

STRATEGY FOR DEVELOPING TEACHER COMPETENCE IN QUR'ANIC EDUCATION GARDEN IN THE MODERN ERA: Analysis of Understanding of Tajweed At-Tadzkir Teaching Content

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ABSTRACT

The teaching of tajweed is a fundamental part of Qur'an education because it plays an important role in the accuracy and beauty of recitation. In the modern era, teachers' competence in understanding and teaching tajweed greatly determines the success of the learning process. This study aims to describe the implementation of the At-Tadzkir tajweed material at the Al-Qur'an Education Center in Bima City, identify the challenges faced by teachers in its implementation, and analyze the contribution of the material to the development of teachers' competencies. This study employs a descriptive qualitative method with data collection techniques including observation, interviews, and documentation. The results of the study indicate that the At-Tadzkir material has been implemented gradually in several Quran Education Centers, with a focus on understanding the basic rules of tajweed recitation. The challenges faced include limited training time, insufficient class hours, lack of learning materials, and diverse educational backgrounds of the teachers. Despite these challenges, the implementation of this material has had a positive impact on improving teachers' understanding and practical skills in tajweed, as well as supporting strategies for the sustainable development of teachers' competencies in Qur'an education.

KEYWORDS:

Teacher Competency, Tajweed At-Tadzkir, Al-Qur'an Learning

ABSTRAK

Pengajaran ilmu tajwid bagian fundamental dalam pendidikan Al-Qur'an karena berperan penting dalam ketepatan dan seni bacaan. Di era modern, kompetensi guru memahami dan mengajarkan tajwid menentukan keberhasilan proses pembelajaran. Penelitian ini bertujuan menganalisis implementasi materi tajwid At-Tadzkir di Taman Pendidikan Al-Qur'an Kota Bima, mengidentifikasi tantangan yang dihadapi, serta menganalisis kontribusi materi tersebut terhadap pengembangan kompetensi guru. Penelitian ini menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa materi At-Tadzkir telah diterapkan secara bertahap di sejumlah Taman Pendidikan Al-Qur'an, dengan fokus pada pemahaman dasar hukum bacaan tajwid. Tantangan yang dihadapi meliputi keterbatasan waktu pelatihan, minimnya jam belajar, kurangnya media pembelajaran, serta latar belakang pendidikan guru yang beragam. Meski begitu, implementasi materi ini berdampak positif dalam meningkatkan pemahaman dan keterampilan praktik tajwid guru, serta mendukung strategi pengembangan kompetensi guru pendidikan Al-Qur'an secara berkelanjutan.

KATA KUNCI:

Kompetensi Guru, Tajwid At-Tadzkir, Pembelajaran Al-Qur'an

INTRODUCTION

The Qur'an is the word of God revealed to the Prophet Muhammad through the Angel Gabriel as a guide to life for all mankind. The specialty of the Qur'an lies in the depth of meaning, the beauty of language, and the completeness of the instructions it contains (Khalid, 2017). As a holy book that is the main guide for Muslims, the Qur'an is not only read as a ritual of worship, but also needs to be understood, lived, and practiced in everyday life. Therefore, reading the Qur'an properly and correctly is a fundamental first step for a Muslim to understand the teachings contained in it (Nesia et al., 2023).

In practice, reading the Qur'an cannot be done carelessly. Clear rules and regulations are needed so that the recitation of the Qur'an does not deviate from its intended meaning. These rules are known as the science of tajweed, which is the study of how to read the letters of the Qur'an in accordance with makhraj (the place where letters come out), the nature of letters, and other laws of reading. Understanding and mastering the science of tajweed is very important because errors in pronunciation can result in errors in meaning, and of course have an impact on the value of worship itself (Wulandari & Ridwan, 2023).

