listening (Al-Ushaili, 2002). The teaching materials, especially in the postmodern era like now, also can be presented with blending between script and picture by using modern technology (Wahab, 2015).

The teaching material has its functions which so important. It prepares the basis for the lesson's contents. It makes the teaching competencies equally. It can be main information sources besides the teacher. It also makes the learners study easier (Hakim, 2019)

Al-Rajih (1995) said in his book that the characteristics of teaching materials included the selection and presentation. According to Thu'aimah's perspective, there were found three main points of discussion as findings in this research. Namely, displaying the teaching material in Himmati generally, displaying the teaching materials in Himmati specifically, and displaying the target of the teaching materials in Himmati.

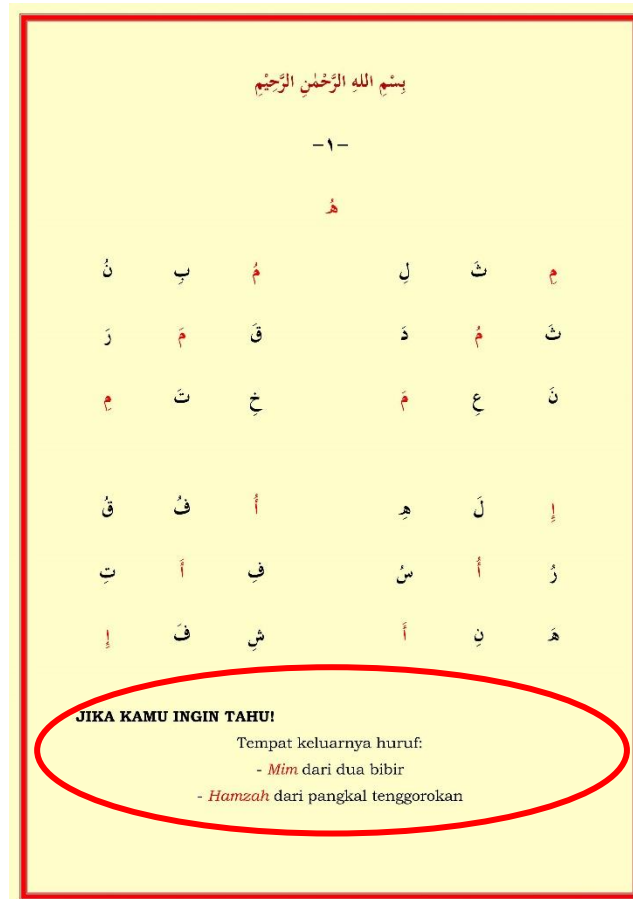
Based on the preface of Himmati, generally, the teaching materials in it are divided into 5 volumes. The 1<sup>st</sup> volume is about the introduction of letters in the Qur'an. The 2<sup>nd</sup> volume is about the introduction of the word in the Qur'an. The 3<sup>rd</sup> volume is about the introduction of *tajweed* in the Qur'an. The 4<sup>th</sup> volume is about the introduction of *gharib* in the Qur'an. The 5<sup>th</sup> volume is about the introduction of verse in the Qur'an.



**Figure 2: A cyclic gradation in Himmati**

Figure 2 illustrated that the teaching materials arranged with adopting cyclic gradation (Al-Rajih, 1995; Corder, 1973). The letters T, U, V, W, X, Y, and Z were symbols represented a point of teaching material in each volume of

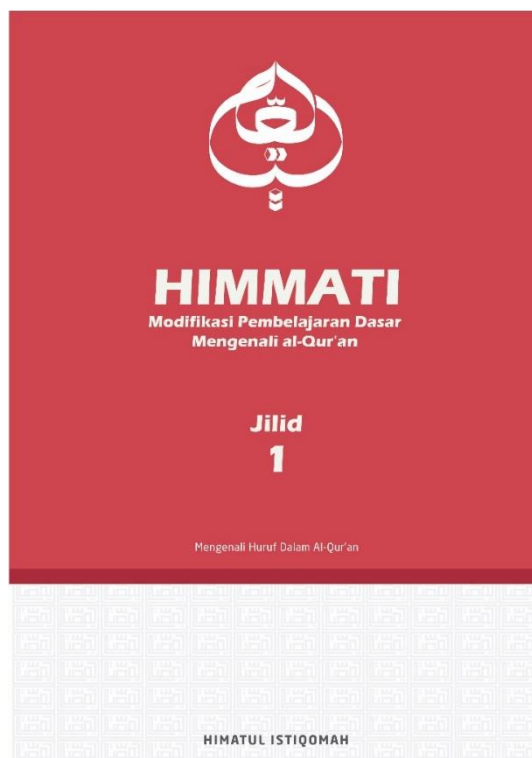
Himmati. The first level limited to point T. Then, it was added with point U in the second level. Afterward, points T and U added and used clearer in the next level until the peak level.



