THE PERSPECTIVE OF PARENT AND TEACHER TOWARDS THE IMPLEMENTATION OF THE QUR'ANIC LEARNING PROGRAM AT THE PUBLIC ELEMENTARY SCHOOL TEMBOKREJO 2 PASURUAN INDONESIA

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HIGHLIGHT

- *The role of teacher and parent in the realization of the success of a qualified learning activity is very importance in order to improve students' learning achievement, increasing worship practices (morning prayers) and showing role model by a teacher can lead students to higher achievement results in learning the Qur'an, it is not only being able to read the Qur'an quickly and accurately, but at end it can build the students' noble character.*

ABSTRACT

This article delineates the implementation of the Qur'anic learning in elementary school from parent and teacher perspectives. The study discusses the importance of the teacher and parent role of in learning the Qur'an, especially on how to teach Quran properly. This research aims to find a positive contribution from the role of parents and teachers in improving students' Quranic recitation process in school. Qualitative method is applied in this research, where data collection derived from interviews, field observations and through documentation studies. As the type of qualitative method, researcher presence in this study is a crucial moment in collecting and analyzing the data. The researcher analyzed it according to qualitative research procedures. The result of the study found that the role of teacher and parent in the realization of the success of a qualified learning activity is very important in order to improve students' learning achievement, increase worship practice (morning prayer). Showing role model by a teacher leads the students to higher achievement results in learning the Qur'an, it is not only

being able to read the Qur'an quickly and accurately, but also eventually it can build the students' noble character by conducting habitual actions. The writer concludes the manuscript with several propositions as the Quranic Learning Program can be effective if the school can involve parents in evaluating the program. Furthermore, the teacher should show exemplary good behavior such as respect, as well as to keep helping students whenever they need. Eventually, this program builds the student's good behaviors.

A. INTRODUCTION

Community-based education is the provision of education based on the uniqueness of religion, social, culture, aspirations, and potential of the community as a manifestation of education from, by and for the community.(Indonesia, 2003) The community has established many non-formal educational institutions as a form of responsibility for education. The community's responsibility for education motivates them to carry out educational activities even though they are non-formal in nature.

According to An-Nahlawi, the community's responsibility for education should do several things, namely: *first*, realizing that Allah made the community a messenger of goodness and a prohibition against evil (Qs. Ali Imran/ 3: 104). *Second*, in Islamic society all children considered to be their own children or their siblings, so that they care for each other in educating children in their environment as if they were educating their own children. *Third*, if there are people who do bad things, then society will also face it by enforcing the applicable law. *Fourth*, the community can provide guidance through isolation, boycotting, or terminating social relations as exemplified by the Prophet. And fifth, community education can be carried out through complete cooperation because the Muslim community is an integrated society. (Nahlawi, 1995)

Based on this responsibility, various forms of community education were born, such as mosques, surau, TPQ, Islamic courses, spiritual guidance, and so on. This shows that the community has contributed to the education around them. *TAMAN PENDIDIKAN ALQUR'AN* (TPQ) is an institution that focuses on teaching learning to read the Al-Qur'an with additional content that is oriented towards the formation of Islamic morals and personality. The benefits of TPQ in society are:

1) Students can read, write, memorize, and practice the content of the Qur'an.
2) To create a Quranic society.
3) To Instill moral values and improve valuable character.
4) To deepen religious knowledge in the community.
5) Assisting the government in developing community-based education.

In general, the aim of the Al Qur'an Education Centre is to create a young generation who is faithful, noble, intelligent, and independent. Specifically, the purpose of *TAMAN PENDIDIKAN ALQUR'AN* (TPQ) is to develop the potentials which are related to (a) Providing an Islamic-based education platform, especially Al-Qur'an education for local resident; (b)Trying to improve and provide education to the general public in order to be able to obtain proper religious education; (c) Teaching how to read the Qur'an properly according to the rules of recitation to the students; (d) Hopefully, that students can memorize and practice a number of selected verses, short surahs and daily prayers; (e) The students are taught how to get ablution and perform prayers appropriately, so that children can make ablution and perform prayer proper and correctly; (f) Emphasize good character values by imitating the Prophet and his Companions.