The science of tajweed itself, although not formally recorded during the time of the Prophet Muhammad, has been practiced consistently by him and his companions. This practice then developed into a separate scientific branch that was passed down from generation to generation (Abdurrozzaq & Abidin, 2022). One form of

dissemination of tajweed science is currently carried out through non-formal educational institutions, such as the Qur'anic education garden, which is widespread in various parts of Indonesia (Ishaq & Nawawi, 2017).

Al-Qur'an Education Park has a strategic function in providing early education to Muslim children to recognize, read, and understand the Al-Qur'an. In this institution, students are introduced to the hijaiyah letters, taught to read the verses of the Qur'an, to understand the rules of tajweed in reading. It is in this context that the role of the Qur'anic education garden teacher becomes very vital. The Qur'anic education garden teacher is not only a technical teacher of Qur'anic recitation, but also an educator who instills spiritual, moral, and religious values (Alfi Ma'unah, 2023; Shohib & Aziz, 2024).

However, the quality of Qur'anic education in Qur'anic education garden is largely determined by the competence of the teachers who teach. Many Qur'anic education teachers still face obstacles in teaching tajweed systematically and effectively. Limitations in teaching methodology, lack of access to structured teaching materials, and lack of teacher capacity building training are the main challenges. To answer these challenges, there is a need to develop tajweed teaching and learning strategies that are adaptive to the needs of today's learners (Rohman et al., 2022; Wulandari & Ridwan, 2023).

One of the tajweed materials that has developed among Qur'anic education gardens is the At-Tadzkir module, which is learning material

specifically designed to make it easier for children to understand the laws of reading the Qur'an gradually and systematically. This material is arranged in a simple, communicative form, and in accordance with the level of ability of children at the age of the Qur'anic education garden. The use of At-Tadzkir materials is expected to be able to improve students' understanding of tajweed, as well as make it easier for teachers to deliver teaching materials appropriately and pleasantly (Hidayah, 2020).

However, the application of At-Tadzkir material in the learning process at the Qur'anic education garden does not escape the challenges. In some areas, including in Bima City, the application of this material has not been fully implemented optimally. There are gaps in teachers' understanding of the content and structure of the material, lack of training in the use of modules, and limited adequate teaching resources. On the other hand, most Qur'anic education garden teachers still carry out their duties voluntarily and do not have an adequate formal education background in the field of Qur'anic teaching.

This issue has become increasingly complex in the modern era characterized by the acceleration of information technology and changes in children's learning styles. Children now grow up in an environment full of visual and digital stimulation, which demands more interactive and contextualized learning methods. Under these conditions, the competence of Taman Pendidikan Al-Qur'an teachers in delivering tajweed material is not only limited to

text knowledge, but also includes pedagogical skills and the ability to adapt to new learning media (Hariani & Andayani, 2020; Shohib & Aziz, 2024).

Departing from this background, this study aims to analyze the implementation of At-Tadzkir tajweed material in the Bima City Al-Qur'an Education Park, identify the challenges faced in its application, and analyze the contribution of this material to the development of teacher competence. This research seeks to take an in-depth look at how the tajweed learning process takes place in the field, how teachers understand and apply the At-Tadzkir material, and the extent to which this material helps teachers in improving the effectiveness of learning the Qur'an.

Through this research, it is hoped that a comprehensive picture will be found of the quality of the implementation of tajweed learning in the Bima City Al-Qur'an education park, especially those based on At-Tadzkir material. In addition, this research is also expected to reveal the dynamics of the challenges faced by teachers in the teaching process, both internal such as limited personal capacity, and external such as lack of institutional support. This information is important as an evaluation material for Qur'anic education garden managers, local governments, and related institutions in formulating a more targeted Qur'anic education garden teacher development strategy.

