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ANALYSIS OF QUR'ANIC ILLITERACY ERADICATION THROUGH IMLA': A CASE STUDY OF ARABIC LANGUAGE EDUCATION STUDENTS AT ISLAMIC UNIVERSITY STATE OF NORTH SUMATERA

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ABSTRACT

This study describes the eradication of Qur'anic illiteracy through Imla' in Arabic Language Education Students. The type of research in this paper is descriptive qualitative research. Data collection techniques are carried out by means of participant observation and in-depth interviews, documentation, and material research which aims to determine the authenticity of the material and investigate it. The results of this study are that there are still student errors in writing Al-Qur'an verses due to difficulties in connecting words and lack of nahwu dah Sharaf. Therefore, it is necessary to pay attention to the rules of writing in order to avoid errors in writing. Eradicating Qur'anic illiteracy through imla' is so that students can maintain the writing of the Qur'an, especially for memorizers of the Qur'an, not only being able to read or memorize properly and correctly but also having to write these verses according to the rules of writing. As Muslims, we must be able to maintain the sanctity of the Qur'an including from errors in writing the Qur'an in order to reduce the level of illiteracy in the Qur'an.

Keywords: Eradication, Illiteracy, Qur'an, Imla'



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INTRODUCTION

The Qur'an is the word of Allah Swt. which is the holy book of Muslims revealed to the Prophet Muhammad Saw. through the angel Gabriel, which the holy book of the Qur'an is one of the guidelines for Muslims. The Qur'an is the highest authority for Muslims as the main source of faith, worship, ethics and law. (Sartina et al., 2020) Reading the Qur'an is a basic skill that a person must have in order to practice the contents of the Qur'an, not just reading it but also being able to write the Qur'anic verses.

Everyone is obliged to learn it as stated in the Hadith of the Prophet Saw. which says about learning the Qur'an what is meant by the Hadith which states about learning the Qur'an which means "The best of you are those who learn the Qur'an and teach it". (HR. Bukhari) (Sartina et al., 2020) As a student, of course, you must be able to read and write the Qur'an according to good and correct rules. Therefore, education is very important, because it is from education, especially those based on Islam, that one can find out more about learning both to read and write the Qur'an.

Education is very necessary in helping students achieve educational goals, where educators play an important role in the process of interaction with all students, so that students can understand everything that educators convey. (Fahrurrozi, 2022) This interaction process usually occurs in formal institutions such as schools or surrounding communities and families. Usually formal learning takes place in schools or educational institutions, with the aim of providing knowledge and understanding to students about what has been taught by educators. (Ariesta & Maulana, 2018) Education is really important because it is one of the factors that lead the nation's children to the present and even the future.

Currently, the need for education in society is increasing, every citizen must have the opportunity to develop themselves. One of the keys to academic success is learning that is easily accepted and in accordance with the circumstances of students. (Baeti et al., 2021) But in fact, Asmiatiningsih et al. revealed that there is still an education gap in Indonesia because education is not fully equitable, so there are still many people who have functional literacy. (Baeti et al., 2021) The resolution of illiteracy must be resolved immediately because it is closely related to ignorance, poverty, backwardness, and powerlessness.

Gorden More, the founder of Intel, said that illiteracy in the 21st century is not people who cannot read and write, but people who are unable to learn, there is no willingness to learn and do not want to repeat lessons again from everything that has been learned before. (Baeti et al., 2021) From this statement it can be concluded that actually someone is illiterate not who cannot read or write but because of a situation that does not support him to learn, there is no willingness to learn or there is no opportunity to learn.

After the author analyzes this Qur'anic illiteracy, some Qur'anic memorizers can only read and memorize the Qur'an, but they find it difficult when writing Qur'anic verses without seeing the Qur'an. From some of the literature that the author reads there are many that discuss the eradication of illiteracy through reading alone.

From this background, the author is interested in researching the eradication of Qur'anic illiteracy through imla'. In Arabic, there are four language skills that students must have, namely, listening skills (*Maharah Istima'*), speaking skills (*Maharah Kalam*), reading skills (*Maharah Qira'ah*), and writing skills (*Maharah Kitabah*). (Fahrurrozi, 2022). Here the author examines through writing skills (*Maharah Kitabah*), and imla' is part of this maharah kitabah. Therefore, in this scientific article the author will discuss further about the Analysis of Eradicating Qur'anic Illiteracy Through Imla': Case Study of Arabic Language Education Students of UINSU.

