

Application of Learning of The Quran With the Tartila Method in Class IX Students IX Students of MTs Muhammadiyah 04 Sibolga

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ABSTRACT

Al-Quran is a holy book which is the main source of law and way of life for Muslims. As the main source, the Qur'an has various privileges for mankind, including management privileges, both in terms of mahdhah worship (vertical relationships to Allah SWT) and ghairumahdhah worship (horizontal relationships to fellow humans). From this research, it is hoped that it will reveal the implementation of the Ummi method and the Tartila method in improving the ability to read and write the Koran, so that the results of this study can provide new contributions, especially regarding the benefits of the Tartila method in learning the Koran. The results of this study can be useful: For MTs Muhammadiyah 04 Sibolga, As a discourse and scientific development about Al-Quran learning, As input and consideration in developing Al-Quran learning, As an evaluation material for the Al-Quran learning process that has taken place in MTs Muhammadiyah 04 Sibolga.

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1. INTRODUCTION

The The Qur'an is a holy book that is the main source of law and a way of life for Muslims. As the main source, the Qur'an has various privileges for mankind, including management privileges, both in terms of mahdhah worship (vertical relationships to Allah SWT) and ghairumahdhah worship (horizontal relationships to fellow humans). The Qur'an is the word of Allah revealed to the Prophet Muhammad through the Angel Gabriel who has miraculous pronunciation, reading it is worth worship, narrated in mutawatir, written in manuscripts, and begins with Surah Al-Fatihah and ends with Surah An-Naas. In al Munawwar it is stated that the Qur'an as the main source in Islam discusses a very unique problem, not systematically arranged as scientific books written by humans. The Qur'an rarely discusses a problem in detail except for matters of aqidah, crime, and some family matters.

The specialty in terms of worship of mahdhah is related to the nature of the Qur'an as a guideline and even an absolute rule for Muslims in worshipping the Khaliq, besides of course as-Sunnah which is the second source of law as well as the elaboration of the law contained in the Qur'an itself. . More than that, through an article Prof. Tobroni said: "The Qur'an is a book about life that talks about God, humans, the universe, creation and salvation".

For Muslims who really follow the Qur'anic guidelines in worshipping mahdhah, this will have a positive impact on their social interactions with fellow human beings because everything related to human social interaction has been regulated in the Qur'an to the smallest issue. Muslims will use the Qur'an as a source of norms, values and laws in building good relationships with each other, wherever and whenever as a manifestation of the nature of the Qur'an which is Rahmatan li al-'Alamin (grace for all nature). This is what makes the Qur'an special in regulating the worship of human ghairumahdhah in general and Muslims in particular.

In general, the Qur'an mostly reveals a problem globally, partially and often presents a problem in basic principles and outlines. This situation does not mean reducing the privilege of the Qur'an as the word of God. In fact, that is where the uniqueness and privilege of the Qur'an is compared to other holy books and scientific books written by humans. This makes the Qur'an an object of study that always attracts attention and never runs dry for academics, scholars, both Muslim and non-Muslim, so that it remains current and flexible since it was revealed fourteen centuries ago (Kemal, Hasibuan, Eddu, 2021).

Given the importance of the role of the Qur'an in providing and directing human life, as implied in the Joint Decree (SKB) of the Minister of Home Affairs and the Minister of Religion of the Republic of Indonesia No. 128 / 44A, it is explicitly emphasized that Muslims should always strive to improve the ability to read and write the Qur'an in order to improve, appreciate, and practice the Qur'an in daily life. It was also emphasized in the Instruction of the Minister of Religion of the Republic of Indonesia No. 3 of 1990 which states "So that Muslims always try to improve the ability to read and write the Koran." So at this time there are many schools and educational institutions of the Koran to guarantee the quality of graduates who are competent in the ability to read the Koran, especially with tartil.

From here, institutional managers need a system that can support the achievement of the goals of the institution. As with other learning, learning the Qur'an also requires the development of content, context, and support that management is able to guarantee that every graduate of the institution can certainly read the Qur'an in Tartil. Therefore, there are various kinds of Al-Qur'an learning methods that vary, including the Tartila method which has the characteristics and advantages and advantages of each. In addition, these two methods are widely used by Qur'anic educational institutions, ranging from formal or non-formal schools such as TPQ, TPA, and also Madin (Madrrasah Diniyah).

