

Role Master Education Islam in Enhancing the Qur'an Tahfidz at Integrated Islamic Elementary School Insan Aulia Mustika Jaya Sub-district Bekasi

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Abstract. This study aims to analyze the role of Master PAI in improving Tahfidz in SDIT Insan Aulia in the year 2018 and knowing the steps that teachers PAI in improving Tahfidz students. The method used in this research is to use a qualitative approach with descriptive analysis methods through field research. Data collection techniques used in this study are observation, interview, and documentation. Checking or checking the validity of the data using credibility. This criterion is used to prove that the data or information obtained indeed contains *truth values*. The techniques performed include; Careful observation, Triangulation, Hold a member check. The results showed that teachers of Islamic education play increase Tahfidz Quran SDIT Aulia Insan five as compiler and regulator, as for motivator as a director, as the initiator and teacher of teachers as a companion. Supporting factors in increasing Tahfidz Al Qur'an PAI SDIT teacher Insan Aulia Mustika Jaya is the existence of ongoing guidance in schools so that students who are experiencing difficulties experiencing Tahfidz Al Qur'an can be overcome. The results of efforts to improve Tahfidz al-Quran can be seen from students' increased ability, which previously had not memorized, an increase in memorization levels, which was grade III memorized target of only 60% now reaching 90%, and an increase in the results of Tahfidz tests by students.

Keywords: *Role of Islamic Teachers, Motivation, Tahfidz Qur'an*

1. INTRODUCTION

Education is a fostering of national development as a whole that covers all aspects, especially character education. Education is currently demanded to find its role as a strong base and fortress to maintain and strengthen ethics. Education is a medium for the socialization of noble values, mostly religious teachings, which will be more effective if given to children (students) since early school (Muhtar, 2003). Education is a process for the formation of human character, both formal and non-formal. The formation of human personality (*character building*) is balanced heavily influenced by religious education and internalization of religious values in the self-learners.

Education has a significant role in life and cannot be separated from life. Its absolute nature in life, both in the life of a person, family, nation, and state. The progress and retreat of a nation are determined by the progress of the nation's education. Education is a conscious effort made by the family, community, and government through mentoring, teaching, and training activities, which take place in school and outside of lifelong school, to prepare students to play a role in various environments in the right time will come. Education is programmed learning experiences in the form of formal and non-formal education, and informal in school and outside of school, which lasts a lifetime that aims to optimize the consideration of individual abilities so that later on can play life's role appropriately (Mudiyaharjo, 2002).

It is said that education lasts a lifetime and is carried out in the family, school, and community; therefore, education is a shared responsibility between family, community, and government that requires simultaneous interaction.

The process of interaction or teaching and learning process is the core of education. Everything that has been programmed will be implemented in teaching and learning activities. Teachers and students are the elements directly involved in the process. The teaching and learning process will succeed if the results will change students' knowledge, understanding, skills, and value of attitudes.

Education Islam is one business that is conscious, purposeful, systematic, and focused on changes in behavior or attitude in line with the teachings contained in Islam. In line with this, According to (Daradjat 1997) said that Islamic religious education is an effort in the form of guidance and care for students so that after completion of education, they can understand and practice the teachings of Islam and make it a *way of life*. Al-Qur'an as a guide and guide to human life is very important to be memorized, studied, understood, and lived at the same time practiced for humankind, mostly Muslims, in order to avoid all the dangers of shirk. Al-Qur'an also has the main function, namely as the primary guide in making decisions on every problem. Every believer believes that memorizing the Qur'an is a very noble practice and will get a double reward because what he memorizes is a divine scripture. Al-Qur'an is the best reading for Muslims both when happy or challenging, when happy or sad. Even memorizing the Qur'an is not only a charity and worship but also a cure and antidote for people who are troubled souls. Al-Qur'an is revealed not only to be read in the sense of pronunciation of words and sentences, but the most important is understanding, comprehension, and practice. The miracle of the Qur'an, among others, lies in terms of language and content, which will appear and feel the benefits of this miracle if it can understand and practice it fully and consistently. So the greatness of the Qur'an, its perfection, straightforwardness, its goodness, and its guarantee to deliver people to a happy life will only be real and felt when tried and indeed sought to actualize it in everyday life. In understanding and living, the contents of Al-the Qur'an also requires a good understanding of reading and writing of the Qur'an, because understanding reading and writing of the Qur'an is an essential requirement that must be mastered in studying and understanding the material of the verses of the Qur'an. With the application of methods that are in line with the learning of Islamic Religious Education (PAI) on the material of the Qur'an, it is hoped that students can more easily understand in accepting material about the Qur'an, especially in improving memorizing the Qur'an well and right. From the above information, there are several facts that in the learning process, the teacher is one of the most influential factors, to achieve the learning objectives the teacher must carry out their duties properly, how to motivate their students to love the Qur'an.

