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LEARNING TO READ THE QUR'AN IN PRIMARY EDUCATION INSTITUTIONS (A Case Study at SD Ummu Aiman and MIT Ar-Roihan Tangerang)

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ABSTRACTS

Background: In Indonesia, the teaching of the Qur'an is a critical component of religious education, yet there are challenges in ensuring effective and meaningful instruction. Traditional methods often struggle to meet the evolving needs of students, highlighting the need for innovative approaches in Qur'anic education. **Purpose:** This study investigates the process of Qur'anic reading instruction at SD Ummu Aiman and MIT Ar-Roihan Tangerang, focusing on planning, implementation, and evaluation. **Method:** The research employs a qualitative descriptive method, utilizing data collection techniques such as in-depth interviews, field observations, and document analysis. **Result:** The findings reveal that both institutions use standardized learning methods, tailored to each school's specific context. The planning process is divided into two levels: the basic level, which covers individual letter recognition and short phrases, and the advanced level, which includes Tajweed rules and the study of complex Qur'anic words. The implementation of teaching follows established lesson plans, with the evaluation process segmented into student evaluations and teacher assessments. Student evaluations are conducted daily and through a "Munaqosyah" system for level advancements, while teacher evaluations occur through scheduled mentoring sessions. **Conclusion:** This study concludes that Qur'anic reading instruction at both institutions is effective in promoting students' Qur'anic literacy, with a focus on understanding, correct pronunciation, and memorization. The research emphasizes the importance of adapting instructional methods to meet local needs and supports the integration of innovative teaching methods in Qur'anic education.

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A. INTRODUCTION

In Indonesia, various methods of Qur'anic learning have developed, each with its own characteristics. One example is the Baghdadiyah method, which originated in Baghdad during the Abbasid era and spread to various countries, including Indonesia. According to Thoha, this method became widespread in Indonesia around 1930, before the country's independence. In addition to the Baghdadiyah method, there is also the Iqro' method, created by As'ad Humam from Yogyakarta, which later became popular in Indonesia and was used in many kindergartens and Qur'an education centers (TPQ). In 2001, a new method called Qiro'ati was introduced as part of an effort to reform Qur'anic learning due to dissatisfaction with the existing methods.

This method was developed by KH. Dahlan Salim Zarkasyi and combines reading with tartil. Tartil refers to reading slowly and correctly according to Tajweed rules. His message to his successors was to ensure that only qualified individuals teach using the Qiro'ati method, although anyone could be taught using this method.

Allah Swt has promised ease for those who wish to learn the Qur'an, as stated in His word in Surah Al-Qamar, verse 17: "And indeed, We have made the Qur'an easy to remember. So is there anyone who will be mindful?"

According to Syaiful Bahri and Aswan Zain, failures in the learning process are often caused by an ineffective classroom environment, incorrect methods, or inappropriate teaching materials. This highlights the need for teachers to adapt Qur'anic teaching methods to ensure that they are well-accepted and effectively used by students.

SD Ummu Aiman Tangerang employs the Umami method for Qur'an reading instruction. This method has a distinctive slogan: "learning that is easy, enjoyable, and touches the heart." This approach was identified during the initial field research conducted by the study. The use of this method aligns with SD Ummu Aiman Tangerang's focus on Islamic education, as this method is easier to implement and more comprehensible for students. Consequently, SD Ummu Aiman Tangerang has successfully achieved its goal of fostering a community of Qur'an lovers. The institution's reliable Qur'anic education also serves as a strong selling point for parents seeking to enroll their children at SD Ummu Aiman Tangerang.

Similarly, the Madrasah Ibtidaiyah Terpadu (MIT Ar-Roihan Tangerang) also implements Qur'an reading instruction, though with a different method compared to SD Ummu Aiman Tangerang. The method used at MIT Ar-Roihan is the Tilawati method. This school has undergone a significant shift in its teaching approach to adapt to the needs, circumstances, and environment of MIT Ar-Roihan Tangerang, transitioning from the Iqro' method to the Tilawati method.

The implementation of the Tilawati method has been well received by the community, as parents are encouraged to send their children to the school due to the positive outcomes observed. These outcomes are evident in the students' excellent

performance and achievements in competitions such as Qur'an reading (Tartil) and Hafidz (memorization), which serve as concrete proof that the method is effective.

