



Madrasah Head's Strategy for Improving Students' al-Qur`an Reading and Writing Ability at MI As'adiyah

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Abstrak

Tujuan penelitian ini untuk mendeskripsikan strategi yang digunakan oleh kepala madrasah dalam upaya meningkatkan kemampuan baca tulis al-Qur`an siswa. Metode Penelitian yang digunakan kualitatif dengan pendekatan studi kasus. Teknik pengumpulan data dengan observasi, wawancara dan studi dokumentasi. Teknik analisis data setelah data terkumpul (*data collection*) adalah teknik Miles, Huberman dan Saldana, dengan rangkaian analisis berupa *data display*, *condensation* dan *conclusion*. Validasi data dengan menggunakan triangulasi sumber dan triangulasi teknik. Hasil penelitian ini menunjukkan bahwa strategi kepala madrasah dalam meningkatkan kemampuan baca tulis al-Qur`an siswa di MI As'adiyah. *Pertama*, mengintegrasikan pelajaran baca al-Qur`an dalam kurikulum madrasah. *Kedua*, mengadakan pembelajaran ekstrakurikuler membaca al-Qur`an. *Ketiga*, mengadakan pembelajaran ekstrakurikuler menulis al-Qur`an. *Keempat*, mengadakan MTQ (*Musabaqoh Tilawatil Qur'an*) di internal madrasah. *Kelima*, mengikut sertakan siswa pada MTQ eksternal madrasah. *Keenam*, Mengadakan Pelatihan untuk Guru-Guru. *Ketujuh*, Mendisiplinkan guru dengan pendekatan *reward* dan *punishment* (imbalan dan hukuman).

Kata Kunci: *baca tulis al-Qur`an, kepala madrasah, strategi*

Abstract

The aim of this research is to describe the strategies used by madrasa heads in an effort to improve students' reading and writing skills of the Al-Qur'an. The research method used was qualitative with a case study approach. Data collection techniques using observation, interviews and documentation studies. The data analysis technique after the data is collected (data collection) is the Miles, Huberman and Saldana technique, with a series of analyzes in the form of data display, condensation and conclusion. Data validation using source triangulation and technique triangulation. The results of this research indicate that the madrasa head's strategy is to improve students' reading and writing skills of the al-Qur'an at MI As'adiyah. First, integrating al-Qur'an reading lessons into the madrasah curriculum. Second, holding extracurricular lessons to read the al-Qur'an. Third, holding extracurricular learning to write the al-Qur'an. Fourth, holding MTQ (Musabaqoh Tilawatil Qur'an) within the madrasah. Fifth, include students in external madrasah MTQ. Sixth, holding training for teachers. Seventh, Discipline teachers using a reward and punishment approach.

Keywords: *madrasa head, reading and writing the al-Qur`an, strategy*

Introduction

The al-Qur'an, as the holy book that guides life for Muslims, received intense attention from the Prophet Muhammad PBUH, to read

and memorize it. After receiving the verses of the Qur`an, the first thing to do is read or listen to the verses to those close to you, namely friends, then order them to memorize them. To ensure that their memorization matched what

they had heard from Him, they recited it (memorized it) in His presence. Prophet Muhammad PBUH also really pay attention to writing in addition to reading and memorizing it. This was demonstrated when he instructed the companions of the revelation writers to record a verse of the Qur'an after it was revealed. Although, the writing had not been compiled into a book or manuscript at that time. (Qism Manhaj Kulliyatul Mu'allimin Al Islamiyyah, 2004: 7-8)

Prophet Muhammad PBUH not only did he order his friends and followers to study the Qur'an, but first he became an example in studying the Qur'an. This is enshrined in the following hadith:

عن فاطمة رضي الله عنها، قالت: أسرَّ إليّ النبيّ صَلَّى الله عليه وسلّم: (أن جبريل كان يعارضني بالقرآن كل سنة، وإنه عارضني العام مرّتين، ولا أراه إلّا حضر أجلي) رواه البخاري

Meaning: "From Fatimah ra said: the Prophet Muhammad PBUH whispered to me. while saying: "Indeed Jibril as shows me the reading of the Qur'an every year, and indeed he has shown me the reading of the Qur'an twice this year, and I (Prophet Muhammad PBUH) did not find it except that my death was already close." (Az-Zabidi, 1996)

One understanding that can be taken is that the Prophet Muhammad PBUH studied the Qur'an specifically once every year and that happened every night in the month of Ramdhan. It is stated in the *Fathu al-Bāry* book that this process took place by Jibril reading the Qur'an to him and he repeated it word for word from the beginning of *Surah al-Fatihah* to the end of *Surah al-Nas*. After completion, vice versa for the Prophet Muhammad PBUH read it and listen to Jibril AS from start to finish. (al Astqolan, 2007: 50)

