

The Role of PAI Teachers and the Failure of al-Qur'an Literacy in Elementary School Students

Abdul Hayi¹, Mohamad Alwi², Bayu Fitria Bilqis³

^{1 2 3}Universitas Islam Bunga Bangsa Cirebon – Indonesia

Corresponding Author : mohamadalwisuka@gmail.com

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ABSTRACT

The issue of Qur'anic illiteracy remains a significant educational and religious challenge in Indonesia, particularly among elementary school students. Despite the integration of Islamic Religious Education (IRE) into the national curriculum, the inability of many students to read the Qur'an properly highlights a systemic failure that demands urgent attention. This study aims to explore the pivotal role of IRE teachers in Qur'an literacy and examine the underlying causes of its persistent failure at the primary education level. Employing a library research approach with content analysis as the main method, this research synthesizes various scholarly sources and policy documents. The findings reveal that IRE teachers play a central role in shaping students' ability to read the Qur'an. However, they face multiple constraints, including limited instructional time allocated to Qur'an learning and the lack of pedagogical training in selecting developmentally appropriate methods for young learners. Moreover, the absence of structured collaboration between families, schools, and communities exacerbates the problem. The study concludes that addressing Qur'an illiteracy requires a holistic strategy that empowers teachers through professional development, extends learning time, and strengthens institutional synergy across educational and social environments.

Keywords: Reading, al-Qur'an, Teacher, Elementary School

INTRODUCTION

The issue of illiteracy, particularly in relation to the ability to read the Qur'an, is becoming increasingly problematic in Indonesia and is a concern for many parties. From another perspective, the increase in the number of Islamic educational institutions, especially those teaching Qur'anic reading and writing, has so far not had a significant effect, particularly in overcoming the problem of reading the Qur'an in Indonesia. This can be seen from the fact that the high rate of illiteracy in reading the Quran in Indonesia remains very high to this day, constituting a phenomenon and simultaneously a very serious issue that requires serious attention from all stakeholders in education¹.

One solution that can be pursued to overcome illiteracy in reading the Qur'an in Indonesia is to increase the role and function of the family, school, community, and government in providing Qur'anic education². In fact, the government's efforts to meet specific needs, particularly in the field of education, have not been entirely successful. One of the government's programs is the program to eradicate illiteracy in reading the Qur'an. The program to eradicate

¹ Andi Rahmat Abidin and Saddam Husein, "Upaya Mengatasi Buta Aksara Al-Qur'an Di Kec. Tanete Riattang Timur Kabupaten Bone," *al-iltizam : Jurnal Pendidikan Agama Islam* Vol. 7, No (2021): 190–198.

² Dewi Sartina, Amir Rusdi, and Nurlaila, "Analisis Implementasi Kegiatan Pemberantasan Buta Aksara Al-Qur'an Di Indonesia," *Muaddib : Islamic Education Journal* 3(2) (2020): 99–110.

illiteracy in reading the Qur'an is a plan that will be implemented to eliminate or eradicate illiteracy in the writing system and how to read the Qur'an³.

Reading and writing the Qur'an in elementary school is part of the Islamic Religious Education (IRE) curriculum. As we know, the number of IRE lessons in public schools is fewer than in religious schools. Therefore, it is not surprising to hear that some elementary school students may still struggle with reading and writing the Quran. However, this should not be used as an excuse for the lack of concrete efforts or initiatives from educators, especially those responsible for teaching this subject⁴.

In this case, teachers play an important role in guiding students to improve their Quran reading skills. Teaching students to read the Quran is not an easy task. A teacher needs to have good skills or competencies to improve their students' Quran reading skills⁵. PAI teachers' competencies are essential to achieving Islamic education goals in schools that enable students to acquire the ability to read and write the Qur'an. To achieve this goal, PAI teachers must maximize their competencies by effectively managing and applying them in selecting learning models and strategies that support students' ease in reading and writing the Qur'an, which is a manifestation of professional PAI teachers⁶.

