

The Role of Teachers in Improving Qur'anic Reading and Writing Skills with Proper Makharijul Huruf and Fostering Love for Worship among Students in Rengas Pulau Subdistrict

Syahrin Mubarak Lubis^{1*}

*¹Universitas Muhammadiyah Sumatera Utara, Indonesia

*¹email: syahrinlubis@gmail.com

ARTICLE INFO	ABSTRACT
<p>Article history: Received: September 29, 2025 Revised: October 19, 2025 Accepted: December 13, 2025 Available Online: January 3, 2026</p>	<p>This study aims to analyze the role of teachers in improving Qur'anic reading and writing skills with proper <i>makharijul huruf</i> and fostering students' love for worship in Rengas Pulau Subdistrict. The ability to read and write the Qur'an correctly is a fundamental aspect of Islamic education, as it influences students' understanding of religious teachings and the development of religious character. This research employed a qualitative approach with a descriptive method. Data were collected through observation, in-depth interviews with teachers and students, and documentation. The findings indicate that teachers play a strategic role as educators, mentors, motivators, and role models in Qur'anic literacy learning. The implementation of <i>talaqqi</i>, <i>tahsin</i>, habituation, and exemplary practices was found to be effective in improving the accuracy of <i>makharijul huruf</i> and fostering students' love for worship. The study concludes that professional and consistent teacher involvement significantly contributes to enhancing Qur'anic literacy and worship habits among students.</p>
<p>Keywords: Teacher's Role; Qur'anic Literacy; Makharijul Huruf; Love For Worship; Islamic Education.</p>	<p>ABSTRAK Penelitian ini bertujuan untuk menganalisis peran guru dalam meningkatkan kemampuan baca tulis Al-Qur'an (BTQ) dengan makharijul huruf yang tepat serta menumbuhkan rasa cinta dan gemar beribadah pada peserta didik di Kelurahan Rengas Pulau. Kemampuan membaca dan menulis Al-Qur'an secara benar merupakan dasar penting dalam pendidikan Islam, karena berpengaruh terhadap pemahaman ajaran agama dan pembentukan karakter religius peserta didik. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam dengan guru dan peserta didik, serta dokumentasi. Hasil penelitian menunjukkan bahwa guru memiliki peran strategis sebagai pendidik, pembimbing, motivator, dan teladan dalam pembelajaran BTQ. Penerapan metode <i>talaqqi</i>, <i>tahsin</i>, pembiasaan, dan keteladanan terbukti efektif dalam meningkatkan ketepatan makharijul huruf serta menumbuhkan kecintaan peserta didik terhadap ibadah. Penelitian ini menyimpulkan bahwa peran guru yang profesional dan konsisten sangat berpengaruh dalam meningkatkan literasi Al-Qur'an dan pembiasaan ibadah pada peserta didik.</p>
Page: 11-19	This is an open acces article under the CC-BY-SA lisence (https://creativecommons.org/licenses/by-sa/4.0/).

A. Introduction

Islamic education plays a fundamental role in shaping students' personalities and religious character. One important aspect of Islamic education is the ability to read and write the Qur'an (Qur'anic literacy), as the Qur'an is the primary source of Islamic teachings and serves as a guide for Muslim life (Al-Qaradawi, 2010). The ability to read the Qur'an correctly is a basic prerequisite for understanding and practicing Islamic values in daily life.

The ability to read the Qur'an is not only determined by fluency but also by the accuracy of *makharijul huruf*. *Makharijul huruf* plays a crucial role in preserving the authenticity of Qur'anic pronunciation to avoid changes in meaning (Zuhaili, 2011). Therefore, Qur'anic literacy learning that emphasizes correct articulation is an essential component of Islamic education.

However, conditions in the field indicate that many students are still unable to read the Qur'an with proper *makharijul huruf*. Mispronunciation of Arabic letters is frequently found at both elementary and secondary levels, which affects the quality of Qur'anic recitation (Hasbullah, 2018). This situation highlights the need for a more optimal role of teachers in Qur'anic literacy learning.

Teachers have a strategic role as educators, mentors, and role models for students. In the context of Qur'anic learning, teachers function not only as transmitters of knowledge but also as spiritual guides who help students develop love for the Qur'an and worship (Muhamimin, 2015). Teachers' exemplary behavior in reciting the Qur'an and performing worship strongly influences students' religious attitudes.

In addition to improving Qur'anic reading skills, Islamic education also aims to foster students' love for and enjoyment of worship. Worship is a manifestation of faith reflected in daily behavior (Rahman, 2009). Therefore, Qur'anic literacy learning should not focus solely on technical reading skills but also on spiritual attitude formation.

