



# Practical Implementation Strategies of Tartila Method for Improving Early Childhood's Al Qur'an Reading Literacy

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DOI: [10.31004/obsesi.v7i6.4682](https://doi.org/10.31004/obsesi.v7i6.4682)

## Abstract

This study aims to determine the implementation of strategies to improve the ability to read and literacy of the Quran for early childhood through the tartila method at the Early Childhood Tahfidz Education (TAUD) institution. This research uses qualitative descriptive method. The data collection techniques used in this study were interviews, observation and documentation. The research subjects in this study were 2 educators and 10 early childhood children at TAUD Roudhotul Qur'an Cimahi City. The data analysis technique used in this study is triangulation. Based on the results of the study, the implementation of learning strategies to improve literacy in reading the Quran in early childhood with the tartila method was carried out with the talaq method, then with the approach of the function of letters or letter sounds (Thoriqotushautiyah) by learning to read Arabic letters directly snaring or marching. In addition, the Qur'an learning strategy with the tartila method is carried out with a sorogan system, emphasis on tone and recitation thus the educator brings an active and pleasant learning atmosphere. The use of this tartila method is proven to improve literacy in reading the Qur'an in early childhood. This study recommends that Qur'an teachers at the Early Childhood Tahfiz Institute can use this tartila method to improve Qur'an reading literacy in early childhood.

**Keywords:** *qur'an reading literacy; early childhood; tartila method.*

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Received 24 May 2023, Accepted 20 September 2023, Published 1 December 2023

## Introduction

Early childhood is a critical period for language and literacy development, encompassing the acquisition of fundamental reading skills (Aminah et al., 2021; E. P. Astuti & Nurhayati, 2022; Ghofur & Nurhayati, 2023; Iis et al., 2022; Kartika et al., 2020; Novitasari, 2019; Nurhayati, 2021; Nurhayati et al., 2023; Octaviani et al., 2023; Tasliyah et al., 2020). Early childhood serves as a crucial period for cognitive, linguistic, and socio-emotional development. The golden period or the period when children are very sensitive to various stimuli given are 0-8 years old, where in 0-4 years, 50% of all children's intelligence develops rapidly and in 4- 8 years 80% of children's intelligence and skills grow rapidly (Fauziddin et al., 2021; Munawaroh et al., 2022; Musa et al., 2022). Thus, it is the obligation of parents and teachers to be able to use and provide good and correct stimuli because various things given at that age will be the basic capital for children to lead a better life. During this phase, children

exhibit a heightened capacity for learning and absorbing information, making it an opportune time to cultivate essential skills such as reading and reciting the Al Qur'an (Chew et al., 2023; Dalimunthe et al., 2021; Maskur, 2018). Proficient Al Qur'an reading literacy not only enables children to engage with the spiritual teachings of Islam but also facilitates their understanding of the Arabic language, enhancing their overall linguistic abilities (Febrianti et al., 2023; Nur Inten & Agustina, 2022).

Literacy can be defined as the ability to read and write (Bulan et al., 2023; Febrianti et al., 2023; Musa & Nurhayati, 2020; Nur Inten & Agustina, 2022; Nurhayati et al., 2021). Early childhood Qur'an literacy consists of maturing and introducing children to Qur'an-literate children from a reading and writing perspective. Pamungkas et al. (2019) provide a list of Qur'an literacy activities for children in their guidebook for teaching Qur'an literacy to young children. These activities include listening to murottal Qur'an activities, reciting hijaiyah letters, reading short Surahs, telling stories of the Qur'an, getting to know various Arabic vocabulary in the Qur'an, playing the Qur'an vocabulary cards, doodling to form hijaiyah letters.

