Implementation of the Peer Tutor Model as an Effort to Increase the Effectiveness of Reading and Writing the Qur'an

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Abstract

This study's objective was to assess the application of the peer tutor model in an effort to improve the capacity to read and write the Qur'an. This study employs a qualitative case study methodology. This research utilizes both primary and secondary data types. Observations and interviews with research respondents provided preliminary data for this study, which was done at State Senior High School 1 Cilaku, Cianjur district using the peer tutor approach. The Qur'an Reading and Writing Program with a peer tutor model implemented at the State Senior High School 1 Cilaku, Cianjur, was considered successful because it showed a significant change in students' ability to read the Qur'an. Those who initially were not fluent in reading the Qur'an, slowly but surely, their ability to read and write the Qur'an increased. This can be seen from their attendance list (who often attend Qur'an Reading and Writing, progress is also fast) compared to before participating in the Qur'an Reading and Writing program or those who rarely attend Qur'an Reading and Writing (because of permission or illness).

Keywords: *Implementation, Peer Tutors, Effectiveness, Reading and Writing the Qur'an.*

A. INTRODUCTION

As a subject responsible for fostering an attitude of faith and piety to God, religious education certainly has various methods and techniques in its implementation, both in the classroom and outside the school (Windarsih, 2019; Andriansah et al., 2020). In the Regulation of the Minister of Education and Culture (PERMENDIKBUD) number 21 of 2016 concerning the Standards of Content for Primary and Secondary Education, it is stated that the scope of the primary material in Islamic Religious Education subjects consists of aspects of the Qur'an, hadith, fiqh, faith, morals and date (history). The Qur'an, as one of the main subject areas in Islamic education, plays a significant role (Fitriani, 2017. To be able to understand the Qur'an, we must have the ability to read, write, understand, and at the same time appreciate the contents of reading the Qur'an (Fauji et al., 2020; Khairani, 2018).

Reading the Qur'an for Muslims is worship to Allah SWT. Therefore, the skill of reading the Qur'an needs to be given to children as early as possible so that later it is

hoped that as an adult, they can read, understand and practice the Qur'an properly and correctly (Alfarizi et al., 2019; Yusuf, 2018).

Education is the deliberate and deliberate creation of a learning environment and learning process. Students actively cultivate the religious-spiritual fortitude, self-discipline, personality, intelligence, noble character, and talents necessary for oneself, community, nation, and state (Fitri et al., 2021; Thoifah et al., 2022). Reading and writing the Quran is an activity to educate, teach, guide, and train students/citizens to learn with increasing competence. Read and write the Quran, which is done separately in the local content curriculum structure. Reading and writing the Quran is a mandatory regional curriculum for Muslim students/students, which is sole to improve understanding and practice of the contents of the Qur'an (Yusri, 2022; Usiono et al., 2021).

The ability to read and write the Qur'an is an indicator of a Muslim/Muslimah in the understanding of the Qur'an. A Muslim/Muslimah who cannot read the Qur'an will have difficulty understanding the contents of the Qur'an. Meanwhile, understanding the Qur'an for a Muslim/Muslim is a must because all sources of law and procedures for worship, as well as life guidance for a Muslim / Muslim, are all listed in the Qur'an (Harta, 2020; Fauji et al., 2020).

The ability to read and write the Qur'an is an ability that is carried out sequentially, namely reading and writing correctly and correctly following the rules of the law of reading and the science of recitation, and being able to write by copying a series of hijaiyyah letters precisely, neatly and beautifully related with the verses of the Qur'an (Syafril, 2017; Tetiwar & Appulembang, 2018).

But in reality, many students who are Muslim have not been able to read and write the Qur'an correctly and adequately. At the same time, high school students should be able to read and write verses of the Qur'an (Kistoro, 2021; Rodliyatun et al., 2021). The same as other curricula, but especially on a philosophical basis, the Qur'an Reading and Writing curriculum refers more to the Al-Quran (Islamic teachings) with the aim that students are at least able to read and write the Al-Quran, which is the holy book of Muslims. The reason is that Indonesia is a nation where the majority of the population is Muslim, and the ability to read and write the Koran is the most basic and most urgent skill (Hakim, 2019; Fanani, 2021). In addition, the condition of Islam in Indonesia is starting to fade, as evidenced by several research results; many junior high school, high school/vocational high school students and even college students are not fluent in reading the Koran because of the limited hours of face-to-face Islamic education, so it needs to be developed through reading and writing Quran guidance outside the classroom. Therefore, it is hoped that with the implementation of the Qur'an Reading and Writing curriculum, the Islamic spirit that was almost dead can come back to life with a generalization process by subsequent Islamic cadres, which is produced by students or school graduates who

apply this Qur'an Reading and Writing curriculum. (Yunus & Mukhtar, 2020; Herlina et al., 2021). The Qur'an Reading and Writing Curriculum is adapted to the community or the background of each institution, meaning that the curriculum does not have to be applied to institutions or schools with non-Muslim backgrounds.

