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Evaluation of Al-Quran Reading and Writing Learning as Local Content of Islamic Religious Education at SD Negeri 1 Lendang Kunyit, Praya Tengah District

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Abstract

This study aims to analyze the implementation and evaluation of Quranic Writing and Recitation learning as a local content within Islamic Religious Education at SD Negeri 1 Lendang Kunyit. This study used a qualitative approach with a phenomenological approach, which sought to understand the meaning of field data through data collection techniques such as observation, interviews, and documentation. The results showed that the local content at the school was divided into two: general local content in the form of regional languages and religious local content in the form of Quranic Writing and Recitation. The implementation of Quranic Writing and Recitation learning has been going well, marked by systematic planning, implementation, and evaluation. Evaluation was conducted through formative and summative assessments, including reading tests, writing the hijaiyah letters, and memorizing short surahs. Furthermore, there were supporting factors such as school commitment, the active role of teachers, and parental involvement, although obstacles remained such as differences in student abilities, time constraints, and low learning motivation for

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some students. Thus, Quranic Writing and Recitation learning as a local content plays a crucial role in improving students' Quranic literacy skills while strengthening their religious character.

Keywords: Evaluation, learning, Quran

BACKGROUND

Education is one of the main foundations of a nation's development. According to Law No. 20 of 2003, education is a conscious and planned effort to develop students' potential so that they possess spiritual and religious strength, self-control, personality, intelligence, noble character, and the skills necessary for life in society, the nation, and the state (Setyo et al., 2003) Thus, education serves not only as a means of transferring knowledge but also as a process of developing the character and personality of students as a whole. This aligns with Widiyansyah's opinion, which states that education plays a crucial role in producing the nation's next generation capable of facing the challenges of globalization and modernization (Ahmad Afandi Hasan et al., 2025).

While education serves as the primary foundation of a nation's development, character plays a vital role as an integral part of educational outcomes, reflecting an individual's character and morals in everyday life (Abdul Halim Rofi'i, 2019). Therefore, education plays a strategic role in holistically shaping students' character, knowledge, and skills. One crucial aspect of the Indonesian education system is the strengthening of religious values through faith-based learning, particularly at the elementary school level. In this context, learning to read and write the Quran as part of local content is a concrete effort to instill basic religious skills from an early age, particularly for students at the elementary and secondary school levels.

Furthermore, Islamic Religious Education, as part of formal education, plays a highly strategic role in shaping students' personalities. Islamic Religious Education plays a role not only in intellectual development but also encompasses emotional and spiritual aspects in an integrated manner (Maulana et al., 2025). In Islamic teachings, all aspects of human life must always be linked to divine values, as stated by Allah in the Qur'an. Al-An'am verse 162:

قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَۙ ﴿١٦٢﴾

Indeed, my prayer, my worship, my life, and my death are for Allah, the Lord of the worlds (QS. Al-An'am verse 162).

This verse emphasizes that all human activity is solely directed towards Allah SWT. Therefore, instilling religious values from an early age is crucial in shaping students' personalities and attitudes (Akhmad Zubaidillah et al., 2024).

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Islamic Religious Education is aimed at developing individuals who are faithful, pious, and possess noble morals, as reflected in their daily behavior (Salamah et al., 2017). This process involves the balanced development of cognitive, affective, and psychomotor aspects (Sodikin & Nasuhah, 2023). Thus, Islamic Religious Education serves as a crucial foundation for building a strong Islamic character, enabling students to apply religious values in their social lives (Luneto, 2020).

However, in practice, the implementation of Islamic Religious Education in schools often faces various obstacles, particularly limited learning time compared to the amount of material to be delivered (Salamah et al., 2017). This situation results in learning objectives, particularly in character building and religious skills, not being optimally achieved. Therefore, innovation is needed in curriculum development, including through the implementation of local content.

Local content is part of the curriculum tailored to the needs, characteristics, and potential of the region. This curriculum aims to provide contextual learning experiences and equip students with knowledge and skills relevant to their environment (Amin, A., & Sulastri, 2003). In the context of religious education, local content, such as learning to read and write the Quran, plays a crucial role in strengthening religious identity and improving students' Quranic literacy.

