

Implementation of the Al-Qur'an Education Curriculum in Improving Students' Al-Qur'an Reading Ability

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Abstract

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Al-Qur'an education has a very important role in forming character and improving students' spiritual qualities. One of the main goals in Al-Qur'an education is to improve the ability to read the Al-Qur'an properly and correctly, both in terms of tajwid and makhraj letters. This research aims to explore the implementation of the Al-Qur'an education curriculum in improving students' Al-Qur'an reading skills at primary and secondary school levels. The method used is a literature study that examines various approaches to the Al-Qur'an curriculum as well as direct observation of the implementation of learning in schools. The research results show that the implementation of a systematic and structured curriculum, accompanied by the use of appropriate methods such as the Qira'ah method, Tajwid, and technology-based learning, contributes positively to improving students' ability to read the Al-Qur'an. Apart from that, the role of competent teachers and supporting facilities is also an important factor in the teaching and learning process. Therefore, it is necessary to holistically strengthen the Al-Qur'an education curriculum so that students' ability to read the Al-Qur'an can develop optimally in accordance with the established rules. It is hoped that this research can provide insight for related parties in designing and implementing a more effective Al-Qur'an education curriculum.

Keywords:

Al-Qur'an Education Curriculum, Al-Qur'an Reading Ability, Students

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A. Introduction

South Kalimantan Province Regional Regulation Number 3 of 2009 concerning Al-Qur'an education, which has been in effect since the 2010/2011 academic year, functions as one of the government's strategic efforts to encourage the realization of a Koranic generation with the main indicator being a generation that is literate in reading the Al-Qur'an correctly and well. In its implementation, the above regulations are followed up by schools spread throughout the region at primary and secondary school levels by programming learning to read the Koran in their respective schools with various program statuses. There are those who install it as a co-curricular, extra-curricular activity, and there are even those who install it as an independent subject parallel to other

subjects arranged in an organic curriculum structure. The Al-Futuwwah Foundation, which is located at Jalan A. Yani RT 09 LK V Parincahan, Kandangan Barat Village, Kandangan District, Hulu Sungai Selatan Regency, is a foundation that is committed to implementing the regional regulations on Al-Qur'an education. Through the Qurrata A'yun Integrated Islamic education institution which is managed, both at the primary and junior secondary levels, learning to read the Koran is a top priority and has the character of an integrated Islamic school, even though the curriculum is affiliated with the Ministry of Education and Culture's curriculum which emphasizes general subjects. Regarding how seriously the regulations above are implemented by the school as the front guard, this article aims to describe the specific Al-Qur'an reading skills at SMP IT Qurrata A'yun. This description is the result of research on the ability to read the Al-Qur'an of class VIII students at SMP IT Qurrata A'yun based on the student's previous school background. Assuming that if the ability to read the Al-Qur'an of students from other elementary schools is comparable to students from SD IT Qurrata A'yun itself, then this shows the good quality of the Al-Qur'an learning process at SMP IT Qurrata A'yun. However, if the ability to read the Al-Qur'an of students from other elementary schools is lower than students from SD IT Qurrata A'yun then the quality of the Al-Qur'an learning process at SMP IT Qurrata A'yun is questionable. This assumption is supported by the results of mapping the ability to read the Al-Qur'an during the entrance test for SMP IT Qurrata A'yun which shows that on average prospective students from SD IT Qurrata A'yun tend to have higher abilities compared to prospective students from other elementary schools. (interview with Al-Qur'an teacher January 20 2020).

Based on the administrative documentation for SMP IT Qurrata A'yun 2019/2020, the establishment of SMP IT Qurrata A'yun began with the wishes of SD IT class VI parents who wanted to continue their children's education at the next level so that they could maintain their memorization of the Al-Qur'an, continue the habits that had been instilled in SD IT and maintain social boundaries between men and women. Qurrata A'yun Integrated Islamic Middle School is here to be a partner for parents in preparing and delivering children to become a generation that has noble morals, a competitive spirit and achievers.

With the above background, Qurrata A'yun IT Middle School was finally established in 2014. At its relatively young age, this junior high

school is under the auspices of the Al-Futuwwah Kandangan Foundation with an address at Jl. A. Yani RT 09 LK V Parincahan, West Kandangan Village, Kandangan District, Hulu Sungai Selatan Regency 71213, South Kalimantan, only has 90 students. In the first year until 2018, the teaching and learning process still used a shared building with SD IT Qurrata A'yun, then with Allah's permission and the efforts of the Foundation and the role of the Regional Government, FSOG and parents, finally the Integrated Islamic Middle School had its own building at the beginning of the 2019-2020 academic year.

