Tilawati Method Learning Standardization Management as an Effort to Improve the Competence of Al-Qur'an Teachers

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ABSTRACT

This research is based on academic anxiety about the low quality of Indonesian people's interaction with the Qur'an which states that 65% cannot read the Qur'an. This study aims to examine tilawati learning, tilawati learning standardization management, and the theme of increasing the competence of Al-Qur'an teachers. This research uses qualitative methods with a case study approach. The results of the study of learning standardization management of the tilawati method are carried out according to the standards compiled by the central tilawati. Learning management in branches, KPA, and members (institutions) of tilawati users must comply with the provisions of learning implementation and quality standards (quality assurance) tilawati can improve teacher competence through standardization training of Al-Qur'an teachers who have pedagogical, social, and professional and personality competencies. Training is an effort to prepare these competencies so that it can prepare Qur'an teachers who areyahadah, muaddib, muḥarrik, mujāhid and muwaḥḥid. The novelty proposed from the findings of this study is that the competency profile of the Qur'an Teacher is rāsiḫ fī al-'ilm, mutqin, muḥaffiz, and nabīl. This research leads to a recommendation for the importance of improving the competence of Qur'an teachers so that Qur'anic learning is more effective and better improved.

Keywords: Tilawati Method, Learning Standardization, Qur'an Teacher Competence

INTRODUCTION

Efforts to teach reading the Qur'an properly and correctly are carried out in various ways/methods. The method of learning the Qur'an experienced twists and turns throughout history starting from the angel Gabriel to the Prophet Muhammad PBUH. Rasulullah saw to the Tabi'in, from Tabi'in to Tabiit Tabi'in, and up to all his people to this day. The person who recites the Qur'an is the best human being and the most excellent human being. No human being on this earth is better than one who is willing to learn and teach the Qur'an. Thus, the profession of teaching the Qur'an if included as a profession is the best profession among many professions (Khon, 2013, p. 58). As the following hadith:

عن عثمان بن عفان –رضي الله عنه– عن النبي –صلى الله عليه وسلم– قال: خَيرُكُم من تعلَّمَ القرآنَ وعلَّمَهُ

Meaning: "Uthman bin Affan reported: The Messenger of Allah, peace be upon him, said: the best of you are those who learn the Qur'an and teach it to others. (HR. Bukhari)"

Ibn Kathir in his book Faḍāil Al-Qur'an explains that the Hadīth shows the nature of the believers who follow the Prophet Muhammad (SAW), which is always trying to perfect themselves

(in reading the Qur'an) and perfect (competence in reading the Qur'an) others. This is what distinguishes it from the nature of the disbelievers jabbārīn who are not useful and do not leave benefits for others (Katsir, 1998, p. 206).

Reading the scriptures is an absolute requirement to become a pious person. By studying the content of the holy book, a servant will get guidance on a straight path. To get a quality generation, it is very necessary to practice and read the book from an early age. The method of learning the Qur'an has undergone many developments. In Indonesia, the first method of learning the Qur'an that emerged was the Baghdadiyah method, then various methods of reading the Qur'an emerged in the 1970s and continued to develop until they grew rapidly as it is today. Among these methods are: qiro'aty, iqra', tilawati, ummi, wafa, yanbu'a, an-nahdhiyah, falahi, and many other methods. The emergence of various methods of learning the Qur'an is due to the demands of the times that require learning the Qur'an quickly and tartīl (Sadzili et al., 2004, p. 11).

The increase in competence includes various things including the quality of the character of educators as well as increasing the competence of learning the Qur'an. These competencies include: being able to pronounce Qur'anic letters according to their makers, being able to read the Qur'an in tartīl, understanding the theory of Tajweed and Ġarīb Musykilāt, being able to write Qur'anic letters according to the rules, mastering Islamic material, especially those concerning material targeted in the curriculum, having good methods and approaches and creativity (Muaffa et al., 2019, p. 11).

