



'Ulum Al-Qur'an Instruction: Urgency, Problem Diagnosis, And Important Things To Fix It

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Abstract

The focus of this article is the urgency, problem diagnosis, and important things to fix problems in 'Ulum Al-Qur'an lectures. This article is sourced from the results of qualitative-descriptive research because this research only aims to explore as deeply as possible the social facts that the author has studied in the field, and then depict or describe the facts in the field objectively according to the author's needs as they are. The object of this research is students in the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak. Thus, the setting of this research is the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak. The results of the author's research show: one, the importance of studying the 'Ulum Al-Qur'an in the Islamic Religious Education Study Program, because of the importance of this discipline to equip students in Islamic universities with the sciences of the Al-Qur'an, so that they are not only able to read but also understand it. Two, the time allocation given to the 'Ulum Al-Qur'an lectures and the learning methods that tend to be conventional, they were diagnosed as the cause of the failure of the 'Ulum Al-Qur'an lectures given in the Islamic Religion Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak. Three, to overcome this problem, apart from increasing the time allocation for 'Ulum Al-Qur'an lectures, there is also a need to change the paradigm of 'Ulum Al-Qur'an lectures at IAIN Pontianak from teacher-centered learning to student-centered learning. Lecturers must also not get bored of motivating their students to repeat learning outside of the class on the material presented in class. Apart from that, it is also important to pay attention to how the syllabus and

semester learning plans are designed by considering multidisciplinary, interdisciplinary and even transdisciplinary approaches so that the material does not tend to be textual but rather contextual.

Keywords: Problem Diagnosis, 'Ulum Al-Qur'an Instruction, Urgency

Fokus tulisan ini adalah urgensi, diagnosa masalah, dan hal-hal penting untuk memperbaiki masalah dalam perkuliahan 'Ulum Al-Qur'an. Tulisan ini bersumber dari hasil penelitian kualitatif-deskriptif karena penelitian ini hanya bertujuan untuk menggali sedalam-dalamnya fakta sosial yang penulis alami di lapangan, dan kemudian menggambarkan atau mendeskripsikan fakta di lapangan tersebut secara objektif sesuai kebutuhan penulis secara apa adanya. Objek penelitian ini adalah mahasiswa di Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah dan Ilmu Keguruan, IAIN Pontianak. Dengan demikian, setting penelitian ini adalah di Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah dan Ilmu Keguruan, IAIN Pontianak. Hasil penelitian penulis menunjukkan: satu, pentingnya 'Ulum Al-Qur'an dipelajari di Program Studi Pendidikan Agama Islam, karena pentingnya disiplin ilmu ini untuk membekali mahasiswa di perguruan tinggi Islam dengan ilmu-ilmu Al-Qur'an, sehingga agar mereka tidak hanya mampu membaca tetapi juga memahaminya. Dua, Alokasi waktu yang diberikan pada mata kuliah 'Ulum Al-Qur'an dan metode pembelajaran yang cenderung konvensional oleh dosen 'Ulum Al-Qur'an, didiagnosis sebagai penyebab kegagalan perkuliahan 'Ulum Al-Qur'an yang diberikan di Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah dan Ilmu Keguruan, IAIN Pontianak. Tiga, untuk mengatasi masalah tersebut, kecuali penambahan alokasi waktu perkuliahan 'Ulum Al-Qur'an, juga perlu adanya perubahan paradigma perkuliahan 'Ulum Al-Qur'an di IAIN Pontianak, yaitu dari teacher centered learning menjadi student centered learning. Dosen pengampu juga mesti tak bosan-bosannya memotivasi mahasiswanya untuk mengulang belajar di luar kelas tentang materi yang disampaikan di kelas. Selainnya, penting juga diperhatikan penyusunan silabus dan rencana pembelajaran semester dirancang dengan mempertimbangkan pendekatan multidisipliner, interdisipliner, dan bahkan transdisipliner sehingga materinya tidak cenderung tekstual melainkan kontekstual.