Meanwhile, the function of *TAMAN PENDIDIKAN ALQUR'AN* (TPQ) (TPQ) includes developing all the potential of children from an early age to realize children's education as a whole so that later the ideal future generation will be built who are faithful, noble, intelligent and independent. In addition, TPQ's function is to carry out learning, who are active, creative, effective, and fun and develop their life skill. The author of this study wants to examine and get a picture of the character the child from the perspective of the parents in their daily life, at home with family, in the community around him.

TAMAN PENDIDIKAN ALQUR'AN (TPQ) is generally carried out in the afternoon after the children come home from school and are located in villages, but the TPQ at SDN Temborejo 2 is located in a housing complex and is carried out at zero o'clock in the morning attended by all students starting at 5:45 am and it has even been running since 2005 until now, so it has been running for 14 years and it still exists. In our observations this school has an appeal and gets the attention of the parents of students living in Tembok Indah housing and its surroundings because in this school, apart from carrying out formal school learning, students also get the Qur'an lessons. In this study, the authors identified that the number of applicants who will enter this school exceeds the quota available each year. The author took data for the last 4 years from SDN Tembokrejo 2, the 2015/2016 academic year as many as 66 applicants from 34 students were accepted, the 2016/2017 academic year as many as 47 registrants and 37 students accepted, 39

applicants for the 2017/2018 academic year and 32 students were accepted, and the 2018/2019 academic year was 36 registrants, and 29 students were accepted. There is a decreasing trend in the number of registrants from the last 2 years because the Ministry of National Education has implemented a zoning system, but the number who registered is still greater than the number of quotas received. From this data, it shows that parents' interest in sending their sons and daughters is very high in this school.

Based on the research context above, the authors formulated three research questions as follows (i) How is the implementation of the Qur'an learning program in the perspective of Parents and Teachers at Tembokrejo 2 Pasuruan Public Elementary School? (ii) What is the role of parents and teachers in supporting the Qur'an learning program at Tembokrejo 2 Pasuruan Public Elementary School? (iii) How do parents, teachers and school leaders overcome with the obstacles and problems in implementing the Qur'an learning program at Tembokrejo 2 Pasuruan Public Elementary School?

B. METHOD

Research conducted using qualitative methods, namely approaches that attempt to construct reality and understand what is hidden behind social phenomena and value patterns that occur dynamically and naturally. The qualitative research method is a research method based on post-positivism, which examines the condition of the natural object in which the researcher is the key instrument. The data collection technique is carried out by triangulation, data analysis is inductive / qualitative, and the results of the research emphasize meaning rather than generalization. Through a qualitative approach it is expected that a theory can be found inductively, from the abstractions it is expected that it can relate to the affective education model and in the formation of religious characters in schools.

The data that the researchers collected was with a natural setting as a direct source of data. The meaning of this data can only be conducted by researchers if the depth of facts is obtained. Therefore, this study will describe and analyze data thoroughly and completely about learning the Qur'an in the perspective of parents and teachers in realizing religious character in schools. The multi-case design used in this qualitative method, studies two or more backgrounds, objects described in detail and depth, so that the description of the research results becomes clearer and more much detailed. The case studied was the AL Qur'an learning program from the perspective of parents and teachers in the religious character building in schools. The research steps taken are as follows:

1) Collecting data on cases, namely SDN Tembokrejo 2 to the level of data saturation and during that time the researchers categorized them into themes to find tentative conceptions, look for key issues, recurring events or data which are categorical data for research focus, identify the categories that are described and explained while continuing to look for new data or incidents regarding the view of Al-Qur'an learning in the religious character building by the school.
2) The researcher made observations, where the aim was to obtain findings in the form of propositions regarding the chasing of the Qur'an 'an in the religious character building.
3) The researcher conducted interview with intended parents and, teacher to obtain the parent and teacher perspective on the learning the Qur'an implementation and their support level and also with headmaster in order to obtain the overall perspective in the character-building achievement of her students.
4) The researcher manages the data that has been collected. Although this research design is carried out gradually, however certain events, the researcher makes simultaneous observations to get an abstraction about the focus of the study.