SMP IT Qurrata A'yun has a vision of creating a generation with noble character, competitiveness and achievement. This vision is then translated into several missions as follows.

1. Implement education based on the Qur'an and Sunnah
2. Implementing learning that is fun, meaningful and has an impact on behavior
3. Organizing education based on quality and student skills.

Qurrata A'yun IT Middle School, which is accredited B (90), is led by Mrs Etty Damayanti Noor, S.Sc as a school principal assisted by Mr Budi Mulia Rahmat, S.Pd. I as head of student affairs, Normansyah, S.Pd as Curriculum Head, Putri Ayu Farida, S.I.Kom as administration, and Alpian Fansuri, S. Pd as treasurer. As for There are 16 teachers, with details of 7 male teachers and 9 female teachers. Of the 16 teachers, three of them specifically handle Al-Qur'an learning. (SMPIT Qurrata A'yun Administration Documentation: 2019)

B. Theoretical Framework

A manifestation of the government's attention to Al-Qur'an learning has been outlined in Law no. 20 of 2003 and Government Regulation no. 13 of 2015, including Government Regulation (PP) no. 55 of 2007 concerning Religious Education and Religious Education.¹ The Qur'an is a source of knowledge, and as a guide to life,² basic teachings of the Islamic religion,³ like an ocean of thoughts and uniqueness that will never disappear even though time continues to change. The creative initiative of Islamic Education Institutions, especially by making Al-

¹ Government Regulation no. 55 of 2007 concerning Religious Education and Religious Education.

² Agus Somantri, Implementation of the Al-Qur'an Surah An-Nahl Verse 125 as a Method of Islamic Religious Education (Analitical Study of the Al-Qur'an Surah An-Nahl Verse 125), PAI Masters Postgraduate Education Journal, Vol. 2 No.1 of 2018.

³ Fadriati, Principles of Islamic Education Methods in the Al-Qur'an, journal: Ta'dib, Volume 15, No. June 1, 2012

Qur'an learning a superior program in formal education, such as SMP IT Qurrata A'yun, is an effort to implement and apply the contents of the Decree of the Minister of Home Affairs and Minister of Religion No. 128 and 44A concerning understanding and practicing the Al-Qur'an by learning to read and write it in everyday life.⁴ The PP states that the aim of the Al-Qur'an Education unit is to improve the ability to read, write, understand the contents of the Al-Qur'an as a holy book and put it into practice in life.⁵

Al-Qur'an education should occupy an important position in society considering the benefits and role of the Al-Qur'an as a guide for humanity. In its application, Al-Qur'an education is believed to be able to shape the character of students so that they have good morals.⁶ Studying the Qur'an is very beneficial, especially in increasing the piety of a servant to his god Allah Swt.

In teaching the Al-Qur'an, the method is very important for Al-Qur'an teachers to pay attention to in this context, the Al-Qur'an Education Institute also plays a role in choosing the method to be used. There are many methods in learning the Qur'an from traditional methods such as the method of Jibril (as)*divorce*) and spelling (*al-Baghdādiyyah*) to modern methods such as ummi, qiraati, and tartili. It is the result of the efforts of Muslim scholars who continue to develop the method of teaching the Qur'an to be easy, fast, and enjoyable.⁷

The following are several methods of teaching the Qur'an that are familiar to the people of South Kalimantan.

a. Method *Talaqqi*

Talaqqī literally means to meet or face each other. The talaqqī method is a method of learning a knowledge directly with a teacher. In learning the Qur'an, the talaqqī method means that a student meets or directly confronts the teacher so that he not only hears the pronunciation of the Qur'an spoken by the teacher, but also sees

⁴ Decision of the Minister of Home Affairs and Minister of Religion No. 128 and 44A. See the Joint Decision of the Minister of the Interior and the Minister of Religion of the Republic of Indonesia No. 128 of 1982, Regarding Efforts to Improve the Ability to Read and Write Letters for Muslims in the Framework of Understanding and Practicing the Qur'an in Daily Life.

⁵ Republic of Indonesia Government Decree Number 55 of 2007, See Republic of Indonesia Government Regulation No. 55 of 2007, Concerning Religious Education and Religious Education.

