



Learnability study of the use of 'pa'jojo' on the reading and writing speed of the Qur'an for children in Gowa Regency

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ABSTRACT

The issue in this research is whether a learnability study using 'pa'jojo' affects the speed and ability to handle reading and writing difficulties of the Qur'an in children in Gowa Regency. This type of research is qualitative field research and utilizes a phenomenological research approach related to the interpretation of reality. The focus of phenomenological research is: (1) Textural description, and (2) Structural description. The informants or data sources for this study consist of religious educators, Quranic teachers, parents of students, and the students themselves. The research instruments include observation, interviews, and documentation. The results of this study indicate that using 'pa'jojo' during reading provides many conveniences and benefits, including: (1) Pointing to specific elements - when opening the Qur'an, complex letters with many categories are displayed. The presence of 'pa'jojo' helps children to point to specific letters and readings directly. 'Pa'jojo' is quite effective and captures attention during reading to focus on the indicated information. It facilitates transitions between readings, letters, and readings according to preferences. The pointer tool is shaped like a pen or pencil. (2) There are factors causing learning difficulties in reading the Qur'an in children, including internal cognitive factors (cognitive domain), affective factors (emotional domain), and psychomotor factors (physical domain). External factors encompass various environmental situations, including family environment, community/neighborhood environment, school environment, or religious education settings. The implications of this research suggest that local governments and the Ministry of Religious Affairs should increase funding, facilities, and infrastructure related to Quranic schools (TPA/TKA) and provide training to Quranic teachers regarding effective methods for teaching reading and writing the Qur'an accurately and effectively.

Keywords: Learnability; quick reading; reading-writing Qur'an

1. INTRODUCTION

The Qur'an is the source of Islamic teachings, like an ocean full of wonders, and it will remain relevant throughout time. The Qur'an introduces itself as a book revealed to guide humanity from darkness towards light. The importance of reading, studying, teaching, and practicing the Qur'an in daily life cannot be overstated. However, when we consider the reality of society's attention towards the Qur'an, it is indeed very disheartening. Let alone understanding or appreciating the Qur'an properly, even reading and writing it are challenges for many.

Accelerating the teaching of the Qur'an during that time would make it easier for them to absorb. Teaching the Qur'an at an early age serves not only to provide learning experiences for children but, more importantly, to shape the character and behavior of the child. Childhood is a very appropriate time to instill religious discipline, allowing the child to discern what is forbidden and what is permissible in the religion. Moreover, childhood significantly influences the process of forming individual and social morals.¹

Reading the Qur'an is a fundamental skill that every Muslim should possess, as reading the Qur'an is an act of worship. The Prophet Muhammad, peace be upon him, said: *"Whoever recites a single letter from the Qur'an, then for him is a reward. Every good deed is rewarded with ten similar to it. I do not say Alif Lam Mim is one letter, but Alif is a letter, Lam is a letter, and Mim is a letter."* (HR. At-Tirmidzi dan al-Hakim).

An interesting phenomenon nowadays is that parents at home rarely engage in Quranic recitation (mengaji) themselves but encourage their children to learn it. The intention of these parents is actually good: to motivate their children to learn the Quran. However, the lacking aspect here is the role model. Especially for a child who consistently observes the behavior of their parents, it becomes something to emulate. No matter how insistent parents are in urging their children to learn the Quran, if they don't do it themselves, it will be very difficult for a child to engage in Quranic recitation or study the Quran.² This is one of the factors that causes teenagers or students to experience difficulties in reading the Quran.

Therefore, in this research, a tool called 'pa'jojo' will be utilized to assist in the teaching and learning process of reading the Quran, making it easier for beginners to point out punctuation marks or tajweed for each letter. This tool can be used by all age groups, including children and adults. It is also suitable as a gift for children attending religious education or as a souvenir. The tool is used for pointing out or indicating.

Furthermore, the study will also examine the general aspect of learnability, which is the individual's willingness to continue learning amidst changes that occur over time. This

¹Said, N. A. M., & Mohamed, S. (2021). Hubungan Personaliti Guru Dan Pembentukan Akhlak Kanak-Kanak. *Jurnal Dunia Pendidikan*, 3(1), 406-415.

²Nurul Umi, S. (2021). *Peran Guru dan Orang Tua dalam Membina Pendidikan Al-Qur'an Anak di TPQ Darul Abror Watumas Purwanegara Purwokerto Utara* (Doctoral dissertation, IAIN Purwokerto).

is because changes will constantly happen, especially in terms of technology. Without the desire to learn, it is certain that one will become outdated.³ With such a situation, there is a high possibility that companies may not need you in the long run. This is certainly detrimental to you personally.

From the various definitions above, important aspects of learning can be identified. Learning is a change in behavior, which can lead to positive behavior, but there is also a possibility of it leading to negative behavior. Learning is a change that occurs through practice or experience.