Kata Kunci: Pembelajaran 'Ulum Al-Qur'an, Urgensi, Diagnosa Masalah

INTRODUCTION

Improvement of the higher education curriculum at universities should be able to improve the quality of lectures at universities, which has an impact on increasing student's competence. Unfortunately, the hope of curriculum development which should be able to improve the quality of lectures so that it has a positive impact on the quality of students, often does not materialize. For example, the curriculum still seems to dichotomy between religious sciences, natural sciences and social humanities sciences. (Arifuddin, 2016; Bagir, 2005)

In fact, integration between the two is important, so that it is hoped that students can develop a complete profile, not only understanding religious sciences but also being able to contextualize them with natural sciences and social humanities sciences. It should not be said that a course should be given in a monodisciplinary frame. A lecturer must be able to carry out what M. Amin Abdullah calls as integrative-interconnective, which prioritizes multidisciplinary, interdisciplinary and even transdisciplinary approaches to

understand the relationship between these two scientific disciplines. (Abdullah, 2006, 2020)

At Islamic Religious Universities (PTKI) this is clearly a challenge. In the context of understanding Al-Qur'an, for example, they are required not only to have the ability to read it, but also to be able to approach it in a multidisciplinary, interdisciplinary and even transdisciplinary. However, what often happens is that Islamic religious universities are busier with efforts to eradicate Al-Qur'an illiteracy among a small number of their students, and the other small number do not read Al-Qur'an fluently. In fact, this problem should have been resolved at the previous level of education, considering that reading and writing Al-Qur'an has been taught from elementary school/Madrasah Ibtidaiyah to high school/Madrasah Aliyah and/or Islamic boarding school. Meanwhile, Ulumul Qur'an courses are often given simply by lecturers, so that studying the verses of Al-Qur'an in its integrative-interconnective framework with multidisciplinary, interdisciplinary and even transdisciplinary approaches is often put aside.

In the Islamic Religious Education Study Program, Faculty of Teacher Training and Education, IAIN Pontianak, this is also a challenge. The ability of some students to understand the meaning of the contents of Al-Qur'an is still very minimal. Generally, they only understand it textually, and still less who able to interpret it contextually using a multidisciplinary, interdisciplinary and even transdisciplinary approach. Additionally, this is a problem for a small number of students who are still not fluent in reading Al-Qur'an.

This fact is acknowledged by lecturers who test students in reading and understanding of Al-Qur'an, based on tests they carry out on students who will register for the thesis exams. In general, at IAIN Pontianak, the rule is that students must pass a test to read Al-Qur'an, as a prerequisite for registering for the thesis exam. The author also carried out direct testing, for example through interactions with students, both in class and outside class or outside lecture time.

IAIN Pontianak students who are still not fluent in reading Al-Qur'an and still not able to explain the contents of Al-Qur'an, one of the reasons based on researchers' observations is their lack of mastery of the sciences of Qur'an. Meanwhile, many of them come from non-religious public schools, and not from madrasa or Islamic boarding school backgrounds. In fact, as prospective Islamic religious education teachers who graduated from IAIN Pontianak, Al-Qur'an knowledge is a must because it supports the Islamic religious education material that they must provide to their students in the future at school. Based on this, it is clear that the 'Ulum Al-Qur'an course is an important subject given to students.

In general, Islamic religious universities in Indonesia agree that the subject 'Ulum Al-Qur'an is a subject that must be taught in all faculties provided, and even in postgraduate studies. We can even find a similar trend at universities in Malaysia. (Ibrahim et al., 2017) This is due to awareness of the importance of a Muslim having the ability to read Al-Qur'an and mastery of understanding it. In Islamic studies, 'Ulum Al-Qur'an is also placed in the main position, considering that Al-Qur'an which uses Arabic needs to be understood and requires knowledge related to Al-Qur'an which we call as 'Ulum Al-Qur'an.

Unfortunately, lectures on 'Ulum Al-Qur'an are often not effective. The results of research on students who attended 'Ulum Al-Qur'an lectures at some universities in Malaysia, only a small percentage perceived the material as easy to understand, even though they thought that the 'Ulum Al-Qur'an' lectures they attended were

important.(Ibrahim et al., 2017) Likewise with the 'Ulum Al-Qur'an lectures in the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, at IAIN Pontianak, in the researcher's observations and based on interviews with some students as informants for this research, they looking at the 'Ulum Al-Qur'an lecture material is not easy to understand, even though they realize that mastering the 'Ulum Al-Qur'an is an important thing. According to the lecturer who teaches this course, this is due to their lack of ability in reading and writing Al-Qur' an and lack understanding of the basics of Ulum Al-Qur'an, which are not really studied by those who incidentally come from graduate backgrounds from non-religious public schools.

