



RESEARCH ARTICLE

The Level of Qiraat Knowledge Among Qur'anic Skills Teachers: A Preliminary Finding

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ARTICLE INFO	ABSTRACT
Received: Apr 24, 2024	Al-Qur'an is a guide for all, serving as a solid and stable concept of religious foundation. Al-Quran education is certainly expansive and bottomless because the Al-Quran is a miracle, a guide for the ummah, and educates people for the well-being of this world and the hereafter. The Qur'an's revelation is closely related to the knowledge of Qiraat because it is the words of Allah that were revealed to the Prophet Muhammad s.a.w. Accordingly, this pilot study intended to survey the level of Qiraat knowledge among Qur'anic Skill Class (KKQ) teachers in Kedah. The sample for this pilot study was 42 KKQ teachers from various secondary schools in Kedah. The Qiraat Knowledge Level Questionnaire instrument contained 22 items and three dimensions of knowledge (pedagogical knowledge, content knowledge, and pedagogical content knowledge). The knowledge level was measured using a 5-point Likert scale ranging from "Strongly disagree" to "Strongly agree". The study showed the Cronbach Alpha value for the level of Qiraat knowledge among KKQ teachers was the best with a Cronbach Alpha value of ($\alpha = 0.981$). For the knowledge construct, the Cronbach Alpha value for the first element of pedagogical knowledge was ($\alpha = 0.950$), the second element of content knowledge ($\alpha = 0.948$), and the third element of pedagogical content knowledge ($\alpha = 0.969$). The overall findings showed that the Qiraat knowledge level of the KKQ teachers was at a moderately high level with a mean value of 3.61 and a standard deviation of .66. In conclusion, all parties, especially KKQ teachers, should improve their knowledge related to the pedagogical content, especially the Qiraat knowledge. This was to ensure effective teaching and facilitation (PdPc) and further increase the knowledge of KKQ teachers in the Qiraat. This effort was expected to encourage the continuity of the Qiraat knowledge.
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INTRODUCTION BACKGROUND

The Al-Quran was initially studied in imams' or teachers' homes before migrating to traditional schools (*pondok*), madrasahs, and lastly religious schools, according to the history of Quranic education in Malaysia. Islam places great emphasis on educating people based on the Qur'an and the Sunnah of the Prophet SAW. It aims to gain faith and build a person's character of life as a responsible servant of Allah who develops himself to achieve goodness in this life and prosperity in the afterlife.

According to [36], education based on the Quran aims to teach people about their role among other creatures, responsibilities in this life, and introduce people to the creator of this world.

Based on the Rahman Talib Report (1960), Quranic teaching was added to the school curriculum after the independence. Next, in the KBSR, more Quranic verses were taught. All the changes in the Quranic verses in KBSR were including the meaning and lessons. When the *Iqra'* method was introduced, the Quranic teaching method in KBSR was changed. According to the KBSM which was introduced in 1988, al-Quran education emphasizes reading, understanding, and appreciation [22].

A-Quran education continues to grow. The syllabus of the surahs taught has undergone several modifications since the Quranic Education began to be implemented. One of the fields of Quranic knowledge is Qiraat which is a debate about the Quranic recitation method. Qiraat is a knowledge that has a very close relationship with the Qur'an and is one of the most valuable treasures of Muslim knowledge. This knowledge has a *sanad* (chain of narration that precedes texts) that is directly connected to the Prophet SAW.

LITERATURE REVIEW

Teachers play an important role in the education process and their personalities become a role model for their students. Despite the high demand for teachers' excellence, there are still some studies that show the Qiraat knowledge of *Qur'anic Skill Class (KKQ)* teachers is less than satisfactory. Among the weaknesses that can be identified is knowledge related to pedagogy. Few KKQ teachers conduct classes without taking into account the differences in students' knowledge and abilities, especially in terms of knowledge and cognitive skills that are measured based on the student's ability to accept the content of the lessons taught. In addition to teaching too much material at once, it was found that they delivered lesson content that is too high for the student's ability level [3]. This shows that KKQ teachers still lack skills in their field, especially in the pedagogical content curriculum and they only care about completing the curriculum as quickly as possible without considering the students' abilities.