The type of research used in this research is a case study. According to Yin (2006) a case study is a suitable strategy if the main question of a study is about how or why, where the focus of his research is on contemporary (present) phenomena in the context of real life. Therefore, researchers used this type of case study research in this study to explore answers to the problem of the research, namely "Implementation of the Qur'an Learning Program at SDN Tembokejo 2 Pasuruan."

In accordance with the focus and purpose of this study, the data collection technique researchers used is in-depth interviews, participant observation, and documentation. In-depth interview is a way for researchers to obtain data or information through face-to-face activities with informants to get a complete picture of the topic of the study. Aspects of the concern of the researcher in interview activities is to find out the opinions, feelings, perceptions, knowledge, and experiences, as well as the informants' senses of the questions raised by researcher in accordance with the focus and problem formulation.

Through the in-depth interview technique, the researcher does not only receive the information conveyed by the informant to make research data, however, the researcher tries to understand the meaning of what the informant has conveyed, so that the data that the researcher processes is the result of the information conveyed by the informant. The information selected as key information is believed to really master the information and problems in depth and can be trusted to be the source of research data.

C. RESULT AND DISCUSSION
1. Research Result
The researcher conducted the observation and interview to obtain the information and issue toward the research focus, The data that the researchers collected through in-depth

interview techniques included data about the description of the Al-Qur'an learning program in the perspective of parents and teachers, its role and in dealing with obstacles. In-depth interviews conducted by researchers through the communication process or face-to-face interaction directly to collect information by means of questions and answers with informants or research subjects accompanied by recording and recording results using "Audio to Text" to retrieve interview points that cannot be written. The main purpose of interviews is to obtain In-depth information about the views and issues, or themes raised with a research focus, namely an overview of the Al-Qur'an learning program and its implications for the religious character building in the school. And then analyzed the data to support the idea to formulate the research findings and generated the following results and recommendations:

1) Learning the Qur'an in the morning, will form a calm soul, mutual understanding, and respect between students so that there are no quarrels between students.
2) Learn to read the Qur'an in the morning, will build character and build responsibility for performing prayer obligations.
3) If performing the obligation to pray, students will not fall into bad and detrimental behaviors for the students themselves, their families, and their environment.
4) Reading daily prayers and reading short letters (surah), reading *Nadzoman aqidatul Awam* before learning, forming habits for students with full awareness.
5) Learning the Qur'an can take place and develop if there is a network (cooperation) with competent institutions and is based on a spirit of independence.
6) If the principal can apply the coaching /*murobbi* approach in helping interactions with fellow teacher problems, the enthusiasm and motivation of the teacher to guide students will be higher.
7) If students are approached with a coaching /*murobbi* approach by the teachers, their willingness and achievement to recite the Qur'an will be even greater.
8) If parents provide role models (*uswah in arabic*) it will have a positive effect on changing the behavior of students for the better.
9) If you explore the problems you are facing, you can do it with open discussions, then the idea of solving the problem will come out easily.
10) If the problems and ideas that arise are analyzed, then you will get root causes to take relevant corrective actions to prevent occurrent problem in the future.

2. Research Discussion

The discussion in this chapter is intended to discuss the data exposure of research findings as described in the previous chapter with existing theories. This is intended to determine the existence of the data and research findings obtained, whether the data and research findings support or reinforce previous theories, or on the contrary reject existing theories or even discover new theories that are different from before as a result of this thesis research. In accordance with the focus raised, three main topics are discussed as follows:

a). Implementation Of The Qur'an Learning Program

According to Hernowo, there are special benefits from reading activities based on recent research. The results of these studies indicate that reading can avoid damage to brain tissue in old age. Another benefit is helping someone to grow new nerves in the brain.

Jordan E. Ayan in Hernowo writes in more detail about the benefits of reading, such as 1). Reading increases vocabulary and knowledge about grammar and syntax; 2). Reading will invite us to introspect and ask serious questions about our values, feelings, and relationships with others; 3). Reading sparks the imagination. Imagination by imagining the world and everything in it, complete with all the events, locations and characters. These accumulated images stick in the mind and, as time goes by, build up a network of ideas and feelings that form the basis of creative ideas.

