

TEACHER EFFORTS AND THE CHARACTERISTICS OF ISLAMIC RELIGIOUS EDUCATION TEACHER IN IMPROVING STUDENTS' READING ABILITY

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Abstract

The purpose of this study was to identify and analyze the efforts of Islamic Religious Education Teachers and Student Characterization, Students' Al-Qur'an Reading Ability and the efforts of Islamic Religious Education and Character Education Teachers in Improving Al-Qur'an Reading Ability of Students of SDN 09 Nanga Sayan Academic Year 2022/2023. Qualitative research method with descriptive research type. Primary data source; teachers, students and principals, secondary data sources; books, journals and documentation. Data collection technique; observation, interview, and documentation. The results of the research efforts of Islamic Religion and Character Education Teachers to instill a sense of enthusiasm and also provide motivation in various ways, especially teaching children who are just learning to read the Qur'an are something certain, not easy. (2) Students' ability to read the Qur'an at SDN 09 Nanga Sayan found that there were children who were able to read the Qur'an and there were also those who could not read the Qur'an. (3) Efforts of Teachers of Islamic Religious Education and Moral Education in Improving Ability to Read Al-Qur'an at SDN 09 Nanga Sayan by repeating hijaiyah letters.

Keywords: *Master's Efforts, Improving Al-Qur'an Reading Ability*

A. Introduction

Education is all learning experiences that take place in all environments and throughout life (Maunah, 2011), Education in Islam is a series of human empowerment processes towards maturity, both intellectually, mentally and morally, to carry out the human functions carried out as a servant. before his Khaliq and also as khalifane l ardh (preserver) in this universe. Thus, the main function of education is to prepare the next generation with the skills and expertise needed to have the ability and readiness to enter the middle of the community environment (Maunah, 2011). Islamic education is an effort aimed at achieving physical and spiritual balance according to Islamic teachings, to direct and change individual behavior to form a personality that is in accordance with Islamic teachings in the educational process through training in intelligence, psychology, belief, will, and equality in all aspects human life (Putra, 2017). The guidance is carried out consciously and continuously in accordance with the nature and ability of the teachings both individually and in groups, so that humans are able to understand and practice Islamic teachings as a whole (Munardji, 2004).

Islamic education is very necessary with education in reading the Qur'an, so that students have the ability to read and understand the word of Allah SWT. This is necessary because the Qur'an is the word of Allah which was revealed to the Prophet Muhammad, when reading it is a form of worship. The wording and contents are a miracle from Allah SWT, which is contained in the Mushaf and passed down mutawatir. This predicate of the word of Allah did not come from the Prophet Muhammad. especially from friends or anyone, but really from Allah swt. Because it was Allah who gave the name of this Muslim holy book with the name Al-Qur'anAllah SWT (Hermawan, 2011). sent down His book, namely the Qur'an, so that it can be read by the human tongue, heard by the ear, tapped by the mind, and become a calm for the human heart. There are scholars who say that the definition of the Qur'an is a book that becomes worship by reading it. And the difference between the revelation of the Qur'an and the revelation of the sunnah, namely the Qur'an is a revelation that is read while the revelation of the sunnah is a revelation that is not read. Among God's generosity towards humans is that He not only gives a clean nature that can guide and instruct them in the direction of goodness, but also from time to the Book from Allah and orders them to worship only Allah alone, convey good news and give warnings (Al - Qattan, 2003).

The verse shows that, without going through learning, humans will not be able to know everything they need for their survival in this world and in the hereafter. Human knowledge will develop if it is obtained through a teaching and learning process that begins with the ability to read and write in a broad sense, namely not only by reading writing but also reading everything that is written or implied in this universe through the sharpness of the mind as the purpose of its creation (Moh Uzer Usman, 2010).

Teenagers in Indonesia mostly do regular reading of the holy verses of the Qur'an when they are small or still sitting at the elementary school level. And as they grow older and older, many of them will prioritize other things related to social, environmental, or school issues. And routine recitation activities will be neglected. This will be exacerbated if the student's residence or their family allows this to continue and they think that school academic grades are very, very important rather than just learning the Koran. This reluctance to read the Qur'an regularly if it goes on for a long time may not rule out the possibility of eliminating the ability to read the Qur'an in these students or children. It has been explained above that the Qur'an has an important role for every individual Muslim which will be very visible in the ethics of a Muslim (Arsyad & Salahudin, 2018; Setiawan, 2018).