The Qur'anis literally reading. The sentence of the Qur'an is lafadz or another word (synonym) of masdarqiroatan which is taken from the origin of the word qoro'a which means reading. While the meaning of the Qur'an as agreed upon by scholars is the word of God as well as a miracle that was revealed to the Prophet Muhammad through the angel Jibrilalaiahi as-salam. The Qur'an is written in manuscripts and studied from generation to generation by mutawatir, beginning with Surah al-Fatihah with Surah an-Nash.

In terms of mentioning the Qur'an has several names besides being called the Qur'an which means reading, it can also be called by the names al-Furqan (separator), at-Tanzil (which was revealed), Dhikr (warning), al-Kitab (writing). In various places characterize the Koran with the word Nur which means light, Hudan (pointer), Rahmat (compassion), Syifa (medicine), Mauidz (warning),

Aziz (noble), Mubarak (blessed), Basyir (good news), Nadzir (news of threats) and other names and their characteristics mentioned by Allah in the Qur'an²⁷.

The first verse that was revealed in the Qur'an was surah al-Alaq. The last verse that was revealed by scholars is still different. Some say surah al-Baqarah verse 281 and some say in surah al-Maidah verse 3. But the first opinion is more authentic, as stated by the companions of the prophet Ibn Abbas, the last verse that came down was surah al-Baqarah verse 281.

In the process of implementing an activity, both operational and non-operational, it must be accompanied by a plan that has a good strategy and is in accordance with the target. While the role of strategy in the Qur'anic learning process is very necessary, this is because the concepts of learning strategies are not easy to apply. Therefore, conveying, teaching or developing it must use good and right on target strategies. And strategy setting is the most important part of learning. Mc. Leod (in Muhibbin), said that literally and in English, the word "strategy" can be interpreted as art (implementing a strategy, namely a tactic or plan). The term strategy is often used in many contexts with meanings that are not always the same. In the context of learning, Nana Sudjana (in Rohani and Ahmadi) said that teaching strategies are "tactics" used by teachers in carrying out the teaching and learning process (learning) in order to influence students (students) to achieve learning objectives (ICT) more effectively and efficiently.

In the teaching and learning process, the method is a very dominant factor in determining the success of learning. An educator or teacher is expected to have a variety of appropriate techniques and requires its own expertise. Therefore, a teacher is led to have the ability to choose and use the method or technique that will be used.

The Qur'anic learning method is essentially the teaching of the Qur'an to children is a process of introducing the Qur'an at an early stage with the aim that students can recognize letters as sound signs or sound marks.

In the process of teaching and learning, reading the Qur'an there are several ways or methods of reading. According to Muhammad Ali Al-Khuli in his book entitled *Assalibu Tadrisi Al-Lughotil Arabiyyati* that there are six ways or methods of reading, namely:

- 1 The Harfiyah method, in this theory a teacher only introduces or teaches the hijaiyah letters one by one or word for word. Students will learn the letters Alif, Ba', Ta', and so on.
- 2 The Shautiyah method, in this method, someone teaches vowels on letters. As the letter Shad says Shad. Examples are bab bi bu, ta titu, and so on. From this example, it can be seen that each letter has three vowels, whereas in Arabic there are 28 sounds of each letter having a vowel.
- 3 The Maqhtaiyyah method, in this method, a child will learn the previous syllables and then learn the word order of the syllables that are arranged. As for teaching syllables, a teacher first teaches the letters mad to Alif, wau, and yes, then the syllables become saa, suu, sii, and raa, ruu, rii, and learns the words formed from the syllables become saa. raa, siirii, saarii and so on.
- 4 Sentence Method, a sentence in Indonesian means a word. This method is one of the methods as a whole, so that what is taught directly with words does not start with letters.
- 5 The Sum method, the number in Indonesian means sentences, so what is taught directly is sentences. In this method the teacher provides a concise or simple sentence structure, such as dzahabalwaladu by saying it and imitated it to the child several times, repeating it like dzahabal waladumasru'an, after that the two examples are said together so that they can know which additional words.
- 6 Jam'iyyah Metode Method This method is a combination of the previous methods described above. There are many kinds of learning methods for the Qur'an, including:

1.1 *Jibril Method*

Basically, the terminology (term) of the Jibril method is based on Allah's command to the Prophet Muhammad SAW to follow the reading of the Koran which has been revealed by the angel Gabriel as the messenger of revelation. According to KH. Hayat Bukhori (in taufiqurrohman), as the originator of the Jibril method that the basic technique of the Jibril method starts from reading a verse or waqof, then imitated by all people who recite the Koran. The teacher reads one or two more times, which is then imitated by the reciter. Then the teacher reads the next verse and is imitated by the reciter. And so on so that they can imitate the teacher's reading appropriately.

The Tahqiq stage is learning to read the Qur'an slowly and fundamentally. This stage begins with the introduction of letters and sounds, to words and sentences. This stage deepens the articulation (pronunciation) of a letter correctly and correctly in accordance with the makhroj and the characteristics of the letter.

The Tartil stage is the stage of learning to read the Qur'an with a medium or even fast duration according to the rhythm of the song. This stage begins with the introduction of a verse or several verses that are read by the teacher, then imitated by several students repeatedly. In addition to deepening articulation, in the tartil stage, the practice of the laws of tajwid is also introduced, such as: reading mad, waqaf and ibtida', the law of nunmati and tanwin, the law of mim death and so on.

With these two stages (tahqiq and tartil), the Jibril method can be categorized as a convergence method (combination) of the synthesis method (tarkibiyah) and the analytical method (tahliliyah). That is, Jibril's method is comprehensive because it can accommodate both kinds of reading methods. Therefore, the Gabriel method is flexible, where the Ibril method can be applied according to situations and conditions, making it easier for teachers to deal with the problems of learning the Qur'an.

1.2. *Al-Baghdadi Method*

The Al-Baghdadi method is a structured method (tarkibiyah), meaning that it is a method that is arranged sequentially and is a reprocessing or better known as the Alif, ba', ta' method. This method is the oldest method that has emerged and is used by the Indonesian people, even this method is also the first method developed in Indonesia. Al-Baghdadi's method book consists of only one volume and is commonly known as the small or successive Koran. Unfortunately, no one has been able to reveal the history of the discovery, development, and learning methods to date.

How to learn this method, starting with teaching hijaiyah letters, starting from Alif to Yes. From here, students or students may continue to a higher level, namely learning the Great Qur'an or QaidahBaghdadiyah.

1.3. *Iqro' method*

The Iqro method is a method of reading the Koran that emphasizes reading practice. The Iqro' guidebook consists of six volumes starting from a simple level, step by step to a perfect level. The Iqro' method was compiled by UstadzAs'ad human who is domiciled in Yogyakarta. The Iqro' book of the six volumes is added to one more volume which contains prayers. Some of the Iqro' method books are printed in each volume and some are printed in six volumes at once. Where in each volume there are instructional instructions with the intention of making it easier for everyone who learns and teaches the Koran.

The Iqro' method is one of the methods that is well known among the public because the process of spreading it is through many ways, such as through the (MOE) route or through the branches that are the center of Iqro'. As for this method, in practice it does not require various tools, because it only

emphasizes the reading (reading the letters of the Koran fluently). In this method the CBSA system (Active Student Learning Method).

The basic principle of the Iqro method consists of several levels of introduction.

1. TariqatAsantiyah (mastery or recognition of sound)
2. TariqatAtadrij (introduction from easy to difficult)
3. Tariqatmuqaranah (recognition of different sounds in letters that almost have the same makhroj)
4. TariqatLatifatulAthfal (introduction through exercises)
5. The nature of the Iqro method for the names of the hijaiyah letters by means of active student learning (CBSA) and is more individual.

1.4. An-Nahdliyah Method

Metode An-nahdiiyah is a method of reading the Koran that emerged in the Tulungagung area, East Java. This method was developed by a ma"arif educational institution in the Tulungagung branch. Because this method is a development method from the Al-Baghdadi method, the material for learning the Qur'an is not much different from the Qiro"ati and Iqro methods. And what needs to be known is that learning this method is more emphasized on the suitability and regularity of reading with a beat or more precisely this method emphasizes the "knock" code.

