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Implementation of the Learning Method of Reading and Writing the Qur'an at SD IT Bakti Bakti 2 Nairatul Jannah Padang

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Abstract

This research aims to determine the literacy approach used at SD IT Bakti 2 Nairatul Jannah in reading and writing the Koran. This qualitative investigation was carried out at SD IT Bakti 2 Nairatul Jannah. Through testimonies, interviews, and observations, data is collected. Stars, co-stars, mentors, and scholars are the subjects. The findings of the investigation show that the Tartil and Qiro'aty tutoring systems were used to teach reading and writing the Koran. This method is applied in three steps to teach writing and reading newspapers. The first step is the medication stage, during which the teacher creates teaching materials including reference books and assessment books. The perpetration stage follows, during which the teacher uses the Qiro'aty and Tartil teaching philosophies in classical and semi-classical classrooms. First, the assessment phase, in which the instructor administers an exam to gauge the students' proficiency in reading and writing the Qur'an.

Keywords: Reading Method, Writing Method, Al-Qur'an

Abstrak

Strategi yang digunakan di SD IT Bakti 2 Nairatul Jannah dalam mengajarkan siswa membaca dan menulis Alquran menjadi tujuan penelitian ini. Penelitian yang dilakukan di SD IT Bakti 2 Nairatul Jannah ini bersifat kualitatif. Melalui observasi, wawancara, dan dokumentasi, data dikumpulkan. Guru, murid, serta kepala sekolah dan wakil kepala sekolah merupakan subjeknya. Metode Tartil dan metode Qiro'aty merupakan strategi pembelajaran membaca dan menulis Al-Qur'an menurut temuan penelitian. Pendekatan ini melibatkan tiga langkah pengajaran Al-Quran secara tertulis dan membaca. Langkah pertama adalah persiapan, di mana instruktur membuat bahan ajar termasuk manual dan buku penilaian. Guru menggunakan pendekatan Tartil dan Qiro'aty di kelas klasikal dan semi klasik sepanjang tahap pelaksanaan yang berikutnya. Tahap

evaluasi adalah tahap terakhir, di mana guru memberikan tes untuk mengukur kemahiran siswa dalam membaca dan menulis Al-Qur'an.

Kata Kunci: Metode Bacaan, Metode Penulisan, Al-Qur'an

Introduction

In the Qur'an, Allah commands His people to read and write, as explained in Surah al-Alaq verses 1-5[1]. This verse emphasizes the importance of reading while mentioning the name of Allah, who is the Creator of all things. Allah created man from something very simple, namely a clot of blood.[2]. The command to read is repeated in this verse, and Allah is described as the Most Gracious. In addition, He taught humans through the medium of the pen, which is a means of writing and recording knowledge. Allah also taught humans things that they did not know before. This shows that Allah not only created humans but also gave them the ability to learn and acquire knowledge.

Apart from that, the Prophet SAW also emphasized the importance of studying, especially studying the Qur'an, in a hadith narrated by Bukhari and Muslims.[3]. According to the hadith, Muslims who study the Koran and then pass it on to others are the best people among us. In other words, learning and spreading knowledge, especially knowledge about the Koran, is one of the best deeds a Muslim can do[4]. This collection Of hadith and Al-Qur'an texts show the importance of science in Islam, especially in understanding and conveying the Al-Qur'an. Islam strongly encourages its followers to gain knowledge and pass it on to others for the benefit of everyone.

The Qur'an is the holy book revealed to the Prophet Muhammad SAW in Arabic. This book contains various guidelines that serve as guidance for human life.[5]. It contains teachings that cover various aspects, such as law, faith (belief), ethics, and social relations between people. The contents of the Qur'an as a whole contain several important messages.[6] First, the Qur'an emphasizes the importance of tawhid, namely belief in the oneness of Allah.[7]. In this context, it also includes belief in the supernatural, which cannot be seen directly by humans but must be believed in, such as the existence of angels, destiny, and the last day. Second, the Qur'an contains guidance on worship, which includes various forms of activities and deeds that aim to draw closer to Allah.[8]. This worship is not just a ritual but also aims to revive a sense of spirituality in the hearts and souls of humans so that humans always feel connected to the Creator. Third, the Qur'an

talks about promises and threats. For those who do good deeds and obey Allah, He offers good rewards and pleasures in this world and the hereafter. On the other hand, the Qur'an also warns of the threat of punishment and suffering, both in this world and in the hereafter, for those who do evil and disobey Allah's commands. The reward in the hereafter is heaven for those who believe and hell for those who disobey.

