

Implementation of Qur'anic Literacy at the Elementary School Level in South Sulawesi

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ARTICLE INFO

Keywords: Qur'anic Literacy, Elementary School, South Sulawesi

Received: 26, June

Revised : 10, July

Accepted: 31, July

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ABSTRACT

The aim of this research is to reveal the implementation of Al-Qur'an literacy at elementary school level in South Sulawesi. This type of research is classified as qualitative. The approach that researchers use in this research is a qualitative and scientific approach which includes an educational approach. Furthermore, the data collection methods used were observation, interviews and documentation. Then, data processing and analysis techniques are carried out through three stages, namely: data collection, data reduction, data presentation, and drawing conclusions. The research results show that; The implementation of Al-Qur'an Literacy at Primary School Level in South Sulawesi, based on research results, was found to have been carried out well, even in the implementation of the evaluation and follow-up stages, as for the learning models or methods used by teachers in implementing or developing al-Qur'an literacy programs. The Qur'an in elementary schools uses the Iqra' method, the Tartil method, and several other methods. Among the many types of methods used, the methods that are most often used are the iqro method combined with the tartil and memorization methods and the tilawati method combined with the BTQ tahfidz program. This method was developed and implemented based on the level of student ability, in stages each student is guided starting from Iqro' 1 to Iqro' 6 then continuing to Juz 1 to 30. Likewise, the tahfidz program starts with Juz 30, 29 and 28.

INTRODUCTION

The Qur'an has a very important role for humanity, especially for Muslims, therefore Muslims are required to know, understand and practice the contents of the Qur'an. This is done so that the journey of human life in this world can produce happiness in life both in this world and in the afterlife.

In order for humans to know, understand and practice the contents of the Qur'an, various efforts are required, such as efforts in the educational aspect which should start from an early age. Introduction to the Qur'an begins with the family, especially parents, when the child is still in the womb, after birth, following the process of growth and development until he enters school age. Efforts made from an early age and continuously, from the parents' initial pre-school education to entering the educational level, from preschool, elementary school to secondary school level, will have a huge impact in forming an Islamic personality in every attitude and action. So that children entering school age, especially elementary school, have experienced motor development which makes them more ready to accept the educational concepts being taught. Elementary school age children have experienced development, including in socio-emotional and religious moral aspects, so education about the Qur'an needs to be used as one of the types of knowledge that must be provided.

The Qur'an, as one of the important things that children must know, understand and practice, must be learned from the most basic things, namely writing and reading it. A child should be trained from an early age to be able to write and read the Qur'an so that with this knowledge and skills they are equipped to understand the contents of the Qur'an and apply it in their daily lives. The movement that accommodates students in reading, writing or memorizing the Qur'an is known as the concept of Al-Qur'an literacy.

The life of humanity in general and the Muslim community in particular. So the first step we have to take is how we can read it, because it is strange for the Muslim community to use the Qur'an as a guide to life, but even reading it cannot let alone understanding and experiencing the teachings contained in it. The necessity to study, teach, read the Qur'an was emphasized by the Prophet Muhammad as follows. Meaning: "Educate your children in three things: to love your prophet, to love their family and to love the Qur'an (Sunanih, 2017) Knowing the history of the prophets, love of family and love of the Qur'an will give birth to a personality who is wise and cares about the surrounding environment, because this is stated in the exemplary values exemplified by the prophets and the moral values contained in the al-Qur'an.

Problems that arise in the continuity of the Al-Qur'an literacy program are greatly influenced by many factors, namely; Internal school factors which include problems found in each school's environment, including facilities and competent teaching staff. Meanwhile, external school factors include children's different backgrounds. So this problem requires creative performance from a teacher so that the literacy program is implemented well. In general, this success is strongly supported by all stakeholders who are willing to work together and build solid communication. The differences in managing an Al-Qur'an literacy program provide the main support for carrying out further

research. One effort to determine the level of quality of a program is usually a program evaluation. Among the many evaluation models that can be carried out, the CIPP (Context, Input, Process and Output) evaluation model is often used as an option, because with this model you will know more completely about the target research object. The CIPP model was first proposed by Stufflebeam. This model includes evaluation of context, input, process and product. From Stufflebeam's evaluation component, the model chosen is more complete and can help implement the Al-Qur'an Reading and Writing program optimally. so that the program can be improved from the beginning of program implementation to the planned product results, even if the ongoing program can be more comprehensively reviewed, it can be reviewed to improve the School Literacy Movement program to be more productive.

Literacy movement Al-Qur'an is very important, especially for elementary school age children, for several reasons which can be seen as follows:

1. The Qur'an is the holy book in Islam. Understanding and memorizing the verses of the Qur'an is an important part of worship and developing spirituality in a Muslim's life. Introducing the Qur'an from an early age to children in elementary school will help them build a strong relationship with their religion and spirituality.

2. The Qur'an not only contains religious teachings, but also contains important moral and ethical values. Through studying and understanding the Qur'an, children can learn values such as honesty, compassion, patience and tolerance. This helps shape a good and responsible personality from an early age.

3. The Qur'an is written in Arabic, therefore studying the Qur'an also helps children to acquire reading skills in Arabic. This is not only important for understanding the Qur'an but also helps in the development of language and literacy skills in general.

4. Memorialization the Qur'an involves repetition which requires high concentration and strong memory. This exercise can help improve children's concentration, intelligence and memory.

5. The Qur'an is an important part of the cultural heritage of Muslims. By studying the Qur'an, children can appreciate and understand the cultural and spiritual values inherited from previous generations.

6. Literacy movement Al-Qur'an in elementary school children also helps in the formation of a strong Muslim identity. This gives them pride in their own religion and culture and helps them face the challenges and stresses they may face in everyday life.

