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ISLAMIC RELIGIOUS EDUCATION (PAI) TEACHERS' STRATEGIES IN IMPLEMENTING COMPLETE AL-QUR'AN READING LEARNING (TBQ) AT INPRES PAI 1 ELEMENTARY SCHOOL MAKASSAR

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ABSTRACT

Complete Quran Reading (TBQ) learning is a learning model oriented towards achieving comprehensive and tiered Quran reading competencies. This study aims to describe Islamic Religious Education (PAI) teachers' strategies in implementing TBQ, the obstacles faced, and the solutions applied. A qualitative method with a case study design was used through observation, interviews, and document analysis. The results of the study indicate that TBQ implementation is carried out through the following strategies: (1) mapping students' initial abilities; (2) homogeneous grouping; (3) talaqqi and tashih methods; (4) gradual reading modules; and (5) continuous formative evaluation. Theoretical analysis using the mastery learning and constructivism frameworks shows that learning differentiation strategies are the key to success. The main obstacles include limited time, heterogeneity of abilities, and minimal parental support. The implemented solutions include increasing learning hours, collaboration with parents, and optimizing digital media. This study confirms that the success of TBQ depends on consistent learning strategies, institutional support, and active parental involvement.

Keywords: Learning strategy, complete reading of the qur'an, mastery learning, islamic religious education, elementary school

1. INTRODUCTION

The ability to read the Quran is a fundamental competency in Islamic education, playing a vital role in shaping Muslim character and spirituality. The Quran serves not only as a guide to life but also as a source of moral and ethical values. Allah SWT emphasizes the importance of reading His Book thoroughly in Surah Al-Baqarah, verse 121.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖۗ اُولٰۤىِٕكَ يُؤْمِنُوْنَ بِهٖۗ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰۤىِٕكَ هُمُ الْخٰسِرُوْنَ ۧ

Translation:

''Those to whom We have given the holy book, they read it as it should be, those are the people who believe in it. Whoever disbelieves in it, they are the ones who lose. (QS . Al-Baqarah: 121)

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This verse explicitly emphasizes that reading the Qur'an with tartil—reading it correctly according to the rules of tajweed, reflecting on it, and understanding its meaning—is a sign of true faith.

Furthermore, the noble position of those who interact with the Qur'an was emphasized by Rasulullah SAW in his words:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

It means :

"The best among you are those who study the Qur'an and teach it. " (Hadith narrated by Bukhari) (Al- Hilali, 2009, Vol. 2, p. 205)

In the context of global education, the concept of Quranic literacy has become a rapidly growing focus of academic study. Memon, Hussain, and Azhar (2016) stated that Quranic literacy encompasses not only the mechanical ability to read Arabic texts, but also contextual understanding and application of values in everyday life. Research by Khan and Watson (2018) in Pakistan showed that a structured and gradual approach to Quranic learning resulted in significant improvements in students' reading abilities. Meanwhile, Halstead (2004) in his study of Islamic pedagogy emphasized the importance of integrating traditional methods (talaqqi) with modern pedagogical approaches to achieve effective learning.

However, the reality on the ground shows that Quranic literacy among students remains a serious challenge. Various studies show a significant gap between ideal expectations and current Quranic reading abilities. In response to this urgency, the Indonesian Ministry of Religious Affairs launched the Quranic Reading Completion Program (TBQ) as part of the National Priority Programs in the 2025-2029 National Medium-Term Development Plan (RPJMN).

In this context, the role of Islamic Religious Education (PAI) teachers is highly strategic. PAI teachers are not merely learning facilitators, but also at the forefront, interacting directly with students in designing, implementing, and evaluating Quranic learning. SD Inpres PAI 1 Makassar, as one of the educational institutions implementing the TBQ program, provides a crucial context for examining effective learning strategies.

This study aims to: (1) describe Islamic Education teachers' strategies in implementing TBQ; (2) identify the obstacles faced; and (3) analyze the solutions implemented to improve the quality of learning. The theoretical analysis uses the mastery learning framework (Bloom, 1968) and constructivism (Vygotsky, 1978) to provide an in-depth understanding of the effectiveness of TBQ learning strategies.

2. METHODS

This study used a qualitative approach with a case study design (Creswell & Poth, 2018). The research location was SD Inpres PAI 1 Makassar with key informants: two PAI teachers, the principal, and six students of various reading ability levels. Data were collected through: (1) participant observation of the TBQ learning process; (2) in-depth interviews with key informants; and (3) document analysis including the syllabus, lesson plans, and TBQ modules.

