



Al-Qur'an Learning in Religious Education Institutions Analysis of Proses Results and Problems

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Abstract

The problems faced by educational institutions in Indonesia generally involve quality, relevance, and management. The existence of this problem gives rise to problems in Islamic education. This research aims to determine teacher programs in improving the Quran reading and writing skills, forms of activities for implementing the Quran reading and writing learning, supporting and inhibiting factors for the Quran reading and writing learning in the Quran Education Parks in the area Pasir Jambak, Koto Tangah, Padang. This research uses descriptive qualitative methods. The data collection techniques used are observation, interviews, and documentation with data analysis through data reduction, data presentation, and drawing conclusions and verification. The results of this research can conclude that: the Quran reading and writing program has been implemented well, this can be seen from the routine activities of reading and writing the Quran carried out by the Islamic boarding school students. This learning activity is fully supported by human resources in the Quran Education Park environment with the quality of knowledge and morals possessed by teacher figures so that it becomes motivation and a good source of information for the students, while there are inhibiting factors for the students in attending learning activities so that learning activities are delayed and not optimal. The results of this research can provide guidance for the Quran Education Park managers and can be used as initial data for future researchers in studying this problem in different contexts and issues.

INTRODUCTION

The Quran is the word of God that was revealed to Prophet Muhammad SAW through the Angel Jibril, as a miracle and a mercy for the universe. It contains instructions, guidelines, and lessons for those who believe in it and practice it, the Quran is so noble that just by reading it is included in worship, let alone by reflecting on the meaning stored in it. Not only that, the Quran is also the last holy book revealed by Allah swt., whose contents include all the principles found in the

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previous holy books. Therefore, everyone who believes in the Quran, will grow in love for it, love to read it, learn and understand it and practice teaching it. Reading and understanding the Quran is a must for Muslims, because the Quran is the main source for Muslims in carrying out their daily lives. However, talking about the ability to read and understand the Quran, the results that will be obtained will vary (Abukari, 2014).

The Quran Education Park is an out-of-school, religious-type educational institution whose teaching content emphasizes religious aspects by referring to its main sources, namely the Quran and As-Sunnah (Mukti et al., 2022). Sometimes people who are able to read well will be good at understanding its contents, there are also people who are very good at reading the Quran but are not good at understanding the contents of the Quran, and there are also people who are not very good at reading the Quran. However, he is able to understand the contents of the Quran and finally is a balanced person, in the sense that he is able to read and understand the Quran well and correctly (Nugroho, 2017). Considering the importance of the Quran education, teachers the Quran Education Park and parents always strive to ensure that each of their students is able to read and write the Quran well and correctly and then practice its contents in everyday life.

One effort to improve the ability to read and write the Quran is to improve the quality of the Quran education system through Quran Education Parks which are held in mosques or people's homes. The Quran Education Park is an organized formal educational institution that specifically provides lessons on reading and writing the Quran and basic worship for participants (Nursanti, 2019). Curriculum Quran Education Park compiled by the Ministry of Religion is very clear that it will be held Quran Education Park This aims at several things, namely that students/students can get used to reading the Quran fluently and fluently and understand the laws of reading it based on the rules and knowledge of recitation, they can also admire and love the Quran as a special reading and main guide (Amani et al., 2021; Hakim, 2019; Munawaroh et al., 2022; Muswara & Zalnur, 2019; Novebri & Dewi, 2020). Then students can also perform the five prayers, memorize suras, short surahs, and daily prayers, and can write verses from the Quran well and correctly (Hikmaturuwaida et al., 2022).

The Quran Education Park is an Islamic teaching and education institution for children aged 7 to 12 years, which is held in a Muslim environment as a vehicle for developing the basics of faith, science, and Qurani morals according to the level of mental and spiritual development. The Quran Education Park is an out-of-school educational institution that focuses on learning to read and write the Quran with additional content oriented towards the formation of Islamic morals and personality (Firmansyah et al., 2022). With programs Quran Education Park, it is expected that all graduates from the Quran Education Park There are no longer students who are unable to read and write the Quran and Al-Hadith understand the content of the Quran to practice and apply it in everyday life, as well as in order to develop the apostolic mission and public duties. in the midst of society (Fadal & Heriyanto, 2019; Rohmah et al., 2022).

Reading and writing the Quran is one part of Islamic Religious Education subjects that needs to be taught with the aim of being able to read and write the Quran correctly and fluently. Therefore, a Muslim is recommended to read the Quran and practice its contents in daily life. In terms of reading the Quran, of course, it is not an ordinary thing, because one way for someone to be able to read the Quran well is by knowing and mastering the science of recitation as part of the Ulumul Quran needs to be studied (Sati & Anhar, 2020). Based on observations on February 1, the researcher conducted an interview with Mr. Zamakhsyari the head the Quran Education Park Pasir Jambak Mosque, the response is that there are still

many students who are not yet fluent in reading the Quran, in the case of increasing lesson hours, the learning methods have varied, and the author also made observations of the students during teaching and learning activities that the student's ability to read the Quran Education Park less, for example, there are still some students who are not yet correct in pronouncing the hijaiyah letters and there are also students who do not understand the laws of recitation (Hidayah & Majidun, 2022).

