Teachers Strategy in Solving Students Ability to Read and Write Qur'an at Government Schools

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ABSTRACT

This study discusses teachers strategy of Islamic Education in overcoming students difficulties of reading Al-Qur'an a State Junior High School. The problems that will be addressed included what strategies were used by the teachers in overcoming students difficulties in reading Al-Qur'an and who the strategies were implemented to solve the problems. In conducting the study, we used a qualitative case study method. The case of this study was a state junior high school in West Sulawesi province. Data were gathered through direct field observation, in-depth interviews which involve teachers and the school principle. We also analyzed written material, such as the school teaching activities, to understand how the teachres solve students difficulties in reading al-Quran. Our study found that the strategies to overcome students difficulties in reading al-Quran included the determination of the qualification of learners. Hold a special coaching for students who experience difficulties in reading Quran. Then the teachers made cooperation with fellow teachers and learners. Finally, the teachers familiarized the students to read Al-Qur'an.

1. Introduction

Learning to read the Qur'an must start from an early age, namely from childhood, because at this age the potential of children is very good in receiving lessons. So it is not surprising that the Indonesian people, especially the Muslim ones, taught their children to read the Qur'an at an early age. Traditions like this are still developing today, especially in rural areas which are often called "Reciting the Qur'an".[1]

Therefore, Islamic religious teachers should provide education that is in accordance with the goals of the Islamic religion, the teacher plays a very important role and strategy because he is responsible for directing his students in terms of knowledge of science [2] and its application in life as well as in instilling and providing good examples to their students.

Al-Qur'an literally means "perfect reading" which is a name chosen by Allah swt. and is really appropriate, because there was no reading since humans knew writings and reading five thousand years ago that can match the Qur'an, the perfect and noble reading. The Qur'an was revealed by Allah to humans to be read and practiced. It has proven to be a great lamp in leading humans through the journey of their lives. Without reading humans will not understand its contents and without practicing it humans will not be able to

feel the goodness and virtue of Allah's guidance in the Qur'an.[3]

The Qur'an is the book of Allah which is a miracle that was revealed to our lord, namely the Prophet Muhammad saw, who by reading it is considered as worship. The Qur'an is the book of Allah. It is a wise reminder and the right path.[4] Subhi al-Salih formulated the definition of the Qur'an as the word of God that functions as a miracle that was revealed to the Prophet Muhammad. what is written in the manuscripts, which is narrated by way of mutawatir, and who reads it is considered an act of worship.[5]

Reading the Qur'an is considered as worship. With worship, a servant draws closer to Allah [6] . In fact, reading the Qur'an is counted as an act of takarub to Allah. Reading the Qur'an in prayer is worship and reading it outside prayer is also worship. Teaching the Qur'an is worship. Studying it is also worship. Even people who learn to read the Qur'an, understand it, and memorize it are classified as an expert in worshiping Allah and are among the best of human beings. Likewise, those

[1]Djalaludin, *Metode Tunjuk Silang Belajar Membaca Al-Qur'an*, (Cet, ke-6; Jakarta : Kalam Mulia, 2004), 3.

[2] Rusli, Rusli, & Nurdin, Nurdin. (2021). Understanding Indonesia millennia Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*. doi: 10.1007/s10639-021-10779-7

[3]Muhammad Thalib, *Fungsi dan Fadhillah Membaca Al-Qur'an* (Surakarta: Kaffah Media, 2005), 11

[4]Muhammad Abdul Qadir, *Menyucikan Jiwa*, (Jakarta: PT Gema Insani Press, 2005), 80

[5]Masjfuk Zuhdi, *Pengantar Ulumul Qur'an*, (Surabaya: Karya Abditama, 1997), 1

[6] Nurfaiqah, N., Nurdin, N., & Alhabsyi, F. (2022). *Management of Al-Qur'an Learning at One Day One Juz Palu Community.* Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

who teach the Qur'an to humans are among the best of people.[7]

By studying the Qur'an it is proven that Muslims are responsible for their holy book [8]. Because the Messenger of Allah has advised us to study the Qur'an and teach the Qur'an to others. Studying the Qur'an is a must for Muslims. In the process of learning the Qur'an, of course, there are levels starting from the most basic level, namely spelling letters until reading them fluently. Then learn the meaning and content then to be practiced in everyday life.[9]

In the education process, the role of the teacher is very important for the continuity of a good teaching and learning process. While the notion of the teacher itself is a professional educator, because he has volunteered himself to accept and bear some of the educational responsibilities that are actually the responsibility of parents.[10] At this time it is not foreign to hear educators who express complaints about teaching Islamic Education material in terms of reading the Qur'an, especially in schools.

