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THE ROLE OF TEACHERS IN INSTALLING LOVE FOR THE QUR'AN AT AL-MUHAJIRIN SAWANGAN SD IT MAGELANG, JAWA TENGAH

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Abstract

A teacher is expected to be able to carry out his functions and duties well, especially in guidance in the form of interaction with students, so that it can foster motivation to learn while increasing the love of the Qur'an in students. Instilling love for the Qur'an needs to be done from an early age, because when children have loved the Koran, they will also grow to love religion, Allah, the Messenger, and his family. The purpose of this study was to determine the role of teachers in instilling love of the Qur'an in students at SDIT Al-Muhajirin Sawangan Magelang. This research uses qualitative methods with a descriptive approach. The process of data collection is carried out through observation to obtain data. Then interviews were conducted with related parties to support this data. To be more valid, documentation is carried out. After all the data is collected, it is analyzed by reducing the data, presenting the data, and drawing conclusions. Data validity techniques use data triangulation, method triangulation, and source triangulation. The results of this study found that the role of teachers in instilling love of the Qur'an in students is in the form of compilers, motivators, regulators, and evaluators.

Keywords: *The Role of Teachers; Learning; Love of the Koran.*

Abstrak

Seorang guru diharapkan dapat melaksanakan fungsi dan tugasnya dengan baik, khususnya dalam pembimbingan yang berupa interaksi dengan siswa sehingga dapat menumbuhkan motivasi untuk belajar sekaligus meningkatkan cinta Al-Qur'an pada diri siswa. Menanamkan rasa cinta kepada Al-Qur'an perlu dilakukan sejak dini, sebab ketika anak telah mencintai Al-Qur'an maka akan tumbuh pula rasa cinta kepada agama, Allah, Rasul dan keluarganya. Tujuan penelitian ini adalah untuk mengetahui peran guru dalam menanamkan cinta Al-Qur'an kepada siswa di SDIT Al-Muhajirin Sawangan Magelang. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Proses pengumpulan data dilakukan dengan cara observasi untuk memperoleh data. Kemudian dilakukan wawancara kepada pihak-pihak terkait untuk mendukung data-data tersebut. Agar lebih valid, maka digunakan dokumentasi. Setelah semua data terkumpul, semua data dianalisis dengan mereduksi data, penyajian data, dan penarikan kesimpulan. Teknik keabsahan data menggunakan triangulasi data, triangulasi metode, dan triangulasi sumber. Hasil penelitian ini diperoleh bahwa peran guru dalam menanamkan cinta Al-Qur'an kepada siswa berupa sebagai penyusun, motivator, dan pengatur sekaligus evaluator.

Kata Kunci: *Peran Guru; Pembelajaran; Cinta Al-Qur'an.*

INTRODUCTION

The quality of education is largely determined by the role of a teacher, which is why teachers need to have competencies that are useful to make the learning process more meaningful. Even though humans have the ability to learn, basically a teacher plays the role of an educator and guide so he or she must be clever and proficient in planning learning activities, mastering topics, providing appropriate instructions, and handling student problems appropriately (Sardiman, 2012).

The teacher plays the role of an educator who is responsible for conveying insight, developing potential and providing guidance to students so that they become worthy human beings. Teachers act as parents at school. Teachers need to attract the attention and sympathy of their students so that students idolize them. Apart from that, teachers have a role in shaping the characteristics of students to become people who have faith, have morals, are independent, capable, and bring benefits to the homeland, religion, nation in the future because a complete human being is one who has personality, knowledge and morals (Sagala, 2009).

Islamic religious education is defined as a form of guidance given to students to support spiritual and physical growth based on Islamic teachings including providing direction, teaching, training, nurturing and supervision (Wiyani, 2012). This Islamic religious education is carried out with the aim of making students become human beings, that is, people who can live their lives as Muslims (Rokib, 2016). Apart from that, Islamic teachings need to be introduced from an early age (small), because this is the golden period of a child's growth which can be the basis for determining future education (Majid, 2004).

