

## THE PROBLEMS OF LEARNING TO READ AND WRITE THE QUR'AN AND ITS SOLUTIONS (CASE STUDY AT MADRASAH DINIYAH TAKMILIAH AWALIAH AL-KHAIRIYAH WINONG)

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### Abstract

This study attempts to present an overview of the problems and their proposed solutions in learning to read and write the Qur'an at Madrasah Diniyah Takmiliah Awaliah in Winong Village, Mancak District, Serang Regency, Banten Province. Respondents of this study were students of class v, amounting to 16 people. This research uses descriptive qualitative method by collecting data from observations, interviews and documentation. The results of this study are expected to be able to find obstacles or problems in BTQ learning and provide solutions in overcoming the problems of learning to read and write the Qur'an at the Madrasa. The problems are students' laziness to learn to read and write, difficulty in pronouncing letters according to their Makhraj, so students find it difficult to learn tajwid and use it in reading the Qur'an, and the method of habituation in BTQ learning at the madrasa has not been applied. The solution that can be offered is that parents and teachers continue to strive to provide motivation to learn to read and write with fun methods, choose the right method in learning the hijaiyah letters, and motivate students to learn tajwid in an appropriate and fun method, and the need to apply the habituation method in BTQ learning at the Madrasah.

**Keywords:** Problematics, learning, Reading and Writing the Qur'an

### A. INTRODUCTION

Based on the research results of the Banten Province Tilawatil Quran Development Institute (LPTQ), which stated that the results of a survey of Koran literacy in Banten. shows the level of ability of Muslims in reading the Koran in Banten is still low.

Muslims in the province of Banten who have the ability to read the Qur'an at a moderate to very poor level reached 76.72%. Meanwhile, what can be said to be able to start from a fairly good level to very fluent is only 23.28%. , about 66.7% of Muslims in the province of Banten majority have the ability to read the Qur'an from an early age, namely in the age range of 5 to 10 years and in the range of 5 to 10 years. age 11 to 20 years who are able to read the Qur'an as much as 31%. So that overall as many as 76.72% of Muslims in Banten province have reading skills ranging from low to moderate levels. So it can be concluded that even though Muslims in Banten province have had the ability to read the Koran from an early age or childhood, they rarely read it.

The results of the research above provide a clear picture that the low ability of Muslims in Banten province in reading the Qur'an is not because they do not have the ability to read the Qur'an, but because they do not get used to reading the Qur'an in everyday life, so the ability to read the Qur'an that they had disappeared over time.

One of the government's efforts to increase students' knowledge of the Koran is to issue PERDA No. 7 of 2020 Article 3 concerning Regional Regulations concerning Madrasah Diniyah Takmiliah which reads: "The organization of education in the form of Quranic and Diniyah Takmiliah Education at the Ula and Wustha levels aims to: Instill faith and devotion to Allah Subhanahuwata'ala from SD/MI/equivalent; Forming noble character by developing the abilities, knowledge, and skills of students to become experts in Islamic religious knowledge (*mutafaqqih fiddin*) from elementary school/MI/equivalent; To form Muslims who have the skills/expertise to build Islamic life in society so that an independent religious society can be realized." (Regent & Province, 2020).

The process of learning the Qur'an occurs naturally, but it is not certain how the learning process is carried out. The development of learning to read and write the Qur'an has essentially emerged since the entry of Islam into Indonesia. The essence of learning itself is conveying knowledge, which is carried out by the teacher to his students. The process of learning the Qur'an is usually carried out in Islamic boarding schools, madrasah mosques, and assemblies that organize Islamic religious education, and in addition to teaching the Qur'an, these educational institutions teach religious knowledge as a provision for worship and society. (Tan, 2014, pp. 47–62).

The description above shows that Qur'anic education or reading and writing the Qur'an has a very large role in the development of the child's personality, therefore the effectiveness of these subjects is very necessary in order to achieve the learning and educational goals to be achieved.