An educator must learn how to properly fulfill their rights and responsibilities. They must be aware of new developments in educational methods and media that are effective for carrying out their duties in order to achieve optimal results. One of the primary responsibilities of an educator that requires serious attention is finding the appropriate method for teaching the Qur'an to young children. Teaching the Qur'an is one of the foundational pillars of Islamic education. This ensures that children grow up in accordance with their natural inclinations toward goodness, their hearts guided by wisdom, and they are able to resist the pollution of misguidance and the corruption of sin⁷.

One of the fundamental problems with the current objective condition of students is their lack of discipline in the process of learning to read and write the Qur'an. Their ability to read and write the Qur'an shows low performance. This must be resolved immediately so that Muslims do not experience failure in various fields because the Qur'an is the source of comprehensive Islamic teachings and aspects of human life⁸.

A fundamental problem today is what to do if students from educational institutions, namely madrasahs, are slow to understand how to read and write the Qur'an. Researchers have found that one of the state madrasahs (MAN) in Malang has several students who have not

³ Muklisin Muklis Mukidi, "Pemberantasan Buta Aksara al-Qur'an Pada Suku Anak Dalam (SAD) (Studi Kasus Di Desa Dwi Karya Bhakti Kecamatan Pelepat Kabupaten Bungo Provinsi Jambi)," *Jurnal Penelitian Sejarah Dan Budaya* 5(1) (2019): 42–57.

⁴ Ali Muhsin, "Peran Guru Dalam Upaya Meningkatkan Kualitas Baca Tulis Al-Qur'an di TPQ Miftahul Ulum Nglele Sumobito Jombang," *AL MURABBI: Jurnal Pendidikan Agama Islam* Vol. 4, No (2019): 177–200.

⁵ Nuryanta, "Upaya Guru PAI Dalam Meningkatkan Hasil Belajar Materi Mari Membaca Alquran Surat At-Tin Melalui Metode Cooperative Integrated Reading and Composition (Circ) Bagi Siswa Kelas V SD Negeri 1 Sungai Ambawang," *Action : Jurnal Inovasi Penelitian Tindakan Kelas dan Sekolah* Vol 1. No (2021): 142–148.

⁶ Koko Adya Winata et al., "Peningkatan Kemampuan Peserta Didik Terhadap Baca Tulis Al-Qur'an Melalui Guru Pendidikan Agama Islam," *J-PAI: Jurnal Pendidikan Agama Islam* Vol. 6 No. (2020): 90–100.

⁷ Mastur and Anik Indramawan, "Pelatihan Intensif Metode UMMI Dalam Meningkatkan Kualitas Pengajaran Guru Al-Qur'an Di Desa Pisang Kecamatan Patianrowo," *Ngaliman: Jurnal Pengabdian kepada Masyarakat* Vol. 1, No (2022): 30–41.

⁸ Aldiansyah Siregar et al., "Strategi Pembelajaran Baca Tulis al-Qur'an Dalam Meningkatkan Kemampuan Membaca Dan Menulis Al-Qur'an Pada Siswa Sekolah Dasar," *JOTE: Journal On Teacher Education Research & Learning in Faculty of Education* Vol. 3 No. (2022): 526–535.

mastered reading and writing the Qur'an properly, based on tests that have been conducted. However, it is generally accepted that students from Madrasah institutions have a stronger grasp of religious education compared to students from non-Madrasah institutions. In general, the ability of Madrasah students to read and write the Quran is beyond doubt⁹.

The Qur'an is the holy book that serves as the primary and fundamental source of Islamic teachings, functioning as a guide for human life. Reading the Qur'an is an act of worship for Muslims, so we must teach children the skill of reading the Qur'an as early as possible, so that by the time they reach adulthood, they can read, write, understand, and practice the Qur'an properly and correctly. Optimal Qur'anic education will produce a Qur'anic generation capable of enriching the earth with the Qur'an and saving world civilization in the future. The Qur'an is one of the core subjects in Islamic education; therefore, teachers play a significant role in enhancing students' motivation to read the Qur'an. The importance of teaching and learning activities in reading the Quran is expected to achieve goals that are not only cognitive but also affective and psychomotor aspects of students. Through learning to read the Quran, students are expected to not only have religious knowledge but also good morals and good Quran reading skills.