RESEARCH METHODS

The research method or approach used in this research is a descriptive qualitative approach. Qualitative research is research that aims to understand phenomena related to the experiences under study, such as behavior, observation, motivation, action, and others comprehensively and with the help of verbal and linguistic descriptions, special natural and natural contexts, using various natural methods. (J.Moleong, 2017)

Data collection techniques were carried out by means of participant observation and in-depth interviews, documentation, and material research aimed at knowing the authenticity of the material and investigating it. The data that has been obtained is then analyzed using descriptive analysis techniques, namely data that has been collected in the form of both words and images including three lines of activity, namely data reduction, data presentation, and conclusion checking or verification.

RESULT AND DISCUSSION

A. The nature of Qur'anic illiteracy eradication

Eradication here means resistance or prevention, the meaning in this paper is prevention or efforts made by someone against the occurrence of Qur'anic illiteracy. Buta aksara consists of two words, namely the word blind and the word script. Blind is defined as not being able to see or recognize something such as its shape and color, while script is a graphic sign system or writing system used by humans to communicate. (Sari et al., 2023) This writing system allows humans to record their wisdom and remember various events.

Given the limitations of human memory, it can be said that writing makes a very meaningful contribution to recording history and various kinds of events in human life and the graphic signs used for recording are letters. (Sari et al.,

2023) Illiteracy or illiteracy is not knowing or not understanding something, in this case not being able to write and read, which is the basic form of literacy. It can be concluded that illiteracy is a condition of a person who does not recognize letters, cannot read and write due to certain reasons.

The Qur'an is linguistically derived from the word qara'a which means to collect and compile, while according to the term, the Qur'an is the word of Allah Swt. which contains miracles that have been revealed to the Prophet Muhammad Saw. written in the mushaf, transmitted to Muslims mutawatir, and reading it is an act of worship. (Sari et al., 2023)

There are many opinions on the meaning of the Qur'an. However, the name that has always been popular is Al-Quran, which is a masdar form of qa-ra-a, so everyone understands that the word Al-Quran is the name of the noblest Scripture. Subhi al-Shalih states some of the opinions of the following Qur'an experts. First, Imam al-Shafi'i said that the famous Qur'ān is not musytaq nor is it hammarized, it is commonly used to mean the Word of God revealed to the Prophet Muhammad, so it is not derived from the root qa-ra-a. Because if so, of course everything that is read can be called the Qur'an. (Drajat, 2017) However, the name is specific to the Qur'ān as well as the Torah and Injil.

Second, al-Farra who argues, lafaz Al- Qur'an is a fraction of or musytaq from the word qara'in plural form of qarinah which means "link" because the verses of the Qur'an are related to each other, therefore it is clear that the letter "nun" at the end of the Qur'an is an original letter and not an additional letter. (Drajat, 2017) Third, al-Ash'ari and his followers stated that the Qur'an is musytaq from the root word qarn, he gave the example of the sentence qarn al-sya'i which means "combining something against something" so, the word qarn in this case means "combination or connection" because the suras and verses are related and joined. (Drajat, 2017)

From the three opinions of these figures, it can be concluded that the Qur'an without a hamzah in the middle, far from the rules of the Ara language isytiqaq, but a group of other scholars stated that in writing the Qur'an must be placed hamzah in the middle as al-Zajaj and al-Lihyani had said, because in Arabic the Qur'an is a mashdar form whose meaning is synonymous with the word qira'ah, namely "reading".

The Qur'an is a holy book revealed by Allah swt. to the Prophet Muhammad Saw. as one of the incomparable blessings of the universe in which there are the words of Allah swt. which become instructions, guidelines and learning for all people who believe and practice them. (Sari et al., 2023) Qur'an illiteracy means not being able to understand how to read the Qur'an. (Muklisin, 2019) It can be said that this Qur'an illiteracy is the condition of a person who cannot read and write Qur'anic verses properly and correctly in accordance with the rules.