⁶ Rosyida Nurul Anwar, Al-Qur'an Education (TPQ) as an Effort to Shape Children's Character, Journal of Counseling Education, Volume 3. No. 1 of 2021

⁷ Akhiruddin, "Islamic Education Board in Nusantara," 24.

directly how the teacher pronounces it from his mouth.⁸ So with this talaqqî method, a teacher allows santri's reading directly, good *makhârijul hurûf* and the nature of letters facing each other.

This method has the advantage of making it easier for teachers to choose the right way to deliver learning material, because by meeting directly between teachers and students, it makes it easier for teachers to recognize the students' personalities. and this method can be carried out individually or in groups. Meanwhile, the disadvantage of this method is that there is no clear system, and there are no supporting books for learning starting from the initial stage or introducing letters. *hijâiyyah*, line up *fathah*, *kasrah*, *ḍammah* and so on.

b. Method *al-Baghdadiyah*

This method is called a method *al-Baghdadiyah* because it comes from Baghdad and began to emerge during the reign of the Abbasid caliphs. It is not known for certain who wrote it.⁹ Method *al-Baghdadiyah* is a method that is arranged sequentially with the process being spelled out or repeated. This method is also known in South Kalimantan as the method *alif-alifan* or also called the spelling method.¹⁰ This method is the method that has been around for centuries and was the first method developed in Indonesia.¹¹ This method was born as a complement to the talaqqî method, because this method uses a handbook for students which begins with an introduction to letters. *hijâiyyah*. This method is in learning letters *hijâiyyah* read repeatedly and followed by a simple song, so that the child easily memorizes and does not get bored, as stated. As emphasized by Mahmud Yunus, *The good thing about the old system is because the learning is repeated by the children with songs and that song is the only thing that attracts them even if they don't understand what is being sung.*¹²

⁸ Mohamad Redha bin Mohamad, Farhah Zaidar binti Ramli, and Norazman bin Alias, "The Relevance of the Inheritance of Sanad Talaqqi al-Quran."

⁹ Mahmud Yunus, *History of Islamic Education in Indonesia*, (Jakarta: PT. Hidakarya Agung, 1979), p. 40.

¹⁰ Wardatun Nadhiroh, *Oral and Literacy Traditions of the Koran in Banjar Land...*

¹¹ RudinRusna, "Effectiveness of Learning to Read the Koran Using the Ummi Method at the Ukhuwah Integrated Islamic Elementary School, Banjarmasin." Thesis, UIN Antasari Banjarmasin, 2015. Accessed 10 December 2021.

¹² Mahmud Yunus, *History of Islamic Education in Indonesia*, h. 43.

The advantage of this method is that students have a handbook which is taught in stages starting from introducing hijâiyyah letters, lining up letters, connecting letters and ending with reading juz amma'. Meanwhile, the disadvantages of this method are that it does not explain how to teach using this method, there is no teaching about the laws of recitation, and it takes a long time because it uses a spelling system, which means it is repeated over and over again in the learning.¹³

c. Method Iqra'

This Iqra' method was compiled by Ustaz As'ad Humam from Yogyakarta. The Iqra' method is a method of reading the Qur'an that emphasizes reading practice. This method has a guidebook consisting of six volumes starting from a simple level, step by step up to a perfect level, and in each volume there are learning instructions with the aim of making it easier for everyone who studies or teaches the Qur'an. In practice, this Iqra' method does not require a variety of tools, because it emphasizes student reading. Students actively read directly without spelling and can practice individually.

The advantage of this method is that it does not use a spelling system and in learning it is not an active teacher but an active santri with lots of reading exercises. Meanwhile, the shortcoming of this method is that the tajwid readings are not explained in detail in the six volumes in the Iqra' guidebook and this method is not recommended to use the murattal rhythm.¹⁴

d. Reading method

The Qira'ati method is a practical method of learning the Qur'an compiled by Ustaz K.H. Dahlan Salim Zarkasi in 1977 in Semarang, Central Java. This method is intended to teach the beginning of reading the Al-Qur'an which is equipped with tajwid reading for children so they can read the Al-Qur'an well. One of the aims of the Qira'ati method is to improve the quality of education or teaching the science of reading the Qur'an in society.¹⁵

The Qira'ati method consists of ten volumes, in each volume there are teaching instructions, namely (1) Teaching by reading directly or not spelling it out, (2) Teachers simply explaining the subject matter are prohibited from guiding students' reading, (3) The

¹³ Mahmud Yunus, *History of Islamic Education in Indonesia*, h. 43.