**Figure 3: The teaching material presented inductively**

Generally, Figure 3 illustrated that the teaching materials in Himmati were presented inductively. There was displaying several examples then followed by material description or concept explanation. As the theory that in the inductive approach, teaching begins with the presentation of several examples that contain a concept. Furthermore, learners will be guided to try to formulate, model, and or infer the basic concepts of the displaying (Effendy, 2005; Mahjoob, 2015). Some previous researches prove that this approach is considered more effective than the deductive approach in teaching (Benitez-Correa, Gonzalez-Torres, Ochoa-Cueva, & Vargas-Saritama, 2019; Mallia, 2014).

## The Teaching Material in Himmati Specifically



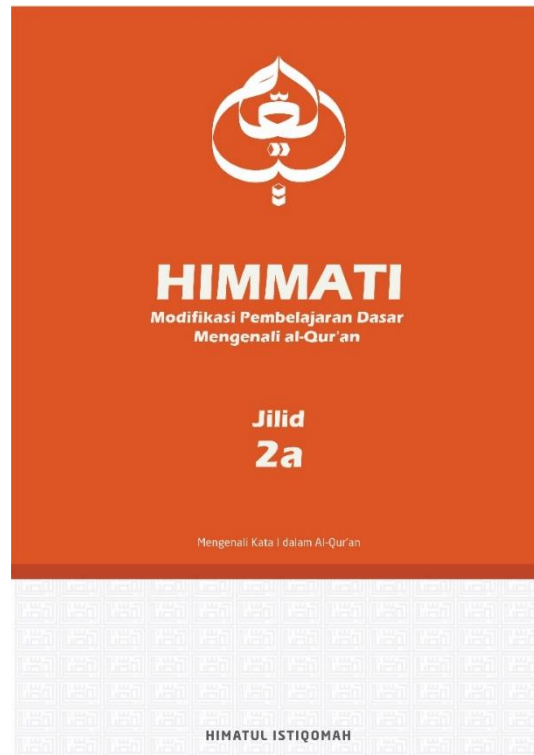
**Figure 4: The 1<sup>st</sup> volume of Himmati (red)**

Specifically, the teaching materials in Himmati were divided into 7 volumes. Figure 4 illustrated that the 1<sup>st</sup> volume focused on the introduction of letter. There was introduced about how to pronounce Hijaiyah letters correctly one by one according to the place of exit (*makharijul huruf*).

Besides that, Hijaiyah letters in the first volume were presented based on special order. There was begun with a letter that easiest to pronounce it, named letter *miim* (م). There was ended with a letter that most difficult to pronounce it, named letter *Daad* (ض) (Manshur, 1980, p. 185). While the others arranged based on the amount of their use in the Qur'an (Al-Daq, 2013). Thus, the arrangement Hijaiyah letters in Himmati is *miim* (م), *hamza* (ء), *laam* (ل), *nuun* (ن), *waaw* (و), *yaa'* (ي), *haa'* (ه), *taa'* (ت), *raa'* (ر), *baa'* (ب), *kaaf* (ك), *'ayn* (ع), *faa'* (ف), *qaaf* (ق), *siin* (س), *daal* (د), *dhal* (ذ), *Haa'* (ح), *jiim* (ج), *xaa'* (خ), *shiin* (ش), *saad* (ص), *zaay* (ز), *thaa'* (ث), *Taa'* (ط), *ghayn* (غ), *Zaa'* (ظ), and *Daad* (ض).

According to figure 3 above, each page in this volume presented the introduction of two main letters. Each main letter repeated six times, three times written on the right side and three times on the left side. Each main letter was written with two other letters which formed one word in the Qur'an. Thus, the introduction of one letter would introduce six words in the Qur'an. The introduction of these letters also accompanied by vowels directly, with the

sequence starting from the strong, the middle, then the weak vowel, namely *kasra*, *damma*, then *fatha* (Ryding, 2005).