Madrasah Diniyah Takmiliah Awaliyah Al-Khairiyah Winong, which was founded in the 1960s, was founded by KH Abdul Fatah. Madrasah Diniyah Takmiliah Awaliyah Al-Khairiyah Winong is an educational institution equivalent to Elementary School (SD) or Madrasah Ibtidaiyah (MI). This madrasa has a learning pattern that instills the character of Faith before studying the Qur'an and prioritizing Adab before Science.

As for the implementation, that is by implementing a learning system for reading and writing the Koran. This madrasa teaches Islamic religious sciences including the Qur'an, Hadith, Aqidah, Morals, Fiqh, Islamic Cultural History, Reading and Writing the Qur'an, Practice of Worship, as well as local content lessons consisting of Reading and Writing the Qur'an. (BTQ), Tajweed, Tafsir, and Memorizing the Qur'an.

The students who study at this Madrasa are elementary school age children aged 7-12 years who live in villages and villages, precisely in Winong Village, with the condition of the people who still attach importance to religious education and live like rural communities. Learning at this madrasa begins at noon precisely at 14.00 WIB, because in the morning from 07.00-12.00 WIB the students study in elementary school. Children learn the Qur'an other than in Madrasas, at night after the Maghrib prayer they learn to read the Qur'an to their parents or Koran teachers.

Class V Madrasah students Diniyah Takmiliah Awaliyah Al-Khairiyah are children aged between 10-11 years, whose developmental children of that age have the ability to regulate emotional expression, respond to emotional distress experienced by others, control negative emotions such as fear and sadness they experience, they learn how to suppress negative emotions that arise and find ways to

stop them, have an understanding of good and bad, about the norms and rules that apply in their environment. At this age, children's emotional nuances are increasingly varied (Damayanti, 2020, p. 3).

The reading learning methods used in this Madrasa are: The Iqra' method, which is a method of reading the Qur'an that emphasizes reading practice. (Ma'mun, 2018, p. 58). The Iqro' Iqro method is a method of learning the Qur'an in the form of syaufiyah designed for school children, consisting of volumes 1 to 6. The Iqro' method was compiled by KH. As'ad Human who is domiciled in Yogyakarta. The Iqro' book is a teaching book to read the Koran which is very popular in Indonesia.

While the method of writing the Qur'an used in this Madrasa is the imla' method. The Imla' method is a method of writing letters according to their correct position in words in order to prevent misinterpretation. The Imla' method is included in the category of writing that emphasizes the appearance or posture of letters in the form of words or sentences. There are three basic skills that are developed in Imla' skills, namely observing skills, listening skills, and hand flexibility in writing. (A Abdullah, 2015, p. 157).

The ability to learn to read and write the Qur'an in grade 5 madrasah students is quite good. Judging from the ability to read the Qur'an they are able to read, but in the pronunciation or mention of the letters in their reading they are weak, they are able to memorize the verses, but in writing they lack mastery, even though they are able to write hijaiyah letters well. (temporary observation results).

Judging from the achievement of students' semester grades which are quite good, they are able to write hijaiyah letters well, and in terms of reading, in terms of quantity, achievement and reading of the Qur'an are quite good they are able to achieve the target each semester. However, in terms of quality, the results of the oral evaluation still contained some common errors in students' reading. For example, in the pronunciation of letters: is read , , is read or vice versa, is read ,. These makhraj errors generally fall into the category of lahn jally, namely errors in reading the Qur'an that are clear and recognizable.

As for lahn khafy, it is a subtle error in pronunciation which is usually related to the character of the letter or the nature of the letter as long as it does not destroy the meaning. Another error that often occurs is from the use of tajwid such as the laws of reading mad, idhar, idgham, ikhfa'. verses of the Qur'an. according to Al-Badry, MA (1983) Errors in reading the Qur'an are usually caused by someone's negligence in knowing the laws of recitation related to reading the Qur'an. Therefore Islam requires Muslims to understand the concept of studying the Qur'an by mastering reading, appreciation, memorization, art and continuing teaching to the next generation. (Azhar Jaafar@ Ramli, 2017, p. 3).