RESEARCH METHOD

The focus of this article is the urgency, problem diagnosis, and important things to fix problems in 'Ulum Al-Qur'an lectures. This article sourced from the results of descriptive qualitative research because this research only aims to explore as deeply as possible the social facts that the author has studied in the field, and then depict or describe the facts in the field objectively according to the author's needs as they are. The object of this research is students in the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak. Thus, the setting of this research is the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak.

The data collection techniques when author conducted the research were participant observation, in-depth interviews, and documentation. Meanwhile, the analysis was carried out interactively following the Miles, Huberman, and Saldana procedures which include data condensation, data presentation, and drawing conclusions. (Miles et al., 2020) In this research, the author also used three techniques to guarantee the validity of the author's data collect, namely by using triangulation, member check, and extension of research time.

RESULT AND DISCUSSION

The Importance of the 'Ulum Al-Qur'an Subject for Students

The Islamic Religious Education Study Program is under the Faculty of Tarbiyah and Teacher Training, IAIN Pontianak, and it is the oldest study program at IAIN Pontianak. Currently, many alumni have been born from its womb, and this can be understood because this study program is at IAIN Pontianak, which is the only Islamic Religious College with state status in West Kalimantan.

The history of this study program is close to the history of the opening of the Tarbiyah and Teacher Training Faculty of IAIN Pontianak, which was originally called the Tarbiyah Faculty of IAIN Syarif Hidayatullah Jakarta Branch in 1969. Next in 1997 based on Decree of the President of the Republic of Indonesia Number 11 of the year 1997. Faculty of Tarbiyah IAIN Syarif Hidayatullah Jakarta Branch in Pontianak, then changed to Pontianak Islamic High School (STAIN). Because its status is still STAIN, the Tarbiyah Faculty changed its nomenclature to become the Tarbiyah Department, which among other things opened the Islamic Religious Education Study Program. STAIN Pontianak then changed status to IAIN Pontianak in 2013 based on Decree of the President of the Republic of Indonesia Number 53 of the year 2013.

The Islamic Religious Education Study Program increased its accreditation level from B to A not long after this status change, namely in 2017 based on Decree BAN-PT/Akred/S/XII/2017. After the validity period of the BAN-PT accreditation ended, the

Islamic Religious Education Study Program again followed the reaccreditation process, this time under the Independent Educational Accreditation Institute (LAMDIK), and based on LAMDIK decision Number 75/SK/LAMDIK/Ak/S/I/ 2023 obtain a Superior accreditation. With this accreditation status, in that year, the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak became the first and only superior Islamic Religious Education Study Program for undergraduate level in West Kalimantan Province.

For the reason of maintaining the superior quality of this Study Program, the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak carries out many academic strengthening activities for its students, one of which is the ability to read and understand Al-Qur'an.

For Islamic Religious Education Study Program student, the 'Ulum Al-Qur'an course is very necessary for them to have skills in Al-Qur'an sciences so that a student can read Al-Qur'an well and be able to understand it. Linguistically, 'Ulum Al-Qur'an comes from Arabic which means the sciences of the Qur'an, which comes from the words 'Ulum and Al-Qur'an. The word 'Ulum in the plural means sciences and the Qur'an means reading. In terms of terms, the Qur'an is defined implicitly and not explicitly. We often explicitly understand the Qur'an as generally formulated in the introductory book of 'Ulum Al-Qur'an, such as Anshori who defines it as "*kalamullah* delivered by Malaikat Jibril with direct redaction from Allah SWT to the Prophet Muhammad SAW, and was accepted by Muslims gradually. (Anshori, 2013) When reading the story of Al-Qur'an written by Ingrid Mattson, we will not find Mattson defining Al-Qur'an as explicitly as Anshori. Mattson only said that Al-Qur'an is a single text that collects a number of revelations that discuss various issues. (Ingrid Mattson, 2013)