Reading and writing are skills that a person has because he wants to learn and get used to it. A form of skill will be reduced or even lost if it is not used to practice it. Likewise skills in reading and writing the Qur'an. Skills in reading and writing the Qur'an can be reduced or even completely lost if we do not get used to it regularly. Basically the teacher is the main key in teaching. The teacher directly seeks to influence, direct, and develop students' abilities in the learning process, because the teacher has the most contact with students when compared to other school personnel. The teacher plays an important role in teaching Al-Qur'an reading and writing, of course, it must arouse students' interest which must be maintained during the teaching process, because it is very easy to reduce or disappear during the teaching process. When interest has arisen, attention is also easily reduced or lost. In this life we will always communicate or relate to other people, objects, situations and activities that are around us (Al-Zarqani, 1998; Aquami, 2017).

It is not enough for a teacher to simply transfer knowledge from the outside, but also transfer values from the inside. It is this inner and outer combination that will strengthen the building of knowledge, morals, and the personality of students in facing their future. Because the teacher's

job is to teach as well as educate, the example of a teacher is a fixed price that cannot be negotiated. Exemplary is a deadly weapon that is difficult to fight. Exemplary is something that is practiced, practiced, not only preached, fought for, realized and proven. Therefore, exemplary becomes a very sharp cultural shield that can change things quickly and effectively (Asmani, 2013).

The importance of the Qur'an for Muslims, especially for those who are still at school age and the reluctance of these students to read it makes not a few of them do not have good reading skills. Because reading is an activity that is carried out with clear actions, a teacher is obliged to set a good example in doing this. Teachers must be role models for their students, both morally and intellectually. No single element is more important in the school system than the teacher. The teacher must excel in knowledge and understand the needs and abilities of students. "The objective of all methods in teaching is the cultivation of the personality of the pupil". The teacher's task is to provide guidance so that students understand their respective talents, so that the learning process runs meaningfully. Therefore the teacher must master pedagogical knowledge and personality (Musfah, 2011).

The role of the teacher relates to how a teacher is able to understand and determine the boundaries that must be carried out by a teacher in organizing material, interacting, and carrying out learning processes. Teachers as professional educators need to have radical knowledge about the cognitive development of their students. With this provision, teachers can carry out learning processes that are in accordance with the thinking abilities of their students.

B. Method

In this study, researchers used qualitative research. The research method is basically a scientific way to obtain data with specific purposes and uses. Researchers used a type of descriptive research in this study. According to (Sumadi, 2002), literally descriptive research is research that intends to make a description of situations or events. Meanwhile, according to Best in (Sukardi, 2013). This type of descriptive research is a research method that seeks to describe and interpret objects according to what they are. According to Jane Richie in (2017: 6), qualitative research is an attempt to present the social world, and its perspectives in the world, in terms of concepts, behavior, perceptions, and issues about the human being studied. According to them, this approach is directed at the

background and the individual holistically (whole). According to Denzin and Lincoln in (Moleong, 2019), qualitative research is research that uses a natural setting, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods. From the explanation above, it can be synthesized that qualitative research according to (Moleong, 2019) is research that intends to understand phenomena about what is experienced by research subjects, for example behavior, perceptions, motivations, actions and other experiences.

C. Finding and Discussion

Finding

Efforts of Islamic Religious Education Teachers and Characteristics for Students of SDN 09 Nanga Sayan.

Based on interviews with Islamic religious education teachers and morals researchers regarding preparation before learning, learning media, and motivating students during learning, namely: Preparing blackboards, markers, rehal and microphones, the learning media used are blackboards, iqro, Al- Qur'an, the effort made to motivate students is by first telling the story of a 5 year old child who can already read and memorize the Al-Qur'an. This is also reinforced by observations/ observations made by researchers. The researcher obtained information that the ethics lesson was good, students were enthusiastic in participating in learning such as answering teacher questions, doing assignments given by the teacher, and also paying attention to the material that the teacher conveyed.

Researchers made observations/observations by asking permission from Islamic religious education teachers and manners to take part in learning. Then the teacher asked us to enter the room. Then the researcher observed the learning activities from the beginning to the end of the lesson. Researchers conducted observation activities 3 times. What the researchers observed was regarding the teacher's efforts to increase student motivation, student behavior, namely whether the student paid attention to the teacher when learning, and also obstacles in motivating students.