The important contribution of this research lies in analyzing the effectiveness of At-Tadzkir tajweed material as a medium for increasing the competence of Qur'anic education

garden teachers in the modern era. In the context of an increasingly dynamic transformation of Islamic education, tajweed learning can no longer be delivered traditionally and monotonously. A more systematic approach is needed, based on the needs of students, and supported by relevant teaching materials. Therefore, the results of this study are expected to make a theoretical contribution to the development of the Qur'anic education curriculum in the Qur'anic education garden and provide practical recommendations for teachers and managers of Qur'anic education institutions.

Furthermore, the findings of this study can be a reference in designing teacher training programs for Qur'an education parks, developing contextual tajweed teaching materials, and setting minimum competency standards for Qur'an teachers in various regions, especially in responding to the challenges of learning the Qur'an in the digital era. Thus, this research not only answers academic questions, but also makes a real contribution to efforts to improve the quality of Islamic education in a sustainable manner.

The distinction of this research lies in the focus of analyzing the implementation of At-Tadzkir tajweed material as an instrument for increasing the competence of Qur'anic education garden teachers in the modern era, which until now has rarely been discussed specifically and in depth. Some previous studies have made important contributions to the development of Qur'anic learning methods and tajweed. Research by Hidayah (2020) highlights the effectiveness of

the At-Tadzkir module in improving students' understanding of tajweed, but has not examined its impact on overall teacher competence. Ishaq & Nawawi (2017) discusses the role of the Qur'anic education garden in educating the younger generation, but has not emphasized the innovation of teaching materials used. Rohman et al.'s research (2022) raises the importance of adaptive tajweed learning strategies, but has not linked directly to the context of using specific modules such as At-Tadzkir. Meanwhile Hariani & Andayani (2020). Hariani and Andayani highlight the challenges of learning tajweed in the midst of technological developments, but have not reviewed specific curriculum or module-based solutions. Finally, Wulandari and Ridwan (2023) examine common errors in tajweed pronunciation by learners, but do not explore the relationship between teaching materials and improving teacher competence. Therefore, this study is here to fill the gap by comprehensively analyzing the relationship between the use of the At-Tadzkir module, teacher capacity building, and the effectiveness of tajweed learning in the Qur'anic education garden environment, especially in Bima City.

THEORY DESCRIPTION

Teacher competence in Qur'anic learning, especially in teaching tajweed, is a fundamental aspect that determines the success of knowledge transfer to students. This competence includes mastery of tajweed material, pedagogical skills, and the ability to deliver material communicatively and systematically. According to Mulyasa (E. Mulyasa, 2013; Lubis, 2016; Lubis et al., 2024), teacher

competence includes four main aspects, namely pedagogical, professional, personality, and social competencies (Saleh et al., 2022). In the context of Qur'anic education, especially in the Qur'anic education garden, teachers are required to be able to explain the laws of Qur'anic recitation with an approach that is appropriate to the level of understanding of children. This not only requires mastery of the material, but also an understanding of the psychological characteristics of students (Munif, 2017).

In practice, many Qur'anic education teachers teach voluntarily and come from non-formal education backgrounds, so they often face challenges in terms of mastering effective teaching methodologies. This is where the support of systematic and easy-to-use teaching materials, such as the At-Tadzkir method, is important. The At-Tadzkir method is a tajweed learning approach designed in stages and levels, with the aim of making it easier for children to understand the rules of tajweed (Hidayah, 2020). This method presents material in visual, symbolic, and linguistic forms that are appropriate for children's age development. According to Bruner, learning will be more effective if the material is presented in a spiral and gradually, starting from the concrete to the abstract, thus allowing learners to build understanding gradually (Champine et al., 2009). The At-Tadzkir approach is in line with this principle as it organizes tajweed lessons from basic to advanced systematically.

Furthermore, the At-Tadzkir approach is also relevant to the theory of constructivism

proposed by Lev Vygotsky, which emphasizes the importance of social interaction in learning. In this theory, learning occurs optimally when children are guided by more competent adults or teachers through what is referred to as the zone of proximal development (Bodrov, 2015). By using At-Tadzkir, teachers have concrete tools to facilitate this mentoring process, as the material is presented in a way that facilitates interaction and discussion with students. On the other hand, Howard Gardner in the theory of multiple intelligences also emphasizes that each child has a different learning style. The visual, verbal and kinesthetic presentation of the At-Tadzkir materials allows them to be more easily accepted by different types of learners.