The ability to recite the Al Qur'an with fluency, accuracy, and proper Tajweed (rules of Quranic recitation) is highly valued within the Muslim community (Fitri Tanjung et al., 2022; Sa'diah, 2013; Samu'ah, 2020). It holds religious significance and serves as a means of seeking closeness to Allah, fostering a deeper connection with the divine message. Early mastery of Al Qur'an reading literacy also opens doors for children to actively participate in religious activities, such as prayers, recitation circles, and competitions, thereby enriching their Islamic identity and sense of community belonging (Islamiah et al., 2019; Mulyani et al., 2018).

However, the process of developing Al Qur'an reading literacy in early childhood comes with its own set of challenges, requiring innovative and effective instructional strategies (Samu'ah, 2020; Wulandari et al., 2019). The most crucial aspects of the teaching and learning process are learning strategies and techniques. According to previous research, the inability of students to comprehend the Qur'an is a result of ineffective teaching and learning techniques (Fitri Tanjung et al., 2022; Sa'diah, 2013; Samu'ah, 2020; Wulandari et al., 2019). While early childhood presents a unique opportunity for Al Qur'an reading literacy development, several challenges need to be addressed to ensure effective instruction. Firstly, young learners may encounter difficulties in grasping the complexities of Arabic script, including its distinct letters, diacritical marks, and pronunciation rules (Mulyani et al., 2018). Moreover, the abstract nature of some Quranic vocabulary and concepts poses additional challenges in comprehension and contextual understanding. Furthermore, the traditional methods employed for teaching Al Qur'an reading literacy, such as repetitive recitation or rote learning, may not sufficiently engage and motivate young learners (Fitri Tanjung et al., 2022; Sa'diah, 2013; Samu'ah, 2020). These methods often lack multisensory elements, personalization, and interactive learning experiences, potentially hindering the development of strong foundational skills. Inadequate instructional resources, limited access to qualified teachers, and insufficient integration of technology also contribute to the challenges faced in enhancing early childhood's Al Qur'an reading literacy (Febrianti et al., 2023; Fitri Tanjung et al., 2022; Nur Inten & Agustina, 2022; Rahmi & Tabroni, 2022; Sa'diah, 2013; Samu'ah, 2020; Syafril & Yaumas, 2017; Wulandari et al., 2019). In spite of this, the majority of educators continue to employ ineffective practices. As was the case in Tahfidz Early Childhood (TAUD) Roudhotul Quran Yayasan Pendidikan Ilmu Quran cimahi Selatan, educators continue to use inappropriate methods, so that students' learning outcomes do not meet expectations and the criteria for reading the Quran correctly and adequately. This indicates that students are still significantly less proficient at pronouncing hijaiyah letters in accordance with makhorijul letters, as well as comprehending tajweed, the standard reference for perusing the Qur'an (Nur Inten & Agustina, 2022; Sa'diah, 2013).

The purpose of this research paper is to examine the implementation of Tartila Method, a strategy designed to improve early childhood's Al Qur'an reading literacy in TAUD Raudhotul Qur'an in Cimahi City. The Tartila Method encompasses a comprehensive approach that integrates various techniques, including multisensory approaches, personalized learning, and digital technology integration. Through this paper, we aim to explore the theoretical foundations, practical implementation, and empirical evidence supporting the effectiveness of the Tartila Method in enhancing early childhood's Al Qur'an reading literacy. The Tartila Method is a method for learning the Qur'an that was compiled by a committee of asatidzah members of the JHQ Institute (Jam'iyah Qurro'Wal Huffaz). This method employs an intensively managed private school-based Qur'an learning system, devised through rigorous, strict evaluation monitoring with reference to the most effective pattern variations and maximum target achievement (Syafri & Yaumas, 2017). The tartila method involves explicitly reading the Qur'an and practicing the habituation of tartil reading in accordance with the practical creed of tajweed. The tartila method has the following benefits: 1) The creator of the tartila method is the Ahlul Qur'an, who possesses unquestionable scientific ability; 2) The tartila method will enhance the quality of children's Qur'an reading in terms of both makhori'ul Huruf (Fauzi et al., 2022; Fitri Tanjung et al., 2022; Sa'diah, 2013). Due to the tartila method, there are four volumes, the first of which teaches children the precise pronunciation of makhori'ul ksurat. Children focus not only on learning from the recitation aspect of the Qur'an, but also on its melodies. Children typically enjoy singing, so this is significant. 4). Each volume of the Tartila method contains sentences that contain direct Qur'anic references. 5). This method aims to prevent minors from being attacked by those who read the Qur'an outside of the Ahlussunnah wal Jamaah.