Based on the results of research conducted by the IIQ Community Service Institute

through the Field Work Lecture (KKL) program for the 2021/2022 academic year, which raised the theme "The Role of Women in Eradicating Al-Qur'an Illiteracy and Community Empowerment", which was carried out on 25 The province informed that the rate of inability to read the Qur'an among the Indonesian population was high. This research was conducted on 3,111 muslims, who according to the research findings were in the category of not being able to read the Qur'an correctly in 72.25% of cases. (IIQ, 2022) This research provides information that the number of Indonesian muslims who cannot read the Qur'an is still high. This is one of the big problems faced by Indonesian muslims.

Eradicating illiteracy in the Qur'an or improving the ability to read the Qur'an for muslims in Indonesia is not only the task of some groups of muslims. However, it is the duty and responsibility of all levels of the muslim community. There are several elements of society that must pay attention to this, including schools or madrasas, families, communities and the government. In madrasas, the madrasa head has an important role in managing and directing the learning process. Madrasah heads are also responsible for developing effective strategies and policies to improve the quality of education and learning in madrasas, including improving students' ability to read and write the Qur'an.

The research results of Dewi Sartina, Amir Rusdi, and Nurlaila show that improving students' ability to read and write the Qur'an in the madrasa environment can be done with various steps, such as: 1) Standardizing the competence of Qur'an educators. 2) Increase the allocation of time for learning to read and write the Qur'an. 3) provide facilities and infrastructure for learning to read and write the Qur'an. (Sartina et al., 2020) Likewise, the research results of Muhammad Syaifullah and his friends show that several strategies for Islamic religious education teachers in improving students' reading and writing skills of the Qur'an are; 1) The teacher prepares it by preparing a plan in the form of determining the goals to be achieved. 2) Choose an approach. 3)

Establish procedures. 4) Choose a method. 5) Determine indicators of success so that the steps taken by the teacher are clear and in line with the expected goals. (Syaifullah et al., 2022)

The results of the first research only mention several steps that can be taken in madrasas with the aim of improving students' ability to read and write the Qur'an, but do not mention who will carry out or execute these steps. Likewise, the results of the second research are only limited to explaining the strategies adopted by Islamic religious education teachers in improving students' ability to read and write the Koran. Research results

Method

This type of research is a qualitative type of research with a case study approach that uses interviews, observation and documentation studies as data collection techniques. The place of this research is MI As'adiyah with domicile in Santan Tengah village, Marangkayu District, Kutai Kartanegara Regency, East Kalimantan. This research was conducted for 3 months, namely from June to September 2023. The data collected consisted of primary data and secondary data obtained from the head of the madrasa, deputy head of the madrasa for curriculum, deputy head of the madrasa for student affairs and reading teachers. write the Koran as an informant. The data analysis technique used to analyze the data that has been collected (data collection) is the Miles, Huberman and Saldana technique, with a series of analyzes in the form of data display, condensation and conclusion. Data validation using source triangulation and technique triangulation.

Results and Discussion

Madrasah Head Strategy

In this research, 7 madrasa head strategies were found to improve students' reading and writing skills of the Qur'an at MI As'adiyah. *First*, integrating Qur'an reading lessons into the madrasah curriculum. *Second*, holding extracurricular lessons to read the Qur'an.

Third, holding extracurricular learning to write the Qur'an. *Fourth*, holding MTQ (*Musabaqoh Tilawatil Qur'an*) within the madrasah. *Fifth*, include students in external madrasah MTQ. *Sixth*, holding training for teachers. *Seventh*, Discipline teachers using a reward and punishment approach.

These things are categorized as strategies because based on Carvens' opinion in 2001 that strategies are plans that are put together or integrated, maximizing organizational excellence, and implementing these plans as an effort to achieve goals. The findings of the 7 strategies for improving students' ability to read and write the Al-Qur'an are plans that are interconnected and influence each other to maximize the excellence of the madrasa, which are then implemented so that the goal is to improve students' ability to read and write the Qur'an. achieved well. The above analysis is also in line with the opinion of Aliminsyah and Pandji in 2004 stating that strategy is a plan intended to achieve the best results. (Kholis, 2014:5)

1. Integrate Qur'an reading lessons into the madrasa curriculum.

The first strategy implemented was to integrate Qur'an reading and writing lessons into the madrasa curriculum. This started planning by classifying students in the Al-Qur'an reading lesson into 3 groups; *Beginner group*, with material on recognizing letters, punctuation marks and how to sound them. *The middle group*, with tartil material focused on tajwid or tahsin. *Upper group*, with tahfidz material. Then, determine the schedule for Qur'an reading lessons which will be held every day, from 07.30 to 08.40, except Fridays. Then, determine the teacher who will teach Quran reading lessons on a predetermined schedule. In implementing this strategy, the maximum number of students per teacher is set at 10 people. Then, still in implementation, class development was carried out by adding special classes, namely; *tartil* class and recitation class for students who have good voice potential. For the strategy evaluation stage, the Madrasa head did not totally involve the teachers.