The problems that occur in the learning process are: Things that hinder the successful implementation of Al-Quran Reading and Writing, These problems include: Weather problems (rain) or other conditions that cause teachers or students to be unable to attend, Sometimes children or students feel lazy and bored to do, other than playing so children choose to play (Preliminary Study Results)

Based on the above background, the author is interested in conducting research on the problems of learning to read and write the Qur'an at Madrasah Diniyah Takmiliah Awaliyah Al-Khairiyah Winong, Mancak District, Serang Regency, Banten province.

The formulation of the problem in this research are; 1) What are the problems with BTQ learning at Madrasah Diniyah Takmiliah Awaliyah A-Khairiyah Winong, Mancak District, Serang-Banten Regency? 2) What solutions can be offered to solve the problem?

This research aims to: 1) Knowing the problems of BTQ learning in Madrasah Diniyah Takmiliah Awaliyah A-Khairiyah Winong, Mancak District, Serang-Banten Regency. 2) Find solutions that can be offered to solve these problems

In addition to having goals, this research has the following benefits: Theoretical benefits, namely the results of this study are expected to be a reference in developing knowledge about the implementation of the Iqro Method and the problems of Reading and Writing the Qur'an in Madrasah Diniyah Takmiliah Awaliyah. As for Practical benefits for teachers are that the results of this study can be used in developing the Iqro learning method with more creative and innovative ways.

Meanwhile, for students, the results of this study are expected to motivate students in learning to read and write the Qur'an, as well as for Madrasahs/Educational Institutions, namely: The results of this study are expected to improve the quality of BTQ learning. progress and a conducive learning climate in madrasahs/educational institutions

The method used in this study is a qualitative method, which is a research process and understanding based on a methodology that investigates a social phenomenon and human problems. (Sugiyono, 2013). The main characteristic of concern in qualitative research is the meaning. This thinking is based on the fact that the meaning that exists in each person is different. Therefore, it is impossible to express the reality that is in a person by using other tools except humans as instruments.

The type of research that the author uses is field research (field research). which in the process of collecting data is done by looking for data directly from the research site. The approach used is a phenomenological approach. The specification in this study is to use descriptive analysis research, namely the presentation of data in the form of words and language holistically on a natural phenomenon and by utilizing various natural methods. This means that the pure and original symptoms are not intervened by other interpretations. In the phenomenological approach, the researcher tries to understand the meaning of an event and its relation to people who are in certain situations.

Phenomenology aims to know the world from the point of view of people who experience it directly and is related to the nature of human experience and the meanings attached to it. The object of study from phenomenology is an awareness of experience, namely a situation that provides a first-person point of view, using this approach, research is carried out to investigate a process or symptom that appears and is related to the implementation of the Iqro method and the problems of learning to read and write the Qur'an. at Madrasah Diniyah Takmiliah Awaliyah Al-Khairiyah Winong, Mancak District, Serang-Banten Regency.

The purpose of selecting research subjects in the phenomenological approach is to get subjects who experience phenomena according to the research focus that has been determined by the researcher. Determination of research subjects will be done using a purposive sampling technique, namely the subject is selected with certain criteria (considerations) and goals. In accordance with the purpose of this study, the research subjects were devoted to fifth grade students at Madrasah Diniyah Takmiliah Awaliyah Al-Khairiyah Winong, Mancak District, Serang-Banten Regency, totaling 16 people. The criteria for the subjects in this study were as follows: Age range of children 10-11 years old, Muslim, student status at Madrasah Diniyah Takmiliah Awaliyah Al-Khairiyah Winong, Mancak District, Serang-Banten Regency