Next, the issue to be discussed in this research is whether a learnability study utilizing 'pa'jojo' contributes to the speed of reading and writing skills of the Qur'an in children in Gowa Regency. Furthermore, the objective of this research is to explain the learnability study utilizing 'pa'jojo' and its impact on the speed of reading and writing skills of the Qur'an in children in Gowa Regency

The conducted research did not start from empty assumptions and did not negate previous studies. The research results are in the form of journal articles used as comparative references to assist in strengthening concepts and theories in the research, namely: (1) Article by Siti Aminah titled "Implementation of the Cooperative Integrated Reading and Composition Learning Model to Enhance Reading and Writing Skills of the Qur'an in Children."⁴ The skills of reading and writing the Qur'an are crucial aspects in Islamic Religious Education (PAI). This is because the Qur'an serves as both the foundation and the main instrument in PAI learning at every level of schooling. Therefore, in enhancing the competence of reading and writing skills of the Qur'an in children, the use of the Cooperative Integrated Reading and Composition (CIRC) learning model can be an alternative in today's teaching and learning processes. (2) Article by Runi Fazalani, et al. titled "Implementation of the Qur'an Reading and Writing Program to Enhance Children's Interest in Reading the Qur'an during the Covid-19 Pandemic."⁵ That through the Qur'an Reading and Writing program by applying the Iqra method (reading), children's interest in Qur'an Reading and Writing can be enhanced, enabling them to write Qur'anic letters accurately and neatly.

Furthermore, the two aforementioned references share a common study aspect in this research, which is regarding the methods and media used in reading the Qur'an. However, they differ in the study aspect related to the use of tools to read the sacred verses of the Qur'an and vary in the research subject.

³ Nasution, H. S. (2018). Modernisasi Perguruan Tinggi Islam. *Almufida: Jurnal Ilmu-Ilmu Keislaman*, 3(1).

⁴ Aminah, S. (2019). Implementasi Model Pembelajaran Cooperative Integrated Reading and Composition dalam Meningkatkan Keterampilan Membaca dan Menulis al Qur'an pada Siswa. *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam*, 9(2), 177-196.

⁵ Fazalani, R., Tabroni, I., Syafruddin, S., Hamirul, H., Diana, E., Alfiyanto, A., & Hidayati, F. (2022). Implementasi Program Baca Tulis Al-Qur'an Untuk Meningkatkan Minat Anak Dalam Membaca Al-Qur'an Selama Pandemi Covid-19. *Indonesia Berdaya*, 3(3), 595-604.

2. METHODS

The type of research is field research (field research) that is qualitative in nature. The qualitative method is well suited for developing theories constructed through data obtained from the field. For qualitative research, the term 'naturalistic inquiry' is used, and qualitative research is better known as the 'scientific paradigm'. Qualitative research aims to systematically and accurately describe phenomena, facts, or events regarding the characteristics of a particular population or area. Qualitative research studies data in the field naturally, emphasizing the quality of the data using observation and in-depth interviews. This aligns with Bungin's view that the specificity of qualitative data is to explain specific cases.

Specific data only applies to specific cases, meaning that specific data applies to that particular case and is not intended to be generalized to other cases with a broader radius. Therefore, this data is more in-depth and comprehensive in expressing a research object.

Based on the description, this type of research can be classified as qualitative research. The characteristics of qualitative research include:

1. Has a natural setting (the natural setting) as a direct data source, with the researcher being the key instrument (the key instrument)
2. Descriptive in nature, describing the situation and perspectives on the research object in a descriptive manner,
3. Emphasizes the process more than the results,
4. Tends to analyze data inductively,
5. Meaning is essential, and
6. Data consists of words and actions, not numbers.

Qualitative research cannot be separated from the grounded research approach or grounded theory, which essentially means that all analysis must be based on existing data rather than predetermined ideas. Grounded research is a theory obtained inductively from research on the described phenomena. Researchers do not start this research with a specific theory and then prove it, but begin with a field of study and things related to that field

The research focuses on the learnability or ease of use of 'pa'jojo' from various aspects on the reading and writing speed of the Qur'an in children in Gowa Regency, where the researchers themselves become the key instrument to describe and analyze the occurring phenomena. Therefore, the problem is more appropriately addressed using a qualitative method.

The approaches used in the research include:

1. The phenomenological approach is one of the approaches used in qualitative research. Qualitative methods emerged in response to the presence of quantitative methods, which were deemed incapable of addressing various life issues. Phenomenology is a science oriented towards gaining an explanation from the apparent reality. It seeks to understand how humans construct meaning and important concepts within the framework of intersubjectivity (our understanding of the world is shaped by our relationships with others).
2. The relevant theoretical approach in this research ensures that the learnability or ease of use of 'pa'jojo' from various aspects on the reading and writing speed of the Qur'an in children does not contradict the customs and traditions of the community. The limitations that must be understood regarding the use of the 'pa'jojo' tool are observed, considering the benefits after its use by children and teachers, as well as the ease and acceleration of reading the Qur'an.

