Pedagogical Competence of Al-Qur'an Hadith Teachers in Improving Students Al-Qur'an Reading Skills (Case Study at State Islamic Junior High School 1 West Tanjung Jabung)

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Abstract: This study aims to analyze the pedagogical competence of Al-Qur'an Hadith teachers in improving students Al-Qur'an reading skills at State Islamic Junior High School 1 West Tanjung Jabung using a descriptive qualitative approach. The results indicate that teachers pedagogical competence is quite good, but still needs improvement in aspects of learning management and media utilization. Students Al-Qur'an reading skills are influenced by family, student, and madrasah environmental factors. Efforts to improve this are carried out through MGMP (Student Group Leadership Group), teacher training, Al-Qur'an reading habituation, and provision of learning facilities.

Keywords: Pedagogical Competence; Teachers; Al-Qur'an Reading Skills.

Abstrak: Penelitian ini bertujuan menganalisis kompetensi pedagogik guru Al-Qur'an Hadis dalam meningkatkan kemampuan membaca Al-Qur'an siswa di Madrasah Tsanawiyah Negeri 1 Tanjung Jabung Barat dengan pendekatan kualitatif deskriptif. Hasil penelitian menunjukkan bahwa kompetensi pedagogik guru tergolong cukup baik, namun masih perlu ditingkatkan pada aspek pengelolaan pembelajaran dan pemanfaatan media. Kemampuan membaca Al-Qur'an siswa dipengaruhi oleh faktor keluarga, siswa, serta lingkungan madrasah. Upaya peningkatan dilakukan melalui MGMP, pelatihan guru, pembiasaan membaca Al-Qur'an, dan penyediaan fasilitas pembelajaran.

Kata kunci: Kompetensi Pedagogik; Guru; Kemampuan

Membaca Al-Qur'an.

A. Introduction

Education is the primary means that must be managed in a structured and consistent manner, taking into account various theoretical and practical perspectives that exist in life. The higher human expectations are, the greater the need to improve the quality of education as a tool to realize those expectations. Education is a conscious and planned effort to provide guidance or assistance in developing the physical and mental potential endowed by adults to students, so that they may attain maturity and achieve the goal of being able to live their lives independently (Abdillah & Hidayat, 2019). The educational process is an interaction that touches upon human aspects between educators and students (Jailani, 2013).

Education is essentially directed toward enlightening the life of the nation and shaping a whole human being, namely an individual who believes in and is devoted to the One Almighty God, possesses noble character, has broad knowledge and skills, is physically and mentally healthy, has a strong personality, is independent, and holds a sense of social and national responsibility. Therefore, education, as a right of every citizen, must be accessible to all members of society in accordance with the potential and skills of each individual (Martin, 2013).

Furthermore, education is organized as an effort to enhance human dignity and worth, whether through the family environment, formal educational institutions, or social interactions within community life. Thus, in general, education aims to enlighten the life of the nation so as to produce individuals who have faith and piety, as well as the skills that serve as provisions for facing present and future life challenges. Allah Swt says in Surah Al-Mujadalah verse 11, namely:

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍّ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ١١ (المجادلة/٥٨ : ١١)

"O you who believe, when it is said to you "Make room in the assemblies," make room, surely Allah will make room for you. When it is said, "Stand up," (you) stand up. Allah will surely elevate those who believe among you and those who have been given knowledge to several degrees. Allah is careful about what you do." (Q.S Al-Mujadalah/58: 11)

The verse implies that Allah will elevate the ranks of those who are endowed with knowledge, because the knowledge they possess serves as both a proof and a light that brings enlightenment to the ummah. Such knowledge is not acquired instantaneously, but through a structured and continuous educational process. Therefore, education has a highly strategic role, both from an Islamic perspective and within national and international education systems, as a means of shaping knowledgeable individuals who are not only beneficial to themselves but are also able to make positive contributions to the wider society.

Learning constitutes the core of the entire educational process that takes place within an educational institution. Madrasahs, as one of the educational institutions, play an important role in supporting the function of the family in nurturing, guiding, and developing the potential of students so that they are able to understand and carry out their roles in life, both as individuals, members of society, and as social beings. Madrasahs also serve as venues for the pursuit of knowledge, both religious and general. In the context of education in Indonesia, madrasahs are recognized as formal educational institutions characterized by Islamic values, with curricula that include various Islamic subjects. One of the main subjects taught in madrasahs is Al-Qur'an Hadith.

