

The Improvement of Students' Competence in Islamic Education Programme through *Tahsin Al-Quran* Activities

Rosniati Hakim

Faculty of Education and Teaching

Universitas Islam Negeri Imam Bonjol Padang, Indonesia.

Correspondence Address: rosniatihakim@uinib.ac.id

Manuscript received 20 Dec. 2018 revised 19 Feb. 2019 accepted 22 Mar. 2019 Date of publication 30 Mar. 2019
Khalifa: Journal of Islamic Education is licensed under a Creative Commons Attribution-Share Alike 4.0 International License.



Abstract

The study is aimed at looking at students' ability in reading Quran and writing the Arabic script of the holy book as well as exploring the Tahsin Al-Quran programme to improve students' competence in reading and writing the script of Quran. The methods implemented in the study are both quantitative and qualitative (explanatory mixed methods design). The quantitative data was collected by testing two hundred and eight students in reading and writing the Quran script. The source of the qualitative data was ten informants consist of lecturers and students. The data is obtained through interview. The findings of the study show that (58.70%) students have good ability in reading Quran, (24.50%) students have moderate ability and (16.80%) students have poor ability in reading the holy book. Moreover, (19%) students have good ability in writing the script, (66%) students have moderate ability and the rest (15%) has poor ability in writing the script of the Quran. Related to the Tahsin Quran programme, the interview data shows that there are seven strategic steps conducted by the university to improve students' competence in reading Quran. Pursuant to the finding of the study it is revealed that the students' competence in reading Quran and writing the script through Tahsin activities can be improved, yet the activities requires to be more well-planned that the outcome of the learning can be better.

Keywords: *Tahsin, al-Quran, Competence, students, Islamic religion*

Abstrak

Penelitian ini bertujuan untuk mengetahui profil kemampuan membaca dan menulis al-Quran mahasiswa, serta mengeksplorasi program Tahsin al-Quran untuk meningkatkan kompetensi mahasiswa dalam membaca dan menulis al-Quran. Penelitian ini menggunakan metode gabungan kuantitatif dan kualitatif (Eksplanatory mixed methods design). Sumber data kuantitatif diambil kepada dua ratus delapan orang mahasiswa melalui tes membaca dan menulis al-Quran, sedangkan sumber data kualitatif diambil kepada sepuluh orang informan yang terdiri dari dosen dan mahasiswa melalui wawancara. Hasil penelitian mendapati bahwa (58.70%) kemampuan membaca al-Quran mahasiswa berada pada kategori baik, (24.50%) kategori sederhana, sementara (16.80%) kurang baik. Kemudian pada aspek kemampuan menulis al-Quran (19%) berada pada kategori baik, (66%) kategori sederhana, sementara (15%) kurang baik. Selanjutnya terkait dengan program Tahsin al-Quran, hasil wawancara mendapati tujuh langkah strategis telah dilaksanakan pihak

Universitas untuk meningkatkan kompetensi mahasiswa dalam bidang al-Quran. Berdasarkan hasil penelitian ini secara umum kegiatan Tahsin telah mampu meningkatkan kompetensi membaca dan menulis al-Quran mahasiswa, bagaimanapun kegiatan Tahsin tersebut perlu perencanaan yang lebih matang sehingga hasil yang dicapai lebih baik lagi.

Kata Kunci: *Tahsin, al-Quran, kompetensi, mahasiswa, pendidikan agama Islam.*

Introduction

Major of Islamic Education in Islamic Higher Education Institute is one of the majors which is the most demanded one by prospective students. The results of research by Sutikno (2017) found that interests for the Islamic Education programme in Islamic college in Indonesia is increasing yearly. For instance, at Universitas Islam Negeri Sunan Ampel Surabaya, in 2016 the total interest for this program was 4206 people, in 2017 4104 people were on the list. In other colleges, the total interest for this program is not equal with the total of students accepted in every academic year which is between 120 to 140 students.

As a well-prepared student for Islamic course teaching in a school, the student should have good competency in every content of Islamic course in the school (Yusuf, 2006). In other words, the student who chooses this programme must have good competency feasibility and compatible with the Islamic course itself. The competency feasibility is good from material comprehension theoretically as a prospective Islamic teacher, and also from the practical aspect as someone who can be emulated by learners. Related to the theoretical competency feasibility, one of the competencies which should be managed is Al-Quran reading and writing competencies, for in a context of Islamic learning, al-Quran is the main source of reference for teachers in developing learning materials (Nasir, 2013).

As it is widely known that Islamic course is one of the obligated courses for the students in the school to apply. Generally, there are five expected abilities to be emulated by the students in Islamic Education course; abilities related with al-Quran, Hadist, observance, faith, morals and history of Islamic culture (Nata, 2012 & Nurhayati, 2018).

It means that the students are expected to master those five skill aspects after the teacher did the process of learning in the class. In the relation with student

comprehension on al-Quran aspect, it has been actually explained in kurikulum 2013 that, students' competencies on al-Quran is the competency that must be known by every student in every level of education. The competency refers to the ability of the students to read, write, comprehend and memorize al-Quran well and properly. Therefore, in order to achieve that aim of al-Quran mastery, which will be obtained by the students, professional Islamic teachers are highly needed in al-Quran mastery (Hakim, 2016; Jaafar et al., 2018).

Based on the issues mentioned above, it is essential for the writer to conduct a research related with how al-Quran reading and writing abilities on students applied on Islamic Education programme at Fakultas Tarbiyah dan Keguruan Universitas Islam Negeri Imam Bonjol Padang. Then, the writer is also eager to explore more on how the design of *Tahsin* al-Quran program is implemented which has been conducted by University authorities to improve the ability of Islamic Education students in al-Quran.