The Ability to Read the Qur'an in Students of SDN 09 Nanga Sayan

Researchers have conducted interviews with teachers and students of SDN 09 Nanga Sayan to find out the teacher's efforts to improve the

Ability to Read the Qur'an in Students of SDN 09 Nanga Sayan in the subject of Behavior. Following are the results of interviews with informants. According to the researcher's interview with the Budi Pekerti subject teacher which was carried out directly, it was said that the ability to read the Qur'an and the number of students who had iqro and the Qur'an. Based on the results of observations/observations by researchers that there are some children who are already fluent and some who are not yet fluent, and also the number of children who are fluent in the ability to read the Qur'an read the Al-Qur'an are 10 students and those who have iqro are 15 students although there are still some read it haltingly.

The Efforts of Islamic Religious Education Teachers and Bedi Pekerti in Improving the Ability to Read the Qur'an in Nanga Sayan Elementary School Students

The factor that influences student interest is that before starting the child is invited to play with learning sauce, for example saying the letters of izhar which are whispered into the ears of his friends one by one. Furthermore, the results of the researcher's interviews with the ethics subject teachers were carried out directly regarding any efforts made by the teacher in increasing children's interest in reading the Qur'an, namely repeating the recitation of the Qur'an. Furthermore, the results of the researcher's interview with the ethics subject teacher which was carried out directly regarding the learning system and what methods were used by the teacher in learning the Qur'an, namely the first system is that children are recognized by hijaiyah letters both at the beginning, in the middle and at the end of the sentence, like the letter ba at the beginning, in the middle and at the end and the method used is iqro.

Furthermore, the results of the researcher's interview with the character subject teacher which was carried out directly regarding the form of assessment to students so that it could increase children's interest in reading the Qur'an, namely the form of assessment was by asking children to read forward one by one. Furthermore, the results of the researcher's interview with the subject teacher of Budi Pekerti were carried out directly regarding assignments after each lesson, namely the assignments given after learning were children asked to write one line they read. Furthermore, the results of the researcher's interview with the subject teacher of Budi Pekerti which was carried out directly regarding the form of appreciation like what you give to students who

are able to read the Qur'an, namely the form of appreciation, namely in the form of food and money. The above can be strengthened by the results of the researchers' observations when observing direct learning, one of which was that there were several students who were absent for various reasons, namely tiredness, oversleep.

Discussion

Islamic Religious Education Teacher

The teacher is someone who is willing to devote most of his time to teaching and educating students. The teacher is the main source of learning, because without a teacher the learning process cannot take place optimally. Someone will probably be able to learn on their own, but without the guidance of a teacher, the results will not be maximized. That way, to become a teacher one must have a lot of knowledge, be willing to practice their knowledge seriously in the learning process, be tolerant, and always try to make their students have a better life.

In principle, people who are referred to as teachers are not only people who have formal teacher qualifications obtained through education at university, but if there are people who have certain scientific competencies and can make other people smart in terms of cognitive, affective and psychomotor then they can also be called a teacher (Naim, 2019). Another term for teachers is educators, as educators teachers are given lessons about education in a relatively long time so that they can master knowledge and be skilled at carrying out their duties in the field. As educators it is not only enough to study at universities, but before being appointed as teachers they must also learn and be taught while they are working, so that their professionalism increases (Maunah, 2011).

According to (Kompri, 2020) it says that without teachers, education will be unequal, because teachers are the key person in the process of implementing education. The success of education is strongly influenced by the role of the teacher in the process of implementing education. In a broader discourse, the term teacher is not only limited to school institutions. However, the term teacher is often associated with the term nation so that it becomes the teacher of the nation. The nation's teacher is a person who, with his breadth of knowledge, firmness of commitment, freedom of spirit, and influence and example, can enlighten the nation from darkness. In other words, in terms of teachers, they contain noble values, positions, and roles (Idris, 2009). The teacher is the gate of renewal. The teacher has a dual

role, namely the role of absorbing science and technology and the role of conveying knowledge, technology, and the many experiences he has to the younger generation and society. The teacher also has a role to provide role models and good examples through their behavior and actions.

Definition of the Qur'an

Several definitions of the Qur'an have been put forward by several Ulama from various expertise in the fields of Language, Kalam, Ushl Fiqh and so on. And these definitions are of course different from one another, because the emphasis is different, due to their different expertise. In this regard, Al-Salih formulates a definition of the Qur'an which is seen as a definition that can be accepted by Ulama, especially experts in language, Fiqh experts and Usul Fiqh. "The Qur'an is the word of Allah which has the nature/function of miracles (as proof of the truth of Muhammad's prophethood) which was revealed to the Prophet Muhammad, which is written in the mushafs, which is quoted/narrated by way of mutawatir, and which is seen as worshipping read it."