Al-Quran is the best reading. The Qur'an is a nutritious and compelling book. One of the characteristics of nutritious books is moving the heart. The Qur'an stirs thoughts, feelings, and even actions of believers. If there is someone who does not feel moved when reading the Qur'an, it is not the Qur'an that is wrong, but the reader himself. (Majdi, 2007).

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

(Surely those who believe are those who when called the name of Allah tremble their hearts, and when His verses are read to them, their faith grows (stronger) and only in God they put their trust) (QS, Al anfal / 8: 2)

In Jalalain's interpretation it is stated (Verily those who believe) whose faith is perfect (are those who when called Allah) namely His threat (trembling) because of fear (their hearts and when read to them His verses increase in faith. they) justify (and in God they put their trust in) only in their God they believe not in other than Him.(As-Suyuthi & Al-Mahalli, 2003)

Al-Qur'an states that reading Al-Qur'an is the principle of tawakal, the principle of facing the Supreme Being, and the principle of forming the human soul. The principle of forming souls means the soul of a person when reading the Al-Qur'an will be formed in a better direction. Reading the Qur'an means having a tool with which to recognize, understand, and at the same time distinguish the straight and noble way of life rather than a despicable way of life, which is misleading and misleading. Reading will invite us to introspect and ask serious questions about our values, feelings, and relationships with others. In line with the opinion of Imam Ghazali, the activities of the Al-Quran learning program at SDN Tembokrejo 2

Pasuruan in the morning have formed a calm spirit to understand and respect each other so that there are no quarrels between students. This is evidence of a psychological influence and brings peace of mind to listeners and readers of Al-Qur'an verses, according to the word of Allah.

الَّذِيْنَ اٰمَنُوْا وَتَطْمَىِٕنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ۗ اَلَا بِذِكْرِ اللّٰهِ تَطْمَىِٕنُّ الْقُلُوْبُ

Meaning: people who believe and their hearts become at ease by remembering Allah. Remember, only by remembering Allah will the heart be at ease. "(QS. Ar Ra'du: 28)

Shihab M in his book *Mu'jizat* Al-Qur'an, it cannot be denied that the verses of the Al-Qur'an have a psychological influence on the believer, who reads them, which is reflected in their actions.(Shihab, 1997) Reading the Qur'an will influence increasing the quality of one's faith which is reflected in worship and morals. Seeing the meaning of the Al-Qur'an states that reading the Al-Qur'an is worth worship. Worship is prescribed to educate the soul and spirit of equality and togetherness without disturbing others. If worship does not realize that goal, then it cannot be called Worship. For example, prayer which is an individual activity has been mentioned in the Al-Qur'an that prayer can prevent heinous and evil deed.

اُتْلُ مَآ أُوْحِيَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُوْنَ

Read what has been revealed to you, namely the Holy Book (Al Qur'an) and establish prayers. In fact, prayer prevents from (actions) heinous and evil. And indeed, remembering Allah (prayer) is greater (its virtue than other worship) and Allah knows what you do. (Surah Al Ankabuut/29: 45).

The influence of being diligent in learning to read the Qur'an in the morning for SDN Tembokrejo 2 Pasuruan students is to instill a character to wake up early and build responsibility for carrying out prayer obligations. The positive impact in carrying out prayer obligations makes students not fall into bad and detrimental behaviors for students themselves and their families and their environment (According to the results of interviews with the principal of SDN Tembokrejo 2 Pasuruan).

b). The Role of Parents and Teachers

In educational studies, habituation is defined as certain behavior that is automatic without being planned and just acting without thinking. In this study, parents have a big role in supporting students' habit of getting up early to be able to take part in the learning process of mengaji Al-Quran. This habit has a positive impact on the achievement of accomplishing Al Qur'an for the children. Mrs. Umi,

one of the mothers of a student whose child named Wafi was able to accomplish learning the Qur'an in a period of 2 years (while in grade 2 of elementary school) by continuously motivating and directing diligently to re-read the material of the Quran at home what has been taught.