Also in this case there is a driving force for the implementation of these goals, namely the existence of complete facilities and infrastructure besides that we also need professional teaching staff

in their fields. for each student to be able to read the Qur'an. On the way, it turns out that learning to read the Qur'an faces many problems. Among the problems faced are the input of various students (some are non-Muslim), the number of hours of lessons (allocation of time), teachers, and limited learning methods to read the Qur'an..[11]

Another problem faced by Islamic Education teachers is how to determine the right methods and approaches so that students are able to achieve the targets set by the curriculum[12] . Even though Islamic Religious Education in Public Schools is seen in terms of the allocation of lesson hours each week, it only gets a portion of 2 lesson hours.[13]

Among the things that are unsatisfactory are that there are still many mistakes made by students in reading the Qur'an, for example there are some students who are still not fluent in recitation such as stammering in reading verses of the Qur'an, not being able to practice reading *mad* correctly, namely sometimes *mad* readings are not read long and what should be short are read long. Students also still make many mistakes in reading the law of reading which is read by

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[7]Ibid., 82

[8] Pratama, M. W., Pettalongi, S. S., & Nurdin, N. (2022). *Integrated Curriculum in Pondok Pesantren with the Mu'allimin System (Study the Curriculum of Pondok Modern Ittihadul Ummah Gontor 11 Poso).* Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu

[9]Fahmi Amrullah, *Ilmu Al-Qur'an untuk Pemula*, (Jakarta: CV Artha Rivera, 2008), 70

[10]Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 1996), 39

[11]Sufrianti, Guru Pendidikan Agama Islam *"Wawancara"* di ruang guru SMP 1 Pasangkayu, pada tanggal 18 Maret 2017

[12] Zaid, Z., Pettalongi, S. S., & Nurdin, N. (2022). Implementation of School-Based Management in Improving the Quality of State Islamic Junior High School. *International Journal of Social Science and Human Research, 5*(8), 3448-3455.

[13]Harun Maidir, dkk. *Kemampuan Baca Tulis Al-Qur'an Siswa SMA* (Jakarta*:* DEPAG badan Litbang dan Puslitbang, 2007), 10

humming and which is not read by humming.

2. Literature Review

2.1 *Roles and Duties of Religion Teachers*

Roles and duties are two things that cannot be separated. To prove a role, a person must perform the tasks assigned to him. Likewise a teacher, to show his existence as an educator, he must carry out his duties as a teacher.

According to M. Uzer Usman, the role of religion teachers in learning and teaching activities is a series of interrelated behaviors that are carried out in certain situations and related to the progress of behavior change and the development of students who are the main goal.[14]

The teacher's first task is to educate students according to the subject matter given to him. It is clear that religion teachers are educators, namely religious educators. He is tasked with instilling religious ideas into the souls of children. The feeling of religious love found in the teacher has a great influence on the child's feelings of love for what is given by him.[15]

A teacher also functions as a class leader, the teacher must be able to control, control, and direct the class towards achieving quality learning goals. As leaders, teachers must also be open, democratic, and avoid violent ways. Likewise a religious teacher, he

must be able to direct his students to practice the teachings of Islam in everyday life.

Furthermore, the teacher functions as a facilitator, the teacher is in charge of facilitating students to find and develop their talents rapidly. Teachers should not dictate to their students to master one field. Children should be allowed to explore their potential and choose the best potential they have as their future life path. This is where the religious teacher is tasked with providing direction or guidance so that his students do not choose the wrong choice and continue to hold the values of Islamic teachings.

As a motivator, a teacher must be able to raise the spirit and bury the weaknesses of students regardless of their family background, regardless of their past, and no matter how hard the challenges are.

However, there are things that must be considered in providing motivation by religious teachers, he not only motivates worldly things, but also should pay attention to matters of a religious nature.

The task of an administrator is inherent in a teacher, starting from applying to being accepted as a teacher with evidence of a foundation decree, a letter of instruction from the principal, and so on. In the learning process, the teacher must attend to students, fill out class journals, and make periodic reports in accordance with the school administration system. At the time of the exam, he must make questions, supervise, correct, give the homeroom report grades, and so on.