2. LITERATURE REVIEW

2.1 Teacher

Teachers are authorized and responsible for guiding and fostering students, both individually and classically in school and outside of school (Laksono 2011). Like (Purwanto 2010), teachers are all people who have given a specific knowledge or intelligence to a person or group of people. To become a teacher, one must have special skills, knowledge, and abilities and are required to carry out their roles in a professional manner in which the teacher does not only teach, train, but also educate. Education is a conscious effort to prepare students through teaching guidance and training to advance the perfection of life in harmony with their world. Education can also be interpreted as a conscious effort to civilize humans or humanize humans. Humans themselves are whole and complex personalities, so it is challenging to learn thoroughly. Therefore, education will never be finished because human nature itself always develops following the dynamics of life. Education becomes an effective means by providing students opportunities to develop their potential, talents, and interests. The ongoing education process must be or integrate between several factors of education in achieving educational goals.

According to (Mustafa 2004) states that some characteristics that must be owned by a teacher include: 1) Be sincere; 2) Has the nature of color; 3) Behave with the excellent character following the Qur'an; 4) Cleanse yourself from world benefits; 5) Advise their students; 6) Loving students as he loves his children.

2.2 Islamic Education

According to (Arifin, 2003) in general, it can be said that Islamic Education can give a person the ability to lead their lives according to the ideals and values of Islam that have animated and colored their personality patterns. Keep in mind that people who get Islamic Education must live in peace and prosperity as expected by Islam. Education is an activity that is common to every human being on this earth. Factually, educational activities are inter-human activities, by humans and for humans. Therefore, seen from his experience, Islamic education has an accommodative character towards the guidance of the times according to the norms of Islamic life.

Keep in mind that living people need to proceed through the education process. Any experience that humans have ever experienced is an influence that can provide education for every human being. Some opinions expressed by educational experts generally agree that education is given or held to develop humans' full potential positively. The humanistic learning process (*al*

Ta'lim al Insani) can take two forms: learning from the inside out through contemplation (*Tafakkur*) and forming the outside into human beings. Humanistic learning (*al Ta'lim al Insani*), which is more horizontal, is usually face-to-face in class. Learning includes organizing learning experiences, processing teaching, learning activities, and assessing the learning process and learning outcomes, all of which are the teacher's responsibility.

In comparison, transcendental learning (*al Ta'lim al Rabbani*) is a learning system closer to the Sufistic model that students tend to remain silent only to follow what is suggested by the teacher. In more practical and rational humanist learning, it is best to use various models that have been tested for effectiveness by education experts. Educational experts try to use this learning model to optimize the existing teaching and learning process. The *teacher-centered* way of learning, as a form of active teacher learning, passive students have long been shifted to *student-centered*, namely the way students learn actively. This change is intended to emphasize the importance of giving more space to students. Besides, Qodri Azizy mentioned the limits of the definition of Islamic education in two ways, namely: a) Educate students to behave following Islamic values or morals; b) Educate students to learn the material of Islamic teachings.

