



Introduction to Hijaiyah Letters through Tilawati Method to Students Aged 5-6

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Abstract

The research objective is to describe the introduction of Hijaiyah letters through the Tilawati method; Supporting and inhibiting factors in the introduction of Hijaiyah letters through the Tilawati method for students aged 5-6 years at the Rumah Qur'an Al-Qadr, Serang city. This research approach is descriptive qualitative, the research subjects are institution managers, teachers, students, and student guardians. Data collection techniques are using observation, interviews, documentation, and triangulation. Data are analyzed through reduction, data presentation, and verification. The results of the study (1) the introduction of hijaiyah letters in the Rumah Qur'an Al-Qadr is in accordance with the learning steps contained in the Tilawati method learning guide using the following techniques: teacher reading-students listening; teacher reading-students imitating; teacher and students both reading; and individually reading and listening using tilawati books; (2) Supporting factors: all the teachers prayed tilawati; complete media; conducive learning environment; high morale of students and teachers; the right curriculum; establishing teacher and parent communication. As for the inhibiting factor: there are still some parents who don't care; some students rarely join the class of learning Qur'an or arrive lately; the student is too tired of doing activities outside; change of teachers in the middle of the semester; inadequate vehicle parking.

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INTRODUCTION

Hijaiyah letters are letters used in the Qur'an and Arabic. Recognizing every letter of *hijaiyah* properly and correctly is the main asset to be able to read and practice the reading Qur'an as the main source of Islamic teachings. But reality shows that not all Muslims in Indonesia, especially in the province of Banten can recognize and read *hijaiyah* letters in the Qur'an fluently. In 2017 there were 76.72% of Banten Muslims who had moderate or even low ability to read the Qur'an. There are only 23.28% of the population of Banten have the ability to read *hijaiyah* letters in the Qur'an in *tartil* (very good).

The data above shows that there are still many Muslims in Banten who have not really been able to recognize *hijaiyah* letters properly. This has caused many Muslims who have not been able to read the Qur'an or the ability to read the Qur'an at a young age and adulthood in Banten. Yet according to the data 66.7% of Muslims in Banten began to study the Qur'an in the range age of 5 to 10 years old, 31% at the age of 11 to 20 years old and 2.3% at the age above 20 years old.

This condition is very ironic, inversely proportional to the nickname "Banten as a religious area" with the land of a thousand *shaikhs* and a million Muslim students. If it is seen from the age of starting learning Qur'an, the percentage of the fluency of reading Qur'an is greater than of not been fluent yet. This is consistent with the study of neurologists who stated that in the brain of newborn students there are billions of nerve cells that are ready to make intercellular connections. This connection marks a variety of growth and development of human intelligence that continues to develop in accordance with the situation of education provided. The development increased 50% when the student was 4 years old, increased to 80% when the student was 8 years old and reached 100% when the student was 8 to 18 years old.

These facts indicate that the provision of educational stimulation in basic Qur'an class (recognizing *hijaiyah* letters) is less than optimal. This results in the still low level of ability to read the Qur'an in Banten. Many factors affect this condition both internal and external factors. The observations of researchers at RQ Al-Qadr of Serang City found that there are still Muslim students of learning age (AUD) who are less interested in learning basic Qur'an (introduction to *hijaiyah* letters)

The lack of learning interest is characterized by student behaviors such as (1) arriving to

the class lately, avoiding even absent when the Qur'an class is conducted, chatting, sleeping, joking, annoying friends and even fighting in the class; (2) they have been studying the Qur'an for a long time, but the reading has not been fluent, let alone reading; (3) Some students want to finish the learning Qur'an quickly; (4) they do not khatam Al-Qur'an yet but has been DO; (5) they consider reading the Qur'an as difficult task; (6) lack of time management between students' playing, reciting and tutoring or extra private outside school hours; (7) lack of parental support in fostering student's interest in learning. This results in the student getting too late to learn basic Qur'an (introduction to *hijaiyah* letters). If teachers don't care of these conditions, it will greatly affect the religious life of students in the future, especially the ability to read the Qur'an in *tartil* manner.

The diversity of these problems becomes an obstacle to the success of the learning process. Qur'an learning method is considered to be one of the biggest contributing factors to the low of students' reading ability. As quoted from the presentation of the material of the standardization of Al-Qur'an teacher *tilawati* method of education that explains that the success of learning the Qur'an is basically very influenced by; (1) The consistency of the teacher or teacher in the application of learning methods; (2) Competencies held by the teacher or religious teacher; (3) Learning targets (time and quality); (4) Provision of books or learning media.