However, researchers found data about the competence of reading the Qur'an of the Indonesian people as conveyed by the Chairman of the Indonesia Mengaji Foundation, Commissioner General Pol Syafruddin that there are 65% of the Muslim population of Indonesia who cannot read the Qur'an, out of all Muslim Indonesians, namely 87.2% of the total population of Indonesia, it turns out that only 35% can read the Qur'an, so 65% cannot read the Qur'an properly and correctly which is influenced by the role of teachers who are not optimal. Researchers from the Lajnah Pentashih Mushaf Al-Qur'an (LPMQ) of the Ministry of Religious Affairs presented the results of research at 14 UINs spread across various regions in Indonesia with the ex post facto method, with 50 student respondents from each campus consisting of religious study programs and general study programs. The results showed that 28.9% of respondents had a Qur'an literacy index below 2 on a scale of 1-5. The average student has received the Qur'an reading and writing program (BTQ) since childhood both at TKQ / TPQ and at school. The research team assumed that the low ability to read and write the Qur'an was due to incomplete Qur'an learning or incompetent Qur'an teachers. Thus, the results of the study recommend the importance of Qur'an teacher certification (Kemenag, 2019:1).

Ahmad Jacob Zurmanda argues that the training and development of teachers (taḥfīẓ) Al-Qur'an has a significant influence in improving the quality of Al-Qur'an teacher competence. Teachers who have attended training can teach and manage Qur'anic learning better. Thus, they are more trusted (credible) as Al-Qur'an teachers (Zurmanda, 2023, p. 120).

Based on some of the problem descriptions above, the researcher intends to study and research the improvement of the competence of Al-Qur'an teachers through the standardization of

Al-Qur'an teachers of the tilawati method, as an effort to standardize the ability of Al-Qur'an teachers, equalizing the competence of Al-Qur'an teachers either in the form of certification or standardization is a real step to improve the ability to read the Qur'an. Teachers will learn the method of reading the Qur'an as well as get provisions for how to teach it. If this is done properly and correctly, it will be able to answer the challenges of the Ministry of Religion's LPMQ research results.

METHODS

Researchers use a type of qualitative research in conducting research with this theme, where research data sources are obtained by collecting information consisting of stories (sentences) and words or opinions. This descriptive research uses a case study approach to obtain data (Miles & Huberman, 2014, p. 5; Moleong, 2015, p. 11). With primary data sources, researchers conducted interviews or observations with foundation managers, directors, leaders, teachers asatizah boards, musyrif /ah, or administrative staff at Tilawati Center West Java 1. While secondary data in this study are written sources from various scientific literature, institutional documents, and various other official archives.

RESULTS

Learning Management

Learning management consists of two words: management and learning. Initially, the use of the term management grew and developed in the fields of economics and organization while learning in the fields of education and psychology. In its development, the two terms became one unit because of the importance of both (Djamaluddin & Wardana, 2019, p. 13). Although both have been developing for a long time, the use of the term "learning management" is a new term for the development of organizational management in the field of education (Priyono, 2007, p. 4).

Management discourse from an Islamic perspective is synonymous with three terms: idārah; siyāsah and tadbīr which tend to mean organizing, tactics, strategies, and managing (Hidayat & Wijaya, 2017, p. 6). Management inspiration is also implied in the following Qur'anic verse (QS. Al-Sajadah 32:5):

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يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاۤءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُه اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْن

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Meaning: "He orders all affairs from the heavens to the earth, then they ascend to Him in one day, the length of which is one thousand years according to your reckoning." (QS: Al-Sajadah: 5).

The Isyārāt Ilāhiyah of the above verse is to explain the discourse on management (tidbit) with components that include: mudīr: leader, Sarah/tadbir: management activity, policy, timeline, mudār: object/work team. The verse above clearly illustrates how Allah swt is the One who rules the universe, all creatures are under His Power, but Allah swt still involves and delegates the angels as field executors (managers) based on His orders and policies. Like a leader with all the authority

and duties given to him, in practice, a leader needs to involve a work team to realize the achievements of his institution (Al-Zuhaili, 1997, p. 190).