Based on the description above, it can be concluded that Islamic religious education is a conscious effort or planned activity carried out to guide and want students who have a strong foundation of faith and piety towards Allah, Almighty God. Faith is a spiritual potential that must be actualized in the form of righteous deeds to produce an achievement called piety (Hitami, 2004)

2.3 Attitudes for Al-Quran Memorizers

According to Abdul Aziz Abdul Ra'uf in (Fatmawati 2019), definition memorizes "the process of repeating something, either by reading or hearing." Any work if the series is repeated must be memorized. There are several methods for memorizing the Qur'an that memorizers, including the following, often do:

- a. *Wahdah* method, what is meant by this method, is to memorize one by one against the verses to be memorized. In achieving early memorization, each verse can be read ten times or twenty times or more so that this process can form patterns in its shadows.
- b. The method of *Kitabah* means that we write. This method provides an alternative to the first method. The author first writes the verses to be memorized on a piece of paper that provided for memorization. Then the verse is read until it is smooth and correct, then memorized.
- c. The *Sima'i* method, *Sima'i*, means to hear. The meaning of this method is to listen to something to memorize. This method will help memorizers who have extra memory, especially for memorizers who are blind or children under age who do not know how to read and write the Qur'an. This method can be heard from the teacher or heard on a cassette.
- d. The combined method this method is a combination of *Wahdah* and *Kitabah* methods. We have more functional here as a trial of the verses that have been memorized. The practice is that after memorizing, then the verse that has been memorized is written, so that memorization will be easy to remember.
- e. The *Jama'* method, this method is done collectively, i.e., memorized verses are read collectively, or together, led by the instructor. First, the instructor reads the verse, then the student for student imitates it together (Umar, 2017). In order for the Qur'an to give blessing to its readers, consider the attitudes of the Qur'an memorizers as follows:
 1. Always keep sincerity because Allah keeps himself from the nature *Riya'* because sincerity can motivate success in memorizing the Qur'an by always remembering the Prophet's promise of an enormous reward for him.
 2. Must always *Mutamayyiz* from others, keep itself from *Laghwu*, and immediately in doing obedience to God. According to the salaf scholars, including Abdullah Bin Mas'ud, RA said: "A memorizer of the Qur'an should be known at night when humans are asleep. "He is guarding for *Qiyamullail* and recitations of the Qur'an."
 3. Not looking for popularity or intending to make it a means of making a living.
 4. Always *Tawadhu*
 5. No intention of seeking worldly rewards from the Qur'an
 6. It is not intending to make it a tool for begging humans.
 7. Take care of slipping into immorality.
 8. Many pray to Allah so that the Qur'an guides him to heaven. It is bearing in mind that the Qur'an may deliver to hell.
 9. Always with the Qur'an to be awake from memorization.

It is feared that those who forget the Qur'an include those who turn away from the Qur'an. Allah says,

اعرض عن ومن ذكرى فان له معيشة ضنكا ونحشره يوم القيامة اعمى (ط / 124: 20)

"And whoever turns away from my warning, then surely for him a narrow livelihood, and we will gather it on the Day of Judgment in a blind state." (Surah Thaahaa / 20: 124).

Hidayati (2018) mentioned the *Tahfidzul Qur'an* program, which was carried out in this school to prepare themselves for children so that they can be equipped later when they are adults. Besides, it is also a place to instill the Qur'an values in the hope that the child's behavior can be formed as taught in the Qur'an and the child can prepare himself from the demands of increasing age with the values of the *Akhlaqul Qur'an*. There needs to be cooperation between the Principal, other teachers, and especially the teacher *Tahfidz's* work in realizing these goals and desires.

2.4 Characteristics of Quran Reciters

Ust. Fadly also explained some of the characteristics that are gifted to be the Qur'an's Hafidz

1. Strong to linger reading the Qur'an

Usman bin Affan was as busy as he was in his activities, preaching, trading, expeditions, but he had a habit of always keeping the Qur'an in 7 days, Subhanallah. Even at the end of his life, he died in a state of recitations of the Qur'an. At that time, he was engrossed in the Qur'an's recitations; suddenly, someone killed him by stabbing his body in the back, but he felt nothing because he was preoccupied with the Qur'an, but over time he fell and died. Masya Allah. Even in the land of Palestine, during the war, the children of Palestine can memorize the Qur'an.

2. Happy and motivated every time they hear Taujih al-Qur'an. So go to assemblies of al-Qur'an.

3. Glad to hear al-Qur'an's reading for a long time.

Now introspection for us, which one is more, hear Nasyid or Murottal? The question is, if we hear Nasyid can we reward or not? So for a memorizer of the Qur'an is the most beautiful entertainment listening to reading the Qur'an, Subhanallah!