Based on some of the problems above, learning methods that can be used as alternatives in the introduction to *hijaiyah* letters in early childhood, one of them is through the method of *tilawati*. Although there are many other methods such as *iqra*, *barqy*, *ummi*, *bagdadiyah* and so forth, the method of *tilawati* can be one form of struggle using the method of learning the Qur'an which is fun and enjoyable through a classical and individual approach with reading-listening techniques. This method is based on the allocation of time and the target quality of reading in a balanced manner between the teacher and students.

Target quantity and quality of fun and enjoyable reading literature can make students more actively participate in learning activities that are guided by the *asatidz* or teacher. Based on the description above, this article raises the title "Introduction to the Letter of *Hijaiyah* through *Tilawati* Method in Students Aged 5-6 at Rumah Qur'an Al-Qadr of Serang City".

METHOD

This research had been conducted on February-April 2020, at the Rumah Qur'an Al-Qadr, Serang City located at Taman Widya Asri Housing, Block F1 No. 6 RT / RW 01/21 Serang City-Banten. The study place of the group that is located is in Taman Widya Asri Blok E1 No. 12 A. The subjects of this study are the Institutional Manager, class teachers (*halaqah*) and students of the Rumah Qur'an Al-Qadr in Serang City. Students in question are students who are in the age range of 5-6 years old in the group (*halaqah*) RQA As-Salam, amounting to 10 students. RQA As-Salam consists of 7 girls and 3 boys.

Data collection is done by using observation, interviews, documentation and triangulation. Observation to explore data about the process of learning the introduction to *hijaiyah* letters through the method of *tilawati* in students aged 5 to 6 years at RQ Al-Qadr Serang. Interviews with teachers were conducted to obtain in-depth data related to the process of introducing *hijaiyah* letters and evaluations used in learning. Documents can be one way to get a clear picture through written media and other documents made by the relevant research subjects.

Documents collected in this study are in the form of institution profile, organizational structure, number of teachers, number of students and pictures (photos) of observations made in the learning process at RQ Al-Qadr. This document technique is expected to be able to strengthen research data obtained both through observation and interviews. Triangulation is a combination of various data collection techniques and existing data sources. It is to merge the technique of observation, interviews, and documentation. This technique is used to obtain consistent, complete and certain data regarding the introduction to *hijaiyah* letters through the method of *tilawati* in students aged 5 to 6 years old at the RQ Al-Qadr in Serang.

Data analysis is the process of gathering or collecting, modeling and transforming data with the aim to highlight and obtain useful information, provide suggestions, conclusions and support decision making. Data analysis in the study are carried out since formulating the problem to the writing of the research results. However, qualitative research focuses on analyzing data during the research process at the same time as research data collection.

The data analyzed in this study will be presented in descriptive form. Data analysis is required on; the beginning of the research to formulate

the problem and focus of the research (problem identification), when the research progresses to deepen the focus of the research and the validity of the data obtained, and at the end of the study to make final conclusions.

Miles and Huberman explained that the qualitative data analysis activity was carried out interactively and going on continuously until it was completed, so the researcher got the accurate data. These activities include data *reduction*, data *display*, and *conclusion* or *verification*.

RESULT AND DISCUSSION

1. Introduction to *Hijaiyah* Letters through *Tilawati* Method in Students Aged 5 to 6 Years Old at Rumah Qur'an Al-Qadr Serang City

Learning of introduction to *hijaiyah* letters at Rumah Qur'an Al-Qadr Serang City is called *Tahsin* and *Tahfidz* learning. *Tahsin* learning is conducted 2 times every week; they are Monday and Wednesday for the categories of childhood, elementary school and youth. While learning *Tahfidz* on Tuesday and Thursday.

According to the researcher, the separation of the *tahsin* and *tahfidz* learning schedules is correct, because both have different curricula and learning achievement targets. Learning *tahsin* is aimed at introducing *hijaiyah* letters from the outward aspect (*makhorijul huruf*) or letter pronunciation and fluency (*fashohah*). For example, students learn to pronounce the letter *ﺀ* (pronounced a) in contrast to *ﺀ* (pronounced 'a). Meanwhile, the target achievement is the ability to read text (*lafadz*) verses of Al-Qur'an short letters and memorize the *lafadz* that they have read. The ability of *tahsin* should be mastered before the ability to memorize (*tahfidz*).