Integrating Qur'an reading and writing lessons in the madrasa curriculum. This is a step to allocate more time for Qur'an reading lessons, as Dewi Sartina, Amir Rusdi and Nurlailah found, that one way to improve students' Qur'an reading and writing skills is by increasing the time allocation for learning to read and write Qur'an. Efforts that can be made to increase the time allocation for Qur'an reading and writing lessons are by making Qur'an reading and writing lessons into local content lessons. (Sartina et al., 2020: 108) In previous findings, time allocation for Qur'an reading and writing lessons was made by making these lessons into local content lessons so that these lessons received sufficient time allocation. Slightly different from the findings in this research, the provision of time allocation by making Qur'an reading lessons integrated into the madrasah lesson schedule, even received the most time allocation compared to other lessons. With Qur'an reading lessons integrated into the madrasah curriculum, Qur'an reading lessons will be taught more frequently so that students' Qur'an reading ability will increase more significantly.

According to Ahmad Hasyim Fauzan, one of the causes of the emergence of Qur'an reading and writing lessons both in madrasahs and schools in general is the lack of time allocated for learning to read and write the Qur'an in Islamic religious education lessons. (Fauzan, 2015) Likewise, learning to read the Qur'an in madrasahs does not receive sufficient time allocation, even though there are Qur'an Hadith lessons separately from Islamic religious education lessons. With the strong desire of the madrasah head and teachers to improve the ability to read the Qur'an, Qur'an reading lessons were integrated into the madrasah curriculum so that this lesson received a larger portion of time compared to other lessons, so The aim of improving students' ability to read and write the Qur'an will be achieved well.

2. Hold extracurricular learning to read the Qur'an.

In extracurricular learning to read the Qur'an, the material taught is *tahfidz* or

memorizing the Qur'an. It is held every day except Friday, from 13.00 to 14.00, with the learning duration being 1 hour. The teachers teaching the extracurricular lesson on reading the Qur'an are the head of the madrasah and 3 other teachers, who have been scheduled in turn to accompany the head of the madrasah.

Carrying out extracurricular reading of the Qur'an will indeed have a significant impact on improving students' ability to read the Qur'an, especially if this strategy is compared with previous findings. This is in line with the research results of Dewi Sartina, Amir Rusdi and Nurlailah that efforts can be made to improve students' ability to read and write the Qur'an, namely by increasing the time allocation for Qur'an reading and writing lessons, by holding extracurricular reading and writing of the Qur'an. (Sartina et al., 2020)

The findings above are also in line with the research results of Muhammad Bahkrul Munir and Hilyah Ashoumi that extracurricular activities tutoring in reading the Qur'an can play an important role in improving the ability to read the Qur'an. This can be known by using parameters for increasing reading of the Qur'an, including; mastery of *makhraj*, mastery of recitation, and mastery of reading tempo. (Munir & Ashoumi, 2019) Therefore, holding extracurricular reading of the Qur'an can certainly improve students' ability to read the Qur'an.

3. Hold extracurricular lessons on writing the Qur'an contemporary calligraphy

The material for writing the Qur'an here is contemporary calligraphy, where students will learn to process colors into beautiful paintings and write verses from the Qur'an combined with the painting on canvas. This calligraphy learning time is held every Monday, precisely after the *ashar* prayer. The calligraphy teacher is a professional in his field, he is an alumni of LEMKA (Al-Qur'an Calligraphy Institute). Apart from that, the head of the madrasah also took advantage of the presence of the *tahfidz* As'adiyah teacher to teach students Quran writing lessons. Evaluation of extracurricular

learning activities is still limited to evaluation by the head of the madrasah, without involving other teachers.

These findings are in line with the research results of Dewi Sartina, Amir Rusdi and Nurlailah, as previously stated, efforts that can be made to improve students' ability to read and write the Qur'an are by adding time allocation for Qur'an reading and writing lessons, by holding extracurricular activities. read and write the Qur'an. (Sartina et al., 2020) Holding extracurricular lessons on writing the Qur'an here is by teaching calligraphy. By teaching calligraphy you can certainly improve students' ability to write the Qur'an.