There are several opinions about the origin of the word Al-Qur'an Among them:

- a. Imam Syafi'i is of the opinion that Al-Qur'an is a special name used for the holy book given to the Prophet Muhammad, just as the names Bible and Torah are used specifically for God's books which were given to Prophets Isa and Musa respectively.
- b. Al-Faraa', a well-known linguist, author of the book *Ma'anilQur'an*, argues that the recitation of the Qur'an does not use hamzah and is taken from the word *qarain jama' qarinah* which means indicator (indication). This is because some of the verses of the Al-Qur'an are similar to one another, so it is as if some of the verses are indicators (instructions) of what is meant by other similar verses.

So, Al-Qur'an means "perfect reading" which is a chosen name from Allah which is truly appropriate, because there has not been a single reading since humans recognized reading and writing five thousand years ago that can match Al-Qur'an Al-Karim, perfect and glorious reading. The Qur'an is the eternal miracle of Islam where the more advanced science, the more apparent the validity of his miracle. The Qur'an in the study of Usul Fiqh is the first and main object of research activities in solving a law. So that the definition of the Qur'an

is "the word (words) of Allah which was sent down by the angel Gabriel to the Prophet Muhammad SAW, in Arabic and is considered to worship reading it"

The Virtue of Reading the Qur'an

Al-Qur'an which was revealed by Allah swt. not just as proof of the power of Allah swt. solely, because the Qur'an also contains values and teachings that must be implemented by humans. The Qur'an is the main source of laws and regulations for Muslims, in which divine revelations are collected which serve as instructions, guidelines and lessons for anyone who believes in them. Al-Qur'an recitation, understanding, and memorization are used as a measure of excellence by the Prophet Muhammad. In fact, he measured the virtues of martyrs by memorizing the Qur'an. Those who memorize the Al-Qur'an have more priority for burial than those who have memorized the Al-Qur'an less. The degree and position of the reader of the Qur'an rises according to what he reads from the Qur'an when he was in the world. If he reads the Qur'an a lot, then his degree will be many and higher than other people who read less Al-Qur'an.

Adab in Reading the Qur'an

Allah SWT will not accept a deed unless the deed is done sincerely and correctly. The intention of sincerity or purity of an act is something that is required to be done only for the sake of Allah alone. While the truth of an act is an act that is in accordance with the basics of syar'i goals. Therefore, readers of the Qur'an should prepare and do something related to adab to read the Qur'an. Among the adabs in reading the Qur'an are (Nasrulloh et al., 2017).

- a. The reader should be in a state of purity from small hadats, namely ablution because it is one of the most important remembrances although it is permissible for people who have hadats to recite it according to some scholars.
- b. Read it in a holy place, to keep the majesty of the Qur'an.
- c. Reading ta'awudz at the beginning of reading the Qur'an, either at the beginning of the letter or in the middle of the letter.
- d. Reading Basmalah at the beginning of every letter except for al-Bara'ah. Because Basmalah is one of the verses of the Qur'an according to a strong opinion.
- e. Read it solemnly and calmly, as a form of respect for the Qur'an.

- f. Read it by absorbing and thinking about the meaning and intent of the verses of the Qur'an.
- g. Reading the Qur'an with tartil, namely reading slowly and clearly, and giving the right to each letter, such as reading long (Mad) and idghom. Reading the Qur'an is not the same as reading other readings because the Qur'an is the word of Allah SWT According to Al-Ghazali, as quoted by Yusuf Qardhawi, said that tartil is sunnah not only for recitation. Because non-Arabs who do not understand the meaning of the Qur'an are also advised to read with tartil because tartil is closer to glorification and respect for the Qur'an, and has more effect on the heart than reading hastily. Tartil means reading correctly and slowly, not fast so that his listeners follow the reciter's recitation because it is clear and slow. The benefit of tartil is to strengthen memorization and listeners can catch it so well that it sinks into the recesses of their hearts. Readers and listeners can adapt their reading well. Thus, oral pronunciation does not precede understanding work (Qadir, 2005:88-89).
- h. The reader should beautify his voice when reading the Qur'an without any burdensome elements (according to ability).
- i. Siwak, cleaning teeth with toothpaste or the like.
- j. For listeners, whether hearing from people who read the Qur'an or in person or via radio, so that they listen carefully and think about the verses of the Qur'an.
- k. Refrain from reading the Qur'an when in a sleepy state, until the sleepiness is gone.
- l. There is justification and the reader's belief in his Lord and his testimony to His Messenger for the news that was conveyed when he finished reading the Qur'an.
- m. Do not end the reading by talking with other people except in a state of dhorurot, such as answering greetings.
- n. Read takbir after reading Surah Ad-Dhuha to An-Nas.
- o. Pray to Allah swt. to be blessed with pleasure when reading verses of mercy, and asking for help and protection from Allah swt. when reading verses about threats.