The verse above has two meanings, namely al-tadbīr (arrangement) and ar-rabbu (ruler). It means: He manages the affairs from the heavens to the earth, then they come up to him in one day, which is a thousand years according to your calculations (Tim Tafsir Depag RI, 2009: 78). The word management or idarah means to organize, manage, coordinate, mobilize, delegate something with the limits of authority and duties for the realization of the achievements of the institution, this is in line with the word tadbiir contained in the verse above. The relevance of the word "yudabbir al-amr" in the verse above provides Isyārāt Ilāhiyah that the process of tadbīr (management) mentioned in the form of fi'il mudhori' (which is dynamic with the present and future timeline) must always be carried out continuously, continuously and consistently. While the word al-amr is mentioned not specifically what affairs, the meaning is the management of all matters, including the management of learning training programs, or others.

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Specifically, the relevance of learning terminology in this study is learning the Qur'an, so it is defined as an essential material to be conveyed to children because it contains instructions and guidelines for life. Introduction to the Hijaiyah Letters is the first step in reading the Qur'an in the right way is its implementation. Memorizing the Qur'an is not only a part of preservation, but also understanding and practice, which becomes the principle of human life. The transformation of positive human behavior can be achieved through understanding the Qur'an as a revelation of Allah SWT delivered to the apostle to guide his people in the right direction. In the process of learning the Qur'an, there are several principles emphasized by experts. These principles include a comprehensive approach, interesting learning methods, a conducive environment, systematic repetition, learning without coercion, adjustment to individual characteristics, and setting learning targets (Mukhlis, 2020, p. 31).

Learning management is intended as a process of organizing, designing, planning, organizing, controlling, and evaluating learning by developing related learning resources in order to achieve effective and efficient goals (Zakiatul Fatanah et al., 2023, p. 278). The intended implementation of learning management is how the learning process and results include planning, assessment of results, and supervision for the implementation of an effective and efficient learning

process (Zakiatul Fatanah et al., 2023, p. 278), while the implementation of learning management in the perspective of theory (Terry, 1977) and (Dick et al., 2014) can be seen as follows:
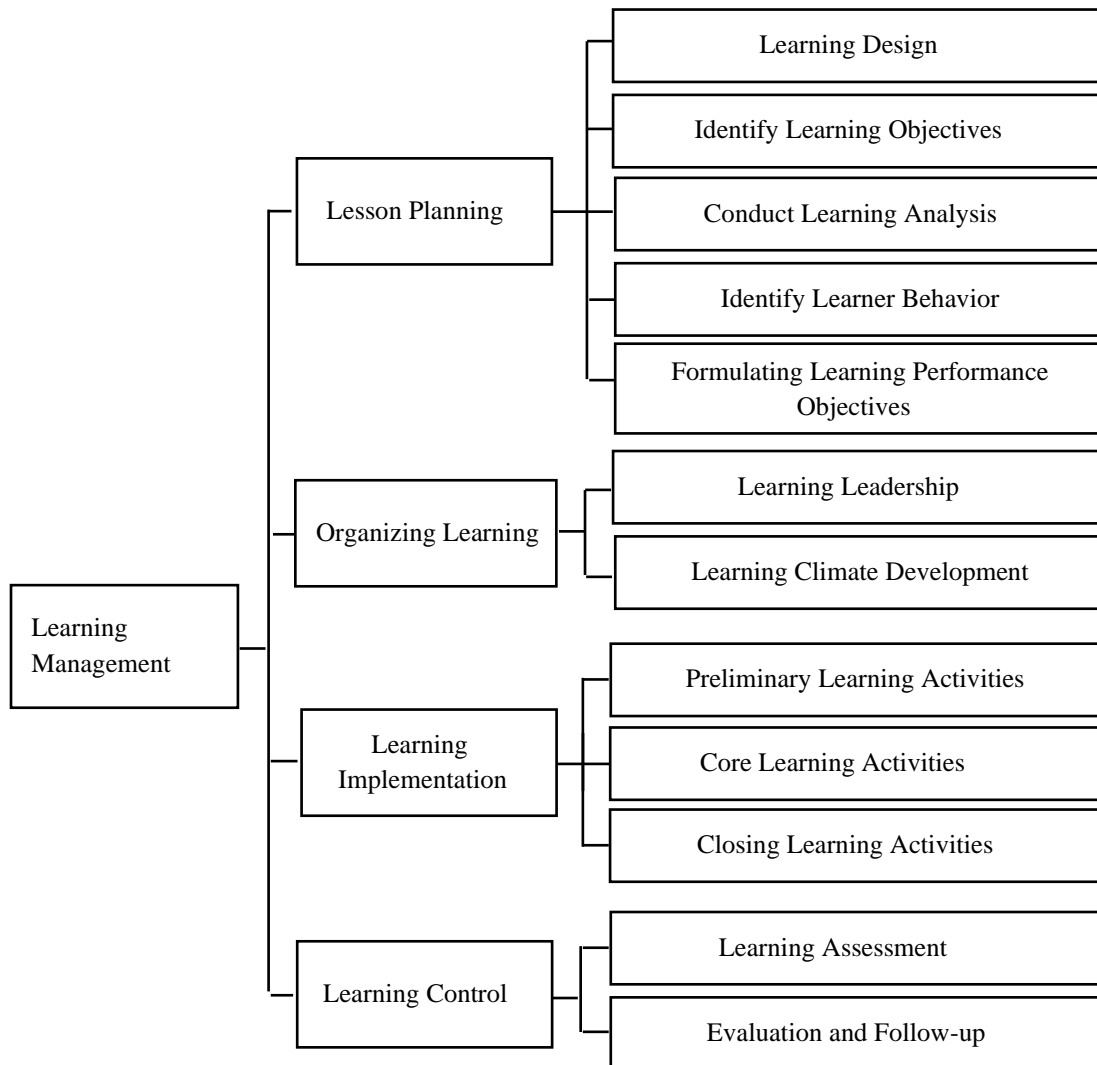
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Learning Management
├── Lesson Planning
│   ├── Learning Design
│   ├── Identify Learning Objectives
│   ├── Conduct Learning Analysis
│   ├── Identify Learner Behavior
│   └── Formulating Learning Performance Objectives
├── Organizing Learning
│   ├── Learning Leadership
│   └── Learning Climate Development
├── Learning Implementation
│   ├── Preliminary Learning Activities
│   ├── Core Learning Activities
│   └── Closing Learning Activities
└── Learning Control
    ├── Learning Assessment
    └── Evaluation and Follow-up
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Figure 1