**Figure 5: The 2<sup>nd</sup>A volume of Himmati (orange)**

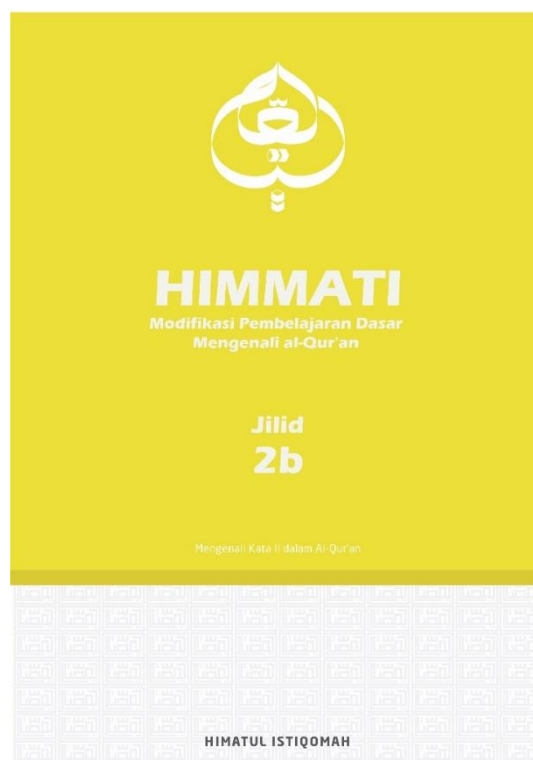
Figure 5 illustrated that the 2<sup>nd</sup>A volume introduced word section 1 in the Qur'an. It focused on the introduction of the words with short vowels, long vowels, nunation, and then with original *sukuun*. Nunation is Arabic tanwin (Azaz, 2019). It is a suffix "N" that follows short vowels (Mijlad & El Younoussi, 2019). It is always at the end of the word (Zaghouani et al., 2016).

The introduction of the word with short vowels was presented just in one page. Because the short vowels were presented in the previous volume. The introduction of long vowels was starting from the strong *-i-*, the middle *-uu-*, then the weak vowel with *alif Tawiila* (ا) then *alif maqSuura* (آ) *-aa-*, which each type of vowel in one page.

The introduction was continued with nunation starting from kasra with nunation *-in-*, *damma with nunation -un-*, and *Fatha with nunation -an-*, which each type of nunation in one page. Then, the combination of all types of nunation also on one page. There were also presented some familiar words in Muslim's daily activities.

After that, there was continued with original *sukuun*, an absence of vowel in the middle of the word (Ryding, 2005). There was started from original *sukuun* on all of Hijaiyah letters, original *sukuun* on *Qalqala* letters *-qaaf* (ق), *Taa'* (ط),

*baa'* (ب), *jiim* (ج), and *daal* (د) –, then original *sukuun* on *Layyin* letters –*ay* (يَ) and *aw* (وَ) –.



**Figure 6: The 2<sup>nd</sup>B volume of Himmati (yellow)**

Figure 6 illustrated that the 2<sup>nd</sup>B volume introduced word section 2 in the Qur'an. It focused on the introduction of the words with non-original *sukuun* and shadda. Non-original *sukuun* is an absence of vowel on the last letter of the word which paused. Shadda is phonological germination (Marzouk & Kareh, 2018). It is a sign of double consonants that it's sound repetitive (Zerrouki, Shquier, Balla, Bousbia, Sakraoui, & Boudardara, 2019).

The introduction in this volume was started from non-original *sukuun* on the Hijaiyah letters, non-original *sukuun* on *taa' ta'nith* (ت), *haa'* (ه), then *taa' marbuTaa* (ة), which each type of them in one page. Then, the combination of all types of *taa' ta'nith* (ت), *haa'* (ه), and *taa' marbuTaa* (ة) also on one page. The introduction was continued with non-original *sukuun* on *Qalqala* letters.