Literature Review

Issues about al-Quran reading and writing abilities in Islamic society has been actually a universal issue. Many researches have proven that Muslims' abilities in al-Quran reading and writing are still poor, even more of them are still illiterate of al-Quran (Syafri & Yaumas, 2018). Hence, this issue should get more attention from many perspectives such as government, community and especially Islamic Higher Education institutes which have Islamic Education Programme as well as it is known that the students who apply on this Programme will teach as an Islamic teacher in a school, they must surely be prepared with good al-Quran competency.

Al-Quran reading and writing abilities are an inevitable fact. Furthermore, in the context of Islamic learning, al-Quran reading and writing are obligated for every Muslim. Thus, there is no wonder if there are many verses and Hadith about recommendation to always study al-Quran, the study refers to the way of a Muslim to read, write, memorize, live the essence and the most important one is the way to implement what has been learned. Among popular Hadith related to al-Quran studying, there is one of those, stated by Bukhari as follows:

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (يرواه البخار)

Translation: *The most excellent man with Allah SWT among you is the one who learns the Qur'an and then teaches it to others (Bukhari).*

The Hadith above generally describes that every Muslim is obligated to study al-Quran seriously and continuously, even every of them, who has learned, will also get the most noble position if he/she is capable to teach knowledge of al-Qurna to other Muslims. In the context of the research, Islamic Education students as prospective teachers in the school certainly get huge tasks and responsibilities because besides studying al-Quran, they also have obligations to teach the students so they will be expert on al-Quran discipline.

Related to the issue of al-Quran reading and writing abilities, the government has actually given their serious attention through some policies by creating a regulation so this issue is able to be solved well. The governmental seriousness can be seen by the creation or government regulation number 55 in 2007 about religion and religious education. Both regulations above must certainly be appreciated because the purpose is to find the way for every Muslim to be able to read, to comprehend and to implement Islamic teachings perfectly, a perfection of al-Quran teaching implementation is initiated by reading it well and properly based on predetermined rules (Alfaridzi et al., 2019; Damanik, 2019; Arif & Nggolitu, 2019).

The research about al-Quran learning has actually been discussed many times by previous researchers. In general, a learning can be interpreted through a sequence of activities which is designed to achieve certain purposes (Sanjaya, 2008). Meanwhile, another opinion stated that a learning is a sum of procedures which is prepared as best as possible to achieve the purposes. (Syah, 2012). Tafsir (2008) divided the learning into three phases which are knowing, expert at doing what is known (*doing*), also implementing what has been known (*being*).

However, in the reality, it is not adequate to be found that a teacher who has been successful giving aspects *knowing* and *doing* to the students but is not successful on aspect *being* yet. It means that the students have been able to master it theoretically and practically, but they have not been found to implement it. In the

context of this reserch, the implementation refers to the comprehension of al-Quran reading and writing procedures.

Teacher's issue in learning as it has been explained above, also happens to Islamic Education teacher in the school. According to Muchith (2017), an Islamic Education teacher has two tasks at least which are *first*; doing job as an educator and a teacher in the school, *second*; giving comprehension about Islamic materials to the students so they have good perspectives and comprehension on religion through al-Quran and Hadith with anti-violent, polite and peaceful attitude and behavior.

According to Zamroni (2000), a teacher is a creator in a teaching and learning process to develop talents and interest of the students. Besides that, the teacher also must have good characteristics as an educator, those characteristics are polite, patient, optimistic, not easily giving up, and able to develop students' reasoning in many disciplines (Murniyetti et al., 2016; Engkizar et al., 2018). Then Nasution (1982) proposed that a teaching process can be understood as a complex activity which is conducted by a teacher in organizing or managing the environment as good as possible and relating it with the students so learning process can be happened. Referring to the opinions above, it can be said that role of a teacher is highly necessary to determine the success of students in an education process.

All teacher category above is expected to be applied also to Islamic Education teachers as a professional Islamic teacher. Because the results of research Yusnita et al., (2018) found that a teacher with good competency will affect students' learning results and have high work ethic in the school. It is similar with Werdayanti (2008), Ismail (2010) which shows that there is a correlation between teacher's competencies in teching learning process in the class with student's learning motivation.

According to provisions which have been regulated by Departemen Agama Republik Indonesia (2001), there are six characteristics of ideal Islamic teacher, *first*; possessing basic abilities, these abilities refer to the knowledge and abilities obtained through professional education, *second*; being able to manage an

interaction in learning process also being able to give a comprehensive assessment to the students, *third*; mastering particular abilities, or abilities as an academic expert who has special abilities to survive and compete along with the time, *fourth*; mastering computer abilities, *fifth*; mastering communication abilities using foreign languages, *sixth*; mastering managerial abilities and leadership, these abilities are indicated through ability to control and manage an organization to be more useful and successfully used.

Related to the improvement on al-Quran reading and writing abilities, Islamic Education students as prospective Islamic teachers, under the perspective of the writer, it is necessary to conduct some strategic steps in the implementation. Based on some previous researches such as Jaafar et al., (2018), Syafril & Yaumas (2018), A'la al Maududi et al., (2014), an Islamic Education teacher needs to be prepared well with particular abilities related to al-Quran reading and writing learnings. The teacher as the main coordinator for al-Quran education to the students in the school must have a deep competency about al-Quran. Among the al-Quran competencies which should be mastered they are related to the abilities to read and to write al-Quran themselves, also abilities to use an al-Quran learning method which will be taught to the students in the class. (Malik 2013; Julianto et al., 2014; Hakim, 2014; Fauzan, 2015; Ginanjar, 2017).