¹⁴ Humam, As'ad, Iqra' Book How to quickly learn to read the Qur'an, Volumes 1-6, (Yogyakarta: Team Tadarus AMM, 2000),

¹⁵ Hasan, S and Wahyuni, T. *Contribution of the Application of the Qira'ati Method in Learning to Read the Al-Qur'an in tartili*. (Al-I'Tibar: Journal of Islamic Education, 2018). V. 5, No. 1

Qira'ati system means that students read by themselves from volumes one to ten, even reading the Al-Qur'an, the teachers simply monitor and explain what is missing, (4) If students make a lot of mistakes in reading, they are required to repeat it again.

The advantage of this method is that the students are active in learning to read the Qur'an, the teacher only explains the main points of the explanation and this method has an explanation of the laws of recitation and garīb reading. Meanwhile, the weakness of this method is that students who are not active will be even more left behind, because they have to keep repeating the same page until they read it well and correctly.¹⁶

e. Tartili Method

The Tartili method is a method compiled by Ustaz Syamsul Arifin *Al-Hāfīz*, he is the caretaker of the Darul Hidayah Islamic Boarding School, Jember, East Java. He was initially the coordinator of Qira'ati throughout Java and Bali. However, in mid-2000 he created his own method which was named "Tartili Al-Qur'an Study Method".

The tartili method is said to be faster than other methods because the guidebook only consists of four volumes, and this method also introduces the method of writing Arabic letters.

The Tartili method combines the classical system and the private system. In the classical system, the teacher gives an example and the students imitate him and the classical system also builds emotional closeness between the students and the teacher. Meanwhile, the private system focuses on deepening the material. The advantage of this method is that it is more concise than the previous method, this method only has four volumes of handbooks and is equipped with tajwid laws. Meanwhile, the disadvantage of this method is that there is no introduction to reading *mentally*.

f. Tilawati Method

The tilawati method was compiled in 2002 by a team consisting of Drs. H. Hasan Syadzili, K.H. Thohir Al-Aly, M.Ag, K.H. Masrur Masyhud, and Drs. H. Ali Muafa. This method was originally developed at the Nurul Falah Islamic Boarding School in Surabaya.

This method uses songs *joint* in their learning, so that apart from being able to read the Al-Qur'an well and correctly, students can also read the Al-Qur'an rhythmically. Tilawati is a method book for

¹⁶Sholeh Hasan and Tri Wahyuni, *Contribution of the Application of the Qiroati Method in Learning to Read the Al-Qur'an in Detail*, Al-I'tibar: Journal of Islamic Education, Vol. 5, no. 1, H. 45-54, February, 2018, see also- RudinRussia, "Effectiveness of Learning to Read the Qur'an Using the Ummi Method at the Ukhuwah Integrated Islamic Elementary School Banjarmasin," p. 22.

learning to read the Al-Qur'an which consists of six volumes which contain everything from a basic introduction to the letters of the Al-Qur'an to being able to read the Al-Qur'an well and correctly. In each volume there are instructions and subjects that will be taught and equipped with learning strategies using a balanced approach between familiarization through classics and correct reading through individual reading and listening techniques.

The advantages of this method are that it has an orderly and clear learning system, the learning uses the rhythm of the rostrated song which is considered easy and fun, there is a guide book, and there is a brief explanation regarding the laws of reading and reading *gharīb*. Meanwhile, the weakness is that this method requires student and teacher activity, so students who are less active will be left behind by other students. The Tilawati method is often used in children's Al-Qur'an learning at TPQ. It can include memorization material which really helps children learn to memorize prayers in daily worship, for example memorizing prayer readings.¹⁷

g. Umami Method

The umami method is a method of teaching the Qur'an compiled by Ustaz Masrusi and Ustaz Yusuf MS. Teaching the Al-Qur'an using this method starts from introducing hijâiyah letters to fluently reading the Al-Qur'an, which is adjusted based on age level, if the students are children then from volumes one to volume six, but if the students are teenagers or adults then only three volumes of the book, and each lesson for children, teenagers and adults is also equipped with a handbook regarding the introduction to basic tajwid and readings. *mentally*.