As a result of the interview, the author found several problems, namely the lack of motivation for some children to take part in activities, such as having just come home from school because there are additional subjects at school, so they are too lazy to go to school (Major & Mulvihill, 2018). The Quran Education Park because it is too late and there are limited teachers in teaching and learning activities carried out, one teacher sometimes has to teach 2 classes which makes learning ineffective. There were reports that activities in the Quran Education Park The Pasir Jambak do not run smoothly or are disrupted because children and teachers often arrive late, so the process of activities does not run smoothly.

The condition of children's education like this requires attention in facilitating education in reading and writing the Quran, Education Park The Pasir Jambak, Koto Tangah, Padang, which still exists, found students still stumbling in reading the Quran, especially in pronouncing the letters (Taylor & Sidhu, 2012). Based on the reality above, the author feels interested in conducting special research on 'Teachers' Efforts to Improve the Ability to read and write the Quran in Education Park Pasir Jambak Padang.

METHODS

This research is qualitative research with a descriptive approach (Colorafi & Evans, 2016). Qualitative research is research used to examine the state of natural objects, namely something that is as it is, not conditioned by circumstances and conditions (Rogers et al., 2017). It is also called qualitative descriptive information that describes existing phenomena. Data collection techniques used in this research include observation, interviews, and documentation. Meanwhile, data analysis in this research refers to the opinions of Milles and Huberman. There are three methods of descriptive data analysis, namely: data reduction, data presentation, conclusion determination, and verification (Vaismoradi et al., 2013).

RESULT AND DISCUSSION

The Quran Learning in Religious Education Institutions

The Quran is a guide to life for a Muslim, everyone has obligations and responsibilities towards the Quran. Learning and teaching the Quran is a brilliant sacred task because it is the main obligation of every Muslim and must be started from a very young age, preferably at the age of 5 or 6, because at the age of 7 children are required to pray (Ayyad, 2022; Sai, 2018). Learning the Quran is mandatory material for every level of education, whether formal, informal, or non-formal, as well as primary, secondary, and higher education, considering that Indonesia has a majority Muslim population. The word education in an Islamic perspective has several meanings, including a system of values and norms originating from the Quran and As-Sunnah, processes and efforts to transform religious knowledge, teachings, and cultural systems that grow and develop throughout the life of Muslims (Ragab, 2016).

So every Islamic education activity has the aim of conveying the teachings of the Islamic religion according to the mission of Islamic da'wah. The implementation of Islamic education in Indonesia is regulated in Government Regulation Number 55 of 2007 which discusses the implementation of religious education, both in formal education channels such as schools or madrasas, informal, namely families, and non-

formal, such as taklim assemblies, the Quran education, Islamic boarding schools and diniyah takmiliyah in this is included Al-Qur'an Education Park as an Quran educational institution (Rahmah et al., 2021). The three Islamic educational institutions above have equally important and complementary roles in the Islamic teaching and learning process in the context of future regeneration. The specificity of the fields studied in non-formal education institutions explains that non-formal education is based on learning methods, namely a learning process with special learning material that deepens a field, takes place in an organized manner outside the school system, whether carried out independently or incorporated in an institution or educational institution that supports it (Porter et al., 2014).

Learning the Quran by writing and reading is an activity that teachers apply to students to improve their ability to read and write the Quran properly and correctly. Teachers not only work as teachers but also educate, guide, direct, train, assess, and evaluate students. Pedagogical competency is one of the competencies that teachers must have because this competency is a central competency that is closely related to the process of developing students' personalities (Rusilowati & Wahyudi, 2020). In educating, teachers are required to understand and master various learning processes which are expected to always create interaction between students and teachers. The interactions that are built can be used by teachers to understand the characteristics of students so that it is easier for teachers to provide guidance and guidance to students.

Reading and writing the Quran is an effort where Muslims can read and write the Quran well and correctly according to its rules without lacking anything. Implicitly in the command to read is the meaning that by reading humans will gain knowledge. Furthermore, in the reading process, there are two aspects that are interconnected and are something that must exist, namely the reader and the object being read. This reading object will then make the reader gain new knowledge from what he reads (Fountas & Pinnell, 2012). The professional competence of teachers to be able to carry out a good learning process is a system consisting of several components that interact, relate, and depend on each other which include objectives, learning materials, teaching and learning activities, methods, tools, and resources as well as evaluation. The factors that greatly influence the interaction of this learning process consist of factors within individual students and environmental factors.

Environmental factors in this case are the role of a teacher who has professional competence and library facilities and infrastructure that support the emergence of students' interest in reading (Van den Beemt et al., 2020). The teacher's program for improving Quran reading and writing skills at the Asra Pasir Padang Mosque Quran Education Park is: guiding and being able to carry out tasks, treating students respectfully and filled with love, and being able to direct them to positive things, when there are students being late, a teacher gives punishment for reading Iqra many times and also when a student forgets not to bring an Iqra book then lends the iqro. Teachers must be flexible with the child's condition and class situation, namely by adjusting the teaching system used so that learning does not become Stiff and boring, for example, because of fatigue, some of them come home from school straight away from reciting the Quran, there are students who are sleepy, so I teach interspersed with shouts or songs so that the children are enthusiastic and no one is sleepy (Leighton, 2019).