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[14]M. Uzer Usman, *Menjadi Guru Profesional,* (Bandung: PT. Remaja Rosdakarya, 1994), h. 3

[15]Sahilun A. Nasir, *Peranan Pendidikan Agama terhadap Pemecahan Problema Remaja,* (cet. Ke-2, Jakarta: Kalam Mulia, 2002), h. 56

No matter how good the quality of learning, there must be weaknesses that must be addressed and perfected. This is where the importance of evaluating a teacher. In this evaluation, the teacher can use many ways, including by reflecting on the learning process that is applied, examining weaknesses and strengths, or asking the opinions of others such as the principal, other teachers, or students.[16]

2.2 *Indicators of Ability to Read Al-Qur'an*

Indicators of the ability to read the Qur'an include students fluent in reading the Qur'an. Smooth as in not stuck when reading, not interrupted, not halting, fluent, not delayed; going well. What is meant by fluent here is reading the Qur'an fluently and uninterruptedly.

Another indicator is that students correctly read the Qur'an in accordance with the rules of recitation. Tajweed according to language comes from the word *jawwada, jujawwidu* or *tajwidan* (to improve or make good). According to as-Suyuthi, tajwid is a reading decoration, namely giving each letter its rights and sequences and returning each letter to its makhraj and origin, softening the pronunciation with perfect conditions, without exaggerating and forcing oneself.

In the knowledge of Qiraah, removing letters from their place by giving the properties they have, both original and later. So the knowledge of recitation is a knowledge that learns how to read well.[17]

So, the knowledge of recitation is useful for preserving the reading of the Qur'an from errors of alteration and preserving the tongue from reading errors. This knowledge is aimed at reading the Qur'an, although the pronunciation of the hijaiyah letters outside the Qur'an must also be done correctly because improper pronunciation will produce other meanings. The law of reading the Qur'an by using the rules of recitation is *fardhu 'ain* or personal obligation.

2.3 *The Concept of Islamic Religious Education Teachers*

In the Republic of Indonesia Law Number 14 of 2005 concerning teachers and lecturers, it can be understood that lecturers and teachers are basically the same, the difference is that teachers are in formal kindergarten, basic education and secondary education, while lecturers are in higher education[18].

This is as stated in Article 1 paragraphs (1) and (2), that 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. Meanwhile, lecturers are

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[16]Jamal Ma'ruf Asmani, *Tips menjadi Guru Inspiratif, Kreatif, dan Inovatif,* (cet. Ke- 2, Jogjakarta: Diva Press, 2009), h.39 - 54

[17]Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam (*Jakarta: Ichtiar Baru van Hoeve, 2002), 43.

[18] Palinge, E., Nurdin, N., & Rusdin, R. (2022). *The Importance of Islamic Education to the Early Childhood.* Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

professional educators and scientists with the main task of transforming, developing and disseminating science, technology and art through education, research and community service.[19]

According to Mahmud, the right term to refer to a teacher is mu'allim. The original meaning of this word in Arabic is to mark. Psychologically, the teacher's job is to change student behavior. Basically changing student behavior is giving a sign, that is, a sign of change.[20]

Syaiful Bahri revealed, teachers are all people who are authorized and responsible for guiding and fostering students, both individually and classically, at school and outside school.[21]

Not much different with the opinion above, a teacher has a very big role in shaping the character of students. A. Qodri interprets that teachers are role models, caregivers and advisors for the lives of students. The teacher figure is often interpreted as digugu and imitated, meaning that the teacher's example becomes very important for students in value education.[22]

Based on the above understanding, it can be concluded that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in formal education, basic education, and secondary education.

While Islamic Religious Education is standardized as the name of the activity of educating the Islamic religion. Islamic Education as a subject should be called "Islamic Religion", because what is taught is Islam, not Islamic religious education. The name of the activities or efforts in educating the Islamic religion is referred to as Islamic religious education. The word "education" is in and follows every subject. Islamic religious education is one part of Islamic education.[23]

According to Zakiah Daradjat, Islamic religious education is education through the teachings of Islam, educators guide and nurture students so that they can understand, appreciate and practice the teachings of Islam as a whole, and make the teachings of Islam as a way of life to achieve safety and prosperity in the world and in the afterlife.[24]

Another opinion says that Islamic Religious Education can be interpreted as a planned program in preparing students to recognize, understand, appreciate, and believe in the teachings of Islam and is followed by guidance to respect adherents of other religions in relation to inter-religious harmony so that unity and harmony are realized. national unity.[25] Wahab et al, interpret

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[19] *Undang-undang Guru dan Dosen No 14 tahun 2005* (Bandung: Fokusmedia, 2009), 2-3.