The criteria for Qur'anic illiteracy is not the inability to sound or read the signs of the Qur'an correctly, nor the ability to use the signs or symbols that are often used in the rules for writing Qur'anic verses correctly. Illiteracy of the Qur'an is defined as not being able to read and write the signs that form sentences in each verse of the Qur'an, and it is feared that it will not be able to understand the meaning of each verse as a guide to life for Muslims. (Muklisin, 2019)

The teachings of Islam motivate its followers to become intelligent people, starting from learning to read and write and continuing to study various science subjects. Therefore, in this case, it is not enough for the government to eradicate Latin illiteracy, but it is also no less important to eradicate Qur'anic illiteracy, which is a guide containing various information for Muslims. Muslims must be concerned with the problem of eradicating Qur'anic illiteracy when many people cannot read the Qur'an. How can we understand the Qur'an if we ourselves cannot read it and how can we practice it. To answer this requires the concern of all parties so that the number of Quran illiteracy can be reduced. (Sari et al., 2023)

The Qur'an illiteracy eradication program is a plan that will be implemented to eradicate or eradicate the blindness of the writing system and how to read the Qur'an. (Muklisin, 2019) This illiteracy eradication program is a national program launched in 2003. Then in 2005, President Susilo Bambang Yudhoyono launched an accelerated illiteracy eradication program which was planned to be completed in 2009. (Muklisin, 2019) To overcome this illiteracy problem, the central government has issued several legal bases as well as the basis for policies in eradicating illiteracy, namely: *First*, Presidential Instruction No. 5/2006 on the National Movement to Accelerate the Completion of 9-Year Compulsory Education and the Eradication of Illiteracy (including Qur'anic Literacy); *Second*, Joint Decree of the Minister of Education, Minister of Home Affairs, and Minister of PP on the Acceleration of the Eradication of Women's Illiteracy; *Third*, The Ministry of Education collaborated with various social organizations including KPK Pusat, Muslimat NU, Aisyiyah, Kowani, and Wanita Islam; *Fourth*, Decree of the Coordinating Minister for Welfare No. 22/2006 on the Coordination Team for the National Movement to Accelerate the Completion of Wajar Dikdas and Eradicate Illiteracy. (Muklisin, 2019)

The implementation of the eradication of Qur'anic illiteracy often experiences increases and decreases. This situation is caused by several things, among others: *First*, The lack of awareness of the importance of improving Qur'anic literacy by the population has become a collective consciousness; *Second*, The low economic level of the family means that the family's attention is still focused on the economy, not on education, including understanding of the Qur'an; *Third*, Socio-culture that still often views Islamic

religious education as a secondary education; *Fourth*, Lack of attention from state officials (government and DPR); *Fifth*, There is rarely a budget provided for the Qur'anic literacy education program, when compared to programs within the same factor and outside factors that are closely related to this program such as health, family planning and employment factors. (Muklisin, 2019)

Thus, eradicating or preventing Qur'anic illiteracy means reducing or even eliminating the number of people who are illiterate in the Qur'an so that people who are Muslims can understand, understand, be able to read and then understand and practice the content of the verses of the Qur'an as a guide in carrying out their daily lives.

B. Factors causing Qur'anic illiteracy and efforts to overcome it

Everyone is obliged to study the Qur'an from the beginning to the end of his life and then the most important thing is to practice it. Muslims base their study of the Qur'an on the fact that all parents have an obligation to educate their children to become virtuous people. This situation is really in accordance with the facts, therefore education in reading and writing the Qur'an is an obligation for every Muslim throughout the world.

Education is not limited to education at home (family environment) but also in the school and community environment. (Sari et al., 2023) Eradicating Qur'anic illiteracy is a government effort to understand that a pious society Indonesian citizens are citizens of a country whose majority population is Muslim. Therefore, people should avoid Qur'anic illiteracy. Teaching Muslims to write the Qur'an is an important part of religious education that must be preserved. (Sari et al., 2023)

Based on some previous research findings, there are several factors that cause this. This is the cause of Qur'anic illiteracy in Indonesia. These factors are divided into two, namely internal factors and external factors. Internal factors include students' lack of interest in learning to read and write the Qur'an, students' lack of internal motivation in learning to read and write the Qur'an, students' different levels of intelligence and the fatigue factor. External factors are influenced by the family environment, school environment, and community environment. The family environment, including parents' ignorance of religion, lack of parental attention to children's Qur'an education, discordant home atmosphere and low family economic status. (Sartina et al., 2020) The school environment includes the lack of qualifications of the Al-Qur'an teacher and the little time spent at school learning to read and write the Al-Qur'an. The community environment, namely the negative impact of globalization, lack of special attention from the government, lack of facilities and infrastructure, and remote settlements. (Sartina et al., 2020). There are

