



The Qur'an Learning in Islamic Education Institutions in Indonesia: An Analysis Study of the Problems and Solutions

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Abstract

Learning the Qur'an is an obligation for all Muslims because Qur'an is a source of Islamic religious law. However, there are still obstacles that occur in the learning process. This study aims to determine the problems that occur in learning Qur'an at the Qur'an education garden (TPQ). This study uses a qualitative method with a case study approach (case study design). Sources of data were taken through in-depth interviews with nine informants consisting of three educators and six students in three different the Qur'an education garden using a purposive sampling technique. The results of the study found five problems in learning the Qur'an that are: i) lack of professional educators, ii) class schedule every day the same, iii) a short learning time, iv) learning facilities are less supportive, v) parents of students always blame the teacher. Apart from problems, there are also six themes (solutions) that can be applied, namely: i) requirement for educators must be a bachelor of education, ii) there is a classroom, iii) there is a curriculum, iv) there are rules in learning, v) appropriate learning time, vi) the existence of a system of "One Year Can Read Qur'an". The results of this study can be used as information for the community in order to find solutions to these problems.

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INTRODUCTION

Learning the Qur'an is the main material that is actually taught to children (Purnama et al., 2019). Because, in it there are instructions and guidelines for life (Lubis et al., 2020). The meaning of the Qur'an itself is the word of Allah SWT, which was revealed to Prophet Muhammad SAW. In a number of ways that God wills which contain various Islamic laws and guidance for humans to achieve happiness in the inner and outer life, in this world and the afterlife (Srijatun, 2017). The law of studying the Qur'an is an obligation for all Muslims, because the Qur'an is the source of Islamic religious law. As a rule and life guide for Muslims who want happiness in this world and the hereafter. Therefore, the Qur'an needs to be studied in order not to go astray in life.

Basically, learning to read and write the Qur'an in Indonesia has existed since the arrival of Islam in Indonesia, this is supported by the discovery of manuscripts of the Qur'an and religious books. In addition, the existence of boarding school, surau and madrasah diniyah has become a center for learning the Qur'an in the past until now. Along

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with the development of the times, the need to read and write the Qur'an is increasing. The demand for the ability to read and write the Qur'an has become one of the phenomena that spread. Therefore, a non-formal educational institution was established which is commonly called the Qur'an Education Park. Qur'an education parks exist in almost every region and have various methods of learning to read and write the Qur'an. This is reinforced by PP. No. 55 of 2007 concerning religious education and religious education (Kusuma, 2018).

The Qur'an Education Park has a very big mission in shaping the character of students with the Qur'an characters, namely a generation whose life loves the Qur'an not only as a reading, but practice it in the views and guidance of daily life. In addition, the Qur'an Education Park aims to provide insight and basic provisions for students to be able to read the Qur'an properly and correctly according to the rules of tajwid science and instill Islamic and religious values for students (Kusuma, 2018).

Learning success cannot be separated from the extent of teacher performance (Ajhuri & Saichu, 2018), as well as learning the Qur'an at the Qur'an education garden educational institutions. Like teachers at school, the Qur'an education garden teacher also needs to prepare learning activities properly. The Qur'an education garden must plan learning, carry out learning, and carry out assessments (Hayati, 2021). This needs to be done to be able to improve the quality of reading the Qur'an for students. It is impossible to achieve the quality of students' reading if the performance of the the Qur'an education garden teachers is not optimal and mediocre, for this a professional the Qur'an education garden teacher is needed. According to Nasution, teachers must have in-depth knowledge of the material they teach in communicating knowledge to their students (Jaafar & Hamzah, 2017). Teachers can act as communicators, models, and identification figures. Thus, a teacher should be able to choose teaching methods that should be able to support the course of the teaching and learning process.

Education is not only aimed at achieving success with existing skills, but education is also aimed at developing one is potential to have spiritual strength. However, it cannot be denied that in learning Islamic religious education, including the Qur'an, there are many problems that are faced so that the impact on learning is not optimal (Jannah, 2021). From the results of brief interviews with nine informants consisting of three educators and six students at three different the Qur'an education garden, it was found that there were several problems in the teaching and learning process. So that their learning outcomes are not satisfactory, even though it is hoped that they can achieve the expected targets or goals, namely being able to read, write, memorize and live the Qur'an and instill understanding, understanding, appreciation, the contents of the contents of the verses of the Qur'an that will foster and guide students' morals and behaviour to be guided by the content of the verses of the Qur'an.