Teachers' readiness and competence in using the At-Tadzkir method is certainly a determining factor in the effectiveness of the implementation of this method. Therefore, the At-Tadzkir module serves not only as teaching material, but also as a training medium for teachers. This module can strengthen teachers' professional competence, help them understand tajweed concepts better, and train their skills in delivering lessons in a structured and interesting manner. This is in line with Suparman's opinion (2012), which states that improving the quality of education is largely determined by improving the quality of teachers, including in terms of mastery of teaching materials and delivery methods.

In the context of the Qur'anic education garden in Bima City, the use of the At-Tadzkir method can be a solution to various learning

problems, such as the low ability of teachers to develop teaching strategies and the lack of appropriate media use. These challenges can be overcome through training and mentoring based on the At-Tadzkir module which emphasizes a participatory and reflective approach. In the midst of educational challenges in the digital era and children's increasingly varied learning styles, teachers are required to be adaptive and creative. So, with the support of materials such as At-Tadzkir, Qur'anic education garden teachers are expected to be able to improve their competence on an ongoing basis and have an impact on improving the quality of tajweed understanding among students. Thus, this study is important to examine in depth how teacher competence can be improved through the integration of the At-Tadzkir method, and how this method can be a bridge between contemporary educational theory and the practice of learning the Qur'an in the field.

METHOD

This research uses a qualitative approach with descriptive methods, which aims to describe in detail and in depth a phenomenon based on data found in the field. Descriptive research seeks to tell actual problem solving through a factual data collection process which is then systematically analyzed (Creswell, 2007; Moloeng, 2018). This approach was chosen because it is considered appropriate to reveal the implementation of tajweed material At-Tadzkir in learning at the Al-Qur'an Education Park, as well as evaluating its impact on improving the

competence of Al-Qur'an education park teachers in Bima City.

The selection of Bima City as the research location was based on a number of logical and empirical considerations. The city has a large number of active Qur'anic education gardens in each sub-district, making it a relevant research field to examine the application of the At-Tadzkir book. In addition, the diverse backgrounds of Qur'anic education teachers in terms of education and teaching experience allow researchers to obtain richer and more varied data. Some Qur'anic education centers in the region have used the At-Tadzkir book formally as teaching material, while others recognize it as a supporting reference for learning.

The research was conducted in five sub-districts in Bima City, involving three Qur'anic education garden teachers from each sub-district, making a total of fifteen teachers. They are teachers who have used, recognized, or understood the contents of the At-Tadzkir book in the learning process.

Data collection techniques were conducted through observation, in-depth interviews, and documentation studies. Observation was conducted to obtain direct data on how teachers teach tajweed using the At-Tadzkir book, including teaching methods and student involvement. Interviews were conducted to explore the views of teachers and Qur'anic education garden managers regarding the advantages and challenges of using the book.

Meanwhile, documentation was conducted to trace learning tools such as textbooks, lesson plans, student evaluation records, and relevant syllabi.

The data sources in this study consist of primary and secondary data. Primary data was obtained directly from teachers of the Qur'anic education garden and institutional managers through observations and interviews. While secondary data is obtained from written documents such as At-Tadzkir books, Qur'anic education garden archives, learning guidelines, and various related literature that supports data analysis.

Data analysis used the Miles and Huberman (1994) model, with three main stages:

data reduction, data presentation, and conclusion drawing. Data validity was maintained through triangulation and member croscheck techniques (Sugiyono, 2013), so that the research results are truly valid, objective, and scientifically accountable.