Regarding the Quranic knowledge context, it was found that certain KKQ teachers still have problems understanding the lesson materials [14]. [3] Asserted that a small percentage of KKQ teachers do not understand the lessons they convey to their students. In addition, many KKQ teachers do not implement instructions according to the KKQ field flow as intended [3]. Therefore, the KKQ lesson objective is difficult to achieve.

The study found that KKQ teachers have high-level Quranic tajweed teaching. This can create a strong connection between their knowledge of the Qur'an and their ability to plan effective lessons. Male KKQ teachers have the highest level of pedagogical expertise for Quranic Tajweed subjects compared to female teachers. This shows that the knowledge difference is limited by gender. This shows that the gender of KKQ teachers is vastly influential on their knowledge level [15].

Pupils will be able to build and sharpen their intellect with the help of a teacher who is knowledgeable and wise about what he teaches. [1] Explained how necessary it is for every educator to work hard in advancing their knowledge, whether the subject content they teach or the way they deliver it. This coincides with [30], who stated that the knowledge and character of a good teacher are crucial to ensure that PdPc runs smoothly and has a positive impact.

Qiraat Education

As stated in the title, the word "Qiraat," which means "the face or form of reading," is a plural word derived from the word "Qiraah.". Qiraat is defined as knowledge that debates how to recite the Qur'an and the difference in recitation according to the Qiraat imams. The aforementioned definition leads to the conclusion that Qiraat education includes specific techniques for reciting the Qur'an in accordance with the style and dialect of Arab pronunciation.

According to a mutawatir narration, Qiraat education is the knowledge that talks about how to read the Qur'an correctly and authentically [19]. Qiraat helps people identify the *khilaf* (differences) in the recitation between the Qiraat imams and their narrators as well as explain the *manhaj* (curriculum) of each recitation by the Qiraat imams and their narrators. The advantage of learning the Qiraat is to avoid mistakes when reciting the Qur'an [26]. The imam of Qiraat who founded the Qiraat knowledge is [32], but some argue that the founder is Abu 'Umar Hafs bin 'Umar al-Duriy [26]. The ruling of learning the Qiraat knowledge and teaching it is *fardhu kifayah* (collective obligation) [4].

At the beginning of the first century of the Hijra, some *tabi'in* focused their attention on Qiraat. Finally, Qiraat becomes a discipline that stands on its own. The face and form of Qiraat knowledge education began to develop according to the place and region. Seven Qiraat imams are known as the *mutawatirah* Qiraat imams. Among the Qiraat imams are Imam Nafi' in Medina, Imam Ibn Kathir in Mecca, Imam Abu 'Amru in Basrah, Imam Ibn 'Amir in Sham, Imam 'Asim, Imam Hamzah, and Imam Kisa'ie in Kufa. Only the seven Qiraat imams and their narrators will be studied in the secondary school syllabus in Malaysia. Although Qiraat education is increasingly understood by students, especially KKQ class students, the general public in Malaysia still does not understand it comprehensively and deeply.

The Concept of Pedagogical Content Knowledge

Pedagogical Content Knowledge (PCK) was introduced by [37] and developed through the Knowledge Growth in Teaching project as a more comprehensive model to understand teaching and learning [38]. The project was made to evaluate how teachers know information about the material being taught and how that information can influence their teaching. PCK is a type of teacher knowledge on how the teacher connects the teaching method with the content of the lesson to be taught [39]. Pedagogical content knowledge (PCK) is the end product of combining the two forms of knowledge.

According to [31], PCK is a type of knowledge for teachers and is a basic knowledge that helps them connect pedagogical knowledge and content knowledge. [2] Asserts that PCK can be obtained by teachers through research-based learning, the use of reflection, collaboration with other teachers, close observation of the student's learning process, and sharing experiences with other teachers. The PCK application is a way for teachers to process and convey knowledge to students that differed from normal teaching concepts. PCK is specialized knowledge that allows a teacher to convey knowledge about content to others [7].