It means that before an Islamic Education student is assigned to be an educator in the school, the student must be prepared well with good competencies, in the context of this research the writer particularly will discuss the competencies in the aspect of al-Quran reading and writing (Suwito et al., 2019; Arif & Nggolitu, 2019). At the end, Islamic teacher will become a figure who will have big responsibilities to the success of the students in knowing their religion well. Introducing Islam to them is obviously initiated by introducing al-Quran as a holy book through reading, writing, memorizing and implementing processes in their lives. In short, the Islamic teacher has an essential role in shaping the students to be educated people, having certain character in the efforts to protect the religion, country and nation in the future (Azzet, 2011; Kusmawati, 2016).

Method

This research was conducted to the students of Islamic Education Programme at Universitas Islam Negeri Imam Bonjol Padang. To collect the data, the writer used mixed methods of quantitative and qualitative (*Eksplanatory mixed methods design*). According to Creswell et al., (2003), the combination of two methods in a research can give some spaces to the researcher to obtain more comprehensive data. Creswell (2017) also stated that the merger of two methods in the research can also give more detailed descriptions about the problem. In other words, the use of mixed methods in a research has its own advantage, for the researcher gets two types of data which mutually reinforce results of the research so the research will be stronger and more reliable.

Source of quantitative data was obtained from two hundred and eight students through the documentary analysis of al-Quran reading and writing test, those data then were analyzed descriptively by using an analysis device SPSS Windows 18.0 software. According to Wahyono (2015) descriptive analysis is one of the ways to ease the writer to describe results of the research easily in quantitative research. Meanwhile, the Source of qualitative data was obtained from ten informants who consist of the head of Islamic Education Programme, lectureinstructorsctor of *Tahsin* al-Quran and students through an intensive interview. The total of interview data was analyzed then by using thematic analysis. Thematic analysis is one of the more flexible ways to identify, analyze, and report qualitative data (Braun & Clarke, 2006). Engkizar et al., (2018) stated that a thematic analysis was frequently used lately by researchers to present the data, the researchers can also use software such as NVivo 12 or by doing it manually.

Finding and Discussion

In order to make it more attractive and easier to be understood, total of the research findings in this article was explained by the writer into two kinds of report based on their methods and approaches. *First*, it was reported in the form of quantitative findings related to the al-Quran reading and writing abilities of Islamic Education students at Universitas Islam Negeri Imam Bonjol Padang. *Second*, it

was reported in the form of qualitative findings related to the University strategy in improving students' al-Quran competencies through *Tahsin* al-Quran activity. Both findings were discussed supported by the theories and related findings from previous studies which discussed this topic in the same context.

Quantitative Findings

In order to know the abilities of students' al-Quran reading, the writer has conducted an al-Quran reading test to two hundred and eight students who apply on Islamic Education Programme at Tarbiyah and Training Faculty Universitas Islam Negeri Imam Bonjol Padang. The writer needs to emphasize that al-Quran reading skill in this aspect refers to the students' abilities of al-Quran reading which are *fluent*, proper and good based on the al-Quran reading rules or as it is well-known as *tajwid*. The categories of *tajwid* to be assessed are *makharijul huruf*, *shifatul huruf*, *ahkamul huruf*, *mad* and *qashar* also *waqaf* and *ibtida'*.

After all data being collected and descriptively analyzed by using software SPSS 18.0, total result of analysis shows that (58.70%) students' ability in reading al-Quran is at good category, (24.50%) is at moderate while (16.80%) is at poor category. Clearer descriptions can be seen in the figure 1.

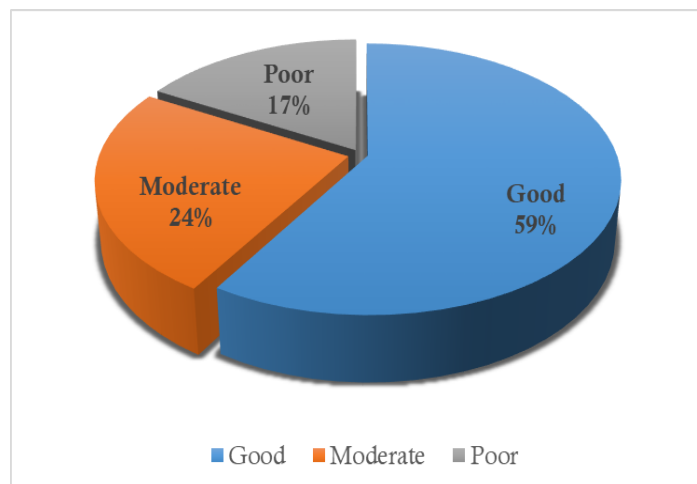


Fig 1. Description of students' ability in reading al-Quran

Students' ability in reading al-Quran, as it is shown in the figure 1 above, explains that, the percentage (58.70%) shows that most of the students have been able to read al-Quran good and properly based on *tajwid*. In other words, those

students have been skilled in reading al-Quran based on *tajwid*. Then the percentage (24.50%) shows students with moderate level of reading al-Quran ability, moderate ability refers to the situation when the students have not been able to fully read al-Quran based on *tajwid*. Meanwhile, the percentage (16.80%) shows the students with poor level of reading al-Quran, this category refers to the students who totally are not able to read al-Quran based on *tajwid*. Moreover, there are still some students who cannot read al-Quran at all (*illiterate*).

Next, in order to know the students' ability in reading al-Quran, the writer has conducted a writing al-Quran test to two hundred and eight students. The writer emphasizes that ability in writing al-Quran, which was seen from the students when the test was being held, is the ability to write single letter, serial letters, verse sentence writing, writing method and aesthetic value in writing by each student.

Based on the results of descriptive analysis by using software SPSS 18.0, it is found that (19%) students' ability in al-Quran writing is at good category, (66%) is at moderate, while (15%) at poor category. The clearer description can be seen in the figure 2.