Previous study described the effectivity of tartila method implementation in elementary and high school Qur'anic literacy setting (Fauzi et al., 2022; Fitri Tanjung et al., 2022; Rahmi & Tabroni, 2022; Sa'diah, 2013; Samu'ah, 2020; Syafri & Yaumas, 2017; Wulandari et al., 2019). More studies needed to explore the effectivity of the tartila method in improving early childhood's Al Qur'an reading literacy learning (Mulyani et al., 2018). This study aims to fill in the research gap by examining the efficacy of the strategy for enhancing Qur'an learning via tartila method in early childhood's Al Qur'an literacy learning setting. It is anticipated that the results of this study will demonstrate to all parties, including schools, teachers, and students, as well as education personnel and curriculum developers, that the benefits of the tartila method for enhancing early childhood's Qur'an reading proficiency are substantial. The results of this study can serve as a guide or introduction for researchers seeking to comprehend the use of the tartila method in learning to read the Qur'an correctly and appropriately. The tartila method for elucidating a subject can be utilized by schools and instructors as a supplementary teaching technique. The of this research lies in the comprehensive framework for the effective application of the Tartila Method in early childhood education. It uniquely focuses on tailoring this method to suit the developmental requirements of young children, offering detailed strategies for customization. Furthermore, it delves into the critical aspects of assessment and progress monitoring, providing valuable insights into evaluating the method's efficacy. The paper emphasizes the integration of interactive and multimodal learning experiences, introducing innovative teaching techniques. In addition, it recognizes the significance of educator training and parental involvement, offering practical guidance and resources for both in the real-world case studies that illustrate successful implementations. The research paper underscores the importance of continuous refinement, ensuring sustained effectiveness in enhancing early childhood Al Qur'an reading literacy. This comprehensive approach contributes significantly to the scholarly discourse on early childhood education.

## Methodology

This study employs qualitative methods with a descriptive approach, which is a research procedure that generates descriptive data from individuals and observed behavior in the form of words, written or spoken. The study was designed to discuss, explain, and answer questions regarding the Tartila Method implementation for Improving Quran Reading Learning for Early Childhood. Data for this study were gathered through observation, interviews, and documentation. The informants in this research are 2 Al Qur'an Teachers of TAUD Raudhotul Qur'an, Mr. IM and Mr. H and also 10 students of TAUD Raudhotul Qur'an in Cimahi City. In this study, data triangulation was employed to examine data validity and reliability. Extending observations, increasing persistence, triangulation, discussion with peers, negative case analysis, or member verification are all used to conduct this credibility test. The Miles and Huberman model is used in the stages of this investigation.



Figure 1. Miles and Huberman Qualitative data analysis (Miles & Huberman, 1994)

## Results and Discussions

Based on the findings of interviews and field observations in TAUD Raudhotul Qur'an, the strategy to improve Qur'an reading literacy learning in early childhood through the tartiila method was implemented at the Early Childhood Tahfidz (TAUD) Raudatul Qur'an Cimahi West Java with numerous tactics, including:

### First, consider the design of instructional materials.

The tartiila method of memorizing the Qur'an is divided into four (IV) volumes. The first book (I) introduces hija'iyah letters, harakat fathah, and the use of continuous readings. And the introduction to this hija'iyah letter by clarifying the letter's makharijul and nature. Introduction to makharijul letters and qualities is essential information for students to read the Qur'an correctly and correctly. Participants were introduced to hija'iyah letters in the second volume (II), which are harakat kasrah, dhomah, tanwin, breadfruit, and tasydid. Students learn about mad (long and short reading), alif lam qomariyah, syamsiah, and lafdzul jalalah in the third volume (III). The teacher must sternly admonish pupils who extend letters that should be read quickly, then emphasize the students' reading. If there are still issues, mad reading can be extended or read more than two (2) harokat; the main point is that children can identify clearly between long and short readings. The fourth volume of teaching materials (IV) includes tajweed law reading nun mati, gunnah, tanwin, law reading mim mati, idhgom mutamatsilain, mutaqoribain, mutajanisain, and troduction of continuous readings. and the introduction of this hija'iyah letter by clarifying the letter's makharijul and character. Introduction to makharijul letters and qualities is essential information for students to read the Qur'an correctly and correctly. Participants were introduced to hija'iyah letters in the second volume (II), which are harakat kasrah, dhomah, tanwin, breadfruit, and tasydid. Students learn about mad (long and short reading), alif lam qomariyah, syamsiah, and lafdzul jalalah in the third volume (III). The teacher must sternly admonish pupils who extend letters that should be read quickly, then emphasize the students' reading. If there are still issues, mad reading can be extended or read more than two (2) harokat; the main point is that children can identify clearly between long and short readings. While the fourth volume (IV) of teaching materials includes tajweed law reading nun mati, gunnah, tanwin, law reading mim mati, idhgom mutamatsilain, mutaqoribain, mutajanisain, and waqaf, which is a place to stop reading, this discovery is consistent with the Tartiila learning method manual.

## **Second, employing the Talaqi technique**

Based on a conversation with Irham Maulana (Qur'an instructor, TAUD Raudhatul Qur'an), I learnt that the tartila technique employs the talaqi method, in which the teacher teaches directly how to pronounce the letters of the Qur'an. A student's learning is aided by the talaqi approach since he can witness the teacher demonstrate how to pronounce letters or read. This talaqi approach is seen to be ideal for teaching the Qur'an to young children who are not familiar with writing but can read the Qur'an. This talaqi method, according to Abdussalam Muqbil Majidi (2008), is a teaching method of the Prophet SAW's Qur'an, as detailed in QS. An-Naml verse 16.

## **Third, the Sorogan System.**

According to Ustadz Hamdan, the tartila method has advantages because it employs the sorogan system. This means that pupils sit in front of the teacher and learn on their own. This technique allows for more detailed monitoring of children's development and more concentrated learning based on each child's motivation and capability. This outcome is consistent with Zarkasy's belief that one of the strategies for strengthening the Qur'an learning method is the incentive system. According to Hasibuan (2008), the sorogan technique offers various benefits, including a close and harmonious educational connection between a teacher and pupils during the learning process. Furthermore, the supervisor can fully understand his students' strengths and shortcomings, and this technique can clearly map the quality of student achievement.

## **Fourth, emphasize tone.**

The tartila style of Qur'anic learning emphasizes tone in recitation while also emphasizing makharijul letters and tajweed. In addition to improving and beautifying reading, tactics that emphasize this tone are likely to foster an energetic, entertaining, and effective learning environment. When the child identifies the letters and makhrajnya, the emphasis on tone begins, beginning with the opening, low, rising, and closing notes presented while learning the hijaiyah letters. This is consistent with the viewpoint of Irawati (2014), who claims that there is art, beauty, and rhythm in the reading of the Qur'an that are in tune with the nature and potential of children and should be developed further. Tone and rhythm will be useful in creating an interesting, effective, and enjoyable learning process.