4. Establish mandatory for al-Qur'an

Allow 1-3 hours a day for the Qur'an. Use morning time to memorize the Qur'an. Not at dawn, at Qiyamullail. Delicious, if we can use the time of dawn. Rasulullah prayed, "Yes, bless my people in the morning."

5. Happy to hang out with Qur'an memorizers in order to explore their experiences

6. Many perform worship in the hope of getting ease in memorizing the Qur'an.

7. Feeling Ghibtoah (chubby envy) every time you see someone who memorizes the Qur'an.

8. Many pray to become memorizers of the Qur'an.

9. Happy with the long Qiyamullail

10. Many bury the Holy Qur'an specifically in the month of Ramadan,

11. trying to stay with the Qur'an and not give up with feeling lazy and future.

The author's research uses a qualitative approach with descriptive methods of analysis through field research, which is to describe or explain things as they are to give a clear picture of the situations on the ground. According to (Sukmadinata 2012), qualitative research is a study used to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually or in groups. The writer chose this research approach because, according to the writer, this qualitative approach can more easily answer the problems that arise. Because this research will

Go directly to the object, explore with *grant questions* so that problems will be found clearly. According to (Moleong, 2014) data collection is an essential activity in scientific research because it is used to test hypotheses that have been determined previously. Data collection techniques used in this study are observation, interview, and documentation. According to Moleong (2014), to check the data's validity in this study using credibility. This criterion is used to prove that the data or information obtained indeed contains *truth values*. The techniques performed include: 1. Careful observation is carried out continuously to obtain a real picture of the role of Islamic religious education teachers in increasing students to recite the Qur'an; 2. Triangulation is a data checking technique that compares data obtained from one source to another at different times or compares data obtained from another source to another source with a different approach. This activity is done to check or compare research data so that the information obtained gets the truth; 3. Hold a *member check* is intended to check the validity of the data. Member check is done at the end of every interview. In this case, the researcher tries to repeat the interview results' outline

based on the researcher's notes so that the information obtained can be used in writing the report by what is meant by the data source.

3. RESULT AND DISCUSSION

4.1 *The Role of Islamic Religious Education Teachers in Improving Tahfidz Al Quran Students of SDIT Insan Aulia Mustika Jaya Bekasi*

According to Fatah (2014: 346), PAI teachers' role in realizing education success in SDIT / MI has a tremendous responsibility. The PAI teachers' role in realizing student success in learning ranges from 90% while only 10%. This data shows the teacher's role in determining students' characteristics and abilities in understanding the subject matter. If the low teacher motivation to teach and narrow horizons of knowledge, students will have low learning motivation and insight. The role of the teacher is as follows:

1. Teachers as educators, meaning that teachers must be role models of *Idol Uswatun Hasanah* for their students, have personal quality teachers' responsibilities are authoritative, independent and discipline; 2. As a teacher, the teacher helps students develop to learn something that is not yet known; 3. As a guide, the teacher intends to help direct the learning process in the form of physical and mental development of students' spiritual development; 4. As a trainer, the teacher means to repeat the learning skills exercise following the competencies set in the competency standards, necessary competencies, achievement indicators, and minimum learning competency standards that must be achieved; 5. As an advisor, the teacher means *places (consultation teacher)* to students to understand themselves; 6. The teacher as a reformer; 7. As a model and role model, the teacher means that the teacher is made an example for the students; if the teacher misses the lesson, the students can imitate what the teacher says; 8. The teacher as a person means to have a good personality that is reflected in daily behavior; 9. As a researcher, the teacher means that developing scientific creativity needs research so that weaknesses and excellence that occur within oneself can be adequately observed; 10. The teacher is a driver of activity, in the sense of creating awareness to something that is not just doing something routine; 11. As routine workers, teachers do something *continuously*, such as working on time, taking notes, and others; 12. As a camp shifter, the teacher means to help students leave old habits towards something new that is more suitable to the current conditions; 13. The teacher is the bearer of the story, meaning that the story is used as a measuring tool, even though the story is in the form of fairy tales or fictitious things, this will carry its meaning as students; 14. Teacher as Motivator. As a motivator, the teacher must stimulate and encourage students so that students' potential can grow into self-help (activity) and creativity (creativity) so that there is a dynamic in the learning process. The teacher's role as a motivator is significant in teaching and learning interactions, relating to Islamic Religious Education Teachers' role in increasing Tahfidz at SDIT Insan Aulia Bekasi. The authors interviewed the Principal of the School Principal, Deputy Principal, Student Affairs, Administrative Staff and Committees. This interview is done by the author in order to obtain accurate data and can be justified scientifically.