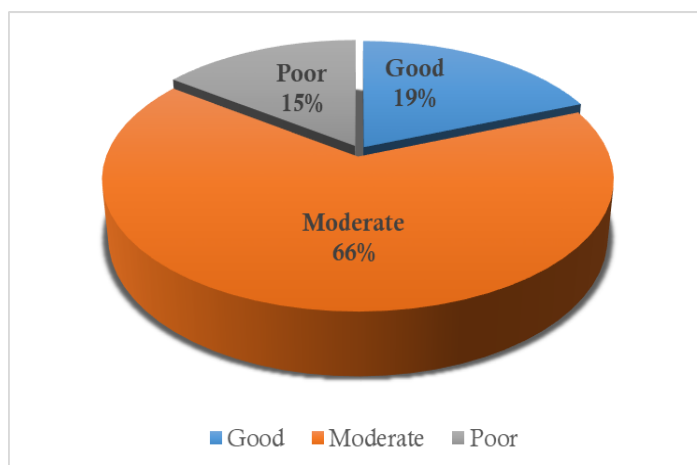


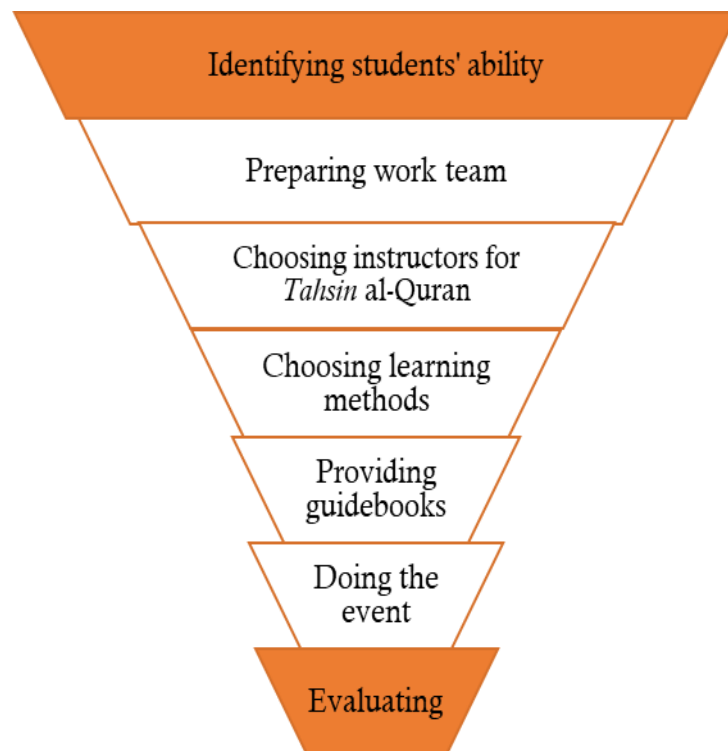
Fig 2. Description of students' ability in writing al-Quran

Students' ability in reading al-Quran as it is shown in figure 2 above, explains that the percentage (19%) shows that only few students who are able to write al-Quran well and properly based on the rules of al-Quran writing. Then, the percentage (66%) shows the students with moderate ability in writing al-Quran, moderate ability refers to the condition when the students' ability in writing al-

Quran is not fully compatible yet with the rules of verse writing. Meanwhile the percentage (15%) shows the students with poor ability in writing al-Quran, this category refers to the students who totally are not able to write al-Quran based on the rules of writing al-Quran. Moreover, there are still some students who are not able to write al-Quran at all.

Qualitative Findings

In order to obtain information related to the effort of the University in improving Islamic Education students' competency in reading al-Quran, the writer conducted an intensive interview to ten informants who consist of the head of Islamic Education Programme, lecturers, instructor of *Tahsin* al-Quran and students. As a total, the results of interview show found that there are six important themes which have been done by the University. Such are: i) identifying students' ability, ii) preparing work team, iii) choosing instructor of *Tahsin* al-Quran, iv) choosing learning methods, v) providing guidebook, vi) doing activities, vii) evaluating. The clearer description can be seen in the figure 3.



**Figure 3. Description of *Tahsin* al-Quran activity by Islamic Education students
 Universitas Islam Negeri Imam Bonjol Padang**

Figure 1. above shows that in the relation with *Tahsin* al-Quran program at Universitas Islam Negeri Imam Bonjol Padang, there are seven strategic steps which can be done to improve ability in reading al-Quran of Islamic Education students. Those seven steps were obtained from direct interview by the writer to all informant. Next, the writer will describe about quotations from interview with all informant related to the seven themes. Those quotations were told by the informants with heterogenous language styles, yet if they are analyzed generally, their purposes and objectives are relatively similar.

First: it is identifying students' ability, according to the informants, this activity is conducted to see the students' ability in reading al-Quran individually, after collecting all the data classification to the students needs to be conducted based on the results of ability test. Interview quotes with informants can be seen in the table 1.

Table 1. Interview quotes about the first theme with informants

Activity	Informant	Interview Quote
<i>Identifying students' ability</i>	The head of Islamic Education Programme	<i>.... Before conducting tahsin activity, al-Quran reading test needs to be conducted first to all student</i>
	Lecturers	<i>Al-Quran reading test is aimed to classify students' ability... yes, every student was tested individually,...</i>
	Students	<i>All of us, students of Islamic Education Programme, were tested first about the way we read al-Quran, then we were divided into groups based on the results and individual ability,... after that, tahsin was conducted.</i>

Second: Preparing work team, according to the informants after doing classification to students' ability in reading al-Quran, University prepares a team to do *Tahsin* al-Quran activity. This work team is essential because it will determine the sequence of activities and also be responsible to manage the activities such as schedule, venue and other necessary things during the activities. Interview quotes with informants can be seen in the table 2.

