

Implementation of Learning to Read Writing The Quran (BTQ) Qutab System and Their Relevance in Early Children's Education

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ABSTRACT

Qutab is an informal institution that is equivalent to primary education (SD) or Islamic Elementary School (MI) using the curriculum of Faith before the Qur'an and Adab before science that applies learning to read and write the Koran through the system Qutab, but many of the people who do not understand about Islamic education institution that has existed since the time of Muhammad. Qutab, where the system can bring great generations. The purpose of this study was to describe: 1) Implementation of learning to read and write the Koran system Qutab in Qutab; 2) Relevance for young children; 3) supporting factors; 4) factors inhibiting the implementation of learning to read and write Quranic system Qutab, and 5) The solution of the inhibiting factors. The methods used in achieving the objectives of this research use qualitative methods pitch. The results obtained from this study showed that: a) the implementation process of learning to read and write the Qur'an (BTQ) Qutab system in Qutab is done in several stages starting from the first opening that includes welcoming the students in front of the page Qutab, apple pledge students. The second stage consists of the planter's core concepts, practice, and skill. The third and final phase of closure includes an evaluation and closing greetings; b) the relevance of learning to read and write the Quran for young children is significant once in the presence of this study because it will help in the understanding of the Koran; c) supporting factors: motivation, family, teachers, facilities, amenities, and focus; d) the inhibiting factors: students' thinking, behavior, environment, media, facilities, teachers, parents; and e) Solution of obstacles: Adab before science, communication with parents, counseling, monthly tahsin study.

Keywords: implementation; learning; reading and writing the Quran; Qutab

A. INTRODUCTION

Learning from childhood is like carving on stone. Whoever understands the Qur'an from childhood, Allah will bestow blessings and bestow a high position on him. Kalam, or the word of Allah, is a shining light in the hearts of believers and adds strength and faith in them (Ahmad Salim Badwilan, 2012). Qutab is an educational institution equivalent to SD/MI with a learning pattern that instills the character of Faith before the Qur'an by prioritizing Adab before Science. Second, the curriculum implementation model applied in Qutab is practical, fun, and does not make students feel forced. Third, that does not mean the realization of reading and writing the Koran (BTQ) is without problems. Problems faced in implementing the BTQ learning system, including the lack of readiness to accept Qutab's vision. The existence of educational institutions in Indonesia, predominantly Muslim, is still underestimated. Many do not understand that Qutab is an Islamic educational institution that has existed since the time of the Prophet until now.

It should be noted that the teaching institutions in Islamic history begin with Qutab and end with halaqah in the mosque. Departing from the Qutab concept and the reality of education in Indonesia, the authors are interested in researching the above problems. The author tries to conduct a study entitled “ Implementation of Learning to Read Writing The Quran (BTQ) Qutab System and Their Relevance In Early Children's Education.”

B. LITERATURE REVIEW

1. Learning

Learning is a substance in school activities. Therefore, educators must be creative and innovative in conveying the knowledge (Muhamad Priyatna, 2017).

Learning is a change in behavior caused by training and experience. Learning is a part of human life that lasts a lifetime in all situations and conditions in schools, the family environment, and the community environment. Humans continue to learn regardless of age to increase intellectual intelligence and raise social status (Hasan Basri, 2015).

2. Reading

Reading in its various meanings is the first and foremost condition for developing science and technology and the main requirement for building civilization. Knowledge both kalbi (acquired knowledge) and ladunni (eternal, perennial) cannot be achieved without first doing qiraat reading in a broad sense (Unang Wahidin, 2012).

3. Writing

The definition of writing in the Big Indonesian Dictionary (KBBI) is to make letters (numbers and so on) with a pen (pencil, chalk, and so on) (Departemen Pendidikan Nasional, 2012).

Learning to write is imaginative writing, which embodies the subjective world of writing and is intended to evoke a certain feeling or move the reader's heart (Edhy Rustan, 2014).

4. Qutab

Qutab is an important place in the Islamic world for teaching children. Its existence is so majestic in the life of the Islamic community, especially because Qutab is a place where children learn the Quran, plus the knowledge of Islamic law is so noble (Budi Ashari dan M. Ilham Sembodo, 2012).