The separation of the *tahsin* and *tahfidz* learning schedules should be interpreted as stages, meaning that both are carried out in stages. The ability to pronounce *hijaiyah* letters properly and correctly (*tahsin*) must be mastered first by students before learning to memorize (*tahfidz*). This stage is the rule for learning Al-Qur'an by *ustadz* or teachers of the Qur'an, especially in the Rumah Qur'an Al-Qadr in Serang City and in other places of learning Al-Qur'an.

The *Tahsin* learning program (introduction to *hijaiyah* letters) and *Tahfidz* (reading and memorizing the Qur'an) is carried out using the method of recitation in all *halaqah* (classes). The learning time lasts for 75 minutes at each meeting, from 16.00 WIB to 17.15 WIB and after *Magrib* to *Isya* for the categories of students, elementary school and youth. While adults learning hours

last for 120 minutes every week. The learning hours start every Saturday after the *Fajr* prayer for the ladies and 09.00 WIB to 11.00 WIB for the ladies.

Every *halaqah* (class) is accompanied by 1 religious teacher / *ustadz* who guides learning *Tahsin* and *Tahfidz* in all Volume categories. The group (*halaqah*) is determined by the results of the *pre-test* (the ability to read the Qur'an) conducted before the learning program takes place. Pre-test is done to map or classify *halaqah* (classes) based on volumes according to the same reading ability of students.

Halaqah (class) consists of several classes. This article focuses on *halaqah* (class) RQA As-Salam Volume 1, amounting to 10 students with an average age range of 5-6 years (kindergarten age B) with a schedule every Monday to Thursday at 16:00 WIB to 17.15 WIB.

The reason for this research only focuses on RQA As-Salam Volume 1, among others, because (1) time constraints are nearing the end of the even semester and the application of online learning from March 2020 to the end of semester 2 due to the outbreak of the *Covid-19* pandemic; (2) limited space to focus research researchers in directly observing the process of applying the introduction of the *hijaiyah* letter in another *halaqah* (class).

(3) the relative difficulty of obtaining research data directly through online because of the limitations of researchers' communication with the *ustadz/ustadzah* who can handle students aged 5 to 6 years old and the *ustadz's* ignorance regarding the age of the student being supported. That is because the difference in address or position of each *halaqah* (class) room spread from Block E1 to Block F of Taman Widya Asri Housing in Serang City and grouping *halaqah* (class) is not based on age but based on the level of student's ability to read the Qur'an from the results pre-test. So that researchers find it difficult to reach every *halaqah* (class) that has an appropriate age to this study.

Based on the results of observations and interviews with several educators and guardians of students in the Rumah Qur'an Al-Qadr Serang City, the use of the *Tilawati* Method for the introduction of the *Hijaiyah* Letters (early study habits) is very effective. The *Tilawati* method is more suited to the world of students, the approach is more practical and enjoyable and the learning is gradual according to the student's ability so that it doesn't seem difficult or boring for the student.

The learning techniques are also varied, ranging from technique 1 (religious teacher reading-student listening), technique 2 (religious teacher reading-students imitating), technique 3 (religious teacher and students reading together) to individual reading-listening. With these diverse learning techniques the students can be more actively involved in the learning process so that the learning process is easier and more enjoyable by involving students directly through classical habituation and individual reading and listening in a balanced way.

The *tilawati* book is also equipped with a different subject for each volume. Each subject in the second volume is marked in red on each of the volume and the separation between the letters of the original with the *harakat* letters (◌) on a volume 1. *Tilawati* Method also has complete media that can be used as needed. Like the set of calendar displays, PAUD volumes, books for volumes 1-6, teen and adult books, memorization materials, moral material, learning CDs and others.

The *Tilawati* Method emphasizes 3 important aspects in studying the Qur'an. The 3 aspects are *Fashohah* (*Waqof Wal Ibtida'*, *Muroatul huruf wal harokat* dan *Muroatul kalimat wal ayat*), *Tajwid* (*Makhorijul huruf*, *Sifatul huruf*, *Ahkamul huruf*, dan *Ahkamul Mad wal Qoshr*), Sounds and rhythm (vocal quality and mastery of *rost* rhythm). Mastery of these three aspects is adjusted to the subject matter in the book *tilawati* each volume.