several factors that cause a person to experience illiteracy, including the following:

a) Shy to Learn

A person's shyness makes them unwilling to learn to read the Qur'an. This embarrassment may be due to maturity or old age, and it may also be due to an environment that is not supportive of Qur'ānic learning. For example, a Muslim minority neighborhood. In a Muslim minority environment, it is very likely that the majority community there considers learning to read the Qur'an one of the strange things. This community view can have an influence on people learning to read the Qur'an, and this community view can cause embarrassment. Perhaps this shame stems from the fear of not being seen by society, when someone suddenly becomes a pious person who diligently learns to read the Qur'an. (Rangkuti, 2021)

b) Busyness

Nowadays, almost everyone has a very high level of mobility. Everyone has scheduled and routine activities. Some work all day in the office, some are civil servants, and so on. With such a busy schedule, they do not have time to learn to read the Qur'an, let alone teach their children to read the Qur'an. Alternatives to overcome this problem already exist, namely by disseminating Islamic educational institutions. However, financial factors can be another barrier to studying in Islamic institutions, some of which have very high maintenance costs. (Rangkuti, 2021)

c) Quran Teacher Scarcity

In some Muslim communities, especially in Muslim minority areas, Quranic teachers can be a rare commodity. This problem can be one of the causes of Qur'anic illiteracy. Because, as is well known, learning the Qur'ān is not a job that can be done autodidactically or independently. Learning the Qur'an requires a very competent mentor teacher. Moreover, someone who is just learning at an early stage, competent teacher qualifications are needed in eradicating or preventing Qur'anic illiteracy. (Rangkuti, 2021)

d) Economic Factors

Economic factors can also be one of the causes of Qur'anic illiteracy. As is known, education is an activity that requires costs. It can be concluded, if there is no cost, education will not be able to run well and can even stop halfway and absolutely cannot continue it anymore. Thus, people who do not have money will certainly not be able to get an education. And without education, especially Islamic religious education, Qur'an illiteracy will mushroom and continue to plague low-income communities. (Rangkuti, 2021)

e) Lack of Interest in Learning to Read and Write the Qur'an

Effective learning is strongly influenced by existing conditional factors, one of which is the interest factor. The interest of the learners who are the target of the Qur'an illiteracy eradication program is still very minimal, this can be

seen from the decline in the love of children and the community to go to the Mosque, Musholla, TKA, TPA, and other knowledge assemblies to learn to read and write the Qur'an. It is clear that there are also other factors that influence this lack of interest, one of which is the laziness of students. (Sartina et al., 2020) Another factor is that awareness of the importance of Al-Quran education is not promoted because the values of religious education, especially the importance of reading and writing the Al-Quran, are not promoted. life guide in the family environment. school environment, and community environment.

Adult learners (society) are also influenced by the busyness of working to make ends meet. This is what makes the weak interest of students to learn to read and write the Qur'an. They consider Qur'anic education not to be a mandatory thing to learn because there are many other activities that they think are more important than that, namely working to make ends meet. No matter how many and how good the programs implemented in an effort to eradicate Qur'anic illiteracy in Indonesia, if the learners do not have a strong interest in learning to read and write the Qur'an, it will be difficult to obtain significant results in the effort to eradicate Qur'anic illiteracy that occurs in Indonesia. (Sartina et al., 2020)

f) Fatigue Factor

Fatigue in a person can be divided into two types, namely physical fatigue and spiritual fatigue. One of the inhibiting factors in the process of implementing Al-Qur'an illiteracy eradication activities in Indonesia is the fatigue factor experienced by students. This happens a lot in extracurricular activities carried out by schools, such as extracurricular reading and writing of the Qur'an and learning carried out outside of school hours, such as the Qur'an Education Park (TPA). The implementation of BTA and TPA extracurricular activities is usually carried out in the afternoon or evening after students return home from school. Students have experienced physical fatigue because they have passed several long hours following various subjects at school. (Sartina et al., 2020) Thus, after studying at school, students experience fatigue and no longer want to learn the Qur'an after school.

g) Negative Impact of Globalization

A phenomenon that occurs a lot today is the weakening of the function and role of Qur'anic education institutions. One factor that causes the ineffectiveness of Qur'anic training institutions in the community is the lack of attention to incentives for Qur'anic teachers.