فَلْقَلَّةٌ يَجْمَعُهَا قَطْبُ جَدِّ # بَيْنَ لَدَى وَقْفٍ وَحَقِيقٍ وَاعْتَنِمْ  
وَاللَّيْنُ مِنْهَا الْيَا وَالْوَاوُ سَكَنًا # إِنَّ انْفِتَاحَ قَبْلِ كُلِّ أُعْلِنَا

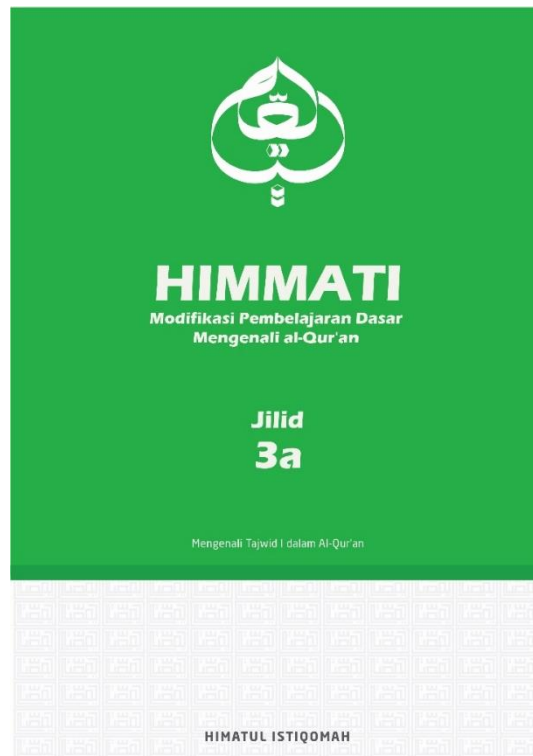
According to the information written by Nabhan translated by Al-Samarani (n.d.), the poem verse said that Hijaiyah letters which include *Qalqala* letters are



*qaaf* (ق), *Taa'* (ط), *baa'* (ب), *jiim* (ج), and *daal* (د) –. Then, it is continued with non-original *sukuun* on all of the Hijaiyah letters which preceded by *madd* or long vowel (*ii* (يِي), *uu* (وُو), then *aa* (اَا)), which each type of them in one page. Then, the combination of non-original *sukuun* was on all three long vowels.

There was continued with non-original *sukuun* on *Qalqala* letters –*qaaf* (ق), *Taa'* (ط), *baa'* (ب), *jiim* (ج), and *daal* (د) – which preceded by *madd* or long vowel (*ii* (يِي), *uu* (وُو), then *aa* (اَا)), which each type of them in one page. Then, the combination of non-original *sukuun* was on all three long vowels. It was continued with non-original *sukuun* on *Layyin* letters.

According to the information written by Al-Jamzuri translated by Al-Maraqhi (n.d.), the poem verse said that *Layyin* letter is the letter *yaa'* (ي) or *waaw* (و) with original *sukun* that comes after *fatha*. The presentation of *Layyin* letters starting from *ay* (أَي) then *aw* (أَو), which each type of them in one page. Then, the combination of non-original *sukuun* on both of the types. The last, there was presented non-original *sukuun* with *fatha* nunation (اَا). Then, there was continued with germination (وُو) on each Hijaiyah letter.