Fourth, the Qur'an provides guidance on the path to happiness in this world and the hereafter. This path consists of rules and regulations that must be followed by every human being in order to achieve Allah's pleasure.[9]By following these rules, one can achieve success in this world and eternal happiness in the hereafter. Fifth, the Qur'an also contains narrations and stories from the past. These stories include the history of previous nations, important figures, and the Prophets and Messengers of Allah. Through these stories, the Qur'an provides lessons and wisdom that can be used as guidelines by mankind so that they do not repeat the same mistakes and can benefit from the life experiences of their predecessors.

Reading the Qur'an is not enough just to be fluent in pronunciation, but also needs to understand the meaning contained in each verse. In order to master this understanding, it is important to familiarize children with the Qur'an from an early age. Instilling a love and understanding of the Qur'an is an obligation for every Muslim family. The family has a very important role as the first environment where children learn about religion and spiritual values.[10].

However, in this modern era, many families are starting to experience changes in the way they educate their children, especially in terms of religious education.[11]. The family, which used to be the main center for instilling religious values, is now often replaced by various external influences, such as technology, busyness, and lifestyle changes.[12]. This shift causes children to no longer receive optimal religious education at home, so every parent needs to reaffirm their role in introducing the Qur'an and Islamic values to children from an early age. That way, children can grow up with a deep understanding of religious teachings and apply them in everyday life.

Some parents choose to teach the Qur'an to their children according to their abilities.[13]. Those who can spare time are usually directly involved in this teaching process. However, parents who do not have enough time to educate their children directly, usually entrust the education of the Qur'an to formal or non-formal educational institutions. One of the choices often taken is to send their children to the Al-Qur'an

Education Park (TPQ)[14]. TPQ has become a recognized and trusted institution in educating children in reading and writing the Qur'an.

Referring to a hadith narrated by Uthman ra., Rasulullah SAW said, "The best of you are those who learn the Qur'an and teach it." Based on this hadith, scholars conclude that studying the Qur'an is an individual obligation (fardhu 'ain) for every Muslim while teaching the Qur'an to others is considered a collective obligation (fardhu kifayah)[15]. This means that if some of the Muslims have carried it out, then the obligation is considered fulfilled by the community. This hadith emphasizes that studying and teaching the Qur'an is one of the best deeds that Muslims can do. Understanding that studying and teaching the Qur'an involves more than just reading and writing the text is essential when having these conversations.[16]. Other parts of this holy book, including memorization, translation, and interpretation of its verses, are also part of the study and teaching of the Qur'an. Applying the lessons contained in the Koran is an important component of the learning and teaching process. In general, Al-Qur'an learning and teaching activities can be divided into three main categories. First, learn and teach how to read and write the Koran properly and correctly. Second, understand the meaning and message contained in the verses of the Al-Qur'an through translation and interpretation. Third, practice the teachings of the Koran in everyday life. Through this comprehensive approach, it is hoped that the younger generation will not only be able to read the Koran fluently, but also understand and apply the values taught in the holy book.

First, the ability to read and write the Qur'an includes recognition, arrangement of letters, and correct pronunciation according to applicable rules. Not only reading, the art of reciting the verses of the Qur'an with beautiful rhythm is also part of the beauty of reading. In addition, the art of writing the Qur'an, known as calligraphy, with various styles of writing, adds to the visual beauty of the writing of the holy verses. Second, the process of translating and interpreting the Qur'an involves efforts to understand and explore the knowledge contained therein. This requires not only Arabic language skills but also an understanding of the methodology of interpretation and hadith. With the right discipline, a person can better understand the meaning and message conveyed by the Qur'an. Third, practicing the Qur'an means practicing the knowledge that has been learned from this holy book. A simple example is the application of teachings on ablution, inheritance

distribution, and buying and selling transactions by Sharia. The Qur'an is not only studied to be understood theoretically but also to be implemented in everyday life.