Learning Al-Qur'an Hadith in madrasahs is a fundamental part of Islamic education, although it is not the only factor that determines the formation of students morals, character, and personality. Nevertheless, the subject of Al-Qur'an Hadith plays a strategic role in fostering students motivation to internalize and practice religious values derived from the Al-Qur'an and Hadith. As one of the subjects within Islamic Religious Education, Al-Qur'an Hadith aims to equip students with correct understanding, strong faith, and the ability to implement the teachings of the Al-Qur'an and Hadith as the primary sources of Islamic law and as guidance in daily life.

According to Pellegrino, the learning process includes the application of various teaching methods and learning activities designed to help learners master the material and achieve the learning objectives set out in the curriculum (Agustian et al., 2019). The level of success in achieving educational goals is strongly influenced by the

quality of the learning process that takes place between teachers and students. In this regard, teachers play a central role because they are responsible for delivering learning content, and the effectiveness of learning largely depends on the strategies and approaches used by teachers in implementing instruction.

The teaching profession is an occupation that requires mastery of knowledge, skills, abilities, expertise, and certain talents in order to provide meaningful learning experiences for students (Jailani, 2014). Efforts to improve the quality of learning in madrasahs demand teachers who have high commitment, not merely carrying out formal duties and obligations, but also realizing this commitment through attitudes, actions, and daily activities (Jailani, 2016). Thus, the role of teachers is not limited to the transfer of knowledge, but also includes a tangible contribution to the formation of students personality and character.

The learning process requires active involvement between teachers and students, carried out through the application of various teaching methods and the systematic and continuous assignment of learning tasks. According to Prayitno, educational activities are driven by latent energy potentials within teachers, students, and the learning environment, which, if managed properly, become forces that generate positive impacts (Jailani, 2016). Therefore, the main role of teachers as educators is to optimize, synergize, and harmonize these various potentials so that they are realized as effective learning power in achieving educational goals. In education, teachers are expected to have capabilities that support the quality of their work in terms of knowledge, skills, and attitudes, which are known as teacher competencies.

Teacher competence based on Law Number 14 of 2005 is defined as the integration of knowledge, skills, and attitudes manifested in intelligent and responsible actions in carrying out duties as agents of learning (Riswadi, 2019). Teacher competence is an integration of various skills, including personal, scientific, technological, social, and spiritual aspects, which collectively form the standards of a teacher's professional competence. These competencies include mastery of subject matter, understanding of student characteristics, the ability to implement educative learning, continuous self-development, and professional attitudes in carrying out educational tasks.

Teacher competence is basically categorized into four types: pedagogical competence, personality competence, social competence, and professional competence (Pianda, 2018). The type of competence examined in this study is teachers pedagogical competence, because pedagogical competence directly focuses on the learning process. Pedagogical competence concerns teachers skill to design, implement, and evaluate learning effectively. Since reading the Al-Qur'an is a skill that requires a structured and continuous learning process, this competence becomes highly relevant and dominant in determining students success.

Pedagogical competence is the skill of educators or teachers to create an educational pattern or learning system that can be implemented within an institution by utilizing the various potentials possessed by educators (Zainuri, 2018). Pedagogy can essentially be described as the art of teaching or educating children (Mujiyatun et al., 2021). Therefore, teachers are expected to possess pedagogical competence in order to manage learning activities effectively. Pedagogical competence is oriented toward improving the quality of educational services. This is highly aligned with the objectives of Islamic education in madrasahs, namely transforming knowledge into practice, which in this context can be realized through students skill to read the Al-Qur'an correctly. Compared to other competencies, pedagogical competence serves as the primary bridge between teachers capacity and students learning skills, especially in subjects that are both spiritual and technical, such as Al-Qur'an reading.