Some of the descriptions above show the importance of the literacy movement Al-Qur'an for elementary school children is not only important in a religious context, but also brings broad benefits in developing the character, skills and identity of Muslim children. The scope of Islamic Religious Education subject matter is divided into several subjects, namely; Al-Qur'an Hadith, Aqidah Akhlak, Jurisprudence, and Islamic Cultural History material (Nu'man, 2022) Learning about the Qur'an in Islamic Religious Education subject matter is

taught in each school at various levels according to the level of thinking of students at that level.

Learning the Qur'an at elementary school level emphasizes the ability to read and write, as a basis for understanding the Qur'an which is a guide and guidance for human life. The ability to read is a step to being able to understand and practice the teachings contained therein. (Sunanih, 2017) The need to learn and teach the Qur'an, the Messenger of Allah said in the Hadith History of Bukhari that "The best of you are those who learn the Qur'an and teach it. It is important to study the Qur'an from an early age so that Al-Qur'an learning education is carried out. This has inspired educational institutions, both formal and non-formal, to apply different methods and models in developing BTQ guidance programs. This program is part of literacy, namely activities carried out systematically and continuously in teaching the Qur'an.

LITERATURE REVIEW

Al-Qur'an literacy

The command to read the holy book Al-Qur'an is partly due to the contents of the Al-Qur'an which is a guide and guidance for life for mankind. Read the Qur'an, and understand its contents later. Implementing it in everyday life requires knowledge and ability.

The Qur'an is a lesson, guide and guidance for mankind because it contains divine revelation, namely the words of the Creator, the Creator of mankind. Humans as created creatures need guidance in living their lives, need guidance so as not to get lost and know their duties and responsibilities on this earth, and know many things including about the existence of life after death and their duties and responsibilities as caliph on this earth as stated in many are conveyed in the Qur'an, including in QS al-Baqarah/2; 30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَنْتَ جَعَلُۢم فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَيَسْفِكُ
الْدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

Translation:

(Remember) when your Lord said to the angels, "I will make a caliph¹³) on earth." They said, "Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Indeed I know what you do not know." (Lajnah Pentashihan Mushaf al-Qur'an Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia & Language Development and Development Agency of the Ministry of Education and Culture of the Republic of Indonesia, 2019)

Al-Qur'an Surah Al-Baqarah/2; 30 above shows the conversation between Allah SWT (the Creator) and angels regarding the creation of humans as caliphs on this earth. This also shows clearly the purpose and purpose of human creation, which can only be understood when humans read the Qur'an.

Humans know cause and for what was created and who created it because of the existence of the Qur'an. Allah SWT is known as the Creator of

humans through the Qur'an, this is conveyed in several verses, including in QS al-Rahman/55; 1-5.

الرَّحْمٰنُ
عَلَّمَ الْقُرْءَانَ
خَلَقَ الْاِنْسَانَ
عَلَّمَهُ الْبَيَانَ
الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

The translation;
(Allah) the Most Merciful, has taught the Qur'an. He created humans. He taught him to be good at explaining. The sun and moon (circulate) according to calculations. (Lajnah Pentashihan Mushaf al-Qur'an Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia & Language Development and Development Agency of the Ministry of Education and Culture of the Republic of Indonesia, 2019).

Reading the Qur'an is a form of worship that is rewarded with rewards. However, if you deliberately read it incorrectly, it will result in a sin. Based on this statement, it is increasingly understood how important it is to study the Qur'an, so that you are truly able to read it well and correctly according to its reading rules. Those who read and write the Qur'an are properly called tartil people.

Every human being is recommended in order to become people who are diligent in reading the Qur'an, they are ordered to study and teach the Qur'an. This statement shows that Muslims are obliged to study the Qur'an and teach it. Learning the Qur'an is related to human needs in worship, practice in daily life in terms of aqidah, muamalah and in all other aspects of life.

The command to teach the Qur'an apart from oneself and one's family must also be taught to others. Teaching the Qur'an to people other things, in this case it is a form of carrying out the command to preach as an obligation for all Muslims.

Preaching is an obligation for all Muslims, a commandment This da'wah can be found in Qs Ali Imran Verse 104.

وَلْتَكُنْ مِنْكُمْ اُمَّةٌ يَدْعُونَ اِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Translation:

There should be among you a group of people who call to virtue, enjoin (do) what is virtuous, and forbid what is wrong. 111) These are the lucky ones. (Lajnah Pentashihan Mushaf al-Qur'an Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia & Language Development and Development Agency of the Ministry of Education and Culture of the Republic of Indonesia, 2019)

This verse suggests that Muslims should learn and teach Islamic teachings. Many rules regarding what is right and what is wrong are stated in the Qur'an. So learning and then teaching the Qur'an is an obligation. Studying the Qur'an includes learning for yourself, your family and others.

Literacy is defined as reading and writing skills, literacy. (Kusmana, 2017) According to Latin, literacy is known as *ligeratus*, meaning someone who learns, so that every person who has the ability to read, write and speak is called *ligeratus*. (Triati, nd) Literacy is a social event that involves certain skills, which are needed to convey and obtain information in written form. (Romdhoni, 2013) Literacy is the use of social, historical and cultural situations to create and interpret meaning through text. Literacy is something that is dynamic and not static and can vary within and between communities and cultures. Literacy in its implementation requires thinking or cognitive abilities, knowledge of spoken and written language, knowledge of genres, and knowledge of culture (Kern, 2000).