According to E. Mulyasa, learning is an activity aimed at changing behavior for the better through interaction between educators and students. Such changes can be felt immediately or may take some time. In this context, the teaching method refers to the approach taken by educators in interacting with students during the learning process. Qur'anic learning, therefore, involves a series of interactions between educators and students to achieve success in reading the Qur'an.

B. METHOD

Approach and Type

This study uses a qualitative approach, which is characterized by a natural setting as the primary source of data, descriptive analysis, a focus on the process rather than the outcome, inductive analysis, and an emphasis on meaning. Qualitative research methods include ethnography, case studies, grounded theory, interactive research, ecological research, and future studies.

Data Sources

Data refers to all facts, whether in the form of numbers, images, or records, that can be used to present information. A data source is the subject from which data is obtained. The primary data sources in this research are words and actions, with additional data coming from documents and other sources, as suggested by Lofland. The data sources in this study are: the school principal, vice principal for curriculum, class teachers, subject teachers, parents, and students.

Data Collection Techniques

In social phenomenon research, common data collection techniques include observation, interviews, and documentation, as explained by Sanfiah Faisal. In this study, the researcher employs several techniques for data collection, including:

Interview is a data collection activity involving direct questioning by the researcher to informants. It is a specific conversation conducted between two parties: one seeking information and the other providing it. In this research, interviews were conducted with:

The school principal to gather information about the history of SD Ummu Aiman and MIT Ar-Roihan Tangerang, their geographic location, and school policies related to the implementation of the Umami and Tilawati methods.

The Umami coordinator and vice principal for Tahfidz to gather information about the standardization of the Umami and Tilawati methods, as well as the planning, implementation, and evaluation of Qur'anic reading instruction.

The teachers responsible for teaching Umami and Tilawati to gather information about lesson planning, execution, and evaluation, as well as any challenges faced during instruction.

Observation involves the systematic recording and examination of phenomena within the research subject. If this observation and recording occur directly in the field, it is classified as direct observation (participant observation). If the observation and

recording are done after the phenomenon has occurred, it is classified as indirect observation (non-participant observation), such as in the form of photos, documentary films, and so on.

Documentation according to Lincoln and Guba, documentation refers to all written records or film footage that exist and were not specifically prepared at the request of the researcher. Arikunto defines documentation as the process of collecting data in the form of notes, transcripts, inscriptions, magazines, or newspapers. Yatim describes documentation as the process of recording data. The conclusion from these definitions is that documentation is the process of gathering data from important archives related to the research.

Data Analysis

For data analysis, this research uses the concept from B. Mathew Miles and Michael Huberman as explained by Sugiyono. In qualitative data analysis, the process is continuous until data saturation is reached, and the analysis is conducted interactively. This analysis includes four stages: data collection, data reduction, data display, and drawing conclusions. After the first stage (data collection), the second stage is data reduction. This involves selecting or summarizing data that has been collected to provide an overview of the data obtained through interviews and documentation. This process continues throughout the research. Data display is done in a narrative form.

C. RESULT AND DISCUSSION

Lesson Planning Process

Standardization

At SD Ummu Aiman, all Qur'anic reading lessons must meet the targets set by the Umami Foundation as part of the implementation of the Umami method at the school. As explained by the principal: "Yes, indeed. This school applies standardization from Umami. The standardization at SD Ummu Aiman includes the method, the teachers, the students, and the reading."

This was further affirmed by the Umami Coordinator at SD Ummu Aiman, who clarified that, for the lessons to be conducted at the school, teachers must meet the standards determined by the Umami Foundation: "To meet the standardization, the teachers must fulfill the reading requirements of Umami Foundation by passing the tahsin from Umami Foundation's supervisor. If they pass, they are deemed qualified to teach the Umami method." This standardization serves as the basis for carrying out the Qur'anic reading lessons at SD Ummu Aiman Tangerang. The purpose of this standardization is to maintain the quality of graduates from SD Ummu Aiman, ensuring they are competitive in the field of Qur'anic reading.

Planning the Qur'anic Reading Lessons

Before implementing the Qur'anic reading lessons, SD Ummu Aiman first conducts lesson planning. The planning is essentially designed and specifically created by the Ummi Foundation, with adjustments made according to the circumstances at SD Ummu Aiman. In this case, the lesson planning includes both daily targets and semester graduation targets.