According to Mayyizi (2020: 55), the teacher in the learning process has a crucial role. How significant the technology advances, the role of the teacher will be needed. Technology enables people to seek and receive information and knowledge; it cannot replace role teachers. Some teacher roles include:

a. The teacher as a source of learning

The role of the teacher as a source of learning is critical. The role of learning resources is closely related to the mastery of the subject matter. We can judge whether or not a teacher is only from the mastery of the subject matter. It is said that a good teacher when he can master the subject matter well so that he acts as a source of learning for students. Whatever students ask about the subject matter being taught, they will be able to answer with confidence.

b. The teacher as a facilitator is a facilitator

Teacher role in providing services to facilitate the student in the activities of the learning process. Before the learning process begins, the teacher often asks: how can it be easy for him to present the lesson material? The question at first glance is indeed real. Through serious effort, the teacher wants it to be easy to present the lesson material well.

c. The teacher as manager of learning to teach (*learning manager*)

Teacher role in creating a learning climate that allows students to learn comfortably. Through good classroom management, the teacher can keep the classroom conducive to all students' learning process. In carrying out learning management, there are two kinds of activities that must be carried out: managing learning resources and implementing learning resources.

d. The teacher as a guide

For a teacher to act as a good supervisor, several things must be possessed, including the teacher must understand the child he is guiding. For example, an understanding of children and study habits and understanding children's potential and talents. This understanding is fundamental because it will determine the technique and type of guidance given to them. Second, the teacher must understand and be skilled in planning the objectives and competencies to be achieved and planning the learning process.

e. The teacher as a motivator

In the learning process, motivation is one of the most critical dynamic aspects. It often happens that underachievement students are not caused by lack of ability, but because there is no motivation to learn, he does not try to direct all his abilities. Thus, it can be said that students with low achievement are not necessarily caused by their low ability but may be caused by a lack of encouragement or motivation. The teacher here is very closely related to students, whether or not the learning process depends on how the teacher presents the material, how a teacher is required to provide comfort to students so that students are not bored or bored listening to the teacher's explanation.

The results of interviews, In general, all informants explained that Islamic Religious Education teachers have a significant role in the process of increasing students' Tahfidz. This is proven by the efforts made by PAI teachers in implementing the program of improving the Qur'an's Tahfidz programmed by schools. The Principal of SDIT Insan Aulia hopes that the reading activities will be further improved so that their existence to memorize their memories is more visible to increase the average memorization of students. Even the school principal hopes that PAI teachers can foster and improve the quality of students' memorization.

The same thing was conveyed by the head of administration of SDIT Insan Aulia Mustika Jaya of Bekasi City, and he said that the role of PAI teachers is vital in achieving the ideals of the school to make students who are well memorized, through repeating reading and increasing the time of Tahfidz activities towards more focused students. The interview results with the School of Student Affairs deputy head about PAI teachers' role in improving Al-Quran Tahfidz SDIT students Insan Aulia. He stated that the addition of Murojaah as a means of increasing Al-Quran Tahfidz for SDIT Insan Aulia students was indeed essential in upholding the targets of Al-Quran Tahfidz. PAI teachers played a crucial role as a figure who could add Al- Quran Murojaah with the aims and targets planned. Included in efforts to improve the quality of Tahfidz Al-Quran SDIT Insan Aulia students

Based on the results of the interview above, it can be concluded that the PAI teacher at SDIT Insan Aulia Mustika Jaya Bekasi, plays an essential role in increasing students' Al- Quran Tahfidz. This is evidenced by several activities carried out based on information from some of the informants.