As a holy book that is the basis of law and the guideline for the lives of Muslims, every Muslim is required to study and practice the contents of the Qur'an. To practice its contents, the learning process must begin with the ability to read. Therefore, among Muslims, it is highly emphasized that children learn to read the Qur'an from an early age. Many families even prioritize teaching Arabic letters before introducing their children to Latin letters. This enthusiasm is driven by religious motivation, coupled with regulations that set standards for the ability to read the Qur'an that are enforced by several educational institutions.

Reading is an important skill, especially in today's era of globalization.[17]. To get information, reading skills are needed. For Muslims, the ability to read the Qur'an is very important, because it is directly related to the implementation of worship such as prayer, pilgrimage, and prayer. Therefore, studying the Qur'an and improving reading is an obligation for every Muslim[18]. This is the main reason why reading ability is placed as a priority in Islamic education. However, in the history of religious education in Indonesia, the method of teaching the Qur'an has become one of the prominent obstacles.[19]. Initially, teaching only focused on mastering juz 'amma, but as the world of education developed, teaching methods developed with the introduction of guidebooks such as Iqro[20]. Nevertheless, books remain the main teaching medium in the methods used to teach preschool children to read the Koran.

As a result, many children feel bored when learning the Qur'an with this monotonous method. They may be more interested in other things that are considered easier or more fun. In history, the rise of Muslims in the 15th century Hijriah began with the ability to read and write the Qur'an.[21]. Muslims in Indonesia must contribute significantly to this awakening by learning to read and write the Quran. Unfortunately, many Muslims underestimate the importance of the initiative to awaken the people through the instructions in the Quran.

Learning to read the Hijaiyah letters cannot be equated with learning to read ordinary letters, because the Hijaiyah letters are used in very different contexts.[22]. Children often learn to read words that they do not understand the meaning of. However, the most important thing in this learning is to ensure that they can read the Qur'an properly according to the rules of tajwid. Joint Decree (SKB) of the Minister

of Home Affairs and the Minister of Religious Affairs of the Republic of Indonesia No. 128/44A implies the importance of being able to read the Qur'an. This emphasizes that Muslims must continue to strive to improve their reading comprehension to better understand and apply the teachings of the text in everyday life.

To solve the problem, the method of teaching children to read the Qur'an needs to be updated to be more effective and interesting. The author was involved in the Ramadhan pesantren activities at SD IT Bakti 2 Nairatul Jannah, where tajwid teaching was carried out. This experience became the basis for the author to conduct further research on the ability to read the Qur'an at the school. The title of the research "Implementation of the Qur'an Reading Method at SD IT Bakti 2 Nairatul Jannah" is considered interesting because it is directly related to the problems described.

Method

In his book entitled Educational Research Methods, Sugiyono[23]Explains that qualitative research methods are often known as naturalistic research methods. This is because qualitative research is conducted in a natural environment, where researchers observe phenomena directly without changing conditions or situations in the field. One of the most basic forms of research is a qualitative approach with the descriptive methodology used in this study. The purpose of this study is to characterize or illustrate current events, regardless of whether the events are the result of natural processes or human activities. The study was conducted at SD IT Bakti 2. Jannah Nairatul.

For data collection, various methods are used such as observation, interviews, and documentation studies.[24]. The researcher also interacted with teachers, vice principals, and principals, and collected related documents from the school. In the data analysis process, several stages were used, namely data reduction, data presentation, and verification. To ensure the validity of the data, this study applied four important criteria, namely credibility, transferability, dependability, and confirmability.[25]. This research is descriptive, where the researcher focuses on the use of reference books as the main data source and also uses additional reference books as secondary data sources.