The interviews that the researchers conducted with nine informants found that the teacher had difficulties in teaching, as evidenced by the learning methods used by the teacher and the lack of time in teaching, besides that there were still many the Qur'an education garden who lacked learning facilities, always the same schedule and lack of cooperation between people old with educators. Subsequent interviews showed that there were the Qur'an education garden that were successful in educating their students well. This was done in several ways, namely (i) the requirement for educators to have a degree in education, (ii) there were classrooms, (iii) there was a curriculum, (iv) there were regulations in learning, (v) appropriate learning time, (vi) the existence of a "1 Year Can Read the Qur'an" system. The method used by the Qur'an education garden can be used as a solution to the problems faced by several other TPQ.

As the author has stated in the background section of this article that learning the Qur'an is the main material that educates children. Because, in it there are instructions and guidelines for life (Purnama et al., 2019; Lubis et al., 2020). To find out the contents of the Qur'an, of course, Muslims are obliged to study it because it is impossible to know the contents of something without studying it. Therefore, Muslims must have a good learning

culture so that the contents of the Qur'an are embodied in everyday life (Syafri & Yaumas, 2017). A Muslim's reading of the Qur'an must be in accordance with the rules of tajwid science, which is read with tartil and fasahah (Azizah & Riyadi, 2020; Auni & Hermanto, 2020; Mulizar, 2022; Nimah et al., 2021).

Learning the Qur'an is a conscious effort from educators to make students learn the Qur'an, namely by reading, writing, and knowing the reading laws contained in the verses of the Qur'an which is also called the science of recitation (Holimi, 2020). Reading the Qur'an is worship and will also bring rewards for those who are correct in their reading. Reading it must also use good and correct procedures and cannot be careless. Reading the Qur'an is not the same as reading other reading materials because it is the word of Allah SWT. Therefore, reading it has a physical and spiritual ethics. Some of the zahir ethics are reading them tartil. And among the inner ethics is that reading it must be clean from hadas and understanding the contents of the contents of the Qur'an verses when reading it (Rohman, 2021).

Assingkily stated that the Qur'an is "alive" and humanity must revive the Qur'an through commendable and noble behavior (Rohman, 2021). Therefore, there are so many ways and cultures that have developed in society in an effort to revive the Qur'an (Lubis et al., 2020). Efforts to revive the Qur'an or living Qur'an, are efforts made by individuals, groups, organizations, or communities in responding to various situations to continue to preserve the study of the Qur'an in their regions, both in social, educational, cultural, rituals of worship, and so on (Lubis et al., 2020; Supriadi & Rismawati, 2021). The various efforts to revive the Qur'an include implementing tahfiz learning in madrasas, schools and Islamic boarding schools, reading selected surah, reading the Qur'an before doing activities, practicing medicine by reading verses from the Qur'an, completing the Qur'an, and respecting the Qur'an *mushaf* (Indriati, 2017; Rohman, 2021).

Learning the Qur'an, ideally given to children from an elementary age. This is intended so that children can understand the Qur'an from an early age and foster children's love for the Qur'an (Lubis et al., 2020). Early childhood is a child who is at a vulnerable age of 0-6 years, who has unique characteristics and is different from adults. Age 0-6 years is the early period of a child's life, because at that age a very important process is taking place, namely the occurrence of growth, development, refinement and maturation. This event is often known as the golden age or golden age (Julianto, 2020).

The development of religious and moral values in early childhood can be defined as the psychological changes that students experience in relation to their ability to understand and apply appropriate behaviour to what is taught by the religion they embrace (Nabilah et al., 2019). Children are small human beings who have potential that needs to be developed and have characteristics that are not the same as adult humans. The age range for early childhood is 0-6 years, at which age the child's growth and development process is at a rapid pace during the human life span (Raihana, 2018). During this period, especially when children are 4-6 years old, there is a sensitive period, in which children have more sensitivity in receiving various stimuli. The sensitive period is a time when various physical and psychological functions are ripening which are always alert in responding to stimuli from the environment around the child (Dewi, 2017).

Learning the Qur'an in early childhood is an attempt to provide stimulation, guidance, care and provision of teaching and learning activities that can produce children's skills and abilities (Julianto, 2020). One of the obligatory learning tasks for Muslims is learning the Qur'an from an early age by optimizing the potential of hearing, potential of seeing, and potential of the heart or meaning (Fitri & Idris, 2019; Setiawan, 2017). The purpose of learning the Qur'an will be achieved by learning the basics of the Qur'an, namely reading and writing the Qur'an. Learning the Qur'an apart from influencing the religious aspects of children also influences the optimization of thinking power, the potential to see and hear as well as meaning (Setiawan, 2018).