4.2 Step steps taken PAI teachers in improving student Quran Tahfidz

The level of memorization of the Qur'an Murabbi makes a list of Muraja'ah from the lowest memorization power to the highest:

- a. The first level of Muraja 'ah memorizes the entire Quran for the initial stage and completes it in three months.
- b. The second level of Muraja'ah memorized the whole Qur'an for the second stage and completed it within one and a half months.
- c. Third level Muraja 'ah memorized the entire Qur'an for the third stage and completed it within one month.
- d. The fourth level Muraja'ah memorized the whole Qur'an for the fourth stage and finished it in half a month.
- e. Fifth level Muraja'ah memorized the whole Qur'an for the fifth stage and finished it within seven days

Based on the results of interviews with Islamic Religious Education teachers, he said that the steps taken by PAI teachers in their efforts to improve the quality of students' Tahfidz were to carry out programs well such as the following activities:

1) Murojaah every day that is performed before the midday prayer; 2) morning Murojaah when MC (*Morning Circle*); 3) Murojaah once a week every Saturday morning; 4) Murojaah routine every two weeks alternating with Monday morning ceremony

In addition to internal school coaching by PAI teachers, there is also parent communication about Murojaah monitoring at each student's home by monitoring student communication books that are brought every day effectively. In general, PAI teachers direct their students to change Tahfidz, which initially does not turn out well, from what was previously good becomes better.

These steps are carried out by the PAI teacher routinely.

PAI teacher explanation is strengthened by the results of interviews with the Principal. The authors get information that relates to the steps taken by the PAI teacher in increasing Tahfidz. The Principal's students stated that the step or effort was usually related to the results, so the general success. It might be seen that in SDIT Insan Aulia was the first champion of the sub-district level Tahfidz, khatam at the end of the year with this activity was a proud success for the school, it was the impact of the Murojaah, one of which was the target of PAI teachers in the Tahfidz improvement activity. Then the success of other achievements in the field of Tahfidz had participated in the PAI stage contest in Bekasi City. Judging from the reality, it is clear that the steps taken by PAI teachers are reasonable enough; of course, the school expects better results than they have now.

A similar sentiment was also stated by the deputy head of the school for students who said the success that can be seen from the Role of PAI Teachers in increasing Tahfidz SDIT Insan Aulia Mustika Jaya students are: 1) Students have memorized two juz; 2) Students can complete targets tailored to their class; 3) Students can compete with other students externally; 4) Students can be more independent of memorizing Al-Quran verses.

This success is a result of the concrete steps taken by the PAI teacher in increasing the students' Tahfidz of the Qur'an. The Head of Administration of SDIT Insan Aulia added that the PAI teacher's steps in increasing Tahfidz SDIT Insan Aulia were quite reasonable. This statement was evidenced by the majority of students always following the Murojaah activities that the school program. Students became executors, for example, in Tadarus activities, the representative of students who became the guides, The school committee stated that he heard from the SDIT Insan Aulia Mustika Jaya neighborhood community that the activity of increasing the Quran recitation of SDIT Insan Aulia SDIT received a good response from the surrounding community so that the community competed to put their children in SDIT Insan Aulia Mustika Jaya, according to the school committee, thanks to School steps in this case PAI teachers in fostering Tahfidz, their students, because if Tahfidz SDIT Insan Aulia Mustika Jaya students are excellent, then the community does not hesitate to put their children in the school

4.3 Obstacles faced by PAI teachers in increasing Tahfidz at SDIT Insan Aulia Mustika Jaya Bekasi

Obstacles according to the big Indonesian dictionary (2005), inhibition is a basic word of inhibitors means to make things slow or not smooth. Inhibition means a person who is a hinder, a tool used to inhibit. Obstacles are circumstances that can cause the implementation to be interrupted. Based on the above opinion, it can be concluded that a barrier is a state that is always in a state of non-current or interference.

