



# Islamic Religious Education Instructors' Efforts to Improve Students' Al-Qur'an Reading Abilities

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**Abstract.** The educator plays a pivotal role in the implementation of education because he or she is essential to the success of his students. The teacher must be able to assist students in gaining the necessary experience to read the Al-Qur'an according to the letter meanings and tajwid in order to fulfill their responsibilities. This study aimed to investigate the efforts of Islamic Religious Education teachers to improve students' Al-Qur'an reading abilities. All of these efforts must be executed consistently in order to have the desired effect, according to the findings of this study. Teachers of Islamic Religious Education use the classroom method, the demonstration method, and the practice of reading the Al-Qur'an 20 min before teaching and learning activities begin to improve students' Al-Qur'an reading skills. These methods have been demonstrated to be effective, capable of having a remedial effect, and accelerating students' progress in reading the Al-Qur'an.

**Keywords:** Islamic Religious Education teachers · Makharijul letters and Tajwid · Al-Qur'an reading proficiency

## 1 Introduction

Teachers are professional educators whose primary responsibility is to educate, instruct, guide, direct, train, assess, and evaluate students. Teachers as substitutes for parents in schools play a crucial and strategic role in fostering religious behavior among students. The educator plays a pivotal role in the implementation of education because he or she is essential to the success of his students. Darajat explained that since a teacher is a professional educator, he has implicitly volunteered to accept and assume some of the educational responsibilities typically borne by parents. These people, when they send their children to school, also mean delegating some of the responsibility for their children's education to the teacher. This also shows that parents can't hand over their children to just any teacher/school because not just anyone can work as a teacher [1].

Meanwhile, an Islamic religious education teacher is an educator who teaches Islamic teachings and guides students to reach maturity and form a Muslim personality with morals so that there is a balance of happiness in the world and the hereafter.

No God-created being on earth can attain perfection or maturity without undergoing a process. However, the desired process in an educational endeavor is directed and directed, namely directing students (humans) at their optimal ability level [2].

In religious education, there is a great deal of Arabic-language educational literature, as well as studies in the form of Hadith and Quranic verses. The Prophet provided mankind with the Al-Qur'an and Hadith to serve as a guide for life that can lead to the right path. Al-Qur'an explains the knowledge necessary for molding human morals and behavior in accordance with societal norms; consequently, students must possess the Qur'an as a fundamental education.

Before studying the Al-Qur'an as a source of knowledge, it will be easier for students to comprehend how to read the Al-Qur'an according to good and proper rules. However, what is the fundamental problem at the moment is what if students from educational institutions whose incidentals are Madrasahs have a slight delay in understanding the Reading and Writing of the Al-Qur'an. Generally, someone will study the science of recitation to understand how to read the Al-Qur'an correctly and learn the Makhorijul Letters and the Shifatul Letters so that the reading is correct and does not deviate from the true meaning. After having the ability to read the Al-Qur'an, it will be easier to learn what is explained in it [3].

The success of a teaching and learning process can be measured by the extent to which it can grow, foster, shape, and empower all human potential, as well as the degree to which it produces significant cognitive and affective changes. as well as students' psychomotor skills [4].

Current Al-Qur'an socialization techniques are quite effective in accelerating the process of learning to read the Al-Qur'an correctly and correctly [5]. In his research, [1] stated that teachers are professional educators whose primary responsibility is educating, guiding, training, assessing, and evaluating students. Teachers as second parents in schools play a crucial role in fostering religious behavior among students.

In order to fulfill their responsibilities, teachers must be able to assist students in gaining additional experiences that will help them become independent members of society. In order for students to be able to adapt to their environment both inside and outside of school, provisions must be made for students to be able to read the Al-Qur'an according to the meaning of the letters and tajwid. However, in reality at State Senior High School 4 South Tangerang City there are problems related to students' ability to read the Al-Qur'an.

The purpose of this study was to explore the efforts of Islamic religious education teachers in improving the ability to read the Al-Qur'an for classroom XII students at State Senior High School 4 in South Tangerang City.

Based on the literature review, the contribution of this research is clear because the results obtained can be used as a reference to find out what efforts were made by Islamic religious education teachers in improving the ability to read the Al-Qur'an in class XII students. SMA Negeri 4 South students in Tangerang. And to determine the factors that support and hinder Islamic Religious Education teachers in improving students' ability to read the Qur'an in class XII at State Senior High School 4 South Tangerang City.