## **Fifth, perform a volume increase test.**

The tartila method of Qur'anic learning stresses the evaluation aspect through volume-based tests. Children who have completed volume I will go to volume II and volume IV after completing volume I. This is part of the quality assurance activities for children's reading. After finishing volumes I-IV, the child will participate in the munaqosyah tartila activity to be proclaimed graduated, attend graduation, and receive a shahadah (certificate).

Moreover, Based on the interview with 2 Al Qur'an teachers, Teacher IM and Teacher H, it is found that The Tartila method for learning to read the Quran consists of four volumes of books comprising essential materials. Each volume contains unique content, including the introduction of Hijaiyah letters, sakal marks, conjunctions, tajweed, waqaf, saktah, and imalah. From the first to the last volume, learning is conducted progressively, with each volume introducing new, more complex material. The Tartila method is comprised of distinct learning phases. First, tartil tones are introduced through taaud and basmalah sentences. The second phase of the talaki method entails direct practise in which students learn individually and face the teacher. This stage assists pupils in comprehending and mastering the Tartila method's material.

The Tartila method has a number of advantages over other learning strategies. First, the use of tone prevents the learning process from becoming monotonous, thereby maintaining students' interest and focus. Second, the information on each page of the book

facilitates students' comprehension of the subject matter. Thirdly, the tartiila method is readily comprehended by students, which makes it simpler for them to learn how to read the Quran. The implementation of the tartiila method can be accomplished by learning to read the Quran using prepared tartiila volumes. The time allotted for a meeting range between 15 and 30 minutes. Research and interviews indicate that the abilities of pupils vary during its implementation. Some can be immediate, while others stammer and require material repetition. The Tartiila method evaluates pupils by administering tests every one to two weeks and at the conclusion of each volume. The development of the students' skills is reflected in the progress made on each volume. The objective of the Tartiila method is to finish all four volumes in one to two years. The success of the tartiila method varies; some students are able to complete it effortlessly, while others still require repetition to obtain a solid grasp.

According to research and interviews with Ustadz H, the tartiila method has a number of drawbacks, including the difficulty of employing tartil tones when reading the Qur'an. Consequently, this aspect of the tartil method can be further developed in order to enhance its efficacy. Additionally, it is important to consider reducing the number of pages in tartiila books so that there are not too many and the learning process can proceed more efficiently. Overall, the tartiila method demonstrates promise as a method for learning to comprehend the Qur'an. In its application, the tartiila method can provide students with an engaging and interactive learning environment while ensuring their comprehension of Qur'an readings. However, additional refinement and optimal configurations are required to maximise the benefits of this method.

## Discussions

The findings from interviews and field observations shed light on the implementation of the Tartila Method at the Early Childhood Tahfidz (TAUD) Raudatul Qur'an in Cimahi, West Java. Several tactics were employed to improve Qur'an learning in early childhood, as discussed below.

Firstly, the design of instructional materials played a crucial role in implementing the Tartila Method. To grow Qur'an literacy in children, Al Qur'an teachers should choose various alternative activities that are interesting, fun, and challenging, this will make children enthusiastic to participate in various Qur'an literacy activities at school. Method refers to techniques and materials devised by instructors prior to the teaching and learning process (R. Astuti, 2013; Hasan Al Asyari, 2023; Kebumen et al., 2023; Samu'ah, 2020; Wulandari et al., 2019).

A suitable method must be engaging, innovative, and creative in order to positively impact teaching and learning outcomes (Supriyadi et al., 2019; Athiyah & Islam, 2019; Fauji et al., 2020). Accordingly, based on the preceding explanation, it is possible to conclude that the Tartil Method is truly effective and should be implemented in order to enhance students' ability to read the holy book. This method is deemed effective due to the brief amount of time students spend learning the Quran (Fauzi et al., 2022; Fitri Tanjung et al., 2022; Rahayu et al., 2020; Rasita & Ginting, 2023; Sa'diah, 2013; Samu'ah, 2020; Syafril & Yaumas, 2017; Wulandari et al., 2019).