Literacy in general based on concrete objects can be understood as follows:

- a. Media Literacy, namely the ability to understand various types of media that can be used as sources of information and learning tools, such as print and non-print media.
- b. Basic Literacy, which concerns students' basic abilities in reading, writing and listening to optimize a person's ability to read, write, count and also communicate with others.
- c. Technological Literacy, namely the ability of students to know and understand things related to technology, such as software and hardware. Apart from that, you can understand how to use the internet properly and correctly as well as ethics in using technology.
- d. Library Literacy, namely the ability of students to use the library as a source of learning and information so that the development of students' knowledge and insight is broader.
- e. Visual Literacy, namely a deeper understanding of interpreting and capturing the meaning of information in the form of visuals or images. Visual literacy exists, because the idea arises that an image can be read. This means that it can be communicated from the reading process. The Literacy and Numeracy Secretariat, in 2009 stated that literacy is ultimately able to form a critical society and can help prepare someone to live in a knowledgeable society.

The various forms of literacy described above such as media literacy, visual literacy, basic literacy, technological literacy, library literacy show the many programs related to literacy in this modern era. The essence of the literacy described is the ability to understand, which concerns students' basic abilities in reading, writing and listening to optimize a person's ability to read, write, count and also communicate with others. Literacy in this case is intended to form a critical society and can help prepare someone to live in a knowledgeable society.

In terms of life skills. Literacy is a type of skill that is important for every person to have, so it is necessary to make several efforts to build and develop the literacy skills that a person has. They should make several efforts including;

- a. Get into the habit of reading books other than textbooks, such as story books, religious knowledge, even articles that provide positive knowledge on the internet.
- b. Watch videos that provide useful information and write a resume to broaden your horizons and knowledge
- c. Make small notes or sticky notes containing motivational words or new insights
- d. Making mading (wall magazines) at school.

Al-Qur'an literacy is very important to do because the Al-Qur'an is the main source of teaching and guidance for Muslims. Several reasons why Al-Qur'an literacy is highly recommended include:

- a. The Qur'an is a life guide that provides moral guidance, ethics and principles that lead to a good and meaningful life. Qur'anic literacy enables individuals to understand and apply these teachings in everyday life.
- b. The Qur'an is a spiritual depth that is not just a text, but is also a source of spiritual inspiration and wisdom. Through a deep understanding of the Qur'an, one can strengthen his relationship with Allah SWT and gain peace in the soul.
- c. The Qur'an is an antidote to extremism because a correct understanding of the Qur'an can be an antidote to abuse of religious teachings and extremism. With Al-Qur'an literacy, a person can distinguish between true teachings and false or distorted interpretations.
- d. The Qur'an is a guide to social wisdom because it contains teachings about justice, compassion and togetherness. Al-Qur'an literacy enables individuals to become agents of positive change in society by applying these values in their social interactions.
- e. The Qur'an is a guide to guide others. Individuals who have good Qur'anic literacy have the opportunity to guide and inspire others in understanding their religion correctly. This paves the way for more effective and positive delivery of da'wah.
- f. The Qur'an is a guide for increasing knowledge and wisdom. It contains a lot of knowledge and wisdom about various aspects of life, including science, history and ethics. Al-Qur'an literacy provides an opportunity to explore these wisdoms and apply them in everyday life.

The implementation of the Al-Qur'an literacy program has the impact of increasing literacy skills or aspects in individuals or groups, including the ability to read, write, listen and also the ability to recite the verses of the Al-Qur'an to become better and more fluent (Inayati, 2023).

METHODOLOGY

The type of research in this research is qualitative research. As for The data and data sources in this research come from two sources, namely, First, primary data, namely the main data sources, namely the school principal, Islamic

religious education teacher, BTQ, and homeroom teacher. The second data source is a secondary data source. This data is classified as supporting data for primary data obtained from reading materials and books that are considered relevant to the topic being researched.

The approach that researchers use in this research is a qualitative and scientific approach which includes an educational approach. This research was conducted using a qualitative approach so that the research instrument in the qualitative method was the researcher himself. So, the researcher is the key instrument, in collecting data, the researcher will actively go into the field himself to get the research data correctly. Research data will be obtained in three ways, namely observation, interviews and documents.

Data analysis techniques in this research include the data reduction stage, data display stage, conclusion drawing / verification stage, and CIPP Evaluation model analysis. The technique for obtaining the validity of the research data that has been collected is to determine the following four criteria, namely: credibility test (authenticity of data), transferability test (feasibility in application), dependability test (firmness/consistent/commitment) and confirmability test (certainty/meeting standards).

RESEARCH RESULTS & DISCUSSION

Implementation of Al-Qur'an Literacy at Elementary School Level in South Sulawesi

Al-Qur'an literacy is currently widespread at various levels. Age as a form of awareness of the importance of the position of the Qur'an as guidance and guidance is an encouraging thing. This should be appreciated and provided support so that it can run smoothly and successfully, including support from the government.

Ali Harianto, head of the BTQ Tahfidz SDIT coaching division of Mawang Village, said that:

The concept of BTQ Learning for Elementary School Age Children can be taught in stages using various methods. BTQ lessons begin to be taught to students starting in first grade and are carried out in stages according to their level of ability. A non-formal institution that pays special attention to learning to read and write the Qur'an is the Al-Qur'an Education Park (TPA/TPQ). Teachers recite the Qur'an without institutions or assistance from ustads/ustadzah, parents or guardians of students. For SDIT, Mawang Village, it carries out special coaching activities related to Al-Qur'an material using the tilawati method which is part of the development and reflection of the actual Iqro' method. The Baghdadi method is not implemented at SDIT Mawang Village, but some Qur'an teachers outside the school who teach this method include the parents of the students. But at school the Tilawati method was developed. For students at SDIT Mawang Village, the implementation of Al-Qur'an Literacy is supported by Non-formal Al-Qur'an education institutions, the dominant method used is the Tilawati method (Harianto, 2023).

