

Strengthening Qur'anic Literacy through Teachers' Integrated Pedagogical Roles

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Abstract: Improving Qur'anic literacy remains a major challenge for non-formal Islamic educational institutions, particularly in ensuring that students acquire not only accurate Qur'anic reading and writing skills but also sustained learning motivation and positive religious character. Although numerous studies have examined the effectiveness of Qur'anic learning methods, limited attention has been given to teachers' multidimensional pedagogical roles in strengthening students' Qur'anic literacy. This study aims to analyze the pedagogical roles of teachers in improving the quality of students' Qur'anic reading and writing at TPQ Al Muhajirin Karanglo Mojowarno Jombang, Indonesia. The research employed a qualitative case study design involving the head of TPQ, teachers, and students selected through purposive sampling. Data were collected through in-depth interviews, non-participant observations, and document analysis and were analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings indicate that students' Qur'anic literacy develops progressively through continuous guidance, repetitive practice, and individualized feedback. Teachers perform integrated pedagogical roles as educators, instructors, motivators, mentors, supervisors, facilitators, and role models, creating meaningful learning experiences that enhance students' reading and writing competencies. Furthermore, family support, institutional commitment, and students' learning motivation significantly influence the effectiveness of Qur'anic learning. This study proposes an Integrated Pedagogical Framework for Qur'anic Literacy Development, emphasizing that improving Qur'anic literacy is achieved through the interaction between teachers' pedagogical competence, students' engagement, and supportive educational ecosystems. The findings contribute to the development of Qur'anic education theory and provide practical implications for strengthening teacher professionalism in non-formal Islamic education.

Keywords: Qur'anic Literacy; Teacher Pedagogical Roles; Non-Formal Islamic Education; TPQ.

Abstrak: Peningkatan literasi Al-Qur'an masih menjadi tantangan penting bagi lembaga pendidikan Islam nonformal, terutama dalam membentuk kemampuan membaca dan menulis Al-Qur'an yang benar sekaligus menumbuhkan motivasi belajar dan karakter religius peserta didik. Meskipun berbagai penelitian telah membahas efektivitas metode pembelajaran Al-Qur'an, kajian mengenai peran pedagogis guru secara multidimensional dalam meningkatkan literasi Al-Qur'an masih relatif terbatas. Penelitian ini bertujuan menganalisis peran pedagogis guru dalam meningkatkan

kualitas baca tulis Al-Qur'an santri di TPQ Al Muhajirin Karanglo Mojowarno Jombang. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus yang melibatkan kepala TPQ, guru, dan santri yang dipilih melalui teknik purposive sampling. Data dikumpulkan melalui wawancara mendalam, observasi nonpartisipan, dan studi dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa literasi Al-Qur'an santri berkembang secara bertahap melalui bimbingan yang berkelanjutan, latihan berulang, dan umpan balik secara individual. Guru menjalankan peran pedagogis secara terpadu sebagai pendidik, pengajar, motivator, pembimbing, supervisor, fasilitator, dan teladan sehingga mampu menciptakan pengalaman belajar yang bermakna dalam meningkatkan kemampuan baca tulis Al-Qur'an santri. Selain itu, dukungan keluarga, komitmen lembaga, dan motivasi belajar santri menjadi faktor penting yang memperkuat keberhasilan pembelajaran. Penelitian ini menghasilkan Kerangka Pedagogis Terpadu Pengembangan Literasi Al-Qur'an yang menegaskan bahwa peningkatan literasi Al-Qur'an merupakan hasil interaksi antara kompetensi pedagogis guru, keterlibatan santri, dan ekosistem pendidikan yang mendukung. Temuan ini memberikan kontribusi teoretis bagi pengembangan pendidikan Al-Qur'an serta implikasi praktis bagi peningkatan profesionalisme guru pada lembaga pendidikan Islam nonformal.

Kata Kunci: Literasi Al-Qur'an; Peran Pedagogis Guru; Pendidikan Islam Nonformal; TPQ.