Studying the Qur'an is a must for Muslims. The Qur'an is the main source of Islamic education, and its existence greatly influenced the educational system of the Prophet Muhammad and his companions. In addition, the Qur'an also contains specific and fascinating educational concepts that can shape individuals who are faithful and always glorify Allah and believe in the Day of Judgment. Reading the Quran is not as simple as reading a book; it requires specialized knowledge to recite it properly, such as the articulation points of letters (makharijul huruf) and the rules of Tajwid. Similarly, when teaching it to students, specialized methods and consistent practice in reciting the Quran are necessary¹⁰.

The teaching and learning process has been carried out by teachers using conventional methods, resulting in low success rates in learning to read and write the Qur'an¹¹. Another problem faced by PAI teachers is how to determine the appropriate methods and approaches so that students are able to achieve the targets set by the curriculum. In fact, Islamic Religious Education in public schools, in terms of the allocation of class hours each week, only receives a portion of 2 class hours¹². If we look at the current situation, there are still many junior high and high school students who cannot read the Qur'an properly, let alone write or memorize it. There are several factors that contribute to this phenomenon, one of which may be due to the lack of educational background of the parents, resulting in a lack of time to teach their children to read the Qur'an.

Furthermore, institutionally, not all schools can effectively facilitate the learning process of the Quran. Quran education at the elementary or middle school level is minimal because it is still part of the Islamic Education (PAI) curriculum. Meanwhile, the PAI curriculum for public schools consists of the subjects of history, creed and ethics,

⁹ Fitriyah Mahdali, "Analisis Kemampuan Membaca Al-Qur'an Dalam Perspektif Sosiologi Pengetahuan," *Mashdar : Jurnal Studi al-Quran dan Hadis* Vol.2 No.2 (2020): 143–168.

¹⁰ Eva Shofiyatun Nisa and Dewi Maharani, "Pengaruh Metode Qira'ati Terhadap Kemampuan Membaca Al-Qur'an," *Qiro'ah| Jurnal Pendidikan Agama Islam* Vol. 12 No (2022): 43–52.

¹¹ Bella Kartika Sari et al., "Video Animasi 2D Sebagai Salah Satu Media Pembelajaran Huruf Hijaiyah Dan Bahasa Arab Pada TPQ Al Huda Wonodri Semarang," *Ekonomi: Jurnal Pengabdian Masyarakat* Vol. 2, No (2021): 117–126.

¹² Maidir Harum Munawiroh, *Kemampuan Baca Tulis Al-Qur'an Siswa SMA* (Banjarmasin: Puslitbang Lektur Keagamaan Badan Litbang dan Diklat Kementerian Agama RI, 2007).

jurisprudence, and Quran and Hadith. These five components are combined into one subject, with only two hours of class time allocated per week. Under these circumstances, students have very little opportunity to read the Quran, which also affects their ability to read, write, and memorize the Quran¹³.

Among the less satisfactory aspects is the fact that many students still make mistakes when reading the Qur'an. For example, some students are still not fluent in tajwid, such as stuttering when reading verses from the Qur'an, and are unable to practice mad correctly, meaning that sometimes mad is not read long and what should be short is read long. Students also frequently make mistakes in reading the rules of recitation that are read with a nasal sound and those that are not. When reading the articulation points of letters, students are still unable to distinguish between ا and آ , and between ه and و . Additionally, they are still unable to recite and chant Quranic verses correctly and engagingly. Based on the above issues, the researcher is interested in examining the role of PAI teachers in providing Qur'anic education and the causes of Qur'anic literacy failure among elementary school students.

RESEARCH METHOD

This study uses qualitative research with a library research approach. Library research is a study to collect information and data such as books, journals, magazines, and others. The use of library research in this study aims to be the initial stage in the planning process, utilizing various library sources to collect relevant information without having to conduct direct observation in the field¹⁴.