Based on preliminary observations at State Islamic Junior High School 1 West Tanjung Jabung, it was found that the pedagogical competence of Al-Qur'an Hadith teachers in improving students Al-Qur'an reading skills has not yet been fully optimal. Although teachers have implemented structured learning, several indicators of pedagogical competence have not been maximally developed, such as innovation in teaching methods, curriculum development, utilization of technology, and learning approaches that are more adaptive to differences in students Al-Qur'an reading skills. These conditions have an impact on the learning process, which has not fully accommodated differences in students Al-Qur'an reading skills, resulting in some students still experiencing difficulties in reading the Al-Qur'an.

In this regard, in an effort to achieve maximum results in terms of Al-Qur'an reading skill, good pedagogical competence is required from teachers to improve students skill in reading the Al-Qur'an. Teachers, as the center and in learning, are required to have good competence in their field. Competent teachers have the capability to be able to develop effective learning methodologies, design relevant curricula, and create a conducive learning atmosphere. In addition, teachers who have good competence are also teachers who have good attitudes and characteristics so they can be role models for students. These aspects are part of teacher competence that can support the effectiveness of the learning process and can improve students abilities and skills, in this case, students skill to read the Al-Qur'an.

The researcher chose pedagogical competence as the focus of this study over other competencies because it concerns teachers skills to design, implement, and evaluate comprehensive learning. In this regard, pedagogical competence is one of the main foundations of formal education that directly influences students' success in reading the Al-Qur'an. Furthermore, because the research used was qualitative, emphasizing process, meaning, and experience, pedagogical competence was more suitable for study because it can be explored through observation, explored through interviews, and obtained from documents.

Based on this description, the author conducted research at State Islamic Junior High School 1 West Tanjung Jabung to determine how the pedagogical competence of Al-Qur'an and Hadith teachers improves students Al-Qur'an reading skills.

B. Research Methods

The research method used is descriptive qualitative research. Descriptive qualitative research is conducted by describing an object, phenomenon, or social setting and then presenting it in narrative writing (Anggito & Setiawan, 2018). This means that in writing this research, the data and facts obtained will be collected in the form of sentences, writing, or images and will contain quotations from data revealed in the field to provide support for what is presented in this research report.

C. Results and Discussion

1. Pedagogical Competence of Al-Qur'an Hadith Teachers in Improving Students Al-Qur'an Reading Skills

Pedagogical competence is one of the main competencies that teachers must possess, as mandated in Law Number 14 of 2005 concerning Teachers and Lecturers, which emphasizes that pedagogical competence relates to a teacher's skill to manage student learning. Pedagogical competence is a teacher's skill to manage students during learning (Mulyasa, 2017). Pedagogical competence in the context of learning the Al-Qur'an Hadith is highly urgent because learning emphasizes not only cognitive aspects but also psychomotor aspects, such as fluent Al-Qur'an reading skills and tajweed principles.

Pedagogical competence consists of several components or indicators, namely understanding students in terms of their levels of intelligence, creativity, physical condition, and cognitive development; mastering learning theories and the principles of educative instruction; being able to develop a curriculum that is coherent and continuous with the subject taught; organizing educative learning activities; utilizing technology for learning purposes; providing facilitation to shape and develop students' potential; engaging in effective and respectful communication with students; and conducting assessment and evaluation for learning purposes (Haryani et al., 2024).

The skill to read the Al-Qur'an can be understood as an individual's capacity to read and correctly articulate the verses of the Al-Qur'an. This skill reflects a person's proficiency in reading the Al-Qur'an properly and accurately in accordance with established rules (Rifa'i, 2014). Furthermore, the skill to read the Al-Qur'an also refers to the skill of pronouncing the hijaiyah letters fluently and precisely, as well as reading sentence structures formed from sequences of these letters in compliance with standardized rules, particularly those stipulated in the science of tajweed (Mahdali, 2020). There are three indicators by which a person is considered capable of reading the Al-Qur'an, namely correct makharij al-huruf

(points of articulation), accuracy in reading according to the rules of tajweed, and fluency as well as tartil in Al-Qur'anic recitation (Amin, 2016).

Based on research findings, the pedagogical competence of Al-Qur'an Hadith teachers at State Islamic Junior High School 1 West Tanjung Jabung is considered quite good, but not yet optimal in improving students Al-Qur'an reading skills. The results indicate that Al-Qur'an Hadith teachers possess basic skills in understanding student characteristics, including intelligence, creativity, physical condition, and cognitive development. This finding aligns with the concept of teacher pedagogical competence proposed by Mulyasa, who states that one indicator or component of pedagogical competence is the teacher's skill to understand student characteristics (Mangangantung, 2023).