[20]Mahmud, *Psikologi Pendidikan* (Bandung: CV Pustaka Setia, 2010), 289

[21]Syaiful Bahri Djamarah, *Guru dan Anak Didik dalam Interaksi Edukatif* (Jakarta: PT Rineka Cipta, 2000), 31-32

[22]A. Qodri A Azizy, *Pendidikan (Agama) untuk Membangun Etika Sosial* (Semarang: CV. Aneka Ilmu, 2003), 72

[23]Muhaimin, *Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam* (Jakarta: Rajawali Press, 2012), 163

[24]Zakiah Daradjat, dkk, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 1992), 86

[25]Muhammad Alim, *Pendidikan Agama Islam Upaya Pembentukan Pemikiran dan*

Islamic Religious Education Teachers as teachers who teach the subjects of Akidah morality, the Qur'an and Hadith, fiqh or Islamic Cultural History (SKI) in Madrasahs.[26]

While the understanding of Islamic Religious Education teachers is etymologically *ustadz, mu'alim, murabbiy, mursyid, mudarris,* and *mu'addib*, which means people provide knowledge with the aim of educating and fostering the morals of students to become people with good personalities..[27]

The word *ustadz* usually means that a teacher is required to be committed to professionalism in carrying out his duties, a person is said to be professional if he has a high dedication to his duties, an attitude of commitment to the quality of work processes and results, and an attitude of continuous improvement, which is always trying to improve and improve. updating models, and strategies to know how to work in accordance with the demands of the times, which is based on a high awareness that the task of educating is a task that prepares the next generation who will live in their era in the future [28].

Kepribadian Muslim (Bandung: PT Remaja Rosdakarya, 2006), 6

[26]Wahab dkk, *Kompetensi Guru Agama Tersertifikasi* (Semarang: Robar Bersama, 2011), 63

[27]Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam*, (Jakarta: Raja Grafindo Persada, 2005), 44-49.

[28] ulkarnaim, Z., Sidik, S., & Nurdin, N. (2022). *Implementation of Akidah Akhlak Learning in Madrasah Aliyah DDI Soni, South Dampal District, Tolitoli Regency.* Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

2.4 Al-Qur'an Learning Strategy

Learning is the process of changing the behavior of students after the students receive, reach, and master the subject matter that has been given by the teacher. Al-Qur'an learning strategies according to Zarkasyi are as follows:

a. Sorogan system or individual (private). In practice, students take turns one by one according to their reading ability, (maybe one, two or three or even four pages).

b. Individual classics, in practice part of the educator's time is used to explain the main points of the lesson, only two or three pages and so on, while reading it is emphasized, then the value of achievement.

c. Classic read see. In practice, the educator explains the subject matter which is low (classical), then the students in this lesson are tested one by one and listened to by all students. And so on until the next subject matter.[29]

3. Methodology

In conducting the study, we used a qualitative case study method. The case of this study was a state junior high school in West Sulawesi province. Data were gathered through direct field observation, in-depth interviews which involve teachers and the school principle. We also analyzed written material [30], such as the school teaching

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[29]Zarkasyi, *Merintis Pendidikan TKA* (Semarang: Yayasan Raudhatul Mujawwidin, 1987), 13-14

[30].Nurdin, Nurdin, Stockdale, Rosemary, & Scheepers, Helana. (2014b, 6-9 Jan. 2014). *The Role of Social Actors in the Sustainability of E-*

activities, to understand how the teachres solve students difficulties in reading al-Quran.

We used a qualitative methods in this study wuth several considerations. First, the qualitative methods is helpful when dealing with multiple realities. Second, it can directly present the nature of the relationship between researchers and informants [31]. Third, this method is more sensitive and adaptable to the many sharpening of the common direction and the patterns of values encountered.[32] While the data analysis is done using reduction and verification techniques with various data sources.[33] The reduced data is then analyzed by claiming to the theoretical concepts used in this study.