The process of educating children about the Islamic religion needs to be guided by the Al-Qur'an, which is the word of Allah that was given to the Prophet so that it becomes a blessing for all of nature with various important contents in it which are useful as lessons, guidelines and guidance for people who believe and practice it. The Koran is the main foundation for Muslims in carrying out their lives in this world and the hereafter. Its nature which can guide humans to the straight path makes the Koran the only book that if you read it you will get benefits. The Koran is a source of Islamic teachings which contains guidelines for human life covering various aspects including sharia, aqidah, muamalah, morals and worship (Muhaimin, 2008). Humans in their lives

must be guided by the Koran as revealed by Allah in surah An-Anam verse 155:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

155. This (Al-Qur'an) is a Book that We have sent down and is blessed. So, follow and be devout so that you will be blessed.

From the verse above it can be seen that the Al-Qur'an is a book that is blessed and full of goodness for Muslims in particular and humanity in general. Therefore, humans are ordered to read and appreciate the meaning of the verses of the Koran until they memorize them. Studying and understanding the Qur'an can bring various benefits, such as gaining goodness and mercy as well as useful guidance in this world and the hereafter.

It is important to start training children from an early age so that they develop a love for the Koran. Because when children love the Koran, they will also develop a love for religion, Allah, the Messenger and their family. Before parents go so far as to order their children to memorize the Qur'an, it is recommended that individuals first be exposed to the Qur'an as a means to foster a deep love for the text and to attain the many virtues it encompasses. Cultivating a feeling of love for the Qur'an is the initial stage that will lead students to become readers of the Qur'an, listeners of the Qur'an, researchers of the Qur'an, memorizers of the Qur'an, and practitioners of the contents of the Qur'an. Koran (Purba & Maturidi, 2019).

Instilling a sense of love for the Qur'an in children is something that is permissible and even recommended according to Sharia law, the aim is so that humans can be guided either in their personal or group lives so that they can carry out their role as caliphs and servants of Allah who will lead humans towards life ordained by God. When a child loves the Koran, he will directly and/or gradually get to know his Creator and begin to apply the laws of the Koran in his daily life.

Love is referred to as *hubb* in the Qur'an. *Hubb*, according to the author of the Treatise *Al-Qusyairi* is the purest emotion of love and devotion, just like people who have white teeth, known as *habab al-asnan*. *Al-Hujwiri*, author of *Kasy Al-Mahbuub*, states that the Arabic phrase *hubb*, which signifies the seed of a plant, is most likely the origin of the term *hubb*. Because it germinates in the heart seed, stays there like a sturdy plant, and gives rise to new life in every climate, no matter how cold or hot. Love is known as *hubb* because love is the seed of life, just as *hibbah* is the seed of a plant

(Bagir, 2012). As can be seen from the previous definition, the writer has a strong emotional attachment to the object of his affection, be it another person, an item, or a particular hobby. Therefore, it can be concluded that love of the Qur'an is a liking or enjoyment of the Qur'an and everything related to it, including reading, memorizing, studying and practicing it. This type of love makes partners want to give up everything for each other so they can spend the rest of their lives together.

Actually, when the heart falls in love, the heart will depend and be attached to the object it loves. It brings constant joy to the heart, which longs to see it and does not want to be cut off from it. The Qur'an is also like that, if the Qur'an attracts someone's heart, he will enjoy reading it, be happy and happy when he is with it. This person will try to understand, appreciate and research the meanings and important things in the Al-Qur'an. On the other hand, it will be difficult for the heart to accept the Qur'an, let alone submit and obey it, if there is no feeling of love for it (Masrul, 2018). Here are some signs of love for the Koran:

Love for the Qur'an is characterized by joyful moments meet with him, parts someone who loves something. 1). They will continue to miss each other and miss the Koran when they are apart. 2). Reading the Koran for a long time will not make you bored. 3). Have lots of dialogue with the Qur'an, trust in its guidance and direction, and return to it when facing life's problems, both small and large. 4). Obey the teachingsthe prohibitions and prohibitions of the Qur'an.