Another phenomenon is the misuse of advances in science and technology by some students. Students are more comfortable playing android or social media than learning to read and write the Qur'an. In fact, there are still many phenomena of children confining themselves at home and gathering in places to play android rather than gathering at mosques, prayer rooms, TPA, and

other knowledge assemblies to learn religious knowledge (reading and writing the Qur'an). This is also due to too free association. The activity of eradicating Qur'anic illiteracy is hampered by the high flow of globalization that erodes the culture of the community. Children can easily memorize songs that are not useful rather than memorizing verses of the Qur'an, it is easier to understand how to play all kinds of technological sophistication than to understand how to learn to read and write the Qur'an. (Sartina et al., 2020) This fact is one of the phenomena that causes the high rate of Qur'an illiteracy.

h) Parents' Religious Education Background

One of the responsibilities of parents is to provide faith education to children. One of the faith education provided is educating children to read the Qur'an. QS. At-Tahrim: 6 illustrates that da'wah and education must start from the smallest institutions, namely oneself and the family towards the wider community. Initially talking about the responsibility of family education, then followed by the consequences of negligence of responsibility, namely torment. The fuel for torment in the verse is described as coming from humans. (Sartina et al., 2020) This implies that the failure to instill values in humans begins with the failure to educate childhood in the smallest institution, namely the family.

Parents' religious education background affects children's progress in learning to read and write the Qur'an. Parents who lack religious knowledge are usually indifferent to their children's Al-Qur'an education because parents do not realize how important Al-Qur'an education is for their children. Conversely, parents who lack religious knowledge and are dominantly indifferent to their children's Qur'anic education and do not pay attention to whether their children want to read the Qur'an or not are just indifferent.

There are several efforts that can be made to eradicate Qur'anic illiteracy. Some programs eradicate illiteracy or Qur'anic illiteracy with several activities, namely assistance programs by opening activities in community service by opening recitation activities in mosques, mushollahs, majlis ta'lim and schools. Activities can be carried out by responsively coming to public schools to foster students in learning to read the Qur'an. Also coaching programs for Quran teachers, coaching students, coaching the community in general in fostering children, the general public, housewives, public and private employees both in their own homes, in Mushallah, Mosques and Majlis Ta'lim. (Sari et al., 2023)

There are many ways to eradicate Qur'anic illiteracy, one of which can be implemented is through education. It is undeniable that education can improve the quality of human resources, with Al-Qur'an illiteracy education indirectly we have preserved the Al-Qur'an. Efforts to create a society that loves the Qur'an must start from an early age and in the process education can

come from formal education, informal education and non-formal education. (Sari et al., 2023)

In the National Education System Law No. 20/2003, we see these three forms of education "Formal education is a structured and tiered education path consisting of basic education, secondary education, and higher education. Meanwhile, non-formal education is an outside education path that can be implemented in a structured and tiered manner. Non-formal education consists of course institutions, training institutions, study groups, community learning activity centers, taklim assemblies, and similar educational units. Meanwhile, informal education is a family and neighborhood education path." (Law of the Republic of Indonesia No. 20/2003 on the National Education System, 2003)

It can be concluded that the goal is to realize a community of thirsty Qur'an lovers starting from an early age through the educational process, both formal and informal. One of the educational alternatives to overcome Qur'anic illiteracy is by training, practicing and teaching reading and writing the Qur'an. Efforts made as a solution to the factors causing the decline in interest in reading and writing the Qur'an which leads to Qur'anic illiteracy in the community should focus on government support, public awareness, environmental factors and learning factors.