Data analysis used the Miles, Huberman, and Saldaña (2018) model through the following stages: (1) data reduction; (2) data presentation; and (3) conclusion verification. Data validity was guaranteed through triangulation of sources, methods, and member checking. The research was conducted over four months (August-November 2024).

3. RESULTS AND DISCUSSION

3.1 TBQ Implementation Strategy

The implementation of TBQ at SD Inpres PAI 1 Makassar is carried out through five main strategies:

- Mapping Students' Initial Abilities. Teachers conduct diagnostic assessments using the standardized TBQ instrument to identify students' reading ability levels (beginner, intermediate, and advanced). This strategy aligns with the principle of mastery learning, which emphasizes the importance of understanding prerequisite knowledge before moving on to subsequent material (Bloom, 1968; Guskey, 2010).
- Homogeneous Grouping. Based on the mapping results, students are grouped according to their ability level. This approach allows teachers to provide learning that aligns with students' Zone of Proximal Development (Vygotsky, 1978), making learning more effective and efficient.
- Talaqqi and Tashih Methods. Teachers apply the talaqqi (teacher reads, students listen, and imitate) and tashih (reading correction) methods. This method is a traditional Islamic pedagogical approach that has proven effective in learning the Quran (Halstead, 2004; Berglund, 2015).
- Scaffolding Modules. Learning uses tiered modules tailored to the abilities of each group. This scaffolding approach allows students to build knowledge gradually and systematically (Wood, Bruner, & Ross, 1976).
- Continuous Formative Evaluation. Teachers conduct regular formative evaluations to monitor student progress and provide corrective feedback. This evaluation aligns with the principles of mastery learning, which emphasize the importance of feedback and corrective instruction (Bloom, 1968).

3.2 Theoretical Analysis: Mastery Learning and Constructivism

The applied TBQ strategy is highly relevant to Bloom's (1968) mastery learning theory, which states that all students can achieve mastery of material if given adequate time and support. The three main principles of implemented mastery learning are: (1) mastery criteria-based learning; (2) regular corrective feedback; and (3) flexible learning time according to individual needs.

From a constructivist perspective, differentiated learning strategies allow students to construct knowledge based on their prior experiences and abilities. Vygotsky's (1978) Zone of Proximal Development (ZPD) concept is manifested in homogeneous grouping and scaffolding through the talaqqi method. The teacher acts as a mediator, helping students move from their actual to their potential abilities.

The integration of traditional approaches (talaqqi) with modern learning theories demonstrates that Islamic pedagogy aligns with contemporary learning principles. This aligns with Memon et al.'s (2016) findings that the combination of traditional and modern methods results in more effective Quranic learning.

3.3 Implementation Constraints and Solutions

The implementation of TBQ faces three main obstacles: (1) limited time for Islamic Religious Education (PAI) learning in the curriculum; (2) significant heterogeneity in student abilities; and (3) minimal parental support for home learning. These obstacles align with the findings of Khan and Watson (2018) in the context of Qur'an learning in formal schools.

The implemented solutions include: (1) increasing learning hours through the TBQ extracurricular program; (2) the "One Day One Verse" program to facilitate independent learning; (3) collaboration with parents through short workshops on methods for assisting with reading the Qur'an; and (4) optimizing digital media with Qur'an learning applications. This strategy demonstrates teachers' creativity in overcoming resource limitations through a multi-stakeholder approach.

3.4 Implications of the TBQ Program

The TBQ program has a significant positive impact on: (1) improving students' ability to read the Qur'an; (2) students' learning motivation and self-confidence; (3) their ability to memorize short surahs; and (4) strengthening religious character. These findings confirm Halstead's (2004) argument that systematic Qur'an learning contributes to the development of students' holistic character.

In the long term, the TBQ program provides a foundation for students to develop a love of the Quran, which will influence their behavior both at school and at home. This aligns with the concept of transformative learning in the context of religious education (Berglund, 2015).

4. CONCLUSION

The Islamic Religious Education (PAI) teachers' strategies for implementing TBQ at SD Inpres PAI 1 Makassar are implemented through five main strategies: initial ability mapping, homogeneous grouping, the talaqqi and tashih methods, gradual modules, and continuous formative evaluation. Theoretical analysis shows that these strategies are highly relevant to the principles of mastery learning and constructivism, where learning differentiation and scaffolding are key to success.

Despite facing constraints of limited time, heterogeneity of abilities, and minimal parental support, teachers were able to find creative solutions through a multi-stakeholder approach. The TBQ program has proven effective in improving students' Quranic reading skills, learning motivation, and strengthening their religious character. Successful TBQ implementation depends on consistent learning strategies, institutional support, and active parental involvement. This research is expected to serve as a reference for other schools in developing systematic, mastery-oriented Quranic literacy programs.

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