Therefore, to improve students' ability to meet content standards in Islamic education subjects, especially aspects of the Qur'an, strategic steps must be taken in schools (especially public schools) as a form of Islamic education teachers' responsibility for the development of Islamic religious understanding, because a child's development is primarily determined by the education and experience he gets (Mohamed et al., 2014; Suminto & Arinatussadiyah, 2020).

Based on these problems, the compiler determines a strategy so that there are no more high school graduates who are not fluent in reading and writing the Qur'an. The authors implemented the Qur'an Reading and Writing program with a peer tutor model to improve these abilities. The Qur'an Reading and Writing Program, which was carried out at Cilaku State High School 1, was not adequately managed at first; this program was challenging to maximize due to the low learning desire of students to read and write the Qur'an. In addition, the Qur'an Reading and Writing program takes quite a long time while students go home from school too late. The content of the 2013 curriculum is currently very burdensome for students. So that students carry out this Qur'an Reading and Writing program with minimal energy and time after school.

But with the belief that if there is a will, there is a way. This Qur'an Reading and Writing Program has been running for several years. At first, when the new students took part in the Read and Write Qur'an program, many were not fluent in reading the Qur'an well, let alone writing the letters of the Qur'an; some of them even could not read it at all; some students were not able to combine the Arabic letters until they became correct writings, so their writing of Arabic letters was prolonged and the results were quite disappointing. Over time, the Reading and Writing of the Qur'an began to be directed, the management system applied the peer tutor model, and until now, Read Write The success of the Qur'an in Cilaku State High School 1 reached 75% of the expected target.

Based on some findings, the following problems were obtained: 1) Many Muslim students who should have basic competence (high school level) can already read and write the Qur'an fluently but cannot read and write the letters of the Qur'an correctly. Fluent (data taken when the Islamic education teacher individually tested them in class); 2) There is no selection to enter the New Student Admission with a reading and writing test of the Qur'an (should be done to find out their initial abilities when they enter the high school level); 3) Many students in Islamic education subjects aspects (fiqh, morals, dates etc. are good) but in the aspect of the Qur'an they are lacking. This indicates that aspects of the Qur'an require more

attention than other aspects, and 4) There are inhibiting factors in the implementation of the Qur'an Reading and Writing program at Cilaku 1 State Senior High School. The program is carried out after school; automatically, children only have energy and time left to take part in the Qur'an Reading and Writing program. Some of them wanted to go straight home when the bell rang because they were tired of studying in class.

There are two aspects of teachers: 1) The number of GPAI is lacking, so there are excess teaching hours. (To carry out the main teaching load alone is an excess, especially if it is added to carry out programs outside of class hours); and 2) The number of students is large, so many supervisors are needed to carry out the Qur'an Reading and Writing program; ideally, five (5) students are guided by one (1) supervisor.

B. METHOD

This study uses a qualitative method with a case study approach. The types of data used in this research are primary and secondary data. Preliminary data were obtained from observations and interviews with research respondents, while this research was conducted at Cilaku High School 1, Cianjur district, with the peer tutor method. The presentation of the results of this study uses descriptive qualitative techniques. This study consisted of two stages of formative tests, namely Cycle I and Cycle II, in two semesters. Then the student who became the supervising teacher checked the reading list. In this study, the number of respondents was 30 people, all of whom were students of State High School 1 Cilaku, Cianjur district. A picture of a checklist for recitation activities at the Darul Uloom mosque, Cilaku State High School 1, Cinjur district, is presented in the following figure:

Figure 1. Checklist for recitation activities at the Darul Uloom mosque, Cilaku State High School 1, Cinjur district

Source: data proceed

C.   RESULT AND DISCUSSION

A subject is considered to meet the minimum completeness criteria if the student scores 75 or 85% and is deemed not to meet the requirements if it is less than that value. The number of respondents in this study was 20 people who acted as teachers. The teaching and learning process refers to the lesson plans prepared. Observation is carried out simultaneously with the implementation of teaching and learning. At the end of the teaching and learning process, students are given a formative test to know the level of student success in the teaching and learning process that has been carried out. The research data in the first cycle are as follows:

Table 1. The Results of the First Cycle of Formative Tests

No	Description	Cycle I Results
1	Two-semester formative test average	77.67
2	Number of students who finished studying	27
3	Percentage of student learning completeness	76.7%

Source: Data Proceed

Table 1 indicates that by utilizing the Lecture model of education, the average value of student learning achievement is 77.67 and learning completeness achieves 76.7 percent, or 16 out of 20 students have completed their education. These results indicate that classically educated students have not completed the first cycle of study, as students with a score of 75 are only 76.7 percent behind the ideal completion rate of 85 percent. Students still feel unfamiliar and do not comprehend what the teacher means and utilizes when the peer tutoring style of learning is applied. Pictures of students who are carrying out the Qur'an Reading and Writing program with the peer tutor model can be seen as follows:

Figure 1. Student documentation during the Qur'an Reading and Writing program
Source: Data Proceed

In the second stage of the cycle, the researcher prepares to acquire learning assistance tools consisting of two formative exam questions and other aiding gadgets. The teaching and learning process refers to the lesson plan by focusing on revisions in cycle I so that errors or shortcomings are not repeated in cycle II. Observation is conducted concurrently with the application of instruction and learning.

At the conclusion of the teaching and learning process, students are given a formative exam II to determine their level of success during the teaching and learning process. The utilized instrument is formative test II. The following are the cycle II research data:

Table 2. The Results of the Second Cycle of Formative Tests

No	Description	Cycle II Results
1	Two-semester formative test average	78.64
2	Number of students who finished studying	29
3	Percentage of student learning completeness	86.3%

Source: Data Proceed

According to table 2, the average value of student learning accomplishment is 78.65, and the percentage of students who have completed their studies is 86.3%, or 29 out of 36 students. These data imply that classical learning completion has grown marginally more in cycle II than in cycle I. As a result of the teacher's announcement that there will always be a test at the conclusion of each lesson, pupils are more motivated to learn in the next class session, resulting in an improvement in student learning outcomes. Using the peer tutoring approach of learning, pupils have also begun to comprehend what their teachers intend. The picture of students who are carrying out the Qur'an Reading and Writing program with the peer tutor model can be seen as follows:

Figure 2. Student Documentation during the Qur'an Reading and Writing Program
Source: Data Proceed

Furthermore, it can be seen that there is an increase in learning mastery in cycle I and cycle II, which can be seen in the following table:

Table 3. Completeness of Learning Cycle I and Cycle II

No	Description	Cycle I Results	Cycle II Results
1	Two-semester formative test average	76.7%	78.64
2	Number of students who finished studying	27	29
3	Percentage of student learning completeness	77.67	86.3%

Source: Data Proceed

Based on table 3 above, it can be seen that the average value in the first cycle is 76.7. In the second cycle, 78.64 and the number of students who complete the first cycle is 28 students; in the second cycle, 39 students achieve learning while the percentage of completeness in the first cycle is 77.67 and in the second cycle is 86.3% of students who fall into the category of complete learning.

To support and succeed in the Qur'an Reading and Writing program, at the beginning of the academic year, several programs were made, such as 1) The Qur'an Reading and Writing program guide at Cilaku State High School 1, which the principal signed; 2) Making attendance cards for participants and peer tutors; 3) Making a control card for reading and writing Qur'anic development signed by peer tutoring/GPAI with the information column (F) fluent and (NF) not fluent; 4) Socializing the Qur'an Reading and Writing program every week after the joint dhikr activities so that students are constantly reminded of the schedule; 5) Cooperating with the homeroom teacher if there are students who are not present without explanation (communicating via WhatsApp) or meeting in person; and 6) Involving students in Islamic education performance competitions to motivate them in the Islamic education field, especially in improving their reading and writing skills of the Qur'an.

There are many obstacles to implementing this program. Among them, students and students participate in this program with the remaining time after coming home from school. They are tired. These various obstacles become motivations for religious teachers and TPMPS to improve the quality of reading and to write the Qur'an. The shortage of spiritual teachers can be overcome by choosing tutors from the students themselves who have more ability to read and write the Qur'an. In addition, we spiritual teachers and TPMPS must be able to manage a limited time so that they are truly effective and efficient in carrying out the Reading and Writing program for peer tutors. The schedule for reading and writing the Qur'an for peer tutors is on Wednesdays (for science) and Thursdays (for social studies). Based on this, several steps can be taken as follows:

1. At the beginning of the academic year, when entering classes, GPAI conducts a mapping of students' abilities in reading and writing the Qur'an so that from the results of the mapping, students are successfully categorized into several sections. Some are proficient in reading and writing the Qur'an, some are moderate, and some cannot (still stammering in reading and not yet good at writing the Qur'an).
2. Those who are proficient or fluent in reading the Qur'an serve as tutors for their classmates in learning to Read and Write the Qur'an. Those selected from the science class because their reading and writing are goodwill become tutors for their friends from the science class. Likewise, those set from the social studies program class because their reading and writing are friendship become tutors for their friends from the social studies class. (they are marked as tutors by using an id card after it has been previously announced who from each class is a peer tutor in Reading and Writing the Qur'an.
3. Those who become tutors, after finishing being peer tutors for their friends, remain to read and write the Qur'an. This is done with fellow tutors or directly to the GPAI. So basically, every week, whether students are tutors or not, they still

join the Qur'an Reading and Writing program. The difference is that the tutor can recite the Koran with fellow tutors or go directly to the GPAI.

4. Socializing this Qur'an Reading and Writing program to all classes, either through information to the homeroom teacher or lead directly to them every time they meet in class. Or every time we meet them in the hall during the joint dhikr (istighosah), which is also a habit in our school every Friday morning.

5. Socializing the Qur'an Reading and Writing activities to the picket teachers so that every Wednesday and Thursday of the week, students come home later than usual. Reading and writing of the Koran for the science class is held on Wednesday, and the reading and writing of the Koran for the social science class is held on Thursday.

6. Make a list of attendance for participants and tutors Read and Write the Qur'an. The attendance list that we make is the attendance list owned by each individual, then initialled by the tutor or by the GPAI and stored in a drawer where the absences have been separated for each class, both science and social studies.

7. Each student carries out the Qur'an Reading and Writing program by bringing a notebook to learn to write the letters of the Qur'an. The verses they read are then what they write after they finish reading in front of peer tutors or front of the GPAI by looking directly at the Qur'an (khot nasakh).

8. Implementing the Qur'an Reading and Writing program for 1 hour every week at the mosque (reading and writing the Qur'an). Students who have obstacles from not participating in the Reading and Writing of the Qur'an on the specified schedule are required to replace it on another day.

9. The implementation of reading and writing the Qur'an in our school, after coming home from school, they immediately took ablution water and then brought the Qur'an to the place where the Qur'an was stored. After that, they sat down in groups of no more than six people to sit opposite to recite the Qur'an. One group, one peer tutor. They first recite the verse to be read in front of a peer tutor, then take turns reading it in front of a peer tutor. Peer tutors listen to the reading while straightening the task if someone misreads it.

10. For every student who has read the Qur'an, the attendance list is given the information F (fluent), NF (not fluent). And if the verse of the Qur'an that he reads is not eloquent, then the next meeting, the students are still reading the same poetry. Don't move on to the next verse until you're fluent in that verse.

11. After the reading is finished, they write down the verses of the Qur'an. They write by looking directly at the Qur'an (khot Nasakh). As for other khot writing competencies, they were given assignments at home to write them on HVS paper, and then the next meeting was collected and examined by GPAI and given the appreciation in the form of signatures; and

12. The best writings (khot) are appreciated by being framed and displayed in the library.

After this program was run together with GPAI and TPMPS, it can be seen that the students' ability to read and write the Qur'an has increased significantly. Even some students initially had to start from the IQRO book, slowly showing progress. We are happy that this program helps eradicate illiteracy in the Qur'an.

Individualized teaching allows students to focus more when studying. With individual instruction, teachers can focus more on children's difficulties and obstacles when learning. Teachers can provide the guidance children need while looking (Sapuroh, 2022; Mahpur, 2022). Teacher guidance is essential when children cannot do it independently; after being able, the teacher can let children do activities independently. This is in accordance with Vygotsky's belief that during a teaching session, a more knowledgeable individual (the instructor) modifies the quantity of advice based on the level of student performance. When the student will be studying a new task, the instructor may employ direct instruction strategies. As the student's abilities improve, guidance is provided less and less.

D. CONCLUSION

The Qur'an Reading and Writing Program with a peer tutor model implemented at the State Senior High School 1 Cilaku, Cianjur, was considered successful because it showed a significant change in students' ability to read the Qur'an. Those who initially were not fluent in reading the Qur'an, slowly but surely, their ability to read and write the Qur'an increased. This can be seen from their attendance list (who often attend Qur'an Reading and Writing, progress is also fast) compared to before participating in the Qur'an Reading and Writing program or those who rarely attend Qur'an Reading and Writing (because of permission or illness). Because it has a good influence on improving the ability to read and write the Qur'an, we hope that this Qur'an Reading and Writing program will become a school-quality cultural habit.

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