Based on all these stages, the descriptive qualitative research flow in this study starts from problem identification, determining the location and subject, collecting data through observation, interviews, and documentation, then proceeding with interactive data analysis through reduction, presentation, and verification. Furthermore, triangulation is carried out to ensure the validity of the data, until finally a conclusion is obtained, following the scheme:

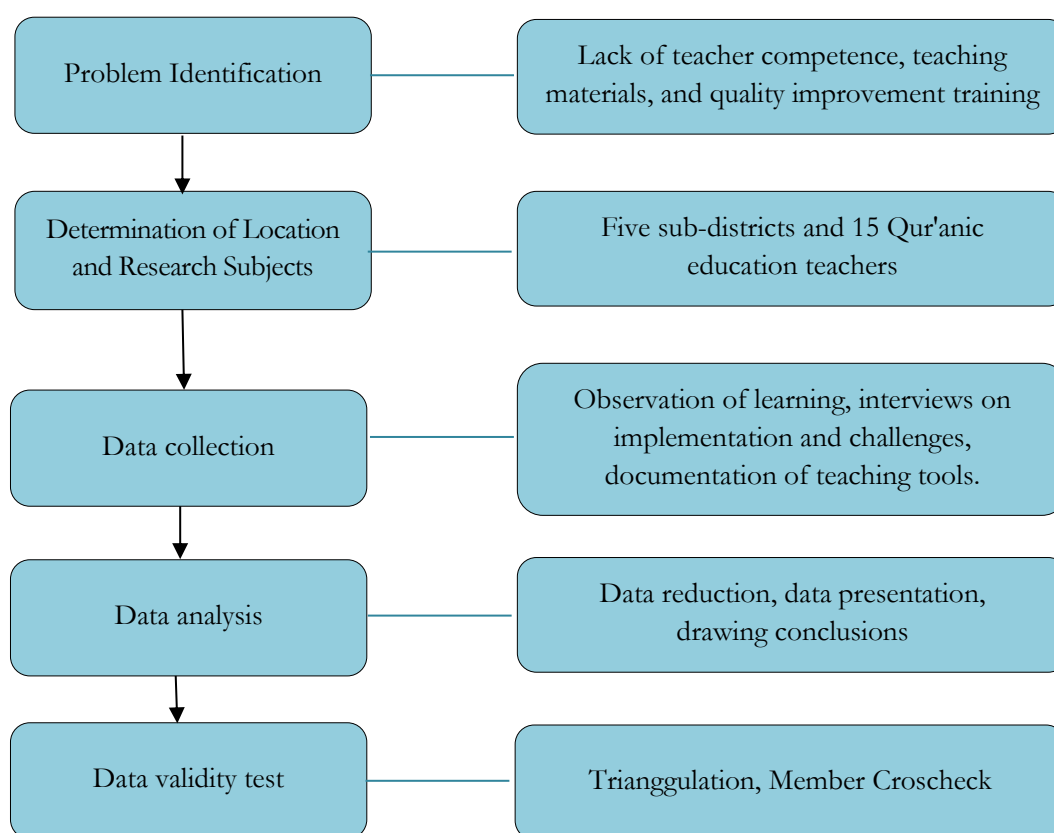


Figure 1. Descriptive Qualitative Research Scheme

RESULTS AND DISCUSSION

Implementation of At-Tadzkir Tajweed Content

At-Tadzkir tajweed material is used as one of the main references in teaching tajweed to students in Qur'anic education gardens in Bima City. The main advantage of this material lies in its simple but comprehensive delivery method, so it is very effective in the context of learning in a Qur'anic education garden environment that has a variety of backgrounds of students and teachers. This is in line with the opinion of experts who emphasize that an effective tajweed learning approach must be simple but touch all important aspects so that it is easily understood by various groups (Laily & Maesurah, 2021; Waslah et al., 2020).