1.5. Al-Barqi Method

Al-Barqi method or SAS method (Synthetic Analytical Structure) according to Mukhtar are as follows:

Introduction and observation as a whole (structure) at a glance means seeing or general introduction and observation. Further introduction and observation (analytic) to certain parts, which means seeing and analyzing the parts contained in the sentence structure. An in-depth (synthetic) introduction so that you can understand the meaning, namely knowing the functions and uses of the parts in a structural relationship so that they can assemble, install, and put them back together as before.

1.6. Qiro"ati . Method

The Qiro"ati method is a method of reading the Koran which directly practices tartil reading according to the rules of recitation. As for the Qiro"ati method of learning, the teacher does not need to provide reading guidance, but just gog. Nurul Hikmah's Method

The Nurul Hikmah method is a development of the An-Nur method which was first discovered by Ustadz Drs. Rosyadi, then in 1998 started its development in Malaysia. At first, there were only three pieces of folio paper. Thanks to input from Ustadz Ajid Muhsin and Ustadz Benny Djayadi plus their experience in the field, they finally managed to write it down into a 50-page book. (now published and used in Malaysia).

In Malaysia, this way of learning the Koran is called the Nurul Hikmah method for two reasons: first, there is already a method of learning the Koran by the name of An-Nur. Second, several modifications have been made, so that it is no longer one hundred percent the same as the original method.

Thanks to the help of Datok from Ma'amor Osman, Secretary General of the Malaysian consumer agency, and was introduced to Datok Hasyim Yahya, Mufti of the alliance area of the Kuala Lumpur region. Furthermore, it is permitted to teach this method to several converts from the Philippines, Thailand, China, and India at the center for converting to Islam, JAWI (Office of the Islamic Religion of the Federal Territory).

In this method, there are three steps in learning the Qur'an, including the following: (1) Recognize hijaiyah letters; (2) Reading sentences; and (3) Reading the Koran.

The main objective of this research is to reveal the implementation of the ummi method and the Tartila method in improving the ability to read and write the Koran, so that the results of this study can provide new contributions, especially regarding the benefits of the Tartila method in learning the Koran. Researchers can also describe and analyze the advantages and disadvantages of the Tartila method in improving reading and writing skills of the Qur'an.es with short readings.

The results of this research can be useful: For MTs Muhammadiyah 04 Sibolga, As a discourse and scientific development about learning the Koran, As input and consideration in developing Koran learning, As an evaluation material for the Koran learning process that has taken place at MTs Muhammadiyah 04 Sibolga.

2. METHODS

The research approach used by the researcher is qualitative. Qualitative research is research that intends to understand the phenomenon of what is experienced by research subjects behavior, perception, motivation, action, and others, holistically and by means of description in the form of words and language, in a special context that is natural and natural. using various natural methods.

Creswell (1998) also suggests that qualitative research is a process of inquiry about understanding based on separate methodological traditions; clear examination that explores a social or human problem. Research builds a complex holistic picture, examines words, reports detailing the views of native speakers, and conducts studies in a natural setting.

The reason researchers use qualitative is that we will be able to investigate people we might not have known without using this method, when we heard them talk about themselves and their own experiences. And when we can't accept their behavior as true, we form empathy that allows us to see the world from their point of view. Because, if we turn our subjects into statistical numbers, then we will lose the subjective nature of human behavior

The data source in the study is the subject from which the data can be obtained. According to Lofland and Lofland (1984:47) stated that the main data sources in qualitative research are words, and actions, the rest are additions such as documents and others. In this regard, in this section the types of data are divided into words and actions, written data sources, and photographs. In conducting this research, the researchers divided it into three stages, namely: the pre-field stage, the field activity stage, and the data analysis stage. The following is a brief explanation of each stage:

In the pre-field stage, the report readers get a clear picture and understanding.

In this stage the researcher submits the title and proposal first, then sets the subject to be studied. Although it is still in the pre-field stage, the researcher has made preliminary observations or preliminary assessments aimed at obtaining an overview of the situation in the field and obtaining certainty between the title and the reality in the field.