The Islamic Religious Education learning process can run optimally, namely with teacher techniques that play a maximum role in supporting intensive learning activities, namely the use of methods and learning media that can support learning activities optimally. Learning activities in Islamic Religious Education material can improve students' ability to read, memorize, and understand the content of the Quran (Febriyanti et al., 2022). Improve the ability to read the Quran, as we understand that the Quran is *kalamullah* which was revealed to the Prophet

Muhammad SAW through the angel Gabriel as a guide and guidance for human life. The Quran was revealed using Arabic, both in terms of pronunciation and usage. (Thohir & Dzakiruddin, 2022). The Quran was revealed in Arabic because of the several features it has, one of which is that Arabic is the oldest language on earth because Arabic developed from the Prophet Adam AS and Siti Hawa, Arabic is the language that has the largest vocabulary.

Which is rarely found in other languages, and this language has the highest literary level (Kramsch, 2014). Increasing abilities carried out by teachers include presenting material clearly, containing wisdom and advice, such as learning the Quran conveying the priority or reward of people who can read the Quran which then makes students motivated to study actively. Teacher classroom management is one of the determining factors for learning success. Traditional learning methods used by teachers will influence the results obtained by students.

Teachers are required to be professional, not only able to convey knowledge to students, but teachers must be able to connect students with various sources both inside and outside the school. Teachers are also required to be able to prepare learning facilities so that students can obtain maximum learning completeness (Ciptaningsih & Rofiq, 2022). As a teacher, you always master the material or subject matter being taught and then develop it to improve your abilities and have an effect on learning outcomes. To achieve maximum learning outcomes, good classroom management is required. because with this it is hoped that the material presented will be able to be absorbed by the students.

The form of activities for learning to read and write the Quran

Learning the Quran at the Madrasah Diniyah level requires teacher skills in designing learning activities to make it more fun and make children feel happy enjoying learning the Qur'an both in terms of reading and studying the content of the verses as well as memorizing them (Arif, 2019). If learning the Quran is very interesting and fun, then children will remember the learning and like it until they grow up and the religious knowledge they gain as a child will be fun and used as a foundation and fortress against the temptations of evil and the temptations of the world (Orba Manullang et al., 2021). The learning process establishes a two-way relationship between educators and students.

Apart from providing information, educators act as facilitators during the learning process. Making students comfortable and happy in learning is one of the responsibilities of classroom educators. Therefore, an educator must be able to innovate and be creative to meet the needs for pedagogical and professional competence in the learning process (Caena & Redecker, 2019). The Quran Education Park functions as a non-formal institution so that there is no decline for the Quran generation, the ability to read the Quran is an indicator of the quality of life of a Muslim, therefore learning to read the Quran is a strategic step in in order to improve the quality of the Islamic ummah. Students' ability to read the Quran will be achieved well if the factors that influence it are supportive, teachers are required to have adequate abilities and skills, so that their ability to read the Quran will be better (Zhu et al., 2013).

The process of learning the Quran which is carried out at Pasir Jambak so that it is easy and quickly understood by children is carried out in the form of a tutorial, namely: tutorial I is carried out for 30 minutes. In this process, students and female students gather in one room in a classical manner and are met by the teacher in a natural process, then sit down, pray, open the lesson, 30 minute individual private session, present the material/deliver the material. Tutorial II or also known as Post Test is carried out for 30 minutes. Santri and female students are invited to read together the newly taught lessons or by ordering the students one by one to read until they get everything correct.

The learning process always experiences ups and downs, but this does not become a barrier to the learning process (Febriyeni, 2021). The supporting factors that are visible in the learning process in the Quran Education Park Pasir Jambak namely: The existence of teacher support. The quality of knowledge and morals possessed by a teacher figure becomes motivation and a source of information for students. The teacher must know the science of the Quran and the Iqro' method, have taken a special course in the science of the Quran, and the teacher must be able to guide and give advice. , master the material, and manage the class. Meanwhile, the inhibiting factor concerns the issue of time because this greatly influences the learning process, the ability to understand the learning delivered by the teacher cannot be captured well by students so the material is not conveyed well (Meyers et al., 2019).

CONCLUSION

This research has succeeded in uncovering the process of implementing learning to read and write the Quran Education Park, where the teacher must pay attention to ability in pronunciation and the material presented is adapted to the child's development, the methods used must be fun and interesting for the child, the teacher has mastered the knowledge of the Quran and is able to recite and read the Quran well and correctly. The results of the teacher's activities in improving reading and writing of the Quran are contained in the Quran Education Park by doing Tutorial I and Individual Private. This tutorial is carried out well every day so that there has been a change in reading and writing from previously not being able to become able, although there are several obstacles in this activity so it requires additional time to be able to understand the material presented. At least this research can be used as a basis and reference for future researchers to research this problem in different contexts and issues.

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