Competency of the Qur'an Teacher

A teacher is a human being with a noble task in which he has various competencies to produce good teacher performance output, this performance is born from competencies both related to academic (academic competency) and professional competence (professional competence). If teacher competence is good, it will have a positive impact on improving teacher performance in terms of learning planning, learning process, and learning output (Iswan, 2020, p. 127).

Teacher competence is needed especially in the face of the rapid development of the current digital era. Teachers play a key role in achieving educational goals, including the role of Qur'anic teachers. Therefore, teacher competencies need to be regulated nationally so that there are clear standards, including the size and criteria for the minimum limit of abilities that must be possessed

by a teacher. This allows for objective assessment as part of quality assurance and control, especially through in-service teacher certification (Idris, n.d.). Based on Permen RI number 19 of 2005 concerning National Education Standards, it is stated that the standard educator must have four main competencies, namely: 1) pedagogical competence, which refers to the skills to manage the learning process of students, including understanding students, designing and implementing learning, evaluating learning outcomes, and developing students to actualize their potentials, 2) personality competence, which is the ability to have a strong, stable, mature personality, have discipline, be wise, have authority, act as an example for students, 3) professional competence, which is the ability to master learning materials thoroughly and deeply, enabling teachers to guide students to achieve the competency standards set out in the National Education Standards, 4) social competence, which is the social ability of teachers referring to the skills of teachers in interacting and being part of the school community and society. As individuals live their daily lives, everyone interacts with various people, including a teacher (Musyahadah et al., 2017, p. 6).

More specifically, the role of an Al-Qur'an teacher is needed in the teaching and learning process, including their creativity in learning so that it can have an effect in fostering student learning motivation, especially in Al-Qur'an subjects. Allah swt inspires the competence and character that must be possessed by a teacher, especially the Qur'an teacher, it is said by Allah swt in the following verse:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِيْ عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: "Recite in the name of your Lord who created, He has created man from a clot of blood, Recite, and your Lord is the Glorious One, Who teaches (man) with a pen. He taught man what he did not know (QS: Al-'Alaq: 1-5)".