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Introduction

The ability to read and write the Qur'an constitutes one of the fundamental competencies that every Muslim should acquire as the foundation for understanding and practicing Islamic teachings. Qur'anic literacy extends beyond the technical ability to recognize Arabic letters; it encompasses correct pronunciation (makhārij al-ḥurūf), the application of tajwīd rules, fluency, writing skills, and comprehension of the Qur'an as guidance for daily life. Consequently, strengthening Qur'anic literacy has become an important concern for Islamic education systems worldwide because it contributes not only to students' religious competence but also to their moral, spiritual, and character development (Halstead, 2004; Berglund, 2022). Within the Indonesian context, Qur'anic literacy is regarded as an essential component of Islamic education and is supported by both formal and non-formal educational institutions to ensure that Muslim children acquire adequate religious knowledge from an early age.

In Indonesia, the development of Qur'anic literacy is not exclusively the responsibility of formal schools. Community-based Islamic educational institutions, particularly Taman Pendidikan Al-Qur'an (TPQ), have become strategic centers for introducing children to Qur'anic reading, writing, memorization, and basic Islamic values. Government Regulation Number 55 of 2007 concerning Religious Education recognizes Qur'anic education as an important form of non-formal Islamic education designed to improve learners'

ability to read, write, understand, and practice the teachings of the Qur'an. Through flexible learning environments and close interaction between teachers and learners, TPQs complement formal education by providing continuous religious instruction that is closely connected with community life. As a result, TPQs play a significant role in strengthening Qur'anic literacy, particularly in rural communities where access to structured religious education may be limited.

Despite the rapid growth of TPQs across Indonesia, improving the quality of Qur'anic literacy remains a considerable educational challenge. Numerous studies report that many learners continue to experience difficulties in pronouncing Arabic letters accurately, applying tajwīd rules consistently, reading fluently, and writing Qur'anic texts correctly. These challenges are influenced by multiple factors, including differences in learners' prior abilities, learning motivation, parental support, instructional methods, learning environments, and teacher competence (Rahman et al., 2021; Hidayat & Anwar, 2022). Consequently, the quality of Qur'anic learning cannot be understood solely from students' learning outcomes but must also be examined through the instructional processes and pedagogical practices that shape those outcomes.

Among the various factors influencing Qur'anic literacy, teachers occupy a particularly strategic position because they directly facilitate learning, guide students' religious development, and create meaningful learning experiences. In Islamic educational philosophy, teachers are expected not merely to transmit knowledge but also to function as educators, role models, motivators, mentors, and facilitators who cultivate students' intellectual and spiritual growth simultaneously. Effective Qur'anic instruction therefore depends upon teachers' ability to combine pedagogical competence with religious commitment while adapting instructional strategies to students' diverse learning characteristics. Previous educational research consistently indicates that teacher quality significantly influences students' learning achievement, motivation, and classroom participation, particularly in religious education where learning involves both cognitive mastery and character formation (Darling-Hammond, 2017; Hattie, 2023).

Although previous studies have discussed Qur'anic literacy, most have focused on the effectiveness of specific instructional methods, such as the Iqra', Qiraati, Tilawati, Yanbu'a, or Ummi methods, as well as students' reading achievement and learning outcomes. Other studies have examined the influence of learning media, parental involvement, or institutional management on Qur'anic education. Comparatively fewer studies have explored how teachers perform multiple educational roles simultaneously to improve the quality of students' Qur'anic reading and writing within community-based Islamic educational institutions. Existing research often treats teachers primarily as instructional

providers while paying limited attention to their broader pedagogical roles as educators, motivators, and facilitators of students' religious learning. Consequently, a comprehensive understanding of how teachers' educational roles contribute to improving Qur'anic literacy remains insufficiently developed.

This research gap becomes particularly relevant within the context of TPQ Al Muhajirin Karanglo Mojowarno Jombang. Preliminary observations indicated that although Qur'anic reading and writing activities constitute compulsory learning programs, students demonstrate varying levels of achievement in mastering makhārij al-ḥurūf, tajwīd, reading fluency, writing Arabic letters, and maintaining neat handwriting. Some students exhibit satisfactory competence, whereas others continue to experience considerable learning difficulties. These differences suggest that improving Qur'anic literacy requires more than standardized instructional methods; it depends substantially on teachers' pedagogical roles in guiding, motivating, supervising, and supporting learners throughout the learning process.