Successful teachers constantly try to modify their teaching strategies, techniques, and approaches to meet their pupils' abilities, interests, and learning preferences [17]. The teaching given and the activities carried out must be easy to understand and arouse the student's enthusiasm for learning. According to [6], teachers who prioritize teaching and learning style compatibility are more capable to influence the academic achievement of their students.

[10] Stated PCK needs to be linked to the subject content in his model related to teacher knowledge. He has presented various issues regarding PCK development, including teaching goals, curriculum components, techniques for measuring student understanding, efficient methods for delivering specific knowledge, and principles for designing learning opportunities. According to [27], PCK is a construct that should be applied to explain teachers' knowledge about both pedagogy and subject content and teaching strategies. [5] Proposed a new concept of PCK which is to integrate content knowledge with pedagogical knowledge in line with constructivist teaching and learning.

KKQ teachers' mastery of pedagogical knowledge facilitates students' understanding of a lesson [16]. This shows how teachers can shape the growth of students' knowledge depending on the appropriate methods, strategies, approaches, and teaching techniques for the session. A teacher's pedagogical expertise in the subject they teach is directly related to how well they can teach [11].

Content Knowledge in the Field of Qiraat

Content knowledge is one of the most crucial components of teacher skills. It includes syntactic structural knowledge and substantive structure knowledge [35]. The most important component in a discipline is the substantive structural knowledge which includes facts, practices, and concepts of a subject. It includes the framework used to organize all the concepts and facts of a subject. Syntactic knowledge refers to the creation and integration of information and the acceptance of new knowledge through several steps of testing and verification [10].

Teachers may be less able to deliver appropriate content based on this discipline structure without knowing the structures of the discipline [9]. Teachers' mastery of substantive structural knowledge and syntactic structural knowledge in their profession can influence the way of teaching students [41].

Content knowledge is the main knowledge about the material that needs to be known and the in-depth mastery of the content must exceed the student's knowledge [8]. The teacher's content knowledge must be solid, accurate, and can benefit students [33]. Pupils must believe that the teacher is more knowledgeable than them is the basic guide for the teacher to succeed. Teachers must be knowledgeable about what they teach and constantly learn the most effective techniques to teach students [24].

In addition to teaching the subjects based on the curriculum, teachers are also responsible for creating, defining, and interpreting curriculum materials. Teachers must act in a certain way in the classroom to help students understand what is being said [13]. [37] Asserted that a teacher needs to be knowledgeable about things that go beyond what is contained in the curriculum. The teacher can explain why the content of a subject needs to be mastered and how it relates to other topic materials in addition to providing knowledge about the subject content. The teacher's ability to help students learn the subject content can be affected by the content and the teacher's expertise.

Objective

1. To identify the level of Qiraat pedagogical knowledge among teachers of Quranic Skills Classes.
2. To identify the level of the Qiraat content knowledge among teachers of Quranic Skills Classes.
3. To identify the level of the Qiraat pedagogical content knowledge among teachers of Quranic Skills Classes.

METHODOLOGY

The study used a quantitative design that utilised a survey method. The survey method was used in data collection because it was a systematic and independent method that could provide the relevant information required in this study. Furthermore, this method was suitable for use in this study because it involved a large number of respondents to measure variables for research [18].

The sample involved several schools in Kedah. A total of 42 KKQ teachers answered the questionnaire which was administered using the GoogleForms.

The research instrument was a questionnaire. The questionnaire was constructed by modifying some previous research instruments such as [23]; [21]; [29]; and [34]. The questionnaire instrument contains 22 items and three dimensions of knowledge (pedagogical knowledge, content knowledge, and pedagogical content knowledge). The level of knowledge was measured with a 5-point Likert scale ranging from "Strongly Disagree" to "Strongly Agree".

The data from the pilot study were analyzed using statistical tests to determine the reliability of the instrument. Questionnaire items needed to be tested for usability so that the instruments used were appropriate and able to answer the research questions. This process involved methods of validity and reliability [20]. In this study, the reliability of the instrument was determined using Cronbach's Alpha

internal consistency. A Cronbach Alpha value of 0.6 or more was acceptable. If the reliability of any construct was low, improvement and refinement of the instrument would be done.