The data collection techniques that will be used in this study are 1) Guided interviews. Technical interviews will be carried out systematically. namely interviews conducted by researchers by first compiling an interview guide instrument, 2) Observation, which is a process that is preceded by

observation and then recording that is systematic, logical, objective, and rational on various kinds of phenomena in actual situations, as well as artificial situations. The type of observation that will be carried out is passive participatory observation, which means the researcher comes to the place where the subject carries out the observed activity, but is not involved in the activity. This observation technique is one of the data collection techniques that is quite effective for studying a system, 3) Documentation, namely the procedures for collecting data by recording existing data,

The framework of thought in this research is: The Al-Qur'an Reading and Writing Learning Process is learning about: Introduction to Hijaiyah Letters (starting from the letter alif to yes), how to sound each hijaiyah letter and the characteristics of the letters according to their makhroj, shape and function punctuation marks, such as syakal, syaddah, and mad, Forms and functions of stop reading waqaf signs, such as waqaf muthlaq, and waqaf Jawaz, How to read, sing songs with various rhythms and qiraat contained in Qiroat Science and Nagham Science, while the recitation contains procedures and the ethics of reading the Qur'an in accordance with the function of reading it as worship (Zakiyah Daradjat, 2008).

The problems that occur in the learning process are: Things that hinder the successful implementation of Al-Qur'an Reading and Writing, These problems include: Weather problems (rain) or other conditions that cause teachers or students to be unable to attend, Sometimes children or students feel lazy and bored to do, other than playing so that children choose to play, and the habituation method has not been implemented in BTQ learning (Results of Preliminary Study).

The success of the learning process for reading and writing the Qur'an is when teachers and students succeed in overcoming the problems or problems faced during the learning process. learning, so that students are able to achieve the criteria and indicators of learning objectives that have been set effectively, in this case the objectives of BTQ learning are so that students are able to read the words in sentences on each letter in the verses of the Qur'an smoothly, orderly and fluently, and so that students are able to write each letter and its symbols correctly.

## **B. METHOD**

The method used in this study is the library research method (Sandu Siyota Dan M. Ali Sodik, 2015) and is descriptive-analytical, while the analysis uses content-analysis as an instrument to get an overview of Ki Hadjar Dewantara's educational philosophy and about independent learning. Not only library research with a descriptive-analytic approach. This research also uses a hermeneutic approach. Hermeneutics comes from the Greek word hermeneutian which means "to interpret" or interpretation (E. Sumaryono, 1999).

## **C. DISCUSSION AND RESULTS**

### **a. Learning**

Learning comes from the word learning which gets the prefix pe and the suffix an. Basically, learning is a relatively positive and permanent stage of student behavior change as a result of individual interaction with the environment that involves cognitive processes (Shah, 2005, p. 25).

The word learning in the Indonesian Language Dictionary (KBBI), means the process, method, action, making people or living things learn (KBBI Online, nd). The National Education System Law number 20 of 2003 defines learning as a process of interaction between students and educators and learning resources in a learning environment. (Ministry of National Education, 2003).

Learning is an effort to teach, and direct student activities towards learning activities (Tohirin, 2006, p. 12). Learning is a process that occurs that makes a person or a number of people, namely students carry out the learning process according to the teaching plan that has been programmed (A. Rasyad, 2003, p. 15). Learning is a structured combination that includes human elements, materials, facilities, equipment, and procedures that influence each other to achieve learning objectives (Oemar Hamalik, 1999, p. 43). The learning process which is a system consists of several interrelated components, namely learning objectives, material taught, learning methods, and evaluation (Rusman, 2011)

The description of the opinion above regarding learning, it can be concluded that learning is a process of positive behavior change gradually through the teaching and learning process as well as through the interaction of students with their environment.

