



Teacher in Quran Discourse: Formation of Quranic Mind at SMA 33 Negeri Jakarta

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ABSTRAK

Penelitian ini dilatar belakangi oleh sebagian siswa di SMA Negeri 33 Jakarta yang mengalami kesulitan dalam membaca Al-Quran dan kurang dalam memahami ilmu tajwid, maka penelitian ini bertujuan untuk mengetahui peran guru Pendidikan Agama Islam dan Budi Pekerti dalam meningkatkan kemampuan membaca Al-Quran siswa SMA 33 Jakarta. Penelitian ini merupakan penelitian kualitatif. Teknik pengumpulan data yang digunakan yaitu observasi mata pelajaran Pendidikan Agama Islam dan Budi Pekerti, wawancara guru Pendidikan Agama Islam di SMA Negeri 33 Jakarta dan siswa kelas X-5 dan dokumentasi. Hasil penelitian menunjukkan bahwa peran guru Pendidikan Agama Islam dan Budi Pekerti di SMA Negeri 33 Jakarta dalam meningkatkan kemampuan membaca Al-Quran pada siswa yaitu : (1) Guru mengajarkan cara membaca AlQuran yang benar. (2) Penambahan jam pembelajaran Al-Quran di luar Kegiatan Belajar Mengajar. (3) Guru Pendidikan Agama Islam memfasilitasi buku bahan ajar seperti Iqro dan Juz Amma. (4) Guru memperbaiki bacaan Al-Quran siswa yang salah. (5) Guru mengenalkan ilmu tajwid dan tanda waqaf. (6) Guru melakukan pengulangan materi Al-Quran. (7) Guru menggunakan metode pembelajaran Al-Quran yaitu metode teman sebaya dan metode hafalan. Dengan demikian, peran guru Pendidikan Agama Islam dan Budi Pekerti dalam meningkatkan kemampuan membaca Al-Quran siswa meliputi guru sebagai pengajar, pembimbing, dan fasilitator.

ABSTRACT

This research was motivated by some students at SMA Negeri 33 Jakarta who experienced difficulties in reading the Al-Quran and lacked understanding of the science of tajwid, so this research aims to determine the role of Islamic Religious Education and Character teachers in improving high school students' Al-Quran reading skills. 33 Jakarta. This research is a qualitative research. The data collection techniques used were observation of Islamic Religious Education and Characteristics subjects, interviews of Islamic Religious Education teachers at SMA Negeri 33 Jakarta and students in class X-5 and documentation. The results of the research show that the role of Islamic Religious Education and Character Teachers at SMA Negeri 33 Jakarta in improving students' ability to read the Al-Quran is: (1) The teacher teaches how to read the Al-Quran correctly. (2) Additional hours of Al-Quran learning outside of Teaching and Learning

Keyword:

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Activities. (3) Islamic Religious Education Teachers facilitate teaching materials such as Iqro and Juz Amma. (4) The teacher corrects the students' incorrect reading of the Koran. (5) The teacher introduces the science of recitation and waqf signs. (6) The teacher repeats Al-Quran material. (7) Teachers use Al-Quran learning methods, namely the peer method and memorization method. Thus, the role of Islamic Religious Education and Character Education teachers in improving students' Al-Quran reading skills includes teachers as teachers, mentors and facilitators.

Introduction

The main core of Islamic Religious Education and Ethics is the Quran. The Quran is considered the most important source in Islam. So, it is important for Muslims to explore and apply all the teachings from the Quran in human life. This holy book has very valuable and relevant values in various aspects of life. The Quran is an invaluable and irreplaceable source of inspiration that encourages Muslims to continue to progress and experience rapid development. That is why it is important for generations of Muslims to continue to study the Quran as a guide to creating a lifestyle that brings happiness, both in this world and the hereafter (Halstead, 2007; Zeghal, 2007).

Developing the ability to read the Quran with sincerity and truth is the key to a deep understanding of Islamic religious values. Studying the Quran gains a deep knowledge of the teachings of Islam even though a person does not understand the meaning of the verses he reads, he still gets rewards and goodness from it. This proves that the purpose of reading the Koran is not only limited to reading its contents, but aims to develop a spiritual bond between humans and Allah through the verse or firmah of Allah that has been read (Ramadhan & Lismawati, 2022; Saeed, 2006)

The main role of Islamic Religious Education and Ethics teachers is to purify and teach. The role of purification is related to the development and purification of the souls of students, so that they are closer to Allah SWT, kept away from bad traits and remain in good condition (Ilham, 2020; Rahmatullah et al., 2022). While the task of teaching is carried out by providing students with diverse knowledge and experiences, which are reflected in their actions and lives (Lismawati et al., 2023).