Learning to read and write the Quran not only aims to improve reading and writing the hijaiyah letters, but also to instill a love for the Quran and foster noble character. Therefore, this learning encompasses the cognitive, affective, and psychomotor dimensions, which must be achieved in a balanced manner. However, in its implementation, local content learning often faces various challenges, such as time constraints, differences in student abilities, a lack of learning media, and uneven teacher competency.

Based on interviews with Islamic Religious Education teachers at Lendang Kunyit 1 Elementary School, it was discovered that the implementation of Islamic Religious Education (IS) learning still faces challenges, particularly due to the limited time allocation of only 3 x 40 minutes per week. Meanwhile, the material that must be delivered, particularly on the elements of the Quran and Hadith, is very complex, encompassing the skills of reading, writing, and memorizing the Quran. Many students experience difficulty recognizing and pronouncing the hijaiyah letters, and even tend to forget them due to a lack of practice at home.

Furthermore, the lack of parental involvement in assisting their children in religious studies is also a hindering factor. Most parents completely hand over religious education to the school, resulting in students rarely reviewing lessons at home. This is exacerbated by children's habit of spending more time playing after school than participating in religious activities at non-formal institutions such as the Al-Quran Education Park or Islamic schools.

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To address these issues, Lendang Kunyit 1 Elementary School developed a local content program in the form of Quranic Reading and Writing lessons. This program is implemented with an additional two hours of class time allocated for each class, taught by an Islamic Religious Education teacher and supported by other teachers with expertise in the Quran. This program also aligns with local government policy, particularly in Central Lombok Regency, which encourages strengthening Quranic education as part of the region's vision of creating a religious society.

Although the Quranic Writing and Reading program has been implemented, its effectiveness still requires in-depth study. This is crucial to determine the extent to which the program improves students' Quranic literacy skills and the factors influencing its success. Therefore, a comprehensive evaluation of Quranic Writing and Reading learning as part of local content is necessary.

Learning evaluation is a systematic process to measure the achievement of learning objectives, identify weaknesses, and provide a basis for future improvement. In this context, evaluation encompasses not only student learning outcomes but also the learning process and planning undertaken by teachers.

Several previous studies have examined Quranic Writing and Reading learning, but with varying focuses. For example, Ahmad Fauzi's research, "Evaluation of Quranic Writing and Recitation Learning in Elementary Madrasahs," examines the evaluation of Quranic writing and recitation learning, which is still conventional and outcome-oriented, with an emphasis on assessment techniques such as reading tests and memorization (Akbar et al., 2025). Furthermore, Siti Nurjanah's research, "Implementation of Quranic Writing and Recitation Learning in Elementary Schools," focuses on the implementation of Quranic writing and recitation learning, particularly on methods, media, and student learning activities, which are influenced by teacher competence (Siti & Nurjanah, 2024). Finally, Rahman et al.'s research, "Analysis of Supporting and Inhibiting Factors in Quranic Learning in Elementary Schools," examines the supporting and inhibiting factors in Quranic learning in general, such as infrastructure, motivation, and the learning environment (Kholifah et al., 2025). While similar to those studies, this study offers novelty by examining the evaluation of Quranic Writing and Recitation learning at SD Negeri 1 Lendang Kunyit, as well as the supporting and inhibiting factors in its implementation. Thus, this study fills a gap in previous studies by providing a more focused and in-depth perspective on the evaluation of Quranic Writing and Recitation learning.

Based on this description, this research is crucial to evaluate the implementation of Quranic Writing and Recitation learning as local content at SD Negeri 1 Lendang Kunyit. The results are expected to provide a comprehensive overview and constructive recommendations for improving the quality of religious education in elementary schools.