The data used as a reference in this study came from relevant literature and served as primary data, such as research results, scientific reports, academic journals, and the like. After obtaining data sources as references, the next step was to analyze the literature review using content analysis. This method was carried out by dissecting the content of the text objectively to obtain an accurate understanding, without any interpretation or intervention from the researcher.

RESULTS AND DISCUSSION

Each student has different abilities in understanding the Islamic Religious Education material taught at school. These differences are caused by several factors, including varying levels of intelligence, an unsupportive learning environment, insufficient resources, or a family/parental environment that does not motivate their children to study better. The subject matter of Islamic Religious Education must cover the cognitive domain (knowledge), affective domain (attitudes/behavior), and psychomotor domain (skills). These three domains will reflect daily behavior based on the Quran and Hadith as guidelines for the lives of Muslims. Therefore, improving students' ability to read the Quran, which is one of the teaching materials in Islamic Education, is essential. To understand the ability to read the Quran, a science called Tajwid is required, which serves as a guide for students to read the Quran properly and correctly. Additionally, the purpose of Tajwid is to ensure students are careful in pronouncing

¹³ Agus Ruswandi and Syarifah Najah Muthi'atun, "Pembelajaran Al-Qur'an Dengan Metoda Qirāati Di Sd Islam Terpadu (SDIT) al Ichwan Cikarang Utara, Bekasi Jawa Barat," *Jurnal PENAMAS: Jurnal Penelitian Agama dan Masyarakat* (2019): 671–686.

¹⁴ Novita Eka Nurjanah and Tsali Tsatul Mukarromah, "Pembelajaran Berbasis Media Digital Pada Anak Usia Dini Di Era Revolusi Industri 4.0 : Studi Literatur," *Jurnal Ilmiah Potensia* 6, no. 1 (2021): 66–77.

all Arabic letters to avoid mistakes in pronouncing Arabic letters, which could lead to difficulties in understanding or interpreting the Quranic text¹⁵.

Given the importance of the Quran and its many benefits, as well as its role as a guide for humanity, special attention must be given to children who have difficulty reading the Quran, one of which is through subjects in elementary school, namely Islamic religious education based on the Quran and Sunnah. The reasons for difficulty in reading the Quran found in elementary schools are: 1) lack of motivation from the students themselves, 2) some students do not participate in additional learning activities such as studying at the local TPA (Islamic education center), 3) lack of support from the environment and peers, and 4) an unfavorable environment due to the impact of COVID-19, which has resulted in very short lesson times of only 2 hours per day.

The difficulties in reading the Qur'an experienced by students at the elementary school level are one of the causes of low learning outcomes, particularly in Islamic Education. In this context, the active role of teachers is crucial in enhancing students' understanding and ability to read the Qur'an. Factors influencing the ability to read the Qur'an can be categorized into two groups: supporting factors and hindering factors.

Supporting factors include the availability of adequate facilities and infrastructure in schools, such as sufficient copies of the Qur'an, conducive learning spaces, and interesting learning media. In addition, the active participation of teachers in continuously accompanying and guiding students is an important reinforcement in developing Qur'an reading skills.

Meanwhile, the inhibiting factors are divided into two main aspects, namely internal and external factors. Internal factors are related to the psychological condition of students, such as low motivation, laziness, and a lack of awareness of the importance of learning to read the Qur'an. External factors originate from the environment outside of school, particularly the family environment, which may not support children's religious activities, such as a lack of parental attention or the absence of the habit of reading the Qur'an at home. On the other hand, the social environment also has an influence, where students are often influenced by peers who do not set a positive example, causing them to become negligent and reluctant to read the Qur'an. Therefore, synergy between schools, teachers, families, and the surrounding environment is essential to create an effective and sustainable learning environment for the Qur'an.