C. Analysis of Qur'anic Illiteracy Eradication through Imla' among Arabic Language Education Students of UINSU

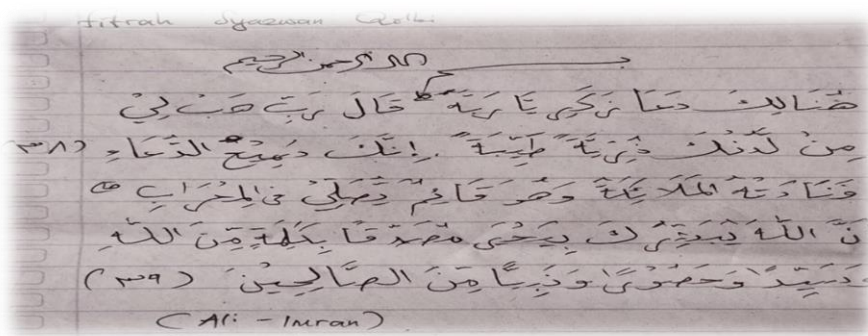
Eradicating Qur'anic illiteracy is not only done through reading but also through imla'. In Arabic, there are four language skills that students must have, namely, listening skills (Maharah Istima'), speaking skills (Maharah Kalam), reading skills (Maharah Qira'ah), and writing skills (Maharah Kitabah). (Fahrurrozi, 2022). Imla' is part of maharah kitabah (writing). Writing skills include 3 parts, namely dictation/Imla', calligraphy/khath, and composing/ta'bir. Imla' learns about how to write the correct letters, Khath learns how to beautify the correct writing, and Ta'bir learns how to express thoughts through writing. (Rahmi, 2018)

Mahmud Ali As-Saman believes that Imla' is: one of the branches of Arabic language science, which discusses how to write hijaiyyah letters in a word in accordance with predetermined writing rules. (Rahmi, 2018) In line with this opinion, Abdul al Salam Muhammad Harun argues that Imla' is the art of writing which has rules / rules that have been established by previous scientists, some of which examine the writing of words that are often used, some aim to eliminate doubts in words that have similarities, and some aim to explain the origin of words. (Rahmi, 2018)

Therefore, the writing concludes that imla' is rewriting what someone has dictated or rewriting what has been memorized, such as someone who has

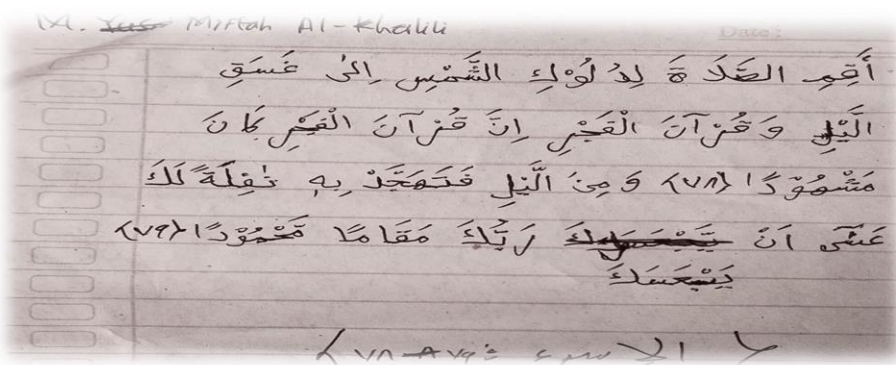
memorized the Qur'an, they re-read their memorization and put it in writing to prevent errors in writing and avoid the occurrence of Qur'anic illiteracy.

Here the author analyzes the ability of Arabic Language Education students in writing Al-Qur'an verses without seeing the Al-Qur'an. Especially for students who memorize the Qur'an, whether they can only write the verses of the Qur'an properly and correctly according to the rules of writing or can only read and memorize the Qur'an. The author gets data in the form of paper containing handwriting from Arabic Language Education students who have written Al-Qur'an verses without looking at the Al-Qur'an because they have memorized it. The author takes data from several students who are in the first semester and third semester.



Fitrah Syazwan Qolbi writing, surah Al-Imran

In the picture, there are still some wrong writings such as not very clear writing on the letter sin (س) because it still lacks teeth on the letter sin because there are three teeth on the letter sin.



M. Miftah Al-Khalili's writing, Surah Al-Isra'

The picture is still unclear as in the writing of the letter jim (ج) so that readers have difficulty understanding it and the writing of the letter sin (س) is less clear.

