INTRODUCTION

Education is one of the most important aspects of human life, is the most important tool to form a generation that is ready to replace the older generation in order to build the future, this means that every human being has the right to receive and hopes to always develop in education. Education is a human need, this need cannot be replaced by anything else, because with human education it will be easy to develop the qualities, potentials and talents that exist within humans. Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System states that the position of a teacher as an educator is a professional position. Thus teacher professionalism is required to continue to develop in accordance with the times, developments in science and technology, as well as the needs of society. Therefore, it is imperative for teachers to continue to innovate to find the right strategies in the learning process so that these developments are more meaningful, both for teachers and students.

A professional teacher is a teacher who has expertise as a teacher, not only fulfilling various qualifications, both personality, teaching ability, mastery of specialization in a particular field of study, but also must have the ability in the context of curriculum development according to management functions. In an effort to achieve the goals of the curriculum, the teacher is a teaching component that plays an important role because one of the main tasks is teaching. The success of education cannot be separated from the learning process. Among them are learning strategies in which there are methods and techniques. Selection of learning strategies that are appropriate to the material, circumstances and abilities of students will make the learning process more optimal. Learning strategy is an important component in every learning activity. Therefore, by using the right strategy in learning, the goal will be achieved optimally. The role of learning strategies in optimal learning activities will streamline the process, the more effective the process, the higher the results to be achieved.

The existence of a well-organized curriculum will not necessarily have much effect on student achievement, if it is not supported by appropriate learning strategies. Learning that is not exciting for students usually results in less effective learning activities. This is an obstacle to achieving learning objectives. As a messenger or subject matter, teachers are required to always be creative and innovative in the learning process in order to arouse student learning interest. The success or failure of the planned/determined educational curriculum lies in the teaching and learning process as the spearhead in achieving the target. The learning process will run smoothly if there is interest. Therefore, teachers must be able to increase students' interest in reading and memorizing the Al-Qur’an [1].

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Here, the role of the PAI teacher is very important in helping students to recognize hijaiyyah letters and read the Qur’an. The first thing a PAI teacher does during the teaching and learning process is that prior to delivering the subject matter, students are required to recognize hijaiyyah letters and learn to recite the Al-Qur’an first. Starting with learning to recognize hijaiyyah letters or learning to recite the Al-Qur’an, there are still many who are not serious, busy themselves, and also still take learning for granted without realizing that learning to recite the Al-Qur’an is very important for their life and future, previously many students also did not go to school, and many other reasons to avoid studying PAI because of the necessity to read the Al-Qur’an. After running for several weeks, with the existence of a system carried out by the PAI teacher, before each lesson begins the teacher invites students to open the Iqra’ book and introduce the hijaiyyah letters.

Students are getting used to and comfortable with this habit, so that before the teaching and learning process is carried out they have prepared Iqra’ and Al-Qur’an for them to study the Al-Qur’an [2]. Some students did bring Iqra’ and the Al-Qur’an from home considering that the supply of Iqra’ and the Al-Qur’an was still limited. So that use in class can be evenly distributed, although this cannot be ensured that all students will bring Iqra’ specifically for class I and the Al-Qur’an for other graders because they still forget, there are also those who think that Iqra’ and the Al-Qur’an are available at school [2]. With repetition or learning that is routinely carried out by PAI teachers and of course the role of the internet is also inseparable to look for references or educational videos with various methods with the aim that learning is fun and not boring, besides the role of PAI teachers who are required to think creatively by outsmarting what things which will be added which is deemed necessary to be done with the initial goal so that students are more comfortable and not pressured by the learning that will be given by the PAI teacher. Evaluation continues to be carried out to find out what things are lacking and need to be done, of course there is progress from students where from those who do not recognize hijaiyyah letters at all they are gradually improving by starting to recognize hijaiyyah letters.