The steps of applying the introduction of *hijaiyah* learning through the *Tilawati* Method in students aged 5 to 6 years at the Rumah Qur'an Al-Qadr Serang City are as follows:

a. Preparing the right teacher (*asatidz / asatidah*)

Preparing prospective teachers (*asatidz / asatidzah*) who will guide the class is the first step (basic needs) before the learning process is carried out. The teacher (*asatidz / asatidzah*) needed in each class (volume group) is the teacher (*asatidz*) who has joined the *Tilawati* Method of Education and Training (*Diklat*) and obtained the *Tilawati* certificate.

The *Tilawati* Method of Education and Training can be carried out independently or on the recommendation of the institution before the teachers (*asatidz / asatidzah*) get the teaching mandate and practice teaching in the class. Aside from *Tilawati* praying, teacher candidates (*asatidz*) must also be able to love students, have good morals and do not smoke (for men). Not only that, *Tilawati* also places some prospective teachers (*asatidz*) in groups according to their respective abilities.

b. Pre-Test the ability to read the Qur'an for prospective students.

Pre-test is the process of mapping or placement of prospective students in the class (volume group) in accordance with the ability of students to read the Qur'an. Pre-test is done before students are active in learning activities at the beginning of each semester or registration of new students. Prospective students will be tested for the ability to read the Qur'an in accordance with what is requested by *Munaqisy* (examiners) to get the results of the student's ability to read the Qur'an. After the pre-test results can be known, students will immediately be divided based on the same ability group in reading the Qur'an whether in the PAUD volume, volume 1 or other.

c. Preparing appropriate learning media

Setting up learning media is a step that must be done after the division of groups with the same ability to read the Qur'an. Learning media that must be prepared must be in accordance with the needs of the students in the volume. As if group volume 1, the learning media that must be prepared is a set of volume 1 calendar viewers, *tilawati* books volume 1, *juz amma* memorization materials, student's attendance books, student's achievement books, student's tables and rugs in accordance with the number of students in the group and the media communication between the teacher (*asatidz*) and the guardian of the registered student (usually via WhatsApp Group) regarding various information regarding developments or assignments in class.

d. Determining learning time

Determining learning time related to the process of teaching and learning activities is carried out. Teaching and learning activities take place every Monday to Friday in Nine (9) different places according to class (Volume). The learning time for students is divided into 2 different times, namely 16.00 WIB to 17.15 WIB and after *Magrib* to *Isha*, except for Friday only at 16:00 WIB to 17.15 WIB at Nurul Iman Mosque, Taman Widya Asri Housing.

e. Implementation of KBM (Teaching and Learning Activities) in accordance with the program

1. Initial Activity

The initial activity begins with reading of the opening prayer together, namely reading the *Surah* of *Al-Fatihah*, prayer for both parents and prayer before learning to use the rhythm *rost* of *tilawati*. After that, the commencement of memorizing short *surah* between 1-3 *surah* (conditionally depends on the length or the short number of verses in the *surah*). *Muraja'ah* is done together

with RQA As-Salam volumes 1 and 2. This becomes a habit that is done repeatedly every KBM starts, making it easier for students to memorize both the articulation of recitation, pronunciation and the consistency of the rhythm used.

f. Core Activities

Core activities are begun by arranging the students to sit in their classrooms. RQA As-Salam volume 1 sits in the shape of the letter "U" with one table / student.

The *ustadzah* began by saying greetings using the rhythm of *Rost Tilawati* and seeing who is not present or absent. After that conversing with students to ask for readiness to learn such as "how are you doing today", the students reply "*Alhamdulillah, luar biasa Allahuakbar*". After that the *ustadzah* opens the page of the calendar display and asks the readiness of the student to learn using the rhythm of *Rost tilawati*, the *ustadzah* gives the cue "page 4", the students reply "*siap, siap, siap*" using the rhythm of *Rost tilawati*.

Then the *ustadzah* explained the subject matter (subject matter) of the calendar page to be read and begin to read - the students listen (technique 1). After that the students are asked to mimic the readings again after the teacher exemplifies reading (technique 2). When it is felt the student is able to mimic the names of letters that have been exemplified, the cleric reads with the student's calendar page. This is done in 4 pages of complete calendar display.

The core activity is continued with individual reading and reading of *tilawati* books for 1 to 3 pages at each meeting. The teacher gives an example of a one-page reading *lafadz* and the students listen to the reading. After that the students take turns reading one line / student in the volume *tilawati* page according to the order in which the student sits. If there is a student who is reading, the other friends listen to the student's reading. After all students have a turn to read, the core activity is continued by reading one page of the volume that is read together (*ustadzah* and students).