Learning to read and write the Qur'an can train children's thinking power because

reading the Qur'an is different from everyday language. Letters that are different from written Indonesian so that children will hone their minds to be able to understand the differences in learning to read and write the Qur'an. Optimizing potential see that learning to read and write the Qur'an contains symbols and signs that have different meanings so that it sharpens children to be thorough. Learning the Qur'an can also hone listening potential because the sounds that children will hear are also far from the pronunciation of everyday language. In learning rhythm, children will be trained to hear potential by distinguishing one rhythm from another, some of which sometimes only differ at the beginning of the pronunciation and at the end when it stops (Maharani & Izzati, 2020; Komar & Qosim, 2020).

Teaching the Qur'an as a qualification that must be possessed by students at the beginner level contains the introduction of letters, words and sentences, training and getting used to pronouncing Arabic letters with the correct makhraj. Next introduce punctuation marks. This will help teach tajwid and songs at the reading level using rhythm (Albadi et al., 2021; Jannah, 2021; Muhammad, 2019). The Quran has a great influence on the child's brain and can increase intelligence. This is because tartil readings that are in accordance with the tajwid have a frequency that can positively affect the brain and restore balance in the body. In addition to doing habituation and instilling a sense of love in children to facilitate the learning process, reading the Qur'an can affect the performance of a child's brain. Quran readings that are different from everyday language and will make children train their way of thinking (Hidayat et al., 2018; Jannah, 2021; Sormin & Kumalasari, 2019).

The Qur'an education garden is an institution or community group that organizes non-formal Islamic religious type education which aims to provide teaching to read the Qur'an at ages from kindergarten to high school (Retnasari et al., 2019). Children should be taught to read the Qur'an as early as possible so that a feeling of liking reading the Qur'an appears. So that it becomes the Qur'an generation. An educator must also learn how learning methods and media are suitable and good for children (Ashidiqi et al., 2019). So that you will get satisfactory results. The main task of an educator is to find the right method for teaching the Qur'an to young children (Hidayah, 2018). The existence of the Qur'an education carries a very basic mission related to the importance of introducing and instilling the values of the Qur'an from an early age. This splendor found its momentum in the 1990s after various methods and approaches were discovered in learning to read the Qur'an (Zamzami, 2021).

METHODS

This study uses a qualitative method (Asril, 2021; Syafril & Yaumas, 2017). Qualitative research is research that emphasizes quality or the most important thing (Fadli, 2021). Data sources were taken from nine informants through in-depth interviews who were selected using the technique purposive sampling, while the selected informants met four criteria, namely still active as educators and students at the Qur'an education garden, still active in the field being studied, having time to provide information to researchers, and providing information in accordance with the facts that occurred in the field (Engkizar et al., 2018). After the interviews were completed, all informants were taken, a transcript process was carried out, then the authors took themes that were in accordance with research needs. This analysis process is carried out by the writer using Milles & Hubberman analysis.

RESULT AND DISCUSSION

Based on the results of interviews conducted with nine informants consisting of three educators and six students at 3 different the Qur'an education garden, the results of the analysis actually found five problems in learning the Qur'an at the Qur'an education garden. These five problems can be seen in ffigure 1 the following:

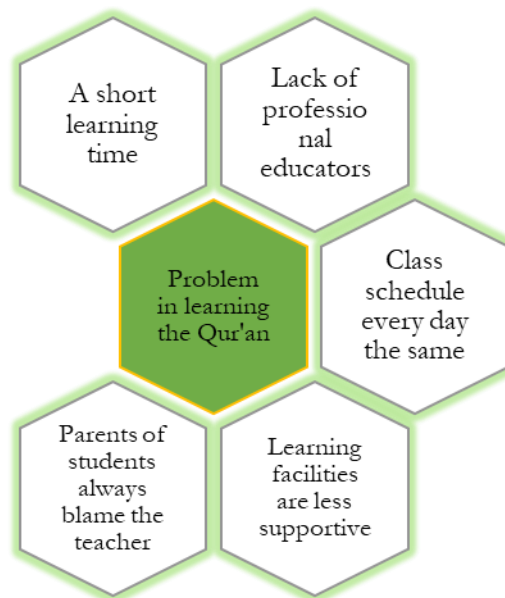


Fig 1. Problems in learning the Qur'an

Based on figure 1, the author can explain that after conducting in-depth interviews with informants, there are five problems in learning the Qur'an at. The five problems are (i) the lack of professional educators, (ii) the same schedule of lessons every day, (iii) short learning time, (iv) less supportive learning facilities, (v) parents of students always blame the teacher.