Although not as fast as expected, due to the varying comprehension of students. All have stages of remembering a little time at each meeting in the learning process. Because the role of the PAI teacher is very important in fostering Al-Qur’an learning even though with minimal time. Through the learning system carried out by the PAI teacher, it provides positive things to students, such as increasing students' understanding of the introduction of hijaiyyah letters and how to read the Al-Qur’an properly and correctly. So far, of course there has been an increase in students' understanding of recognizing hijaiyyah letters and reading the Al-Qur’an. When the students who had just entered the school environment were still some of them who could not recite the Al-Qur’an. The strategy carried out by the teacher includes dividing the lesson time per class group. Grades I to grade III are divided into one to two hours a week, while grades IV to grade V are conducted each before carrying out the teaching and learning process. Especially for fifth grade, students must be more active in getting to know hijaiyyah letters and learning to recite the Al-Qur’an, because in sixth grade students are more focused on learning or semester exams that will be conducted later.

Why do fifth grade students have to be able to understand or recognize hijaiyyah letters and learn to recite the Al-Qur’an, because when they finish school at MIS Al Jihad Sunggal they can already read the Al-Qur’an in accordance with the hopes and goals of the madrasa. The explanation above illustrates that learning the Al-Qur’an is not specifically included in PAI learning material, but the MIS AL Jihad teacher is trying to make a breakthrough by taking the early hours of learning without disturbing other material. With regard to the above, this study seeks to find an overview of the teacher’s role in coaching children in memorizing the Al-Qur’an for fifth grade students of MIS Al Jihad Sunggal with the hope of making a positive contribution to students and to the school.

**METHOD**

This research is a qualitative research, namely a social research that fundamentally depends on human observations in their own area and relates to these people who try to reveal the facts/actual phenomena that occur in the field. It is said so because this type of research has characteristics including the actual setting, the researcher is the key instrument, the data is descriptive, emphasizes the process, the data analysis is inductive, and the meaning of each event is an essential concern in qualitative research. The facts are said because they are in accordance with what happened on the ground. The aim of the research is to describe social events by revealing factual events in the field and revealing hidden values, being more sensitive to descriptive information and trying to maintain the integrity of the object under study.

Approach. Based on the above, this research approach is an analytical descriptive approach. The analytical descriptive approach aims to describe, describe, and systematically describe the facts or characteristics of certain populations or certain fields in a factual and accurate manner. This approach also aims to obtain an in-depth
description of speech, writing and observable behavior of an individual or community group or organization in a certain setting which is studied from a comprehensive point of view. The location of this research is at the Al Jihad Sunggal private Islamic elementary school [3].

RESULT AND DISCUSSION

Definition of Reading the Qur’an

Reading in general is an action that has the goal of being able to enrich a wider range of information. Whereas reading the Qur’an is one’s activity of carrying out worship and is the holy book of Muslims which must always be read and absorbed to grow some new understandings in order to develop knowledge, especially those that are closely related to the signs of Allah's power, as well as being worth reading worship for those who read it. Reading from the word qara’a contained in the first verse of surah al-alaq, literally the word qara’a means collecting letters and sentences from one sentence to another and then forming a reading. Reading the Qur’an is a worship that is worth rewarding in the sight of Allah, carried out for Muslims so that by reading the Qur’an they can understand and teach it correctly and well, while reading in general is an act of obtaining reliable and accurate information. Then improving the reading of the Al-Qur’an as meant by the author in this research is how to overcome the difficulties or obstacles experienced by students.

By looking at the definition above, improving reading of the Qur’an is an effort to practice, guide, and directives from the teacher so that students are emphasized on efforts to understand information about reading and how to write. With the aim of students being able to read the Al-Qur’an correctly and well and be able to distinguish hijaiyah letters. Al-Qur’an is an important thing to learn. The importance of Muslims to learn and read has been illustrated from the attitude and behavior of the Prophet Muhammad towards the prisoners of war of Badr namely that as their ransom to avoid captivity, those who can read and write are required to practice Muslims regarding reading and writing lessons. From this explanation, as human beings, we are required to be able to read and write correctly, so it is absolutely necessary to study until we are proficient so that there are no misunderstandings about what is read [4].

Ability to Read the Qur’an

Ability is an innate trait from birth or learned that makes a person able to carry out their duties, both mentally and physically. Abilities and skills play a key role in a person’s behavior and performance. Skills are related to tasks that are owned and used by someone in certain circumstances. Learning outcomes are students' proficiency in the learning process according to the teacher's assessment. In other terms, the ability to read the Al-Qur’an is an embodiment of the learning outcomes obtained by students as a result of assessment in the process of learning activities. Ability is a crucial part of learning. Likewise the assessment in students' ability to read the Al-Qur’an is the basis for providing educational assessments for students which can be broadly defined in the life journey of students. The ability to read the Qur’an is the individual’s skill in understanding various hijaiyah letters, being able to recite the Qur’an based on the rules of tajwid, and being able to recite surahs contained in the Qur’an [5].