The Divine command in the verse above describes how the learning and teaching process must be internalized with divine values, the teaching and learning process is a process that must involve Allah SWT, the All-Knowing Essence, the Essence that creates from nothing into existence. An inseparable part of the learning process is literacy and writing competence for teachers and students. Then in the verse, Allah swt reminds humans of the process of creation as Isyārāt Ilāhiyah that there is knowledge that must be explored and discovered in the process of learning and teaching. The process of "iqra' or al-qirāah should have a clear output, namely the realization of a perfect understanding of knowledge and its spread to all mankind (Al-Zuhaili, 1997, p. 316).

The relevance of the above verse to the discourse on the competence of Qur'an teachers and the design of the teaching and learning process can be described as follows:
a. The main competency of the Qur'an teacher is literacy skills, the ability to read that is not limited, this ability will provide many benefits to students. Especially, the teacher's ability to read the Qur'an greatly influences how the learning and teaching process will be carried out;
b. Rabbaniyah competence, namely the attitude of teachers who always have Divine values, this value will be the driving force (motivation) in the learning and teaching process;

c. Managerial competence (kitābah) of learning such as the design of learning outcomes, methods used, and documentation of learning in the form of reporting to management or parents;

d. Competence in creativity and innovation, in the verse above how Allah swt gives an example that the results of the reading process (literacy) must bring innovation and learning outputs.

Tilawati Method Learning Process Standardization Management

Tilawati learning is managed quite systematically. There is already a learning strategy guide, tilawati quality assurance, and tilawati learning evaluation guide. The authority to implement at each level has also made its implementation guide so that this confirms the uniqueness of tilawati which is structured and easy to implement according to the quality of learning outlined.

Tilawati learning is a tilawati teaching and learning process that is delivered practically, using rost songs, using a classical approach with props, and using a balanced reading and listening approach with tilawati books. To ensure that the tilawati learning process runs in accordance with the learning objectives, an appropriate learning strategy is needed. The tilawati learning strategy is intended to be a procedure that the teacher must go through in the tilawati learning process, related to timing, presentation beheadings, selection of methods used, and learning approaches to be conducive, effective, and efficient for achieving learning goals (Muaffa et al., 2010:vii).

Tilawati as an organization developing tilawati Al-Qur'an learning methods has standards that must be followed by tilawati users. Tilawati management standards are an effort to maintain the quality of tilawati teaching quality as well as the distribution of the tilawati book itself. Tilawati management is intended as a process of planning, implementing, monitoring, and evaluating existing resources to achieve tilawati goals (interview Syaikhudin, 2023; Muaffa et al., 2020: 10).

Tilawati managers consist of tilawati centers, branches, pioneering Al-Qur'an developers (RPQ), KPA (coordinator of Al-Qur'an developers), tilawati members, tilawati teachers and trainers. Each of these tilawati managers has rights and obligations, fulfills the terms and conditions in each must comply with the prohibitions, and is willing to get sanctions as regulated by the central tilawati as the institutional manager of the tilawati organization.

Tilawati Center is a center for the development and learning of the Qur'an tilawati method and, a publisher of tilawati books and other tilawati products based in nurul falah Surabaya. Tilawati Center has the obligation and authority in the management and policies related to tilawati and tilawati product distribution. Tilawati Center also must determine the boundaries of the branch and RPQ tilawati based on the territory of the city/district government. In addition, it also has the authority to publish tilawati products or media, prepare qualified tilawati human resources, determine quality standards, make training guidelines, munāqasyah, and supervisors, tilawati institution guidelines, conduct supervision and evaluation, appoint and or dismiss branches and RPQ according to applicable regulations.

Management related to the institutional status of tilawati in all branches is the authority of the central tilawati. Tilawati Center is led by an executive director who oversees the head of finance and general administration, the head of disorder, the head of training and munāqasyah, the head of institutional development, and the head of supervision (Muaffa et al., 2020: 11).

Quality Assurance tilawati is a process that aims to ensure that the management of learning Al-Qur'an tilawati runs by existing provisions. Tilawati is said to be of quality if it can establish and realize its vision through the implementation of its mission and its users can read the Qur'an with tartīl, memorize the Qur'an, be able to translate the Qur'an and have the character of a Qur'an expert (Muaffa et al., 2019:2).