## 2 Method

This study employs a qualitative methodology and a case study design. This study's data were analyzed using text analysis. This study included school principals, assistant principals, teachers, and students in grade 12 at State Senior High School 4 in Kota Tangerang Selatan. Using observation, interviews, and documents to collect data. The data analysis method employs the Miles and Huberman flow model with the following stages: (1) data reduction, (2) data presentation, and (3) conclusion. This study employs credibility, dependability, confirmability, and transferability to validate the data.

### 3. Findings and Discussion

As is commonly known, the Al-Qur'an is the word of God, which was revealed to the Prophet Muhammad SAW by the archangel Gabriel as a guide for human life [6].

Ability is a person's skill, ability, and strength to act independently. While the concept of reading is the process of transforming a form of symbol/writing/sign into a reading that can then be comprehended, reading itself is not a process [7].

From the foregoing, it can be concluded that the ability to read the Al-Qur'an refers to a person's ability to read the Al-Qur'an in accordance with the applicable rules. To comprehend the meaning of an intention, one must first read the Al-Qur'an. A person must first read the Al-Qur'an in order to comprehend its goals and objectives as a manual for human life.

Responsibilities that must be performed and owned by a teacher or educator. The task of reciting or teaching the Al-Qur'an is not particularly difficult for those whom Allah has gifted with the ability to read it. Therefore, there are numerous Al-Qur'an study teachers despite the fact that they are only required to be proficient in Al-Qur'an reading. In addition, a teacher must be able to conduct evaluations or point assessments to determine student abilities before learning begins; this is referred to as a pre-test. While tests are interspersed with movements during the learning process, the final test is known as the posttest [8].

The implementation of tajwid learning and Al Qur'an reading skills is the focal point of teaching and learning activities involving teachers and students. Relationships between teacher and student are a major determinant of the success of this learning process.

Based on the results of interviews with the Deputy Principal, our findings revealed:

*“The school has an extracurricular program to increase students' Qur'an reading, one of which is Rohis, in which students whose reading ability is still low are fostered by Rohis supervisors in an effort to help these students read the Al-Qur'an well.”*

In terms of enhancing students' ability to read the Al-Qur'an, the school's principal is adept at directing programs for students. And in this particular case, the school has an extracurricular program in which the coach or presenter always pays close attention to the student's ability to read the Al-Qur'an.

The following is a list of obstacles to implementing the Rohis program:

*“Despite the presence of Rohis, students are motivated to learn how to read the Al-Qur’an, and they frequently seek out sources or speakers from outside the school, such as alumni, some of whom are quite involved in caring for their younger siblings. Their ability to read the Al-Qur’an is still insufficient.”*

The school and teachers use the following forms of habituation to improve students' ability to read the Qur'an:

*“In Public Senior High School No. 4, a morning Al-Qur’an reading program was programmed so that for Muslims, ten minutes prior to the start of instruction, all classrooms read the Al-Qur’an, beginning with Surah Al-Baqarah and proceeding from there. It is hoped that after graduating from this high school, students will be able to complete the Al-Qur’an.”*

State Senior High School 4 Kota Tangerang Selatan is very conducive to the development of Qur'anic reading skills and habits. All elements of the school, beginning with the principal and the teachers, pay a great deal of attention to the students' Qur'an reading. For instance, every morning before learning begins, students engage in activities to read the Qur'an; even when the teacher has not yet entered the classroom, students have already taken the initiative to read the Qur'an.

Interviews with Islamic Religious Education teachers revealed the following:

*“Students are accustomed to reading the Al-Qur’an every morning for 15 minutes during the first hour of class; thus, their ability to read the Al-Qur’an is quite proficient.”*

If students' Al-Qur'an reading abilities are classified as low, medium, and high, then the ability to read the Al-Qur'an for classroom XII students who can read the Al-Qur'an in the interview is as follows:

*“Forty percent of students fall into the highest category, where the Al-Qur’an is read with exceptional fluency and the letters makhoriijul are exceptional. 30% of the total fall into the classification of the medium, where they can read Al-Qur’an but less fluently; and 30% fall into the low category, where they cannot read the Qur’an fluently or still stutter.”*