Umami is the meaning of the word my mother. The approach used in the Umami method of learning the Qur'an is the mother tongue approach. As for the learning process, this method carries three principles, namely easy, fun and touching. The Umami method is a system consisting of three system components, namely the Umami method practical book, Umami method quality management, and Umami method certified teachers. These three things must be owned and used simultaneously if you want to get optimal results from this method. In each Umami book there are general instructions for teaching the Umami method and the subject matter according to the volume being taught, making it easier for everyone who wants to learn and who teaches using this method.

¹⁷ Ainna Amalia FN and Cicik Ainurrohman, "Implementation of the Tilawati Method in Memorizing prayer readings at TPQ Miftahul Hidayah Godang Nganjuk, East Java," 2.

The advantage of this method is that it uses a mother's approach which has the motto of being easy, fun and touching. This method also has a clear and good systematics. Meanwhile, the drawback is that this method has too many handbooks, namely six volumes, tajwid books, and gharîb reading books, each of which consists of 40 pages.

h. Method *At-Tibyan*

Method *At-Tibyan* is a method of learning the Qur'an created by Shaykh 'Abdurrahmān Bakr. This learning method uses poetry or tones and uses the tahajjî technique in Arabic, so that students know the laws that exist in reading in Arabic.

In method *At-Tibyan* In this case, the students read repeatedly until the students understand and comprehend the learning material that has been presented, with the aim of making it easier for the students to read the Qur'an by knowing tajwid when spelling.

Method manual *At-Tibyan* consists of two volumes. The first volume contains the introduction of letters *hijāiyyah* single and continuous, letters that move fathah, kasrah, dhammah, the law of reading *mad thabi'i*, movement identification *tasydīd*, *sukun*, *fathatain*, *kasratain*, *dhammatain*. The last volume contains all the reading laws in full. Apart from that, at the bottom of several pages of the guidebook there are ways to spell the words and sentences that appear on them.

Method advantages *At-Tibyan* This is faster because it only has two volumes of handbooks, and the writing in the reading is adapted to the writing of the Qur'an *Rasm Uṣmani*. Meanwhile, the drawback is that for those who do not understand Arabic, it will be difficult to understand the book using this method because the explanations in the book are in Arabic.

C. Research methods

This research uses a collaborative method, namely research that combines qualitative methods and quantitative methods, or what is better known as the term *mixed methode* (combined research). Combined research is a stage of data collection, data analysis, with a sequential combination of methods, namely quantitative and qualitative methods or vice versa. In this research, the author also used a narrative descriptive approach, where the data source was taken from the results of field research. The secondary data is taken from research results that have been published in journals. The data analysis technique used is data reduction which concludes the results of related research.

D. Research Results and Discussion

The ability to read the Al-Qur'an of SMP IT Qurrata A'yun students is based on educational background, find data from two different backgrounds as follows.

1. Ability of students with an educational background at SD IT Qurrata A'yun

In the test of the ability to pronounce hijaiyyah letters, the researcher used 28 hijaiyyah letters. For each hijaiyyah letter, the maximum score is 3, if the respondent can pronounce all the letters correctly according to the makharijul, the letter will get a maximum score of 86 with a value of 100. From the test of the ability to pronounce the hijaiyyah letters of the 12 students from SD IT Qurrata A'yun, the ability can be seen as seen in the following table:

Table 1: Test results of the ability to pronounce hijaiyyah letters with makharijul letters of students with an educational background in Qurrata A'yun SD IT

O	NO	Sc ore acquisiti on	ark
	Akh mad Husien	82	7,6
	Alif a Aina	82	7,6
	Hab ibah	81	6,4
	Kha irina Nur Afifah	82	7,6
	Mu hammad Sharif Hidayatull ah	83	8,8
	Nur Hafizhah Nida'ul Jannah	81	6,4
	Ref a's daughter Amelia	82	7,6
	Fish	83	8,8

	Wanda Aina Salsabila	81	96,4
0	Zahra Adina	84	100
1	Nor Anida Hanifa	83	98,8
2	Hilwa Alifah	83	98,8

Based on the table above, it can be seen that the distribution of student scores ranges from 100-96.4. This shows that the highest score on the test to pronounce the hijaiyyah letters according to the makharijul letters for students with an educational background at SD IT Qurrata A'yun is 100 while the lowest score is 96.4.

By using the formula: $M = \frac{\sum FX}{N}$, Then you can see the average value as in the following table.