To make it more interesting, in the following, the author will describe excerpts from interviews with informants based on the five problems described above. The description of the interview that the author will display is a brief statement excerpt from the informant when the interview was conducted. Although the interview excerpts were conveyed by the informant in a slightly different language, they have more or less the same goals and objectives.

First, namely the lack of professional educators. According to informant 1 (educator), one of the problems faced in teaching is the lack of professional educators. In 1 the Qur'an education garden there are only 2 educators for students totalling 25 people. Students who study on average are 5-14 years old so they have different levels of activity. Because there are only 2 educators, discipline in learning is not maintained. As stated by informant 1 (educator)

...we are here to teach only 2 people, sometimes there are 2 other people my younger brother helps when he is not in college. However, there were often only the two of us so we could not discipline all the students during lessons. We have tried to find several additional educators, but none of them have lasted long teaching at this the Qur'an education garden. Maybe they could not teach students who had a high level of activity (I-1)

In addition to the shortage of teaching staff, educators who teach also lack mastery of teaching methods so that students become easily bored with the method which is always the same every day. Educators use the *Iqro'* method by teaching students 1 letter every day. He teaches students one by one in front of the class. As stated by informant 2 (students)

...we learn to use Iqro' and read it forward if the teacher calls our names. Most of us who feel bored waiting to be called so run around and play during the learning process. But even though we made a lot of noise while studying, the teacher never paid any attention to it or got angry at us. He only focuses on teaching future friends (I-2), ...when we study, there are often those who do not get to the front to read because class time is over. We are sometimes annoyed because the names that are called to the front are the names of friends who are close to the teacher so that the others of us are not called (I-3)

Second, namely the schedule of lessons every day the same. According to informants (students), learning for students at the Qur'an education garden is always the same every day. That is, for the *Iqro'* level, students only learn to read hijaiyah letters and at

the Qur'an level, students learn tajwid. As stated by informant 2 (students).

...every day we only learn to read Iqro' and when we finish, we are moved to the Al-Quran level. But to be able to go up to the level of the Qur'an feels a long time, because every day we only read 1 page of Iqro' (I-2)

Third, namely short learning time. According to informant 2 (students) the short learning time made the understanding obtained less than optimal. Learning with 30 minutes is considered insufficient to teach 18 students. Moreover, educators teach one by one, with the time needed for 1 student is 3-5 minutes. As stated by informant 2 (students).

...we study every day only half an hour after maghrib prayer. Learning by reading Iqro' in front of the teacher, sometimes there are friends who read slowly making us wait a long time to be able to read ahead. Sometimes there are also some of us who do not read ahead because we run out of time (I-2)

Fourth, namely learning facilities are less supportive. According to informant 1 (educator) and informant 2 (students), the problems encountered in the learning and teaching process at the Qur'an education garden were the lack of availability of learning facilities such as study rooms or classrooms, tables and chairs so that learning activities were carried out in places of prayer. The learning process is carried out by sitting together between the teacher and students forming a rectangle. If there is writing activity in the lesson, students are forced to write on the floor because there are no tables and chairs for writing. As stated by informant 1 (educator) and informant 2 (students).

...during the learning process, we and the students sat on the floor forming a rectangle, then started calling students one by one to read what they had learned yesterday (I-1),at TPQ, we teach students in the prayer room. Because there is no special room that we can provide for learning. This disturbs the comfort of students, but we are still trying and asking the mosque management to build 1 or 2 special rooms for the learning process (I-2), ...we had a hard time when we had writing lessons, because we had to write on the floor while bending down or face down. When studying, we sat together on the floor which was only covered with mats. It sometimes makes us cold when it is raining so we cannot focus on studying (I-3)

Fifth, namely parents of students always blame the teacher. According to informant 1 (educator), parents are one of the obstacles in educating students at the Qur'an education garden, because there are some parents who do not accept that their children are scolded and punished by educators. In fact, educators scold and give punishment because the child/student has mistaken that are often repeated and disrupt the learning process. However, in the eyes of some parents, educators are still guilty. As stated by informant 1 (educator).