Table 2. Interview quotes about the second theme with informants

Activity	Informant	Interview Quote
Preparing work team	The head of Islamic Education Programme	<i>..., and then we make a work team for the event so it will run well and swift..., this team will be responsible for entire activities which have been designed.</i>
	Lecturers	<i>I belong to the team which is chosen to conduct tahsin al-Quran in the University... we have a job to be responsible for the entire event.</i>

Third: choosing an instructor for *Tahsin al-Quran*, according to the informant the third step is choosing an instructor who will conduct al-Quran learning activity for the students. The chosen instructors by the University representative are the instructors who have very good competency, educational qualification and knowledge about al-Quran, well-experienced, accomplished and verified and expert on al-Quran learning disciplines. Interview quotes with informants can be seen in the table 3.

Table 3. Interview quotes about the third theme with informants

Activity	Informant	Interview Quotes
Choosing an instructor for Tahsin al-Quran	Work team for tahsin al-Quran	<i>..., after we were chosen as a work team by the University, we will seek and establish the instructors who will teach in Tahsin al-Quran classes, those instructors are chosen based on their field of study, achievement, their skills in al-Quran learning disciplines,</i>
	Lecturers	<i>We chose the instructors very strictly, because we want maximal results as the expectation of work team and students themselves.</i>

Fourth: Choosing learning methods, according to the informants the next step is the instructors altogether choose learning methods which will be used during the event *Tahsin al-Quran*. The uniformity of methods is essential to achieve the results based on expectation nicely and easily evaluated. Interview quotes with informants can be seen in the table 4.

Table 4. Interview quotes about the fourth theme with informants

Activity	Informant	Interview Quotes
<i>Choosing learning methods</i>	The head of instructors	<i>... Uniformity in manners and learning methods used for Tahsin al-Quran is necessary so purposes and plans which we designed can easily be controlled.</i>
	Instructor	<i>Learning methods used in the event Tahsin al-Quran we established together...</i>
	Instructor	<i>In my opinion, the uniformity of methods used in Tahsin al-Quran learning is necessary so the purposes can be achieved maximally.</i>

Fifth: Providing guidebooks, according to the informants, guidebooks refer to the description of event *Tahsin al-Quran* which is written in an event guidebook. These books are very important so the entire sequence of activities can be implemented well. By providing these books, all elements in this event such as work team, instructors and students can understand and obey all sequence of events.

According to the informants, by providing these guidebooks it will assist the University to evaluate the entire event. In other words, they will easily indicate achievements which have been accomplished and purposes which have not been achieved yet during the event. Interview quotes with informants can be seen in the table 5.

Table 5. Interview quotes about the fifth theme with informants

Activity	Informant	Interview Quotes
<i>Providing guidebooks</i>	Instructor	<i>.... Within the use of guidebooks for Tahsin al-Quran, it will be very assistive for all elements such as university, instructors and students, it is also essential as a reference and evaluation materials.</i>
	Student	<i>Every student gets a guidebook, I think this is very good, for all of us can understand every base, form and purpose of the event...</i>
	Student	<i>... This guidebook is highly necessary as the reference for every instructor and students who conduct this event.</i>

Sixth: doing *Tahsin al-Quran* activity, according to the informants this is the core of entire sequence which has been designed. This event was conducted based on the guidebook which has been arranged before. Interview quotes with informants can be seen in the table 6.

Table 6. Interview quotes about the sixth theme with informants

Activity	Informant	Interview Quotes
<i>Doing Tahsin Al-Quran activity</i>	Work team for Tahsin al-Quran	<i>I think, conducting Tahsin al-Quran is the core of the all arranged sequence.</i>
	Instructor	<i>After all planning for the event which has been approved, we surely must conduct the event based on the plan and purpose to be achieved.</i>
	Student	<i>, All of us are required to join the event Tahsin al-Quran which has been designed by the University representative.</i>
	Student	<i>... My friends and I always join that event, I think this event is excellent.</i>
	Student	<i>, I think this event is very good, as a prospective Islamic teacher, we must improve our competency on al-Quran, I hope this event will keep long last.</i>
	Student	<i>... I highly appreciate the University for they have conducted this event, very beneficial.</i>

Seventh: Evaluating, according to the informants, this is the last step of *Tahsin al-Quran* schedules. The evaluation is essential in an event. Evaluation allows all element to assess their own performance. The evaluation in the event is also functioned as the reference to design the next event. Interview quotes with informants can be seen in the table 7.

Table 7. Interview quotes about the seventh theme with informants

Activity	Informant	Interview Quotes
<i>Evaluating</i>	The head of Islamic Education Programme	<i>... The event Tahsin al-Quran which we held, was ended with the evaluation about all program, with this activity we are able to know the achievement or Work Achievement Index we obtained.</i>
	Instructor	<i>After all materials about Tahsin al-Quran being taught to the students, our job as intructors is giving assessment to them, through evaluation we are able to know the achievement or weakness which have or have not been achieved by the students yet,...</i>
	Student	<i>... After few months of learning, then all of us were tested to read al-Quran by our instructors.</i>

Pedagogical competency is one of four competencies which must be possessed by every teacher (Lieberman & Miller, 2008). Pedagogical competency refers to the teachers' ability in comprehending their students, designing and conducting learning process, evaluating the results of the study, and developing the students to actualizing many potential aspects they have (Liakopoulou, 2011). Meanwhile, Tilaar & Dwijowijoto (2008) stated that pedagogical competency must be possessed by the teachers to develop intellectual skills of the students. Furthermore, it is aimed by the teachers to educate the students so they will have tough personality and characters such as confident, discipline, independent, hard-work, optimistic and cooperative (Zafirah et al., 2018; Agusti et al., 2018). The needs for this competency for the teachers, as it was mentioned before, are applied to all teacher in general, also Islamic teacher as a professional one (Suhandani & Julia, 2014).