5. Early Children's Education

According to the National Association for the Education of Young Children (NAEYC), early childhood is from zero to eight years. This period is a process of growth and development in various aspects of human life. The learning process for children must pay attention to the characteristics possessed in the child's development stage (Ahmad Susanto, 2017).

Early childhood is a significant age to lay the foundations of personality. The basis of this personality will give color when you grow up (Rina Syafrida, 2014).

C. METHOD

This research is qualitative. Qualitative methods are historical, ethnographic, and case studies. As for qualitative research, constructivist world views, ethnographic strategies, and observational methods. In this case, qualitative researchers try to build meaning about a phenomenon based on the participants' opinions. This means identifying a culture-sharing community and examining how that community developed different behavior patterns over time (i.e., ethnography). One method of collecting data for such a strategy is to observe the participants' behavior by being directly involved in their activities (John W. Creswell, 2016).

The research uses data collection techniques such as observation, interviews, and documentation to explore the primary data and support the above.

D. RESEARCH AND DISCUSSION

1. Implementation of the Qur'an Reading and Writing Learning (BTQ) Qutab System

The process of implementing the Al-Quran reading and writing learning (BTQ) System Qutab in Qutab is described as follows:

- a. Qutab's students every Monday to Friday come to Qutab at 07.15 WIB, then the Qutab teachers greet them in front of the Qutab page until 07.30 WIB
- b. Then at 07.30–08.00 WIB, all the students were gathered by the teachers for the reading of the pledge, after that the Qutab students would be added some knowledge by following, listening, and repeating together, such as Quranic stories, Arabic or English vocabulary, daily prayers, hadiths and the latest info about the Islamic world.
- c. At 08.00–10.00 WIB, Qutab students study the Koran one by one facing the tahfidz mentor/teacher to memorize talaqqi. Those waiting for talaqqi with their class teachers take Koranic lessons such as reading and writing the Koran, recitation, tahsin, or activities that strengthen their memorization of the Koran such as muroja'ah together.
- d. Every day, the Qutab students learn and memorize the Koran using the Talaqqi method (ustadz/ustadzah reads the Koran verses word-by-word and the verse and the students listen, follow and remember, which is done by one student-facing one ustadz/ustadzah. The students waiting for the turn of the talaqqi do strengthening activities memorization, such as tahsin (beautifying reading), writing khot / calligraphy, tafhim (understanding and mentadabburi certain verses or letters from the Koran), and so on, guided by aside (The data was taken from the documentation in the form of a profile data sheet for Qutab Nurussalam Ciamis).

This is reinforced by the results of interviews with the person in charge of the coordinator of the Koran teacher Ust. Muhammad Hassan Al-Hafidz. "That the implementation of learning to read and write the Koran in terms of writing, firstly, students are required to register hijaiyyah letters one sheet or two sheets under the guidance of the teacher in writing it. Meanwhile, it does not use the Iqra book media in reading. Still, it uses the bagdadiyah module by paying attention to the law of recitation of Islamic education in early childhood because it is taught how to write, read, and understand the Koran. This is because the Qur'an is a divine revelation that functions as a source of knowledge. A person

who has an understanding of the Qur'an is the best of people because he is a person who understands the nature of knowledge.

This is reinforced by the results of an interview with the deputy head of Qutab Ustadzah Rosjida Ambawani, M.Pmat.

When viewed from an early age in learning to read and write the Koran, it is very suitable, especially when you see at the age of five, so they are like white paper and can accept learning the Koran.

2. Relevance for Early Childhood

Qutab plays a vital role in Islamic education in early childhood because it teaches how to write, read, and understand the Koran. This is because the Qur'an is a divine revelation that functions as a source of knowledge.

A person who has an understanding of the Qur'an is the best of people because he is a person who understands the nature of knowledge (Abdul Kodir, 2015).