## b. Reading and writing the Qur'an

### 1. Read

Read a basic word from the word Reading (verb), can be interpreted as a job or activity to understand writing, a person who reads means he is understanding the writing or text he is reading. The word read/read means to see and understand the contents of what is written orally or only in the heart. Keeping or reciting what is written, Saying, knowing, predicting and calculating (KBBI Online, nd).

Reading is the main requirement in the development of science, technology and building civilization. Reading is a requirement to achieve Kasbi Science (acquired knowledge) as well as ladunni or eternal (Wahidin, 2012, p. 9). At first the command to read was addressed to the Prophet Muhammad, accompanied by mentioning the name of Allah and asking for His help (Zuhaili, Wahab, 2007, p. 70)

Reading is a very important activity. Islam teaches that reading is a command of Allah SWT. It is known that the first verse revealed by Allah SWT to the Prophet Muhammad SAW is the command to read, because by reading humans will gain knowledge. This is in accordance with the Word of God in Surah Al 'Alaq verses 1-3, which means: "Read in the name of your Lord who created, He has created man from a clot of blood, Read and your Lord is the Most Gracious." (Maulana, 2014, p. 22).

The word iqra` means reading which has the meaning of conveying, studying, reading, imitating, researching, and knowing its characteristics. (Mustolehudin, 2011, p. 9). Iqra` means reading, conveying and studying (Muhammad Quraish Shihab, 1993, p. 421). Reading is an activity to transfer data or information into the reader's memory (Pudjaatmaja, 1989, p. 525).

Reading activity is an activity that includes studying, researching, exploring, collecting and even allowing someone to get knowledge and information about various sciences including religious science. This is because the object of a reading that includes all accessible information, including readings that come from God in the form of the Holy Book, and the hadiths of the Prophet concerning written and unwritten verses. (Mustolehudin, 2011, p. 2).

Based on the description above, the understanding of reading can be obtained, namely; an activity or activity of transferring data and information about something contained in the reading by means of seeing, reciting both verbally and internally, knowing the characteristics, studying, exploring, and researching, so that a reader is able to conclude and convey the content or intent from a reading he reads.

### 2. Write

Write is the basic word from the word writing (verb) which gets the prefix me, the word write means to make letters, numbers and other symbols using tools such as pens, pencils, chalk, and other writing tools.(KBBi Online, nd). Learning to write is an embodiment of the subjective world. The purpose of writing is to evoke a certain feeling or move the reader's heart(Rustan, 2014, p. 2).

The word writing can be interpreted as a stone or a writing board which is popularly called a blackboard which is used for students to write at school or other learning places. (Mustolehudin, 2011, p. 3). Written words that get the suffix that is writing is a book punctuation mark in the form of certain symbols including objects that are used as communication tools to express thoughts or ideas to others.(Pudjaatmaja, 1989, p. 525).

From the description above, it can be concluded that writing is an activity of making symbols in the form of letters, numbers and pictures or symbols by using writing tools such as pens, pencils and chalk to express one's thoughts or ideas to others.

### 3. Al-Qur'an

Al-Qur'an According to Reading and Writing The Qur'an is qira'ah, the root word of qara'a, qira'atan wa qur'anana, which is a form of mashdar, The form of the verb is qara'a which means to collect or collect(Manna', 2006, p. 20)Therefore, in language, the pronunciation of the Qur'an and qira'ah means to collect and combine letters and words with one another. (Ma'mun, 2018, p. 56).

Al-Qur'an is the Word of Allah Subhanahu Wata'aala which was revealed to the Prophet Muhammad SholaAllahu `Alaihi Wassalam. Reading the Qur'an is a form of worship(Al-Qaththan, 2017, p. 31). Al-Qur'an to be heard and listened to, practiced, contemplated and then actualized in an applicative way in everyday life(Maya, 2014, p. 8). Literally, the Qur'an means perfect and noble reading(Muhammad Quraish shihab, 2003, p. 3).