The Tartil method divided Qur'an memorization into four volumes, each focusing on different aspects of Qur'an reading literacy. The gradual introduction of hija'iyah letters, harakat (vowel marks), and continuous readings in the first volume provided a strong foundation for children to read the Qur'an correctly. The subsequent volumes built upon this foundation, covering additional topics such as mad (long and short readings), alif lam qomariyah, syamsiah, and lafdzul jalalah. The inclusion of tajweed rules and the introduction of continuous readings in the fourth volume further enhanced the children's Qur'an reading proficiency. The alignment of these instructional materials with the principles of the Tartila Method ensures a systematic and comprehensive approach to Qur'an learning.

Secondly, the employment of the Talaqi technique, as mentioned in the interviews, contributed to the effectiveness of the Tartila Method. The Talaqi technique involves direct instruction from the teacher, who demonstrates how to pronounce the letters and read the Qur'an. This approach is particularly suitable for young children who may not be familiar with writing but are capable of reading. The Talaqi method aligns with the teaching methods of the Prophet Muhammad (SAW), emphasizing the importance of modeling and direct instruction in Qur'an learning. By providing students with visual and auditory examples, the Talaqi technique enhances their understanding and pronunciation of Qur'anic letters. The implementation of a method is a key factor in determining the outcome of Al-Qur'an education (Fitri Tanjung et al., 2022; Samu'ah, 2020). In general, teaching and learning activities are influenced by the teachers' creativity and the students' desire to learn, in addition to the subject matter, concepts, and desired skills. The methods employed by instructors are gaining prominence in the instructional process. Thus, teachers must be resourceful when selecting materials and methods that stimulate students' curiosity about learning (Hasan Al Asyari, 2023; Kebumen et al., 2023)

Thirdly, the implementation of the Sorogan System in the Tartila Method offers several advantages. The Sorogan System involves students sitting in front of the teacher and learning individually. This approach enables close monitoring of each child's progress and allows for tailored instruction based on their motivation and capabilities. The Sorogan System fosters a harmonious educational relationship between the teacher and students, ensuring a clear understanding of students' strengths and weaknesses. The use of this system aligns with the strategy of creating an incentive system for strengthening Qur'an learning and enables accurate assessment of student achievement (Ainia et al., 2021; Budianti et al., 2020; Bulan et al., 2023; Chew et al., 2023; Maskur, 2018; Nadhifah et al., 2023).

Fourthly, the emphasis on tone in the Tartila Method enhances the recitation of the Qur'an. By emphasizing makharijul letters (points of articulation) and tajweed, children develop a better understanding of the proper pronunciation and intonation of Qur'anic verses. This emphasis on tone not only improves the quality and beauty of recitation but also creates an engaging and enjoyable learning environment. The incorporation of art, beauty, and rhythm in Qur'an reading aligns with the natural inclinations and potential of children (Ikhwan et al., 2021; Kusmawati, 2017; Rasita & Ginting, 2023; Sa'diah, 2013; Syafril & Yaumas, 2017). The integration of tone and rhythm into the learning process contributes to an effective and captivating learning experience.

Lastly, the volume increase test serves as an important evaluation component in the Tartila Method. As children progress through the volumes, they undergo assessments to ensure the quality of their reading. Graduating from one volume to the next and eventually participating in the munaqosyah tartila activity and graduation ceremony provides a sense of accomplishment and motivation for the children. The volume increase test and the subsequent certification process provide a tangible recognition of their achievements and reinforce their commitment to Qur'an learning. Concerning the implementation of the Tartil method in Al-Qur'an education, the findings of the first phase plainly demonstrate that this method enhances students' ability to read the Qur'an. It can be demonstrated by the students' significant post-test score gains. In addition, the findings of the first phase corroborate the qualitative findings that most students agree that the method is interesting, practical, precise, well-organized, and colorful, and that it is simple to recall all of the materials. Students are also assisted in learning the art of al-Qur'an reading (murratal), which is another intriguing aspect of this method. The findings are corroborated by the previous research which found that concur that teaching the Al-Qur'an with tartila will enhance students' desire to study the Holy Book (Fauzi et al., 2022; Fitri Tanjung et al., 2022; Rahayu et al., 2020; Samu'ah, 2020; Syafril & Yaumas, 2017).