The strategies used by PAI teachers to overcome difficulties in reading the Quran include motivating and guiding students to remain enthusiastic about learning. Teachers use group methods, where the teacher reads the verses, and the students follow along. Additionally, teachers group students who are proficient as group leaders, and these leaders then teach their group members in turn. Teachers collaborate with parents to consistently remind students to read the Quran at home. In the implementation of Quran learning, the strategy that is suitable to use is the indirect strategy because with this strategy, students better understand what the teacher explains and what the teacher has corrected so that students are more enthusiastic, thereby enabling the learning objectives to be achieved effectively. Meanwhile, with the expository strategy, the teacher only explains the lesson, and during the learning process, some students do not understand what the teacher explains when the teacher asks them to repeat what has been explained.

¹⁵ tabrani Lubis, "Upaya Meningkatkan Kemampuan Siswa Dalam Membaca alQuran Dengan Metode Drill (Latihan) Melalui Explicit Instruction," *Jurnal JIRA: Jurnal Inovasi dan Riset Akademik* Vol.1 No.2 (2020): 137–145.

There are several categories of difficulty in reading the Quran: first, difficulty in pronouncing Hijaiyah letters, as some students find it difficult to distinguish between Hijaiyah letters. For example: a) the letter س (sā) with س (sin), b) the letter ا (ā) with ه (ha), c) the letter ق (qof) with ك (kaf), d) the letter ز (za) with ز (zal), e) the letter ا (alif) with ا ('ain). Second, difficulty in reading letters with tajwid. When reading the Quran, it is necessary to read according to the correct tajwid rules, such as in the reading of the Arabic letter با, where the ba' here is read with a length of 2 harakat. It has also been observed that some children read it with a length of 5 harakat, which is incorrect according to the proper rules of tajwid. Difficulty in reading connected letters. This difficulty is observed in students' ability to read connected letters. Some students are prone to applying tajwid that does not align with the proper rules when reading connected letters.

The methods of reading the Quran today are diverse, including: (1) The Al-Baghdadi method, which is a sequential method with repetitive processes, also known as the Alif, ba', ta' method. (2) The Iqra' method is a method of reading the Quran that emphasizes direct reading practice. (3) The Tartil method is a method of reading the Quran slowly without omitting the makhraj, tajwid, and its characteristics. (4) The Utsmani method is actually the method of the Salaf scholars that has long been lost due to the experimentation with new methods that may be easier and faster in learning to read the Quran. (5) The Qiro'ati method is a method of reading the Quran that directly incorporates and practices tartil reading in accordance with the rules of tajwid. (6) The Ummi method is a method aimed at enhancing the ability to manage effective, enjoyable, and heartfelt Quranic learning¹⁶.

One of the methods of reading the Quran that is currently developing is the Qiroati method. This method emphasizes that when reading the Quran, it should not be spelled out or read directly with tartil and applying the science of tajwid. Advancement to the next class or volume depends on each individual, even though there are classical learning methods. The unique features of the qiro'ati method include: (1) Providing students with practice in speaking skills, followed by listening to simple sentences, pronouncing words and sentences, and constructing sentences to enhance communication skills. (2) Students read several sentences directly by reading silently in their minds, then read aloud (jahr) while asking questions to strengthen understanding¹⁷¹⁸.

Learning to Read the Qur'an Using the Tajdied Method for Elementary School Students.

The tajdied method itself has the meaning of tajdied in the Indonesian dictionary, which is an update of the updated Al-Jadid to tajdied. What is meant by updated here is the method of learning the Qur'an, such as that used in the iqro method, which begins with disconnected letters, whereas in tajdied it begins with connected letters. The teaching technique is simpler, using a prepared medium, with the teacher instructing through singing. The Tajdied method is the latest among existing methods, utilizing the international standard for Quranic script, commonly known as the Beirut Quran.

¹⁶ Sumarlin Hadinata, "Implementasi Pembelajaran Al Quran Dengan Metode Ummi Terhadap Kemampuan Membaca Al Quran Bagi Anak 7-13 Tahun," *Ta'dib: Jurnal Pendidikan Islam dan Isu-Isu Sosial* Vol. 19 No (2021): 60–79.

¹⁷ Roisah Hasti Nawangsih Retnawati and Sri Lestari, "Pembelajaran Baca Al Quran Dengan Metode Qiroati Pada Masa Pandemi," *Belajea: Jurnal Pendidikan Islam* Vol. 7, No (2022): 19–44.