Besse Rohana, Principal at SDN 175 Watan Rumpia, Majauleng District, Wajo Regency, said that:

I supervise the running of the Al-Qur'an literacy program which is held every Wednesday and Friday. In general, I appreciate the Al-Qur'an Literacy program implemented at SDN 175 Watan Rumpia, this program can develop the school's Vision and Mission in terms of Numeracy Literacy, can produce students who are good and correct in reading, writing and memorizing al-Qur'an. The Qur'an in the case of competitions where competitions are often held, whether between classes, schools, clusters, regions at the sub-district or district level, the supervisors do not have much difficulty in determining the participant candidates who will be sent to represent the school. Because of this, various champions have been won, whether first, second, third place or number one, thanks to the efforts made long before the competition, namely the Al-Qur'an literacy program. This also has a positive impact on parents in optimizing their children's ability to read the Qur'an, especially students who are not involved in the TPA program outside the school environment. In addition, consistently implemented Al-Quran literacy programs can form student behavior patterns that are clean and holy, disciplined and love the Al-Qur'an (Rohana, 2023).

Likewise, the results of an interview with Ambo Sennang as an Islamic religious education teacher at SDN 74 Barru, Tanete Riaja District, Barru Regency, stated that:

The role of fellow educators and all stakeholders at SDN 74 Barru in the literacy program being implemented is to really support, appreciate and help carry out and elaborate on other subjects, especially the MDA program carried out by potential development teachers in the BTQ area which is held in the afternoon. Al-Qur'an literacy program which is carried out every hour of Islamic religious education lessons. Al-Qur'an literacy program for those studying islamic education subjects. The implementation time is in the classroom and before starting the lesson. Apart from the literacy program which is carried out indoors at certain times, it is carried out outside or in the school field in the dhuhā and tadarrus prayer programs together, there is also BTQ guidance by Islamic religious education teachers and the development of Madrasah Diniyah Awaliyah (MDA) which is carried out in the afternoon at the school and the same coach plus other coaches or teachers as potential developers of the BTQ area who are also teachers at SDN 74 Barru. (Sennang, 2023b)

The Qur'an as a guide and guide to life as well as several other roles it has show the importance of studying it, this is conveyed in the Qur'an, namely Allah SWT says in Qs. Yunus/10 ;57.

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Translation:

O people, indeed a lesson (the Qur'an) has come to you from your Lord, a cure for something (disease) in the chest, and guidance and mercy for the believers. (Lajnah Pentashihan Mushaf al-Qur'an Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia & Language Development and Development Agency of the Ministry of Education and Culture of the Republic of Indonesia, 2019).

The 57th verse of the Qur'an in Surah Yunus explains that the Qur'an was revealed as a guide/lesson, as medicine and guidance for believers. Therefore, every Muslim is obliged to study the Qur'an and practice it in everyday life. Apart from the Qur'an, this is also reinforced in the words of the Prophet Muhammad, contained in the hadith narrated by Muslim which reads:

...اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي بِيَوْمِ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

It means:

“Read the Qur'an, because it will come on the Day of Judgment as an intercessor for those who read it. [HR Muslim].

The implementation of Al-Qur'an literacy consists of several stages which the researcher concluded from the results of discussions between several resource persons from several schools, which consist of: understanding the basic hijaiyah letters, knowing the harakat, getting to know the Tajwid reading, studying seriously, knowing the punctuation signs, practice reading the Qur'an, make a regular schedule for reading the Qur'an and look for a Qur'an teacher.

Various efforts in implementing Al-Qur'an Literacy This is important to understand because the ability to study the Qur'an requires regularity and systematic effort. The importance of literacy activities for students in elementary school can increase students' interest in reading the Qur'an and provide motivation and develop students' moral education. The characteristics of students in elementary schools tend to be that they like playing, like moving around, like working in groups, and like doing things directly. The characteristics of thought patterns are from concrete to abstract, from whole to parts and from simple to complex. In an interview with Ambo Sennang, Islamic Religious Education Teacher at SDN 74 Barru, Tanete Riaja District, Barru Regency, said that:

Implementing Al-Qur'an literacy is not only carrying out reading and memorizing certain suras, but there are programs that can facilitate children in the process of eradicating Al-Qur'an illiteracy at the elementary school level, in addition to Al-Qur'an literacy. and can be a mediator in instilling positive character values in students. Based on history, reading and writing the Qur'an has been around since the time of the Prophet and his companions. This is proven by the existence of a mushaf known as Rashmun Ottoman. Meanwhile, at school, reading and writing the Qur'an begins in grade 1 in stages. For students at SDN 74 Barru, an afternoon school called MDA (Madrasah Diniyah Awaliyah) is held. The learning method models used by Al-Qur'an Education Park

teachers or islamic education teachers who develop Al-Qur'an literacy programs in schools are; First, it includes islamic education material. Second, the method used is part of the Iqro and Tahfidz types, namely introduction from letter to letter and getting used to memorizing short surahs (Sennang, 2023b).

Implementation of Al-Quran Literacy at elementary school level uses several methods, based on observations and interviews. It was found that at SDN 74 Botto Lampe Barru they did not use the al-Baghdadiyah method but instead developed the Iqro' method which was implemented based on the level of students' abilities. Each student is guided from Iqro' 1 to Iqro' 6 then continues to Juz 1 to 30. The Iqro' method compiled by KH. As'ad Humam, Outlines of Method or Iqro' can be seen in two ways, namely; First; The Iqro' book which consists of 6 volumes emphasizes direct reading practice. Starting from the simple level to the perfect level, secondly; The Iqro' book can be applied to all ages, PAUD or Kindergarten, Elementary School, Middle School, High School, College and even adults.

Based on experience, students can complete 6 volumes of Iqro' by studying the private system, 1 hour a day. The characteristics of the Iqra' Method can be seen from the way it is taught. The iqro' method develops several methods in learning, namely the CBSA, Private, Assistance, Communicative and EBTA models. Apart from that, students learn tajwid or reading rules directly, even though the names of the reading laws in it are not directly mentioned.