There are two types of data sources used in this research, namely primary data sources and secondary data sources. Both of these data sources can be explained as follows:

a. Primer Sources

The primary data source in this research is direct data collected by the researcher from the words and actions at the school where this research is conducted. These words and actions serve as the main data obtained through in-depth interviews and observations. In this case, the primary data source is obtained by the researcher during the data collection process using in-depth interview techniques and observations regarding the learnability or ease of use of 'pa'jojo' from various aspects on the reading and writing speed of the Qur'an in children. The interviewees include local government representatives, religious figures, and community leaders. For a clearer view, refer to the table below.:

Table 1. Source of informant data from the Ministry of Religious Affairs, Religious Figures, and Community/Women Figures

No.	Information Sources	Profession	Number of Persons
1	Ministry of Religious Affairs	Head of Office of Religious Affairs, KUA	3 persons
2.	Religious Figures	Scholars, Islamic teachers (Ustaz/Ustadz), Quranic teachers	5 persons
3.	Women Figures	Parents of the children, Government/Private Employees	5 persons
Total			13 persons

The position of informants in qualitative research is crucial because they not only provide responses but also serve as information holders. Informants are individuals who provide information, sources of information, data sources, or subjects being researched. They also act as actors or participants whose information plays a significant role in the success or failure of the research. Furthermore, the subjects in this study are the Ministry of Religious Affairs, Religious Figures, and Community/Women Figures in Gowa Regency.

b. Secondary Sources

Secondary data is a written source used as supporting information in the analysis of primary data. Secondary data functions as a supplement to primary data. Secondary data or additional data comes from documents, such as notes, reports, various document forms, and information from relevant informants related to the research object. In this case, the researcher obtains data through written documents related to the research problem, such as internet sources related to the research issue, and so on.

Jhon Lolland and Lyn H. Lofland argue that the primary source of data in qualitative research is words and actions, while additional data includes documents and so on. Although documents or written sources in various forms are referred to as additional data, they cannot be ignored. According to Imron Burhan et al., observation in research requires memory. Humans have a tendency to forget and hence efforts are needed to overcome this, such as:

- a. Notes (check-list);
- b. Electronic devices such as cameras, tape recorders, and so on;
- c. Involving more observers;
- d. Focusing attention on relevant data;
- e. Classifying phenomena into appropriate groups; and
- f. Adding perceptual material about the observed object.

The researcher also carries out direct observations, whether in the form of written or unwritten documents related to the research. These observations are made during the ongoing field research process. This means that the data obtained from observations will be strengthened by the results of in-depth interviews. The documents obtained in the field are in the form of community responses to the use of 'pa'jojo' in Gowa Regency.

3. RESULTS AND DISCUSSION

1. Learnability Concept

Learnability is the ease of learning where a software application or product can be understood by users, even by beginners. The better the UI of an application, the less training and time someone needs to use it. When designing for learnability, we must be

aware of how people actually learn. We cannot assume that if the interface explains something to the user, the user will immediately learn and remember it.⁶

A good User Interface (UI) should be able to communicate how users can use the application to achieve their goals. Each user surely has a different understanding when first seeing the interface design of an application. Therefore, with an understanding of learnability, the interface can be made easier to learn.

Principles of learnability: meaning support for learning for all users of all levels to achieve good results. It can be said that the principle of learnability is a way to make it easier for new users to start interactions effectively and achieve maximal capabilities. There are five principles that influence learnability, namely

1. Predictability: Assisting the user in determining the effects of future actions based on previous interaction records/history. The related principle is Operation visibility.
2. Synthesizability: Assisting the user in estimating the effects of previous operations on the current state. The related principle is Immediate/Eventual Honesty.
3. Familiarity: Allowing the user's knowledge and experience in computer-based or other real-world domains to be applied when interacting with a new system. The related principles are Guessability and Affordance.
4. Generalizability: Supporting the user in extending knowledge from specific interactions within and outside applications to similar other situations.
5. Consistency: Similarity in input/output behavior arising from the same objective situation or task.⁷

In learnability, there are also several concepts that need to be known, namely:

a. Metaphor

Metaphor is one of the ways to make an interface easier for users to learn because users can speculate how an object works based on their knowledge of the metaphor of the interface. A metaphor must be used properly because if not, the presence of a metaphor does not necessarily guarantee an easily learnable user interface.⁸

Online shopping applications are an example that follows the metaphor of a market. So, what is the use of a metaphor in building a good interface? A metaphor is a unique implementation to make the interface easier to learn, where users can speculate how an object works based on their own understanding. The right choice of a metaphor can increase the speed at which a user learns a new interface. For example, when a developer chooses the metaphor of a real-world calculator and applies it to the calculator interface,

⁶Simanihuruk, Lidia, et al. *E-learning: Implementasi, strategi dan inovasinya*. Yayasan Kita Menulis, 2019.

⁷Djonmiarjo, Triono. "Pengaruh Model Problem Based Learning Terhadap Hasil Belajar." *Aksara: Jurnal Ilmu Pendidikan Nonformal* 5.1 (2020): 39-46.