RESEARCH METHOD

This research is included in the type of field research with a qualitative method. Field research is carried out so that researchers can obtain detailed data and can intensely understand the interactions that occur in the research environment, field conditions, and the position of subjects and objects in research based on existing data (Suyitno, 2018). Qualitative research contains a discussion of a phenomenon from a research subject which can take the form of behavior, perception, action, motivation, and is explained using words to show scientific conclusions from the research conducted (Moleong, 2014). This research examines the role of teachers in instilling a love of the Koran in students. The research approach chosen is a descriptive approach, namely in order to collect valid, actual and real information or data about a phenomenon being studied (Arikunto, 1993).

This research includes two different categories of data sources, namely primary data sources and secondary data sources (Arikunto, 2013). The researcher's primary data source can be directly through the Principal of SDIT Al-Muhajirin Magelang, Teacher Tahfidz, PAI Teacher, Class Teacher and Students of SDIT Al-Muhajirin Magelang through an interview and direct observation at the location/school. Next, to obtain detailed data, researchers will use secondary data sources, namely supporting data such as school data files, activity documentation, books and other supporting data sources.

To obtain data that will be analyzed to produce conclusions that can answer problems, researchers pay attention to techniques in the process of collecting data, namely through observation, interviews and documentation. According to Sutrisno Hadi, observation is a complex phenomenon that includes a series of psychological and biological processes. Two things that must be done in observation are observing and remembering/recording the results of the observation (Sugiyono, 2009). In this study, researchers observed the process of instilling love for the Koran in students, including what efforts were made to foster students' interest and love for the Koran. Next is the interview. An interview is an exchange of information by asking questions and answering, so as to obtain a number of data related to the research object. Interviews can be conducted during preliminary studies, namely when researchers are looking for a problem that underlies the research. Interviews are also conducted when collecting data to answer research problems (Arikunto, 2013). Interviews were conducted in a semi-structured manner where a list of questions was prepared before being asked to the informant, then deepened by exploring more extensive information. The next data collection technique is documentation or previous notes. Documentation can take the form of images, works or writings created by someone. Examples of written documents are historical lives, diaries, biographies, or policy rules. Examples of image documents are sketches, still life drawings and photos. Examples of work documents are works of art in the form of pictures, sculptures, films. Documentation as a complement to data obtained during interviews and observations (Sugiyono, 2009).

Qualitative data analysis must be carried out continuously until data saturation is reached. The actions taken during data analysis are data reduction, data presentation and conclusion drawing. Apart from that, researchers also used triangulation as a test of data validity. Triangulation is carried out by testing several data sources with various

techniques. In addition, the aim is to assess the reliability of data obtained from various sources through the use of various methodologies (Sugiyono, 2009).

RESULTS AND DISCUSSION

The Role of Teachers in Instilling Love for the Qur'an and Its Implications for Students

Teachers are professionals in the formal education system who are responsible for the instruction, guidance, direction, training and evaluation of their students. This responsibility will be carried out effectively if the teacher has certain professional qualifications which are demonstrated in competency, skills, expertise or skills that meet certain quality standards or ethical norms (Zamakhshyari et al., 2019). Apart from that, teachers also have the responsibility to shape the characteristics of students into quality graduates and complete human beings because they are intelligent, moral and have personality, and are useful for the homeland, religion and nation (Sagala, 2009). This is in line with the vision proclaimed by the school "Creating Qur'anic People, Achievements and Global Insights".

Having a love of the Qur'an from a young age increases the likelihood that a young person will remember the entire text later in life. Because it is best to instill a love of the Koran in young children, it becomes important as they approach their teenage years, and becomes important as adults to guide their daily lives (Wahidi, 2017). Apart from PAI teachers and tahfidz teachers, the role of all teachers, principals and school employees is also needed to encourage and grow students' interest and love for the Al-Qur'an. The role of teachers in instilling a love of the Koran in students at SDIT Al-Muhajirin Sawangan can be described as follows:

1. The role of the teacher as a compiler

The role of an educator includes both being an instructor and a preparer. The implementation of learning depends on the planning carried out by the teacher. Therefore, the role of the teacher as an organizer or planner is very important. The success of the educational process depends on the quality of the instructor's preparation. This is consistent with Uno's view that deliberate preparation is essential for successful learning (Uno, 2009). In this step, the teacher will create a course outline and lesson plan that outlines the teacher's goals, how much time the teacher will devote to each, which learning tactics and methods the teacher will use, which resources the teacher will use, and how the teacher will do so, will evaluate the student's progress. If a teacher takes the time to accomplish this, their students will benefit from better coordination and more optimal results than from an instructor who doesn't take the time to prepare. As a result, the role of educators as controllers of the educational process

becomes very important.

Field data shows that the process of preparing lesson plans for teachers at SDIT Al-Muhajirin Sawangan Magelang is unique, where teachers must make every effort to link the content of the lessons to be delivered with the Al-Qur'an. So that when delivering and being asked about lesson material the teacher can relate it to the Al-Qur'an, in this way it is also hoped that it can grow students' interest and love for the Al-Qur'an.

Field data sourced from interviews with school principals, it is known that in preparing learning plans teachers at SDIT Al-Muhajirin Sawangan Magelang link the learning material to be studied with the Al-Qur'an and integrated school rules are required to link learning with the Al-Qur'an. For example, Surah Yunus verses 6-7, Surah Al-Hijr verse 56, Surah Al-Isra' verse 32, Surah Al-A'Raaf verse 31 are examples of Al-Qur'an verses that are integrated into social studies learning which discuss the impact of globalization on people's lives. With the hope that students can have an understanding based on the Al-Qur'an and have more interest in the Al-Qur'an, so that their love for the Al-Qur'an will grow.

Picture1. RPP/Teaching Module

	<p>Jam 5 Pagi kami mesti bangun Terus baca doa ingat pada Allah Bangun gosok gigi mandi dan berwudhu Sholat hadap Tuhan cinta Agung kita Cium tangan ibu dan ayah Membaca doa sebelum ke sekolah Jalan di tepi baca subhanallah Cinta pada Allah rofiqul a'la Sampai di sekolah bersihkan kelas Salam ibu guru ambil berkatnya Belajar sungguh-sungguh ikut suruhannya Taat pada Allah moga diberkahi Rajin ke sekolah setiap hari rajin baca quran rajin berhitung Turut kata bu guru Insya Allah berjaya</p> <p>mengakomodasi keragaman profil belajar murid</p> <p>5. Guru mengadakan apersepsi tentang lagudi atas terkait dengan pembelajaran hari ini.</p> <p>6. Guru menyampaikan tujuan pembelajaran yang akan dicapai</p> <p>7. Guru mengelompokkan siswa dalam 3 kelompok</p>			<p>Telaah (20 Menit)</p>	<p>8. Murid menyimak pembacaan Q.S. Al-Asr Ayat 1-3 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ</p> <p>Demi masa, sesungguhnya manusia benar-benar berada dalam kerugian, kecuali orang-orang yang beriman dan beramal saleh serta saling menasihati untuk kebenaran dan kesabaran." (QS. Al-Asr : 1-3)</p> <p>Diferensiasi proses berdasarkan profil belajar murid</p> <ul style="list-style-type: none"> - Sudut Bulan (Visual dan auditori) : menyaksikan video pembelajaran yang telah disediakan dalam laptop. https://youtu.be/Y1LjVzdf4 - Sudut Bintang (Kinestetik) : Memperagakan beberapa kegiatan yang membutuhkan waktu lama dan sebentar. <p>10. Guru menyiapkan tanya jawab ringan dan kalimat-kata motivasi penyemangat</p>	<ul style="list-style-type: none"> - Laptop - Sound audio - LCD - Kartu kegiatan - Student worksheet 	<ul style="list-style-type: none"> - Individualisasi - Interaksi - Observasi - Refleksi
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2. The role of the teacher as a motivator

SDIT Al-Muhajirin Sawangan Magelang students are still minors and can benefit a lot from encouragement, guidance and views from educators, parents and friends. Therefore, motivation from teachers can raise enthusiasm and inspire students to be more active and enthusiastic in memorizing the Al-Qur'an. Because motivation from within students themselves is not enough, motivation from outside is also needed to create enthusiasm for students in learning the Koran. A teacher is a figure that students need to get guidance, input, direction to improve the abilities they already have.