Accordingly, this study aims to analyze the roles of TPQ teachers in improving students' Qur'anic reading and writing quality at TPQ Al Muhajirin Karanglo Mojowarno Jombang. Specifically, the study investigates students' Qur'anic literacy quality, examines teachers' pedagogical roles in facilitating learning, and identifies internal and external factors influencing the improvement of Qur'anic reading and writing skills. Using a qualitative case study approach, the study seeks to provide an in-depth understanding of how teachers contribute to strengthening Qur'anic literacy within the context of non-formal Islamic education.

This study contributes to the literature on Qur'anic education by proposing that improving Qur'anic literacy should be understood as the result of an integrated pedagogical process rather than merely the application of instructional methods. The findings demonstrate that teachers simultaneously function as educators, motivators, and instructors whose complementary roles interact with students' personal characteristics, family support, and community environments to shape learning outcomes. This integrated perspective extends existing discussions on Qur'anic education by emphasizing teachers' multidimensional pedagogical roles within community-based Islamic educational institutions and provides practical implications for strengthening teacher professionalism and improving the quality of Qur'anic education in Indonesian TPQs.

Method

This study employed a qualitative case study design to examine the roles of Taman Pendidikan Al-Qur'an (TPQ) teachers in improving the quality of students' Qur'anic reading and writing at TPQ Al Muhajirin Karanglo, Mojowarno District, Jombang Regency, East Java, Indonesia. A qualitative approach was considered appropriate because the study sought to understand teachers' pedagogical roles,

instructional practices, and interactions with students within their natural educational setting. Rather than measuring learning outcomes statistically, this study aimed to explore how teachers performed their educational responsibilities, how students experienced the learning process, and how various contextual factors influenced the improvement of Qur'anic literacy. A case study design enabled an in-depth investigation of these phenomena within a specific institutional context while preserving the complexity of participants' experiences and social interactions (Creswell & Poth, 2018; Yin, 2018).

TPQ Al Muhajirin was purposively selected as the research site because it has implemented structured Qur'anic learning programs emphasizing both reading and writing competencies while serving children from diverse educational and family backgrounds. The institution has consistently organized learning activities focusing on makhārij al-ḥurūf, tajwīd, Qur'anic writing, memorization, and character development. These characteristics made the TPQ an appropriate setting for investigating teachers' roles in improving students' Qur'anic literacy within the context of non-formal Islamic education.

Participants were selected using purposive sampling based on their direct involvement in the Qur'anic learning process. The primary participants consisted of the head of TPQ and Qur'anic teachers, who possessed comprehensive knowledge regarding instructional planning, learning implementation, and students' learning development. Supporting participants included several students representing different levels of learning achievement. The inclusion of multiple participant groups enabled the researchers to obtain diverse perspectives regarding the implementation of Qur'anic learning and strengthened the credibility of the findings through data triangulation.

Data were collected through in-depth semi-structured interviews, non-participant observations, and document analysis. Semi-structured interviews explored participants' experiences concerning teachers' educational roles, instructional strategies, students' learning progress, and factors influencing Qur'anic literacy development. Classroom observations were conducted during regular learning activities to examine teacher-student interactions, teaching practices, classroom management, and students' participation throughout the learning process. Documentary evidence, including lesson schedules, learning records, students' Qur'anic writing exercises, institutional documents, and photographs of learning activities, was analyzed to complement and verify the findings obtained from interviews and observations. The use of these three complementary techniques provided methodological triangulation and enhanced the comprehensiveness of the collected data (Patton, 2015).

The collected data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing and verification. Data analysis began simultaneously with the data collection process. Interview transcripts, observation

notes, and documentary evidence were carefully reviewed, coded, and categorized according to emerging themes related to students' Qur'anic literacy, teachers' pedagogical roles, and supporting and inhibiting factors affecting learning. Similar codes were grouped into broader thematic categories to identify patterns and relationships among the findings. Throughout the analytical process, data obtained from different sources were continuously compared to ensure consistency and strengthen the validity of the emerging interpretations. The final stage involved synthesizing the findings into an integrated explanation of teachers' roles in improving the quality of students' Qur'anic reading and writing.