The findings of the research show that Al-Qur'an teachers are able to identify the level of differences in students initial skills in reading the Al-Qur'an through reading tests and grouping skills based on category scores A to D. This is in line with Piaget's cognitive development theory which states that every child or student has different skills and stages of development. Therefore, parents and educators must be able to understand and educate children through a learning approach that is tailored to their level of skill (Nurhayati et al., 2024). In an Islamic perspective, this principle is in line with the words of Allah Swt in Q.S Al-Baqarah verse 286 as follows:

لَا يُكَلِّفُ اللهُ نَفْسًا اِلَّا وُسْعَهَا ۗ (البقرة/٢: ٢٨٦)

"*Allah does not burden a person except according to his ability.*" (Q.S Al-Baqarah/2: 286)

This verse emphasizes that teachers or educators must consider students skills and conditions in the learning process, including in learning to read the Al-Qur'an.

However, although Al-Qur'an Hadith teachers have been able to identify students skill levels, observations indicate that the implementation of differentiated learning has not been fully realized. This is evident in the suboptimal adjustment of materials, methods, and learning time to students skill levels. However, according to Tomlinson, differentiated learning is a very important strategy for teachers to use in classrooms with varying student skills. He believes that differentiated learning is

a teacher's effort to design various learning steps so that all students can access the material and achieve learning objectives optimally (Yuliana et al., 2025). Students who learn in a way that suits their needs tend to be more motivated and can help them feel more connected to the material they're learning, which ultimately improves their learning outcomes and skills.

From the perspective of mastery of learning theory, Al-Qur'an Hadith teachers predominantly use the drill method (repetitive practice). Theoretically, the drill method is effective in helping students develop advanced skills related to the material being studied, aiming to develop the ability to do something and form automatic habits or patterns in students (Ristiana, 2022). This method is also in line with the concept of habituation in Islamic education, as stated in the following hadith of the Prophet Muhammad (peace be upon him):

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اكْلَفُوا مِنْ الْعَمَلِ مَا تُطِيقُونَ فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا وَإِنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ وَكَانَ إِذَا عَمِلَ عَمَلًا أَثْبَتَه

"Qutaibah bin Sa'id has told us, has told us Al Laits from Ibn 'Ajlan from Sa'id Al Maqburi from Abu Salamah from Aisyah r.a that the Messenger of Allah said, "Do a deed according to your ability, because Allah will not get bored so that you are the one who gets bored, in fact the deeds that Allah loves most are those that are done continuously, even if they are small." If he does a practice, he will do it regularly."" (Al-Azdi, n.d.)

However, observations indicate that the monotonous use of the drill method without variation in other learning methods causes students to feel bored and lack focus. This indicates that the teaching methods used by Al-Qur'an Hadith teachers are in accordance with learning principles, but lack variety, making learning less engaging, less adaptive, and less motivating for students.

From a curriculum development perspective, Al-Qur'an Hadith teachers still tend to follow the available curriculum and textbooks without developing or modifying them to improve Al-Qur'an reading skills. However, according to Oemar Hamalik, professional teachers are required to develop curricula tailored to student needs and the learning context. In Islamic education, teachers play the role

of murabbi (leader), not only delivering material but also developing the educational process in a sustainable manner (Hamalik, 2015).

The educational aspect of the learning arrangement shows that teachers have been able to convey learning objectives, conduct apperception, and generally manage the class well. However, time constraints and differences in student abilities have prevented optimal Al-Qur'an reading learning. This indicates the need for more effective time and classroom management strategies. Regarding technology utilization, research results indicate that teachers are still very minimal in using technology-based media, even though the madrasah has provided adequate facilities. However, in modern learning theory, the use of technology in learning not only makes learning more interactive and engaging but also opens up new opportunities to achieve educational goals more effectively and efficiently (Impron et al., 2025). In the context of Al-Qur'an learning, technology can be utilized to play sample Al-Qur'an verse recitations, tajweed videos, and other audiovisual media.