[12] Also explained the Cronbach Alpha reliability value of a research instrument could show that the respondents had consistently answered the study objectives. The strength of the Cronbach Alpha relationship could be seen in Table 1.

Table 1: Reliability Index Classification

Cronbach Alpha Value	Indicator
< 0.6	Weak Moderate Good Very Good The Best
0.6 < 0.7	
0.7 < 0.8	
0.8 < 0.9	
> 0.90	

Source: Hair et al. (2006)

Table 2 showed the Cronbach Alpha reliability analysis based on a study consisting of a sample of 42 KKQ teachers. Each construct had very high reliability between 0.90-1.00. The reliability of the items according to the construct was the best. In this study, the Cronbach Alpha reliability index for all 22 items was ($\alpha = 0.981$). There were three elements in the knowledge construct. The first element was pedagogical knowledge with a Cronbach Alpha value of ($\alpha = 0.950$), the second element was content knowledge ($\alpha = 0.948$), and the third element was pedagogical content knowledge ($\alpha = 0.969$). This showed that the instrument had acceptable reliability. The analysis results showed that the instrument used in this study had the best reliability because the Cronbach Alpha value for all constructs was in the range of 0.948 to 0.969.

Table 2: Reliability Analysis of the Pilot Study

No	Knowledge Construct	Cronbach Alpha Value	Number of Items
01.	Pedagogical Knowledge Content Knowledge	0.950	09
02.	Pedagogical Content Knowledge (PCK)	0.948	06
03.		0.969	07
	Total	0.981	22

Statistical Package for the Social Sciences (SPSS) software version 26.0 was used to analyze the study data. Descriptive analysis was used to obtain frequency, percentages, mean scores, and standard deviations to explain the level of knowledge for each construct. In order to describe each research objective, the researcher used the mean interpretation as suggested by [28]. In this study, the interpretation of the mean score used a 5- point Likert scale which was divided into four levels and interpreted as in Table 3.

Table 3: Mean Score Interpretation

Mean Score	Interpretation
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4.01 to 5.00	High
3.01 to 4.00	Moderately High
2.01 to 3.00	Moderately Low
1.00 to 2.00	Low
Source: Nunnally and Bernstein (1994)	

RESULTS AND DISCUSSION

The study was conducted based on the objectives listed previously. The result was divided into 3 parts, namely the pedagogical knowledge level, the content knowledge level, and the pedagogical content knowledge level.

The Level of Qiraat Knowledge

The knowledge element had three constructs. The first construct was pedagogical knowledge, the second construct was content knowledge, and the third construct was pedagogical content knowledge. Table 4 showed that overall, the mean score of the Qiraat knowledge level based on the three constructs was at a moderately high level, which was (mean=3.61, SD=.66). It was discovered that, out of the three constructs, pedagogical knowledge had the highest mean score (mean=3.74, SD=.63), followed by pedagogical content knowledge (mean=3.61, SD=.76), and content knowledge (mean=3.46, SD=.67).

Table 4: Qiraat Knowledge Level

No	Knowledge Constructs	Mean	S.D
01.	Pedagogical Knowledge Content Knowledge Pedagogical Content Knowledge	3.74	.63
02.		3.46	.67
03.		3.61	.76
	Total	3.61	.66

The Level of Pedagogical Knowledge

Nine items were outlined in the Pedagogical Knowledge construct. Table 5 showed the frequency distribution, percentage, mean score, and standard deviation of the pedagogical knowledge construct.

In this construct, one item recorded a high mean interpretation. It was the fifth item, 'I know how to manage the class well' (mean=4.10, SD=.62). For the item statement, 61.9% of respondents agreed, 23.8% of respondents strongly agreed while only 14.3% of respondents disagreed with the statement. The item that recorded the lowest mean among the 9 items was the seventh item 'I know how to evaluate students' Qiraat knowledge learning in various ways' (mean=3.60, SD=.59). The item showed that 64.3% of respondents strongly agreed with the statement, 31.0% agreed while only 4.8% of respondents disagreed with the statement. These findings clearly showed KKQ teachers had different

knowledge in terms of pedagogy.