At-Tadzkir Tajweed material combines theoretical and practical aspects in a balanced manner, making it very suitable for use by teachers of Qur'an education parks in the daily learning process. The preparation of the material is carried out gradually and systematically, starting from the introduction of makharijul letters, the law of reading nun sukun and tanwin, the law of reading mim, the law of reading qalqalah, the law of long reading (mad), to the signs of waqaf. This tiered presentation is in line with the tiered learning theory (scaffolding) developed by Vygotsky (2015), which states that effective learning must follow the stage of cognitive development of students in stages so that they are able to master the material as a whole.

Based on the results of observations, interviews, and documentation in 15 Qur'anic education garden spread across 5 sub-districts of Bima City, data obtained that the implementation of At-Tadzkir tajweed material has been carried out by some teachers of Al-Qur'an education parks, although it has not been applied thoroughly. Most teachers have used At-Tadzkir as a reference in introducing basic reading laws. However, teaching advanced tajweed material is still not optimal. This shows a gap between the complete theory of the material and the practice of learning in the field.

Supporting factors for the implementation of this material include the high willingness of teachers to improve the quality of learning, the availability of At-Tadzkir books as standard teaching materials, and institutional support from Qur'anic education garden institutions. According to (Lubis et al., 2019), the availability of representative learning resources and institutional support is the key to success in learning Islam. In some Qur'anic education gardens, At-Tadzkir material has been integrated into the daily learning program, with teachers using the material as a reference to explain the reading laws in stages.

Obstacles to the Implementation of Tajweed At-Tadzkir Material

However, there are several main obstacles that hinder the comprehensive implementation of At-Tadzkir's tajweed material. First, teachers' limited understanding of tajweed material. Most Qur'anic education garden teachers have diverse educational backgrounds and not all have an

adequate understanding of tajweed. Many of them only rely on personal experience or self-taught learning, so they do not understand the contents of the *At-Tadzkir* book in depth. This causes the teacher to only deliver parts that are considered simple and easy. According to the theory of Andragogy proposed by Knowles (1978), in-depth understanding and training for adult teachers is essential so that they are able to teach the material effectively and relevantly.

Second, the limited learning time in Qur'anic education gardens is a significant factor. Generally, the learning process lasts only 1-2 hours per day and must be divided with other activities such as *tahsin*, *tahfizh*, memorizing prayers, and basic religious learning. In this context, teachers tend to reduce the weight of tajweed theory and focus more on reading and memorization practices. This is in accordance with the theory of cognitive limitations expressed by Sweller (1991), which states that human working memory capacity is limited so learning needs to be organized.

Third, the diversity of students' ability levels is a challenge in itself. Qur'anic education garden students have very varied age backgrounds, reading abilities, and absorption. This requires teachers to use different learning approaches so that the material can be well received. The learning differentiation approach described by Tomlinson (2014) is very relevant here, namely adjusting learning methods and materials according to the needs and abilities of students so that learning outcomes are maximized.

Fourth, the lack of training and mentoring for Qur'anic education garden teachers is a major obstacle. Many teachers have never attended formal and structured tajweed training or workshops, so they lack confidence and do not have the right teaching strategy. This is reinforced by the results of research by Arifin (2012) which states that professional training is very influential in improving the quality of Islamic learning in non-formal institutions.

Fifth, limited facilities and learning media are also a significant obstacle. Not all Qur'anic education parks have teaching aids, audio-visual media, or other learning aids that can assist teachers in explaining tajweed material that requires direct examples and practice. According to Mayer's multimedia theory (2017), the use of visual media can increase the effectiveness of learning by strengthening the process of understanding and memory of students.