2.1 Stage of Field Activities

In this stage, the actual research is carried out. The first thing to do is to submit a research permit attached with a proposal to the institution concerned. Researchers have not been able to directly collect data, but need to introduce themselves first to the subject or informant and conduct observations at MTs Muhammadiyah 04 Sibolga. Only then did the researcher begin to collect data, conduct interviews with informants, record information from documents and record the things being observed. The researcher tried to obtain as much information as possible about the use of the Tartila method in improving the ability to read and write the Qur'an at MTs Muhammadiyah 04 Sibolga, and matters related to the research. Before conducting the interview, the researcher prepares a list of

questions in advance, but the researcher can develop these questions if the answers from the informants are too short and direct the questions to the focus of the research.

2.2 Data Analysis Stage

An important step after data collection is data analysis, because analyzing data is an effort made by working with data, organizing data, selecting and sorting data into manageable units, synthesizing them, looking for and finding patterns of what is important and what is learned, and decide what to tell others.

In this study, most of the data obtained were data from interviews with several parties related to the use of the Tartila method in improving reading and writing of the Koran at MTs Muhammadiyah 04 Sibolga. As for analyzing the data that has been obtained and collected, appropriate data analysis is used, namely descriptive qualitative analysis which has the understanding that the analysis does not use mathematical models, statistical models, and econometrics or certain other models.

To obtain correct and accurate data and can be accounted for, in this study the authors collected data collection procedures as follows:

Observation

Observation is the observation of an object under study either directly or indirectly to obtain data that must be collected in research. Directly is plunge into the field involving all five senses. Indirectly, observations are assisted through visual/audiovisual media, such as telescopes, camcorders, and others. However, the latter in qualitative research serves as a tool because the real observation is direct observation in natural settings, not settings that have been engineered. Thus, the notion of qualitative research observation is direct observation of objects, situations, contexts, and their meanings in an effort to collect research data.

Interview

With this procedure, the authors conducted direct interviews with the teachers of the Tartila method to obtain information about how the application of the Tartila method in improving the ability to read and write the Qur'an was carried out. Interviews about how the implementation of the Tartila method, about the supporting and inhibiting factors in the use of the Tartila method and about all matters related to the research.

Documentation

Documents are records of events that have passed. With this documentation technique, researchers can obtain information not from people as resource persons, but obtain from various written sources or from documents contained in information from forms of cultural heritage, works of art, and thoughts.

3. FINDINGS AND DISCUSSION

In the context of learning, Nana Sudjana in Rohani and Ahmadi said that teaching methods are tactics used by teachers in carrying out the teaching and learning process (learning) in order to influence students (students) to achieve learning objectives (ICT) more effectively and efficiently. In the teaching and learning process, the method is a very dominant factor in determining the success of learning. An educator or teacher is expected to have a variety of appropriate techniques and requires its own expertise. Therefore, a teacher is led to have the ability to choose and use the method or technique that will be used.

The Qur'anic learning method is essentially the teaching of the Qur'an to children is a process of introducing the Qur'an at an early stage with the aim that students can recognize letters as sound signs or sound marks. Without the right method, children will have difficulty in reading the Koran. The types of learning difficulties experienced by each student are not the same in other religious subjects, the types of learning difficulties experienced by students vary.

Analysis of the results of the reading and writing ability of the students of MTs Muhammadiyah 04 Sibolga in the application of learning, of course, there are benchmarks of success achieved, so that the learning process can be said to be successful. The success of a teacher can be judged from the extent to which students can respond and apply it in every lesson.

Implementation is often known as implementation or implementation. Whereas in the world of education, implementation itself is often related to 3 things, namely planning, implementation, and evaluation. The implementation in this discussion also includes these three things. The following is a discussion of the implementation of the Tartila method in improving the ability to read and write the Koran.

The Tartila method is a Qur'anic learning method compiled by Jam'iyah Qurro' wal Huffadz. MTs Muhammadiyah 04 Sibolga is one of the schools that uses the Tartila method. The application of the Tartila method in improving the ability to read and write the Koran at MTs Muhammadiyah 04 Sibolga is quite good. In terms of planning, it is not good, as is the case in making the RPP which does not yet exist.

In its implementation or implementation has been very good. The material has been neatly arranged and complete with the support of files from the compiler as a companion book. The strategy used in the delivery of the Tartila method is to use repetition, this is evident from the use of classical twice, namely classical I and classical II. This repetition is intended to deepen or strengthen students' memory of the material. The principle of learning that emphasizes the need for repetition is the theory of power psychology.