⁸Purba, Ramen A., et al. *Teknologi Pendidikan*. Yayasan Kita Menulis, 2020.

a new user who has just used the application can easily understand it based on their experience when using a calculator in real life.

b. Interaction Styles

- Recognition: Considering the assistance of visual cues, where this ability represents the user's knowledge beyond oneself.
- Recall: Considering without assistance, where this ability is within the user's memory. For example, when wanting to execute a command using the command prompt, the user will not find a button to execute a specific command; instead, they have to type the correct command to achieve the desired purpose.⁹

c. Consistency

In an interface, it is essential for a designer to pay attention to the consistency of the interface to prevent user confusion while using the interface. There are three types of consistency, namely:¹⁰

1. Internal Consistency within an application: For instance, in an application's interface, there is an option "OK" to approve a question from the interface. However, in the same application's interface, there is also an option "Yes" which functions similarly for approval. In this case, there is inconsistency in the interface. Ideally, either "Yes" or "OK" should be chosen consistently for all commands within the interface.
2. External Consistency with other applications on the same platform: This means that the interface of one application should also be consistent with the interface of another application but in the same sense.
3. Metaphorical Consistency: Through metaphors, the interface is expected to align or be similar to real-world objects.

d. Affordances

In brief, affordance can be interpreted as the user's ability to use a user interface, encompassing capabilities such as seeing, knowing, understanding, perceiving, feeling, and comprehending the interface.¹¹ More generally, affordance is defined as 'How an interface communicates nonverbally to inform users how to operate it.

⁹Habibi, Roni, and Riki Karnovi. *Tutorial membuat aplikasi sistem monitoring terhadap job desk operational human capital*. Vol. 1. Kreatif, 2020.

¹⁰Wedi, Agus. "Konsep dan masalah penerapan metode pembelajaran: upaya peningkatan mutu pembelajaran melalui konsistensi teoretis-praktis penggunaan metode pembelajaran." *Edcomtech: Jurnal Kajian Teknologi Pendidikan* 1.1 (2017): 21-28.

¹¹Yuliani, Meda, et al. *Pembelajaran daring untuk pendidikan: Teori dan penerapan*. Yayasan Kita Menulis, 2020.

e. Feedback

Literally, feedback means "a reaction to information about a product, a person's performance in a task.¹² It is used as a basis for making changes," or in short, feedback is the response given by a function when we execute it.

f. Information Scent

Information scent" is a term used to describe how people evaluate the options they have when they search for information on a website.¹³ When presented with a list of options, users will choose the option that gives them the clearest indication (or strongest scent) that will lead them closer to the information they need.

2. Utilizing Pa'jojo for Speeding up Reading and Writing of the Quran in Children

In the past, children used to learn to recite the Quran with the help of 'pa'jojo' or small sticks as pointers for the Arabic letters of the Quran. Nowadays, we have the Quran Pointer, or previously known as 'Tuding Quran' made of wood, which is more trendy and colorful. In reading the Quran, the important sensory tools are the mouth (speech), eyes (sight), and ears (hearing). If these sensory tools do not function properly, it can create obstacles and difficulties for children to receive the teachings well and effectively.¹⁴

The 'Rumah Pin Kayu' (Wooden Peg House) creates a Quran Pointer, originally known as 'Tuding Quran,' as a unique wooden souvenir primarily made from Kalimantan Ramin wood. The text written on the Quran Pointer is essentially composed of:¹⁵ Indonesian slogan phrases, for example: "Read the Quran, Calm Your Heart," "The Quran Calms the Soul," and so on. Islamic Quotes in English, for example: "Recite Al-Quran", "Turn to Quran", and so on. Children's names, for example: "Faiz", "Laila", and so on as requested.

The slogans or text on the surface of the Quran Pointer are usually intended to provide additional motivation for the user to use it as a tool to point to letters while reading the holy book. Children's names are written as the owner's identity for the Quran Pointer. The use of Arabic script, both words and quoted Arabic texts from the Quran, has been removed by us at this time based on suggestions from customers to ensure

¹²Sari, A. Anditha. *Dasar-dasar public relations teori dan praktik*. Deepublish, 2017.

¹³ Avicenna, Fitria. "Model Komunikasi: Literasi Informasi "trending topic" untuk Generasi Z." *Jurnal Interaksi: Jurnal Ilmu Komunikasi* 5.1 (2021).

¹⁴ Sunarya, P. B., Irvan, M., & Dewi, D. P. (2018). Kajian penanganan terhadap anak berkebutuhan khusus. *Jurnal Abadimas Adi Buana*, 2(1), 11-19.

¹⁵ Fatimah, T. N. (2020). *Pengaruh Penggunaan Metode Sorogan Terhadap Kemampuan Membaca Al-Quran di TPA Darul Ulum Tahun Pelajaran 2019/2020* (Doctoral dissertation, IAIN Metro).

respectful use of sacred phrases.¹⁶ Although the use of phrases is not entirely opposed, we choose to avoid user discomfort.