The overall mean of all items for pedagogical knowledge was 3.74 with a standard deviation (SD) of .63 at a moderately high level of interpretation (mean 3.01 - 4.00). This study proved that pedagogical knowledge was a component that must be mastered by all KKQ teachers. [37] Reiterated its importance when defining the meaning of pedagogical knowledge based on the PCK Model. This was also emphasized by the Malaysian Ministry of Education when the Malaysian Teacher Standard 2.0 also placed special emphasis on the importance of pedagogical knowledge in rating teachers.

Pedagogical knowledge was a belief that could influence the curriculum implementation in addition to being able to reflect the teacher's character in implementing the T&L process. A KKQ teacher who did not have good pedagogical knowledge was most likely unable to achieve satisfaction in teaching because one of the factors was dependent on the mastery of pedagogical knowledge.

In conclusion, in the context of this construct as a whole, KKQ teachers had not fully mastered the pedagogical knowledge in the field of Qiraat sufficiently. This clearly showed that KKQ teachers had not yet reached the appropriate level to ensure the knowledge related to Qiraat pedagogy could be fully mastered by teachers.

Table 5: Pedagogical Knowledge Level

No	Pedagogical Knowledge Items	SD	D	LD	A	SA	Mean	S.D
01.	I know how to evaluate student performance in Qiraat class.	0 0.0%	2 4.8%	11 26.2%	22 52.4%	7 16.7%	3.81	.77
02.	I know how to modify the Qiraat teaching method based on the student's level of understanding.	0 0.0%	3 7.1%	14 33.3%	21 50.0%	4 9.5%	3.62	.76
03.	I know how to use various approaches to teaching the Qiraat in the classroom.	0 0.0%	4 9.5%	13 31.0%	17 40.5%	8 19.0%	3.69	.90
04.	I know how to easily detect common mistakes in Qiraat made by students.	0 0.0%	4 9.5%	14 33.3%	18 42.9%	6 14.3%	3.62	.85
05.	I know how to manage a class well.	0 0.0%	0 0.0%	6 14.3%	26 61.9%	10 23.8%	4.10	.62
06.	I know how to maintain good Qiraat class management.	0 0.0%	0 0.0%	12 28.6%	23 54.8%	7 16.7%	3.88	.67
07.	I know how to evaluate students' Qiraat learning in various ways.	0 0.0%	0 0.0%	2 4.8%	13 31.0%	27 64.3%	3.60	.59
08.	I know how to adapt learning styles to different students.	0 0.0%	3 7.1%	12 28.6%	21 50.0%	6 14.3%	3.71	.81
09.	I know how to teach well based	0	2	13	24	3		

	on Qiraat's knowledge.	0.0%	4.8%	31.0%	57.1%	7.1%	3.67	.69
	Total						3.74	.63

The Level of Content Knowledge

For the construct of content knowledge, 6 items that had been highlighted. Table 6 showed the frequency, percentage, mean score, and standard deviation for the content knowledge construct.

One item recorded the highest mean value among all the items for this construct, which was the second item, 'I have sufficient knowledge about the Qiraat educational goals' (mean=3.62, SD=.73), while the fourth item recorded the lowest mean score, 'I can use the Qiraat knowledge that I have as a way of thinking' (mean=3.36, SD=.76). For the statement of the second item, 47.6% of respondents agreed, 38.1% of respondents disagreed, 9.5% strongly agreed while only 4.8% of respondents disagreed with the statement. This showed that there were still a few KKQ teachers who had insufficient knowledge in the Qiraat field. For the statement of the fourth item, 45.2% of respondents disagreed, 42.9% of respondents agreed, and 7.1% of respondents disagreed while only 2.4% of respondents recorded a similar percentage for strongly agreed and strongly disagreed with the statement. This showed that there was no significant difference between respondents who had sufficient Qiraat knowledge and respondents who lack Qiraat knowledge.