Teachers of Islamic Religious Education implement the following programs to improve students' ability to read the Al-Qur'an:

*“The instructor of Islamic Religious Education instructs students who are not yet proficient in reading the Qur’an on Tuesdays after Asr, outside of normal class hours. In addition, every Friday there is a program that helps students with their reading by reading selected surahs, such as Surah Al-Waqiah, Surah Yasin, Surah Al-Kahf, etc.”*

In order to improve students' ability to read the Al-Qur'an, the following methods are employed:

*“The method used is demonstration.” First, the students are heard, then the teacher (me) reads up to three times, followed by the students, until the teacher (me) is certain that the students, particularly in classroom XII, can read fluently and in accordance with the teacher’s reading with the students”.*

These findings further support the theory of [9], which demonstrates that the use of demonstration models can significantly improve student comprehension and cognition, as well as their engagement. In other studies, [10] argue that the use of demonstration models is able to transfer knowledge to students more effectively and has been demonstrated to improve student learning outcomes [11].

Students who are not yet proficient in reading the Al-Qur’an and who come from religiously illiterate families may benefit from the following approach:

*“The Talaqqi method or in-person meetings teach each other, especially evaluations or learning between friends. In Sya Allah, I’ve tried it and found it effective. Technically, students who are categorized as fluent, which I mentioned earlier is 40 percent, are instructed to instruct students who are not proficient in Al-Qur’an reading. Aside from that, I also employ the classroom method, in which I teach a number of verses and then check each student’s reading of the Al-Qur’an individually.”*

The time allocated for improving the ability to read the Qur’an is as follows:

*“In the 2013 Islamic Religious Education curriculum, approximately one hour or 45 minutes are devoted to improving students’ Al-Qur’an reading skills, while the remaining two hours are devoted to Islamic Religious Education learning materials.”*

Islamic Religious Education teachers explain the extracurricular program designed to increase Al-Qur’an reading as follows:

*“The Rohis extracurricular is a program-supporting extracurricular activity. In Rohis itself, there is also a halaqah system and mentors who assist students with reading makharojul letters and other related tasks.”*

To date, how do Islamic Religious Education teachers attract the attention of students, and to what extent do they convey the program?:

*“This year, I do not believe any progress has been made because we have just begun learning offline, but what I have seen so far is that student interest in the efforts made by Islamic Religious Education teachers is sufficient for a first step of this nature. It is evident, for instance, that the students’ awareness is high on Fridays, as they observe the program and Friday prayers without being coerced.”*

Apart from the Islamic Religious Education teacher, do other teachers participate in improving students’ Al-Qur’an reading skills?, the Islamic Religious Education teacher explains:

*"There is an obligation for every teacher even though he is not teaching Islamic Religious Education, so every 15 minutes in the morning students are required to read the Al-Qur'an in their respective classrooms. In addition, there are several teachers who encourage the development of Al-Qur'an reading for Public Senior High School 4 students by providing suggestions and ideas, in addition to Islamic Religious Education teachers."*

According to [12] findings, the teacher plays a central role in shaping students through processes such as serving as a role model and serving as a role model, guiding, and coaching. This study improves students' ability to read the Al-Qur'an in particular. In addition to motivating students, teachers collaborate with parents so that parents are also involved in the development of their children [13]-[14].

The Islamic Religious Education instructor explains the factors that contribute to the improvement of student's ability to read the Al-Qur'an as follows:

*"The supporting factors consist of sufficient media and tools, such as the Quran and blackboards in mosques. Additionally, the Islamic Religious Education teacher and other teachers are extremely supportive of our efforts for this program. Include school administrators who genuinely support Islamic activities, particularly those that improve students' Al-Qur'an reading skills."*

When the Islamic Religious Education teacher was asked to explain, were there any impediments to enhancing the student's ability to read the Al-Qur'an in grade 12? If so, what obstacles exist?