According to the term, 'Ulum Al-Qur'an as defined by Manna' al-Qaththan means science that discusses discussions related to Al-Qur'an from the aspect of the science of *Asbab an-Nuzul*, *Munasabah* of Al-Qur'an, Al-Qur'an collection order, knowledge of the letters *Makkiy* and *Madaniy*, *Nasikh-Mansukh*, *Muhkam* and *Mutasyabih*, and other topics related to the Qur'an. (Manna' Khalil Al Qattan, 1990)

The scope of the discussion of 'Ulum Al-Qur'an includes all knowledge related to the Al-Qur'an itself, namely in the form of knowledge about *asbabun nuzul*, Al-Qur'an collection order, writing, *qiraat*, *tafsir*, *mukjizat*, *nasikh and manshukh*, *makiyah and madaniyah* verses, *muhkam and mutasyabih* verses, *gharib* knowledge of the Qur'an, knowledge of *bada* of the Qur'an, knowledge of *munasabah* of the Qur'an, *aqşam* of the Qur'an, *amtsal* of the Qur'an, knowledge of *jadal* Al -Qur'an, memorizing Al-Qur'an and so on. These materials are also taught in the "Ulum Al-Qur'an" lectures by lecturers in the Islamic Religious Education Study Program at IAIN Pontianak. We can see this through the course syllabus they formulated.

From the information above, it can be said that it is important for the 'Ulum Al-Qur'an to be studied at Islamic religious universities in all study programs at IAIN Pontianak, because of the importance of this discipline in equipping students at Islamic universities with the knowledge of Al-Qur'an. So that, they are not only able to read but also understand it. Including for students of the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak, the ability to read and understand Al-Qur'an is clearly also a mandatory requirement that they must have.

If students of the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak show a lack of proficiency in reading Al-Qur'an and their inability to understand its contents, it will clearly be a paradox. Especially if

they already hold a bachelor's degree from IAIN Pontianak, then work as professional workers, for example. as Islamic religious teachers either in schools or madrasas or Islamic boarding schools, *khatib* in the community, broadcasters, journalists, researchers, advocates, etc., while they are not yet able to read and understand Al-Qur'an properly and correctly. This situation will certainly give a negative image to this campus which is known for its "Islamic characteristics", where students should be educated to be able to explore the main source or basis of Islamic teachings, that is Al-Qur'an.

Problem Diagnosis

Diagnosis is a technical term borrowed from the medical field. Diagnosis can be interpreted as follows: first, an effort or process to discover the weakness or disease experienced by a person through careful testing and study of symptoms; second, carefully study the facts about a matter to find important characteristics or errors and so on; and third, a decision reached after carrying out a certain study of the symptoms or facts regarding a matter. Based on the three definitions above, the task of diagnosis in this section is not just identifying the type, characteristics and background of a particular weakness or disease, but also implies efforts to predict possibilities and suggest action solutions.

It has been previously explained that the 'Ulum Al-Qur'an subject is an important subject that must be mastered by students of the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak. Because, it seems difficult to accept the reality, when they work as professional workers, such as Islamic religious teachers in schools or madrasas or Islamic boarding schools, as *khatib* in the community, broadcasters, journalists, researchers, advocates, and so on, while holding the status of "Muslim" and alumni of Islamic religious colleges, while they are not yet able to read and understand Al-Qur'an properly and correctly. This is certainly an irony and even a bad image for them and their alma mater.

In the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak, the 'Ulum Qur'an' course is given two credits in the first semester. In the Study Program Curriculum, namely the curriculum that refers to the KKNI, the 'Ulum Al-Qur'an course is not even taught as a special subject, but is part of the Institute's courses, which means that not only the Islamic Religious Education Study Program has this course.

Based on the syllabus created by the lecturer who teaches the 'Ulum Al-Qur'an course, generally the material presented is in the form of lecture topics, such as: the definition of 'Ulum Al-Qur'an, the scope of 'Ulum Al-Qur'an, the history of its growth and development' Ulum Al-Qur'an, understanding of the Al-Qur'an, Asbab an-Nuzul, history of preservation of Al-Qur'an, Rasm Al-Qur'an, Makky and Madaniy, Nasikh and Mansukh, Muhkam and Mutasyabih, and Qiraah Al-Qoran. Unfortunately, to provide an understanding of this material, including providing skills for IAIN Pontianak students who come from public school backgrounds such as SMA or SMK, with relatively limited time (2 credits) and only given one semester in the first semester is certainly not enough.