Apart from having several special characteristics, the Iqra method also has several principles iqra' method which consists of:

1. *Tariqat Assantiyah* (mastery/recognition of sounds); The principle of *Tariqat Assantiyah* (mastery/recognition of sounds) is a principle that is trained and guided in pronouncing hijaiyah letters repeatedly until they are fluent
2. *Tariqat Attadrij* (introduction of easy differences to difficult ones); The principle of *Tariqat Attadrij* (introducing easy differences to difficult ones) is learning that takes place using a repetitive model that is neatly and systematically arranged.
3. *Tariqat Muqarranah* (recognition of different sounds in letters that almost have the same makhraj); . The principle of *Tariqat Muqarranah* (recognition of different sounds in letters that almost have the same makhraj) teaching model cannot be separated from students' efforts to practice by reading all the reading examples contained in the iqro' guidebook
4. *Tariqat Latifatil Athfal* (introduction through exercises); The principle of *Tariqat Latifatil Athfal* (introduction through exercises) is the application of the Iqro method 1-6, this principle dominates the most, both for the same letter, also for the same recitation law, varied so that students see more examples of letters and the laws of reading that are taught.

Several principles in the iqra method show the efforts that continue to be made in implementing Al-Qur'an literacy. The implementation of the tartil method in elementary schools is indirectly developed when students have passed the Iqro' method, then they then enter Juz 1 to 30 using the tartil method stage II. By using peer tutoring or assistance using the Iqro method. Apart from passing the iqro method, the assistants appointed are students who have higher and better reading. Students at SDN 74 Botto Lampe Kab. Barru, Al-Qur'an literacy is supported by non-formal Al-Qur'an education institutions, so the dominant methods used are the Baghdadi, Iqro' and Tartil methods.

Ambo Sennang, Islamic Religious Education Teacher at SDN 74 Barru, Tanete Riaja District, Barru Regency, stated that:

It is hoped that Al-Qur'an literacy which is carried out with the principle of instilling Qur'anic and religious values in students can give birth to future generations who have wise and wise personalities, giving birth to Muslims with character in the future. Al-Qur'an literacy that is developed using certain methods has its own advantages, so that both teachers and students do not feel comfortable and easy and are not burdened by the difficulties encountered because of the mentoring and mentoring process and even seem interesting and enjoyable (Sennang, 2023b).

Besse Nurhayati, class 3 teacher at SDN 175 Watan Rumpia, Majauleng District, Wajo Regency, stated that:

The role of homeroom teachers and other supervisors apart from Islamic religious education teachers and BTQ developers in literacy programs at schools, is to support and help supervise the running of the Al-Qur'an literacy program which is carried out every Wednesday and Friday. With this Al-Qur'an literacy activity, it is hoped that it can foster students' awareness and love for reading and studying the Al-Qur'an as a guide and guidance for life. Al-Qur'an literacy also plays an important role in fostering a reading culture for students at school. Hopefully, with the implementation of the Al-Qur'an literacy program in schools, students' faith, piety and noble morals can be increased through the Al-Qur'an literacy implementation program (Nurhayati, 2023).

The statements above illustrate that there is strong support for the implementation of Al-Qur'an literacy, including support from the government. Government support in promoting Al-Qur'an literacy includes programs held in schools, including at the elementary school level, so that students at the school level can study the Al-Qur'an in a systematic and sustainable way. This was conveyed from several interviews with teachers in several elementary schools which can be seen as follows.

Ali Harianto, head of the BTQ Tahfidz SDIT coaching division of Mawang Village, said that:

Development of Al-Qur'an Literacy in SDIT Kab. Gowa doesn't just read and write using the Tilawati method, but more than that, this school has developed a special curriculum for the Tahfidz program with an

achievement program or target of 3 Juz before graduating from class VI. For students and supervisors, this achievement is not so difficult but also not easy, even though it is only carried out 3 times a week, ideally 5 times a week, this does not dampen the enthusiasm of students and supervisors in the process of carrying out the program. The results of Khos's curriculum development in developing Al-Qur'an literacy in the BTQ Tahfidz program which was carried out 3 times a week gave quite satisfactory results with the achievement of students who were able to pass the memorization of 3 Juz and there were even more when the students' achievement results were announced in end of year. This program is an added value for the Integrated Islamic Elementary School (SDIT) in Mawang Village, Gowa Regency. The number of students studying at this school reaches 700 students, much more than schools with state status. Even though it is a private school that has been equalized by the government (receiving BOS funding allocation), the SDIT Mawang school received an A Accreditation title at the end of 2023.(Harianto, 2023)

Support from various stakeholders, both internal and external, means that the literacy program continues to be promoted, so that there are several schools that implement the program seriously.

Meanwhile, Al-Qur'an literacy at SDN 132 Lambu-Lambu, according to the results of the interview, stated thatThe BTQ learning system as an additional subject in elementary school involves providing basic guidance and giving simple tasks, starting from introducing hijaiyah letters to cursive letters and then learning to write the letters or verses that are learned along with the grade level. For SDN 132 Lambu-Lambu, carrying out Al-Qur'an literacy activities using the Iqro' method with a sustainable reading approach and collaborating with non-formal study institutions in Lambu-Lambu. At SDN 132 lambu-Lambu, the Iqro' method was developed and implemented starting from Iqro' 1 to Iqro' 6 then continuing to Juz 1 to 30 by reading without having to spell it like Al Baghdady's method.Implementing Al-Qur'an Literacy for students at SDN 132 Lambu-Lambu which is supported by Non-formal Al-Qur'an education institutions, the dominant methods used are the Baghdadi, Iqro' and Tartil methods.