The daily target for students involves understanding and conceptualizing the material each day, while the graduation target involves the students' progress through the Qur'anic reading levels, from level 1 up to the final stage of reading at SD Ummu Aiman. As stated by the principal: "Yes, the planning here is already organized based on what has been targeted by the Ummi Foundation, but there are adjustments to fit the school environment, such as the timing of the lessons and the pre-Qur'anic studies after the munaqosyah. At SD Ummu Aiman, the lessons are conducted in the afternoon before the Zuhur prayer, as we have a full-day program. So, the Qur'anic reading happens a bit later, but it does not reduce the quality."

The form of lesson planning at SD Ummu Aiman is also adapted to the school's environment. It can take the form of a lesson plan (RPP) and is then adapted into a specific administrative format provided by the Ummi Foundation. As the principal of SD Ummu Aiman explained: "Formally, we used to use an RPP, but for execution, we follow the daily targets and the already-structured teaching methods. For example, the first 5 minutes are dedicated to reviewing memorization, followed by a classical session, and so on. All of that is structured within the lesson, as the teaching system comes from the Ummi Foundation, but it's adapted to the conditions of this school."

The Process of Creating the Lesson Plan

The process of creating a one-year Qur'anic reading lesson plan at SD Ummu Aiman involves several stages. The first stage begins with instructions from the principal to the Ummi Coordinator to create the lesson plan. The coordinator then organizes a special meeting with the relevant staff, including the principal, the foundation, and the curriculum team. After the meeting, the results are submitted to the principal and the foundation for approval. This process takes 1 to 2 days, as the initial references are already in place based on the teaching system provided by the Ummi Foundation. SD Ummu Aiman only needs to adjust these plans.

The Ummi Coordinator explained: "The process is clear; I and my colleagues, who are included in the meeting, must be under the full supervision of the principal and the foundation's supervisors. After receiving the instructions from the principal and the curriculum team, we have a meeting to set the target goals, and then it is approved by the principal."

This aligns with the principal's explanation that the lesson planning process is always under the supervision of both the principal and the school's foundation or monitoring body.

"The process goes from the Ummi Foundation to the principal, then to the curriculum, and then to the Ummi coordinator, always under the principal's and foundation's supervision."

The Qur'anic reading lesson plan is generally made for standard-level students. However, because of differences in the students' cognitive abilities, SD Ummu Aiman also provides lesson plans for both accelerated and slower learning levels. The school has divided its programs into three categories: one for standard students, one for slower learners, and one for faster learners. This information was confirmed by the principal and the Ummi Coordinator at SD Ummu Aiman: "The lesson plans are generally for standard-level students, but for faster or slower learners, there are special plans, including an acceleration program for fast learners and a separate plan for slower learners."

Implementation of the Learning Process

Alignment of Implementation with Learning Plans

Before the Covid-19 pandemic, the implementation of Qur'anic reading lessons at SD Ummu Aiman ran smoothly and met the established targets. However, the pandemic impacted several aspects of the school, such as a decline in the quality of students' reading due to the disruption of an essential part of the learning process, the Talaqqi process. This posed a challenge. Additionally, Qur'anic reading requires a specific teaching model and teacher-student interaction, which ideally necessitates face-to-face learning. On the other hand, SD Ummu Aiman transitioned to online learning, except during tests or Munaqosyah sessions. During Munaqosyah, students could choose to take the test either in person or online. This was explained by the principal:

"Up until now, I believe the implementation has followed the plan. However, during this pandemic, we encountered some difficulties. Qur'anic reading requires a model and teacher interaction that is ideally face-to-face for effectiveness, and this became an obstacle. As a result, there has been a decline in the quality of students' readings because there is no direct interaction and demonstration."

This data was further supported by the Qur'anic teacher, Ustzah Nur Fadilah, who also felt that the pandemic posed a challenge to fully achieving the learning targets.

"Yes, indeed. The pandemic has been a significant obstacle for us, so we had to make some adjustments in our teaching, such as not always having synchronized class times. Sometimes there are shared listening sessions, but they are not every day. We alternate them to make it more effective, but there are still issues with internet connectivity."

Learning Time

The normal target for the Qur'anic reading program at SD Ummu Aiman is for students to complete their reading levels by the end of grade 5. After this, students move to an advanced stage focusing on a Tahfidz program (memorizing the Qur'an). This aligns with the minimum target set for students, which is completing one level per semester. Each semester's target is to complete 2 levels in Munaqosyah. However, it is possible for a student to either undergo Munaqosyah or level-up tests depending on how quickly they grasp the lessons. The speed at which students understand the material affects how quickly they progress through their learning.