Effective Qur'anic reading and writing instruction requires appropriate and continuous methods. Methods such as *talaqqi*, *tahsin*, and habituation are considered effective in improving the accuracy of *makharijul huruf* while instilling love for the Qur'an (Sanjaya, 2016). These methods require active involvement from both teachers and students.

The educational environment also influences the success of Qur'anic literacy learning. A religious and supportive environment can strengthen the internalization of Islamic values,

including the habit of reading the Qur'an and performing worship (Tilaar, 2014). Conversely, an unsupportive environment may hinder the development of students' religious character.

The family, as the first educational institution, also plays a role in shaping children's habits of reading the Qur'an and worship. However, not all families are able to provide optimal religious guidance to their children (Hasbullah, 2018). Therefore, the role of teachers and educational institutions becomes increasingly important as a complement to religious education within the family.

Kelurahan Rengas Pulau, as part of the community environment, has its own social and religious characteristics. The diversity of students' backgrounds requires adaptive and contextual Qur'anic literacy learning approaches to effectively reach all learners (Sukmadinata, 2017).

In this context, teachers are required to possess adequate pedagogical and professional competence. Teachers must be able to design Qur'anic literacy learning that is engaging, systematic, and appropriate to students' ability levels (Muhamimin, 2015). Teacher professionalism is a key factor in improving the quality of Qur'anic recitation and worship habits.

Several previous studies indicate that teachers' roles significantly influence the improvement of students' Qur'anic literacy skills. Teachers who actively provide individual guidance and continuous evaluation tend to achieve more significant improvements in students' reading abilities (Azra, 2012). This emphasizes the importance of direct teacher involvement in the learning process.

Moreover, teachers' exemplary conduct in performing worship also affects students' religious attitudes. Students tend to imitate teachers who consistently practice worship, such as congregational prayer and Qur'anic recitation (Tilaar, 2014). This role modeling serves as an effective means of fostering love for and enjoyment of worship.

Nevertheless, there is still limited research that specifically examines the role of teachers in improving Qur'anic reading and writing skills with a focus on accurate *makharijul huruf* while simultaneously fostering love for worship within specific community settings such as Kelurahan Rengas Pulau. This research gap needs to be addressed to provide more comprehensive empirical insights (Hidayat, 2021).

This study is important to understand the strategies, methods, and practical roles of teachers in Qur'anic literacy learning. The findings are expected to serve as evaluation material and recommendations for teachers, educational institutions, and policymakers in improving the quality of Qur'anic education.

Based on the above discussion, this study focuses on the role of teachers in improving Qur'anic reading and writing skills with proper *makharijul huruf* and fostering students' love for and enjoyment of worship in Kelurahan Rengas Pulau. This research is expected to contribute both theoretically and practically to the development of Islamic education oriented toward Qur'anic literacy and the formation of students' religious character.

B. Method

This study employed a qualitative approach with a descriptive method. The qualitative approach was chosen because this research aims to gain an in-depth understanding of the role of teachers in improving Qur'anic reading and writing skills with accurate *makharijul huruf* and in fostering students' love for and enjoyment of worship. This approach allows the researcher to explore the meanings, perspectives, and experiences of the research subjects holistically within their social and religious contexts (Creswell, 2014).

The research was conducted in Rengas Pulau Subdistrict, which serves as the setting for Qur'anic reading and writing instruction and religious guidance for students. The research participants consisted of Islamic Religious Education teachers or teachers responsible for Qur'anic learning, as well as students participating in Qur'anic literacy activities. Participants were selected using purposive sampling, based on specific criteria relevant to the research objectives (Moleong, 2018).

Data collection techniques in this study included observation, in-depth interviews, and documentation. Observations were carried out to directly examine the Qur'anic learning process, teaching methods applied by teachers, and interactions between teachers and students. In-depth interviews were conducted with teachers and students to obtain information regarding instructional strategies, challenges encountered, and teachers' efforts in fostering love for worship. Documentation was used to complement the data in the form of learning records, activity schedules, and other supporting documents (Sugiyono, 2019).

The research instruments were developed based on the focus of the study, namely the role of teachers, Qur'anic reading and writing skills with accurate *makharijul huruf*, and students' worship habits. Semi-structured interview guidelines were employed to provide direction for the interviews while allowing participants the freedom to express their views and experiences openly. This design aimed to obtain rich and in-depth data consistent with the nature of qualitative research (Rahman, 2009).