Allocation of time for Qur'an reading and writing lessons to improve students' Qur'an reading and writing skills has been carried out at Madrasah Ibtidaiyah As'adiyah, but according to the author, time allocation for Qur'an reading and Qur'an writing lessons is disproportionate. This is proven by making Qur'an reading lessons integrated into the madrasa schedule, but not Qur'an writing lessons. Likewise, using Qur'an reading lessons as an extracurricular lesson that is scheduled every day, but it is very different from learning to write the Qur'an only once a week.

The researcher's opinion is strengthened by the definition of reading and writing the Qur'an which includes reading and writing the Qur'an. Reading the Qur'an means reading it slowly or slowly without rushing, with fluent reading and feeling the meaning and intent of the verses read so that they are memorable. One definition of *tartil* is fluent reading. (Lajnah Pentashihan Mushaf Al-Qur'an, 2010) As for writing, namely deriving or depicting graphic symbols in the form of letters from the Qur'an which are combined into words and then into a perfect sentence, which emphasizes the rules for writing Arabic letters or Qur'an letters are known as *khot* (*calligraphy*) lessons. It is hoped that this article can be read clearly by the reader. (Tarigan, 2008:22) Apart from *khot* lessons, writing the Qur'an also includes lessons on writing Arabic letters - because the Qur'an is in Arabic and is written using Arabic

letters - known as *imla*. This *Imla* consists of several types, namely; *imla` manqul*, *imla` manzur*, *imla` istima`i* and *imla` ikhtibary*. (Sa`ad Ali Zayir & Ayman Ismail `Ayiz, 2014: 429-431) So when the head of the madrasah wants there to be an increase in the ability to read and write the Qur'an well at the same time then it is best to allocate time proportionally between lessons on reading the Qur'an. an and lessons on writing the Qur'an.

4. Holding MTQ (Musabaqoh Tilawatil Qur'an) internally at the madrasah..

Implementation of MTQ in internal madrasahs is carried out during class meetings or after semester exams. MTQ participants are all students without selection or without preliminary rounds with the intention that all students can become participants. One of the requirements in this MTQ is that 1 student can only take part in 1 competition. The types of competitions that are contested at MTQ in internal madrasahs are *Iqro* reading competitions, *tartil* competitions, *tilawah* competitions, *tahfidz* competitions. In organizing this MTQ, all teachers are involved in the committee and assessment. The purpose of providing this MTQ is to evaluate students' achievement in learning to read and write the Qur'an during 1 semester. Evaluation of MTQ activities is carried out if deemed necessary by the madrasa head.

Organizing MTQ in internal madrasahs with the aim of improving students' reading and writing skills of the Qur'an is appropriate because based on Yudhie R Haryono's opinion that by holding MTQ between regions from the lowest level to the international level, it is hoped that policy holders in all regions can support and encourage Qur'an learning activities. (Yudhie R, 2002:203) So the head of the madrasah, as the highest policy holder within the madrasah, can take the policy of holding MTQ internally at the madrasah. With MTQ, it is hoped that Qur'an learning activities will become more advanced and busy, so that the output obtained is that students' ability to read and write the Qur'an will increase rapidly.

5. Include students in external madrasah MTQ (Musabaqoh Tilawatil Qur'an).

Supporting students taking part in external madrasah MTQ in its implementation in the form of madrasa support in the form of motivation, mentoring and training for students who are MTQ participants. Students who wish to become MTQ participants must meet the requirements and have the potential to compete in the desired competition branch. Evaluation for this activity, the madrasa head will involve other teachers for future improvements.

According to the researcher, this strategy is not much different from the previous one, both of which are supported by Yudhie R Haryono's question that by holding MTQ between regions from the lowest level to the international level, it is hoped that policy holders in all regions can support and encourage learning activities. - Qur'an. MTQ between regions starts from the lowest area, namely MTQ between villages or between families. (Yudhie R, 2002: 203) One of the impacts of the aim of providing MTQ is the emergence of a policy by the head of the MI As'adiyah madrasah so that madrasahs fully support participating in external MTQ for madrasahs one of which is the MTQ. So it can be ensured that support for students to take part in external madrasah MTQ can improve students' ability to read and write the Qur'an in the madrasah environment.