4. Result and Discussion
4.1 *The Strategy of Aligning Reading the Qur'an*

Government Implementation and Use: Experience from Indonesian Regencies. Paper presented at the System Sciences (HICSS), 2014 47th Hawaii International Conference on System Science.

[31].Nurdin, Nurdin, Stockdale, Rosemary, & Scheepers, Helana. (2014a). Coordination and Cooperation in E-Government: An Indonesian Local E-Government Case *The Electronic Journal of Information Systems in developing Countries, 61*(3), 1-21.

[32]Nurdin, Nurdin. (2018). Institutional Arrangements in E-Government Implementation and Use: A Case Study From Indonesian Local Government. *International Journal of Electronic Government Research (IJEGR), 14*(2), 44-63. doi: 10.4018/ijegr.2018040104

[33] Nurdin, Nurdin, & Aratusa, Zana Chobita. (2020). Benchmarking level interactivity of Indonesia government university websites. *TELKOMNIKA Telecommunication, Computing, Electronics and Control, 18*(2), 853-859.

The teacher is a very important figure in the learning process, in addition to transferring knowledge the teacher is also a role model for students, on the shoulders of a teacher there is a very big responsibility, the teacher is not only required to make students able to understand the subject matter being taught, However, teachers must also instill religious values for students. One of the urgent things at this time is how to teach students to be able to read the Qur'an properly and correctly according to the rules of tajwid and later are expected to be able to understand, absorb, and can practice it, because the Qur'an is one of the books revealed by Allah SWT to be read and understood and reading the Qur'an is an obligation for every Muslim.

At SMP Negeri 1 Pasangkayu there are still many students who have difficulty reading the Qur'an. There are various difficulties experienced by students at SMP 1 Pasangkayu As the results of the interview conveyed by Mrs. Sufrianti that:

> "The difficulties that are usually experienced by students in terms of reading the Qur'an at SMP Negeri 1 Pasangkayu are not being able to pronounce hijaiyah letters, lack of understanding of recitation of recitation, some still do not understand the length and short readings and some are still stuttering in reading the Qur'an.[34]

Based on the results of the interview, there are still some students

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[34]Sufrianti, Guru Pendidikan Agama Islam *"Wawancara"* di ruang guru SMP Negeri 1 Pasangkayu, pada tanggal 25 Juli 2017

who have difficulty in reading the Qur'an. Difficulty is an obstacle experienced by students in the process of learning the Qur'an related to the rules or rules in reading the Qur'an. As for the difficulties experienced, among others, Difficulty in pronouncing letter sounds such as *Tsa, Kho, Sya, Sho, Dho, Tho, Zho, 'A,* and *Gho,* Difficulty in recognizing long signs in the form of *Alif, Ya,* and *Wau,* lack of understanding of long recitation and there are still those who are not fluent in reading the Qur'an.

After conducting interviews, the researchers also observed students when reading the Qur'an which was held after the midday prayer, from the observations the researchers saw that some students did have difficulty in reading the Qur'an, there were still those who were not fluent in reading long, even the short reading is still not right so the student is asked to repeat the reading again.

This is of course a special concern for teachers, especially Islamic Religious Education teachers at SMP Negeri 1 Pasang Kayu. One way is by implementing strategies to overcome the problems of students who have difficulty reading the Qur'an. These strategies include:

a. Determine the qualifications of students

As has been explained that not all students at SMP Negeri 1 Pasangkayu are proficient in reading the Qur'an, from the observations it can be seen that some of them still have difficulty in reading the Qur'an, this is supported by Mrs. Syamsiar's statement that:

"From every activity we record, which children are fluent in reading the Qur'an and which children are still not fluent in reading the Qur'an from there, then a further treatment can be carried out, this will certainly help Islamic Religious Education teachers in order to realize the vision of this school which is superior in achievement, innovative and creative in carrying out learning that breathes religious values ".[35]

Based on the interview above, it can be seen that one of the strategies of Islamic Religious Education teachers in dealing with difficulties in reading the Qur'an is by registering students who are not yet proficient in reading the Qur'an which will then be given treatment. The number of students who have difficulty reading the Qur'an.

From the observations, the researchers saw that students who still had difficulty reading the Qur'an were generally still at the Qiro'ah level or already at the Qur'an but still had difficulty pronouncing makharijul khuruf, dead lines, reading mad, recitation such as Alif lam Qamariyah and Alif lam Syamsiyah, Qalqalah, tasydid marks, tafkhim reading and Tarqiq reading.