¹⁸ Putri Maja Mulia Kulzum, "Pembelajaran Membaca Al-Qur'an Dengan Menggunakan Metode Tajdied Pada Siswa Sekolah Dasar," *MUNAQASYAH Jurnal Ilmu Pendidikan dan Pembelajaran* Vol. 3 No. (2021): 182–198.

In its writing, the Tajdied method utilizes the symbols found in the Beirut Quran. With the discovery of the Tajdied method, this Quran reading practice is the initial stage for introducing the Quran to students, enabling them to understand and recite the Quranic letters fluently. This is the initial target for students who are new to learning Quranic reading. The next target is to understand the Quran or cultivate a Quranic spirit in the students.

To achieve optimal learning outcomes in classroom teaching activities, an educator requires appropriate teaching strategies. Teaching style is the most important factor that educators must consider to ensure students can properly absorb the information conveyed by the educator¹⁹. The Sorogan method is an individual method of learning the scriptures, in which each student takes turns facing the kyai or his assistant to read, explain, and/or memorize the lessons given previously.

The Sorogan method in Al-Qur'an learning will be evident when: (1) Students are more active in asking questions about the material they have chosen, are more careful, and actively participate in learning; (2) Students are more enthusiastic in practicing reading the Al-Qur'an with the application of tajwid knowledge; (3) The application of the Sorogan method in Al-Qur'an learning requires a long time if there are many students; (4) The role of educators in applying the Sorogan method prioritizes individualized learning services by considering the characteristics of each student.

According to Shofwan (2021), the methods of Quranic education offered by teachers and experts are increasing. Some new methods of Quranic education that have emerged recently include: Qiroati, Thoriqoti, Ustmani, Ummi, and others. Of course, the availability of such Quran learning methods sometimes confuses teachers in making a choice. Teachers often find it difficult to determine which method is correct and which is incorrect. Such confusion, of course, does not resolve the issue.

The strategy for teaching the Qur'an to elementary school students must include the following two urgent points: 1) A teacher's ability to manage the classroom, which includes preventive and curative, physical and non-physical classroom management. 2) A teacher's ability to cultivate Qur'an learning must take into account three domains (knowledge, skills, and attitudes) and align the methods of Qur'an learning that continue to evolve over time.

In teaching and learning activities, the methods applied by teachers play a significant role in guiding children toward understanding and mastering the teaching material presented by teachers. The selection and use of appropriate teaching methods will be able to foster and stimulate interest and attention to the subject matter presented, so that children do not get bored following it. Various teaching methods that have been proposed by experts are not suitable for use in various subjects. For example, in Quran education (Quran reading and writing), one must be adept at choosing the appropriate method to use for that subject.

Looking at the current situation, Islamic Religious Education in formal schools is considered very inadequate in terms of material and time allocated, as explained above, due to the limited number of lessons in formal schools, while the teaching material is quite extensive. In elementary schools, for example, there are only 2 lessons (2x40 minutes) per week. Additionally, the teaching-learning approach is classical (one teacher facing dozens of students), with lectures being the most frequently used method. As a result, the value of Islamic Education has declined to merely "Religious Knowledge" that is dry and unengaging.

¹⁹ Nurokhmiyati, "Efektivitas Metode Sorogan Terhadap Peningkatan Hasil Belajar Peserta Didik Dalam Pembelajaran al Qur'an," *Al-Khos: Jurnal Pendidikan Agama Islam* Vol. 1, No (2021): 64–70.

Therefore, the aspect of religious skills with the target of completing elementary school, where the child can recite the Qur'an and pray regularly, is very unlikely, because reading and writing skills in the Qur'an require a special individual approach (private approach). Therefore, it is strategically important for students to also participate in the learning process at the Quran Education Center (TPA) to enhance and deepen their understanding of Islamic Religious Education in formal schools²⁰.