According to H. Aminuddin, he mentioned that pa'jojo or Quran pointer tools produced today are Islamic-themed accessories made from wood processed manually, making them unique and artistic souvenirs. These products can be used for personal purposes, become meaningful gifts, or thoughtful souvenirs for loved ones or close friends.¹⁷

The same is stated by Rosdyana, that the benefits of using pa'jojo are to accelerate or speed up the pace of change, increase speed, in reading the Qur'an. Furthermore, pa'jojo is an auxiliary tool to point to something during the reading process. Generally, pa'jojo is a pointing tool that is a must-have for children to perfect their Quranic reading. The small size of pa'jojo makes it easy to fit in a pocket.¹⁸

On the other hand, according to Triyana Tiri Nurdin, using pa'jojo while reading actually provides a lot of convenience in pointing to specific elements when opening the Qur'an, which is presented in complex letters containing many categories. The presence of pa'jojo will help children to point to specific letters or reading categories that they want to emphasize directly. Pa'jojo, or the pointer, is quite effective in drawing attention during reading to focus on the highlighted information.¹⁹

Furthermore, according to Mulkan M, the benefit of using pa'jojo is that it can facilitate the movement of letters or readings according to one's preferences when reading the Qur'an. Without pa'jojo, usually the accompanying teacher will give instructions according to the reading focus. The pointer tool is made in the form of a pen. It is advisable to choose a tool that is easy to grip so that you are comfortable using it. For example, a pa'jojo in the form of a pen or pencil.²⁰

Meanwhile, according to the Ministry of National Education (Depdiknas) as quoted by Yudi Fachrudin, the term 'speed' or 'acceleration' is providing educational services to students who have intelligence potential and/or special talents to complete the regular program in a shorter period compared to their peers who do not take the program.²¹

From these definitions, we can conclude that accelerated or acceleration classes are an accelerated learning program for students who have special abilities and/or talents to

¹⁶Rusdi, Amir. "Desain Pembelajaran Pendidikan Agama Islam Berbasis Tulisan Arab Melayu." *Intizar* 22.1 (2016): 1-22.

¹⁷H. Aminuddin, Selaku Kepala Kantor Kementerian Agama Kab. Gowa, Wawancara pada tanggal 4 April 2023.

¹⁸Hj. Rosdyana, Sebagai penyuluh fungsional KUA Pallangga, Wawancara pada tanggal 5 April 2023

¹⁹Triyana Tiri Nurdin, Selaku Kasi Pendidikan Agama Islam Kemenag Kab. Gowa, Wawancara pada tanggal 6 April 2023.

²⁰Mulkan M, Selaku Kepala Kantor Urusan Agama (KUA) Kec. Palangga Kab. Gowa, Wawancara 7 April 2023.

²¹Yudi Fachrudin. "Penyelenggaraan Program Akselerasi Bagi Anak Berbakat di Smart Ekselensia Indonesia." *Tarbawi: Jurnal pemikiran dan Pendidikan Islam* 3.3 (2020): 96-109.

complete the learning material in a faster time compared to the regular pace. The concept of speed or acceleration in education applied today is becoming more readily available. This learning model offers methods or ways of learning that emphasize the principle of accelerated learning. Accelerated learning is created to allow all students the opportunity to complete educational material faster than the designated learning period.²² The following will be thoroughly discussed regarding accelerated learning methods.

1. How the Program is Conducted

As previously explained, the definition of "kecepatan" or acceleration according to Indonesia Dictionary is speed. Therefore, the concept of learning with this method focuses on increasing the speed of students in comprehending educational materials. This program is designed as an implication of a complete learning system, where exceptional students can achieve the required competencies much faster while maintaining their academic performance.

2. Program Purposes

This program has general and specific objectives in accordance with the guidelines for implementing accelerated learning programs. The general objective is to fulfill the rights of students in terms of educational needs. The specific objectives of this program are to enhance the efficiency and effectiveness of the learning process for students. Moreover, the program is designed to boost the overall quality of students.

According to Rahmatia, the principle of accelerated learning using pa'jojo emphasizes that learning should be enjoyable and help build the students' confidence. This method follows a multi-sensory and multi-model approach in delivering the lessons. With this approach, students can more easily grasp and immerse themselves in the subject matter being taught.²³

According to Hj. Sopingi Ilyas, the principle of accelerating or expediting learning using pa'jojo or a pointing tool involves the significant involvement of all parties, including parents and uztas (Qur'an teachers). With the contribution of various stakeholders, the accelerated program for learning to read and write the Qur'an becomes more manageable. The concept of rapid learning offers a new alternative in the educational world's learning process.²⁴

In line with this, the understanding of the Qur'an is a masdar or synonym of the word qiro'ah, which means recitation, as mentioned in Surah Al-Qiyamah: (17-18).