Based on Table 6, the overall mean of all items for content knowledge was 3.46 with a standard deviation of .67, which was at a moderately high mean interpretation (3.01 - 4.00). In addition, the findings also showed that the content knowledge mastery of KKQ teachers was only at a moderately high level with a mean value between 3.36 to 3.62.

Content knowledge in this study included the goals and curriculum of Qiraat. Content knowledge was a crucial element that teachers must have when implementing the T&L process. This finding explained that KKQ teachers had not yet reached the highest level to ensure knowledge related to the Qiraat content could be mastered in the best possible way. On the whole, the result explained that KKQ teachers had only a moderately high level of Qiraat knowledge. In conclusion, this study found that KKQ teachers in Kedah were of considerable mastery and not at the exceptional level of the Qiraat content.

Table 6: Content Knowledge Level

No	Content Knowledge Items	SD	D	LD	A	SA	Mean	S.D
01.	I have sufficient knowledge in the field of Qiraat.	0 0.0%	4 9.5%	18 42.9%	19 45.2%	1 2.4%	3.40	.70
02.	I have sufficient knowledge about the Qiraat educational goals.	0 0.0%	2 4.8%	16 38.1%	20 47.6%	4 9.5%	3.62	.73
03.	I have sufficient knowledge about the Qiraat curriculum.	0 0.0%	4 9.5%	18 42.9%	17 40.5%	3 7.1%	3.45	.77
04.	I can use the Qiraat knowledge that I have as a way of thinking.	1 2.4%	3 7.1%	19 45.2%	18 42.9%	1 2.4%	3.36	.76



05.	I have various ways to improve my understanding of the Qiraat knowledge that I have.	0	3	16	23	0		
		0.0%	7.1%	38.1%	54.8%	0.0%	3.48	.63
06.	I have sufficient knowledge of basic Qiraat skills.	1	3	17	17	4		
		2.4%	7.1%	40.5%	40.5%	9.5%	3.48	.86
	Total						3.46	.67

The Level of Pedagogical Content Knowledge

As for the pedagogical content knowledge construct, 7 items that had been highlighted in the questionnaire. Table 7 showed the distribution of frequency, percentage, mean score, and standard deviation of the pedagogical content knowledge construct.

Based on Table 7, two items had the lowest mean value, namely the first item, 'I have sufficient knowledge about the Qiraat curriculum to implement the PdPc process' (mean=3.48, SD=.89), and the second item, 'I know how to choose an effective teaching approach to guide students to learn Qiraat' (mean=3.48, SD=.77). For the statement of the first item, 42.9% of respondents agreed with the statement, 35.7% of respondents disagreed, 2.4% strongly disagreed. For the score of disagreed and strongly agreed, both recorded an equal percentage of 9.5%. Therefore, the responsible party such as the State Department of Education needed to provide appropriate courses so that the pedagogical content knowledge of KKQ teachers in the Qiraat curriculum could be improved.

The seventh item recorded the highest mean value, which was 'I know the level of acquisition of student learning outcomes during the PdPc process' (mean=3.74, SD=.80). For the statement of the seventh item, 52.4% of respondents agreed, 26.2% of respondents disagreed, 14.3% of respondents strongly agreed while only 7.1% of respondents disagreed with the statement.

The overall mean for pedagogical content knowledge items was 3.61 with a standard deviation of .76, which was at a moderately high mean interpretation (3.01 – 4.00). In addition, the findings also showed that the pedagogical content knowledge of KKQ teachers was only at a moderately high level with a mean value between 3.48 to 3.74.

In this study, pedagogical content knowledge (PCK) referred to knowledge about the best teaching methods and strategies based on content knowledge. Besides, PCK in this study was based on the way KKQ teachers applied and translated the Qiraat knowledge they had during the teaching process.