Implementation of Al-Qur'an literacy is also carried out at SDN 175 Watan Rumpia, according to the results of the interview it was stated that the BTQ Learning Concept for Elementary School Age Children is taught according to their level, learning to read and write the Al-Qur'an starts from the first grade class and there are institutions The non-formal one that pays special attention to learning to read and write the Qur'an is the Al-Qur'an Education Park (TPA/TPQ), teachers recite the Qur'an without institutions or assistance from ustaz, parents, guardians of students. The learning method models used by Al-Qur'an Education Park teachers or islamic education teachers who develop Al-Qur'an literacy programs in schools are: For SDN 175 Watan Rumpia, carrying out Al-Qur'an literacy activities using the Iqro' method with a continuous reading approach and collaborating with institutions Non-formal recitation in Watan Rumpia Village. At SDN 175 Watan Rumpia. The Iqro'

method was developed and implemented based on the level of student ability, in stages each student is guided starting from Iqro' 1 to Iqro' 6 then continuing to Juz 1 to 30. For students at SDN 175 Watan Rumpia, the implementation of Al-Qur'an Literacy is supported by non-formal Al-Qur'an educational institutions, the dominant methods used are the Baghdadi, Iqro' and Tartil methods.

Research data related to Al-Qur'an literacy submitted from SDN 132 Lambu-Lambu and SDN 175 Watan Rumpia shows that the implementation of Al-Qur'an literacy is carried out systematically and continuously so that students can really know how to read and write the Al-Qur'an and are truly able to memorize it. These skills are strengthened by the existence of non-formal institutions that also participate in the Al-Qur'an literacy program.

Al-Qur'an literacy in this case is also carried out in SDN 74 Botto Lampe Barru, Regency the research data that researchers found stated that SDN 74 Botto Lampe not only carrying out reading and memorizing certain surahs, but there is a program that can facilitate children in the process of eradicating Qur'anic illiteracy at the elementary school level, besides that, Qur'anic literacy can be a mediator in instilling values positive character values for students. The learning method models used by Al-Qur'an Education Park teachers or Islamic education teachers who develop Al-Qur'an literacy programs in schools consist of:

1. Learning or material in the Al-Qur'an literacy program that includes Islamic education material,
2. The method used is part of the Iqro and tahfid types, namely the introduction of letter to letter and getting used to memorizing short surahs.

These learning models are applied to students at SDN 74 Botto Lampe, Barru Regency. Apart from that, Al-Qur'an literacy is supported by non-formal Al-Qur'an education institutions, so the dominant methods used are the Baghdadi, Iqro methods, ' and Tartil.

Al-Qur'an literacy is also implemented at SDIT Mawang Village, Gowa Regency, packaged in the concept of BTQ tahfidz learning for elementary school age children at SDIT Mawang Village, taught in stages using varied approaches. Learning to read and write the Qur'an begins when students enter first grade and is carried out in stages according to their level of ability. Mawang Village SDIT carries out special coaching activities related to Al-Qur'an material using the tilawati method which is part of the development and reflection of the Iqro' method. The implementation of Al-Qur'an literacy for students at SDIT Mawang Village is supported by non-formal Al-Qur'an education institutions, so the dominant method used is the Tilawati method.

SDN 5 Watan Sidenreng did Al-Qur'an literacy with the BTQ learning concept which is carried out in several steps, namely:

1. Introduction to Arabic letters: children will be taught to recognize Arabic letters and how to pronounce them. Usually, this learning method will use pictures or objects related to the letters,

2. Iqra: is a learning method that teaches how to read and pronounce letters and form simple words,
3. Memorizing the Qur'an: once the child has a basic understanding of the letters and how to read the learning method,
4. Combination with creative activities: so that children are more interested and enthusiastic in learning BTQ, combine learning with creative activities such as singing, coloring pictures related to the Qur'an or making small projects related to suras or stories from the Qur'an,
5. Maintaining a positive learning atmosphere: teachers or parents need to create a positive and comfortable learning environment for children,
6. Integrate Islamic moral values: apart from reading and understanding the Qur'an, children also need to be taught Islamic moral values,
7. Evaluation and feedback: carry out regular evaluations to measure children's progress in BTQ learning

The seven steps described above show that there is a form of Al-Qur'an literacy carried out at SDN 5 Watan Sidenreng. The literacy carried out seems to be carried out with serious effort and careful planning. This can be seen from the strategies implemented as an effort to make students truly capable of reading, writing and memorizing the Qur'an so that they can practice the contents of the Qur'an in their daily lives.

Fitriaty, homeroom teacher for class 4 at SDN 175 Watan Rumpia, Majauleng District, Wajo Regency, stated that:

I also support and help supervise the running of the Al-Qur'an literacy program which is held every Wednesday and Friday. In general, he expressed his appreciation for the Al-Qur'an literacy program implemented in schools, the Al-Qur'an reading abilities of students accepted outside of school need to be monitored again through a guidance program in Al-Qur'an literacy so that the participants' reading can be improved. education can be implemented slowly. With Al-Qur'an literacy, children can love the Al-Qur'an more, which of course will influence the morals and morals of students at school. Teaching the Qur'an from an early age will foster children's interest in reading and learning, making it easier for them to learn other sciences. Al-Qur'an literacy starts from the family environment, after getting used to it, children will get used to praying from a young age and learning about religious or religious values (Fitriaty, 2023).

Implementing Al-Qur'an literacy for elementary school level students is the right step with several considerations. The basis of children's education is in the Qur'an, by providing concrete examples and understanding the benefits of reading the Qur'an, because in the holy book the Qur'an contains pleasure and beauty. When children feel afraid, children can perform ablution, pray, read verses of the holy Qur'an, and draw closer to Allah. Through Al-Qur'an literacy, such as frequently listening to the Al-Qur'an either via TV, cellphone, MP3,

recordings, applications, etc., one can develop memory and understanding to be able to solve problems faced both academically and non-academically. Through Al-Qur'an literacy, students will speak with good words, children will speak more politely.