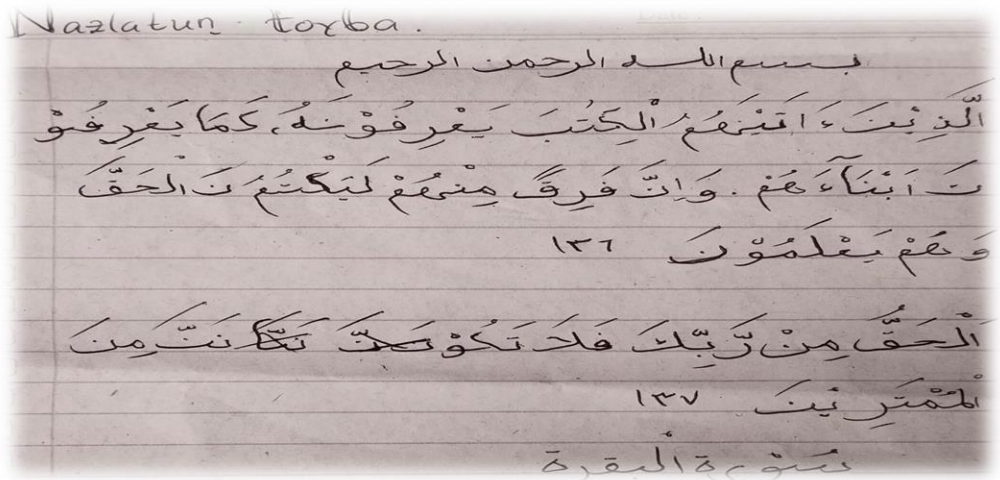
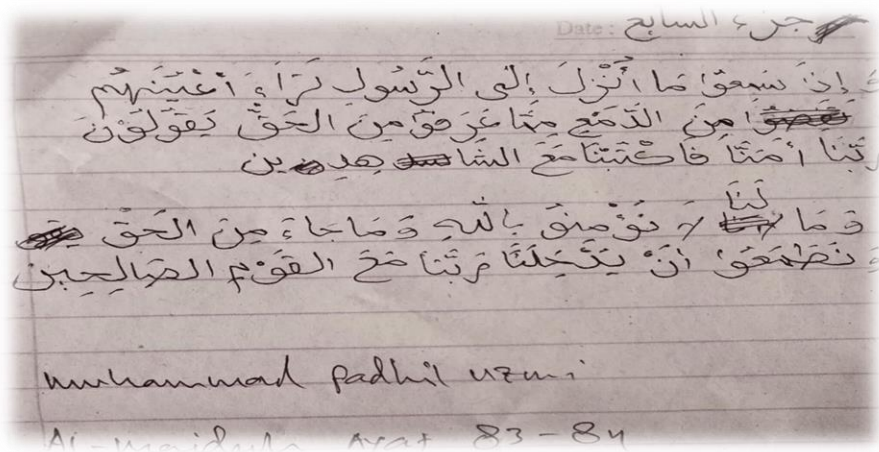


Figure 3. *Nazlatun Toyba's writing*

In the picture above there is still incorrect writing such as the word ya'rifuuna should be connected and should not be separated, and the absence of the letter waw (و) in the word layaktumuuna (ليكتمون) like this is the correct writing.



Muhammad Fadhil Uzmi's writing

In the picture there is still an error in writing, which should be written like this (ى) and not like this (ء). There is still a word missing, namely the word (تقيض). The correct writing of (نؤمن) does not use the letter waw (و). The lack of writing the letter nun (ن) should be (جاءنا). The correct writing is (نطمع) and does not use the letter waw (و).

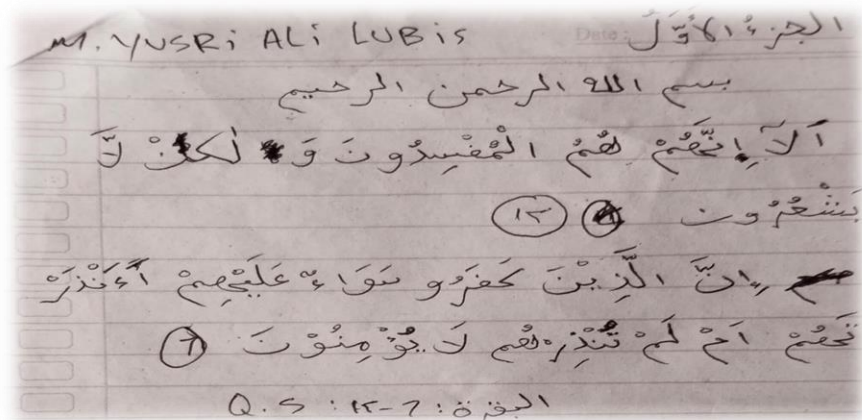
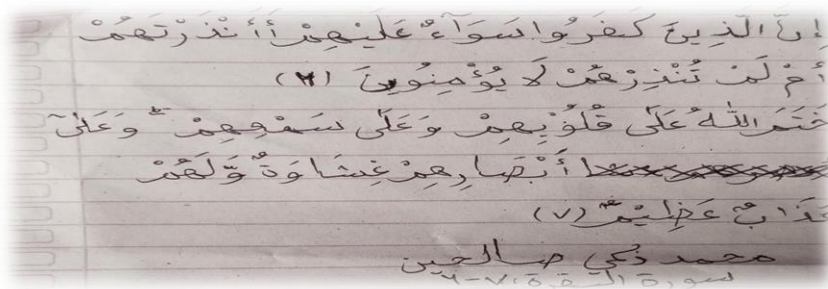