According to this theory, learning is to train the powers that exist in humans which consist of the power to observe, perceive, remember, imagine, feel, think, and so on. By doing repetition, always sharpened will be sharp. In the learning process, the more often the subject matter is repeated, the more the person remembers and attaches the lesson. In addition to the theory of power psychology, another theory that emphasizes the principle of repetition is the theory of connectionism. The theory of connectionism is one of the theories proposed by Thorndike.

Thorndike's experiments used animals, especially cats, to know the phenomenon of learning. He used a hungry cat placed in the form of a barred box equipped with equipment, such as levers, deadbolts, doors, and ropes that connected the lever with the latch. This equipment is arranged in such a way as to allow the cat to get the food that is available in front of the cage. The state of the cage, called the puzzle box, is a stimulus situation that stimulates the cat to react to break away and get the food on the doorstep. At first the cat meowed, scratched, jumped, and ran, but failed to open the door to get the food in front of it. Finally, somehow, by chance the cat managed to press the lever and the cage door opened. This puzzle box experiment is known as instrumental conditioning. That is, behavior that functions as an instrumental (helper) to achieve the desired result or reward.

Based on the above experiment, Thorndike concluded that learning is the relationship between stimulus and response. That is why, connectionism theory is also called "S-R Bond Theory" and "S-R Psychology of Learning". In addition, this theory is also known as "Trial and Error Learning". This term refers to the length of time or the number of errors in achieving a goal.

After the learning strategy, in the application of the Tartila method the evaluation is very good, because every movement is always evaluated, starting from student admissions, daily, weekly

evaluations, to the final evaluation. Evaluation itself is an important component in a series of learning activities.

The application of the Tartila method in improving the ability to read and write the Koran at MTs Muhammadiyah 04 Sibolga is quite good, this can be proven by:

1. Most students can read the Koran fluently and correctly.
2. Makhroj letters already fit but there are some that still can not.
3. Students can write down what they read correctly.

The Tartila method consists of six volumes, each consisting of 26 pages, with volume 1 being 32 pages. Each book contains topics of discussion, practice/understanding and skills and each student must go through the stages of each volume with a predetermined standard.

Students may continue to the next volume / level if the student really masters and is fluent and does not make mistakes in reading, including reading the exercises contained in the last page.

As explained above, the Tartila method consists of 6 volumes and each volume has its own subject matter and brief instructions on teaching in the volume itself. The following is an explanation of each volume of the Tartila method, namely:

1. Volume 1

This book of Tartila volume 1 is green and consists of 32 pages with the following instructional instructions:

- a. There are two approaches in learning to read the Qur'an
 - 1) Approach to name letters (al-tariqah al-abjadiyah or the alphabetik method), namely learning to name letters.
 - 2) The letter function approach or the sound approach (al-thoriqoh ash-shautiyyah or the phonetic method), namely learning to read Arabic letters directly with syakal.
- b. In learning to read units of words, sentences, and verses, in addition to the two approaches above, there are two methods:
 - 1) The method of preparation (al-thoriqoh al-tarkibiyyah or the structural method), which starts from learning to read letters to words, sentences to learning to read verses.
 - 2) Method of description (al-tariqoh al-tarkibiyyah)
- c. Because Tartila's book really strives for students to quickly have the skills to read the Koran fluently, in addition to knowing the name of the Hijaiyah letters, basically Tartila's book prioritizes and prioritizes the Shauty approach than the Abjady approach. And based on the consideration of students' psychological aspects in learning to read words, sentences to verses, Tartila's book prioritizes the Tarkiby method over the Tahlity method.
- d. The learning objectives of this first volume of Tartila book are students' abilities and skills:
 - 1) Reading hijaiyah letters that say fathah;
 - 2) Saying the name of each hijaiyah letter;
 - 3) Identify the shakalfathah and its location from the letters;
 - 4) Identify arabic numbers from one to thirty one.
- e. Notes on Makhroj letters on the bottom sheet are for teachers only, not for students.
- f. The technique of presenting the material for each page in the first volume of Tartila's book follows the following steps:

First, before presenting the material, the teacher should create an attentive atmosphere from the students.