Al-Qur'an is Allah's revelation that is recorded, revealed to the Prophet Muhammad, as a miracle, reading it is considered an act of worship, and is the main source of Islamic teachings. Learning the Qur'an for children has become entrenched in Islamic society. There just needs to be a renewal and development of the learning system so that it is in accordance with the development of learning and teaching methods of the Qur'an. This is considered to need to be updated and developed because it is very much needed by the Islamic community so that they are able to read the Qur'an well in a short time.(Zakiyah Daradjat, 2008, p. 15).

The Qur'an is a divine revelation that was revealed to the Prophet Muhammad SAW, which has been conveyed to his Ummah by means of mutawattir, namely the punishment of unbelievers who deny it.(M. Hasby, 1997, p. 7). Al-Qur'an is the word of God that was revealed to the Prophet Muhammad and written in the Mushaf according to mutawatir sources, the truth is certain and reading it is worship.(Subhi, 1996, p. 10).

From the description of some of the opinions above, the Qur'an can be defined as the revelation or word of God which was revealed to the Prophet Muhammad SAW, and there is no doubt in it as a guide for those who are pious and recorded based on mutawatir sources as reading for Muslims.

#### c. Learning to Read and Write the Qur'an.

An interaction activity in learning the Qur'an has the following objectives: So that students can read the Qur'an with fluent and correct reading according to the law of recitation, so that students can

get used to making the Qur'an as a role model in their lives, so that students can pronounce every vocabulary and sentences that are beautiful and attractive(Mahmud Yunus, 1990).

The contents of Al-Qur'an Learning include: Introduction of Hijaiyah Letters (starting from the letter alif to yes), how to sound each hijaiyah letter and the characteristics of the letters according to their makhroj, the form and function of punctuation marks, such as syakal, syaddah, and mad, The form and function of the stop reading waqf, such as waqaf muthlaq, and waqaf Jawaz, How to read, sing songs with various rhythms and qiraat contained in Qiroat Science and Nagham Science, while Tilawah contains procedures and ethics for reading the Qur'an according to the function of reading it as worship (Zakiyah Daradjat, 2008).

Reading and writing the Qur'an is a learning about how to read the Qur'an which needs to be done continuously and started from an early age, so that children can develop themselves systematically and live their lives as Muslims according to the rules of the Qur'an. Qur'an as a guide for his life, and become a human being with noble character.

Learning to read and write the Qur'an is an important lesson for all Muslims, because by reading the Qur'an, Muslims can open the main gate to Islamic knowledge, namely knowledge of aqidah, worship, sharia, morals and Islamic knowledge that other. Reading is an activity that can unlock the guidance of Muslims. This is as the first revelation of Allah revealed to the Prophet Muhammad through the Angel Gabriel, namely the Qur'an Surah Al-'alaq verses 1-5, which means:

"Read by (saying) the name of your Lord who created. He has created man from a clot of blood. Read, and your Lord is the most gracious. who teach (humans) through the intercession of kalam. He taught man what he did not know." (Surat al-'Alaq: 1-5)(Maulana, 2014, p. 22)

Learning to read and write the letters in the Qur'an for children is carried out at home with parents as mentors, While in madrasas, children learn to read and write under the guidance of an expert ustadz or Koran teacher.

However, learning to read the Qur'an, especially in madrasas, sometimes experiences obstacles, for example; because of weather problems (rain) or other conditions that cause teachers or students to be unable to attend, sometimes children feel lazy and bored to do other things besides playing so children choose not to study, and there are other factors that become obstacles in BTQ learning that there must be a way out.

From the description above, it can be concluded that learning to read and write the Qur'an is a process that seeks to give students the ability to recite, study, understand and convey the content contained in every word and sentence in the Qur'an. 'an as a holy book as well as a way of life for Muslims.

- d. A Glance About Madrasah Diniyah Takmiliyah Awaliyah Al-Khairiyah(MDTA) Winong Village, Mancak District, Serang-Banten Regency.