Teachers implement a reward and punishment system with the aim of fostering a competitive spirit while motivating students to learn the Koran. Instilling a competitive

attitude in students is very important, of course the competitive attitude is taught to memorize the Koran. Note that tahfidz teachers here must be very clever in directing students so that there is no hostility between students who do not achieve well and students who do well. Competition like this can motivate students and help develop their potential in facing competition. This is a type of friendly competition that does not turn into hostility or violence. When classmates are framed as allies rather than enemies, children are more likely to work together to achieve common goals (Yasmin et al., 2022).

3. The role of the teacher as a regulator

All students and teachers gather in the classroom to get learning materials. Therefore, as a teacher, teachers must be able to manage the class appropriately to support educational interactions through various planned activity programs. The teacher as a class administrator determines the quality and quantity of student learning in the class. The initial capital that teachers must have as organizers is mastery of theoretical knowledge about learning and teaching skills, then teachers must understand ideas and actions in classroom management.(Nidawati, 2020). The teacher's job as a regulator requires the teacher to be able to plan the learning activities carried out and coordinate students to follow existing regulations. Teachers need to plan events that get children excited about learning more about the Qur'an and engaging with it as reading, memorizing and understanding is an important part of this. The teacher organizes and chooses what and how much the student must memorize based on the student's ability level. The teacher's responsibility as a regulator is to ensure that school regulations, class regulations and program regulations for cultivating a love of the Qur'an are followed in an orderly manner by students.

Every person who loves the Koran, like every love, must have a sign in him. Proof of love for the Qur'an is having feelings of joy and happiness when meeting the Qur'an, just like when someone falls in love with something. That's why meeting, reading, and experiencing His words of love is so enjoyable for those whose hearts are filled with the love of the Qur'an (Ariza, 2016).

Indicators of loving the Qur'an according to Ahmad Masrul's ideas in his book "Falling in Love with the Qur'an", if someone feels pleasure when reading the Qur'an, feels happy and happy when with him, then his heart has felt love for Al-Qur'an. -Qur'an. He plans to study, apply and deepen the teachings of the Koran (Masrul, 2018). It can be concluded that students who love the Qur'an can be seen from what they do in their free time. If they spend time with the Qur'an, it can be said that the student has a love for the Qur'an.

The teacher program created in an effort to instill students' love of the Koran is by holding the following program: 1). ListenMurottalAl-Qur'an. Listen to murottal to students, especially when they are doing fun activities or activities they like. When children are often listened to murottal Al-Qur'an or taught to spell hijaiyyah letters, their brains will record the reading of the Al-Qur'an. So it's easier for them to absorb it when they memorize it later (Syarifuddin, 2004). Having murottal played every day is an effort to ensure that students at least listen to the reading of the Koran. Listening to murattal cassettes of the Koran being read aloud is a very good way to help the memory process (Ilyas, 2020). The Islamic Religious Education teacher at this school explained that playing this murottal can also help students to muroja'ah short letters or letters that have been memorized. Thus, murottal playback is very helpful in maintaining students' memorization. 2). Tadarus and Muroja'ah Al-Qur'an. This tadarus and muroja'ah activity is carried out every day at the 0th hour. Before starting learning, students carry out morning assembly activities which include memorizing muroja'ah activities. Students are then accustomed to performing Dhuha prayers and reading the Koran during class. After the obligatory congregational prayers at noon and Asr, students are also accustomed to reading verses from the Koran. Students' enthusiasm and love for the Al-Qur'an can be fostered through holding tadarus and muroja'ah activities, which help students develop the habit of reading the Al-Qur'an and improve students' memorization. Students are accustomed to muroja'ah during morning assembly before starting learning with the aim of strengthening students' memorization of letters. When in class before students start studying, when they finish the Duha prayer and the obligatory prayers, students are taught to recite the Al-Qur'an so that students get used to it and are always close to the Al-Qur'an.