The trustworthiness of the study was established by applying the criteria of credibility, transferability, dependability, and confirmability proposed by Lincoln and Guba (1985). Credibility was enhanced through prolonged engagement at the research site, triangulation of interview, observation, and documentary data, and member checking by confirming preliminary interpretations with selected participants. Transferability was supported by providing detailed descriptions of the research context, participants, and learning environment, allowing readers to assess the applicability of the findings to similar educational settings. Dependability was maintained through systematic documentation of research procedures and analytical decisions, while confirmability was ensured by preserving an audit trail that linked interpretations directly to empirical evidence collected during fieldwork.

Result and Discussion

Result

Students' Qur'anic Literacy Development

The findings indicate that the quality of students' Qur'anic literacy at TPQ Al Muhajirin has shown progressive development across several dimensions of reading and writing competence. Data collected through interviews, classroom observations, and document analysis demonstrate that most students have achieved satisfactory competence in recognizing Arabic letters, applying correct pronunciation (*makhārij al-ḥurūf*), understanding basic *tajwīd* rules, reading connected Qur'anic texts, and writing Arabic letters. Nevertheless, differences in learning achievement remain evident because students possess varying levels of prior knowledge, learning experience, and practice intensity. These differences require teachers to provide continuous guidance according to individual learning needs rather than applying identical instructional approaches to all learners.

One of the most visible improvements concerns students' mastery of *makhārij al-ḥurūf*. Interview data indicate that most learners were able to pronounce Arabic letters correctly according to their respective articulation points after receiving regular guidance from Qur'anic teachers. Teachers consistently corrected students' pronunciation during recitation sessions while encouraging repeated practice until accurate articulation was achieved. Students likewise acknowledged that they had

become increasingly confident in pronouncing Arabic letters correctly compared with their initial learning experiences.

A Qur'anic teacher explained:

"Most students are now able to pronounce Arabic letters according to their correct articulation points. Although several beginners still require intensive guidance, continuous practice enables gradual improvement in their pronunciation." (Teacher Interview)

Observation findings supported this statement by showing that teachers frequently interrupted students' recitation to provide immediate correction whenever pronunciation errors occurred. Such direct corrective feedback enabled students to gradually internalize proper articulation while reducing repeated pronunciation mistakes during subsequent learning sessions.

The findings also reveal positive development in students' understanding of tajwīd. Most learners demonstrated basic knowledge of common recitation rules and were able to identify several categories of pronunciation during classroom exercises. However, teachers acknowledged that the practical application of tajwīd remained more challenging than theoretical understanding. Some students could correctly explain recitation rules but continued to experience difficulty applying them consistently while reading complete Qur'anic verses. Consequently, teachers continuously integrated theoretical explanation with repeated guided recitation to strengthen students' practical mastery of tajwīd.

Another important aspect concerns reading fluency and tartīl. The findings demonstrate that students' fluency developed gradually through repetitive reading practice supervised by teachers. Several students were already capable of reading the Qur'an fluently while maintaining appropriate rhythm and pauses. Nevertheless, observation data indicate that some learners still tended to read too quickly, omitted proper pauses, or hesitated when encountering unfamiliar words. Teachers therefore emphasized careful reading rather than reading speed by encouraging students to maintain accuracy, rhythm, and confidence throughout the recitation process. Continuous correction and repeated practice contributed significantly to improving students' reading fluency over time.

The development of writing competence also constituted an important component of Qur'anic literacy. The majority of students demonstrated satisfactory ability to write Arabic letters, distinguish between connected and disconnected letters, and understand the right-to-left writing system. Teachers confirmed that students generally experienced fewer difficulties in recognizing Arabic script because they had received basic instruction before entering the Qur'anic class. Classroom observations likewise showed that students were capable of copying Qur'anic texts with acceptable levels of accuracy during writing exercises.

Despite these achievements, handwriting neatness remained one of the most challenging aspects of Qur'anic writing. Teachers reported that writing activities were conducted less frequently than reading sessions because instructional time

primarily emphasized recitation practice. As a result, many students had not yet developed sufficient writing habits to produce consistently neat Arabic script. Several students admitted that writing Arabic letters required greater concentration than reading because they needed to pay attention to letter shapes, connections, and spacing simultaneously. Observation of students' written work confirmed that although letter formation was generally correct, handwriting quality varied considerably among learners.