Techniques for Teaching the Qur'an

Learning is a process that occurs continuously and is always experienced by humans. Similarly, teaching is closely related to the learning process that occurs. Traditionally, teaching is a process of

conveying information or knowledge to students. The term teaching comes from the word "ajar" plus the prefix "me" to "teach" which means to present or convey. While the term teaching comes from the word "ajar" plus the prefix "pe-" and the suffix "an" so that it becomes the word "teaching" which means the process of presenting or teaching material presented (Maunah, 2011).

Thomas in his book "Principles and Practices of Teaching" quoted by Ahmad Rohani and Abu Ahmadi said that "Teaching is the guidance of learning experiences (teaching is the process of guiding learning experiences)". Teaching as a combination of two activities, namely teaching activities and learning activities. Teaching activity concerns the role of a teacher in the context of seeking to create harmonious communication links between teaching itself and learning. This harmonious communication is an indicator of an activity or teaching process that is going well. A teaching can be called running and succeeding well, when it is able to change students themselves in a broad sense and is able to develop students' awareness to learn, so that the experience gained by students can benefit directly for their personal development (Idris, 2014). The main key to teaching is the teacher (teaching). But this does not mean that in the teaching process only the teacher is active, while the students are passive. Teaching requires the activeness of both parties who are equally the subject of teaching, namely:

The teacher as the controller, leads and directs the teaching event. The teacher is also called the object (the actor holding the main role) of teaching, because he is the party who has the duties, responsibilities and initiatives of teaching. The students are directly involved, so they are required to be active in the teaching process. Students are called the second teaching object, because teaching is created after there are some directions and input from the first object (teacher) besides the willingness and readiness of the students themselves, it is very necessary for the creation of the teaching process.

According to A. Wahab as quoted by Jumanta Hamdayama (2016: 48), there are several principles in teaching namely

- a. Using the experience that has been owned.
- b. Knowledge and skills must be used not only for the future, but these aspects must be used now and here as important aspects in the learning process.
- c. Be aware of individual differences. Students differ greatly in their intellectual abilities, socio-economic circumstances, and expectations.

- d. Readiness. The teacher must plan the level of readiness of students in the teaching and learning process.
- e. Teaching objectives must be formulated in advance before teaching and learning activities take place so that students know in advance what will be learned in certain lessons. In teaching, a teacher should first explain the competence and material to be studied so that students know the usefulness and meaning of the lesson earlier.

There are several techniques that can be used by teachers when teaching the Qur'an to their students. Here are some of these techniques, namely:

- a. A teacher writes a surah or several verses on the blackboard or on paper which he attaches to the wall in clear writing accompanied by a scarf. Or it could also be that the sura or verse was written on a mushaf.
- b. A teacher reads verses of the Qur'an in a clear, tartil, and beautiful voice, and slowly reads the verses.
- c. Students may repeat a verse with a teacher when they are small so they get used to pronouncing it correctly.
- d. Students are expected not to raise their voices when memorizing and reciting verses, so as not to disturb each other among fellow students, because Rasulullah saw forbid it.
- e. It is not justified to read the Qur'an too quickly.

D. Conclusion

The conclusion that can be drawn is that the Efforts of Teachers of Islamic Religious Education and Morals in Improving the Ability to Read the Qur'an in Students of SDN 09 Nanga Sayan: Efforts of Teachers Islamic religious education and morals instill a sense of enthusiasm and also provide motivation in various ways, moreover teaching children who are just learning to read the Qur'an is something that is certainly not easy. The Ability to Read the Qur'an in Nanga Sayan 09 Elementary School Students that there are some children who can read the Al-Qur'an and some who cannot read the Al-Qur'an. The Efforts of Islamic Religious Education and Moral Education Teachers in Improving the Ability to Read the Qur'an in Nanga Sayan 09 Elementary School Students by repeating hijaiyah letters such as the letter ba, what it looks like in front, what it looks like in the middle and what it looks like at the end.

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