Among the obstacles faced by PAI teachers in the increase of Tahfidz in SDIT Insan Aulia, the first is the lack of Murojaah because the memorization must be memorized even though the child cannot read, but if it is repeated over and over again every time he hears it repeatedly, it will be caught in their minds so that they will later memorize it too. The second is that the child is reading is an obstacle because we as teachers of the Qur'an, when teaching Tahfidz or memorization, of course, the time is limited. For children who can read, they can repeat themselves, but children who cannot read fluently sometimes need to repeat rote to add to the rote that we expect children even if we do not lead to the Quran superstitions for them, they can read fluently, read fluently, it can read themselves, memorize themselves they help us. The third obstacle is the lack of planning to hold students' events that they can prepare for memorization, such as events where a child performs on a stage attended by students, teachers, and even parents tested. There will be a motivation for students to prepare themselves as well as possible, but this has not been done periodically as prepared by the teachers to hold it, so the student he cannot memorize, Murojaah, cannot prepare well. Fourthly, yes, of course, the obstacle in each house is actually that the parents must have an agenda to memorize the Qur'an or Murojaah, whether it is finished maghrib or after dawn or when going to sleep.

Based on the results of interviews with Islamic Religious Education teachers, he said that the obstacles faced were quite a lot both from outside the school environment and within the school environment obstacles from inside, including the teacher had not memorized the targeted memorization. In contrast, the increase in student Tahfidz was a shared responsibility, not just the responsibility of the Qur'an coordinator and PAI teacher only. Then the time allocation available for the Tahfidz learning process is only a little. As for the researchers, the obstacles encountered in resolving the Tahfidz Coordinator program. According to him: the first is the participation and

awareness of students of SDIT Insan Aulia Mustika Jaya towards Tahfidz is still lacking, second is supporting Murojaah is still lacking, and the third is the time for Tahfidz is still limited due to hours Tahfidz is still small.

4.4 Teachers' responses other than PAI and students to the role of PAI teachers in Tahfidz SDIT Insan Aulia Mustika Jaya Bekasi students

The response is the meaning of vision results, including responses to the overall environment in which the individual is located and raised, then the condition is a stimulus and perception. After receiving the stimulus, there will be a selection related to the interpretation; then, a response will be formed in permanent memory called mental episodes. Interpretation depends on the past, religion, moral values, and others. Responses determine how individual relationships with their environment. The more functioning the response is, the more individuals interact with the environment. Experience shows that the type and level of a person's needs will significantly influence the response's type and intensity.

In connection with the fourth problem, the response of Teachers other than PAI teachers and students to the role of PAI teachers in improving the Qur'an's Tahfidz. Based on researchers' interviews with Physical Education teachers, their Arabic teacher thematic teachers support all religious programs implemented in schools. Physical Education teachers say that carrying out activities in this school is charged to PAI teachers, and almost all teachers are involved. They support these activities; for example, in Murojaah activities, all teachers who teach the first hour in each class are responsible for guiding and monitoring these Tadarus activities. If there are children who still stammer in their reading, then the teachers convey to the coordinator of the Qur'an to have an *upgrade*. The Al-Qur'an Coordinator said that he was happy, By participating the teachers whose work program led to an increase in the quality of the Quran's Tahfidz.

CONCLUSION

Based on the description of the results of the role of Islamic Religious Education teachers in improving the Quran recitation in SDIT Insan Aulia concluded as follows:

1. The role of Islamic Religious Education teachers in improving Tahfidz Al Quran SDIT Insan Aulia is five as composers and regulators, as motivators as directors, as initiators, and teacher teachers as companions. Islamic Religious Education teachers' efforts in increasing Tahfidz Al Quran are five giving assignments to students through weekly targets, motivating students through morning activities in the MC (Morning Circle) program, and arousing students interest creating a pleasant atmosphere, and giving rewards to student success.
2. Supporting factors in increasing the Quran recitation of the teacher of Islamic Education PAI SDIT Insan Aulia Mustika Jaya is the existence of ongoing guidance in schools so that students who experience difficulties in reciting the Qur'an can be overcome. While the inhibiting factors are the ability of students, boredom in learning, the limited learning time of the Qur'an, and the lack of attention from parents in terms of Tadarus al Quran
3. The results of efforts to improve the Quran recitation can be seen from the increased ability of students, which previously had not memorized, an increase in memorization levels which was grade III memorized target only 60% now reaches 90%, and there is an increase in the results of the Tahfidz test by students.

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