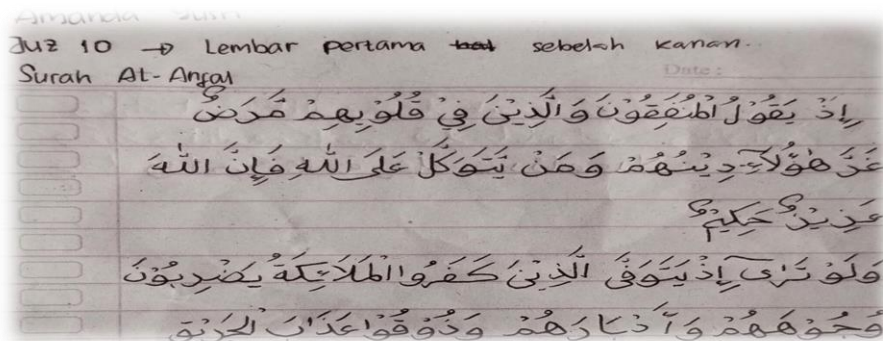
Figure 5. The writing of M. Yusri Ali Lubis

In the picture there is writing that lacks the alif (ا) which should be (كفروا). There is an unclear writing on the letter ra (ر).



Muhammad Dzaki Sholihin's writing

In the picture, the letter waw (و) should not use the tashdid sign, in the word walahum (ولهم).



Amanda Yusri's writing

In the picture, the writing of the letter mim (م) and the letter ra (ر) is still unclear.

From the results of interviews with several students, the author concludes that the difficulty experienced by a memorizer of the Qur'an when writing these verses without seeing them is due to the difficulty in connecting letters in each word. Many mistakes occur with letters that exist but are not read, lack of attention or forgetfulness of nahwu rules in writing Qur'anic verses is the main factor in these errors. For example, the difficulty for a memorizer of the Qur'an in writing alif which is the difference between wawul jama'ah and fi'il mu'tal ending al-waw. This error occurs a lot, because in memorizing the Qur'an the letter alif is not read, besides that there is no basic ability to say the nahwu science.

CONCLUSION

Qur'anic illiteracy is the inability of a person to read and write the Qur'an. Eradicating or preventing Qur'anic illiteracy means reducing or even eliminating the number of people who are illiterate in the Qur'an so that people who are Muslims can understand, understand, be able to read and then understand and practice the content of the verses of the Qur'an as a guide in carrying out their daily lives. Because the Qur'an is a holy book, namely the word of God which was revealed to the Prophet Muhammad Saw. Therefore, as Muslims, we must maintain this sanctity by preventing the occurrence of Qur'an illiteracy.

The factors that cause this illiteracy are shyness to learn, busyness, scarcity of Quranic teachers, economic deprivation, lack of interest in learning to read and write the Qur'an, fatigue due to full learning at school, the impact of globalization and parents' religious education background. Efforts that must be made as a solution to the factors causing the decline in interest in reading and writing the Qur'an which leads to Qur'anic illiteracy in the community must focus on improving education, need government support, community awareness, environmental factors and learning factors and increasing love for the Qur'an by understanding and practicing it.

There are still student errors in writing Qur'anic verses due to difficulties in connecting words and lack of nahwu dah Sharaf. Therefore, it is necessary to pay attention to the rules of writing so that there are no errors in writing. Eradicating Qur'anic illiteracy through imla' is so that students can maintain the writing of the Qur'an, especially for memorizers of the Qur'an, not only being able to read or memorize properly and correctly but also having to write the verses according to the rules of writing.

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