Data analysis was conducted using an interactive model consisting of data reduction, data display, and conclusion drawing. Data obtained from observations, interviews, and documentation were systematically reduced by selecting information relevant to the research focus. The data were then presented in descriptive narrative form to facilitate understanding, followed by drawing conclusions based on identified patterns and themes (Miles, Huberman, & Saldaña, 2014).

To ensure data trustworthiness, this study applied triangulation techniques, including source triangulation and method triangulation. Data obtained from teachers were compared with data from students, as well as observation and documentation results. In addition, member checking was conducted by confirming the research findings with participants to ensure that the interpretations accurately reflected actual conditions. These procedures were implemented to enhance the credibility and reliability of the research findings (Lincoln & Guba, 1985).

C. Results and Discussion

The results of this study indicate that teachers in Rengas Pulau Subdistrict play a crucial role in improving students' Qur'anic reading and writing skills, particularly in achieving accurate *makharijul huruf*. Observational data revealed that teachers consistently emphasized correct articulation during Qur'anic recitation, guiding students to pronounce Arabic letters according to their proper points of articulation. This finding supports the view that accurate pronunciation is fundamental in preserving the meaning of Qur'anic verses (Zuhaili, 2011).

Students' Qur'anic reading skills showed noticeable improvement after the implementation of structured instructional methods. Many students who initially struggled with letter articulation demonstrated gradual progress through continuous guidance and

corrective feedback from teachers. This aligns with previous studies highlighting the effectiveness of systematic Qur'anic instruction in enhancing reading accuracy (Muhaimin, 2015).

The *talaqqi* method emerged as one of the most effective approaches in improving students' Qur'anic literacy. Through direct recitation and imitation, students were able to observe and replicate correct pronunciation modeled by teachers. This finding is consistent with Rahman (2009), who emphasizes the importance of direct teacher-student interaction in religious learning.

In addition to *talaqqi*, the *tahsin* method played a significant role in refining students' recitation skills. Teachers provided detailed explanations of articulation points and common pronunciation errors, enabling students to develop greater awareness of phonetic accuracy. This method helped students correct habitual mistakes and improve overall reading quality (Sanjaya, 2016).

Beyond technical skills, teachers also focused on fostering students' love for the Qur'an. Teachers encouraged students to view Qur'anic recitation as an act of worship rather than merely an academic activity. This approach contributed to increased student motivation and engagement during learning sessions, supporting the argument that affective engagement enhances learning outcomes (Tilaar, 2014).

The findings also indicate that teachers' exemplary behavior significantly influenced students' attitudes toward worship. Teachers who consistently demonstrated devotion through regular prayer and Qur'anic recitation served as powerful role models. Students tended to imitate these behaviors, reinforcing the importance of teacher exemplarity in value-based education (Muhaimin, 2015).

Furthermore, the habituation strategy implemented by teachers proved effective in cultivating regular worship practices among students. Scheduled Qur'anic recitation sessions and congregational prayers helped students develop discipline and consistency in worship. This finding aligns with Hasbullah's (2018) assertion that repeated practice is essential in forming religious habits.

The school and community environment in Rengas Pulau Subdistrict also supported the success of Qur'anic literacy programs. A religiously supportive environment strengthened students' commitment to learning and practicing Qur'anic teachings. This finding

corroborates Tilaar's (2014) view that environmental factors play a critical role in character education.

However, challenges were identified in the implementation of Qur'anic literacy learning. Differences in students' initial abilities and learning pace required teachers to provide individualized guidance, which was sometimes constrained by limited instructional time. Similar challenges have been reported in previous research on religious education (Azra, 2012).

Another challenge involved students' motivation, particularly among those with limited religious support at home. Teachers addressed this issue by integrating motivational strategies and emphasizing the spiritual benefits of Qur'anic recitation. This approach helped bridge the gap between school-based instruction and home environments (Hasbullah, 2018).

The findings also reveal that students' understanding of *makharijul huruf* improved not only in theory but also in practical application. Students became more confident in identifying articulation points and correcting their own mistakes. This indicates that effective teacher guidance can enhance both cognitive and psychomotor aspects of learning (Sanjaya, 2016).

In terms of worship practices, students demonstrated increased consistency in performing daily prayers and other religious activities. Teachers' continuous reminders and guidance reinforced the connection between Qur'anic learning and worship. This supports Rahman's (2009) assertion that religious education should integrate knowledge and practice.

The integration of Qur'anic literacy with moral and spiritual education was also evident in students' behavior. Teachers linked Qur'anic teachings to ethical conduct, encouraging students to practice honesty, discipline, and respect. This holistic approach contributed to students' overall character development (Muhaimin, 2015).