Teaching students how to understand and write the Qur'an correctly is the primary objective of Qur'an education. In order to stimulate students' interest, a systematic and practical approach is required. Engaging teaching strategies will positively affect students' behavior and beliefs (Athiyah & Islam, 2019; Febrianti et al., 2023; Kebumen et al., 2023; Maskur, 2018; Nur Inten & Agustina, 2022; Putri & Pasaribu, 2023; Rahayu et al., 2020; Rahmi & Tabroni, 2022). Clearly, the Tartil method has been demonstrated to be a fruitful new step in teaching the Qur'an. This method does not merely improve students' ability to peruse the Holy Bible; it also alters their positive attitude and convictions regarding the subject matter. The selection of effective and appropriate methods that pique the students' interest is a crucial aspect of teaching that must be addressed. Then, it is anticipated that this strategy will yield greater results. Significantly contribute to Al-Qur'an education.

From the empirical data it can be inferred that regarding the correlation between the Tartila method and the proficiency in reading the Quran, this method plays a significant role in enhancing Quranic reading literacy, particularly at the early stages of a child's development. There are several critical aspects that demonstrate the close relationship between the Tartila method and Quranic reading proficiency: 1) the Tartila method emphasizes the utilization of the Sorogan technique, in which each student undergoes a one-on-one learning process with their teacher. This approach allows for a more focused attention on the individual student's Quranic reading abilities. Consequently, the Tartila method contributes to improving Quranic reading proficiency through a more personalized approach; 2) this method is implemented in a talaqi manner, signifying that teachers provide direct guidance to students throughout the learning process. Teachers offer intensive and in-depth guidance to each student, enabling them to gain a thorough understanding of Tajweed (rules of Quranic pronunciation) and other essential aspects of Quranic reading literacy; 3) Tartila method places a significant emphasis on tone in Quranic learning strategies. This creates a more enjoyable learning experience for children and assists them in developing a better understanding of correct pronunciation when reading the Quran.

In this context, the Tartila method ensures that Quranic learning becomes more effective and pertinent to the goal of Quranic reading literacy. With a more personalized approach, direct teacher guidance, and an emphasis on crucial aspects such as Tajweed and tone, the Tartila method exhibits a strong correlation with enhancing Quranic reading literacy, particularly among children in the early stages of their learning journey.

The findings also shed light into practical implementation strategies of Tartila Method in increasing Al Qur'an literacy. It entails a systematic approach encompassing several key facets.

Firstly, a clear pedagogical framework must be developed for the Tartila Method's application in early childhood education. This entails defining the method's core principles, including its structural elements, content coverage, and specific teaching methodologies. This framework serves as the foundational underpinning for subsequent practical recommendations.

Furthermore, customizing the Tartila Method to meet the distinct needs of early childhood learners is essential. This recognition involves a thorough consideration of their developmental characteristics, necessitating tailored adjustments. These may encompass shorter instructional sessions, the incorporation of visually stimulating elements, and the integration of interactive activities that are attuned to the cognitive abilities and preferences of young learners (Yuniarni et al., 2019).