Madrasah Diniyah Takmiliyah Awaliyah Al-Khairiyah Winong was founded in the 1960s which was founded by KH. Abdul Fatah. Madrasah Diniyah Madrasah Diniyah Takmiliyah Awaliyah Al-Khairiyah Winong is an educational institution equivalent to Elementary School (SD) or Madrasah Ibtidaiyah (MI).



This madrasa has a learning pattern of Cultivating the character of Faith before studying the Qur'an and prioritizing Adab before Science. As for its application, namely by implementing a learning system for reading and writing the Qur'an, as well as teaching Islamic religious sciences including the Qur'an, Hadith, Aqidah, Morals, Fiqh, History of Islamic Culture, Reading and Writing Al-Qur'an, Worship Practices , as well as local content lessons consisting of Reading and Writing the Qur'an (BTQ), Tajweed, Tafsir, and Memorizing the Qur'an.

The educators and education staff in this Madrasah are drawn from Alumni who have competence in their fields, who live in the vicinity of Winong Village where the Madrasah was founded.

This madrasa has adequate facilities. The students who study at this Madrasa are elementary school age children aged 7-12 years who live in villages and villages, precisely in Winong Village, with the condition of the people who still attach importance to religious education and live like rural communities.

Learning at this madrasa begins at noon precisely at 14.00 WIB, because in the morning from 07.00-12.00 WIB the students study in elementary school. Children study the Qur'an other than in Madrasahs, at night after the Maghrib prayer they learn to read the Qur'an to their parents or Koran teacher. In the 2020/2021 school year, there are 16 students in the fifth grade of this Madrasa.

The fifth grade students of Madrasah Diniyah Takmiliah Awaliyah Al-Khairiyah are children aged between 10-11 years, whose developmental children at that age have the ability to regulate emotional expression, respond to emotional distress experienced by others, control negative emotions such as fear and sadness they experience, learn how to reduce negative emotions that arise and find ways to stop them, have an understanding of good and bad, about the norms and rules that apply in their environment. At this age, children's emotional nuances are increasingly varied (Damayanti, 2020, p. 3).

The ability to learn to read and write the Qur'an in grade 5 madrasah students is quite good. Judging from the ability to read the Qur'an they are able to read, but in the pronunciation or mention of the letters in their reading they are weak, they are able to memorize the verses, but in writing they are not good at writing, even though they are able to write hijaiyah letters well. (results of preliminary studies).

- e. Learning to Read and Write Al-Qur'an at Madrasah Diniyah Awaliyah Al-Khairiyah (MDTA) Winong Village, Mancak District, Serang-Banten Regency

The implementation of learning to read and write the Qur'an in this Madrasah is: learning is carried out every day, learning starts at 14.00 to 17.00 WIB, except on Fridays there is no study (holiday). The subjects taught at this Madrasa are Al-Qur'an, Hadith, Aqidah, Morals, Fiqh, History of Islamic Culture, Arabic Language, Worship Practices and Mulok. The learning to read and write the Qur'an is included in local content subjects or Mulok.

The material presented in the learning to read and write the Qur'an at this Madrasa is the material that is in the iqro` book and in accordance with the learning instructions in it, starting from the introduction of the hijaiyah letters contained in the Iqro` book volume 1, which is then if the student has been assessed as mastering the material in volume 1, the student is allowed to continue to the next volume, (volumes 2,3,4,5, and 6, up to the Qur'an starting from chapter A`mma or chapter 30). In the short chapters of the Qur'an chapter 30 or juz `Amma studied in stages, namely: Emphasizing on how to read fluently, tartil, in accordance with the rules of tajwid fluently.