Moreover, based on researchers' observations and interviews with a number of students who had attended the 'Ulum Al-Qur'an lectures at IAIN Pontianak, the lecture took place conventionally. Because in lectures, the lecturer's authority takes priority and acts as a source of information. As a result, each individual student's attention or interest in attending lectures becomes minimal. The emphasis is basically on how knowledge can

be absorbed by students and mastery of knowledge becomes a benchmark for the success of goals, while the development of students' potential is neglected.

In 'Ulum Al-Qur'an Instruction, the methods used by lecturers are lecture, question and answer, discussion and assignment methods. In the lecture method, generally the lecture process carried out by lecturers is dominated by lecture. As is common in conventional instruction models, lecture, question and answer, discussion and assignment methods are still the lecturers' main choice in giving lectures.

In particular, lectures are most often used so that the learning or lectures is still lecturer center. This lecture method is usually interspersed with question and answer method. This method is a way of managing learning by raising questions that direct students to understand the material presented by the lecturer through the lecture method. This method will be effective if the material is an interesting and challenging topic and stimulates students' questions and curiosity.

Discussions and assignments as conventional methods are still the main choice in 'Ulum Al-Qur'an lectures in class. This method is actually quite good, considering that this method is a way of managing learning by presenting material through problem solving and dialogue with it. A discussion is considered to support student activities if the discussion involves all members of the discussion and produces a problem solution. Unfortunately, discussions carried out in class are often ineffective, where students who are tasked with presenting the papers they have written do not succeed in enlivening the discussion atmosphere. So, the depth of discussion desired to resolve the problem is not felt. Several students interviewed by researchers also admitted that they were enthusiastic about asking questions - let's say if there were any - motivated more by their desire to gain sympathy from the lecturers in order to win the hearts of the lecturers, and in the hope of giving awards to the lecturers in the end. from the lectures, researchers observed that only a few people asked questions because they were motivated by curiosity.

Apart from that, the assignment of writing a paper given by the lecturer, unfortunately, seems to be just small talk or just a formality by the students; limited to fulfilling course assignments. Even giving paper assignments, then presenting them in class as a form of scientific accountability, receiving suggestions and input from discussion participants, as well as educational interactions taking place in class which should be able to make students capable. to explore what is called "learning to learn" in those terms.

Unfortunately, that didn't happen. According to the confessions of a number of students interviewed by researchers, they did not master the content of the material they prepared, even though the presentation was in class discussions. Because, they only copy and paste material that has been provided by the internet, which they track via Google.

The time allocation given to the 'Ulum Al-Qur'an course is limited and instruction methods tend to be conventional by lecturers in the 'Ulum Al-Qur'an course so it is diagnosed as the cause of the failure of 'Ulum Al-Qur'an to deliver and equip students' understanding of the sciences surrounding Al-Qur'an. As a result, students are less skilled in reading and understanding the contents of Al-Qur'an.

Based on interviews with lecturers of the 'Ulumul Qur'an course, the problem of the lack of success in the 'Ulumul Qur'an lecture was more caused by the background of the IAIN Pontianak students, some of whom had previous general education backgrounds, namely before they held student status at IAIN Pontianak (read: high school/vocational school graduates). Therefore, the lack of time allocated to improve their understanding of the 'Ulumul Qur'an is the cause of less mastery of the 'Ulumul Qur'an' material.

Moreover, in the philosophical perspective of Islamic education, education is required to be oriented towards the educational needs of each student, where the potential human nature factors possessed by each student can be used as the center of the educational process to be developed optimally. Selection and implementation of the right approach, apart from making teaching materials easier for students to accept, is also important for building positive relationships between lecturers and students.