²² Ikhwan, Afiful. "Pengembangan Program Akselerasi:(Pemikiran Pengembangan Pendidikan Islam)." *EDUKASI: Jurnal Pendidikan Islam (e-Journal)* 3.2 (2015): 175-206.

²³ Rahmatia, Sebagai Penyuluh KUA Kecamatan Pallangga, Wawancara pada tanggal 10 April 2023.

²⁴ Hj. Sopingi Ilyas, Selaku Pembina TPA Nurul Falah Manyampa Desa Bontoala Kec. Pallangga. Wawancara pada tanggal 12 April 2023.

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ
فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ

Translation:

"Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So when We have recited it [through Gabriel], then follow its recitation".²⁵

In terms of terminology, "Al-Qur'an is the word of God that contains miracles, revealed to Prophet Muhammad (peace be upon him), written in the mushaf, transmitted to us through continuous narration (mutawatir), and reciting it is an act of worship." As for Muh. Haris' perspective on the etiquette of reading the Quran, it is recommended to perform ablution (wudhu) before reading the Quran. One should read it in a clean place, face the direction of the qibla, and begin by reciting the ta'awudz. The commonly accepted wording for ta'awudz is "*a'udzu billahi minasy syaithonir rojiim.*" Reciting ta'awudz is considered a recommended (sunnah) act, not obligatory.²⁶

Pandi similarly emphasizes the etiquette of reading the Quran. It starts with reciting the basmalah (In the name of Allah, the Most Gracious, the Most Merciful). It is encouraged to recite the basmalah at the beginning of a surah, whether inside or outside of prayer. The Quran should be read with tartil, meaning slowly and correctly pronouncing the letters using the rules of tajweed. Additionally, recite it with a beautiful and melodious rhythm and tone to make the recitation sound enchanting and appealing. When encountering verses of prostration (ayat sajadah), it's important to perform the prostration of recitation (sujud tilawah).²⁷

According to Hasanuddin, when it comes to learning to read the Quran, consistency is crucial. Learning to read the Quran is not something that happens instantly or smoothly. It requires continuous effort and dedication. Patience is essential in learning the Quran. Patience in times of difficulty, patience during reviews and tests, and when things get tough. With the patience we possess, hopefully, we can become people who are productive and fortunate. Because Allah is generous and loves those who are patient.²⁸

According to Nuraeni, in the context of learning to read the Quran, sincerity (ikhlas) is crucial as the essence of deeds. Without sincerity, delving into the Quran would be in vain. It means that anyone seeking a path through learning the Quran must be sincere and thankful by showing gratitude or, in other words, demonstrating and proving love.

²⁵ Anonim, Al-Qur'an dan Terjemahnya (Surabaya: Karya Agung, 2019), h. 854

²⁶ Muh. Haris, Selaku Pembina TPA Al-Muzakkir Taeng Kec. Pallangga, Wawancara pada tanggal, 15 April 2023

²⁷ Pandi, Selaku Pembina TPQ Masjid Dade' Makkuseng Desa Taeng Kec. Pallangga, Wawancara pada tanggal 15 April 2023

²⁸ Hasanuddin, Selaku Penanggung Jawab TPQ Masjid Dade' Makkuseng Kec. Pallangga. Wawancara pada tanggal 17 April 2023

When we are grateful, we show our gratitude by proving that love through righteous deeds that we perform.

Based on the interviews, expert opinions, and the verses of the Qur'an, the researcher concludes that the use of "pa'jojo" can accelerate the reading and writing of the Qur'an for children in Gowa Regency. "Pa'jojo" helps children point to specific letters or reading categories effectively, attracting their attention and enabling them to focus on the indicated information. "Pa'jojo" also facilitates the transition between readings as desired. Without "pa'jojo," accompanying teachers usually provide instructions based on the reading focus. The "pa'jojo" tool is made of wood or bamboo, fashioned like a pen or pencil.

3. Difficulties in Reading the Qur'an

Learning is the process of changing the behavior of students after the students receive, respond to, and master the learning materials provided by the teacher. This means that in the process of learning the Quran, there are phases or stages that students must go through. These phases can be found in every level of education. In carrying out Quranic learning, it should be accompanied by clear objectives related to the system in achieving the goals of Quranic education institutions. The learning strategies of the Quran according to Khoirul Bariyah Bariah, quoting Zarkasyi, are as follows:²⁹

- Sorogan system atau or privat. In practice, students take turns one by one according to their reading abilities, (perhaps one, two, three, or even four pages).
- Classical individual: In practice, some of the teacher's time is used to explain the main points of the lesson, perhaps two or three pages, and so on. Reading is heavily emphasized, and then the students' performance is evaluated.
- Classical read and listen: In practice, the teacher explains the low-level lesson (classical), and then the students are individually tested on this lesson and listened to by all the students. This continues for the next lesson and so on.