Reading learning methods used in this Madrasa are: Iqra' method, which is a method of reading the Qur'an that emphasizes reading practice (Ma'mun, 2018, p. 58). The method of writing the Qur'an used in this Madrasa is the imla' method. The Imla' method is a method of writing letters according to their correct position in words in order to prevent misinterpretation. The Imla' method is included in the category of writing that emphasizes the appearance or posture of letters in the form of words or sentences. There are three basic skills that are developed in Imla' skills, namely observing skills, listening skills, and hand flexibility in writing. (A Abdullah, 2015, p. 157).

Judging from the achievement of students' semester grades which are quite good, they are able to write hijaiyah letters well, and in terms of reading, in terms of quantity, achievement and reading of the Qur'an are quite good they are able to achieve the target each semester. However, in terms of quality, the results of the oral evaluation still contained some common errors in students' reading. For example, in the pronunciation of letters: is read , , is read or vice versa, is read ,. These makhraj errors generally fall into the category of lahn jally, namely errors in reading the Qur'an that are clear and recognizable.

As for lahn khafy, it is a subtle error in pronunciation which is usually related to the character of the letter or the nature of the letter as long as it does not destroy the meaning. Another error that often occurs is from the use of tajwid such as the laws of reading mad, idhar, idgham, ikhfa'. verses of the Qur'an.

f. Problems of Learning to Read and Write the Qur'an at Madrasah Diniyah Takmiliah Awaliyah (MDTA) Winong Village, Mancak District, Serang-Banten Regency

Problematics comes from the root word problem, which means problem or obstacle (KKBI Online, nd) The problems of learning to read and write the Koran are things that hinder the successful implementation of learning to read and write the Koran, these problems include: Weather problems (rain) or other conditions that cause teachers or students to be unable to attend, sometimes sometimes children or students feel lazy and bored to do, other than playing so the children choose to play (temporary observation results).

There are some common errors in student reading, for example in the pronunciation of letters: is read , is read or vice versa, is read ,. Errors that occur in the pronunciation of letters and do not match their makhraj, this is a common problem that is included in the lahn jally category, namely errors in reading the Qur'an that are clear and can be known. As for lahn khafy, it is a subtle error in pronunciation which is usually related to the character of the letter or the nature of the letter as long as it does not destroy the meaning. Another error that occurs is from the use of tajwid in students' reading such as the laws of reading mad, idhar, idgham, ikhfa'. and other reading laws, this is because students do not get used to reading the Qur'an regularly and practicing writing letters. Hijaiyah letters and verses in the Qur'an.

## D. CONCLUSION

Learning to read and write the Qur'an is a process that seeks to give students the ability to recite, study, understand and convey the content contained in every word and sentence in the Qur'an as a holy book as well as a guide. Muslim life.

Based on the results of interviews, observations and documentation, it is known that the problems of learning to read and write the Qur'an at Madrasah Diniyah Takmiliah Awaliyah Winong are; 1)

Weather problems (rain) or other conditions that prevent teachers or students from attending. 2) Sometimes children or students feel lazy and bored to do other things besides playing so the children choose to play. 3) The achievement of students' semester grades is quite good, they are able to write hijaiyah letters well, and in terms of reading, Quantitatively, the achievement and reading of the Qur'an is quite good they are able to achieve the target each semester. However, in terms of quality, some common errors in student reading, but not to the point of destroying meaning. 4) Another obstacle that often occurs is from the use of tajwid knowledge such as the law of reading mad, and idhar.

Teachers and parents need to continue to strive to provide motivation to learn to read and write with fun methods, choose the right method in learning the hijaiyah letters, and motivate students to learn tajwid with appropriate and fun methods, as well as strive for an effective learning system. more interesting than playing.

Provide understanding to students about the importance of reading the Qur'an properly and correctly according to makhroj and the characteristics of hurus, as well as the use of the law of reading Tajweed in reading the Qur'an. It is necessary to apply the method of habituation in reading the Qur'an correctly in accordance with the makhroj letters and the science of tajwid, as well as habituation in writing letters or verses of the Qur'an correctly in accordance with the rules of writing hijaiyah letters.

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