The time allocation for 'Ulumul Qur'an is not sufficient, that is only two credits are given, with two hours per week for 12-14 lecture meetings, in this context it is not in accordance with educational needs. Students, who previously had a public school's background (SMA/SMK), who lacked the basic knowledge of Al-Qur'an were not sufficient. Thus, the 'Ulum Al-Qur'an taught by lecturers does not have enough time to introduce and understand students about the sciences of Al-Qur'an. The application and selection of "inappropriate" methods by lecturers during 'Ulum Al-Qur'an lectures in class, must also not occur. A lecturer must be able to combine various methods in lectures. There are several methods that can be considered, apart from lecture, question and answer, discussion and assignment methods, namely demonstration methods, simulation methods, problem solving methods, and others. Everything should be provided in an integrative and interconnective manner with a multidisciplinary, interdisciplinary and even transdisciplinary approach as suggested by M. Amin Abdullah. (Abdullah, 2006, 2020)

Important Things to Pay Attention to Fix the Problem

It has been explained in the diagnostic results above that apart from the lack of time for students to master the material in this course, students are also less able to be motivated by their lecturers to increase their knowledge outside of lecture hours.

Growing students' motivation to study Islam seriously is an important thing that Islamic teachers need to do. Because, motivation is what encourages students to carry out learning activities seriously. Whether students are motivated or not can be seen from their "willingness" to involve themselves in a series of processes designed by their Islamic teacher, in order to achieve learning goals. With this motivation, it will be easier for students to provide enlightenment to students and help them achieve their learning goals. So, with minimal effort, if students' learning motivation in studying Islam has been successfully built, achievement of learning goals can be maximized.

Of course, dealing with students with high enthusiasm for learning is not a serious problem. However, this is not the case with students who tend to be lazy about studying. In the 'Ulum Al-Qur'an course, a lecturer who teaches this course must be aware of this, that external encouragement is needed which can inject motivation into students to continue actively studying about 'Ulum Al-Qur'an. It could also be said that providing motivation is the first step that must be taken by lecturers who teach the 'Ulum Al-Qur'an course, and continue to do so throughout the lecture process followed by their students. But this job is certainly not easy. Providing motivation to students will not only move students so they are willing to be active during 'Ulum Al-Qur'an lectures, but also direct and encourage them to study continuously, even though they are outside of class lecture hours.

The word motivation comes from the word absorbed from English, namely "motivation" whose root word is motive which means to move. So, motivation can be interpreted as "being moved" or "having been moved" by something, and what moves it manifests into action. From an ethical perspective, motive is defined as the thoughts and

feelings that cause someone to carry out an action. So, motivation can be interpreted as an impulse that moves and directs someone to do something based on what they want, which is aimed at the goal they want. From a psychological perspective, motivation is built from motives. Motive means the driving force to act, while motivation is a motive that has become active at a certain time, especially if the need to achieve a goal feels very urgent. (Hadziq, 2005, p. 124)

Thus, it can be assumed that the "motivation" for studying Islam is based on "motive", namely the driving force that exists within students to carry out learning activities, which in this case is studying Islam. Motive is an internal condition of a person which is characterized by the emergence of feelings, and is preceded by a response to a goal. This motif intersects with needs. If this is related to the motives of students studying Islam, then it is the same as the needs that students who study Islam want to fulfilled.

Maslow believes that needs are the reason for the formation of motivation in an individual to carry out all activities that can support the individual in an effort to fulfilled their needs. This theory is known as Maslow's Hierarchy of Needs Theory or Maslow's Theory. (Darsono, 2001, p. 20) In connection with this, a lecturer who teaches the 'Ulum Al-Qur'an course must be clever in choosing approaches, strategies and methods, so that the students felt they had the opportunity to actualize themselves during the 'Ulum Al-Qur'an lectures they attended. Lecturers who teach the 'Ulum Al-Qur'an course must change their paradigm, from being "teacher-centered" to "student-centered".