According to Devi Umi Solehah, quoting Degeng, learning strategies can be classified into three teaching methods, namely:³⁰

- a. Organizational Strategy: This strategy involves organizing the selected field of study for teaching. "Organizing" refers to actions such as selecting content, arranging content, creating diagrams, formatting, and related actions at that level.
- b. Delivery Strategy: It refers to the method of delivering instruction to students and/or receiving and responding to input from students. Learning media is a major focus of this strategy. Degeng states that the delivery strategy serves two functions: (a)

²⁹ Khoirul Bariyah Bariah. "Analisis Strategi Pembelajaran Alquran." *Hijaz: Jurnal Ilmu-Ilmu Keislaman* 1.1 (2021): 1-5.

³⁰Devi Umi Solehah, and Wahyu Rinjani. "Analisis Strategi Pembelajaran Al-Qur'an di SDIT Al-Munadi Medan." *Islamic Education* 1.2 (2021): 47-53.

conveying the content of learning to the learner, and (b) providing the information or material needed by students to demonstrate performance (such as exercises and tests).

- c. Management Strategy: It is a method for organizing the interaction between the learner and other variables of the learning method. This strategy is related to the decision-making about which organizational and delivery strategies to use during the learning process.

Furthermore, from the various forms or methods mentioned above, there are difficulties in reading the Qur'an in the research material referred to here as a form of problems often faced by children in reading the Qur'an. The knowledge imparted to students through the educational process in an institution is not easily implemented according to the intended objectives. This is due to the differences in the potential that students bring with them.³¹ In a situation where a student or child is unable to learn as expected, that is what is referred to as learning difficulties. These learning difficulties can also make it challenging for children to learn to read the Qur'an.

According to Mahdi, there are internal factors within the child that contribute to the difficulty of learning to read the Qur'an. These factors encompass the psycho-physical disturbances or deficiencies of the child, which can be cognitive (in the domain of cognition), such as low intellectual capacity or intelligence, affective (in the domain of emotions), such as emotional instability and attitudes, and psychomotor (in the domain of motor skills), such as impairments in sensory perception related to sight and hearing.³²

According to Pandi, external factors play a significant role in causing difficulties in learning to read the Qur'an in children. These factors encompass all situations and environmental conditions that do not support the learning process: a) Family Environment Factors: For example, disharmony between parents and low family economic status, b) Community/Neighborhood Environment Factors: For example, living in slum areas and having peers with delinquent behavior, and c) School Environment Factors: For example, poor building conditions like being located near a market, subpar quality of teachers, and inadequate learning materials.³³

Furthermore, according to Muh. Haris, it is noted that children have varying levels of intelligence in comprehending a lesson. Children with lower levels of intelligence will encounter difficulties in comprehending a lesson, which can consequently lead to challenges in learning. In reading the Qur'an, the senses of speech (articulation), sight (vision), and hearing (audition) play crucial roles. If these senses are not functioning

³¹ Lisda Purwaningsih, *Peran Guru dalam Mengatasi Kesulitan Siswa Membaca Al-Quran di MTS Asy-Syaakirin Pasar Lala Kecamatan Sungai Lala Kabupaten Indragiri Hulu*. Diss. Universitas Islam Riau, 2017.

³² Mahdi, Selaku Guru TPA Al-Muhajirin Desa Bontoala Kec. Pallangga Gowa, Wawancara pada tanggal 19 April 2023

³³ Pandi, Selaku Pembina TPQ Masjid Dade' Makkuseng Desa Taeng Kec. Pallangga, Wawancara pada tanggal 15 April 2023

optimally, it can become a hindrance and difficulty for children to receive teachings effectively and comprehensively.³⁴

According to Hasanuddin, the difficulties can also stem from family factors, which are considered the primary and initial educational center. However, family factors can also be a cause of learning difficulties. This factor includes parents. Parents who do not pay sufficient attention to their child's education, especially in learning about religion, specifically reading the Qur'an, or who do not monitor their child's progress in reading the Qur'an, can cause the child to struggle in reading the Qur'an.³⁵

Meanwhile, Rahmatia says a teacher can be a factor in the difficulty of learning to read the Qur'an properly if the teacher is not qualified in choosing the methods used in teaching how to read the Qur'an. This can result in unclear explanations that are difficult for the students to understand. The relationship between the teacher and the students may not be good. It begins with the teacher's traits and behavior that are disliked by the students, such as being rough, getting angry easily, not smiling, not being good at explaining, irritating, arrogant, unfair, and so on.³⁶

Similarly, according to Hj. Sopingi Ilyas, the teaching methods of a teacher can cause difficulties for children in learning the Qur'an if the teacher does not use teaching aids or media that allow all senses to function according to the child's abilities. Teaching methods that make students passive, resulting in a lack of activity, uninteresting teaching methods, possibly high-level materials or a lack of mastery of the subject matter, and the teacher using only one method without variety. This indicates a narrow teaching method on the part of the teacher, lacking discussion skills, questions and answers, experiments, thus causing the students to be less active and the atmosphere to become dull.³⁷

According to Prof. Dr. Jalaluddin, as quoted by Muh. Bahri R, difficulties in reading the Qur'an include the following factors:³⁸

1. Orientation of Thinking: The influence of modernization has significantly affected people's way of thinking. Technological advancements and their contributions to human life can shift the focus towards materialistic aspects of life. This inclination leads them to seek knowledge that is perceived to aid practical thinking and enhance worldly prestige. Consequently, knowledge about the Qur'an and how to read it competes with other worldly interests and is often neglected.