PCK was one of the most vital elements for a teacher in implementing the teaching and facilitation process (PdPc) as proven by a study conducted by [37], who found that PCK was one of the pivotal elements in the PdPc success. The importance of PCK was proven because the interweaving of pedagogical knowledge and content knowledge could systematically ensure an orderly and smooth information-transferring process from teachers to students. Therefore, the PdPc process will be easily achieved successfully.

The result explained that KKQ teachers had not yet reached the appropriate level to ensure that the Qiraat pedagogical content knowledge could be fully mastered. KKQ teachers were unable to implement the PdPc process in the best way based on the PCK concept they had. On the whole, the level of pedagogical content knowledge of KKQ teachers was moderately high and needed to be

improved in order to realize the aspiration of producing outstanding human capital in the future.

Table 7: Pedagogical Content Knowledge Level

No	Pedagogical Content Knowledge Items	SD	D	LD	A	SA	Mean	S.D
01.	I have sufficient knowledge about the Qiraat curriculum to implement the PdPc process.	12.4%	49.5%	1535.7%	1842.9%	49.5%	3.48	.89
02.	I know how to choose an effective teaching approach in guiding students to learn Qiraat.	00.0%	49.5%	1740.5%	1842.9%	37.1%	3.48	.77
03.	I know the aim of Qiraat PdPc in implementing the teaching process.	00.0%	49.5%	1023.8%	2354.8%	511.9%	3.69	.81
04.	I know the objective of Qiraat PdPc in implementing the teaching process.	12.4%	37.1%	1023.8%	2354.8%	511.9%	3.67	.87
05.	I know the appropriate teaching strategies for each topic in the Qiraat curriculum.	12.4%	37.1%	1331.0%	2047.6%	511.9%	3.60	.89
06.	I know the evaluation method that needs to be implemented in the Qiraat PdPc process.	00.0%	37.1%	1228.6%	2457.1%	37.1%	3.64	.73
07.	I know the acquisition level of student learning outcomes during the PdPc process.	00.0%	37.1%	1126.2%	2252.4%	614.3%	3.74	.80
Total							3.61	.76

CONCLUSION

Al-Quran education is certainly vast and very deep because the Al-Quran is a miracle, a guide for the ummah, and educates people for the well-being of this world and the hereafter. The Qiraat is a knowledge that has a very close relationship with the Quran and is one of the most valuable treasures of Muslim knowledge. The role and task of an educator are not only to convey knowledge to students but even broader than that, an educator, especially a KKQ teacher, also plays the role of shaping the personality and developing the individual's potential as a whole to achieve goodness in this world and well-being in the afterlife. In order to ensure that this role can be best played, educators need to

master the subject content and have sufficient pedagogical content knowledge. Therefore, every KKQ teacher needs to have basic pedagogical content knowledge related to Qiraat so that the teaching and facilitation process (PdPc) can be carried out smoothly and perfectly.

In order to apply the Qiraat curriculum consistently and effectively, it needs to be taught by teachers who are skilled in the field of Qiraat, knowledgeable in teaching pedagogy, and skilled in using specific teaching and learning techniques. Since both the Qur'an and Qiraat are Sunnah Muttaba', a *mursyid* educator is needed to learn Qiraat [40].

The field of education is always changing from time to time. Therefore, KKQ teachers need to play a role in ensuring that their PCK aspects are always relevant and up-to-date according to current trends to ensure that education in our country is at the highest level. In addition, KKQ teachers should also take the opportunity to attend courses related to pedagogy and content organized by their respective District Education Offices to strengthen their existing knowledge. Therefore, KKQ teachers in particular should be proactive by trying to enhance their knowledge through courses, forums, and scientific reading to prevent them from falling behind without any knowledge development.

The school also needs to play a role in identifying teachers who are weak in the PCK aspect to attend the relevant courses. The administrator or the head of the committee needs to conduct periodic monitoring to identify teachers who have this problem. A collaborative approach can be held to share information related to the latest PCK. Indirectly, weaknesses can be identified and overcome. Therefore, it will be possible to create human capital among KKQ teachers who are balanced on all fronts-physically, emotionally, spiritually, intellectually, and socially-and who are capable of becoming caliphs who make this world prosper.

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