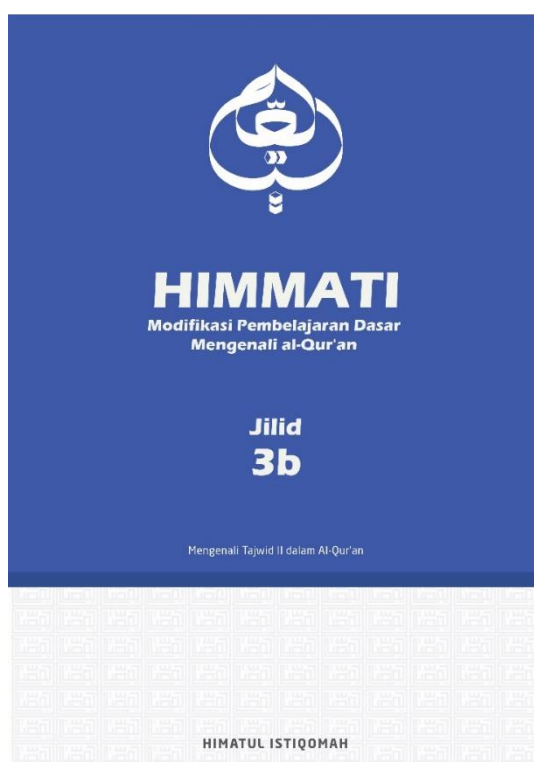


**Figure 7: The 3<sup>rd</sup>A volume of Himmati (green)**

Figure 7 illustrated that the 3<sup>rd</sup>A volume introduced tajweed section 1. Tajweed is scientific about rules to read the Qur'an with ensuring pronunciation, recitation, and interpretation correctly (Taib, Yusof, Jamil, Aris, & Satari, 2016; Yousfi & Zeki, 2017). Firstly, there focused on the law of germination *nuun* (وُو)

then germination *miim* (م), which each of them presented on one page. Then, it followed by the combination of germination *nuun* and germination *miim* on one page.

The teaching materials was continued with the law of *nuun sukuun* and nunation when one of them met the Hijaiyah letters. Both of them had five laws in the reading, namely: *idhar*, *idgham bighunnah*, *idgham bilaghunnah*, *iqlab*, and *ikhfa'*. Each of the reading law was presented on one page which focused on *nuun sukuun*, one page which focused on nunation, then one page which presented the combination of *nuun sukuun* and nunation. Thus, each reading law was presented on three pages.



**Figure 8: The 3<sup>rd</sup>B volume of Himmati (blue)**

Figure 8 illustrated that the 3<sup>rd</sup>B volume introduced tajweed section 2. Firstly, the introduction focused on the law of *miim sukuun* when met the Hijaiyah letters. It had three laws in the reading, namely: *ikhfa' syafawi*, *idgham ma'al ghunnah*, and *idhar syafawi*. Then, it was followed by *idhar syafawi harshi*.

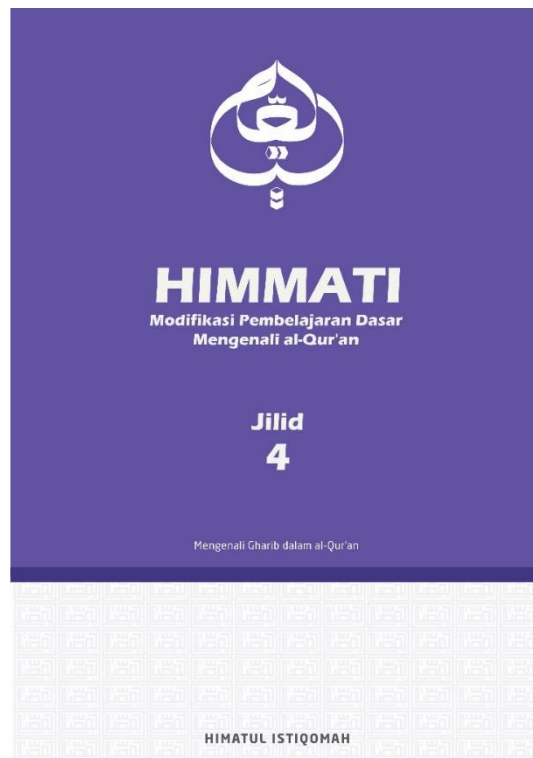
وَآخِرِصْ عَلَى الْإِظْهَارِ عِنْدَ الْفَاءِ # وَالْوَاوِ وَآخِذُ دَاعِي الْإِخْفَاءِ

According to the information written by Nabhan which was translated by Al-Samarani (n.d.), the poem verse said that *idhar syafawi harshi* is the reading law when *miim sukuun* met the letter *faa'* (ف) or *waaw* (و). It must be read more clearly than *idhar syafawi*.

The teaching materials was continued with the law of definite article *al* when met the Hijaiyah letters. It had two laws in the reading, namely: *idhar qamariyah* and *idgham syamsiyah*. *Al qamariyah* as moon letters did not absorb or assimilate the sound "l" in hijaiyah letter of the definite article. Hijaiyah letters which include the moon letters are *hamza* (ء), *baa'* (ب), *ghayn* (غ), *Haa'* (ح), *jiim* (ج), *kaaf* (ك), *waaw* (و), *xaa'* (خ), *faa'* (ف), *ayn* (ع), *qaaf* (ق), *yaa'* (ي), *miim* (م), and *haa'* (ه) (Munjiah, 2012).

