

21st Century Islamic Education Teachers' Teaching Practice in Teaching Recitation of The Qur'an

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Abstract

Teaching Quran recitation among Islamic education teachers requires effective teaching practices, especially in the context of the 21st century. This study aims to explore the teaching practices of Islamic education teachers in teaching Quran recitation in the 21st century based on the literature review conducted. This study uses a library methodology that involves analyzing secondary sources such as books, journal articles, and previous study reports related to the topic of study. The results of the analysis show that the teaching practice of Islamic education teachers in teaching Quranic recitation in the 21st century needs to take into account the need for learner-centered learning, active and creative teaching strategies, the use of technology in teaching, as well as full mastery of Quranic recitation methods.

Keywords: Islamic Education, Teacher, Teaching Quran, 21st Century Teaching

Introduction

The low level of student mastery in Tilawah al Quran is an issue that still cannot be resolved (Abdullah, 2021). Various studies have been carried out, but have not reached a proud level. The integrated curriculum (KBSR and KBSM) and most recently KSSR are the reference teaching syllabus of every teacher to mold students into human beings who have healthy thinking, stable emotions, and various skills (Nawi, et al., 2023). These students have two important roles. At the individual level, it determines a student's success in obtaining knowledge and progress in his professional training with a high level of discipline so as to give birth to honest and trustworthy students and noble morals (Zhao & Ko, 2018). At the institutional level, every student in the institution is responsible for determining the glory of the institution as a building of knowledge that is not polluted and threatened by immoral and civilized practices and culture (Awango & Suyanto, 2017).

The role of teachers is necessary in educating and molding students in order to achieve the objectives of learning and student development. Teachers need to use various methods of delivery in the process of teaching recitation of the Qur'an so that the enactment of the teaching and learning process is face-to-face or virtually such as teaching and learning at

home (PdPR). Various activities can be done to create a teaching experience with different atmospheres and conditions to attract students' interest in a new experience of learning (Listiana, 2022). This effective teaching and learning can be achieved if some of the problems in pdpc can be addressed.

Problem statement

Following the study of Jemali, *et al* (2013) in 2009 also found, that throughout Malaysia only a total of 75% of respondents mastered the Quran recitation test well. However, the results of Mohamad, (2013) study in Melaka in 2010 found only 57.4% of students mastered the Quran well while 13.2% were at a simple level the rest 29.4% were still weak in reading. A study conducted by Samsudin (2011) in Kedah also found that 81% had mastered the Quran. However, the details of the aspect of the ability to read the Quran of respondents are only at a satisfactory level and a total of 0.78% still do not succeed in khatam al Quran following the teacher's reading.

The role of Islamic Education teachers' knowledge also needs to keep pace with the latest developments in education technology. Teaching methods have changed since the Perintah Kawalan Pergerakan (PKP) began and are now in the recovery phase. Online teaching with various applications is used (Abdullah & Amran, 2021). Various up-to-date methods are used in 21st-century teaching (PAK 21). For Islamic Education teachers, the use of information technology textbooks, and worksheets in learning Quran recitation needs to be improved. However, there are still Islamic Education teachers who only fully rely on the use of textbooks as the main Teaching Aids (BBM) (Ajmain, 2023). Che Noh & Tarmizi (2009) study found that the use of LCD is the lowest as a Teaching Aid for Education Teachers when teaching Quranic Tilawah. There is also a lack of two-way interaction between teachers and students in question-and-answer sessions with a min score of 3.25. Student-centered pdpc should also be practiced in teaching Quranic recitation. Therefore, this study will try to identify some methods of teaching Tilawah Al-Quran that can be used in 21st Century Learning (PAK-21).

Objectives of the Study

The study aims to identify the attitude of education teachers in the teaching practice of Islamic education teachers in teaching Quran recitation in the 21st century.

Methodology of Study

This study is a qualitative study using the method of literature by referring to materials from scientific sources of books, journal articles, and proceedings working papers. Social media is also a source field for finding materials. The sources of information obtained become a guide to get a clearer picture of the issues studied.

The teaching method of reciting the Quran

The method of teaching tartil is the best method (al-Muzammil 73:4) i.e. the method that emphasizes the beauty of reciting the verses of the Quran with taranum. In this method, the teacher needs to give explanations about tajweed, makhraj, and the nature of letters to help students improve their reading. The best teacher is Saidina Jibril A.S. reading the revelation to Saidina Prophet Muhammad S.A.W. (Al-A'laq 96:1).

Nowadays, the study of Syafril, S. *et al.*, (2018) shows that the use of the tartil teaching method of the Tilawati Method has successfully shown an increase in the level of student mastery in Tilawah Al-Quran. The final score of students who used this method exceeded 57%

compared to before using it. This score increase shows the effectiveness of using this method based on the tartil method.

Apart from that, the tahfiz method of teaching is also widely practiced in teaching Quranic recitation. The tahfiz method of teaching is a method that emphasizes the memorization of Quranic verses. In this method, teachers need to introduce effective memorization techniques and provide opportunities for students to memorize Quranic verses in stages. From the time of the Prophet s.a.w until the Day of Judgement, the Quran will definitely be preserved because it is the guarantee of Allah s.w.t.. One of the processes of preserving the Quran is through memorization of Quranic verses (Al-Hijr 15:9).