According to Muhaimin that in learning Islamic religious education including affective education, several approaches need to be used, including: (a) Experiential approach, which is to provide a religious experience to the students in the context of instilling religious values (b) habituation approach, which is to provide opportunities for the students practice their religious teachings or noble morals (religious characters). In line with what Wina Sanjaya expressed, stating that the process of forming attitudes (religious) can be conducted through four patterns, namely habituation, modeling, appreciation, and adjustment. The habituation pattern is the learning process that is carried out in school, whether consciously or not, the teacher can instill certain attitudes to students.(Sanjaya, 2011)

Based on the concepts of Muhaimin and Wina Sanjaya, cultural habituation at SDN Temborejo 2 Pasuruan, namely reading daily prayers (prayer from waking up to going back to sleep) and reading short letters (syurah), reading Nadzoman aqidatul awam before learning, reading sholawat Nabi (prophet), reading tahlil every Friday of every month, conducted repeatedly, becomes a habit for students and they do it with full awareness.

Religious habituation in an Islamic perspective can create awareness in religion, Zakiah Daradjat describes the habituation that has been practiced by Sufis. They feel that Allah is always present in their hearts, this condition is created through the following process: at the beginning of the oral habit, they are accustomed and trained to remember Allah, and then they will always say the words Allah, Allah, Allah with awareness and understanding. Al-Ghazali said that the attitude or behavior will become habituation, if it fulfills two conditions, firstly the action must be constant, that is, repeated repeatedly in the same manner, so that it becomes habit forming, secondly that constant deed must grow easily as a reflection of his soul without consideration and thought, that is, not because of any pressure, compulsion from other people or beautiful influences and so on. (Zainuddin, 1991)

In this research, learning the Qur'an can take place and evolve because of the existence of a network (cooperation) with other competent institutions and is based on the spirit of independence by the manager. This is in accordance with the African proverb "if you want to go fast, you go alone, if you want to go far, you go together."

It implies that if you want to go (walk) quickly, go alone, if we want to go (walk) far, then go together. As stated by the principal in the interview, "acknowledging that learning the Qur'an at SDN Tembokrejo2 can take place caused

by a partnership established with Madrasah Diniyah Annur Tembok Indah Pasuruan. This collaboration is based on an autonomous where all the management of financing and sources of funds and human resources is managed by Madrasah Annur Tembok Indah, Pasuruan.

c). Overcoming Constraints and Problems

There are number of factors that influence behavior, from within the family which are really needed by children in the process of social development, namely the need for security, respect, love, acceptance, and freedom to express the idea from themselves. Attendance at school is an extension of his social environment in the socialization process and at the same time a new environmental factor which is very challenging or even anxious for himself. The teachers and classmates forming a system which then becomes a kind of norm environment for him. If there is no conflict, during that time the child will not have difficulty in adjusting himself. However, if one group is stronger than the other, the child will adjust to the group where he can be accepted well.

The persistence of the parents of students in manifesting the wishes of their children to be successful, giving attention and guidance to their children is necessary and can reinforce their children's enthusiasm for learning, as well as the persistence of planting children's responsibilities to carry out their responsibilities. As the results of the interview with Mrs. Fitri, parents can encounter the challenge of the influence of the family environment where their son's peer who studies at a school where there is no learning Al Qur'an in the morning, affects the spirit of her child. She also persuades and promises her child to buy something he likes so that he can revive his enthusiasm and can convince his child to keep praying when disturbed/influenced by seeing his peers have not prayed.

Habitual behavior is inseparable from everyday life. In educational studies, habituation is defined as certain behavior that is automatic without being planned and just acting without thinking. According to Muhaimin, the formation of religious character can be carried out through exemplary and persuasive approaches, namely inviting all school members in a smooth and polite manner, by providing good reasons and prospects and being able to convince them.(Muhaimin, 2020)

According to Suwandi, the exemplary approach (*uswah*) carried out by the teacher is more appropriate to use in a character education school. (Apriani et al., 2021) This is because character, including religious characters, is a behavior, not knowledge, to be internalized by students, it must be imitated, not taught. Likewise, according to the Social Learning Theory written by Nurchaili in Zubaidi, the behavior of students is processed through model observation ways, from observing

teachers or their parents, forming new ideas and behaviors, and finally being used for a useful guidance. Students can learn from the examples of what teachers and parents do, at least become near to the behavior of teachers and parents and avoid mistakes made by teachers and their parents.