In order to increase students' interest in learning to read and write the Qur'an, special efforts are needed, especially from Islamic Education teachers. This is because students, especially at the elementary school level, still need guidance in reading and writing the Qur'an. The forms of efforts to enhance interest in learning to read and write the Qur'an include providing guidance through words, praying for the students, offering praise as motivation, showing genuine affection, educating through example, avoiding excessive guidance, gradually instilling habits, and administering discipline and rewards. The requirement that elementary school students must be able to read and write the Quran is an absolute necessity for Muslims, as students will continue their education at higher levels. Educational institutions must be able to prepare graduates who can read and write the Quran, so that they will not face obstacles or issues in Quranic studies when advancing to the next level. This impact will extend to junior high school, high school, and even higher education. Collaboration with Quran teachers, religious schools, and boarding schools is necessary.

Various literature findings indicate that many elementary school students still cannot read the Quran. Therefore, it is necessary to improve teachers' competencies in teaching Quranic reading and writing. Efforts must be made to encourage teachers to be more active in carrying out their teaching duties. Islamic education teachers are expected to improve students' ability to read the Quran. Although they already have basic skills, they still require guidance to correct mistakes in pronouncing the Arabic alphabet. Religion demands proper and accurate recitation in accordance with the rules of recitation. Given these challenges, Islamic education teachers must have strategies for teaching Quranic reading to make it easier for students to understand.

Islamic Education teachers play a very important role in helping students to be able to read the Quran. Teachers in Islam can be understood as people who are responsible for the development of their students. The ability of Islamic Education teachers to carry out their duties as Islamic Education teachers must be improved, not only in terms of Islamic knowledge but also in terms of student skills, namely the ability of students to read the Quran in accordance with proper and correct tajwid so that students not only have knowledge about the world but also knowledge about the hereafter, which is prioritized by Islamic Education teachers for their students.

The skill of reading the Quran, or more commonly known as recitation, is an important skill in the early stages of understanding the contents of the Quran, including the accuracy of reciting the Quran in accordance with proper tajwid and makhraj. The teaching of the Qur'an is the main foundation of education for all disciplines. The importance of this basic skill is more easily applied to all Muslims at a young age. Because at that stage, their minds and hearts are still pure. The skill of reading the Qur'an is the foundation for teaching the Qur'an and practicing Islamic teachings, both for oneself and for others. Therefore, the ability to read the letters of the Qur'an is absolutely necessary. The ability to read the Qur'an is a basic skill that

²⁰ Kusnandar, "Peran Kurikulum TPQ Terhadap Prestasi Belajar PAI di Sekolah Dasar," *Jurnal Locus Penelitian & Pengabdian* Vol. 1 No. (2022): 43–46.

every Muslim must possess. Considering that the Qur'an is the holy book of Muslims and a guide to the path of truth.

The introduction to learning to read and write the Qur'an is a necessity that must be provided to young children as part of the Muslim community. The Qur'an, as the holy book of Islam, serves as a source of law, the foundation of knowledge, and a standard for shaping the behavior of young children. Through the basic teachings of the Qur'an, such as reading and writing it, children come to understand the noble values contained within the Qur'an²¹. The formation of religious character is achieved through Quranic education, including the ability to read and write it. Religious character and a Quranic personality are essential in shaping a civilized nation.

CONCLUSION

Based on the results of the study, Islamic Religious Education has limited time to learn how to read and write the Qur'an. Teachers are confused about choosing teaching methods that are suitable for elementary school students. Special efforts are needed to overcome this problem so that elementary school graduates are able to read and write the Qur'an in accordance with the rules of tajwid. Educational institutions must be able to prepare graduates who can read and write the Quran, so that they do not encounter obstacles or problems in Quranic studies when advancing to the next level of education. This will have a ripple effect through middle school, high school, and even university. There needs to be synergy with Quran teachers, religious schools, and Islamic boarding schools.

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²¹ Naufalya Nur Azhar, Tita Elisa, and Setia Mulyawan, "Meningkatkan Kemampuan Membaca Dan Menulis Al-Qur'an Pada Anak Usia Dini Di Masa Pandemi," in *Proceedings UIN Sunan Gunung Djati Bandung*, 2021, 71–79.

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