The study of Abdullah (2021) shows that with the method of hafazan Al-Quran students can master tajweed and kefahaman of His verses effectively. Institutions that use this method which is based on the Turkish Uthmani hafazan system have produced many huffaz in Malaysia. The use of this method can complete hafazan within 1-2 years compared to other systems.

The method of teaching talaqqi musyafahah means that the teacher mentions the verse of the Qur'an, then the student mentions and repeats what the teacher said so that he can memorize it fluently. According to Abdullah (2021), the method of talaqqi and musyafahah is the basic method and the main requirement in teaching and learning Quran memorization. According to him, there are two ways commonly used in the process of talaqqi and musyafahah. Firstly, the teacher recites the Qur'an in front of the learner while the learner listens carefully. Then the learner follows what the teacher has read. Secondly, the learner reads in front of the teacher and the teacher only checks and corrects any incorrect readings. The best way is to combine these two methods to produce better quality in hafazan al-Quran.

The next method of teaching Tilawah Al-Quran is the method of tafsir, which is a method that emphasizes understanding the meaning of the verses of the Quran. In this method, the teacher needs to help students understand the content of the verses of the Quran by providing tafsir explanations and linking them to the context of daily life. Interpretation of the Quran by searching and finding the meanings contained therein has been done since the time of the Prophet Muhammad. To enable the results of proper and valid interpretation, the teacher who interprets needs to fulfill the requirements as a mufassir and must also fulfill the procedures for interpreting the verses of the Quran that are good and correct. In the books of tafsir Ahkam, the way of interpreting the verses is not following the verse as well as the verse in the mushaf, but only interpreting the verses that contain the law. It is considered that the mufassir understands and interprets the verses of the Quran only partially, so this case can be adjusted using the maqaran or topical method (Abdullah, 2021).

Therefore, in the process of teaching and learning Tilawah Al-Quran, there needs to be a combination of strategies, intertwined combinations, approaches, methods, methods, and techniques in teaching and learning Al-Quran following the latest syllabus of 21st Century Learning. The integration includes strategies, activities, customs, methods, and techniques that have been touched by experts and brilliant teachers of Islamic Education to improve the quality of teaching and learning Tilawah Al-Quran to achieve effective goals and objectives.

5M Concept in Quranic Recitation

Teaching PAK-21 in Quranic Tilawah accompanied by firm faith will also help and encourage Quran teachers to live up to the five roles as Muslim educators, namely Muallim, Mudarris, Murshid, Muaddib, and Murabbi (Hussin & Tamuri, 2017; Ajmain, 2022).

The students are the mad'u (target of da'wah) entrusted by Allah to him to be educated (educated) according to the divine sibghah (reference), then through the teaching of PAK-21 tilawah al Quran, a Murabbi will educate his students with full iltizam so that they will become a generation of al Quran as implemented by Rasullah. The concept of 5M in Islamic Education and the teaching of PAK-21 recitation of the Quran in the pdpc process can be discussed in the following subsections

a) Mudarris

The word Mudarris means darrasa teacher which comes from the verb darrasa or tadrīs which means to teach. It should be emphasized that the application and education of morals in Islamic Education is by adhering to and relying on the method (uslub) and ethics of da'wah from the Qur'an and the exemplary example (uswah) of the Prophet Muhammad s.a.w and the Companions. The scholars and preachers not only call others to devotion to Allah and noble character to achieve the nature of a kamil Muslim but also make the noble character a true practice (istiqamah) in themselves Ishak (1995) Teachers who teach Tilawah al-Quran can also use methods to students as one way of attracting their interest. This means that as a teacher, in addition to the formation of the student's sahsiah being one of the teacher's responsibilities, ensuring the level of mastery of the student's recitation of the Quran is important.

Ibn Kathir interprets the kalimah *درس* in the Quran to mean read and teach and discusses it also from the aspect of qiraat (Mamat & Wan Abdullah, 2014). In the context of education as well, Hamka describes in his tafsir book the characteristics of rabbani people are people who are knowledgeable and convey their knowledge to others as contained in the Qur'an. The nature of teacher must also always strive to seek knowledge and teach it and carry out Allah's commands solely for the sake of expecting His pleasure. This is the nature of a rabbani teacher (Mamat, & Wan Abdullah, 2014). Indeed, the concept of mudarris can be used as one of the ways in Tilawah Al-Quran Teaching 21st Century (PAK-21).

b) Mua'addib

The word mu'addib can be translated as a shaper of adab taken from the word addaba yaadibu ta'adiban which means purification or cleaning someone from defilement. Ta'dib al-sabiyyin means educating children with solehah tarbiyyah and free from blemish and dirty deeds (Ibrahim *et al.*, 2022).