This is in accordance with Andi Armansyah's statement, that:
"The difficulty I experienced in reciting the Qur'an was when I was asked to pronounce the letters hijaiyah, because it was difficult to distinguish between Alif and Ain and reading tanwin"[36].

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[35]Syamsiar, Guru Pendidikan Agama Islam *"Wawancara"* di ruang guru SMP Negeri 1 Pasangkayu, pada tanggal 26 Juli 2017

[36]Andi Armansyah, Peserta didik kelas VIII B *"Wawancara"* di Musholla SMP Negeri 1 Pasangkayu, pada tanggal 27 Juli 2017

Based on the interview above, the difficulty experienced by Andi Armansyah is in pronouncing the hijaiyah letters. After conducting more in-depth observations, it turns out that Andi Armansyah is a student who is still at the Qiro'ah level of reading tanwin exercise 6 and needs to get treatment so that the difficulties experienced by these students can be overcome.

Ahmad Rosyidi, said that:
"I'm not very fluent in reading the Qur'an, I face many difficulties both about the length and short of, and sometimes I get confused when faced with recitation of tajwid.[37]

After conducting interviews, the researchers also observed the readings of the students, from the observations the researchers saw that it was indeed the difficulties experienced by Ahmad Rasyidi, namely about mad readings that were not appropriate and recitation of recitations that had not been understood, after making more in-depth observations Ahmad Rasyidi was a student who was at Qiro'ah level where when reading, the reading that should be extended is not lengthened and vice versa, the reading that should be read is short sometimes he reads long.

The same thing was said by Aldi Syaputra that:
"I actually have read the Qur'an but because I am not fluent in reciting the Qur'an, my teacher moved me to reading Qiro'ah, and now I have entered the material on lam syamsiyah and lam Qamariyah on page 28, the difficulty what I experienced was about the length and the short and about the recitation of tajwid.[38]

a. Organize special training

Students who still have difficulty in reading the Qur'an should be given more attention and special guidance. Special guidance for students who have difficulty in reading the Qur'an has been carried out by Islamic Religious Education teachers at SMP Negeri 1 Pasangkayu. as stated by Syamsiar's mother that:

"For students who are still at the basic level of reading the Qur'an, such as those who are still at the Qiro'ah level or are still halting in reading the Qur'an, they are given special guidance every day after the midday prayer, the time is approximately 30 minutes".[39]

Mr. Muhammad Zahdir said that:
"There is a special guidebook given to students, from this book students are taught to read the Qur'an properly and correctly, from mastering the hijaiyah letters to the introduction of the sciences of tajwid which is effective used to fasten learners to read the Qur'an ".[40]

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[37]Ahmad Rosyidi, Peserta didik kelas VIII C *"Wawancara"* di Musholla SMP Negeri 1 Pasangkayu, pada tanggal 27 Juli 2017

[38]Aldi Syaputra, Peserta didik kelas VIII D *"Wawancara"* di Musholla SMP Negeri 1 Pasangkayu, pada tanggal 27 Juli 2017

[39]Syamsiar, Guru Pendidikan Agama Islam *"Wawancara"* di ruang guru SMP Negeri 1 Pasangkayu, pada tanggal 26 Juli 2017

[40]Muhammad Zahdir, Guru Pendidikan Agama Islam *"Wawancara"* di ruang guru SMP Negeri 1 Pasangkayu, pada tanggal 26 juli 2017

Based on the results of interviews, it is known that every day special guidance is given to students who have difficulty reading the Qur'an, from the results of observations made after every midday prayer, students who are still from the Qiro'ah level and from the Qur'an but still have difficulty or stutter in reading it, meets the teachers who are given the responsibility, using the Qiro'ah manual and sometimes still using *Iqra'* and *jus amma* to provide examples of more in-depth reading. By using the Qiro'ah book, students are expected to be able to read the Qur'an correctly and smoothly according to the makharijul letters and reading the knowledge of tajwid. So far, the manual is considered to have been effective in reducing the difficulties of students in reading the Qur'an.