Table III: Calculation of the average value of the ability to pronounce hijaiyyah letters with makharijul letters for students with an educational background at SD IT Qurrata A'yun

No	N	Value (x)	F (student)	FX
1	1	100	1 student	100
2	4	98,8	4 students	395,2
3	4	97,6	4 students	390,4
4	3	96,4	3 students	289,2
Amount			12 students	1.176,6

$$\text{So, } M = \frac{\sum FX}{N} = \frac{1.176,6}{12} = 98,05$$

Based on these results, it is known that the average ability score of Qurrata A'yun IT Middle School students with educational backgrounds at Qurrata A'yun IT Elementary School in pronouncing the hijaiyyah letters in accordance with the makharijul letters is 98.05 in the very capable category.

2. Ability of students with a general elementary education background (other than SD IT Qurrata A'yun)

The ability to pronounce hijaiyyah letters of students with an education background of General Elementary School or other than IT

Qurrata A'yun Elementary School, numbering 18 people, can be seen based on the following table.

Table IV: Test results on the ability to pronounce hijaiyyah letters with makharijul letters for students with a general elementary education background

No	Name	Score acquisition	Mark
1	Abdul Gafar Wicaksono	82	97,6
2	Ahmad Akmal Azidannor	80	95,2
3	Ahmad Budi	79	94
4	Alya Risyaiba	83	98,8
5	Ariyani Eka Fatada	82	97,6
6	Gilang Rahmat Diandra Harizky	81	96,4
7	Lala Al-Akwan	82	97,6
8	Lulu Ul-maknun	81	96,4
9	Muhammad Alfi	82	97,6
10	Muhammad Athaillah	77	91,6
11	Muhammad Gathan Athaillah	82	97,6
12	Muhammad Naufal Arya Saputra	73	86,9
13	Muhammad Raditya Reza Pahlavi	79	94
14	Muhammad Rashid Ridha	82	97,6
15	Muhammad Balya Ramfidhin	79	94
16	Nadiah Pasya	81	96,4
17	Rifatul Jannah	82	97,6
18	SzaSza AlZahwa Noor Sandaga	82	97,6

The table above shows that the distribution of student scores ranges from 98.8- 86.9. This shows that the highest score on the test to pronounce hijaiyyah letters according to the makharijul letters for students with a general elementary education background is 98.8, while the lowest score is 86.9.

In the table it can be seen that the ability to pronounce the hijaiyyah letters of IT Qurrata A'yun Middle School students who have a general elementary education background, out of a total of 18 people who got scores ranging from 90-100, 17 people (94.4%) are in the very capable category, 1 student (5.6%) who got a score from 80-89 is in the capable category. Then, to find out the average value, the following table is presented:

Table XVI: Calculation of the average value of the ability to pronounce the hijaiyyah letters with *makharijul letters* students with a general elementary education background

No	Value (x)	F (student)	Fx
1	98,8	1 student	98,8
2	97,6	8 students	780,8
3	96,4	3 students	289,2
4	95,2	1 student	95,2
5	94	3 students	282
6	91,6	1 student	91,6
7	86,9	1 student	86,9
Amount		18 students	1.724,5

$$\text{So, } M = \frac{\sum FX}{N} = \frac{1.724,5}{18} = 95,80$$

Based on these results, it is known that the average ability score for Qurrata A'yun students with a general elementary education background in pronouncing the hijaiyyah letters in accordance with the makharijul letters is 95.80 in the very capable category.

Supporting Factors for Al-Qur'an Learning at SMP IT Qurrata A'yun

The data above shows that the average score for the ability to pronounce the hijayyah letters for students with an educational background in SD IT Qurrata A'yun is 98.05 (very capable category). Meanwhile, the average score for the ability to pronounce the hijayyah letters for students with a general elementary school educational background is 95.80 (very capable category). From this data it can be concluded that the ability to pronounce the hijayyah letters of students with an educational background at SD IT Qurrata A'yun and those with a general elementary school background is relatively the same. This shows that the process of learning to read the Al-Qur'an at SMP IT Qurrata A'yun in two semesters in class VII was able to boost the abilities of students from public elementary schools so that they had relatively the same abilities as students from SD IT Qurrata A'yun.