³⁴ Muh. Haris, Selaku Pembina TPA Al-Muzakkir Taeng Kec. Pallangga, Wawancara pada tanggal, 15 April 2023

³⁵ Hasanuddin, Selaku Penanggung Jawab TPQ Masjid Dade' Makkuseng Kec. Pallangga. Wawancara pada tanggal 17 April 2023

³⁶ Rahmatia, Sebagai Penyuluh KUA Kecamatan Pallangga, Wawancara pada tanggal 10 April 2023.

³⁷Hj. Sopingi Ilyas, Selaku Pembina TPA Nurul Falah Manyampa Desa Bontoala Kec. Pallangga. Wawancara pada tanggal 12 April 2023.

³⁸Muh. Bahri R, *Diagnosis Kesulitan dan Perbaikan Qiraah al-Qur'an di Madrasah Aliyah Mannilingi Bulobulo Kabupaten Jeneponto*. Diss. Universitas Islam Negeri Alauddin Makassar, 2022.

2. Methods: Technological advancements have changed people's preferences to seek knowledge more easily and quickly, utilizing technology for educational media such as visual, audio-visual, or computer-based aids, in a more effective manner. Specifically for Quranic education, this approach is still rare and expensive. Traditional methods, with their limitations, may not align well with the desire for effective learning. As a result, such methods are becoming less popular, leading to a decline in interest in studying the Qur'an.
3. Script (Aksara): The holy book, the Qur'an, is written in Arabic script. This factor poses a challenge for those educated outside of traditional Islamic schools or institutions (pesantren/madrasah) where this knowledge is not extensively developed. Consequently, individuals educated in non-religious institutions often struggle to read the sacred script of their Holy Book.³⁹

The lack of ability in children to articulate the Arabic letters (makharijul huruf) and the rules of tajwid can result in stuttering or hesitant pronunciation. This is attributed to insufficient practice in reading the Qur'an, both at school and at home, causing the children to struggle with fluency in reading the Qur'an.

Reading the Qur'an is distinct from reading other materials because the Qur'an is the word of Allah SWT. Therefore, reciting it has specific etiquettes (adab) known as zahir, which involves reciting it with tartil. Tartil, in this context, means reciting slowly and carefully, paying attention to the letters and their positions.

Al-Ghozali mentioned that tartil is recommended not only for reflection (tadabbur) but also for non-Arabic speakers who do not understand the meaning of the Qur'an. This is because tartil is closer to reverence and respect for the Qur'an and has a more profound impact on the heart compared to rushing through the recitation.

Bahrn Abu Bakar explained that reading the Qur'an involves four types of recitations:⁴⁰

1. Tartil: Recitation done slowly, calmly, and enunciating each letter from its respective point of articulation, giving each its due right, and contemplating on the meaning of the recitation.
2. Tahqiq: Similar to tartil, but tahqiq emphasizes calmness in recitation.
3. Hadar: Fast recitation, but adjusting (adapting) the rules of recitation.
4. Tadwir: Recitation that is a middle ground between tartil and hadar.

³⁹Nisak, Nur Maslikhatun. "Implementasi Kurikulum Pembelajaran Al Qur'an di Sekolah Dasar." *Halaqa: Islamic Education Journal* 2.2 (2018): 150-164.

⁴⁰Wathoni, Lalu Muhammad Nurul. *Kuliah Al-Qur'an: kajian Al-Qur'an dalam teks dan konteks*. Sanabil, 2021.

Based on several opinions from interviews and experts mentioned above, the researcher draws conclusions regarding the difficulties of learning to read the Qur'an for children in Gowa Regency, namely:

- ✓ There are factors causing difficulties in learning to read the Qur'an in children, including internal factors that are cognitive (in the realm of intellect), affective (in the realm of emotions), and psychomotor (in the realm of senses), as well as external factors encompassing family environment, community or neighborhood environment, and school or religious learning environment.
- ✓ The progress of technology and its contributions to human life in today's society have diverted children's attention towards materialistic aspects. Hence, it's not surprising that the interest and motivation of children towards learning about the Qur'an and how to read it are overshadowed by other life interests, resulting in neglect.
- ✓ Materialistic ways of thinking have reduced the obligatory status of learning the Qur'an. This influence has led to a new phenomenon—learning the Qur'an in a casual manner. Consequently, there is a scarcity of opportunities and resources. The time allocated for learning the Qur'an is less compared to the time spent on other forms of education. Ultimately, the available educators don't have enough time to enhance their teaching skills in line with the demand.

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