Apart from that, there are also those who classify motivation into two types, based on its source, namely: one, intrinsic motivation. This type of motivation arises from within the students themselves, without any coercion or encouragement from other people to study the 'Ulum Al-Qur'an subject. Like a student who likes to read books related to 'Ulum Al-Qur'an or Tafsir, then he no longer needs to be told to read, because it has become his pleasure, and perhaps a need. In the process of learning the Islamic religion, it is clear that intrinsic motivation has a more effective influence and lasts relatively long, and does not depend on the presence or absence of external (extrinsic) motivation. However, when intrinsic motives do not have enough potential to encourage students to study seriously in 'Ulum Al-Qur'an lectures, then lecturers who teach 'Ulum Al-Qur'an courses should be able to manipulate the presence of extrinsic motives. Extrinsic motivation is motivation that arises from influences from outside the student, whether due to invitations, orders, and/or coercion from other people (including: lecturers), so that students want to do something or carry out learning activities (i.e. studying courses 'Ulum Al-Qur'an) seriously. These extrinsic motives can be conditioned through: praise, rules/orders, teacher example, and so on. However, this extrinsic motivation does not last long, therefore extrinsic motivation is only a "trigger" to build students' intrinsic motivation. (Baharuddin & Wahyuni, 2007, p. 23)

In 'Ulum Al-Qur'an lectures, students' learning motivation needs to be grown. So, for this reason, the lecturer should pay attention to this. This also includes continuing to make innovations in lessons, as well as building partnerships with parents/guardians of students, bearing in mind that the responsibility for building learning motivation for college is clearly not only carried out by lecturers on campus, but also parents/guardians of students.

It is not only important to motivate and innovate in approaches, strategies and learning methods, it is also important to provide the 'Ulum Al-Qur'an subject material contextually in an integrative and interconnective manner with a multidisciplinary, interdisciplinary and even transdisciplinary approach.

In the 21st century, as the reality in our midst today, students at university who receive dichotomous 'Ulum Al-Qur'an course material will make it difficult to adapt. For this reason, when preparing the syllabus/semester instruction plan, things like this must took much attention. Especially considering how important the curriculum is in determining the direction of Islamic religious education lessons, which in this context: develop dichotomic or non-dichotomous. (Fathonah 2018, 72) If Hilda Taba starts an analysis of the crisis before discussing the curriculum in more depth, it is not impossible for her to believe that if there is a crisis in the world of education, the main cause is rooted in the educational curriculum. On a smaller scale problem, in the classroom, it is not impossible that when learning malpractice occurs in the classroom, the root of the problem is also the educational curriculum, which is reflected in the syllabus and semester instruction plan. (Taba, 1962, pp. 1-3) Important Note they are designed by considering multidisciplinary, interdisciplinary and even transdisciplinary approaches as suggested by M. Amin Abdullah. (Abdullah, 2006, 2020)

CONCLUSION

It is important for 'Ulum Al-Qur'an to be studied in Islamic religious universities in all study programs at IAIN Pontianak, because of the importance of this discipline in equipping students at Islamic universities with the knowledge of Al-Qur'an, so that, they do not only able to read but also understand it. Including for students of the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak, the ability to read and understand Al-Qur'an is clearly also a mandatory requirement that they must have.

The time allocation given to the 'Ulum Al-Qur'an course and instruction methods that tend to be conventional by the 'Ulum Al-Qur'an lecturers, was diagnosed as the cause of the failure of the 'Ulum Al-Qur'an lectures given in the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak. As a result, students are less skilled in reading and understanding the contents of Al-Qur'an. Of course, students' poor ability to read and understand the Qur'an can be counterproductive for those who will later become IAIN Pontianak alumni. Ironically, when they hold a bachelor's degree from IAIN Pontianak, then work professionally (such as being Islamic teachers in schools or madrasas or Islamic boarding schools, as *khatib* in the community, broadcasters, journalists, researchers, advocates, and so on), while they are less capable read and understand the Qur'an well and correctly. If this happens, the consequences could also lead to a negative public image of the quality of their almamater, the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, IAIN Pontianak.

Apart from increasing the time allocation for 'Ulum Al-Qur'an lectures, there is also a need to change the paradigm of 'Ulum Al-Qur'an lectures at IAIN Pontianak, namely from teacher-centered learning to student-centered learning. This stems from the awareness that the role of lecturers in this century is no longer considered as the "main source of information", but only as a facilitator and/or companion for students in lectures. Lecturers must also not get bored of motivating their students to repeat learning outside of class on the material presented in class. Apart from that, it is important to note that the preparation of the syllabus and semester instruction plans are designed considering multidisciplinary, interdisciplinary and even transdisciplinary approaches so that the material does not tend to be textual but rather contextual.

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