Overall, *At-Tadzkir* tajweed material is an appropriate learning resource and has great potential in improving the quality of tajweed learning in the Bima City Qur'anic education garden. However, to achieve optimal implementation, it is necessary to improve teacher competence through continuous training, provide adequate time in the learning schedule, and fulfill adequate learning support facilities. Thus, the tajweed learning process is not only a transfer of knowledge, but also able to form a complete and deep understanding for students. The variety of these obstacles if narrated in *graafik* as follows:

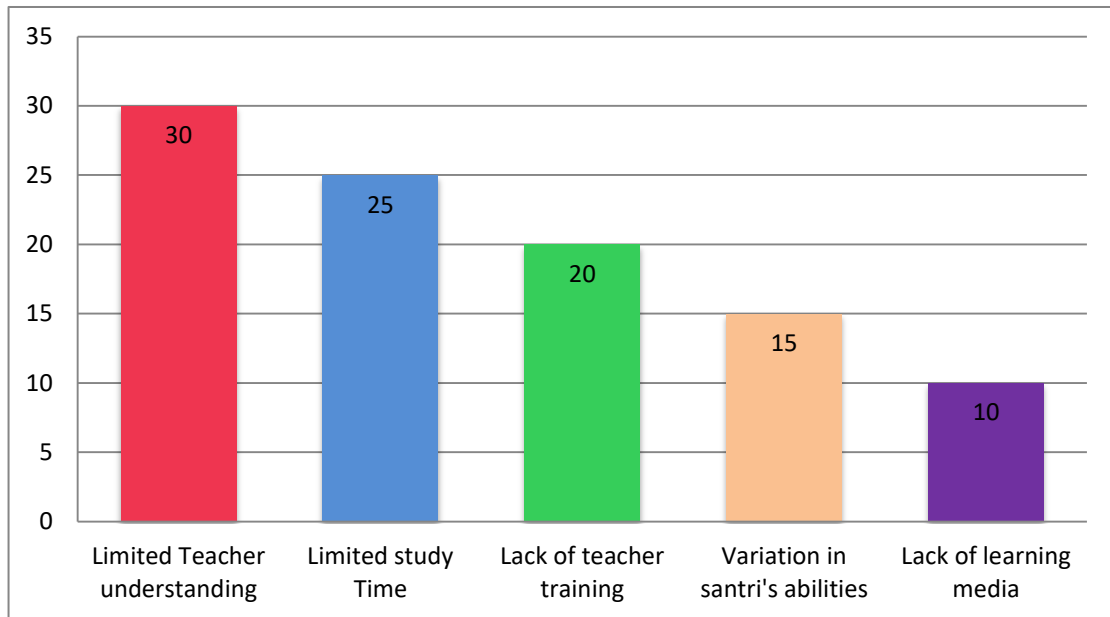


Figure 2: Graph of Obstacles to the Implementation of At-Tadzkir Material

Teacher Competency Development Strategy

The strategy for developing teacher competence in the Qur'anic Education Center in the modern era cannot be separated from the quality of the teacher's understanding of the material being taught. One strategy that has proven effective in improving these competencies is the systematic implementation of tajweed material through the At-Tadzkir book. This book is designed with a modern and easy-to-understand thematic approach, making it a strategic tool in improving the tajweed literacy of Qur'anic education garden teachers in Bima City. This approach supports the achievement of pedagogical competency standards as well as the substance of the material, in line with Thoriq's opinion (2024) that clear and complete teaching materials can increase the effectiveness of the learning process.

The application of At-Tadzkir as teaching material not only strengthens the teacher's understanding in the theoretical aspects of tajweed, but also becomes an integral part of the modernization strategy of learning in the Qur'anic education garden. According to Majid (2013), student success is strongly influenced by the completeness of learning facilities and facilities. In this case, the existence of teaching materials such as *At-Tadzkir* is an important part of the strategy to strengthen teacher competence which is able to boost student interest in learning and improve the quality of material delivery by teachers.