Learning continues with *talaqqi* (students in individual reading tests in front of the *ustadz* in turns) reading on volumes that have not been mastered by students. While waiting for *talaqqi*'s turn, students are allowed to play freely or repeat the material independently with the notes not to make noise and stay in the classroom. According to *ustadzah* Eni (teacher who teaches in the RQA As-Salam class) reading an individual one page of a book after the individual reading is completed is not mandatory (conditional only when there is time left) and is stabilizing reading from

the calendar display which has been done repeatedly 4 pages and 1 (Monday) to 3 (Wednesday) book pages for each meeting.

g. Closing Activity

This activity contains a reflection of student's attitudes during class, giving *iqob* (punishment) for students who cannot remember, closing prayer before going home and reviewing the material in turns (one student / line) using a calendar display. The first activity carried out is a reflection of the student's attitude during class such as not chatting, joking (playing), not eating and drinking too often (playing water and drinking bottles) while studying. After that, recite the *khotmil* prayer and the final prayer of the *majlis* to end the learning. Before going home the student will guess one line of reading from the calendar display designated by the *ustadzah*.

2. Supporting and Inhibiting Factors in the Recognition of the *Hijaiyah* Letter through the *Tilawati* Method in Students aged 5 to 6 years Old at the Rumah Qur'an Al-Qadr Serang City.

a. Supporting Factors of the Application of the *Tilawati* Method in the Introduction of *Hijaiyah* Letters

a. All teachers (*ustadz / ustadzah*) worship *Tilawati*

Based on the results of interviews and observations by researchers, all teachers both *ustadz* and *ustadzah* in the Rumah Qur'an Al-Qadr have already prayed and are able to read the Qur'an well. There are even some *ustadz* and *ustadzah* who have become the Trainer of Education and Training of the *Tilawati* Method Branch Serang City.

b. Completeness of learning media

Based on researchers' observations, Al-Qadr House of Qur'an has a complete learning media that can support learning in every class (*halaqah*). Among the learning media that are routinely used are calendar display sets (consisting of calendar pointers, calendar stand places and calendar displays) in class according to volumes ranging from PAUD volumes to sets of volumes of the Qur'an, individual book *tilawati* from volumes of PAUD to volume Al-Qur'an, class attendance books and students' achievement books, tables that correspond to the number of students and set loudspeakers for *muraja'ah* together and take advantage of the existence of technology such as WhatsApp to send information or assignments to students assisted by parents.

c. Conditions of the learning environment

Based on the results of researchers' observations, the learning environment conditions of the Rumah Qur'an Al-Qadr, the Qur'an are

in several different places (houses) making the atmosphere of the learning environment more comfortable and not noisy. Students' limited learning environment in accordance with the capacity of volumes with a capacity of 10-22 students and 1-2 *ustadz* or *ustadzah* in each place to avoid traffic congestion of students and parents when coming and picking up. The surrounding community also supports and does not create noise that disturbs teaching and learning activities.

d. Support from parents (guardians of students)

Parents support at home in helping their students to re-educate *Tahsin* and *Tahfidz* that the student has mastered in class is very helpful for students in maintaining students' memorization and understanding in the material. So that students do not easily forget the same material in the next meeting. Parents also make sure their students go to the Qur'an and bring individual books in accordance with the schedule that has been given, so that the student does not experience material lags with his friends who diligently study and carry individual books.

e. The enthusiasm of students' learning and the enthusiasm of the *Asatidz / Asatidzah* in teaching

Students' enthusiasm for learning Qur'an and *asatidz / asatidzah* in teaching is one of the supporting factors of the student's development in mastering the material. Students and *asatidz / asatidzah* will arrive early or do not late to the class. When learning and teaching with enthusiasm will give pleasure and give the impression that learning material received and given becomes easier to understand. The learning time feels faster to pass so it does not cause boredom both for the student and for *asatidz / asatidzah*.

f. Appropriate learning curriculum for students (*Tilawati* Method)

The method of *tilawati* is closer to the world of students with a practical and fun approach in the learning process. The curriculum of the *tilawati* method is more easily understood by students and educators in applying it to the learning process. Because this method emphasizes the classical and individualized habit of reading and listening in a balanced way with a simple *rost* rhythm and is equipped with a subject and instructions for use in the media or teaching material used. So that the process of introducing *hijaiyah* letters (*Tahsin*) and memorizing the Qur'an (*Tahfidz*) becomes more fun and easier to learn and teach.

g. Establishing communication between the teacher (*ustadz / ustadzah*) with parents related to the development of student's Qur'an class.