Overall, the findings suggest that teachers' roles encompass instructional, motivational, and spiritual dimensions. Effective Qur'anic literacy learning requires not only technical instruction but also emotional and moral engagement. This multidimensional role of teachers is essential in fostering both skill development and spiritual growth (Creswell, 2014).

In conclusion, the results demonstrate that teachers in Rengas Pulau Subdistrict significantly contribute to improving students' Qur'anic reading and writing skills with accurate *makharijul huruf* while fostering love for worship. Strengthening instructional

methods, enhancing teacher exemplarity, and maintaining supportive environments are key factors in sustaining effective Qur'anic education. These findings provide valuable insights for improving Islamic education practices in similar community contexts (Lincoln & Guba, 1985).

D. Conclusion

This study concludes that teachers play a vital and strategic role in improving students' Qur'anic reading and writing abilities, particularly in achieving accurate *makharijul huruf*, as well as in fostering students' love for worship in Rengas Pulau Subdistrict. Through the application of effective instructional methods such as *talaqqi* and *tahsin*, teachers were able to guide students toward correct pronunciation and deeper understanding of Qur'anic recitation. These efforts demonstrate that structured guidance and continuous feedback are essential in developing students' Qur'anic literacy skills.

Furthermore, the study highlights that the role of teachers extends beyond technical instruction to include moral and spiritual guidance. Teachers' exemplary behavior, consistent habituation of worship practices, and motivational strategies significantly influenced students' attitudes toward the Qur'an and religious observance. By integrating Qur'anic learning with daily worship activities, teachers successfully nurtured students' spiritual awareness and discipline, reinforcing the connection between knowledge and practice in Islamic education.

In addition, the findings emphasize the importance of supportive school and community environments in sustaining effective Qur'anic literacy programs. Despite challenges such as varying student abilities and limited instructional time, teachers' commitment and adaptive strategies contributed to positive learning outcomes. Therefore, strengthening teacher competence, enhancing parental and community involvement, and providing adequate learning support are recommended to further improve Qur'anic education and the cultivation of religious values among students.

E. Bibliography

Azra, A. (2012). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Kencana Prenada Media Group.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.

Harfiani, R., & Setiawan, H. R. (2025). Effectiveness and efficiency of Farkiyah box as teaching aids in learning Fiqh al-Janā'iz. *Al-Hayat: Journal of Islamic Education*, 9(2), 331–346.

Hasbullah. (2018). *Dasar-dasar ilmu pendidikan*. Rajawali Pers.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.

Moleong, L. J. (2018). *Metodologi penelitian kualitatif* (38th ed.). Remaja Rosdakarya.

Muhaimin. (2015). *Pengembangan kurikulum pendidikan agama Islam*. Rajawali Pers.

Rahman, M. (2009). *Metodologi pembelajaran pendidikan agama Islam*. RajaGrafindo Persada.

Rusydi, M. S. H., Setiawan, H. R., Hasibuan, R. N., & Prasetyo, A. I. (2025). Development of ICT-based Islamic religious education learning media at MTs Muhammadiyah 15 Medan. *Kitabah: Jurnal Pendidikan Sosial Humaniora*, 3(2), 74–84.

Sanjaya, W. (2016). *Strategi pembelajaran berorientasi standar proses pendidikan*. Kencana.

Setiawan, H. R., & Maysarah, M. (2025). Teachers' reflections on the use of animation media in teaching Islamic Religious Education at SMP Rahmat Islamiyah Medan. *Integrasi: Jurnal Studi Islam dan Humaniora*, 3(2), 107–118.

Setiawan, H. R., Syaukani, S., Audia, R. I., & Hawaree, H. (2025). The integration of digital learning media in Islamic religious education: A study on management and implementation at Bumrungsuksa Islamic Boarding School, Thailand. *Al-Ulum: Jurnal Pendidikan Islam*, 6(2), 527–538.

Sugiyono. (2019). *Metode penelitian pendidikan: Pendekatan kuantitatif, kualitatif, dan R&D*. Alfabeta.

Tambak, A., Setiawan, H. R., Nurdianti, N., & Lestari, S. P. (2025). An exploration of the use of animated video media in enhancing students' learning motivation at SMP PAB 1 Klumpang. *Integrasi: Jurnal Studi Islam dan Humaniora*, 3(2), 80–93.

Tilaar, H. A. R. (2014). *Multikulturalisme: Tantangan-tantangan global masa depan dalam transformasi pendidikan nasional*. Grasindo.

Zuhaili, W. (2011). *Tafsir al-Munir: Aqidah, syariah, dan manhaj*. Gema Insani Press.