*Al syamsiyah* as sun letters absorb or assimilate each letter at the beginning of the word. Hijaiyah letters which include the sun letters are *Taa'* (ط), *thaa'* (ث), *saad* (ص), *raa'* (ر), *taa'* (ت), *Daad* (ض), *dhal* (ذ), *nuun* (ن), *daal* (د), *siin* (س), *Zaa'* (ظ), *zaay* (ز), *shiin* (ش), and *lam* (ل) (Munjiah, 2012). It is usually marked by germination. Thus, the real difference between *al qamariyah* and *al syamsiyah* is the existence of germination on the sun letters and absence of germination on the moon letters. Each of them was presented on one page.

The next, there was continued with the law of *madd*, begun from *madd thabi'i* or *madd Ashli* then *madd far'i*. The introduction of *madd far'i* consisted of *madd wajib muttashil*, *madd jaiz munfashil*, *madd lazim kilmi mutsaqqal*, *madd lazim kilmi mukhaffaf*, *madd 'aridl lissukun*, *madd shilah qashirah*, *madd shilah thawilah*, *madd layyin*, *madd 'iwadl*, *madd badal*, *madd farqi*, *madd tamkin*, *madd lazim kharfi mutsaqqal*, then *madd lazim kharfi mukhaffaf*. Each of them was presented on one page.

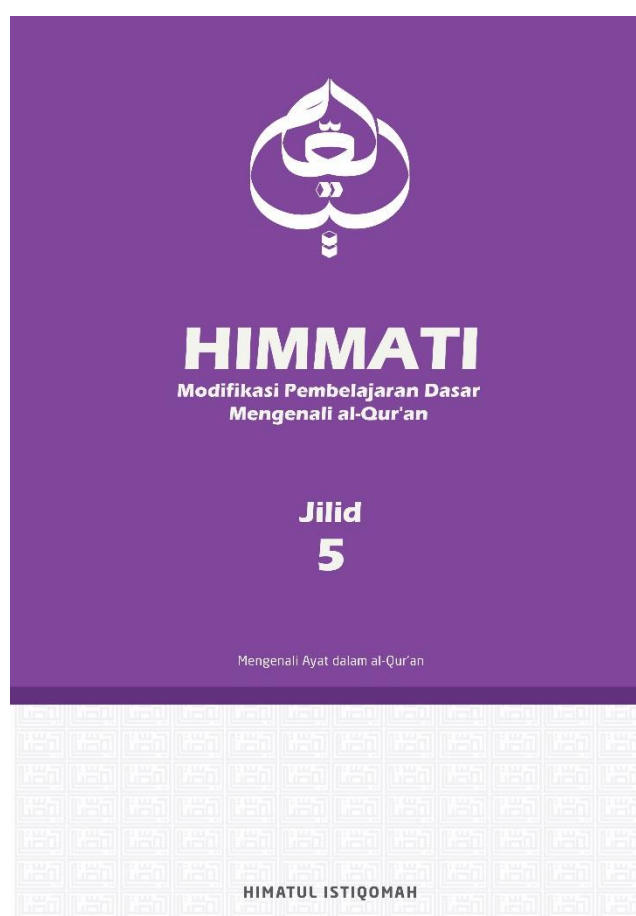


**Figure 9: The 4<sup>th</sup> Volume of Himmati (Purple)**

Please cite this article as Istiqomah, H., Al-Badrani, M. J. H. (2020). Characteristics of Teaching Materials for Arabic Reading Skill with Inductive Approach. *Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature*, 3(2), 95-112. DOI: <https://doi.org/10.22219/jiz.v3i2.11193>

Figure 9 illustrated that the 4<sup>th</sup> volume introduced rule of exception in the Qur'an, named *gharib*. This rule was different from the usual rules in the Qur'an that also important to be learned, so reading the Qur'an can be clearer. According to Imam Ashim said by Hafs, it was begun with the introduction of *imalah*, *isymam*, *tashil*, *naql*, *saktah*, *badal*, *madd* and *qashar*.

Based on the previous research, the study about gharib belonged to Arabic phonology (Mahmoud & Shaker, 2019). It was resulted by assimilation direct or indirect, regressive assimilation, progressive assimilation, assimilation of the way pronunciation, or metathesis that was influenced by the principle of power efficiency, ease theory, and balance theory (Adriana, 2017).