Religious teacher (*ustadz / ustadzah*) always reminds parents that their children can do *muraj'ah Tahsin* and *Tahfidz* together with parents at home. The teacher (*ustadz / ustadzah*) also gives a book on the achievements of the development of students *Tahsin* and *Tahfidz* to be guided also to help spell out the task or pursue material left behind at home. Communication between religious teachers (*ustadz / ustadzah*) can be delivered directly, through students or WhatsApp Group.

b. Inhibiting Factors in the Application of the *Tilawati* Method in Introducing *Hijaiyah* Letters

1) Lack of support or concern for parents (guardians of students) for the process of studying their students

In general (90%) parents support KBM (Teaching and Learning Activities). They (parents) are happy that their students learn and want their students to be good at reciting and memorizing the Qur'an. But for the seriousness of helping their children at home, only about 65% can do it and others are busy working (25% of those who support it). There are still 10% who have not shown support for their students' learning process in the classroom (some parents are relatively difficult to be invited to collaborate on the process of studying their students).

2) Students who rarely attend the Qur'an class or are often late

Students who rarely attend the Qur'an class or often arrive lately when learning material is being or have been taught can inhibit the delivery of learning material at a meeting in progress. Students who rarely attend the Qur'an class if they cannot adjust to the students who are always attending Qur'an class can lag behind the learning material that is taking place at the meeting. Learning material on the pages that have been taught cannot be repeated again unless there are 70% of students who attend the meeting have not been declared passed (do not master the subject matter of the learning material) then the subject matter at the meeting will be repeated again at the next meeting.

3) The ups and downs of the students' enthusiasm in reciting Qur'an

Student's enthusiasm in reading can have a very positive effect on the student's development in receiving and absorbing the material being taught. But when students are not excited because of various problems that occur both when in the reciting Qur'an (such as fighting with friends

and others) or even when outside (such as being tired, being forced to study the Koran and others) makes the activity of reciting Qur'an become boring. Students tend to be more fun chatting or playing alone, more silent and less responding to the teacher (*ustadz/ustadzah*) when learning. While encouraging students with pat, song, or singing in class is still a pros and cons among parents. This is because most parents argue learning and teaching the Qur'an (although limited to the introduction of the *hijaiyah* letter) is not worthy of juxtaposed with pat and singing (tends to follow non-Islamic culture).

4) Students are too tired of activities outside

Based on the results of interviews with E and D (guardians of students) the diversity of students' activities at school and play sometimes become one of the obstacles for students to recite. When a student is too tired from school, playing or other activities all day and taking a nap too late can make it difficult for the student to wake up and be commanded to go to study. Finally, when parents force their students to leave, they will sulk, throw tantrums (angry) or continue to go to study, but with a relatively bad *mood*. So that students recite half-heartedly and are less enthusiastic.

5) Teacher (*ustadz/ustadzah*) changes several times in the middle of the semester

Based on the results of observations, the religious teacher (*ustadz/ustadzah*) in the classroom studied by researchers has almost 3 times the replacement of the *ustadz* who is in charge of classes in this even semester (usually only at the beginning of the semester substitution of *ustadz* according to volume). When the beginning of semester 2, the cleric who was in charge was the *ustadzah* Maida, after that it was replaced by the *ustadzah* Eni for over a week and now it is supported by the *ustadzah* Hikmatul Maunah. This causes the student to have to adapt several times (adjustments) with the new teacher (*ustadzah*) who teaches so that the lack of habituation to sit quietly and not chat or make noise when in the class.

6) Lack of parking lot for parents who want to pick up their kids after the Qur'an class

Based on the results of interviews with F (student guardians), some parents sometimes complain about the lack of a special place for parking especially four-wheeled vehicles when picking up students so it does not interfere with the comfort of neighbors or other vehicles that want to pass.