Meanwhile, in terms of providing facilities to develop student potential, Al-Qur'an Hadith teachers and madrasahs have demonstrated strong competence through programs to promote Al-Qur'an reading habits, extracurricular memorization activities, shalawat (prayer) practice, and additional murajaah (recitation) classes. These efforts align with the word of Allah Swt and the following hadith of the Prophet Muhammad (peace be upon him):

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًاۗ ٤ (المزمل/٧٣: ٤)

"Read the Al-Qur'an slowly." (Q.S Al-Muzzammil/73: 4)

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"Has told us Abu Nu'aim, has told us Sufyan from Alqamah bin Martsad from Abu Abdurrahman As-Sulami from Uthman bin 'Affan he said, the Prophet said, "The most important person among you is someone who learns the Al-Qur'an and teaches it."'" (Al-Bukhari, n.d.)

These verses and hadith convey the meaning that learning to read the Al-Qur'an must be carried out correctly, in stages, and continuously, and carried out by

teachers who possess competence, exemplary behavior, and high commitment. Both serve as the theological and pedagogical foundations for improving students Al-Qur'an reading skills in madrasas.

Overall, the pedagogical competence of Al-Qur'an Hadith teachers has met most competency indicators, but still requires improvement, particularly in aspects of innovative teaching methods, curriculum development, technology utilization, and more adaptive learning to accommodate differences in students Al-Qur'an reading skills.

2. Factors Contributing to Students Skill to Read Al-Qur'an to be Suboptimal

The results of the study indicate that the causes of students suboptimal Al-Qur'an reading ability are influenced by family factors, internal student factors, as well as teacher and madrasah environmental factors. Family factors emerged as the most dominant factor. Lack of attention, guidance, and habituation to Al-Qur'an reading at home results in students not receiving continuous learning reinforcement. This aligns with Bronfenbrenner's ecological theory, which states that human development is the result of interactions between individuals and various layers of their surrounding social environment. Each layer of this environment plays a crucial role in shaping individual learning and development, particularly within the context of the family, which serves as the closest environment in a person's life (Usman, 2025).

The Islamic view holds that parents have the primary responsibility for their children's religious education. As Allah Swt states in the Surah At-Tahrim:

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا قُوٓا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَّقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦ (التحريم/٦٦: ٦)

"*O believers, protect yourselves and your families from the fire of hell whose fuel is people and stones. Its guardians are rough and tough angels. They did not disobey Allah for what He commanded them and always did what they were ordered to do.*" (Q.S At-Tahrim/66: 6)

This verse emphasizes that Al-Qur'an education is a shared responsibility between families and educational institutions. The misalignment between madrasah policies and families lack of concern is a serious obstacle to improving students Al-Qur'an reading skills.

In addition to family factors, internal factors within students also significantly influence them, such as low basic Al-Qur'an reading skills, a lack of habit of repeating readings at home, and differences in educational background. The results of Al-Qur'an reading tests for grades VII B, VII E, and VII F showed that the majority of students fell into category C, indicating weaknesses in basic aspects such as letter pronunciation, tajweed, and reading fluency. According to behaviorist theory, a basic skill can only be mastered through consistent practice and repetition. Through repetition and reinforcement, the connection between stimulus and response can be strengthened (Abdurahman et al., 2024). Without this habituation and repetition, Quranic reading ability struggles to develop optimally.

Furthermore, factors related to teachers and the madrasah environment also contribute to students suboptimal Al-Qur'an reading abilities. These factors include the application of a lack of varied learning methods, limited use of media and technology in learning, limited time for Al-Qur'an Hadith lessons, the lack of Al-Qur'an recitation facilities, and the suboptimal implementation of extracurricular Al-Qur'an activities. These factors pose challenges for teachers in improving students Al-Qur'an reading abilities. Overall, this situation indicates that the lack of pedagogical support, facilities, time, and supporting programs from teachers and the madrasah environment are significant factors contributing to students Al-Qur'an reading abilities not developing optimally.

3. Supporting Factors and Obstacles Faced by Madrasahs in Improving the Pedagogical Competence of Al-Qur'an Hadith Teachers

This study found institutional supporting factors for improving the pedagogical competence of Al-Qur'an Hadith teachers, such as the provision of MGMP training programs and workshops for teachers, as well as the provision of technological facilities to support the learning process. This support demonstrates efforts by the madrasah to improve teachers pedagogical competence. This aligns with educational management theory, which emphasizes the importance of institutional support in enhancing teacher professionalism (Sagala, 2017).