Second, the teacher introduces the names of the letters, followed by exemplifying the reading of the letters of prayer as the formula for each line on each page, immediately imitated by the students

and followed by drill (repeated many times). Demonstration of pronunciation by the teacher really must be correct. After Drill Shauty correctly one page is over.

Third, the teacher introduces the names of the alphabet and syakal written at the bottom, as well as trains to identify the alphabet or syakal even though the alphabet and syakal have been known previously. After that,

Fourth, the teacher introduces the names of Arabic numbers listed at the bottom, as well as practicing identifying these numbers and previous numbers that are already known to students.

The core of learning volume I are: Symbols of letters, Symbols of SyakalFathah, Makhorijul Letters and Characteristics of Letters, Drill (اليسْبُغْبُضِخ), and introduction of Arabic numerals with page simulations.

2. Volume 2

This book of Tartila volume 2 in yellow consists of 29 pages with the following instructional instructions:

- a. As the guiding principle and the purpose of publishing the book Tartila, the approaches and methods that are prioritized in the learning process to read the Qur'an are al-thoriqoh al-shautiyyah and al-tarkibiyyah with an emphasis on drill technique.
- b. As a continuation of the first volume, the learning objectives of this second volume of Tartila are students' abilities and skills:
 - 1) Read all the hijaiyah letters with the thoughts of kasroh and dhomah
 - 2) Saying the name of each hijaiyah letter
 - 3) Identify the syakalkasroh and dhomah and their location from the letters
 - 4) Introducing serialized reading
- c. Identify Arabic numerals from twenty-five to fifty.
- d. The notes on how to sound the scarf at the bottom of the page are for teachers only, not students.
- e. The technique of presenting volume 2 of Tartila's book follows the following steps:

First, the creation of the atmosphere as in the first volume.

Second, the teacher immediately gave an example of the sound of reading letters in prayer as formulated on each page by being imitated by students and continued with drill (repeating many times) until they were used to it.

Third, the teacher introduces the name of the syakal which is written at the bottom, so as to practice identifying the syakal, as well as the alphabet and shakal that have been known previously.

Fourth, the teacher introduces the names of Arabic numerals listed at the bottom, as well as trains to identify these numbers and numbers that were previously known to students.

3. Volume 3

This book of Tartila volume 3 is pink and consists of 26 pages with the following instructional instructions:

- a. Same as volume 1
- b. Same as volume 2

As a continuation of volume 2, this third book of Tartila begins to introduce:

- a. The sound of the tanwin shackle and its development.
- b. The law of reading Mad Thobi'i, Mad SilahQosiroh.
- c. The sound of reading the breadfruit for each letter.
- d. The sound of the letter tasydid.

First, the same as the way of presenting No. 1 on the first volume

Second, the teacher immediately gave an example of reading the sounds of the letters of tanwinfathah, kasroh, dhomah, and their development by being imitated by students and continued with drill (repeating many times).

Third, the teacher immediately introduced the legal name for Mad Thobi'i's reading, Mad SilahQosiro, by giving an example of sound.

Fourth, introduce the reading sound of Ta' Marbutoh and the letters of breadfruit by exemplifying the sound of the reading and imitated by students with drills. Examples of material in volume 4, namely:

4. Volume 4

This book of Tartila volume 4 is Light Purple in color and consists of 2 pages with the following instructional instructions:

- a. Same as volume 1
- b. Same as volume 2
- c. As a continuation of volume 3, this fourth Tartila book begins to introduce: HamzahWashol, Reading Ghunnah, IdharHalqi, IdharSyafawi, IdharQomariya, IdghomSyamsyiah, and Ikhfa'.
- d. The technique of presenting this fourth book follows the following steps:

First, the same as the way point 1 is presented in the first volume.

Second, the teacher immediately gave examples of the sound of reading hamzah washol, reading Ghunnah, Idhar Halqi, Idhar Syafawi, Idhar Qomari, Idghom Syamsyi, and Ikhfa', by imitating students and continuing with drills and their development.