The dimensions of quality to be achieved from tilawati quality assurance are the eight dimensions above, namely the performance to be achieved is that students are able to read the Qur'an with tartīl, comfortable to listen to and reassure the heart so that the appreciation of the Qur'anic verses read is deeper. Features, that the features of tilawati book preparation are arranged systematically, based on the order of the Hijaiyah letters, learning is carried out practically and structured, using rost songs and considering classical or individual systems.

The reliability dimension is directed so that students can memorize the Qur'an with tartīl in accordance with the rules of tajweed with a high pass rate. Conformance is a guarantee that tilawati considers the suitability of learning age or growth age, socio-cultural, and individual environment. Durability is intended to ensure that the students memorize the pondek letters or some selected verses with a high level of memorization resistance or mutqin.

Serviceability means the availability of tilawati services in various regions. therefore, tilawati development must continue to be well monitored and ensure that it continues to spread benefits. Aesthetics or the beauty of the design and attractiveness of each tilawati product is expected to be able to attract the motivation of students to linger with tilawati products because of the comfort of using them. If all these dimensions can be achieved, it is hoped that tilawati will get the impression of perceived quality, which is a pleasant impression. By using tilawati to deliver students quickly to read the Qur'an with tartīl, easy and fun and character as a manifestation of a superior person (Muaffa et al., 2019:22).

Tilawati quality assurance ensures four things, 1) compliance with tilawati policies, learning standards, institutional regulations, and quality manuals or standard operating procedures / SOPs, 2) certainty that graduates have competencies according to established standards, 3) certainty that each center has a learning experience in accordance with tilawati standards; as well as the relevance of the national tilawati program to the demands and needs of the community and other stakeholders (Muaffa et al., 2019:5).

Tilawati quality assurance is expected to be able to show the output achievements of each learning level clearly. The quality assurance achievements need to be identified into tilawati quality assurance indicators to make it easier to understand and strive for achievement. A tilawati teacher must fulfill five quality indicators. A tilawati teacher is said to be of quality if it fulfills five things, namely having received a shahadah or certificate as proof of graduation from tilawati teacher training, having a muddied (educator) soul, a mujāhid (fighter) soul, a mujadid (reformer) soul, and a muwahid (unifier) soul.

Competency Profile of Al-Qur'an Teachers

The standardization of Qur'an teachers using the tilawati method is carried out using the education and training method. Tilawati education and training consists of a series of activities

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designed to improve the skills, knowledge, and experience or change the attitude of a teacher in teaching tilawati. The purpose of tilawati training is to improve the competence of Al-Qur'an teachers so that they can improve the quality of learning, and achieve learning objectives and agency goals which are expected to have an impact on increasing competitiveness (Pratama et al., 2018, p. 112). There are several types of training carried out by tilawati, namely basic standardization training, advanced standardization training, continuous Qur'an teacher profession training (PQGB), tilawati training of trainers, training of trainers taḥfīẓ and tilawati translation, training of trainers mundanity, training of trainers supervisors and munāqasyah services. These activities can be organized by the central tilawati and or organized by several branches by bringing in national trainers or trainers from the central tilawati. While tilawati branches can conduct some training, namely the training of standardization of Al-Qur'an teachers.

Standardization of learning management through education and training of Qur'an teachers of the tilawati method is a series of efforts to improve the competence of prospective Qur'an teachers who produce the concept of the competency profile of Qur'an teachers. This is unique to the tilawati method because not all methods of learning to read the Qur'an are systematized like tilawati. Standardization of Al-Qur'an Teacher competence is a method of training and educating prospective Al-Qur'an teachers with the required competencies. Ideally, Al-Qur'an teachers should have at least four teacher competencies, namely pedagogical competence, personality competence, professional competence, and social competence, as in the table below:

Table 1

No	Competence	Teacher Competency	Competency of the Qur'an Teacher
1	Pedagogics	Understand learner characteristics	Understand the characteristics of students
		Understand learning principles	Understand the principles of Qur'anic learning
		Planning the right learning	Understand the principles of Qur'anic learning
		Organizing effective learning	Planning Qur'anic learning
		Implement learning assessment and evaluation	Implement learning assessment and evaluation
2	Professional	Understand the material, structure, concepts, and scientific mindset that support the subjects taught	Understand the science of tajweed, tone, and rhythm of reading the Qur'an, Ġarīb and musykilat, and other related sciences.
		Develop their professionalism	Develop the ability to read, memorize, and understand the Qur'an
3	Social	Engage in teacher organizations/communities	Involved in Qur'anic teacher organizations/communities

		Communicate effectively with fellow teachers, learners, and parents	Communicate effectively with fellow teachers, learners, and parents
		Interact effectively with fellow teachers, learners, and parents	Interact effectively with fellow teachers, learners, and parents
4	Personality	Act according to the prevailing norms	Believing fearing and obeying the teachings of Islam
		Have a positive personality so as to be a role model for students	Being Qudwah Ḥasanah
		Demonstrate the work ethic of being a teacher	Having the spirit of muharrik, mujāhid, and mujaddid in developing Qur'anic learning.

The competence of the Al-Qur'an Teacher as the findings of this study were developed from the results of research at Tilawati Center Jabar 1 which established standardized management of Al-Qur'an Teacher competencies that must be possessed by tilawati center teachers with criteria, namely: bersyahadah, muaddib soul (educator), mujāhid soul (fighter), mujaddid soul (reformer), and muwaḥid soul (unifier). Then the author integrates these competencies with the competencies of the Teacher in the perspective of Law of the Republic of Indonesia 14 of 2005 and Permendiknas no. 16 of 2007 concerning teacher competence in general. So that the formula for the new theoretical findings of this research is the competency profile of the Al-Qur'an teacher with four criteria, namely: Rāsiẖ fi al-'ilm, mutqin, muḥaffiz and nabīl, as described in the chart below:

Pedagogical competence is integrated into the profile of Qur'anic teacher competence with the criteria of Rāsiẖ fi al-'ilm, this word the author adapted from the Qur'anic verse found in Surah Āli 'Imrān verse 7, Isyārāt Ilāhiyah in this word describes a person who has deep and broad scientific knowledge, understanding that is undoubtedly true, but also has perfect integrity of faith and piety to Allah swt. Its relevance to the competence of Al-Qur'an teachers who must understand and master various things about the Al-Qur'an learning process and learning implementation management. Al-Qur'an teachers must have the ability to plan, implement, evaluate, and assess the learning process. This will be achieved when teachers understand well the characteristics of growth and development of students and master the principles of learning.

Professional competence is integrated with the competence of Al-Qur'an teachers with mutqin criteria, this word the author quotes from the hadith narrated by Imam Thabrani from Aisyah number 897, which describes the ability to do a good job because of the competence possessed, its relevance to an Al-Qur'an teacher who must continue to forge himself to improve his abilities and try to develop his competencies and skills.

Social competence is integrated with the competence of Al-Qur'an teachers with muḥaffiz criteria, the author quotes this word from Arabic terminology which describes a person with the ability to complete work thoroughly and also be able to provide positive encouragement to those around him. The relevance is that an Al-Qur'an teacher must have the ability to communicate and

interact well with stakeholders (students, parents, community, government) as well as fellow Al-Qur'an learning activist associations, and have the ability to engage and mobilize the Al-Qur'an community either formally or informally.

Meanwhile, personality competence is integrated with the competence of the nabīl Al-Qur'an teacher, this word comes from Arabic terminology which describes the nobility and nobility of character, superior personality, and intelligence in innovation and creativity, while the relevance to the Al-Qur'an teacher is someone who becomes a reformer who continues to strive to be a noble person, faithful and pious and innovative in developing Al-Qur'an learning.

CONCLUSION

Tilawati method learning standardization management is carried out according to the standards prepared by the central tilawati, The Tilawati branch is an extension of the central tilawati in the district or similar region that has met various applicable terms and conditions, with a procedure and quality assurance that must be passed by the teacher in the tilawati learning process, related to timing, presentation beheading, selection of methods used, and learning approaches to be conducive, effective and efficient for achieving learning objectives. The competency profile of the Al-Qur'an teacher with four criteria, namely: Rāsiẖ fi al-'ilm, mutqin, muḥaffiz and nabīl.

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