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RESEARCH METHODS

This type of research is qualitative research that utilizes an interpretive research paradigm with the aim of constructing meaning based on field data. This research is called field research because the research procedure will produce descriptive data, namely research that only describes what exists or occurs in a particular scene, field, or region (M. Burhan Bungin, 2007). The collected data is classified or grouped according to type, nature, or condition. After the data is complete, conclusions are drawn (Suharismi, 2010). Therefore, the research approach used by the researcher in this paper is a descriptive qualitative approach, with the aim of describing the state or status of the phenomenon. In this study, the researcher describes the implementation of TBQ education as a local content of Islamic religious education at SDN 1 Lendang Kunyit. The data collection procedures used by the researcher are: 1) Observation, which is a process carried out by the researcher through direct observation with the aim of collecting the desired data. This technique is very effective to use in this research, because observation is a method of data collection used to collect research data through observation. The implementation of observation techniques is carried out in several ways (Gunawan, 2016). The determination and selection of these methods are very dependent on the situation of the object being observed. 2) Interviews, namely conversations with a specific purpose. The conversation is carried out by 2 parties, namely the interviewer who asks questions and the interviewee who provides answers to the questions (Sugiyono, 2010). In this study, the interviewees were PAI teachers at SD Negeri 1 Lendang Kunyit and other Islamic religious education teachers in Guugus V who were part of the SD Negeri 1 Lendang Kunyit working group. 3) Documentation is a method used by researchers to obtain information data about things or events that occur in the phenomenon being studied. Documentation is also an effective way to obtain data used to trace data that no longer exists at that time or history. In this case, documentation contains information about things or events that occurred in the researched area that can be used as evidence and used to describe the research results described by the researcher (Arikunto Suharismi, 2021). This documentation collection technique is a method of data collection that aims to collect written data that can provide information in accordance with the data needed in the research. This documentation method is used to obtain related data about SDN 1 Lendang Kunyit, Teachers and students as well as how to evaluate the education of Writing and Reading the Qur'an as a local content of Islamic Religious Education at SDN 1 Lendang Kunyit.

RESULTS AND DISCUSSION

Based on observations and interviews conducted by the researcher at SD Negeri 1

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Lendang Kunyit, Praya Tengah District, the researcher presents the following research findings:

Local Content in the Education Curriculum

Local content, in the context of education, refers to the part of the curriculum that is tailored to the characteristics, needs, and potential of a particular region or area. It encompasses various aspects, such as culture, traditions, history, local wisdom, and the natural resources of the school's environment (Nurdin Mansur, 2012). Local content aims to enrich students' learning experiences, provide relevance to their daily lives, and strengthen their identity and pride in their region.

The implementation of local content in Indonesia was pioneered in elementary schools in 1987 through the Decree of the Minister of Education and Culture No. 0412/U/1987, dated July 11, 1987, concerning the implementation of local content in the elementary school curriculum. Based on this decree, the Director General of Elementary and Secondary Education issued Decree No. 173/C/Kep/M/87, dated October 7, 1987, concerning the elaboration of the implementation of local content in the elementary school curriculum. Subsequently, the implementation of local content was reinforced by the government through Government Regulation No. 28 of 1990 and Decree of the Minister of Education and Culture No. 060/U/1993. Local content has now been refined and strengthened through Law No. 20 of 2003 and Government Regulation No. 19 of 2005.

In general, local content is defined as a set of plans and knowledge regarding objectives, content, and learning materials developed by educational units in accordance with the diversity of regional potential, regional characteristics, regional advantages, regional needs, and their respective environments, as well as the methods used as guidelines for implementing learning activities to achieve specific educational goals. Specifically, local content is an educational program in the form of subjects whose content and delivery media are linked to the natural, social, and cultural environments, as well as the needs of the region, which are mandatory for students to learn in that region. Tirtarahardja and La Sula state that the local content curriculum is an educational program whose content, media, and delivery strategies are linked to the natural, social, and cultural environments, as well as the needs of the region (Ananda Dilonia et al., 2024).

Through local content, education can be more diverse, inclusive, and relevant to students' real lives. This helps enrich their learning experiences, strengthen local identity, and shape strong and responsible character. Thus, local content plays a crucial role in developing a

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generation that is competitive, cultured, and imbued with a love for their homeland.

Regulations and policies regarding local content in Indonesia are outlined in various educational regulations and guidelines (Suwahyu, 2025). One key regulation is Minister of Education and Culture Regulation No. 20 of 2016 concerning Graduate Competency Standards for Elementary and Secondary Education. This regulation establishes local content as a mandatory component of the elementary and secondary education curriculum throughout Indonesia. Furthermore, Minister of Education and Culture Regulation No. 21 of 2016 concerning Elementary and Secondary Education Content Standards provides more specific guidance regarding local content. This policy emphasizes the importance of aligning the curriculum with local needs, culture, and potential.