This data was provided by the principal: "Until now, our normal target is for grade 5. We aim for grade 5 students to complete the Umami method Qur'anic reading lessons up to the ghorib level. After grade 5, we still have a continuation program, which is called the pasca program. This post-program focuses on Tahfidz. If any students in grade 5 have not yet completed Munaqosyah, they will continue their lessons until completion in grade 6."

This was corroborated by Ustzah Siti Khoidijah, who explained that the duration students spend in the Qur'anic reading program is until grade 5, after which they enter the Tahfidz program following Munaqosyah. "Yes, that's correct. After the test in grade 5, the student will join the post-Ummi program or Tahfidz. The Tahfidz program is distinct from the regular Tahfidz program, which is a prominent program at this school in terms of both targets and achievements."

Techniques for Delivering the Material

In practice, the Qur'anic reading lessons at SD Ummu Aiman follow the Direct Method. Teachers will first demonstrate the reading before students attempt to imitate and repeat it until they can correctly recognize the reading without explaining the reasons behind it. This method aligns with the Umami approach, which is based on the way a mother teaches her child without providing detailed explanations. "Yes. As far as I know and as we practice here, it is the direct method. Initially, when we were introduced to the method by the Umami Foundation, they explained that Umami uses the approach of a mother teaching her child without any explanation, such as why we pronounce 'A' or 'I' a certain way.

The teacher simply instructs the students to imitate it, and that's how Umami works. Even up to level 6, students are taught this way." This was supported by Ustzah Nur Fadilah, who stated that despite the pandemic, she continues to follow the Umami method, which includes 7 phases starting from greetings, assessment, and ending with the conclusion. She also mentioned that Umami teaches with the direct method, without initial explanations, to speed up students' recognition of the reading. Each level includes a summary of the introduction in the middle (at page 20) and at the end (at page 40). "Yes, even in this pandemic, we continue to implement the 7 stages of the Umami

method. As for the method, it is indeed direct. The students are introduced to the readings without explanations. The introduction is provided in the middle and at the end. The summary appears on pages 20 and 40 if the method is direct."

Method Developer Guidelines and Their Implementation

The standardization established by the Ummi Foundation, from the planning to the implementation and evaluation of lessons, has been mostly applied successfully. However, there are a few elements that have not been fully implemented at SD Ummu Aiman. For example, the Ummi standard requires teachers to focus solely on teaching Qur'anic reading, but because of the potential and resources available at SD Ummu Aiman, many Qur'anic teachers also take on roles as class or subject teachers.

This was confirmed by the principal of SD Ummu Aiman, who stated the following: "There are some Ummi standards that we have not yet fully implemented, such as the requirement for teachers to be solely focused on teaching Qur'anic reading. However, here, we still have a mix. Some teachers are dedicated to Qur'anic reading, but others are also class teachers or subject teachers. That's a standard from Ummi that we haven't been able to fully implement. Another issue is the reading schedule. For offline classes, we hold Qur'anic reading before the Zuhur prayer, while Ummi's standard is in the morning. For online classes, we don't face any issues with this."

Evaluation of the Learning Process

Student Evaluation

The evaluation of Qur'anic reading at SD Ummu Aiman serves as a benchmark for students to progress to the next level or to move up a jilid (level), which requires a test. This process begins with an evaluation of the students' understanding of the concepts, followed by a test to determine if the student is ready to advance to the next jilid, known as Munaqosyah.

"There is indeed an evaluation process.

This includes concept development and assessments. We have classical learning, but the learning remains individualized after the drill, with each student being individually evaluated by the teacher. Then, another test is conducted when they are ready to move to the next jilid. When they move up, an evaluation is performed by the coordinator, and the next stage is the graduation test, called Munaqosyah, which is organized by Ummi Foundation."

This statement is supported by the Ummi Coordinator, who also serves as the Munaqisy for each student moving up a jilid. He explained: "The evaluation includes daily assessments, with the teacher providing special guidance for students who are struggling. After completing a jilid, the teacher conducts a drill before the student is

tested for progression to the next jilid. I act as the Munaqisy, testing students who are ready to move to the next jilid."