The method used in reading the Qur’an

The method is a strategy that needs to be carried out in order to fulfill the goal, the method plays a crucial role in the educational process. Because, in fact, it is impossible for educational material to run affectively and efficiently, if an educator does not use a method that can make students understand what is being taught by the educator [6]. An educator must have an affective method that can motivate students to love, read, and take care of the Qur’an, so that educators no longer complain about children or students who do not like or underestimate the study of the Qur’an, so that students are interested in learning the recitation of the Al-Qur’an. Likewise in terms of teaching also requires a method that makes it easy to convey material, so that students can understand and understand what has been conveyed. The following methods are used to read the Al-Qur’an: The Baghladiyah method is an organized method (tarkibiah), which is a method that is arranged sequentially and is a reprocess or more, commonly known as alif, ba, ta. The Qiro‘ati method, namely the teaching system of this method, is teaching reading the Al-Qur’an by directly practicing tartil reading according to the rules of tajwid science.

The An-Nahdidhiyah method is a method of reading the Al-Qur’an that places more emphasis on the suitability and regularity of reading with beats or more precisely learning the Al-Qur’an emphasizes more on the beat code in its implementation. The Lqro’ method is a method of reading the Qur'an that places more direct emphasis on reading practice, while the Lqro’ guide starts from a simple level, step by step up to a perfect level.
The Virtue of Reading the Qur'an

A sign of God's generosity to his servant is by bestowing a holy nature that can guide him to goodness, even from time to time sending an Apostle who carries a book as a guide for life from life from God, inviting people to worship only Him alone. Delivering good news and giving warnings, so that there is no reason for humans to argue against Allah after the arrival of the Apostles [7]. Learning and teaching the Al-Qur'an is very important and it is said that the best person is someone who learns and teaches the Al-Qur'an. Whoever wants to study and teach the Qur'an, Allah will glorify them by His side. The verse that was first revealed was surah al-Alaq verses 1-5, the first verse of which reads iqra' bismirabbika means read in the name of your Lord, this is an order to read. To be able to read, a learning process must be carried out. Even if it's just reading the letters of the Qur'an, Allah has given appreciation to someone's reading, even if it's not fluent, but it is worth the reward from Allah.

The Role of Islamic Religious Teachers

The role of MIS Al Jihad teachers as professional educators is actually very complex, not limited to educational interactions taking place in the classroom. The teacher is an educator, director and an example for students. A teacher is a critical success factor in carrying out his obligations as an educator. The teacher is a noble profession in the eyes of humans and Allah swt. In Law no. 14 Article 1 of 2005 concerning Teachers and Lecturers states that: Islamic religious teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education through formal education, basic education and secondary education. The MIS Al Jihad teacher is a figure who has a leadership spirit towards students. When in class students have a polite attitude towards teachers because teachers and students have deficiencies in class. When viewed from Islamic Education Sciences, in general to be said to be a good MIS Al Jihad teacher, the teacher must fulfill the responsibilities assigned to him, namely that he should fear Allah, be physically healthy, knowledgeable, have good morals and have a national spirit.

Islamic Religion Teacher Competency

The competence of a teacher needs to be seen as a whole (holistic), both in terms of knowledge and teaching skills or the human nature of the teacher as a whole. Teachers need to be able to control the class, be able to interact in class and co-workers can have principles of the meaning of life at school. Jejen Musfah explained that the word competence comes from the English language "competence", which means skill and ability. From the above that describes a person's abilities, both qualitative and quantitative [7]. Competence is the ability to do something that is received through effective, cognitive, and performance education and training. Teacher professionalism is a teacher who is capable in all fields. In this case the teacher is able to master all fields, therefore when the learning process takes place it is very easy to do.