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3. Supporting Factors in the Implementation of the Qur'an Reading and Writing Learning (BTQ) System Qutab in Qutab

The supporting factor in the implementation of learning to read and write the Al-Quran is the parents then the child is conditioned to be earnest in preparing and providing a good environment. It is hoped that the school will give the child a sense of love for the Al-Quran as well as when the child is at home, the parents provide directions so that children love the Koran.

It was strengthened again by interviews with the Qur'an teacher Ustadz Muhammad Hassan Al Hafidz and Ustadzah Hamidah, S.Pd.I

Supporting factors, especially in the implementation of learning to read and write the Qur'an, are found in the talaqqi system where the child when he is talaqqi the child needs to focus. Then be in a place that is not noisy so that the child can concentrate on listening to what is said by the ustadz. Then he needs the teacher's attention in justifying reading The Koran is stale during talaqqi.

4. Inhibiting Factors In The Implementation Of Learning To Read And Write The Koran (BTQ) Qutab System in Qutab

The inhibiting factor in the implementation of BTQ learning is if the child's immediate environment does not respond, for example, children reading the Koran, their parents do not hold the Koran, or when children pray while parents watch television.

This opinion is further strengthened by interviews with class teachers and the Koran Ustadz Muhammad Hassan Al Hafidz and Ustadz Hamidah, S.Pd.I.

The inhibiting factor in implementing BTQ learning is the students' behavior, where children are still joking, undisciplined, and others.

5. The Solution To The Inhibiting Factors Found In The Implementation Of Learning To Read And Write Al-Quran (BTQ) Qutab System in Qutab

An inhibiting factor is found to find a way out of the problem after it is known that there are inhibiting factors. The following action is to seek a solution. And a solution is a way out of a problem (Ahmad Machrus Najib, 2009). With the resolution of the inhibiting factors above, it is hoped that the implementation of learning to read and write Al-Quran (BTQ) in the Qutab system in Qutab can run even more optimally.

The solutions or efforts in this study there are several actions taken by the Qutab teacher council to overcome the inhibiting factors above are as follows:

a. Solutions Or Efforts To Solve The Inhibiting Factors Related To The Gap Between The Thinking And Behavior Of Early Childhood Students

The inhibiting factor in this problem is a different pattern of knowledge in one class. This is common if the Qutab students in one class have different levels of expertise. Some students easily and quickly accept or digest the lessons, and others vice versa. This affects the spirit of learning, the learning patterns of students who are not balanced, and the existence of behavioral gaps, such as some students do not care about their friends when their pencils are damaged or lost and do not want to lend them.

Efforts were made to overcome this problem, such as interviewing the counseling teacher Miss Tia Selpiani, S.Sos. the answer to this inhibiting factor is that we learn adab before knowledge from that sentence we are taught so that children who have gaps in thinking or behavior behave first before being taught science if there is a gap between behavior then we advise him or direct him to etiquette which is good as for if it occurs in the gap between thoughts, it can be done by knowing the characteristics

of each Qutab student and using the correct teaching method, adapted to the learning style of each student.

b. Solutions Or Efforts To Solve The Inhibiting Factors Related To The Child's Immediate Environment Do Not Show A Response

Efforts made to overcome these areas the results of interviews with Al-Quran teacher Ustadz Muhammad Hassan Al-Hafidz to deal with these inhibiting factors, it is necessary to communicate with parents through a unique WhatsApp (WA) group for student guardians that have been provided by Qutab or by dialogue, discussion, advice directly to the guardian of the student concerned.

c. Solutions Or Efforts To Solve The Inhibiting Factors Related To Some Students Who Like To Joke, Joke, Undisciplined; Some Children Are Hyperactive, Thus Making It Difficult For BTQ Teachers To Handle Them

Efforts were made to overcome this, as the results of interviews with Al-Quran teacher Ustadz Muhammad Hassan Al-Hafidz to deal with these inhibiting factors, there are three ways: First, at the beginning before the lesson starts, the children are instructed to be quiet for 10 minutes after praying. The children were taught to focus, be calm, and tidy at that time. Second, if in the middle of the teaching and learning activity begins and it is found that students are joking, then a supervising teacher accompanies them to instruct them not to gag. Third, suppose you get challenging students to handle or are the most hyperactive among other friends. In that case, we submit them to the counseling guidance teacher to be advised with advice that touches him or by giving educational punishments for the perpetrators so that they are deterred from repeating it, such as memorizing letters—certain letters set by the counseling guidance teacher or reading the Koran one juz.