Cross-analysis of interview, observation, and documentary evidence suggests that Qur'anic literacy development at TPQ Al Muhajirin should be understood as a gradual learning process rather than an immediate instructional outcome. Students progressed at different rates across the various dimensions of Qur'anic literacy, with stronger achievement generally observed in letter recognition, pronunciation, and basic writing skills, while reading fluency, consistent application of tajwīd, and handwriting neatness required longer periods of guided practice. These findings indicate that improving Qur'anic literacy involves the continuous integration of reading accuracy, writing competence, and sustained instructional support throughout the learning process.

Teachers' Pedagogical Roles in Improving Students' Qur'anic Literacy

The findings reveal that the improvement of students' Qur'anic literacy at TPQ Al Muhajirin was strongly influenced by the multidimensional pedagogical roles performed by Qur'anic teachers throughout the learning process. Rather than functioning solely as instructors responsible for delivering learning materials, teachers simultaneously acted as educators, motivators, mentors, and facilitators who guided students' cognitive, affective, and behavioral development. Cross-analysis of interview, observation, and documentary data indicates that these complementary roles collectively created a supportive learning environment that encouraged students to develop their Qur'anic reading and writing competencies progressively. The findings further demonstrate that the effectiveness of Qur'anic learning was shaped not merely by instructional methods but by the consistency with which teachers performed their educational responsibilities in responding to students' diverse learning needs.

One of the most prominent pedagogical roles observed during the study was the teachers' function as educators. Classroom observations showed that learning activities extended beyond teaching technical aspects of Qur'anic reading and writing. Before beginning instructional sessions, teachers consistently guided students to recite daily prayers, *Asmā' al-Ḥusnā*, and short Qur'anic chapters while emphasizing discipline, respect, sincerity, and proper learning etiquette. These habitual activities reflected teachers' commitment to integrating religious values with the development of Qur'anic literacy, ensuring that learning addressed students' moral and spiritual formation alongside cognitive achievement.

The head of TPQ explained:

"Our objective is not only to teach children how to read and write the Qur'an correctly but also to cultivate Islamic values in their daily lives. Therefore, every learning session begins with religious practices that help students develop good habits and strong character." (Head of TPQ Interview)

Observation findings consistently supported this statement. Teachers patiently reminded students to maintain respectful behavior, encouraged cooperation among classmates, and demonstrated appropriate manners during classroom interaction. Such practices indicate that teachers regarded Qur'anic learning as a holistic educational process encompassing character education as well as literacy development.

Another significant finding concerns teachers' role as learning motivators. Interview data indicate that teachers regularly encouraged before and after learning sessions to strengthen students' enthusiasm for studying the Qur'an. Motivation was delivered through positive reinforcement, appreciation of students' progress, inspirational messages regarding the virtues of learning the Qur'an, and continuous reminders about the long-term benefits of Qur'anic literacy. Rather than criticizing students' mistakes, teachers consistently emphasized improvement and perseverance, thereby creating a positive emotional climate within the classroom.

One teacher explained:

"We always try to encourage students so that they never feel discouraged. Even small improvements deserve appreciation because confidence is essential for learning the Qur'an." (Teacher Interview)

Students confirmed that motivational messages from teachers increased their willingness to attend TPQ regularly and practice Qur'anic reading at home. Several students reported feeling more confident when teachers appreciated their progress and provided constructive feedback instead of focusing exclusively on learning errors. These findings suggest that motivation functioned as an important pedagogical strategy for sustaining students' engagement throughout the learning process.

The findings further reveal that teachers effectively performed their instructional role by adapting learning activities to students' varying levels of competence. Instruction was delivered gradually through systematic explanation of makhārij al-ḥurūf, tajwīd, ṣifāt al-ḥurūf, writing exercises, memorization activities, and guided recitation. Teachers consistently demonstrated pronunciation before asking students to imitate, followed by repeated practice until learners achieved acceptable levels of accuracy. Observation data indicate that individualized guidance was frequently provided to students experiencing learning difficulties, allowing teachers to address specific errors directly while maintaining overall classroom progress.