6. Holding Qur'an Reading and Writing Training for Teachers.

Teacher training here is divided into 3 activities; Al-Qur'an reading training for all teachers, training of trainers (ToT) of Qur'an reading, and Arabic language training. Qur'an reading training for teachers is carried out every Friday after the students go home with a training duration of 1 hour. The training for trainers or training of trainers is carried out during holidays and the month of Ramadan or during free time from madrasa activities. Meanwhile, Arabic language training is carried out in the month of Ramadan.

Teacher training aims to ensure that teacher competency continues to increase.

Increasing teacher competency in the field of reading and writing the Qur'an will affect students' competence or ability in the field of reading and writing the Qur'an. This is in line with the findings of Lukman Nasution and Seila Rizkina that there is an increase in the knowledge possessed by teachers after training and understanding regarding the duties and obligations of being a professional teacher. (Nasution & Rizkina, 2023) So the effort is to empower MI As'adiyah teachers by holding training for them, they will increase their ability or competence in this field which will have an impact on increasing students' abilities and achievements in the field of reading and writing the Qur'an. This is in line with the research results of Ridaul Inayah, Trisno Martono and Heri Sawiji that teacher competence has a direct positive effect on student economic learning achievement by 40.9%. (Inayah, 2013)

7. Discipline teachers using a reward and punishment approach.

Initially, teachers who taught Qur'an reading were not given material rewards separately from their basic salary. Then, on the initiative of the head of the madrasah, material awards were given to teachers who read the Qur'an as an effort to empower teachers. After running, this reward and punishment approach is carried out by reducing the reward if the teacher is late and not reducing it if the teacher arrives on time.

This is in line with the results of Ahmad Nasir's research that teacher discipline influences student learning achievement at Unismuh Makassar Middle School 51% and the remaining 49% is influenced by other variables. (Nashir, 2016) If the results of this research are linked to the findings of this research, it can be understood that to improve students' ability to read and write the Qur'an, good teacher discipline is needed specifically in teaching and learning activities to read and write the Qur'an, because teacher discipline will influence the increase in students' ability to read and write the Qur'an, so that by increasing students' abilities in this field will have a major impact on student achievement. So it can be concluded

that one way to empower teachers is by disciplining teachers with a reward and punishment approach.

Strategy Management Process

The head of the madrasah carries out his duties as the highest leader in the madrasah, by taking strategic steps to improve the quality of the madrasah, especially improving students' ability to read and write the Qur'an. This is very appropriate because it is in line with Wahjosumidjo's opinion that the head of a madrasa is a functional teacher who is given the mandate to lead the madrasa where the teaching and learning process takes place. (Wahjosumidjo, 2002:83) Likewise, this is in accordance with article 12 chapter 1 of PP (Government regulations) 28 of 1990 states that the head of the madrasah is responsible for educational activities, school administration, development of educational staff, and maintenance of facilities and infrastructure. Not to forget, this is also in line with De Roche's opinion in Wahyudi, that madrasa heads as educational leaders must have leadership abilities, have high hopes for the madrasa, be able to utilize madrasa resources, and have professionalism in their field of work. (Wahyudi, 2009:63) So, based on this, all MI As'adiyah madrasa heads have positioned and functioned themselves well in determining strategies to improve students' reading and writing skills of the Koran.

The madrasa head's strategic management process begins with strategy formulation, continues with strategy implementation, then ends with strategy evaluation. Although the strategy formulation is only carried out by the madrasah head himself, it includes environmental analysis and determining the strategy to be used. The madrasa head's strategy process is in line with the opinion (Akdon, 2016: 81), that the strategic management process is divided into 3 stages, namely formulation, implementation and evaluation. However, in reality there are still things that need to be improved, including that in formulating strategies it should involve other policy makers and all teachers so that strategies

are chosen appropriately and well. Likewise, at the evaluation stage, each strategy that has been implemented is evaluated separately in order to get maximum results, because in the evaluation stage there are 3 main things that must be done in strategy evaluation, namely: analyzing external and internal factors which are the basis for preparing the strategy, measuring performance ability and taking action that provides improvement. (Tasbih, 2023) And these three things were not found in this research in detail..

Conclusion

Madrasa head's strategy in improving students' reading and writing skills of the Qur'an at MI As'adiyah. *First*, integrating Qur'an reading lessons into the madrasah curriculum. *Second*, holding extracurricular lessons to read the Qur'an. *Third*, holding extracurricular learning to write the Qur'an. *Fourth*, holding MTQ (Musabaqoh Tilawatil Qur'an) within the madrasah. *Fifth*, include students in external madrasah MTQ. *Sixth*, holding training for teachers. *Seventh*, Discipline teachers using a reward and punishment approach.

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