Results and Discussion

Reading and Writing the Qur'an

Educational experts argue that every child has good innate potential and natural abilities to grow and develop well. For children to develop abilities that are equal to

or even exceed those of children of the same age, it is important to pay attention to how they learn. In addition, the learning resources used in the learning process are also important factors so that the child's learning process is successful and educational goals are achieved. Reading, in its various meanings, is the main key to the development of science and technology.[26]. A person cannot acquire knowledge by working hard (kasbi) or receiving knowledge directly from Allah (laduni) without first performing qiro'at, or reading in the broadest sense.

To teach children to read the Qur'an, it is important to understand the basic concepts contained in it. In the letter Al-Alaq verses 1-6 it is stated, "Read in the name of your Lord who created[27] He created man from a clot of blood. Read, and your Lord is Most Gracious, Who taught mankind using the Pen, He taught mankind what they did not know." This verse shows that every believer can understand the Quran because the Quran provides precise guidance regarding what is morally acceptable and unacceptable. The Quran provides guidance for human existence in the form of commands, prohibitions, promises, and threats.

The first step in understanding the Qur'an is to master basic skills, namely reading the Qur'an. The short-term goal of Qur'an education is for someone to be able to read the Qur'an well, understand it, and apply the teachings contained therein. If learning the Qur'an can be done well, then this is an important step in achieving the main goal of Islamic education. The ability to read the Qur'an is very necessary so that someone can appreciate the meaning and content contained therein. This ability includes several aspects, including the ability to recognize, conclude, and evaluate readings.

The ability to recognize or paraphrase is a different part of literal comprehension. The ability to recognize is related to the identification of ideas that are clearly expressed in the text, while paraphrasing involves the ability to reconstruct ideas based on the text that has been memorized. Imam an-Nawawi, in one of his statements, emphasized the importance of maintaining a routine of reading the Qur'an regularly.[28]. According to him, the *salaf* have various habits in reciting the Koran—some every two months, every ten days, even every seven nights. However, it is best to adapt the reading to each individual's obligations and abilities, especially if one can slowly understand the meaning and interpretation in more depth.

The ability to conclude, based on one's knowledge, experience, and intuition,

is the skill of understanding information that is not explicitly stated in the text. The family environment at home also plays an important role in the formation of a child's character. The most time a child spends is at home with his family, while time at school is limited, generally only 3-4 hours per day. Therefore, the success of a child's education is greatly influenced by the support of the family at home. No matter how good the teaching from the teacher at school is, without family support, it will be difficult to achieve maximum results.

The ability to evaluate is included in the skills to consider material and make decisions. In addition, the ability to appreciate is also important, because it involves a person's feelings towards the text. People who have this ability usually have good emotional and aesthetic sensitivity and can respond to psychological and artistic elements in a text.[29]

Methods of Reading and Writing the Qur'an

The methods of learning the Qur'an vary greatly because the process of learning to read the Qur'an is not only limited to recognizing Arabic letters and the accompanying punctuation marks (syakkal) but also includes a deep understanding of all aspects related to the reading. Therefore, the Qur'an must be read correctly, by the norms and principles that apply in tajwid. To achieve this goal, comprehensive learning materials are needed, that not only cover a small part of the Qur'an but can describe and teach all the verses in it. Thus, when students study the material, they will be able to read all the verses in the Qur'an properly and correctly.[30]

In general, learning to read the Qur'an is divided into five main parts: (1) introduction to the hijaiyah letters and their makhraj or places where the letters appear; (2) introduction to punctuation marks or syakkal; (3) learning about compound letters, namely combinations of several letters; (4) tajwid and sub-sections of tajwid which regulate how to read the Qur'an correctly; and (5) *gharaaib*, namely special rules relating to readings that differ from general rules.[31] Apart from being a holy book which is considered a revelation from Allah SWT to mankind, the Qur'an can also be expressed through a verbalistic cultural approach, both through writing and sound, which adds spiritual and cultural richness to its practice and teaching.