Regional governments also play a crucial role in regulating local content through regional regulations (perda) that adapt national policies to local conditions. This allows each region to have a curriculum that aligns with its own unique characteristics, culture, and values. Thus, these regulations and policies provide a strong legal basis for the implementation of local content at all levels of education in Indonesia.

Local Content at SDN 1 Lendang Kunyit

The teaching and learning process at SDN 1 Lendang Kunyit in Praya Tegah District, Central Lombok Regency, is regulated by the principal's decree, which stipulates that local content must be taught by the relevant teacher according to a predetermined schedule agreed upon by the principal and fellow teachers in the school unit. This was conveyed by Ms. Hariati Ismi, S.PdI, an Islamic Religious Education teacher at SD Negeri 1 Lendang Kunyit, who said:

> "All of us teachers here hold an annual meeting with our fellow teachers at the school every new school year. During this meeting, we divide up tasks and issue a decree on assignments. Likewise, we also determine the local content subjects outside of those designated by the Ministry of Education, such as local content."

The local content subjects at SDN 1 Lendang Kunyit are divided into two: local content, specifically Islamic Religious Education (PAI), scheduled with Quranic Reading and Writing Education. The second is local content, which consists of general subjects and includes regional language education, in this case Javanese and Sasak. This was also conveyed by Mr. Masykur, a class teacher at SD Negeri 1 Lendang Kunyit in an interview with researchers:

"In our annual meeting to fill the Local Content curriculum at our school, we

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offer two subjects: one general and one within the Islamic Religious Education cluster: Javanese regional language and Quranic reading and writing. Initially, this was limited to regional languages. However, most parents at SDN 1 Lendang Kunyit felt that religious education at the school was minimal, as evidenced by the large number of students who could not read the Quran even in the upper grades. Therefore, we, the school, decided to include Quranic reading and writing as local content within the Islamic Religious Education cluster, which is mandatory for our school. This is also in line with the direction of the Regent of Central Lombok, who wants to make Central Lombok a center for the Quran."

What Mr. Masykur, a teacher at SD Negeri 1 Lendang Kunyit, said in this interview indicates that Curriculum development must be based on a strong foundation, grounded in in-depth observation and research. This is certainly consistent with the research by Marhamah & Kalam, which states that curriculum development requires a strong foundation, grounded in various in-depth thoughts and research. Curriculum development that is not based on a strong foundation can have fatal consequences for educational failure (Maharah & Kalam, 2023). Furthermore, the curriculum and the learning process are inseparable. The curriculum is meaningless if not implemented in the learning process, and conversely, a planned learning process cannot be implemented without a curriculum (Irwan & Kamarudin, 2021). Learning is the implementation of the curriculum. The curriculum serves as a guideline to provide direction and objectives for education, containing the material to be taught, and learning is a form of action to realize the curriculum's ideals (Nurdin Mansur, 2012). Based on the explanation above, it can be understood that local content learning at SDN 1 Lendang Kunyit is carried out with two subjects, namely general subjects such as the Jejawan Sasak regional language and local content which is grouped into Islamic religious education which is filled with reading and writing the Qur'an.

Evaluation of Quranic Recitation and Writing Learning as Local Islamic Religious Education Content at SD Negeri 1 Lendang Kunyit Evaluating Quranic recitation and writing learning in schools is a crucial part of ensuring that the learning process not only continues but also achieves its intended goals. In the context of elementary education, the ability to read and write the Quran serves as the primary foundation for students to gain a deeper understanding of Islamic teachings. Therefore, evaluation serves not only as a measure of learning outcomes but also as a means to assess the effectiveness of teaching methods, teachers' ability to deliver material, and the overall development of students' competencies (Amin, A., & Sulastri, 2003). Evaluation of Quranic recitation and writing learning is typically conducted through various assessments, such