This information was further corroborated by Ustzah Nur Asiyah, a Qur'anic teacher, who shared a similar statement: "Yes, that's correct. Every day, the Qur'anic teacher conducts an evaluation to check the students' progress toward their targets. If they are ready to move to the next page, they will receive a mark of achievement in their student progress book. Once the student completes one jilid, the teacher will conduct a simulated exam by asking the student to read using a drill or random reading method. Once the teacher feels the student is ready, they will be presented to the coordinator for the jilid advancement test. At the end, there is another test after completing all the jilid levels, and they will participate in Munaqosyah once they reach level 6."

Teacher Evaluation

To maintain the quality of teachers who instruct Qur'anic reading at SD Ummu Aiman, the school not only evaluates students but also conducts periodic evaluations of the teachers. The teacher evaluation program is divided into two categories: internal and external evaluations. Internal evaluations are held once a week, while external evaluations are conducted by the Umami Foundation team every two months. "Yes, there is. Every two months, there is supervision from Umami Foundation Surabaya, and every week, there is internal evaluation and guidance conducted by the Umami Method Coordinator at the school."

"There is supervision. The supervisor visits the classroom or joins the teacher's Google Meet session. After that, there is a mentoring session. During the mentoring, the teacher's quality is improved, including their reading skills and tahsinnya (refinement of reading)."

In response to maintaining teacher quality, SD Ummu Aiman also implements teacher development and replacement procedures if a teacher is no longer deemed suitable to teach using the Umami method. However, this situation is rare.

Learning Evaluation Process

Student Evaluation

After undergoing Qur'anic learning using the Tilawati method at MIT Ar-Roihan, students will participate in an evaluation to assess their success and progress. This evaluation also serves as a follow-up to the activities planned at the beginning of the learning process. The evaluation is divided into two categories: internal and external. This division refers to who is conducting the evaluation. If the evaluation is conducted by the teachers at MIT Ar-Roihan, it is called an internal evaluation. If the evaluation is conducted by the Tilawati team, it is referred to as an external evaluation.

The implementation of the evaluations is also divided into two parts. Internal evaluations are carried out after each lesson, while external evaluations occur at the end

of the year, primarily for students at the final level. This was explained by the Head of MIT Ar-Roihan:

"There is an evaluation process. It has two types: internal and external. It's not based on the semester. It happens every time students advance to a new jilid or juz. So, it can happen multiple times per semester. For example, when students complete jilid 1, if there are 100 or 80 students, we divide them into several sessions. Then, the following week, we will conduct a Munaqosyah for those who have completed Juz Amma. The class teacher will oversee students who have memorized Juz Amma. The following month, the same process occurs with students who have completed Juz Amma and Juz 2. If we wait until the end of the semester, the students may not progress in time."

This statement aligns with what Ustzah Dini, a Tilawati teacher at MIT Ar-Roihan, shared: "Yes, that's correct. We conduct daily assessments, which are also considered evaluations. We test if the students can read the current page. In addition, we conduct advancement evaluations. After two months, we assess whether the student has completed their jilid and is ready to be tested for progression. The evaluation by Tilawati Surabaya is not done every semester; it's done once a year, with Munaqosyah at the end. But this was before the pandemic."

Teacher Evaluation

To maintain the quality of teachers at MIT Ar-Roihan, the institution also implements a teacher quality assurance system through regular mentoring. This process starts when a teacher first applies to become part of the school. Once accepted, teachers are classified into different groups: beginner, standard, and skilled. This classification is based on the teacher's initial skills. The evaluation of these teachers is carried out by the Tilawati team from the Tangerang branch to assess the teachers' reading skills. Additionally, special instructors from PIQ - Tangerang evaluate and provide guidance, while experienced teachers from MIT Ar-Roihan mentor those who are less experienced.

As explained by the Head of MIT Ar-Roihan: "Yes, before the pandemic, we had a tahsin training program, which was taught by instructors from PIQ. We were divided into two classes: one for beginners and one for skilled teachers. The skilled teachers already had fluent and proper reading with the right intonations, while the beginners had standard or basic reading skills. The evaluations were conducted by the Tilawati team from the Tangerang branch. After the tests, teachers would receive written feedback like, 'You can teach up to this jilid,' or 'Your reading is now fluent.' After this classification, we would have additional training sessions. Teachers who excel at reading and have good intonation would then mentor the other teachers."