1. Al-Barqy Method

The Al-Barqy method is a simple method that is arranged in the form of a guidebook to help learn to read the letters of the Qur'an. This method uses a semi-SAS (Synthetic Analytical Structure) approach,

which has analytical, synthetic, and systematic characteristics. This approach includes the steps of overall observation, separation, selection, and combination. Thus, the Al-Barqy method separates letters and combines sounds and words so that the structure studied becomes meaningful and easy for learners to remember.[32]

The purpose of the Al-Barqy method is to support the government's efforts to eradicate illiteracy of the Qur'an and help Muslims read the Qur'an more quickly. This is an important strategy to create a generation of intelligent, faithful, and dignified Muslims.[33].In addition, this method aims to improve the ability of the younger generation to read, write, translate, understand, and practice the contents of the Qur'an. Thus, this method contributes to the formation of individuals who are faithful, pious, have noble morals, and understand and practice the teachings of the Qur'an.

From the explanation above, it can be concluded that the Al-Barqy method has two main objectives. First, to help the government combat the illiteracy of the Qur'an among Muslims. Second, to help Muslims read the Qur'an properly and correctly, by the guidance of the pillars of faith, so that a generation of intelligent and faithful Muslims is achieved. This method is known as one of the fastest ways to learn to read the Qur'an and has been tested by the Indonesian Ministry of Religion. The Al-Barqy method is also known as the "anti-forget" method, which is considered very effective and efficient in the teaching process. The advantages of this method are its easy, fun, fast approach, and helps prevent students from forgetting the material that has been learned. With this method, students can even learn independently without having to rely on teacher guidance. In the Al-Barqy method, there are several important phases in the learning process, namely:

1. Introduce sounds and letters using memory cues.
2. Introduce letters not covered in the memory base group through similarities in shape and sound.
3. Introduce single letters and connected letters directly.
4. Introducing punctuation marks such as fathah, dhomah, kasrah, and tanwin, as well as long and short reading.

It is clear from the previous explanation that reading the Qur'an requires the ability to pronounce the written words accurately. The ability to pronounce the verses of the Qur'an accurately in accordance with the rules of tajwid, or the science of learning how to read the Qur'an

correctly, includes the ability to pronounce each letter correctly so as to produce a reading that complies with the laws and regulations.

2. Iqro's method

The Iqro method is a method of learning to read the Al-Qur'an quickly and effectively. This six-book technique can be learned quickly because it includes practical reading guidelines and consists of a manageable volume of books. The essence of the Iqro technique is the ability to read the Al-Qur'an correctly and fluently using makhraj (where the letters appear) and appropriate reading guidelines. There are three main categories of Iqro methods: private, classic, and independent methods.[34]

The term Iqro' comes from Arabic, which is a command form of the word Qoro'a - Yaqro'u - Iqro', which means "read." In this context, Iqro means "read." The Puslitbang LPTQ Nasional Tadarus AMM Yogyakarta Team is another way carried out by KH Ketahui As'ad Humam, the developer of the Iqro method included in this study.[35]. The book known as Iqro' is designed to start reading training from a very simple level and gradually increase to a high level of proficiency. This approach has a methodological framework with different stages, guidelines, and ways of implementing it. In the framework of this research, the Iqro' Method is characterized as a methodology that includes elements, instruments, and supporting materials into the teaching process to facilitate rapid understanding of the Qur'an. The Puslitbang LPTQ Nasional Tadarus AMM Yogyakarta Team and KH As'ad Humam published "Iqro': A Quick Way to Learn to Read the Qur'an" in 2006 with revisions.

3. Qira'aty Method

The Qira'aty technique is a strategy for learning to read the Qur'an which follows the guidelines of the science of tajwid by directly applying and practicing tartil reading.[36]. With this approach, learning is achieved by reading short passages regularly without requiring extensive instruction in reading strategies.[37] Based on the explanation, the Qira'aty method is based on two main principles: first, reading the Qur'an directly without going through a long teaching stage, and second, getting used to reading tartil according to the rules of tajwid science. This means that in using this method, the process of reading the Qur'an is done directly from the text, without having to start from a deeper or separate teaching, but rather by focusing on reading according to the rules of tajwid.

As Muslims, we must study and practice the Koran, which is the greatest miracle given by Allah to Rasulullah SAW.