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as Quranic reading tests, assessments of hijaiyah writing skills, and mastery of basic tajweed. Furthermore, direct observation of students' reading practice is also crucial for determining fluency, accuracy of pronunciation, and fluency in reciting Quranic verses. This evaluation can be conducted continuously, through daily, mid-semester, and end-of-semester assessments, allowing teachers to monitor students' progress gradually. Evaluation of Quranic reading and writing learning also plays a strategic role in providing feedback for both teachers and students. For teachers, evaluation results can serve as a basis for improving ineffective teaching strategies. For students, evaluation serves as motivation to continuously improve their ability to read and write the Quran correctly (Nurdin Mansur, 2012). Thus, evaluation focuses not only on the final result but also on the ongoing and meaningful learning process. Based on the researcher's interview with the Islamic Religious Education teacher at SD Negeri 1 Lendang Kunyit, the evaluation of the Quranic Reading and Writing lesson was conducted by adapting to the characteristics of elementary school students who are still at the basic stage of reading and writing the hijaiyah letters. This was based on the researcher's interview with the Islamic Religious Education teacher at SD Negeri 1 Lendang Kunyit. He stated:

> "As a teacher in charge of Quranic Reading and Writing at SD Negeri 1 Lendang Kunyit, I conducted the learning evaluation by adapting to the characteristics of elementary school students who are still at the basic stage of reading and writing the hijaiyah letters. Our evaluations consist of formative and summative evaluations. Formative evaluations are usually conducted routinely at each meeting, for example by having students take turns reading verses or excerpts from the Quran in front of the class. From this activity, I can assess reading fluency, accuracy of pronunciation, and simple application of the rules of tajweed. Summative evaluations are conducted at the end of the semester by giving students essay questions related to the theories presented during the Quranic Reading and Writing lesson."

In addition to evaluating learning by reading verses individually, evaluation of Quranic writing and reading learning is also carried out using the memorization method. The memorization method in Quranic writing and reading learning is one approach used to help students remember, understand, and recite Quranic verses properly and correctly (Suwahyu, 2025). This method emphasizes the process of repetition so that the verses learned can be stored in students' long-term memories. In general, the memorization method in Quranic writing and reading not only focuses on memorizing the text, but also pays attention to the accuracy of tajweed, makharijul huruf, and fluency of reading. Teachers usually guide students gradually, starting with short verses, then progressing to longer verses according to the students' abilities (Sari, 2025). Implementing the memorization method in Quranic writing and reading learning can be done in several steps. First, the teacher reads the verse to be memorized with tartil and correctly, then

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students imitate the reading. Second, students are asked to repeat the reading individually or in groups. Third, the teacher provides an opportunity for students to submit their memorization as a form of evaluation. Fourth, regular memorization, or recitation, is carried out to ensure memorization is not easily forgotten. This method is also implemented at SD Negeri 1 Lendang Kunyit as a form of learning evaluation. This is as stated by Ibi Hariati Ismi in an interview with researchers:

> "In addition, I also use the memorization method as part of the evaluation. Students are asked to memorize short surahs, then tested individually. For writing skills, the evaluation is carried out by students copying Quranic verses into notebooks, which I then check for neatness, letterform accuracy, and adherence to Arabic writing rules. At the end of the semester, we conduct a summative evaluation in the form of a Quranic reading practice test and a simple written test on recognizing the hijaiyah letters and punctuation."

The memorization method has several advantages, including training students' memory, increasing discipline, and instilling a love of the Quran from an early age. However, this method also has disadvantages if it is not balanced with understanding the meaning, as students may memorize the wording but not yet understand its contents. Therefore, in learning Quranic Recitation, the memorization method should be combined with other methods such as comprehension (tafhim) and reading practice to optimize learning outcomes (Rohmah et al., 2025). This way, students will not only be able to memorize but also understand and apply the values of the Quran in their daily lives.

Based on the research findings above, the researcher can conclude that the success of Quranic Recitation learning in elementary schools depends heavily on a balance between memorization, comprehension, and comprehensive evaluation. If all three are balanced, the learning objective will not only produce students who memorize the Quran but also who are able to read the Quran well and develop a love for it. This will also depend on how teachers evaluate learning related to Quranic reading and writing. In the researcher's opinion, the evaluation conducted by teachers at SD Negeri 1 Lendang Kunyit was adequate and aligned with learning evaluation theory.