From the results of interviews, observations and documentation, this achievement is supported by the following factors.

a. Competent Al-Quran teachers

Teachers are the human element in education. The presence of a teacher is absolutely necessary in it. If there are only students but no teachers, then there will be no learning process at school. (Abu Ahmadi: 2004). And the expected teacher is of course a competent teacher, both in personal, professional and social aspects.

Based on the observations made by the author, the three competencies mentioned above are very visible. Al-Qur'an teachers at SMP IT Qurrata A'yun have good personal competencies such as discipline, enthusiasm, patience and friendliness. In terms of professional competence, teachers appear to be very fluent in pronouncing hijaiyyah letters and reading verses of the Koran, skilled in carrying out learning management, reliable in applying learning methods, and accurate in using learning evaluation. Likewise, social competence is very fulfilled. This can be seen from the empathetic attitude of student teachers. Apart from that, teachers also have good social relations with other teachers and parents/guardians of students (observation on 15 January 2020).

b. High student interest and motivation

Interest and motivation are two things that play a major role in the success of a learning process. In theory, interest is understood as a feeling of liking and involvement in something or activity without anyone telling you to. Meanwhile, motivation is a change in energy (interest) within a person which is characterized by the emergence of *feeling* and is preceded by a response to the goal. (Sadirman, 2003: 39).

Based on the results of interviews conducted by the author with students with a general elementary education background, the greatest interest and motivation that encouraged him to read the Al-Qur'an was because he was aware of the importance of reading the Al-Qur'an and studying it, as stated by Rasyid "Studying the Al-Qur'an is exciting and important because by studying the Al-Qur'an we can find out how to read the Al-Qur'an correctly." (Interview with Student, Wednesday, January 15 2020).

c. The method for learning the Al-Qur'an is the correct procedure for using it

Many methods of learning the Koran have developed to date, for example the al-Bagdadi, Iqra, Tilawati, Ummi, al-Banjari, Qira'ati, and Waffa methods. All methods are good as long as they are used in accordance with the learning procedures.

At SD IT and SMT IT, Qurrata A'yun uses the wafa method. Al-Qur'an teachers have received training in using this method so they can use it according to the application procedures. (Interview with Al-Qur'an teacher on January 17 2020).

The al-Wafa method was compiled by Muhammad Baihaqi and Muhammad Shaleh Dherem and developed under the Indonesian Syafa'atul Qur'an Foundation (YAQIN). Different from several other methods, this wafa method is more comprehensive and integrative, packaged with interesting and fun methods by optimizing the right brain without ignoring the left brain in the learning process. Learning with this method is carried out in stages and includes the 5Ts, namely Tilawah, Tahfiz, Tarjamah, Tafhim, and Tafsir. (Siti Rohmaturrosyidah, 2017: 153)

d. Conducive environment

Environment is one of the factors that influences children's ability to read the Koran. A child's mental development and abilities can be influenced by genetic and environmental factors that can be used as a place to advance a person. (Syaiful Bahri Djamarah, 2000: 54) The environment that the author means here is the environment where students live and the school environment. If the student's living environment involves religious activities, in this case studying the Al-Qur'an, it means that he is in an environment that pays attention to one's ability to read the Al-Qur'an. So, if in the student's neighborhood, there is a teacher or ustadz who teaches reading the Al-Qur'an, it will make it easier for students to deepen their ability to read the Al-Qur'an.

Likewise, the school environment also influences students' ability to read the Koran. Apart from the learning program which is handled specifically by Al-Qur'an teachers, there are also other efforts to improve the ability to read the Al-Qur'an for SMP IT Qurrata A'yun students, namely the joint muraja'ah program before zuhur and asr to familiarize and flex the students' tongues in reciting the reading of the Qur'an. Apart from that, there is also a program to read the Koran in the morning before the learning process begins (observation January 20 2020).

E. Conclusion

The implementation of a structured Al-Qur'an education curriculum based on effective learning methods, such as Qira'ah and Tajwid, has been proven to improve students' Al-Qur'an reading abilities. The use of the right approach in teaching, coupled with the active role of competent teachers and supporting facilities, is a key factor in successful learning. Apart from that, implementing a curriculum that integrates technology also has a positive impact on students' understanding and skills in reading the Al-Qur'an. Therefore, it is important for every educational institution to continue to develop a curriculum that supports

improving the ability to read the Al-Qur'an optimally, so that it can produce a generation that is not only academically intelligent, but also has spiritual depth through good and correct learning of the Al-Qur'an.

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