**Figure 10: The 5<sup>th</sup> volume of Himmati (violet)**

Figure 10 illustrated that the 5<sup>th</sup> volume introduced verse in the Qur'an, especially the verses about morals and attitude. There was the verses about orders to behave honestly, trustworthy, delivery information, smart in whatever situation, thankfully, patiently, to give to another, prohibitions to behave arrogantly, lie, orders to honor to the parents, to behave optimistically and the prohibitions to behave pessimistically, orders to get knowledge, then to behave

independent and consistent (Istiqomah, 2019). Hopefully, everyone who learned this level will apply the moral values and attitudes in his daily life. This volume also focused on the stop sign included mandatory stop (م), common stop (ط), possibility stop (ج), pleasant stop (قف), better stop (قلی), better connect (صلی), allowed stop (ز), admissible stop (ص), bad stop (ق), then prevalent stop (لا) (Lubis, Lubis, & Azmi, 2018).

According to figure 4 until figure 10, specifically, the teaching materials in *Himmati* were colored in the order of the frequency of visible light from the lowest to the highest, from red, orange, yellow, green, blue, indigo, to violet (Bharadwaj, 2017). The purpose of this color order to pray for everyone who learned the Qur'an with *Himmati*, the knowledge level increased as much as frequency interval in the order of visible light (Istiqomah, 2019).

### The Target of the Teaching Materials in *Himmati*

Based on the preface of *Himmati*, the teaching materials are presented to the beginners. Sometimes the beginners are determined by age or school grade (Yeomans-Maldonado, 2017). But, it is different from the criteria in *Himmati*'s learners. Whoever has a low academic competency of reading the Qur'an named the beginner student. He can from the children, the young man, or the old man. He can from the lowest grade of school to the highest. He also can from the formal or non-formal institution. But, more priority is learning to read the Qur'an using *Himmati* is done by the learners together with the teachers as their supervisors.

Thu'aimah (1986) said that it is necessary at the beginner level to prepare the student for reading by providing him with a set of experiences that help him to read when starting with it. Some of these experiences include distinguishing letters, pronouncing words, knowing the symbol of what he reads afterward, etc.

The theory strengthens the presentation of teaching material in the book *Himmati*. The teaching materials in this book was arranged in such a way to enrich the learning experience of beginners, starting from the introduction of the elements contained in the al-Qur'an text to getting used to proper and correct pronunciation based on the proper rules.

## CONCLUSIONS

Characteristic of teaching materials for reading Arabic skill in the book *Himmati* used inductive approach. It was concluded into three points: 1) generally, the teaching material in *Himmati* was divided into 5 volumes, namely the introduction of letters, words, *tajwid*, *gharib*, and verses in the Qur'an. Each

of them was presented by the inductive approach; 2) specifically, the teaching material in Himmati was divided into 7 volumes which are presented with examples from the Qur'an. The 1<sup>st</sup> focuses on pronunciation, the 2<sup>nd</sup>A on short vowels, long vowels, nunation, and original *sukuun*, the 2<sup>nd</sup>B on non-original *sukuun* and germination, the 3<sup>rd</sup>A on the law of *nuun sukuun*, nunation, germination *nuun* and *miim*, the 3<sup>rd</sup>B on the law of *miim sukuun*, definite article *al*, and *madd*, the 4<sup>th</sup> on the rule of exception, and the 5<sup>th</sup> on the stop sign. Each of them colored in the order of the frequency of visible light, from red to violet; 3) the teaching materials in Himmati were prepared for beginners with various ages and school grades, in the formal or non-formal institution. Further research can be done through the application of Himmati to increase the reading Qur'anic skill for beginners. Based on these results, this research has two implications. Theoretically, the selection of teaching material must be adjusted to the goal of teaching and the level of the student. Practically, Himmati is offered as a textbook for beginners in learning to read the Qur'an.

## ACKNOWLEDGMENT

The researcher wishes to express her gratitude to her parents and her doctor (Misha Hd), Mr. Adil, dr. Christyjai, *Ustadz* Fuad, Syekh Kamba, *Ustadz* Hanifan, Mr. Santo, Merry, Fairuz, Dani as people who have major roles in helping to prepare Himmati, both materially and immaterially.

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