The researcher also participated directly in observing the course of reading the Qur'an which was carried out after the midday prayer, after the midday prayer was finished, students who had not read fluently were given directions by the teacher and immediately took the Qiro'ah and Al-Qur'an books that were available at the school. In the prayer room of SMP Negeri 1 Pasangkayu, some of the students were taught directly by teachers who had Islamic religious education or teachers who at that time participated in helping. Some students who are already fluent in reading are also appointed by the teacher to help see their friends' readings that are not yet fluent. Meanwhile, other students who were already fluent in reading went straight to their respective classes to read the Qur'an and were supervised directly by other teachers who at that time were picket teachers. After reading the Qur'an, the students return to their respective classes to prepare for the next lesson.

a. Collaborating with teachers and students

One of the activities carried out by schools in overcoming and improving students' reading skills of the Qur'an is by holding an extracurricular program to read the Qur'an. This activity aims to minimize students who have difficulty in reading the Qur'an. This activity is carried out every Thursday at 14.30 until the Asr prayer. As stated by the principal of the school that:

"One of the policies at SMP Negeri 1 Pasangkayu in order to minimize the difficulties of students in reading the Qur'an is by holding a program to read the Qur'an in the afternoon on Thursday at 14.30 until the Asr prayer. It can raise awareness of the importance of reading the Qur'an".[41]

Based on the interview, it can be seen that, one of the strategies of Islamic religious education teachers in overcoming difficulties in reading the Qur'an is by collaborating with fellow teachers who are proficient in reading the Qur'an, this is done every Thursday where when activities Extracurricular is carried out by all teachers taking an active role in teaching students to read the Qur'an.

After conducting interviews the researchers also observed directly the

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[41]Asrianur, Kepala Sekolah SMP Negeri 1 Pasangkayu "wawancara" diruang kepala sekolah pada tanggal 25 juli 2017

course of extracurricular activities which were held on Thursday at 14.30, after observing the researchers saw that there was indeed good cooperation between fellow teachers at SMP Negeri 1 Pasangkayu, before learning took place the students were divided into several groups respectively. Each group is directly observed reading by the teacher. In addition to collaborating with fellow teachers who have the ability to read the Qur'an, collaboration is also carried out with students by applying the peer tutoring method. Students who are proficient in reading the Qur'an help students who are not fluent in reading. Assistance provided by peers generally gives better results. It is hoped that there will be closeness between students and teachers, students will feel comfortable in learning to read the Qur'an so that the difficulties of students in reading the Qur'an will slowly be overcome.

    a. Familiarize students to read the Qur'an

At SMP Negeri 1 Pasangkayu, there is a program which aims to get used to reading the Qur'an together. With this program, it is hoped that students will get used to reading the Qur'an, this is one method of habituation that is applied to students at SMP Negeri 1 Pasangkayu. The habituation method is a way to familiarize students to think, behave and act in accordance with Islamic religious guidance, namely by doing something repeatedly. As stated by A. Sufrianti's mother in the interview, that:

"One of the teacher's strategies in overcoming difficulties in reading the Qur'an is by holding Al-Qur'an tadarus approximately 5-10 minutes before learning begins. Starting from class VII to class IX and all students are required to follow the program"[42]

Based on the results of interviews, it is known that the Al-Qur'an tadarrus program is something that must be followed by students at SMP Negeri 1 Pasangkayu, with this program it is expected that students will get used to reading and reciting the reading of the Qur'an because, the habits that are carried out and takes place continuously will become a habitual attitude attached to students. Basically the human personality can accept any formation effort through habit and by starting tadarrus together, it is also hoped that students will be more ready and enthusiastic in receiving lessons and can receive the material that is taught well.

4.2 *Strategies of Islamic Religious Education Teachers in overcoming difficulties in Writing the Qur'an*

The gap that occurs today is when students know how to read the Qur'an but find it difficult to put it in writing. The difficulty of students in connecting the letters of the Qur'an is the main obstacle experienced by students at SMP Negeri 1 Pasangkayu, especially when these students are also not proficient in reading the Qur'an. This is of course a special concern for Islamic Religious Education teachers at SMP Negeri 1 Pasangkayu. Therefore, in order to overcome the difficulties of students in

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[42]Sufrianti, Guru Pendidikan Agama Islam *"Wawancara"* di ruang guru SMP Negeri 1 Pasangkayu, pada tanggal 25 Juli 2017

writing the Qur'an, Islamic Religious Education teachers at SMP Negeri 1 Pasangkayu apply strategies, including:

a. Determine the qualifications of students

As has been explained that, not all students at SMP Negeri 1 Pasangkayu are proficient in writing the Qur'an, there are number of students who have difficulty in writing the Qur'an.