The introduction to *hijaiyah* letters by using *tilawati* method is not just for students to just know the name and how to read *hijaiyah* letters only. However, it must be in accordance with the rules of *Fashohah*, *Tajweed* and the mastery of the voice and rhythm in mentioning the names of the letters. Like the pronunciation of the letter *ḏ* without *harakat* then pronounced *dzal* (read the tip of the tongue almost sticking to the root of the tooth above the front), but if you have *fathah harakat* *ḏ* then read *dza*. Of course it will be different in reading it if the society is different.

Teaching the introduction to *hijaiyah* letters through the method of *tilawati* must have mastered the rules in reading the Qur'an both *Fashohah*, *Tajweed* knowledge, audible sounds and consistent reading (rhythm) tones and ways (strategies) that can be used in learning activities. Thus, the teacher recite loudly to let hear correct example of reading a letter or sentence to be taught and helping students in applying the right sound. Therefore, the *asatidz / asatidzah* (religious teachers) of the Rumah Qur'an Al-Qadr must have passed the Training and Education of *Tilawati* Education Method and got *Tilawati* certification. It is intended to minimize errors in teaching reading (*hijaiyah* letter names) to students.

Based on the results of observations made at the Rumah Qur'an Al-Qadr, there are several steps in applying the introduction of *hijaiyah* letters to students aged 5 to 6 years old, namely:

Preparing the right teacher (*ustadz / ustadzah*).

Pre-test the ability to read the Qur'an for students (group mapping based on the ability to read the Qur'an).

Prepare appropriate learning media.

Determine study time.

Implementation of KBM (Teaching and Learning Activities) according to the program.

The initial activity (filled with reading the opening prayer together, namely reading the *Al-Fatihah* letter, prayer for both parents and prayer before learning to use the rhythm of *rost tilawati*. After that begins to memorize memorization of short surah between 1 -3 surah (conditional depending on the length or short number of verses in the *muraja'ah*) *Muraja'ah* is done in conjunction with RQA As-Salam volumes 1 and 2).

Core activities (filled with the sitting position of the student forming "U" then classical activities using the calendar display by using the first 3 techniques alternately, then followed by individual reading and listening using books and ending with reading together with the last page of

the book being read).

Closing activities (containing reflections of students 's attitudes during class, giving *iqob* or punishment for students who cannot remember, closing prayer before going home and reviewing the material in turns of one student / line using a calendar display).

CONCLUSION

1. Introduction to *hijaiyah* letters through the *Tilawati* method to students aged 5-6 years old at the Rumah Qur'an Al-Qadr Serang City are carried out in 5 steps namely (1) preparing the right religious teacher (*asatidz / asatidzah*); (2) *pre-test* the ability to read the Qur'an for prospective students; (3) prepare appropriate learning media; (4) determine study time; and (5) implementing KBM (Teaching and Learning Activities) according to the program.

Prepare the right teacher (*asatidz / asatidzah*) by recruiting teachers who have joined the Training and obtained the *Syiahadah* (certificate) of the *Tilawati* method. *Pre-test* is done to map the groups (classes) of students based on the same ability in one group (*halaqah*). Preparing appropriate learning media is the process of providing learning media in accordance with the ability to read the Qur'an at *halaqah* that has been formed from the results of the *pre-test* (group mapping).

Determining learning time is the division of learning schedules according to the group (*halaqah*). The duration of study time consists of 75 minutes each meeting (16.00 WIB to 17.15 WIB and after *Magrib* to *Isha*). The implementation of the KBM (Teaching and Learning Activities) according to the program consists of 3 stages of learning namely initial activities, core activities and closing activities.

2. The supporting factors of learning in the application of the introduction to *hijaiyah* letters to students aged 5-6 years old in the Rumah Qur'an Al-Qadr Serang City are as follows:

All teachers (*ustadz / ustadzah*) are willing to worship.

Completeness of learning media

Conducive learning environment.

Parents' support (guardians of students)

e. Enthusiasm of students 's learning and the enthusiasm of the *asatidz / asatidzah* in teaching

f. Right curriculum for students (*tilawati* method)

g. Establishment of communication between the religious teacher (*ustadz / ustadzah*) with

their parents related to the development of the students in studying Qur'an.

The inhibiting factors of learning as following:

1. Lack of support or concern from parents (guardians of students) to their children's studying process.
2. Students who rarely enter the Qur'an class or arrive lately
3. The ups and downs of the students's enthusiasm in learning Qur'an
4. Students are too tired of activities outside
5. Teacher (*ustadz ustadzah*) change several times in the middle of the semester.
6. Lack of parking lot for parents who want to pick up their kids after the Qur'an class.

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