As it is widely known that Islamic course is one of the courses which are obligated for every student in the school to take. In general, there are five abilities which are expected to be mastered by the students in learning Islamic course, such are abilities related with al-Quran, Hadith, worship, faith, morals and history of Islamic culture (Nata, 2012; Nurhayati, 2018; Omar et al., 2018; Dedih et al., 2018; Alhamuddin et al., 2018).

The students of Islamic Education Programme as a prospective professional Islamic teacher has huge responsibilities in doing jobs as a teacher. One of the jobs is teaching the students to be fluent in reading and writing al-Quran. Before that job is given, the main task which is required to be accomplished is they way of Islamic teacher being prepared to be fluent in al-Quran learning discipline. It is because in learning about Islam, al-Quran becomes the main source of references for the teacher in developing learning methods to the students in the class (Darimi, 2015; Umar & Aziz, 2015; Mssraty & Faryadi, 2012; Hanafi et al., 2019).

Learning al-Quran is principally aimed to give education to the students in comprehending and loving al-Quran as the source of Islamic teachings, besides that, the expectation from learning al-Quran will bring forth the students who love to read al-Quran, be able to understand it, also strengthen the faith about the truth

brought by al-Quran (Sutikno, 2017; Ariffin et al., 2013; Haj-Ali & Quran, 2013; Marzuki & Norkhair, 2017).

The writer assumes that an Islamic Education teacher is required to have excellent competency on the aspect of al-Quran pedagogical competency. Improvement on Islamic teachers' pedagogical competency on al-Quran must get certain attention from Islamic Education institute especially Islamic Universities which are particularly mandated to educate the prospective teachers. If it is related to the results of the research, it is clearly shown that Islamic Education students' ability in al-Quran discipline is still far from the expectation. Moreover, they cannot be expected to be a professional educator. Therefore, it is essential to conduct strategic steps by the University representative in solving this issue (Fitri et al., 2021; Al Hafiz et al., 2016; Nadimah, 2018).

Hence forth, the writer assesses those steps and ways taken by Universitas Islam Negeri Imam Bonjol Padang, as it was described by the writer in findings of the research, has been proper. The steps and ways refer to the execution of *Tahsin* program to improve students' competency in Islamic Education Programme at al-Quran discipline (Zulkurnaini et al., 2012; Ghadim et al., 2013). However, based on the observation conducted by the writer, further improvement is needed in many aspects for the progress of this event in the future.

Conclusion

This research has been successfully identified the profile of abilities in reading and writing al-Quran by the students of Islamic Education Programme at Universitas Islam Negeri Imam Bonjol Padang. In general, their abilities in reading and writing al-Quran has not been in a safe phase yet. In other words, as a prospective Islamic teacher they should have had proper abilities in reading and writing al-Quran. However, their low rate of reading and writing abilities has been successfully encountered by the University representative by conducting a program *Tahsin* al-Quran. Related with this program, there are seven strategic steps which were done initiate from identification until evaluation. As a whole, this program is considered to be a solution to solve the students' issue in reading and writing al-

Quran. Furthermore, this program got a good appreciation from all student, for it can improve their ability in al-Quran discipline.

References

- A'la al Maududi, A., Mujahidin, E., & Hafidhuddin, D. (2014). Metode Tahfizh Al-Qur'an Bagi Pelajar dan Mahasiswa. *Ta'dibuna: Jurnal Pendidikan Islam*, 3(1), 1-15.
- Agusti, F. A., Zafirah, A., Engkizar, E., Anwar, F., Arifin, Z., & Syafril, S. (2018). The Implantation of Character Values toward Students through Congkak Game for Mathematics Instructional Media. *Jurnal Penelitian Pendidikan*, 35(2).
- Al Hafiz, M. M., Yusof, M. F., Ghazali, M. A. I., & Sawari, S. S. M. (2016). Descriptive qualitative teaching method of memorization in the institution of Tahfiz Al-Quran Wal Qiraat Pulau Condong and the students' level of academic excellence. *Mediterranean Journal of Social Sciences*, 7(1 S1), 79-79.
- Alfaridzi, M. A., Jafitri, K., & Purwanti, O. (2019). Implementation of Religious Character Education in Students through Tahfidz Qur'an Activities with Tsaqifa Method in Muhammadiyah Vocational High School 3 Surakarta. *Hunafa: Jurnal Studia Islamika*, 16(2), 33-54.
- Alhamuddin, A., Hamdani, F., Tandika, D., & Adwiyah, R. (2018). Developing Al-Quran Instruction Model Through 3a (Ajari Aku Al-Quran or Please Teach Me Al-Quran) To Improve Students'ability in Reading Al-Quran at Bandung Islamic University. *International Journal of Education*, 10(2), 95-100.
- Arif, M., & Nggolitu, I. (2019). Hafidz Qur'an and Its Influence toward High School Students Learning Achievement in Indonesia. *Ijtimāiyya: Journal of Muslim Society Research*, 4(2), 175-196.
- Arif, M., & Nggolitu, I. (2019). Hafidz Qur'an and Its Influence toward High School Students Learning Achievement in Indonesia. *Ijtimāiyya: Journal of Muslim Society Research*, 4(2), 175-196.
- Ariffin, S., Amir, S., Abdullah, M., Suliaman, I., Ahmad, K., Deraman, F., ... & Mohd Nor, M. R. (2013). Effective techniques of memorizing the Quran: a study a Madrasah Tahfiz Al-quran, Terengganu, Malaysia. *Middle-East Journal of Scientific Research*, 13(1), 45-48.
- Astuti, R. (2013). Peningkatan Kemampuan Membaca Al-Quran Pada Anak Attention Deficit Disorder Melalui Metode Al-Barqy Berbasis Applied Behavior Analysis. *Jurnal Pendidikan Usia Dini*, 7(2), 251-266.
- Azzet, A. M. (2011). *Urgensi pendidikan karakter di Indonesia: revitalisasi pendidikan karakter terhadap keberhasilan belajar dan kemajuan bangsa*. Penerbit dan distributor, Ar-Ruzz Media.
- Barazangi, N. H. (2004). *Woman's identity and the Qur'an: A new reading*. Gainesville: University Press of Florida, forthcoming.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative research in psychology*, 3(2), 77-101.
- Burhanudin, U. (2012). Landasan Metodologis Teologi Pendidikan Islam. *Jurnal Pendidikan Islam UIN Sunan Gunung Djati*, 27(2), 255-276.

- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approach*. Sage publications.
- Creswell, J. W., Plano Clark, V. L., Gutmann, M. L., & Hanson, W. E. (2003). Advanced mixed methods research designs. *Handbook of mixed methods in social and behavioral research*, 209, 240.
- Damanik, A. (2019). Application Of the Ma'had Al-Jami'ah Program in Improving the Quality of Reading the Alquran. *Tazkir: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman*, 5(2), 309-322.
- Darimi, I. (2015). Peningkatan Kompetensi Pedagogik Guru PAI dalam Pembelajaran. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 5(2), 309-324.
- Dedih, U., Ramdhan, D. F., & Kosim, N. (2018). Optimizing the instructional implementation of Islamic education and characters based on the 2013-National Curriculum. In *Proceedings of the International Conference on Islamic Education (ICIE 2018)* (Vol. 261, No. ASSEHR, pp. 184-186). Atlantis Press.
- Engkizar, E., Alfurqan, A., Murniyetti, M., & Muliati, I. (2018). Behavior and Factors Causing Plagiarism among Undergraduate Students in Accomplishing the Coursework on Religion Education Subject. *Khalifa: Journal of Islamic Education*, 1(1), 98-112.
- Engkizar, E., Muliati, I., Rahman, R., & Alfurqan, A. (2018). The Importance of Integrating ICT into Islamic Study Teaching and Learning Process. *Khalifa: Journal of Islamic Education*, 1(2), 148-168.
- Fauzan, A. H. (2015). Pola Pembinaan Baca Tulis Al-Qur'an (BTQ) Sebagai Upaya Peningkatkan Kemampuan Membaca Al-Quran. *Ar risalah: Media keislaman, pendidikan dan hukum Islam*, 15(1), 19-29.
- Fitri, F., Kamaruddin, K., & Idhan, I. (2021). Teachers Strategy in Solving Students Ability to Read and Write Qur'an at Government Schools. *International Journal of Contemporary Islamic Education*, 3(2), 59-76.
- Ghadim, N. A., Jomhari, N., Alias, N., Rashid, S. M. M., & Yusoff, M. Y. Z. B. M. (2013). Mother's Perspective toward Al-Quran Education for Hearing Impaired Children in Malaysia. *Malaysian Online Journal of Educational Technology*, 1(4), 26-30.
- Ginanjar, A. (2007). *Membangun sumber daya manusia dengan kesinergian antara kecerdasan spiritual, emosional, dan intelektual*. Universitas Negeri Yogyakarta.
- Ginanjar, M. H. (2017). Aktivitas Menghafal Al-Qur'an dan Pengaruhnya Terhadap Prestasi Akademik Mahasiswa (Studi Kasus Pada Mahasiswa Program Beasiswa di Ma'had Huda Islami, Tamansari Bogor). *Edukasi Islami: Jurnal Pendidikan Islam*, 6(11), 20.
- Haj-Ali, R., & Quran, F. A. (2013). Team-based learning in a preclinical removable denture prosthesis module in a United Arab Emirates dental school. *Journal of Dental Education*, 77(3), 351-357.
- Hakim, R. (2014). Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Quran. *Jurnal Pendidikan Karakter*, (2).
- Hakim, R. (2016). Islamic Pre-School Management and Its Implications towards Students' Learning Quality Improvement. *Al-Ta lim Journal*, 23(2), 114-127.

- Hanafi, Y., Murtadho, N., Ikhsan, M. A., Diyana, T. N., & Sultoni, A. (2019). Student's and Instructor's Perception toward the Effectiveness of E-BBQ Enhances Al-Qur'an Reading Ability. *International Journal of Instruction*, 12(3), 51-68.
- Hidayat, W. (2013). Manajemen Pembinaan Kompetensi Guru Madrasah Aliyah Berbasis Pesantren. *Jurnal Pendidikan Islam UIN Sunan Gunung Djati*, 28(1), 21-39.
- Ismail, M. I. (2010). Kinerja dan kompetensi guru dalam pembelajaran. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan*, 13(1), 44-63.
- Jaafar, A., Kamaluddin, M., & Hamzah, M. I. (2018). Implementation and Development of Qur'an Learning Method in Malaysia and Indonesia: An Analysis. *Khalifa Journal of Islamic Education*, 1(1), 51-77.
- Julianto, V., Dzulqaidah, R. P., & Salsabila, S. N. (2014). Pengaruh Mendengarkan Murattal Al Quran Terhadap Peningkatan Kemampuan Konsentrasi. *Psymphatic: Jurnal Ilmiah Psikologi*, 1(2), 120-129.
- Kusmawati, A. (2016, November). Tahsin Method of Al-Quran and Parenting for Children Hyperactive in Kindergarten School Orange, Ciputat Timur, Tangerang Selatan, Indonesia. In *3rd International Conference on Early Childhood Education (ICECE 2016)* (pp. 97-104). Atlantis Press.
- Liakopoulou, M. (2011). The Professional Competence of Teachers: Which qualities, attitudes, skills and knowledge contribute to a teacher's effectiveness? *International Journal of Humanities and Social Science*, 1(21), 66-78.
- Lieberman, A., & Miller, L. (2008). *Teachers in professional communities: Improving teaching and learning*. Teachers College Press.
- Malik, H. A. (2013). Pemberdayaan Taman Pendidikan Al-Quran (TPQ) Alhusna Pasadena Semarang. *Dimas: Jurnal Pemikiran Agama untuk Pemberdayaan*, 13(2), 387-404.
- Marzuki, A., & Norkhair, N. S. (2017). Al-Quran Reading Abilities of Students in Musa-Asiah Integrated School Cambodia. *Tinta Artikulasi Membina Ummah*, 3(2), 2017.
- Mssraty, T., & Faryadi, Q. (2012). Teaching the Qur'anic Recitation with Harakatt: A multimedia-based Interactive Learning Method. *International Journal of Scientific & Engineering Research*, 3(8), 1-4.
- Muchith, M. S. (2017). Guru PAI yang Profesional. *Quality*, 4(2), 200-217.
- Murniyetti, M., Engkizar, E., & Anwar, F. (2016). Pola pelaksanaan pendidikan karakter terhadap siswa sekolah dasar. *Jurnal Pendidikan Karakter*, 6(2).
- Nadimah, N. A. (2018). Study on the Effect of Reading Activities and Listening to Al-Quran on Human Mental Health. *Journal Intellectual Sufism Research (JISR)*, 1(1), 19-23.
- Nasir, M. (2013). Profesionalisme Guru Agama Islam: Sebuah Upaya Peningkatan Mutu Melalui LPTK. *Dinamika Ilmu: Jurnal Pendidikan*, 13(2).
- Nasution, S. (1982). *Belajar dan Mengajar*. Jakarta: Bina Aksara.
- Nata, A. (2012). *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*. Kencana.