...to discipline students here, we also have constraints from parents. When we reprimand and punish wrong students, they report this to their parents. Some of the parents could understand the warnings and punishments we gave, but there were also some parents who thought that our actions were not right. The parents even came to the mosque and violated our way of educating. This sometimes makes us teachers become distracted in providing subject matter (I-1)

In addition to the five problems that the writer got when conducting interviews with several informants, the writer also got six findings (themes) that can be used as a solution to the five problems above. These six themes are systems or methods applied in the Qur'an education garden that are successful in educating their students so that students studying there can read the Qur'an properly and correctly and have good morals as well. The six themes can be seen in figure 2:

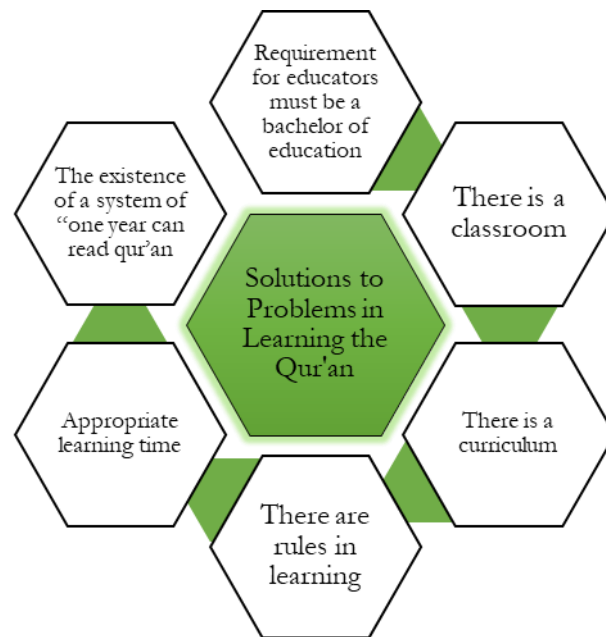


Fig 2. Solutions to Problems in Learning the Qur'an

Based on figure 2, the author can explain that after conducting in-depth observations and interviews with informants, there are six themes as solutions to the problems of learning the Qur'an at the Qur'an education garden. The six themes are (i) the requirement for educators to have a degree in education, (ii) there are classrooms, (iii) there is a curriculum, (iv) there are rules in learning, (v) appropriate learning times, (vi) there is a "1 year can read the Qur'an". In order to understand each theme, the author will explain a little about the six themes that can be used as solutions for problems in learning the Qur'an.

First theme, namely the requirement that educators must have a bachelor of education. One of the requirements for becoming an educator at the Qur'an education garden is a graduate or bachelor of education. Because people who have knowledge about ways to educate will be able to understand methods, media, techniques, materials, and how to understand the character of students. By knowing this, educators will be able to provide fun teaching and interest students to always learn. The method used in learning must be able to foster the creativity of students which leads them to the hobby of reading and getting used to their independence (Indra, 2018).

Second theme, namely the presence of classrooms. At the Qur'an education garden, it is supposed to have classrooms that can support the success of learning. With a classroom, students will be able to focus on the teacher and the material he teaches properly. In the classroom, students are also provided with infocus, whiteboards, desks and study chairs as learning media so that the learning runs effectively and efficiently.

Third theme, namely the existence of a curriculum. The teachers create a learning curriculum so that the learning process goes well and is able to achieve the goals of the learning itself. The curriculum is designed before learning for new students begins. In addition, the curriculum should be structured based on Bloom's taxonomy in the cognitive domain as a basis for categorizing educational goals, evaluation and curriculum (Septania et al., 2021).

Fourth theme, namely the existence of rules in learning. One of the efforts to keep learning going well is to apply rules for all students. This regulation has sanctions if there are students who violate it, and teachers are required to ensure that all students follow these rules. Fifth theme, namely the appropriate learning time. Time can be a determinant of the success of a lesson. Some students may not be able to understand a subject matter properly due to limited learning time, as a result these students fall behind their other friends in understanding the lesson. Therefore, an educator must be able to manage sufficient time and according to the age of students so that learning objectives can be achieved properly.

Sixth theme, namely the existence of a system "1 Year Can Read the Qur'an". This system focuses on teaching students to be able to read the Qur'an, educators will provide more practice so that students can understand well how to read the Qur'an properly and well. Even though the focus is on teaching students to be able to read the Qur'an properly and well, educators will provide differences in each delivery of material so that students do not get bored easily in the learning process.

CONCLUSION

This research has succeeded in uncovering five problems in learning the Qur'an at TPQ, as well as six solutions to these problems. Learning to read and write the Qur'an needs to be instilled as early as possible in children. Seeing and referring to currently many children who cannot be categorized as individuals with good character and in accordance with the teachings of Islam. Without a solid foundation, children will be easily influenced by foreign cultures and habits that are far from good. If from an early age the child has begun to be formed into an individual with religious character, then the child will be able to distinguish between what is good and what is bad when he grows up. The Qur'an is a guide for life and will never be eroded by the times. It is hoped that early childhood who are equipped with the Qur'an education will grow into individuals with noble character. At least this research can be used as a basis and reference for subsequent researchers to examine this issue in different contexts and issues.

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