3). Murattal Rhythm of the Koran (Muri-Q). Muri-Q is an acronym for Murattal Irama Al-Qur'an. One of the goals of this effort is to show students that memorizing the Qur'an is not as difficult as they fear and to increase their love for the holy text. This approach evolved from Iqra' compiled by As'ad Humam, which was then refined by the late Ustadz Dzikron Al-Hafidz

by including songs in each recitation. This strategy is popular among children and adults, and is often used in TPQ and Islamic education institutions. The combination of these two methods is very interesting and dynamic, making learning the Koran easier and more fun (Nawabuddin, 2005).

To develop students' interest in the Al-Qur'an, one of the efforts made is by holding the Muri-Q program. It is hoped that holding this program can improve students' ability and fluency in reading the Al-Qur'an, for the purpose of measuring students' knowledge and devotion to the Al-Qur'an. The muri-Q program has two achievement focuses, first for lower class students who cannot yet read the Al-Qur'an, the achievement focus is to introduce students to hijaiyah letters using iqra' so that students are able to read the Al-Qur'an. Second, for upper class students who can already read the Al-Qur'an, the focus of their achievement is to justify their reading both in terms of makharijul letters and reading laws.

Field data shows that using Muri-Q is more efficient because the book is thinner and shorter than iqra', so students can read the Koran more quickly. Likewise, what was said by Ustadz Nadzir, through the Muri-Q program, apart from helping low class students learn the hijaiyah letters, it can also help high class students improve their reading of the Al-Qur'an.

Figure 3. Muri-Q Learning Activities in Class



4). Learning Tahfidz Al-Qur'an. SDIT Al-Muhajirin Sawangan Magelang has two programs for memorizing the Al-Qur'an, namely through tahfidz subjects and aiming for tahfidz. The tahfidz subject has been around for a long time, but the methods used are less effective so that many students do not meet the targets set by the accompanying teacher. Meanwhile, Bidik Tahfidz is a collaborative program launched by SDIT Al-Muhajirin Sawangan Magelang school with Rumah Qur'an which is also under the auspices of the Muhajirin Bahari foundation and has only been running for about 3 years. This Bidik Tahfidz

program is intended to prepare students who will take part in the mukhoyyam certification program and also for students who have delays in memorizing so they can pursue the targets that have been determined. The aim of Bidik Tahfidz is to instill a firm belief in the Al-Qur'an and its teachings in the younger generation, as well as the discipline to practice these teachings in everyday life.

Figure 4. Students memorize the Koran



4. The role of the teacher as an evaluator

The teacher as an evaluator means the party who collects data regarding the success and progress of the learning process that has been carried out. Students' knowledge and devotion to the Qur'an can be measured by testing their reading comprehension. This evaluation activity is carried out within the tahfidz subject and there is also evaluation outside the tahfidz subject through the mukhoyyam certification model. a. **Evaluation in Tahfidz Subjects.** The audio method was initially used to memorize the Al-Qur'an, where students were played murottals of the Al-Qur'an using speakers or the teacher read the verses directly and then the students followed simultaneously. Students who learn the Koran by hearing have a greater chance of long-term retention, especially if students listen to it often. The Koran can also be listened to via CD, DVD, YouTube, Internet, iPhone and other devices. With the development of technology, students who want to memorize the Al-Qur'an can now listen to local and international hafidz and qori' recite the verses of the Al-Qur'an (Maududi, 2014).

This method can indeed help students to memorize the Al-Qur'an more easily, especially if it is accompanied by tartil, then students will remember more easily because of its beautiful tones. After an evaluation, it turned out that this method was less effective, with this method students will memorize it by themselves if they listen to it continuously. However, when asked to read independently, there are still many students who still stutter, have not memorized it, cannot read the Al-Qur'an, students also do not know the writing and the rules for reading it.