One teacher described this instructional approach as follows:

"Every student learns at a different pace. Some understand immediately, while others need repeated explanations and additional practice. Therefore, we accompany them patiently until they can read correctly." (Teacher Interview)

Document analysis further indicates that learning activities followed a structured sequence, beginning with review sessions, explanation of new materials, guided practice, individual recitation, writing exercises, and closing reflection. Such instructional organization enabled students to develop their reading and writing competencies systematically while receiving continuous feedback throughout the learning process.

Another important pedagogical characteristic identified during classroom observations was teachers' commitment to continuous supervision and individualized assistance. Rather than teaching from the front of the classroom throughout the lesson, teachers moved among students, listened carefully to individual recitation, corrected pronunciation immediately, observed writing exercises, and provided direct assistance whenever difficulties emerged. This close interaction enabled teachers to monitor students' progress continuously while establishing supportive interpersonal relationships that strengthened learners' confidence and willingness to ask questions.

The findings also demonstrate that teachers consistently modeled proper Qur'anic recitation before expecting students to perform independently. Observation data indicate that students frequently imitated teachers' pronunciation, rhythm, articulation, and reading tempo. Such modeling reduced students' uncertainty and facilitated more accurate learning through direct demonstration. Consequently, instructional effectiveness was enhanced not only by verbal explanation but also by teachers' ability to serve as practical examples of correct Qur'anic recitation and writing.

Cross-analysis of interview, observation, and documentary evidence suggests that the improvement of students' Qur'anic literacy cannot be attributed to a single pedagogical role. Instead, educational effectiveness emerged from the integration of teachers' multiple roles as educators, motivators, instructors, supervisors, mentors, and role models. These complementary roles enabled teachers to address students' academic, emotional, and spiritual needs simultaneously, thereby creating meaningful learning experiences that supported continuous improvement in Qur'anic reading and writing competencies. The findings therefore indicate that teacher professionalism within TPQ extends beyond instructional competence and encompasses holistic educational responsibilities essential for strengthening Qur'anic literacy among young learners.

Discussion

The findings of this study demonstrate that improving students' Qur'anic literacy within non-formal Islamic education is a multidimensional educational process that extends beyond the application of specific instructional methods. Rather than being determined solely by the effectiveness of learning techniques,

the development of Qur'anic reading and writing competence emerged from the interaction between teachers' pedagogical roles, students' learning engagement, institutional support, and the broader learning environment. This finding indicates that Qur'anic literacy should be understood as a holistic educational outcome resulting from continuous instructional guidance, religious habituation, emotional encouragement, and sustained learning experiences. Consequently, the effectiveness of Qur'anic education cannot be adequately explained by technical teaching procedures alone but must be interpreted through the broader pedagogical processes that shape students' cognitive, affective, and psychomotor development simultaneously.

One of the most significant findings concerns the progressive development of students' Qur'anic literacy across several dimensions, including mastery of makhārij al-ḥurūf, application of tajwīd, reading fluency, Arabic writing skills, and handwriting accuracy. Although students demonstrated different levels of achievement, the findings indicate that Qur'anic literacy develops gradually through repetitive practice, individualized guidance, and continuous corrective feedback. This confirms that mastering Qur'anic reading is not an instantaneous outcome but rather a cumulative learning process requiring sustained instructional support. Such findings correspond with constructivist learning theory, which argues that knowledge is gradually constructed through repeated interaction between learners and their learning environment rather than acquired through passive information transfer (Vygotsky, 1978). Within the context of Qur'anic education, repeated recitation, immediate correction, reflective practice, and continuous supervision enabled students to internalize correct pronunciation and reading habits while gradually strengthening their confidence in reading the Qur'an independently.

The findings also reinforce the multidimensional concept of literacy proposed by UNESCO (2023), which views literacy not merely as the ability to decode written symbols but as a complex competence developed through continuous learning experiences, social interaction, and meaningful educational engagement. Although UNESCO discusses literacy in a broader educational context, the present findings demonstrate that similar principles apply to Qur'anic literacy. Reading and writing the Qur'an require the integration of cognitive understanding, psychomotor skills, linguistic accuracy, and spiritual discipline. Consequently, successful Qur'anic literacy should be interpreted not only through students' ability to recognize Arabic letters but also through their capacity to apply tajwīd, maintain reading fluency, produce accurate Arabic writing, and demonstrate disciplined learning habits developed throughout continuous instructional practice.