Al-Qur'an literacy can foster habitual behavior, exemplify, train, instill good traits and avoid bad actions. Through Al-Qur'an literacy, students will always repeat their reading of the Al-Qur'an every day and try to understand its meaning. Through Al-Qur'an literacy, children will get used to listening to advice or advice, leading by example. So that through this program students always get enlightenment about the values of the Qur'an which must be practiced in their daily behavior.

The teacher at SDN 5 Watan Sidenreng in carrying out the Al-Qur'an literacy program said that learning BTQ for elementary school children is important to remember that learning must be fun, interactive, according to the level of students' understanding. By combining interesting and relevant learning methods, students can feel actively involved and increase their understanding of the Qur'an.

Al-Qur'an literacy at SDN 5 Watan Sidenreng uses various learning models or methods which of course are in line with the ideal material and level of needs, including;

1. Recitation method: encourages students to read the Qur'an well, paying attention to the recitation and melody
2. Tartil method: teaches students to read the Qur'an with tartil (cooling) in pronouncing each letter and word
3. Musyafaha method: encouraging students to read the Qur'an together with the teacher or classmates to improve reading skills
4. Tahfidz method: encourages students to memorize or study the Qur'an in more depth
5. Al matsurat method: teaches students to read dhikr in the Qur'an, prayers in the Qur'an such as morning and evening dhikr
6. Tafsir method: teaches students to understand the content and meaning of the Qur'an through exegetical explanations
7. Halaqah method: encourages students to participate in group discussions or small groups to discuss and understand the Qur'an
8. Recitation and reflection method: teaches students to read and reflect on the content of the Qur'an by discussing it with the teacher through explanations and discussions with peers through the guidance and monitoring of coaches/teachers.

There are eight learning methods or models used in the Al-Qur'an literacy program at SDN 5 Watan Sidenreng. The learning method or model used is adjusted to the student's level of ability because it is important to remember that each method of teaching the Qur'an has its own advantages and disadvantages. The choice of method depends on the learning objectives, student needs, and preferences of the teacher or educational institution. Therefore, if you are interested in choosing an appropriate method for teaching

the Qur'an, it is a good idea to talk to the teacher or educational institution that implements the method to get more specific information.

Al-Qur'an literacy for students in elementary schools is taught according to their level, Al-Qur'an literacy starts from grade 1 of elementary school, apart from that, in strengthening the implementation of Al-Qur'an literacy, there are also institutions Non-formal ones that give special attention, such as the Al-Qur'an Education Park (TPA/TPQ), also have teachers who teach the Qur'an without any institutions or assistance from ustads, parents or guardians of students.

Based on the research results, it was found that the models or learning methods used by teachers in implementing or developing Al-Qur'an literacy programs in elementary schools are the iqro method, Baghdadi, Tartil, recitations, tartil, musyafaha, tahfidz, al matsurat, tafsir, halaqah, recitation and reflection. Among the many types of methods used, the methods that are most widely or frequently used are the iqro method, baghdadi, and tartil were added to the BTQ Tahfidz program at SDIT, Mawang Village, Gowa Regency.

Thus, the implementation of Al-Qur'an literacy at the elementary school level in general and more often uses easier methods such as the Iqro' method, this method is developed and implemented based on the level of ability of students, in stages each student is guided starting from Iqro' 1 until Iqro' 6 then continue to Juz 1 to 30.

The methods used require several approaches, such as the sustainable reading approach, in this case elementary school teachers collaborate with non-formal study institutions in their respective regions. Al-Qur'an literacy carried out in elementary schools is supported by non-formal Al-Qur'an educational institutions such as Al-Qur'an Educational Park (TPA/TPQ). The dominant methods used in the Al-Qur'an literacy program are the Baghdadi, Iqro' and Tartil methods.

The implementation of Al-Qur'an literacy at the elementary school level in South Sulawesi, especially in the five districts that the researchers used as research sites, also shows that the program is being evaluated. Implementation of evaluation includes evaluation of students, supporting factors and obstacles to its implementation. Carrying out an evaluation of the implementation of Al-Qur'an literacy allows these activities to run more focused.

The principal of SDIT Mawang Village, Gowa Regency, Ruslan said that the level of ability of students at SDIT Mawang Village varies, each child has different abilities both physically, psychologically and in IQ and EQ. There are supporting factors in the implementation of Al-Qur'an literacy there, such as internal factors in the form of support from the BTQ and Tahfidz programs which are implemented both from SARPRAS as well as from programs and competent coaches, as well as external factors in the form of support from parties outside the school including from parents/guardians of students, committee elements, and including government elements. Apart from supporting factors, there are also inhibiting factors which originate from internal sources in the form of student management, lack of supervisors, time allocation and programs which do not always run optimally due to sometimes

unexpected obstacles such as health, economics and time. Likewise, external constraint factors include external parties who do not understand this program well or see things as not very important, sometimes not maximizing support for students to be optimally active (Ruslan, 2023).

Students at SDN 5 Watang Sidenre According to Gusni, residents of Sidrap district are generally born from rural families, so the ability of students in BTQ is still low with the level of awareness and support capacity not being optimal. Supporting factors for the implementation of Al-Qur'an literacy at SDN 5 Watang Sidenreng can be seen from the habituation program carried out, both memorizing surahs and reading the Al-Qur'an which also includes islamic education material, so that implementation can be carried out when studying Islamic religious education material while External supporting factors, namely support from parties outside the school, including from parents/guardians and recitation groups that can be reached by students such as close family (Gusni, 2023).

The inhibiting factors for Al-Qur'an literacy at SDN 5 Watang Sidenreng consist of internal factors in the form of a program that has not been developed independently in terms of administration, place and time, and is still an apperception of the islamic education subject program. Apart from that, the different desires and abilities of students are also one of the factors inhibiting the implementation of this literacy program, while the external factor is the lack of benchmarks for achieving specific targets. It can be said that there are no external factors for implementing Al-Qur'an literacy activities. The remaining students and their guardians play a role in providing encouragement and motivation for students outside school hours to recite and study islamic education material in their respective homes (Gusni, 2023).