As explained by Suhid (2005) that Al-Ghazali also emphasizes the purpose of education is to instill good character in children so that they can judge between right and wrong. This is also supported by the view of Al-attas, (1980) who asserts that education is the process of implementing manners into a person. Strictly speaking, according to the Islamic perspective, Quran recitation education plays an important role in producing moral and moral people. It will be more meaningful if teachers can use the PAK-21 method of teaching to improve the level of mastery of students' recitation of the Quran. According to Daud (1998) penitisan adab is a basic element in Islam that encompasses the spiritual and material life of a person as well as the quality of goodness to be instilled in humans. Therefore, the teaching of PAK-21 in Quran recitation is expected to shape students' adab and reading levels in a better direction.

c) Murabbi

The word murabbi comes from the verb tarbiyyah which means to raise, nurture, feed, and educate to have a noble character (Lubis, 2020). Ibn Mandhur in Arabic Lisan (t,th.: 306)

describes the word tarbiah as rabba al-Shai which means something that increases and fertilizes. According to al-Asma as well, murabbi carries the meaning of enlargement (Abdulah, 2021).

The teacher is also a murabbi who can shape the student's personality and the best murabbi is God who has formed the noble character of the Prophet Muhammad SAW. Therefore, if the concept of murabbi can be applied effectively through learning the recitation of the Qur'an 21st Century Learning, then making the morals of the prophet SAW as an example that needs to be followed and emulated because the king did something only based on the revelation of Allah SWT (Rahman, 2021).

d) Mursyid

The word murshyid means a guide that comes from the verb arshada or irshad. A murshyid teacher can show and guide students in choosing a straight life so that they will succeed in this world and the hereafter. The Quran as a guide to life should have murshid teachers. Teaching PAK-21 in reciting the Quran by a murshid teacher can produce students who have noble morals and character (Abdullah, 2021).

According to Lubis (2020) also murshyid comes from Arabic which means the person who gives guidance from the verb arsyada or irsyad. The verses of the Koran have several times mentioned the murshyid, the concept of irsyad according to the Koran contains meaning that shows a good way, leads to the right path, and is straight. Therefore, Islamic Education teachers who are murshyid will be able to guide their students to succeed in this world and the hereafter with effective 21st Century teaching Al-Quran Tilawah pdpc.

e) Mu'allim

The word alama is defined as "allama fulanan al-Shai' ta'liman ja'alahu yuta'allamahu" In Arabic morphology when the fi'il is exchanged for the wazan fa'ala, this will, carry the meaning of many times doing something, there is a repetition or doing something in stages (Abdullah, 2021).

According to Lubis (2020) also the word 'allama means teaching repeatedly this process involves mu'allim or teacher, muta'allim smurid or student and the object of the object being taught. The ta'lim process requires a long time and is carried out repeatedly or requires repeated repetition. The concept of ta'lim has been described in the Quran in several verses.

Therefore, the teacher as a mu'allim needs to educate students as a knowledgeable person requires patience and continuity. The Quran, which is a treasure of knowledge, can form students with noble behavior in line with the increase in students' reading levels through PAK-21 teaching and needs to be done continuously.

21st Century Learning and its role in teaching Quranic recitation

There are several features of 21st Century Learning such as cooperative, collaborative teaching or even Student-Centred Learning. Student-centred teaching innovations have long been introduced to replace conventional systems including student-centred teaching. It is a method of teaching that encourages critical thinking and problem-solving skills. This writing is carried out by reviewing literature studies related to the method of student-centered teaching in Tilawah Al-Quran. This writing is very important especially to Islamic Education teachers in ensuring that each teacher has a positive attitude towards the approach implemented during the teaching and learning process (Jusof, 2021).

Educational teaching practices have shifted towards resources characterized by the use of smart technology to conduct school teaching activities. The educational scenario in the COVID-19 pandemic era has increased the need to use new media in the teaching and learning process. To be a good user of new media technology, Muslims must adopt the principles that lead to knowledge and guidance from the ultimate sources of knowledge such as the Quran and Hadith to avoid becoming a user of new media that deviates from the direction of truth. In fostering an educated Muslim society, as a teacher, it is certainly a virtue to put forward teaching from an Islamic perspective in terms of the ethics of using new media in post-19th-century education. Needs like this need to be analyzed by referring to the main source, the Al-Quran and Hadiths (Misman, 2021).

According to Zaidun & Baharudin (2020), the use of digital material tools in Information and Communication Technology has proven the effectiveness of teaching during learning sessions. The use of Information Technology in Tilawah Al-Quran can attract students' interest to learn and henceforth there is collaboration between students and teachers and practice PAK 21 student-centred learning.

Conclusion

In conclusion, the 21st-century teaching of Quranic recitation by Islamic Education teachers has reached a satisfactory level, as evidenced by past studies conducted. Student-centered learning is highly relevant in the present context and can capture students' interest, encouraging attendance and engagement in school. It is hoped that future researchers will further explore the field of Islamic Education teachers and 21st-century learning, especially by leveraging all relevant technological resources. Additionally, it is recommended that future studies comprehensively examine the post-COVID-19 era, as a plethora of teaching aids are now readily available, needing only to be utilized and tailored to Quranic recitation education.

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