The results of observations made by researchers on the results of student tests show that indeed when there are questions to write verses or connect verses, many students do not fill them in or there are those who fill in the questions but the way of writing them is not appropriate.

This is in accordance with the statement of Mrs. A. Sufrianti, that:

"Students when there are daily tests and other tests, only a few are able to write the Qur'an without looking at the existing text, because usually they have studied it. There are also those who can write but the way to connect the verses is not right. So it's still depreciated in value. It is because they are still in middle school, we also used to sometimes make mistakes in writing if we don't repeat it over and over.[43]

b. Familiarize students to write the Qur'an

Familiarizing students to write the Qur'an is one of the teacher's strategies in overcoming difficulties in writing the Qur'an. By applying the imlak method by Islamic Religious Education teachers during the learning process, this is done so that students are accustomed to writing the letters of the Qur'an, Mr. Muhammad Zahdir said that:

"After the teacher explains, the students have to copy back into their respective books, not only glued to the module they are holding, but they also have to re-copy the verses of the Qur'an in their notes, especially when the teacher gives a lot of examples of recitation of recitation from here they will get used to in writing the Qur'an ".[44]

In addition to conducting interviews, researchers also observed that during the learning process students were encouraged to write verses that had been explained by the teacher on the blackboard by copying them into the student notebooks even though the students had chosen their respective textbooks,

Based on this, it can be seen that by getting students used to copying the lessons that have been taught is one of the strategies of Islamic Religious Education teachers at SMP Negeri 1 Pasangkayu in overcoming difficulties in writing the Qur'an. By rewriting students are not only skilled at reading letters or sentences in Arabic but also skilled at writing them. Thus the knowledge of students will become integral (integrated).

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[43]A. Sufrianti, Guru Pendidikan Agama Islam *"Wawancara"* di ruang guru SMP Negeri 1 Pasangkayu, pada tanggal 25 Juli 2017

[44]Muhammad Zahdir, Guru Pendidikan Agama Islam *"Wawancara"* di ruang guru SMP Negeri 1 Pasangkayu, pada tanggal 26 juli 2017

c. Giving Assignments

Giving assignments is one alternative that is often done by Islamic Religious Education teachers in addition to further perfecting the delivery of specific learning objectives, assignments are also used by Islamic Religious Education teachers in overcoming difficulties in writing the Qur'an. As stated by A. Sufrianti's mother that:

> "Here is the method used to overcome difficulties in writing the Qur'an, especially for students who are not yet fluent in the Qur'an, the learning time is narrow, so we give them certain tasks, either in writing verses or tasks that are done at home, such as when given the task of finding recitation of tajwid, apart from being trained in reading the Qur'an, they are also trained to write.".[45]

Based on the results of these interviews, it is known that giving assignments to students will train students in addition to being able to practice reading the Qur'an, students are also trained in writing the Qur'an, although the tasks given are not in the form of special tasks to train students. in writing the Qur'an such as making connecting verses and so on.

5. Conclusion

The strategy applied by Islamic education teachers in overcoming difficulties in reading the Qur'an is first, determining the qualifications of

students. Second, holding special coaching for students who have difficulty. Third, collaborate with fellow teachers and students. Fourth, familiarize students with reading the Qur'an.

The strategy applied by Islamic religious education teachers in overcoming difficulties in writing the Qur'an is first, determining the qualifications of students. Second, get students used to writing the Qur'an. Third, give assignments.

The supporting factors for Islamic Religious Education teachers in overcoming difficulties in reading and writing the Qur'an are teacher factors, among others, first, teacher training experience which includes basic education. Second, teacher properties which include the teacher's ability to read the Qur'an. The student factors include, first, the pupil formative experiences aspect, namely participating in TPQ. Second, pupil properties, namely the ability of students to read the Qur'an and infrastructure factors. While the inhibiting factors for Islamic religious education teachers in overcoming difficulties in reading and writing the Qur'an are teacher factors and student factors, including lack of attention, laziness, lack of attention and environmental factors.

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[45]Sufrianti, Guru Pendidikan Agama Islam *"Wawancara"* di ruang guru SMP Negeri 1 Pasangkayu, pada tanggal 25 Juli 2017

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