However, competency development strategies do not stop at providing teaching materials. Internal teacher factors, such as tajweed literacy and pedagogical skills, play a key role. Sirait (2021) emphasizes that teachers are the main drivers of successful learning. Thus,

modern teacher development strategies should target individual quality improvement through structured training and mentoring. In the context of Bima City's Qur'anic education gardens, the implementation of At-Tadzkir needs to be accompanied by intensive training so that it is not only informative but also transformational in the way teachers teach tajweed.

Another challenge to teacher development strategies in modern Qur'anic education centers is the limited learning time available. Learning sessions of only 1-2 hours per day are often insufficient to deliver the entire material in depth. According to Susiana (2017), limited time allocation is a major obstacle in non-formal religious learning such as Qur'anic education centers. Therefore, learning time management strategies and adaptive curriculum planning are very important so that every material, including tajweed, can still be delivered effectively.

Another strategy that needs to be developed is the use of digital learning media. The lack of facilities such as audio, video, and visualization of tajweed causes an imbalance between theory and practice. In fact, the existence of media that supports reading practices can accelerate students' understanding of the laws of tajweed. Sari et al. (2021) state that the use of varied learning media can increase the effectiveness of student understanding. Therefore, strengthening technology-based teaching strategies is part of

modernizing tajweed teaching methods in Qur'anic education gardens.

In addition, teacher competency development strategies must be holistic, including motivation management and professionalism. Weak motivation and lack of teacher knowledge can lead to stagnation in Qur'anic education institutions. Hariani and Andayani (2020) suggest continuous training as a strategic solution to overcome these limitations. Appropriate training, based on local and contextual needs, will be a strong foundation in forming professional Qur'anic education garden teachers in the modern era.

This research has novelty because it reveals the strategic role of the At-Tadzkir book not only as a teaching resource, but as a systematic and measurable instrument for developing teacher competence. The results of this study expand the theory of tajweed learning by proposing a local-content-based tajweed instruction approach that can be a new model in the training of Qur'anic education garden teachers in the modern era. In addition, this research also makes a theoretical contribution by integrating content mastery, pedagogical adaptation, and technological integration as a unified strategy for developing Qur'anic education garden teachers. Thus, this research supports and develops a new theoretical foundation in the development of non-formal religious education that is relevant to the challenges of the digital age.

Overall, the implementation of At-Tadzkir's tajweed materials in the context of Bima City's Qur'an education parks has made a positive contribution to improving teacher competence, especially in terms of understanding tajweed materials systematically. However, to make it a comprehensive teacher development strategy in the modern era, it needs to be accompanied by additional interventions such as intensive training, procurement of digital learning media, flexible time management, and institutional support. These strategies aim to form Qur'anic education garden teachers who are not only able to teach, but also become agents of transformation in Qur'anic education that are adaptive to the challenges of the times (Saragih et al., 2021).

CONCLUSION

This study concludes that the implementation of At-Tadzkir tajweed material in the Bima City Al-Qur'an Education Park is effective in strengthening tajweed learning, especially in basic material. This material is organized in a simple but comprehensive manner, combining theory and practice according to the cognitive stages of the santri. However, its implementation is still limited due to several obstacles, such as low teacher understanding, limited learning time, variations in santri abilities, lack of professional training, and lack of learning facilities. The competency development of Qur'anic education garden teachers needs to be carried out strategically and

continuously, including structured training, utilization of digital media, and more adaptive time management. This step is important to make tajweed learning not only theoretical, but also applicable and contextual. The novelty of this research lies in the interpretation of At-Tadzkir not just as teaching material, but as a strategic instrument for systematic development of teacher competence. This research expands the tajwid learning approach through the concept of local-content-based tajwid instruction, by integrating material mastery, adaptive pedagogical strategies, and digital technology into a model that is relevant for non-formal education in the digital era. The implications of this research emphasize the importance of repositioning the role of Taman Pendidikan Al-Qur'an teachers as agents of transformation. With the support of institutional policies, contextualized training, and adequate facilities, teachers can play a greater role in developing tajweed learning holistically, sustainably, and responsively to the times.

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