Another important contribution emerging from this study concerns the multidimensional pedagogical roles performed by TPQ teachers. The findings reveal that teachers functioned simultaneously as educators, instructors,

motivators, mentors, supervisors, facilitators, and role models. These roles operated interactively rather than independently, enabling teachers to address students' academic, emotional, and spiritual needs within a unified instructional process. This finding extends previous studies that frequently describe teachers primarily as instructional providers responsible for delivering learning materials. In contrast, the present research demonstrates that improving Qur'anic literacy depends upon teachers' capacity to integrate multiple educational roles while responding flexibly to students' diverse learning characteristics.

This integrated pedagogical perspective is consistent with Shulman's (1987) concept of pedagogical content knowledge, which emphasizes that effective teaching involves more than mastery of subject matter. Teachers must also possess the ability to transform knowledge into meaningful learning experiences that are appropriate to learners' developmental characteristics. The Qur'anic teachers observed in this study demonstrated such competence by adapting instructional explanations, providing repeated demonstrations, correcting students' pronunciation individually, adjusting learning pace according to students' abilities, and maintaining supportive classroom interactions throughout the learning process. These findings suggest that teacher professionalism within TPQ should not be evaluated solely through mastery of Qur'anic knowledge but also through pedagogical competence in facilitating effective learning experiences.

The role of teachers as motivators also emerged as a critical factor supporting students' learning persistence. Interview findings indicate that positive reinforcement, appreciation of students' progress, emotional encouragement, and religious motivation contributed significantly to strengthening students' confidence and willingness to practice reading the Qur'an. Such findings correspond closely with Self-Determination Theory proposed by Deci and Ryan (2000), which explains that intrinsic motivation develops when learners experience competence, autonomy, and positive social relationships. Teachers continuously acknowledged students' progress, encouraged improvement rather than emphasizing mistakes, and created emotionally supportive learning environments. These pedagogical practices strengthened students' self-confidence while increasing their willingness to participate actively during Qur'anic learning activities. Therefore, motivation should not be interpreted merely as verbal encouragement but as an instructional strategy that satisfies learners' psychological needs and sustains long-term engagement with Qur'anic learning.

Equally important is the finding that teachers consistently functioned as role models throughout the instructional process. Students did not simply receive verbal explanations regarding correct Qur'anic recitation but learned directly by observing teachers' pronunciation, articulation, rhythm, and reading etiquette. Observation data clearly indicate that modeling significantly facilitated students' mastery of Qur'anic reading because learners continuously imitated authentic demonstrations before practicing independently. This finding strongly supports

Bandura's Social Learning Theory (1986), which argues that individuals acquire new behaviors through observation, imitation, and reinforcement. Within Qur'anic education, modeling becomes particularly significant because correct pronunciation and recitation cannot be fully understood through written explanation alone but require direct demonstration by competent teachers. Accordingly, teachers' exemplary behavior constitutes an essential pedagogical resource in strengthening students' Qur'anic literacy.

The findings further reveal that supporting and inhibiting factors should be understood as interacting educational conditions rather than isolated variables influencing learning outcomes. Family support, students' learning motivation, regular attendance, institutional facilities, and teachers' commitment collectively facilitated improvements in Qur'anic literacy. Conversely, limited practice at home, irregular attendance, differences in learning readiness, and varying parental involvement occasionally slowed students' learning progress. These findings confirm Bronfenbrenner's Ecological Systems Theory (1979), which explains that children's learning development is influenced by multiple environmental systems operating simultaneously. Students' success in learning the Qur'an therefore depends not only on instructional quality within TPQ but also on supportive interactions among family, school, and community environments. This ecological perspective broadens understanding of Qur'anic education by emphasizing that educational success emerges through collaborative support rather than individual instructional effort alone.