The Qur'anic teacher at MIT Ar-Roihan, also confirmed this: "Yes, the evaluation and mentoring process is true. At the end of the training, we would have a final assessment, which would take place once. As for the annual evaluations, we would go

to Tangerang for further mentoring and training. Sometimes, we bring in instructors or participate in training held at other TPQs or schools, where the Tangerang branch team teaches."

After conducting the training, MIT Ar-Roihan follows up by monitoring the progress of the teachers who participated in the training. If the training proves effective, meaning the teacher's skills have improved, the school will continue to utilize their services until the end of their contract. However, if the training does not show positive results, the continuation of the teacher's contract will be reconsidered. Fortunately, this is rare at MIT Ar-Roihan due to the careful selection process conducted at the beginning of employment, minimizing recruitment errors. This was mentioned by the Vice Principal of Tahfidz at MIT Ar-Roihan.

D. CONCLUSION

Based on the results and discussion above, several conclusions can be drawn, namely as follows:

- a. Qur'anic reading learning planning at sd ummu aiman and mit ar-roihan Tangerang for the 2023-2024 academic year. Before determining the planning for Qur'anic reading learning at SD Ummu Aiman and MIT Ar-Roihan, the institutions first set standards taken from Ummi Foundation or the Tilawati central method. The planning process begins with the school or madrasa head giving instructions to the Ummi coordinator and the Tahfidz Vice Principal to hold a meeting, which is then submitted back to the head of the school or madrasa. This planning was initially developed by the institution's staff, with an attempt to create a special lesson plan (RPP) for Qur'anic learning. However, this was not continued as part of an adaptation process, in line with the institution's ongoing need to evolve and adjust to new demands.
- b. Implementation of Qur'anic reading learning at sd ummu aiman and mit ar-roihan Tangerang for the 2023-2024 academic year. The implementation of Qur'anic reading learning at both institutions is quite similar in terms of method and teaching techniques. Both institutions use the Direct Method for delivering the material. The COVID-19 pandemic became a significant challenge that had a considerable impact on the quality of students' recitation in both institutions. This challenge primarily related to internet facilities and the differing quality of parental guidance during online learning compared to the support provided by teachers in offline settings.
- c. Evaluation of Qur'anic reading learning at sd ummu aiman and mit ar-roihan Tangerang for the 2020-2021 academic year. The evaluation processes implemented at both institutions are divided into two categories: internal and external. Internal evaluations are conducted by the teachers, coordinators, or the Tahfidz Vice Principal, while external evaluations are carried out by the institution responsible for the methods, such as the Ummi Foundation or Tilawati. Evaluations are conducted for students, teachers, and the learning system itself. The evaluation of teachers at SD Ummu Aiman is more structured, with weekly and monthly schedules in place.

E. SUGGESTIONS AND ACKNOWLEDGMENTS

This study highlights the critical role of effective Qur'anic reading instruction in primary educational institutions, with a focus on SD Ummu Aiman and MIT Ar-Roihan Tangerang. The implementation of Qur'anic reading lessons in these institutions, through the Ummi and Tilawati methods, demonstrates the positive impact of standardized learning approaches tailored to the specific needs of students. The planning process at both schools ensures that Qur'anic education is structured and measurable, with clear goals for both basic and advanced stages of learning. The integration of Tajweed rules and advanced Qur'anic reading techniques further enhances students' understanding and mastery of the Qur'an.

Furthermore, the evaluation process in both schools reflects a comprehensive approach to assessing student progress and teacher effectiveness. The student evaluation, through daily assessments and the "Munaqosyah" system, ensures continuous monitoring of students' learning and readiness for level advancement. Teacher evaluations, which include both internal and external assessments, help maintain the quality of instruction and ensure that the methods being used are effective in achieving educational goals. This dual approach to evaluation is crucial for maintaining the quality and consistency of Qur'anic reading instruction.

In conclusion, the study underscores the importance of adapting Qur'anic education methods to the specific needs and contexts of different educational institutions. The success of the Ummi and Tilawati methods at SD Ummu Aiman and MIT Ar-Roihan Tangerang demonstrates that with proper planning, implementation, and evaluation, Qur'anic reading instruction can significantly contribute to students' intellectual and moral development. The findings of this study suggest that educational institutions should continue to innovate and refine Qur'anic education practices, ensuring that they remain relevant and effective in fostering a generation that is both knowledgeable and morally grounded.

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