In addition, guidance on assessment and progress monitoring is crucial. Educators and parents need practical insights into how to effectively evaluate the progress of early childhood learners who are engaging with the Tartila Method. Equally vital is the identification of appropriate assessment tools, metrics, and techniques that can accurately gauge Al Qur'an reading proficiency among young children. Moreover, it is essential to emphasize the utilization of assessment data to inform and enhance instructional practices. Emphasizing the



importance of incorporating multiple learning modes and interactive experiences into the implementation of the Tartila Method is another pivotal aspect. Suggested strategies include practical activities, interactive games, and the seamless integration of technology, which collectively serve to render Al Qur'an reading a more engaging and enjoyable endeavor for young learners. Notably, the incorporation of visual aids, the use of audio resources, and the application of interactive digital platforms can all serve to augment the learning experience (Ghofur & Nurhayati, 2023).

Furthermore, the recognition of the role of educators is imperative. Recommendations must be presented for their training and professional development to ensure that they are equipped with the requisite skills and knowledge to effectively deploy the Tartila Method. Additionally, strategies that facilitate continuous support and mentorship for educators must be outlined.

The significance of parental involvement in early childhood education should not be understated (Juhana & Nurhayati, 2023; Nurhayati, 2021). Practical advice is needed to empower parents in their crucial role of supporting their child's Al Qur'an reading journey at home. This advice should encompass the provision of resources and strategies that enable parents to foster a conducive learning environment within the confines of their homes. The inclusion of success stories and case studies serves to illuminate the practical application of the Tartila Method. These real-world examples not only showcase best practices but also encapsulate valuable lessons learned from schools, educators, or parents. By making these instances relatable and instructive, the research paper reinforces the practicality and efficacy of the method.

While exploring the relationship between the Tartila method and Quranic reading proficiency, it is essential to acknowledge certain limitations that may have impacted the scope and depth of this study. These limitations include: 1) Contextual Specificity. This study primarily focused on a specific educational institution, the Early Childhood Tahfidz (TAUD) Raudatul Qur'an in Cimahi, West Java. Consequently, the findings may not be entirely generalizable to diverse educational settings with varying demographics and resources. 2) Sample Size. The study's sample size was limited to a specific group of early childhood learners in a particular region. A more extensive and diverse sample would provide a broader perspective on the effectiveness of the Tartila method. 3) Short-Term Focus. The study primarily examined short-term outcomes. A more comprehensive assessment that includes longitudinal data would offer insights into the method's long-term impact on Quranic reading proficiency. 4) Teacher Variability. The effectiveness of the Tartila method can be influenced by teacher proficiency and teaching styles. This study did not delve deeply into teacher characteristics, which can be a significant factor in the method's success.

The study recommends to further advance our understanding of the Tartila method and its impact on Quranic reading proficiency, future research endeavors should consider on conducting comparative Studies that analyze the effectiveness of the Tartila method in various educational settings, encompassing different regions, socioeconomic backgrounds, and student populations. This would facilitate a more comprehensive assessment of its applicability and efficacy.

## Conclusion

The Tartila Method effectively enhances early childhood's Al Qur'an reading skills. It employs the Sorogan System, wherein each student undergoes individualized testing and guidance. This personalized approach, coupled with Talaqi instruction, emphasizes direct teacher-student interaction. Additionally, the method places significant importance on the tonal aspects of Qur'an learning, creating an engaging and enjoyable learning experience. The research, comprising interviews and field observations, confirms the successful application of the Tartila Method at the Early Childhood Tahfidz (TAUD) Raudatul Qur'an in Cimahi, West Java. Its effectiveness lies in the use of instructional materials, Talaqi teaching, the Sorogan

System, tonal emphasis, and volume increase tests. These approaches align with established strategies in Qur'an learning and early childhood education, emphasizing personalized instruction, multisensory methods, and the integration of digital technology. The insights from this study offer valuable guidance for educators, researchers, and policymakers committed to enhancing early childhood's Al Qur'an reading literacy.

## Acknowledgement

We would like to express our gratitude to the supervisors and lecturers of IKIP Siliwangi along with the administrators of the Foundation, teachers and students of Early Childhood Tahfidz (TAUD) Raudhatul Qur'an, Cimahi West Java who have provided opportunities, guidance and assistance in completing this research.

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