- Nurhayati, N. (2018). Tantangan dan Peluang Guru Pendidikan Agama Islam di Era Globalisasi. *Jurnal Ilmiah Iqra'*, 7(1).
- Omar, N., Yusoff, Y. M., Mohamed, M. F., Abdelgelil, N. H. Y., Mohamad, M. Z., & Alkohani, F. A. (2018). Contributions by Rogayah Sulong in Teaching and Learning the Al-Quran. *International Journal of Academic Research in Business and Social Sciences*, 8(11).
- Suhandani, D., & Julia, J. (2014). Identifikasi Kompetensi Guru Sebagai Cerminan Profesionalisme Tenaga Pendidik di Kabupaten Sumedang (Kajian Pada Kompetensi Pedagogik). *Mimbar Sekolah Dasar*, 1(2), 128-141.
- Sutikno, S. (2017). Kompetensi Keagamaan Mahasiswa Prodi PAI Fakultas Tarbiyah dan Keguruan UIN Sunan Ampel Surabaya (Analisis Perbandingan Penerimaan Jalur SPAN, UM PTKIN dan Jalur Mandiri Tahun 2016). *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 5(2), 244-263.
- Suwito, S., Sahnan, A., Aziz, S., Harimi, A. C., & Mualim, M. (2019). The Curriculum of Tahfidz Al-Qur'an at The Mustawa Awwal of Pesantren Darul Quran Al-Karim, Baturraden, Central Java.
- Syafril, S., & Yaumas, N. E. (2018). The Implementation of Tartil Method in Improving Elementary School Students' Ability in Reading Al-Qur'an. *Khalifa Journal of Islamic Education*, 1(1), 1-14.
- Syah, M. (2012). *Psikologi Belajar*. Cet. Ke-12. Jakarta: Raja Grafindo Persada.
- Tafsir, A. (2008). *Pendidikan Agama Islam*. Bandung: Maestro.
- Tilaar, H. A. R., & Dwijowijoto, R. N. (2008). *Kebijakan pendidikan: Pengantar untuk memahami kebijakan pendidikan dan kebijakan pendidikan sebagai kebijakan publik*. Pustaka Pelajar.
- Umar, I. N., & Aziz, Z. A. (2015). The effects of multimedia with different modes of presentation on recitation skills among students with different self-regulated learning level. *Procedia-Social and Behavioral Sciences*, 197, 1962-1968.
- Wahyono, T. (2013). *25 Model Analisis Statistik Dengan SPSS 17*. Elex Media Komputindo.
- Werdayanti, A. (2008). Pengaruh Kompetensi Guru Dalam Proses Belajar Mengajar di Kelas dan Fasilitas Guru Terhadap Motivasi Belajar Siswa. *Dinamika Pendidikan*, 3(1).
- Yusnita, Y., Eriyanti, F., Engkizar, E., Anwar, F., Putri, N. E., Arifin, Z., & Syafril, S. (2018). The Effect of Professional Education and Training for Teachers (PLPG) in Improving Pedagogic Competence and Teacher Performance. *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah*, 3(2), 123-130.
- Yusuf, C. F. (2006). *Inovasi pendidikan agama dan keagamaan*. Puslitbang Pendidikan Agama dan Keagamaan, Badan Litbang dan Diklat, Departemen Agama.
- Zafirah, A., Agusti, F. A., Engkizar, E., Anwar, F., Alvi, A. F., & Ernawati, E. (2018). Penanaman nilai-nilai karakter terhadap peserta didik Melalui permainan congkak sebagai media pembelajaran. *Jurnal Pendidikan Karakter*, 8(1).
- Zamroni. (2000). *Paradigma Pendidikan Masa Depan*. Yogyakarta: Bigraf Publishing.

Zulkurnaini, N. A., Kadir, R. S. S. A., Murat, Z. H., & Isa, R. M. (2012, February). The comparison between listening to Al-Quran and listening to classical music on the brainwave signal for the alpha band. In *2012 Third International Conference on Intelligent Systems Modelling and Simulation* (pp. 181-186). IEEE.