In a study found that there are still many students who think that Islamic religion subjects are very difficult and boring. This condition has an impact on students' ability to read the Qur'an which is decreasing (Mahfud, 2019)

In this situation, teachers of Islamic Religious Education and Ethics must try to help students learn the Quran. In principle, reading the Quran is actually not difficult if one has a strong desire to learn it step by step and understand it little by little (Afifah, 2015; Smith, 2005).

Obstacles faced by teachers in their efforts to improve students' understanding of reading the Quran. One of the factors is the low awareness of students about the importance of reading the Quran, as well as the low motivation and interest of students to develop this ability. This condition may cause some students to choose not to attend class when learning the Quran (Lismawati, 2021; Maskuri, 2022; Rahmanto, 2022).

In the face of current challenges, SMA Negeri 33 Jakarta faces difficulties in ensuring that every student has an optimal ability to read the Quran. So, the role and efforts of Islamic Religious Education and Ethics teachers are very important in an effort to achieve this goal. Based on this consideration, the researcher is interested in conducting research that focuses on the topic "The Role of Islamic Religious Education and Ethics Teachers in Improving Students' Al-Quran Reading Ability at SMA Negeri 33 Jakarta".

SMA Negeri 33 Jakarta as one of the educational institutions that contains Islamic Religious Education and Ethics subjects has a commitment to developing students' ability to read the Qur'an. However, SMA Negeri 33 Jakarta is a public school with varied educational backgrounds. This is a challenge for Islamic Religious Education and Ethics teachers to provide teaching and guidance in the learning process of reading the Qur'an.

Method

This research is also a field research, because researchers conduct direct field surveys to obtain the necessary information. Researchers describe the role of Islamic Religion and Morals teachers to improve students' understanding of reading the Quran at SMA Negeri 33 Jakarta. The subjects in this study were Islamic Religious Education and Ethics teachers and student representatives from SMA Negeri 33 Jakarta. And as for the object that is used as a source in this study is the role of Islamic Religious Education and Ethics teachers in improving students' ability to read the Koran.

In this study, the data collection methods used were observation, interview and documentation. Data analysis used in this research is data reduction analysis to sharpen, select, focus, discard and organize data towards drawing conclusions. Display data This form of analysis is carried out by presenting data in the form of a narrative, which examines describing the results of data findings in the form of sentence descriptions. And drawing conclusions at this stage the conclusion has been found in accordance with the data evidence obtained in the field accurately and factually.

Results and Discussion

SMA Negeri 33 Jakarta consists of students with different educational backgrounds, so learning the Quran at SMA Negeri 33 Jakarta is very important for students. At the beginning of learning, the Islamic Religious Education and Ethics teacher gives a pre-test which aims to determine the level of understanding of students' Al-Quran reading. This was revealed by a teacher of Islamic Religious Education and Ethics at SMA Negeri 33 Jakarta in an interview conducted by researchers.

The purpose is so that students can mingle between those who are fluent and those who cannot read the Koran. In a peer group there is a mentor, this mentor is tasked with assisting the Islamic Religious Education and Ethics teacher in teaching the Koran to other students who are not fluent or not fluent in reading the Koran.

1. The Qur'an learning process at SMA Negeri 33 Jakarta

The process carried out by Islamic Religious Education and Humanities teachers to improve students' ability to read the Koran at SMA Negeri 33 Jakarta is by conducting training in reading the Koran outside of class hours. This is done in accordance with the request of the student with the aim that they can be more fluent and understand in learning the Koran. For Al-Quran learning outside of learning hours, it is carried out in the prayer room of SMA Negeri 33 Jakarta which is attended by students in grades X-1 to X-5.

In the process of learning Al-Quran activities, there are several supporting factors and inhibiting factors that affect SMA Negeri 33 Jakarta students in improving their ability to read the Al-Quran. Based on the results of interviews conducted by researchers to Islamic Religious Education and Budi Pekerti teachers, one of the supporting factors in the Al-Quran learning process is the holding of morning tadarus activities after performing duha prayers. The implementation of these activities increases the ability to read the Koran of students to be a little more improved.

And as for the inhibiting factors of Islamic Religious Education and Budi Pekerti teachers in learning the Koran, namely: 1) Lack of time for Islamic Religious Education and Ethics learning hours at school. 2) Students who are tired because Islamic Religious Education and Ethics are in the last hour, this makes the learning process of the Koran not conducive.