However, in addition to supporting factors, obstacles were also encountered in improving the pedagogical competence of Al-Qur'an Hadith teachers in improving students Al-Qur'an reading skills. These obstacles include a lack of support from students parents and a lack of training for Al-Qur'an Hadith teachers specifically in reading the Al-Qur'an. The lack of parental support not only hinders the development of students Al-Qur'an reading skills but also hinders Al-Qur'an Hadith teachers from developing their pedagogical competence optimally. The imbalance in roles between the madrasah and the family causes the learning process to be ineffective, forces teachers to work harder, and hinders the achievement of overall learning objectives. Likewise, the lack of availability of special training for Al-Qur'an Hadith teachers has a direct impact on teacher pedagogical competence. Teachers must rely on personal experience or independent learning to improve their ability to teach Al-Qur'an reading. As a result, the improvement of Al-Qur'an Hadith teachers pedagogical competence has not been optimal and has an impact on students less than optimal Al-Qur'an reading skills.

4. Solutions Implemented by Madrasahs to Improve the Pedagogical Competence of Al-Qur'an Hadith Teachers

Based on the research results, the madrasah provides several solutions to improve the pedagogical competence of Al-Qur'an Hadith teachers in improving students Al-Qur'an reading abilities. These solutions include implementing MGMP activities and training for teachers, implementing policies to encourage reading the Al-Qur'an, providing technological facilities for learning, conducting academic supervision of teacher performance, and integrating the role of other subject teachers in monitoring students Al-Qur'an reading. These solutions, in the form of training, policies, facilities, and collaboration between teachers, demonstrate the efforts of the madrasah in improving the pedagogical competence of Al-Qur'an Hadith teachers, which also contributes to improving students Al-Qur'an reading abilities. In Islam, this collaboration is known as the concept of *ta'awun*. As Allah Swt says in Q.S Al-Ma'idah as follows:

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰىۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِۖ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ٢ (المائدة/٥: ٢)

"*Help you in (doing) righteousness and piety, and do not help in committing sins and enmity. Fear Allah, indeed Allah is very severe in punishment.*" (Q.S Al-Ma'idah/5: 2)

This verse emphasizes that mutual assistance in Islam is a strategic principle in building a harmonious, just, and beneficial social and educational life in this world and the hereafter. This verse serves as a normative foundation for the importance of collaboration in improving the quality of education, particularly in Al-Qur'an learning. Therefore, solutions implemented to improve the pedagogical competence of Al-Qur'an Hadith teachers are expected to contribute to the sustainable improvement of students Al-Qur'an reading abilities.

D. Conclusion

The pedagogical competence of Al-Qur'an Hadith teachers at State Islamic Junior High School 1 West Tanjung Jabung is considered quite good, but has not yet fully optimized their ability to improve students Al-Qur'an reading. Teachers have been able to understand the characteristics and differences in students skills and identify their initial Al-Qur'an reading skills. However, the implementation of differentiated learning, innovative teaching methods, curriculum development, and the use of learning technology still need to be improved to make learning more adaptive, engaging, and effective.

Students less-than-optimal Al-Qur'an reading skill is influenced by various factors, particularly family factors as the students closest environment; internal factors such as low basic skills and lack of habituation; and teacher and madrasah environmental factors, including limited variety of methods, learning media, time, and supporting programs. This situation indicates that improving students Al-Qur'an reading skill requires strong synergy between the madrasah, teachers, students, and families.

Madrasahs have supporting factors in the form of MGMP programs, workshops, and learning technology facilities, but still face obstacles such as minimal parental support and limited special training for Al-Qur'an Hadith teachers. To address these issues, madrasas have implemented various strategic efforts, such as teacher training,

policies to encourage the habit of reading the Al-Qur'an, academic supervision, provision of learning resources, and collaboration between teachers. These efforts reflect the application of the principle of *ta'awun* in Islamic education and are expected to continuously improve teachers pedagogical competence and students ability to read the Al-Qur'an.

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