5. Volume 5

This book of Tartila volume 5 is Dark Purple in color and consists of 26 pages with the following instructional instructions:

- a. Same as volume 1
- b. Same as volume 2
- c. As a continuation of volume 4, this book of Tartila volume 5 introduces:
- d. Ikhfa', Iqlab, Idghomma'alGhunnah, Ikhfa' Syafawi, IdghomBighunnah, Lam Jalalah, IdghomBilaGhunnah, Aliin, and Qolqolah.
- e. The technique of presenting this fifth book follows the following steps:

First, the same as the way of presenting point one in the first volume.

Second, the teacher immediately gave examples of the reading sounds of Ikhfa', Iqlab, Idghom MaalGhunnah, Ikhfa'Syafawi, Idghom Bi Ghunnah, Lam Jalalah, Idghom Bila Ghunnah, Aliin, and Qolqah correctly and imitated by students and continued with drills and their development.

6. Volume 6

This book of Tartila volume 6 in Brick Red color consists of 26 pages with the following instructional instructions:

- a. Same as volume 1
- b. Same as volume 2
- c. As a continuation of volume 5, this book Tartila 6 introduces the sounds of Mad Arid Lissukun, Mad Iwad, Mad Mandatory Muttashil, Mad Jaiz Munfashil, Reading Ro', Mad Lazim Kilmi Mukhoffaf, Mad LazimHarfi, Some signs of waqof, and Ghorib.
- d. The technique of presenting book 6 follows the following steps:

First, the same as the way of presenting point one in the first volume

Second, the teacher immediately gave examples of the reading sounds of Mad Arid Lissukun, Mad Iwad, Mad Mandatory Muttashil, Mad JaizMunfashil, Bacaan Ro', Mad LazimKilmiMukhoffaf,

Mad Lazim Harfi, Some waqof signs, and Ghorib correctly and imitated by students and continued with drills. .

Excess is the added value that exists in something. While a deficiency is something that causes less than perfect. These advantages and disadvantages are reviewed in terms of material, strategy, and management. These three things are components of education, as explained in the book Management of education where the components of education are objectives, teaching materials/materials, tools/media/learning resources, methods, evaluation, environment/context, management, and others. -other.

So when examined the tartila method has advantages in three aspects, namely material, strategy, and management.

- a. In practice it is very good. The material has been neatly arranged and complete with the support of files from the compiler as a companion book.
- b. The strategy used in the delivery of the Tartila method is to use repetition, this is evident from the use of classical twice, namely classical I and classical II. This repetition is intended to deepen or strengthen students' memory of the material. The principle of learning that emphasizes the need for repetition is the theory of power psychology.
- c. The purpose of good management here is the arrangement or good management of the teacher, in which the Tartila method is directly under the auspices of the Islamic Religious Education teacher.

Supporting factors are one of the drivers of learning. There are several components that determine success and success in education. These components can be classified into three groups. First, hardware components, which include study rooms, equipment, laboratories, libraries; Second, the software component which includes curriculum, teaching programs, school management, and learning systems; Third, what is called brainware, which concerns the existence of teachers, principals, students and people involved in the educational process.

One of the components that support the implementation of learning using the Tartila method at MTs Muhammadiyah 04 Sibolga is the support of parents, school principals, vice principals and also the teacher council. The local residents also helped the implementation of the learning process by providing moral and material support. In addition to support from parents and schools, another supporting factor is the collaboration between schools and supervisors, both from the education office and from supervisors for Islamic religious education teachers. This is also done to obtain maximum results.

In addition to supporting factors, of course there are also inhibiting factors. These obstacles can come from the teachers themselves, students, the family environment, or because of facilities. Based on the results of research conducted at MTs Muhammadiyah 04 Sibolga, several inhibiting factors were found in the implementation of learning using the Tartila method, namely: Lack of teachers (teaching staff) and inadequate infrastructure.

4. CONCLUSION

A learning method will be successful or can achieve the expected goals if there are things or factors that support it. No matter how good the learning method is, if there are no supporting factors for the realization of the method, it will be very difficult to achieve the objectives to be implemented. Based on the results of the research and discussion above, it can be concluded that learning the Koran using the Tartila method is very helpful for students in order to accelerate students' proficiency in reading the Koran, this Tartila method can also make it easier for students to memorize the Koran because the methods or teaching techniques are easy understood and quickly memorized. Besides, in delivering and explaining to students, teachers of Al-Quran lessons feel light and helped.

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