d. Solutions Or Efforts To Solve The Inhibiting Factors Related To Some Parents Being Unable To Guide Reading And Writing The Koran Lessons When Their Children Are At Home Because Parents Cannot Read And Write The Koran Or Do Not Understand The Methodology Of Teaching The Koran To Their Children

Efforts made to overcome these areas the results of interviews with Al-Quran teacher Ustadz Muhammad Hassan Al Hafidz to deal with these inhibiting factors, we Qutab hold training on the particular tilawati method for the guardians of Qutab students before the new school year where the guardians of students are given the training to understand the methodology of learning to read and write the Al-Quran the tilawati method, significantly to help their children at home. Then every month, a monthly

Al-Quran tahsin study is held for the guardians of the students, which the Qutab party has in Qutab (interview with Ustadz Muhammad Hassan Al-Hafidz).

E. CONCLUSION

The discussion of research and analysis can be concluded as follows.

1. The process of implementing learning to read and write the Koran (BTQ) Qutab System is described as follows:
 - a. Qutab's students every Monday to Friday come to Qutab at 07.15 WIB, then the Qutab teachers greet them in front of the Qutab page until 07.30 WIB
 - b. Then at 07.30–08.00 WIB, all students are gathered by the teachers for the reading of the Pledge, after that the Qutab students will be added some knowledge by following, listening, and repeating together, such as Stories from the Koran, Arabic, or English vocabulary, daily prayers, hadith and the latest info about the Islamic world.
 - c. At 08.00–10.00 WIB, Qutab students study the Koran one by one facing the tahfidz mentor/teacher to memorize talaqqi. Those waiting for talaqqi with their class teachers take Koranic lessons such as reading and writing the Koran, recitation, tahsin, or activities that strengthen their memorization of the Koran such as muroja'ah together.
 - d. Every day, the Qutab students learn and memorize the Qur'an using the Talaqqi method (ustadz/ustadzah reads the Koran verses word and verse, and the students listen, follow and remember which is done by one student facing one ustadz/ustadzah. The students waiting for talaqqi's turn carry out activities that strengthen memorization, such as tahsin (beautifying reading), writing chot/calligraphy, tafhim (understanding and mentadabburi certain verses or letters from the Koran), and so on, guided by asatidz.
2. In Government Regulation No. 17 of 2010, early childhood education functions to foster, grow, and develop all the potential of early childhood optimally so that basic behavior and abilities are formed according to the stage of development to be ready to enter further education.

Qutab plays a vital role in Islamic education in early childhood because it teaches how to write, read, and understand the Koran. This is because the Qur'an is a divine revelation

that functions as a source of knowledge. A person who has an understanding of the Qur'an is the best of people because he is a person who understands the nature of knowledge.

3. Parents and other family members have an enormous influence on their children's success in school. Building a positive relationship with parents can help them see the vital role of supporting the educational goals of the school by such things as providing a neat and quiet place for their children to complete homework.
4. Different individual differences can be found in each classroom, and each student exhibits a gap between their thinking and behavior. And from the causes of the inhibiting factors in the implementation of learning to read and write the Qur'an in the Qutab System in Qutab, several factors can affect the activities of the learning system process, including teacher factors, student factors, parents, available facilities, tools and media, and factors environment.
5. The solution of the inhibiting factors found in the implementation of learning to read and write Al-Quran (BTQ) Qutab system:
 - a. Learn adab before knowledge.
 - b. There is communication, dialogue, candid discussion with parents by understanding that the essential education is parents.
 - c. Referred to the guidance and counseling teacher (BK) section to handle it, namely by advising him or by giving deterrent punishments that are educating hyperactive students.
 - d. Monthly Al-Quran tahsin training and Lilavati method training with demonstrations were held.

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