The most effective approach to studying the Qur'an is through Tallaqi and Musyafahah, where teachers and students interact directly, similar to the way the Angel Gabriel conveyed revelations to Rasulullah SAW. The Qira`aty method offers a fast way to read the Al-Qur'an by integrating tartil reading by tajwid rules.[38]

4. Tartil Method

In 1993, H. Gazali developed this method while teaching the science of the Qur'an at the Islamic College for the Development of the Science of the Qur'an (STAI-PIQ) located in West Sumatra, Indonesia. This method is designed to facilitate the teaching of reading the letters and verses of the Qur'an in stages, teaching each letter and verse one by one to facilitate the learning process.[39]

The tartil method, introduced by Gazali, is a quick and simple approach to teaching reading and writing the Qur'an to children and adults. The goal of this method is for participants, both children and students, to be able to read the Qur'an with the right rhythm and harmony of tones so that the learning process becomes more effective and enjoyable.[40]. Based on the results of interviews, observations, and documentation that have been conducted on research subjects regarding the application of the Qur'an reading method to improve children's understanding of reading the Qur'an, the data obtained can be presented as follows:

Implementation of the Learning Method of Reading and Writing the Qur'an

Regarding the method of learning the Qur'an at SD IT Bakti 2 Nairatul Jannah, efforts to improve students' understanding of reading the Qur'an are carried out using the Iqro method. Teachers at SD IT Bakti 2 Nairatul Jannah explained that this method is the main method applied. The Principal emphasized that although there are many other methods available, they continue to use the Iqro method to teach reading and writing the Qur'an because this method has proven effective in facilitating the process of reading the Qur'an.

In the Qur'an lesson, teachers apply a private method, where students read in front of the teacher, and for learning to write the Qur'an or Hijaiyyah letters, they use the method of listening and thickening the letters that have been introduced previously. This method is applied to Iqro's book volumes 1, 2, and 3, while for volumes 4, 5, and 6, the teachers listen and imitate short verses from the Qur'an. This method is designed to train students' independence in reading and writing using paper provided by the teachers. Since the beginning of the

establishment of SD IT Bakti 2 Nairatul Jannah, the Iqro method has been applied consistently without change.

However, in an interview with several other teachers, one of the teachers who also serves as the deputy head of curriculum at the school revealed that although the Iqro method is still used, there has been a decline in the number of students learning to recite the Qur'an. To overcome this, the school also adopted an approach similar to the way the Angel Gabriel conveyed revelations to the Prophet, using the At-Tartil book as a tool in the teaching and learning process at SD IT Bakti 2 Nairatul Jannah. This Tartil method is very popular and is often used as an addition to teaching. Teachers at SD IT Bakti 2 Nairatul Jannah use the reading and listening method, where the teacher reads and the students imitate it. This method includes learning to read-listen and write by imitating the writing that has been read by the teacher. Teaching writing is not done every day, but through a reading and listening approach, where students are allowed to read and write according to what they have learned.

A student expressed his satisfaction with the process of learning to recite the Quran at the school, stating that the guidebook used was easy to understand and he felt able to read the Quran in a short time. One of the teachers also revealed that the school had grown rapidly since its inception, with the addition of the number of students from ten when he first taught to the current second grade, implementing the Qiro'aty method which was listened to by the teacher and involved writing the Hijaiyyah letters. From an interview with the vice principal for student affairs, it was found that the implementation of the Qiro'aty method at SD IT Bakti 2 Nairatul Jannah was correct. The teachers at this school have committed to the Qiro'aty method, which has strict rules, and they must master the methodology well. Based on the findings from this interview, it can be concluded that the methods used to teach reading the Quran at the school are as follows:

1. Individual

   Students take turns reading one by one, covering one or two pages according to their respective abilities in understanding the material. This approach aims to ensure that each student can participate in learning activities without always needing direct guidance from the teacher. In this way, students are invited to be independent in reading and develop their abilities gradually.