*"After tracing, the majority of students who cannot yet read the Al-Qur'an do not learn Iqra or the fundamentals of hijaiyah letters, so they cannot read the Al-Qur'an. In addition, their interest in learning and studying their holy scriptures is extremely low, possibly due to environmental factors or their own families. Therefore, a collaborative effort is required to increase their desire to read the Al-Qur'an."*

[15] demonstrated that the (learning) environment has a direct effect on students [16]. The results of this study will now be compared to those of their previous research. As a result, it is not only the responsibility of the Islamic Religious Education teacher to teach Religion and read the Al-Qur'an to students, but also that of the parents and the community as a whole.

In the implementation of tajwid, various approaches, and learning models are used to teach Al-Qur'an reading skills and tajwid learning. Before the learning process begins, the teacher prepares the necessary learning methods. In the implementation of learning recitation and reading skills of the Qur'an in the material of the Qur'an Hadith, the teacher employs the scientific method. With this learning approach, it is hoped that students will be more engaged in the learning process, as the scientific learning model consists of observing activities (reading, listening to, listening, and seeing), asking, exploring, associating, and communicating.

By using methods from the 2013 curriculum, students can develop spiritual, social, knowledge, and skills attitudes, so that in learning recitation and reading skills, this

method is in accordance with the material being taught because students will observe and students will easily understand after observing, asking, exploring, associating, and communicating so that students can apply them in recitation material and their skills in reading the Qur'an [17].

According to what was communicated, the school's program ran smoothly, allowing students to participate in activities designed to improve their Al-Qur'an reading skills. Constraints in running this program, the school did not encounter any issues and it was deemed to be very smooth; presenters from outside the school were also attentive to these activities.

At State Senior High School 4 South Tangerang City, the environment is very conducive to the improvement of skills and habits in reading the Al-Qur'an. School elements, such as the principal and teachers, pay close attention to students in terms of reading. For instance, every morning students carry out activities about reading the Al-Qur'an before beginning learning.

### 3 Conclusions

The principal findings may be summed up as follows: 1) the efforts of the Islamic Religious Education teacher to improve the ability of XII grade students at State Senior High School 4 South Tangerang City to read the Al-Qur'an are carried out through teaching and learning activities; 2) the Islamic Religious Education teacher calls students who it is known that they are still not fluent in reading the Al-Qur'an for learning to Read and Write the Qur'an (*Baca Tulis Qur'an-BTQ*); 3) if there are students who are still not fluent in The Rohis extracurricular includes reading the Al-Qur'an as one of its religious activities. In this extracurricular, students are guided by mentors and spiritual coaches in activities to facilitate Al-Qur'an recitation, such as letter makharojul, tajwid, and rhythm; 4) Islamic Religious Education teachers read the Al-Qur'an 15 to 20 min before Islamic Religious Education classes begin, and are followed by other subject teachers instilling this practice. All of these efforts must be consistent in order to produce the desired results.

Overall, students in class XII at State Senior High School 4 South Tangerang City can read the Al-Qur'an. However, it was discovered that approximately 30% of students could not read the Al-Qur'an or still stutter when reading (low category), 30% of students can read but are not yet fluent, and 40% of students are fluent and correct in reading the Al-Qur'an according to the tajwid and makhorijul letters.

The methods used by Islamic Religious Education teachers to improve class XII students' ability to read the Al-Qur'an include: 1) classical (assessment between teachers and assessment between friends); 2) the demonstration method in which the Islamic Religious Education teacher reads three or four times, followed by the students; and 3) the habit of reading the Al-Qur'an 20 min prior to the start of teaching and learning activities. Teachers of Islamic Religious Education believe that this method is effective and has the effect of improving and accelerating students' progress in reading the Al-Qur'an.

Media that are already available, such as the Al-Qur'an, tajwid books, Iqra, and other supporting devices, assist Islamic Religious Education teachers in improving students' ability to read the Al-Qur'an in class XII at State Senior High School 4 South,

Tangerang, Indonesia. Non-Islamic Religious Education instructors also encourage, direct, and inspire students to be enthusiastic about enhancing their Al-Qur'an reading. The principal strongly supports Islamic-themed activities, especially those that improve students' Al-Qur'an reading skills. These supporting factors contribute to the success of students.

Students' interest in studying and studying the scriptures is still low; environment and families who do not encourage child participants to recite and read the Al-Qur'an. This is a challenge for Islamic Religious Education teachers, but these obstacles can be overcome through well-coordinated programs with the support of all (non-Islamic Religious Education teachers, vice principals, and school principals).

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