The role models of teachers and parents have a very positive effect on the growth and personality development of students. This is in accordance with the results of Oktaviani Umayah's research, saying that the formation of noble morals through affective application that is presented with an attitude of care, affection, and gentleness by educators there is convincing evidence and has positive implications for awareness of worship, academic achievement, and praiseworthy behavior of students.(Umayah, 2017)

In this study, it instills a good habit of reciting the Quran after sunset, where parents participate together to accompany their children to recite the Qur'an, and parents of students provide a good example (*uswatul hasanah*) to remain *istiqomah* (consistence) with their children who have formed habits and have a positive influence, (as an interview with Mr. Yusuf, Riko's parents). Teaching and modeling good behavior is a knowledge that needs to be conveyed, as conveyed by Sheikh Hamami Nashiruddin in the *Ta'limul Mutallim* book. "(speech in the form of behavior is much more eloquent (effective) than speech in the form of verbal)".

The importance of exemplary in education, according to the Islamic perspective, Allah SWT also provides examples of prophets or people who can be used as role models in life or warnings not to imitate them, as Allah says:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۚ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

"In fact, in them (Abraham and his people) there are examples. which is good for you: (namely) for those who hope for (reward) Allah and (salvation on) the following day. And whoever turns away, then indeed Allah is the richest and the most praiseworthy. (Qs. Al-Muntahanah (60): 6)

This verse explains that in educating students' religious character, a figure or role model that is needed. The model can be found by students in the surrounding environment. The closer the model to students, is the easier and more effective the religious character education will be. Students need real examples, not examples written in books. This is in line with Rasulullah SAW himself being sent to the world to be one to perfect morals, by giving his own personal example, as Allah explained in Al-Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, the Prophet (himself) is a good role model for you (that is) for those who wish (mercy) of Allah and (the arrival of) the Day of Judgment and he mention Allah a lot". (Surah Al-Ahzab (33): 21)."

Exemplary strategy (*uswah*) values can be used according to (Zuchdi, 2023) there are two conditions that must be fulfilled. First, the teacher or parent must act as a good model for students. On this basis, of course, apart from parents getting more distant from their children and society increasingly indifferent to the surrounding environment, and the increasingly destructive media, it is teachers who are expected to be able to become models that have been real tested throughout the eras. Second, students must emulate people who are known to be noble, for Muslims like the prophet Muhammad SAW. The way teachers and parents solve problems wisely and fairly, respect the opinions of students and criticize others politely, are behaviors that are naturally modeled by students.

The success of education in shaping religious character in schools or madrasahs is the result of coaching, exemplary, habituation or acculturation by school principals, teachers, administrative staff, parents and supported by a conducive environment. In Islamic Education, coaching can be interpreted as Murabbi, which means it refers to educators who not only teach something but at the same time try to educate their students' spiritual, physical, and mental skills to appreciate and practice the knowledge that has been learned. Abu Hafsin said that the function of education includes three things: *Taklim, Tarbiyah and Ta'dib. Ta'lim* is the process of transferring knowledge while the second is tarbiyah which comes from Rabba Yu rabbi which means to educate. Teachers must be *murobbi* not only *Muallim.* Educational institutions that do not implement the function of *murabbi* (coach), juvenile delinquency cannot be anticipated.(Garjito et al., 2021) (Tamuri & Ajuhary, 2010)

A *Murobbi* (a coach) provides a direct example or act as a role model for his students about the true meaning of life, "*Innal Hayata" Aqidatun Wa jihadun* ". The meaning of life is Aqedah and struggle. Aqedah Islam that is true and must be fought throughout life by filling life to seek the pleasure of Allah Subhanu Wata'ala himself. (Lili, n.d.)

This listening skill is an important element, and it is one of the four skills in coaching in interaction when doing coaching or *Murobbi* (a) listening (b) Asking (Questioning) (c) Giving feedback (d) Challenge. Coaching is about building and empowering people, by providing them with the knowledge, skills, tools, opportunities, and assistance needed to make them more effective.