2. Classical – individual

Teachers use their time in the teaching process with a diverse approach. They allocate part of their time to provide a general explanation of the subject matter, usually covering two to three pages, and the other part to focus on individual guidance. This strategy is designed to provide a thorough explanation of the subject matter while also offering specific support to each student according to their needs. In this way, students can gain a deep understanding from both the general explanation given and the personal attention they receive.

3. Classical reading and listening.

This approach is applied to teach students how to read and listen to the reading of the Qur'an from others. The goal is that students who follow the Qiro'aty method are not only able to read by themselves but also can understand and assess the reading of others effectively. With this strategy, it is hoped that students can develop balanced listening and reading skills, which are important in the process of learning the Qur'an.

The findings of the study conducted at SD IT Bakti 2 Nairatul Jannah on the implementation of learning strategies for writing and reading the Quran revealed that various strategies are used to achieve the best learning objectives. This study emphasizes that mastering the art of reading the Quran requires a comprehensive understanding of all related topics, including the science of tajwid, in addition to being able to recognize Arabic letters and punctuation marks (syakkal).

It is important to ensure that the materials provided meet educational needs, namely comprehensive materials that cover all verses in the Qur'an. Thus, students are expected to be able to read all verses of the Qur'an well, fluently, and correctly after studying the material. Success in learning is highly dependent on the methods used by teachers, both in formal and non-formal educational institutions.

Research shows that the Tartil Technique known as the At-Tartil Book is used as a guideline in addition to the Qiro'aty method to teach students to read and write the Qur'an at SD IT Bakti 2 Nairatul Jannah. There are several steps in this learning process: evaluation, implementation of learning, and preparation of learning.

1. Learning Preparation Stages.

Before starting the teaching and learning process, all teachers must make thorough preparations. A number of important actions need to be completed

as part of this preparation before the teaching and learning activities begin. Teachers must receive the shahada or at least the necessary instructions to use different methods of reading and writing the Qur'an. In addition, they must understand the techniques of effective delivery of material.

Teaching materials must be prepared in advance, including student achievement books that can support the learning process and encourage students to try better. This preparation is ideally done one week before the teaching and learning activities begin, either through meetings with the teaching team or regular meetings with the principal. The purpose of this preparation is to evaluate the performance of each teacher and ensure that all aspects of teaching are ready before the learning process begins.

2. Learning Implementation Stage

There are several methods used in implementing teaching and learning activities that use the method of reading and writing the Qur'an: individual methods, semi-classical methods, and classical methods.

In the semi-classical and individual methods, the learning process begins with a 10-minute classical session, followed by a 30-minute individual session. Assessment is done through student achievement books to monitor their progress. After the learning process is complete, the teacher provides additional materials including routine prayers, short letters, and prayer practices, to complement the learning. The same approach is also applied in the Iqro and Tartil methods, ensuring that students receive comprehensive and in-depth learning in reading and writing the Qur'an.

3. Learning Assessment Results

Thanks to the teaching aids and success cards provided, students can read the Qur'an quickly during the learning process of writing and reading it using the Iqro', Tartil, and Qiro'aty methods. Various types and times of assessment are applied to assess students' Qur'an reading and writing skills. In addition to routine assessments, there are also short evaluations, such as reading five short letters or verses, which aim to measure students' abilities and understanding in reading the Qur'an. The Qiro'aty method has proven effective in providing very satisfying reading results, with an emphasis on the correctness of makhroj and tajwid. To ensure the quality of students' Qur'an reading, they

are required to undergo a strict exam before graduation at SD IT Bakti 2 Nairatul Jannah.

Conclusion

Based on the explanation and discussion that has been done, it can be concluded that in SD IT Bakti 2 Nairatul Jannah, the method of learning to read and write the Qur'an is applied using two main approaches: the Tartil method or the Al-Tartil book as a guide, and the Qiro'aty method. Preparation for learning involves providing teaching aids and student achievement books, which support the teaching and learning process. Furthermore, the implementation of learning is carried out by applying the classical method, individual method, or semi-classical method, depending on the needs. The assessment stage involves various tests conducted in each class, with varying methods and implementation times, to evaluate students' abilities and progress.

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