Compared with previous studies on Qur'anic education, this research offers an important conceptual contribution. Existing literature has predominantly examined the effectiveness of instructional methods such as Iqra', Tilawati, Yanbu'a, Ummi, or Qiraati, focusing primarily on methodological differences and students' reading achievement. While such studies provide valuable insights into instructional techniques, they frequently overlook the broader pedagogical processes through which teachers facilitate students' learning. The present study demonstrates that instructional methods alone cannot fully explain improvements in Qur'anic literacy. Instead, learning effectiveness emerges through the integration of teachers' multiple pedagogical roles, continuous instructional interaction, motivational support, individualized guidance, and positive learning environments. Consequently, this study shifts analytical attention from method-centered instruction toward teacher-centered pedagogical processes, offering a broader understanding of Qur'anic education within community-based Islamic institutions.

further contribution of this research lies in proposing an integrated pedagogical framework for Qur'anic literacy development. The findings indicate that students' improvement is not produced by isolated instructional interventions but by the interaction among three major dimensions: students' progressive

literacy development, teachers' multidimensional pedagogical roles, and supportive educational ecosystems involving families, institutions, and communities. These three dimensions operate simultaneously and continuously reinforce one another, creating sustainable learning processes that strengthen both technical Qur'anic competence and students' religious character. This integrated framework extends previous discussions of Qur'anic education by positioning teachers as the central pedagogical agents who connect instructional practice, learner development, and environmental support within a coherent educational system.

From a practical perspective, the findings suggest that efforts to improve Qur'anic literacy should prioritize strengthening teachers' pedagogical competence alongside mastery of Qur'anic knowledge. Professional development programs for TPQ teachers should therefore emphasize child-centered learning, motivational communication, individualized instruction, formative assessment, and reflective teaching practices. At the institutional level, TPQ management should strengthen collaboration with parents by encouraging regular home practice, continuous communication regarding students' learning progress, and community participation in supporting Qur'anic education. Such collaborative efforts would create educational ecosystems capable of sustaining students' Qur'anic literacy beyond classroom learning while simultaneously strengthening the quality of non-formal Islamic education in Indonesia

Conclusions

This study concludes that improving students' Qur'anic literacy at TPQ Al Muhajirin is a comprehensive educational process shaped by the integration of teachers' pedagogical roles, students' active engagement, and supportive learning environments. The findings demonstrate that students' competencies in Qur'anic reading and writing developed progressively through continuous guidance, repetitive practice, immediate corrective feedback, and structured learning experiences. Rather than relying solely on instructional methods, the effectiveness of Qur'anic learning was strongly influenced by teachers' ability to simultaneously perform multiple pedagogical roles as educators, instructors, motivators, mentors, supervisors, facilitators, and role models. These complementary roles enabled teachers to address students' cognitive, affective, and psychomotor development while fostering positive learning attitudes and strengthening their commitment to learning the Qur'an. In addition, the interaction between institutional support, family involvement, and students' learning motivation further reinforced the sustainability of Qur'anic literacy development within the context of non-formal Islamic education.

The principal contribution of this study lies in proposing an integrated pedagogical perspective on Qur'anic literacy development. Unlike previous studies

that predominantly emphasize the effectiveness of specific learning methods such as Iqra', Tilawati, Yanbu'a, Ummi, or Qiraati, this study demonstrates that the quality of Qur'anic literacy is fundamentally determined by the integration of teachers' multidimensional pedagogical roles with supportive educational ecosystems. The findings suggest that successful Qur'anic learning emerges through the interaction of three interconnected dimensions: the progressive development of students' Qur'anic literacy, the comprehensive pedagogical roles of teachers, and the support provided by families, educational institutions, and the surrounding community. This integrated framework enriches the literature on Qur'anic education by shifting attention from method-centered instruction toward teacher-centered pedagogical processes that holistically support students' religious learning and character formation.

Despite these contributions, this study has several limitations. The research was conducted in a single Taman Pendidikan Al-Qur'an, limiting the transferability of the findings to other non-formal Islamic educational institutions with different organizational, cultural, and socio-economic characteristics. Furthermore, the study focused primarily on teachers' pedagogical roles without examining quantitatively the relationship between these roles and students' long-term learning achievement. Future research is therefore recommended to involve multiple TPQs across different regions, employ comparative or mixed-methods research designs, and investigate the influence of teachers' pedagogical competence, parental engagement, digital learning media, and institutional management on the development of Qur'anic literacy. Such studies will strengthen the empirical foundation for improving Qur'anic education while contributing to the sustainable development of non-formal Islamic education in Indonesia..

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