Based on this understanding, it can be understood that prospective teachers need to prepare themselves to understand a number of special knowledge, skills and expertise regarding their profession, namely by becoming a teacher, so that they can carry out their obligations optimally and be able to fulfill what their students want. Teaching is a method of carrying out education, while education is an ongoing value so that it can be achieved in teaching. So from that it can be seen that PAI teachers need to understand religion in the form of holding Al-Qur'an guidance so that students can read the Al-Qur'an properly and correctly. Then, PAI teachers direct the potential of students in the goodness and perfection that they deserve.

Responsibilities and Duties of Islamic Religion Teachers

Teachers or educators are an important element in the educational process. On the shoulders of educators there is a great responsibility in efforts to deliver students towards the educational goals they aspire to. The teacher's duties and responsibilities are very broad and heavy, by perfecting the souls of students by becoming perfect souls so that this continues to become a habit. Teachers have the task of guiding and educating. Educating is a job that is not easy or not a light thing but requires someone who can have something based on their position. Educating and guiding is a professional job and cannot be entrusted and carried out by incompetent people. A teacher's job is not only to transfer the knowledge he has but a teacher must have a good attitude and character such as loving students and providing protection, then the teacher needs to be able to speak good words, have a polite appearance so that students can imitate [1].

Requirements to Become an Islamic Religion Teacher

Serving as a teacher is known as a professional job, which means that it requires expertise in this profession. Teachers cannot be carried out by everyone without having expertise as a teacher. Just as people think that engineers, doctors, pilots and others have their own profession, it means that teachers also have their own profession. There are so many people you see now who are good at speaking a certain way, but you can't say they're teachers. There
is a principal dissimilarity between professional and non-professional teachers. Educators in the perspective of Islamic education are people who are responsible for the growth of students by trying to maximize all the potential of students, both in affective, cognitive, and psychomotor potential based on the values of Islamic teachings.

The requirements for teachers are that they need to have minimum standards and certification based on the level of teaching authority, have physical and mental health and have the ability to achieve national education goals. Likewise, to be able to become a teacher of Islamic religious education, it is impossible for educators to teach students to be pious to Allah if the educators themselves are not pious to Allah. Because, educators are examples or role models for their students, just as the Prophet Muhammad was an example for Muslims. Then educators must be knowledgeable about Islamic teachings in giving lessons to students, and have physical and spiritual health [8].

**Patterns increase interest in reading the Al-Qur’an**

Implementation of a program of course the strategy also occupies a very important position, where with the right strategy the results will be maximized. Including to increase interest in reading the Al-Qur’an. Students at AL-JIHAD Sunggal will succeed optimally with the right strategy. In the madrasa excellence policy, it is stated that madrasas instill Islamic character education with morals and virtuous character. Learning to read the Al-Qur’an is held at the Al Jihad madrasah to be introduced to students in their daily life and make it a habit to always read the Al-Qur’an and learn the basics of Islam. If Qur’anic values in children have been formed, it will be easier for us as teachers to improve the morals and personality of students so that students are expected to be able to read the Al-Qur’an when they graduate from this madrasa. This is the guidance of all madrasah residents to succeed in the Al-Qur’an reading program, namely a sense of responsibility as a teacher for their students so that they become a Qur’anic generation and can have provisions for themselves.

By instilling Qur’anic values in students, it will make it easier for an MIS Al Jihad teacher to improve the morals and personality of students to become human beings with good morals. (Fitriani, n.d.) The strategy carried out by PAI teachers in increasing interest in reading the Al-Qur’an for students at MIS Al Jihad, actually there is no specific strategy that we do that we do as madrasa teachers, namely first we invite them to sing Islamic songs then pray all that we do -eyes to generate a sense of comfort or like/interest when the program takes place then ask what activities the students were doing before entering the room, then read Al-Fatihah together, pray before reading the Al-Qur’an and then invite students to read the Al-Qur’an with the teacher reading verses and then students follow it, then give understanding or direction to students that reading and memorizing the Al-Qur’an is very important, and giving advice in the form that one day this memorization will be useful for their daily lives especially for sons who will one day become prayer priests as well as daughters for reading when they pray [9].