In listening, the coach shows interest - maintain eye contact with the coaches (the person being mentored), neutralize feelings - open mind (open to input and

opinions), connect with the other person - don't get out of the main topic, test your understanding - conclude the conversation, match body language with the words conveyed, listen to information data, thoughts, feelings, and desires. To get the results of coaching or *Murobby,* there are 3 roles (roles) as a coach, namely: (a) Teacher- The coach positions himself as a teacher to build skills and abilities, attitudes and understanding, (b) Guider (directing) positions himself as a coach to provide a source of support, adviser, encouragement and inspiration. Share advice and experiences. (c) facilitator, which helps to express one's ideas and views and understanding of a concept. Help them make choices, solve problems and make decisions.(Jones, 2007)

In line with everyday coaching, problem solving in madrasas is carried out with an approach with the Group Discussion Forum (FGD) between TPQ-Madin Annur teachers, using a "brain writing" approach. This approach is intended to explore the problems faced by open discussion to express ideas and problems in written form. Then do an analysis to get the root cause of the problem (root causes) to take relevant corrective actions.

The implications of the above description for schools include: (a) Strengthening religious culture: waking up in the morning, doing compulsory prayer, reciting the Quran in the morning, mutual respect, and tolerance, praying before studying, reading short letters (surah), (b) the education system is conducive to the development of the potential or nature of students (c) students have a religious character and schools get the trust of the community.

D. CONCLUSION

Based on the results of the discussion of the research findings, we can conclude as follows: a). The Qur'an Learning Program according to the views of parents and teachers at SDN Tembokrejo 2 Pasuruan is very good and is an example for other schools in developing children's abilities in learning to read the Quran and understanding Islamic religious education; b). This program builds the character building of students by doing habituation approach to carrying out prayer obligations and learning to recite the Qur'an in the morning; c) The program builds the character of mutual respect and respect and creates a soul of peace in children; d). Barriers and constraints faced by teachers and school leaders can be found with an open discussion to get to the root of the problem, do an analysis to get a good and effective solution. This corresponds to Continuous improvement by implementing 3 things:1) Good communication, to provide information before, during, and after improvement, 2) Fixes for obvious problems, 3) Upstream view, which means looking for a real cause of the problem and not the symptoms. That's way it is

necessary to use techniques and tools separate scientifically not conjecture and prejudice (problem solving tool). Departing from research findings related to the Al-Quran learning program in the perspective of parents and teachers at Tembokrejo 2 Pasuruan Public Elementary School, this section researcher concludes some suggestions:

(1) Theoretically in the implementation of the Qur'an education program at 0 (zero) time every morning at SDN Tembokrejo 2 Pasuruan, it is expected that the support of all stakeholders can be carried out so that existing activities can run better.

(2) Practically, (a) for the principle, it is hoped that they will be able to develop and at the same time maintain cooperation in learning the Quran with Madin Annur Tembok Indah Pasuruan and also religious activities to strengthen the character of waking up and living in peace which are considered successful in their implementation, especially those that are in direct contact with the community. Trying to provide guidance (everyday coaching) for teachers in order to carry out and support a better learning process and to increase collaboration with parents of students and / or school committee.

(b) For Teachers: Has a very important role in the realization of the success of a qualified learning activity. Therefore, teachers are expected not only to provide theory, but also in the arrangement of their application and to be able to increase their role as role models for students and to be more aware that realizing students' characters is a shared responsibility and provides guidance every day (every coaching) to students to be more disciplined and better.

(c) Parents of students can support the development of religious character education by providing a good example (*uswatul hasanah*) to students, not only financially but by establishing communication with teachers about children development to achieve national goals.

(d) For Educational Institutions: To teach learning the Qur'an, Islamic religious knowledge and educate Islamic values, morals to respect each other in an integrated manner into children's behavior and character education. Learning to live in harmony and peace is expected to be able to add to activities if students get direction about character education and peaceful living and the Qur'an and Madin Learning programs are maintained and developed in a better direction. This research was carried out with the other purpose of referring to improving Qur'an learning in public schools and being able to collaborate with the nearest madrasah Diniyah so that good morals can be embedded and can create a peace education.

(e) Future research should be able to develop their research on the everyday coaching/*murobby* in schools to contribute to the world of education understand what to do, know how to do tasks - knowledge, skills, and behavior, it is important

to be willing to do tasks - motivation, have energy to do tasks - enthusiasm to face all kinds of challenges.

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