Ambo Sennang from UPTD SDN 74 Botto Lampe, Barru Regency, said that students in implementing Al-Qur'an literacy are carried out in the form of; joint reading of the Qur'an and guidance in reciting the Qur'an using the Iqro' method. From there it can be seen how many students are not able to read the Qur'an properly and correctly. Internal supporting factors include the instructor's desire to provide additional material for Islamic religious education subjects so that literacy activities can be used as an introductory activity for islamic education subject matter. Likewise, there are joint Qur'an activities that build students' motivation to participate together and reduce feelings of awkwardness or lack of self-confidence. As for external supporting factors, apart from the support and role of parents in providing guidance on reciting the Qur'an at home or to the very limited number of Qur'an teachers in the community, in schools there are MDA institutions which also play an active role in providing guidance to students with various religious knowledge. including the Al-Qur'an reading and writing program (BTQ) which is held in the afternoon.

Principal and Teachers of BTQ SDN 175 Watan Rumpia, Besse Rohana, and Abdul Rahim said that The level of ability of students varies, before the literacy program was implemented the level of student ability was very low, the internal supporting factors were facilities and infrastructure, the mechanism of

a program, the existence of adequate human resources, the level of enthusiasm of students was very good and the support capacity of parents/guardians was quite high, There is a Al-Qur'an Education Park institution that has developed the Iqro' method, although there are still some Qur'an. Qur'an teachers who apply the Bagdadiyah method in their coaching. (Rahim, 2023; Rohana, 2023)

The level of ability of students at SDN 132 Lambu-Lambu (East Luwu Regency) varies, the literacy program is carried out to facilitate reading as well as deepening the laws of recitation contained in reading the Qur'an, internal supporting factors in the form of support from the school principal and all guardians classes, especially Islamic Education Teachers, implementation schedules and places, while external supporting factors in the form of several students from outside the school environment participating in Al-Qur'an Education Park programs in the community. The inhibiting factors from an internal perspective are the existence of several students who are biologically and psychologically hampered in understanding Al-Qur'an readings (IQ lag in understanding Al-Qur'an writing and reading) and external factors in the form of lack of support from parents. , influence of gadgets or *cell phone* which is very popular with students, thereby reducing the number of attendance at Al-Qur'an Education Park places (Sennang, 2023a).

Based on the information from the interviews described above regarding the evaluation of the implementation of Al-Qur'an literacy, researchers found that the implementation of Al-Qur'an literacy had been carried out well. The implementation of this literacy program is based on evaluating the level of ability of students before carrying out the literacy program, this is because there is awareness regarding the varying levels of ability of students, each child has different abilities both physically, psychologically and IQ and EQ, Implementation of literacy The Qur'an is supported by several factors, both internal and external factors in general, namely:

1. Internal factors in the form of supporting capacity from the BTQ and Tahfidz programs which are implemented both from SARPRAS as well as from Programs and Coaches, there are joint Qur'an activities, habituation programs carried out, both memorizing surahs and reading the Al-Qur'an also including islamic education material, so that its implementation can be carried out when studying islamic education, there are adequate human resources, and the level of enthusiasm of students is very good.
2. External factors in the form of support from parties outside the school including quite high parental support, groups, recitation committee elements, and including government elements, there are MDA institutions which also play an active role in the afternoon providing guidance to students with various religious knowledge. among them is BTQ, there is a Al-Qur'an Education Park institution that has developed the Iqro' method, there are still several active Baghdadiyah model Qur'an teachers.

Analyzing the many supporting factors in the implementation of Al-Qur'an literacy, it is worth appreciating the increasing awareness in studying

the Al-Qur'an. However, in the implementation of literacy, there are also inhibiting factors which can be seen as follows:

1. Internal factors, namely the time for implementing Al-Qur'an literacy is only carried out twice a week, literacy and BTQ are only additional subjects, so implementation really depends on the existence of all school stakeholders, there is no special program, special print media for BTQ and the program being developed is not yet independent in terms of administration, place and time, it is still an apperception of the islamic education subject program. Apart from that, the different desires and abilities of students are also one of the factors inhibiting the implementation of this literacy program, there are no benchmarks for achieving specific targets, coaching and programs do not always run optimally due to sometimes unexpected obstacles such as health, economics. and time
2. External factors, namely the supporting capacity of parents and guardians is not yet optimal and the lack of Al-Qur'an Education Park institutions and places for studying outside school hours. The willingness of students and programs outside school hours have not been able to run optimally in reaching all students, most of whom live in remote rural areas. and mountainous areas

Researchers found that in implementing Al-Qur'an literacy, there was involvement of many parties and building cooperation between the school, parents/guardians, the community and the government. This is important to do so that the implementation of Al-Qur'an literacy among students can run well and optimally and have a beneficial impact on many parties, both directly and indirectly.

CONCLUSIONS AND RECOMMENDATIONS

Implementation of Al-Qur'an literacy at elementary school level in South Sulawesi. Based on the research results, it was found that it had been implemented well, even in the implementation of the evaluation and follow-up stages, as for the learning models or methods used by teachers in implementing or developing al-Qur'an literacy programs. The Qur'an in elementary schools uses the Iqra' method, the Tartil method, and several other methods. Among the many types of methods used, the methods that are most often used are the iqro method combined with the tartil and memorization methods and the tilawati method combined with the BTQ tahfidz program. This method was developed and implemented based on the level of student ability, in stages each student is guided starting from Iqro' 1 to Iqro' 6 then continuing to Juz 1 to 30. Likewise, the tahfidz program starts with Juz 30, 29 and 28.

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