There are several strategies carried out by PAI teachers to increase interest in reading the Al-Qur’an. The strategy carried out by PAI teachers is by motivating MIS Al Jihad students, understanding how important the Al-Qur’an is in our lives because the Al-Qur’an is a guide for Muslims, therefore reading the Al-Qur’an is very important for their respective lives and for provision them in the future and for men one day they will become prayer priests so at least they already have good Al-Qur’an reading skills. MIS Al Jihad students must memorize a number of letters that have been determined from the teacher, giving motivation to students. The motivation from the MIS Al Jihad teacher is in the form of reinforcement or advice to his students that it is very important to read the Al-Qur’an for himself in everyday life, MIS Al Jihad students must be able to read fluently the letters that have been determined by the teacher.

Children are not only able to read but really pay attention to the tajwid, in short the Islamic religion teacher's strategy in increasing interest in reading the Al-Qur’an for MIS Al Jihad students is by paying attention to students' reading. By paying attention to the tajwid, the makharijul letters and their short lengths, they will be able to help students in the reading process, of course the students' reading will be better. If the reading is good, it is certain that memorizing it will also be better. Of course, not just any teacher can become an instructor who can guide, direct and listen to the recitation of the Al-Qur’an.

Through habituation at MIS Al Jihad Sunggal in an effort to increase interest in reading the Al-Qur’an by taking action, one of which is through habituation as a routine activity for students to read the Al-Qur’an in madrasas, namely instructing students to read the Al-Qur’an every time in Islamic religious education lessons after the teacher has finished delivering the material that has been taught. Every time an Islamic religious education lesson, after the teacher has finished delivering the material in class, he is always given half an hour to make the children read the Al-Qur’an. By planting this habituation it really helps children to love reading the Al-Qur’an, especially children with this habituation, it is hoped that children will be more interested in reading the Al-Qur’an.

This is done so that they get used to doing activities that start with good things, then train them to get used to reading the Al-Qur’an because most children rarely read the Al-Qur’an at home. This is where the responsibility of
the Islamic religion teacher is how to foster love for the Al-Qur’an. Through giving points/grades, Islamic religion teachers at MIS Al Jihad also apply grades which are usually termed "points" in an effort to increase interest in reading the Al-Qur’an. The teacher gives points to the list of grades after students have finished reading the Al-Qur’an. In increasing interest in reading the Al-Qur’an to always give points/values as an assessment of the teaching of the Al-Qur’an. Usually MIS Al Jihad teachers provide separate points to increase student enthusiasm. From the description above, it is clear that the awarding of points or grades by Islamic religious education teachers at MIS AL-JIHAD Sunggal is a form of increasing student interest and enthusiasm to read the Al-Qur’an more actively. Because it is clear that giving points is able to move students to carry out what has been assigned by the Islamic religion teacher.

To support the learning process for students, in this case the relation to reading and memorizing the Al-Qur’an is very necessary. Although the giving of value is not absolute, it can be used as a reference to measure students' abilities. But there is no harm in doing this if this can increase interest in the students themselves. Through the Giving of Awards at MIS AL-JIHAD Sunggal, one of the efforts of Islamic religious teachers to increase interest in reading the Al-Qur’an is by giving awards. The awards referred to here can be in the form of prizes, applause and words of flattery or praise to MIS Al Jihad students who are good at reading well. Efforts are being made to increase interest in reading the Al-Qur’an, namely by giving awards to students who are active and achievers, who can later read the Al-Qur’an fluently according to recitation will receive praise from the teacher, good/smart son. This effort is a form of appreciation given by Islamic religious teachers to students even if it is only in the form of words or just stroking the student’s head. this can encourage students to study more actively, because they feel cared for and praised in front of their friends [10].

CONCLUSION

Efforts by Islamic religious teachers to increase interest in reading the Qur'an, namely the application of Al-Qur'an learning methods in the classroom and providing assistance to students, collaboration between MIS Al Jihad teachers and colleagues. School cooperation with parents, madrasa cooperation with the community and provision of facilities and infrastructure. Factors that support Islamic religious teachers at MIS Al Jihad in increasing interest in reading the Qur'an include that students must have the ability to read the Qur'an, besides that teachers and parents must be role models for students so that students become motivated to read the Al-Qur'an. Islamic religious teachers who are competent and committed to increasing their students' interest in reading the Qur’an so that the community environment becomes an Islamic environment. Besides that, the facilities and infrastructure of MIS Al Jihad continue to be made to make it more adequate than before.

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Author contributions and responsibilities

The authors made major contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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