2. The role of Islamic Religious Education and Ethics Teachers in improving the ability to read the Qur'an of students of SMA Negeri 33 Jakarta

Based on the results of interviews conducted by researchers on the role of Islamic Religious Education and Ethics teachers as teachers, mentors and facilitators in the learning process of the Koran at SMA 33 Negeri Jakarta, namely.

a) The role of the teacher as a teacher in the process of reading the Quran

Student learning is influenced by several factors, including: Motivation, Maturity, Student-Teacher Interaction, Speaking Skills, Freedom, Teacher Motivation, Communication. If these elements are met, students will learn well through teaching. The task of a teacher is to try to teach students something concrete and effective to solve a problem (McNamara & Desforges, 1978; Smith, 2005; Wibowo dkk, 2021).

The role of the teacher as a teacher in the process of reading the Quran. As has been conveyed by X-5 class students at SMA Negeri 33 Jakarta in interviews that researchers have conducted as follows:

Arhadya Girie Pambayun said: "In the package book there is usually a piece of the Qur'an verse, so Mr. Fahri points randomly to read the verse, then later if you read the wrong verse, you like to correct it."

Based on the results of the interviews above, it can be concluded that in the learning process the role of a teacher carried out by Islamic Religious Education and Ethics teachers in learning the Koran by providing material in accordance with the learning outcomes (CP) at school. The Al-Quran verses taken are based on the package book or worksheet provided by the school which will later be used during the exam.

b) The teacher as a guide in the process of reading the Quran.

The teacher can be likened to a tour guide. Based on their knowledge and experience, they are responsible for the smooth running of the trip. In this case, the term trip does not only involve physical but also mental, emotional, creative, moral and spiritual journeys that are deeper and more complex. As a travel guide, teachers need high competence to carry out the following four things:

First, teachers must plan objectives and identify competencies to be achieved. Second, teachers must see the involvement of students in learning, and most importantly that students carry out learning activities not only physically, but they must be psychologically involved. Third, teachers must interpret learning activities. Fourth, the teacher must carry out the assessment (Marbouti et al., 2018; Radulović & Stančić, 2017).

The teacher as a guide in the process of reading the Koran. Based on the results of interviews conducted by researchers to Islamic Religious Education and Budi Pekerti teachers at SMA Negeri 33 Jakarta, it can be concluded that Islamic Religious Education and Budi Pekerti teachers at SMA Negeri 33 Jakarta create groups called peer groups where in the group make students as mentors for those who are fluent in reading the Koran as a guide for other students who are not fluent in reading the Koran.

c) The teacher as a facilitator in the process of reading the Quran

As a facilitator, teachers should be able to seek learning resources that are useful and can support the achievement of goals and the teaching and learning process, whether in the form of sources, textbooks, magazines, or newspapers (Iryanti & Liza, 2019).

The teacher as a facilitator in the process of reading the Koran. Based on the results of the interview, it can be described that the Islamic Religious Education and Budi Pekerti teacher facilitates support according to the needs or abilities of students such as Juz Amma and Iqro. Because there are some students who not only stammer in reading but there are some of them who are even illiterate, namely students cannot distinguish the hijaiyah letters that have been connected. And for the Mushaf, it has been prepared from the school because SMA Negeri 33 Jakarta holds routine morning tadarus activities after duha prayer.

The role of Islamic Religious Education and Ethics teachers here has a very important impact on their students in improving their ability to read the Qur'an. Based on the results of the researcher's interview with the Islamic Religious Education and Budi Pekerti teacher, it can be concluded that there has been a lot of improvement from students in reading the Qur'an as well as tajweed and waqaf. Where the Islamic Religious Education and Ethics teacher repeats the material and in terms of the Al-Qur'an reading test, so that students who previously did not recognize hijaiyah letters became aware, whose reading was still stammering became fluent and students who did not understand tajweed became aware.

Conclusion

Based on the data collected through observations and interviews, the conclusion of this study shows that the role played by Islamic Religious Education and Ethics teachers at SMA Negeri 33 Jakarta in improving students' ability to read the Qur'an includes:

- a. Teacher as a teacher: (1) Teachers teach the correct way to read the Qur'an. (2) Teachers introduce the science of tajweed and waqaf signs. (3) Teachers apply Al-Quran learning methods, namely the peer group method and the memorization method.
- b. Teacher as a mentor: (1) Additional hours of Al-Quran learning outside of Teaching and Learning Activities. (2) Teachers correct students' incorrect Al-Quran reading. (3) The teacher repeats the Al-Quran material.
- c. Teacher as facilitator: Islamic Religious Education teacher facilitates teaching material books such as Iqro and Juz Amma.

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