Apart from that, teachers also develop alternative techniques to help these students. Every morning when students arrive, a murotal of the Koran is still played and during the tahfidz subject, students are asked to read the verses that will be memorized gradually and

repeatedly until the students have memorized them. At each meeting students are asked to memorize 10 verses and submit them at the next meeting and if there are students who can deposit their memorization at that time they will be given a reward to appreciate, motivate and foster the students' competitive spirit.

Figure 5. Memorization Deposits in Class



- b. Evaluation through Mukhoyyam.** Mukhoyam comes from Arabic which means camping or quarantine, this activity is only focused on one goal and mukhoyam Al-Qur'an means living in a place where the activity only discusses the scope of the Al-Qur'an and is given other material but does not go out. from the scope of the Koran. The Mukhoyam Al-Quran activity which is held once a year, with an outdoor system (camping) combines Al-Quran activities (memorization) and physical activities, namely sports (mental exercise), of course with a stronger educational nuance.

Mukhoyyam at SDIT Al-Muhajirin Sawangan Magelang is held twice a year, once every semester. This mukhoyyam program was held to evaluate the extent of students' memorization, understanding and love of the Al-Qur'an. In the implementation process, students are allowed to memorize in several stages. The first stage is 1 chapter per sitting, the second stage is 5 pages per sitting, the third stage is 1 page per sitting, the fourth stage is one surah at a time, the fifth stage is half a page at a sitting, up to one row at a time.

Students who successfully meet the target will be given a certificate which can be used to continue to the next level of education through the achievement pathway. And for students who cannot meet the target in wave 1, they will be given the opportunity to take part in wave 2, but if they still do not meet the target, students who do not get a shahadah certificate will also have to carry out punishment, namely night prayers reading 1 juz accompanied by their supervising ustadz.

Figure 6. Evaluation through Mukhoyyam



This program is specifically for grade 6 students, but if students in grades 4 and 5 have met the memorization target, they are allowed to take part in mukhoyyam. At the beginning of each semester, Tahfidz teachers have determined memorization targets for each class, starting from class 4, the target is to memorize 10 verses at each meeting. In Class 5, for each meeting, they still deposit 10 verses and in each semester students are asked to deposit 5 pages. At the beginning of the 6th grade semester, it was socialized that at the end of each semester there would be a mukhoyyam program so that students could prepare themselves to submit their memorization.

The success of this mukhoyyam program is certainly inseparable from other programs to instill love for the Qur'an, especially the Muri-Q program, aiming for tahfidz and tahfidz learning itself, because through these programs students are guided to improve their reading and memorization of Al-Qur'an. Qur'anny. Due to the concerted effort to cultivate a deep affection for the Qur'an in their personal sphere, students will show a strong tendency to adopt the attitude of the Qur'an as a compass for their existence. This involves the assimilation of the constructive principles enshrined in his teachings, thereby manifesting a form of devout submission to Allah Almighty and fervent devotion to the Qur'an.

With the programs that have been launched, it is hoped that students will be able to get closer and love the Al-Qur'an. The aim is to ensure that students are not only involved in reading and memorizing the Al-Qur'an, but also develop a thorough understanding of its teachings and apply it effectively in everyday life. In addition, this initiative is expected to change students' understanding of the Koran, thereby emphasizing that the Koran is not just a text, but rather a set of beliefs and principles that govern a person's way of life.

CONCLUSION

Based on the results of analysis and research carried out at SDIT Al-Muhajirin Sawangan Magelang, this research can be concluded that the role of teachers in instilling a love of the Qur'an in students at SDIT Al-Muhajirin Sawangan Magelang is as a compiler by preparing learning plans and connecting material with the Koran; motivator by implementing a reward and punishment system with the aim of fostering a competitive spirit in students in learning the Qur'an; and organizer by holding several programs to instill love for the Koran, such as playing murottals of the Koran when students arrive until before starting learning; tadarus and muroja'ah of the Qur'an during morning assembly and after prayer; Muri-Q; learning tahfidz Al-Qur'an; The last one is the evaluator, namely by evaluating students' ability to read the Koran (evaluation in tahfidz subjects and through mukhoyyam).

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