Supporting and Inhibiting Factors in the Evaluation of Quranic Writing and Recitation Learning at Lendang Kunyit 1 Public Elementary School

In the evaluation of Quranic Writing and Recitation learning at Lendang Kunyit 1 Public Elementary School, various factors both support and hinder the evaluation process. Evaluation of

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Quranic Writing and Recitation learning is conducted routinely through reading tests, memorization tests, and practice of writing the hijaiyah letters. However, the effectiveness of this evaluation is greatly influenced by internal and external conditions (Matori, 2024).

The primary supporting factor in the evaluation of Quranic Writing and Recitation learning is the school's commitment to making Quranic Writing and Recitation an important local content. The school allocates dedicated time and provides support in the form of Iqra' books, Quranic manuscripts, and other learning media. Furthermore, the active role of teachers is also crucial. Based on an interview with the Islamic Religious Education teacher at Lendang Kunyit 1 Elementary School, Mrs. Hariati Ismi, SD.PdI, she stated:

> "As a teacher, I strive to conduct evaluations in stages, starting from daily assessments to final exams, so that student progress can be properly monitored. Parental support is also a supporting factor, especially for students who receive additional guidance at home or at the Al-Quran Education Center."

Mrs. Hariati Ismi's statement above aligns with Arikunto's (2013) theory of learning evaluation, which states that the success of evaluations is greatly influenced by the availability of equipment, teacher involvement, and a supportive learning environment.

Although there are supporting factors in evaluating Al-Quran Reading and Writing learning, this does not necessarily imply the possibility of inhibiting factors in implementing the Al-Quran Reading and Writing evaluation. One of these factors is the significant differences in student ability. This aligns with what Hariati Ismi, S.Pd., stated in an interview with researchers:

> "In one class, some students are already fluent in reciting the Quran, but others are still at the basic stage of recognizing the hijaiyah letters. This makes it difficult to develop a uniform evaluation instrument. Furthermore, limited learning time is also a constraint, as the allocated time is insufficient to conduct in-depth evaluations for each student. Another inhibiting factor is the lack of motivation of some students, especially those who do not receive support for learning at home."

Based on the results of the researcher's interviews with Islamic religious education teachers, it can be seen that evaluation implementation still tends to be results-oriented, such as reading fluency and memorization, and does not fully address the process. This aligns with Sudjana's evaluation theory, which states that in practice, evaluation often places more emphasis on the final outcome than on the learning process itself. Ideally, evaluation should encompass cognitive, affective, and psychomotor aspects in a balanced manner (Ahmad Afandi Hasan et al., 2025).

Based on the data findings described by the researcher above, it can be concluded that supporting

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factors such as school support, teacher involvement, and parental involvement significantly contribute to the success of the Quranic Writing and Reading evaluation. Meanwhile, inhibiting factors such as heterogeneity in student abilities, time constraints, and low learning motivation present challenges that need to be addressed. Therefore, innovation in evaluation strategies, such as the use of process-based assessments and individual approaches, is needed to optimize the evaluation of Quranic Writing and Reading learning.

CONCLUSION

The development of the local content curriculum at SD Negeri 1 Lendang Kunyit is strategically divided into two main focuses, namely general local content covering regional languages and religious local content within the Islamic Religious Education cluster which is realized through learning to read and write the Qur'an. This step was taken as a response to real needs in the field, where many high-grade students are not yet fluent in reading the Qur'an, and to support the vision of the Central Lombok Regency Government in strengthening Qur'an education. Overall, the implementation of BTQ learning has gone well through systematic planning, implementation, and evaluation systems. The evaluation process is carried out comprehensively including two main forms: Formative Evaluation: Conducted routinely at each meeting through direct verse reading practice in front of the class to monitor the fluency and accuracy of students' tajwid. Summative Evaluation: Conducted at the end of the semester through a theory test on recognizing the hijaiyah letters and a practical test covering the ability to read and write Qur'anic verses correctly. This program also significantly assisted Islamic Religious Education teachers in completing learning targets for elements of the Quran and Hadith, which are often hampered by time constraints during regular class hours. Despite its success, the implementation of this evaluation still faced several challenges. Key supporting factors included strong school commitment, the provision of learning media such as Iqra' books, the active role of teachers and the support of some parents. On the other hand, obstacles that emerged included the high heterogeneity of student abilities within a single class, limited time for in-depth evaluation, and a lack of learning motivation among some students who did not receive further guidance at home.

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