

## THE STRATEGY OF QUR'AN TEACHERS IN IMPROVING STUDENTS' QUR'AN READING SKILLS AT TPQ LENDANG TERAK, EKAS BUANA VILLAGE, JEROWARU DISTRICT

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### ABSTRACT

This study aimed to describe the strategies employed by religious teachers to improve students' Qur'an reading abilities at the Lendang Terak Qur'anic Education Park (TPQ), located in Ekas Buana Village, Jerowaru District. A qualitative research method with a descriptive approach was applied. Data were collected through observation, interviews, and documentation, involving religious teachers and students as the primary data sources. The data were analyzed using the Miles and Huberman model, which included data reduction, data display, and conclusion drawing. The findings revealed that teachers implemented a range of strategies, including gradual and individualized guidance, the talaqqi method, motivational techniques, personal approaches, and the use of simple learning media tailored to students' varying levels of ability. Several internal and external factors were found to influence the effectiveness of these strategies. Internal factors encompassed intelligence, talent, interest, motivation, and students' ability to maintain focus during learning. Students with higher cognitive abilities and motivation were generally quicker in acquiring Qur'an reading skills. External factors included parental involvement, environmental support, availability of facilities, and the teacher's role. The study also identified key challenges such as limited infrastructure, insufficient instructional time, and lack of support from families and the broader environment. Conversely, the presence of qualified teachers, engaging teaching methods, and a religiously conducive environment significantly contributed to enhancing students' reading proficiency.

### INTRODUCTION

The ability to read the Qur'an correctly and fluently is a fundamental obligation for every Muslim. Qur'anic reading is not merely a verbal activity but an act that requires understanding and applying proper recitation rules, particularly tajwid, which governs how letters are articulated with accurate pronunciation and characteristics (Tafsir, 2015). Reciting the Qur'an with tartil and adhering to the rules of recitation is part of a Muslim's responsibility to the holy scripture as the divine word of Allah.

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The initial stage of Qur'an literacy education typically involves introducing letters, words, and sentences systematically. Non-formal educational institutions such as Taman Pendidikan Al-Qur'an (TPQ) play a vital role in supporting parents in imparting religious fundamentals and in addressing Qur'anic illiteracy among children (Laily & Maesurah, 2021). TPQs are not only responsible for teaching Qur'anic reading but also for instilling Islamic values, noble character, and moral behavior from an early age.

Despite their importance, TPQs face numerous challenges. One major concern is the low motivation among students (referred to as *santri*) to engage in Qur'anic learning. This issue is exacerbated by a lack of mastery in *tajwid*, limited understanding of pronunciation rules (*makhraj*), and insufficient encouragement from their immediate environment, particularly parents (Fajri, 2023). As such, *guru ngaji* (Qur'an teachers) play a central role in designing and implementing effective teaching strategies to overcome these obstacles.

Although Qur'an teachers often lack formal certification, they serve as key educational figures, fulfilling their roles out of a sense of religious calling rather than for financial gain (Erlita, 2020). Their strategies greatly influence students' reading competence, especially in regions with limited educational resources. The term "strategy" originates from the Latin word *strategia*, referring to the art of planning to achieve objectives (Liansari & Untari, 2020). In the context of education, a strategy represents a systematic and philosophical approach to optimize learning outcomes (Selegi et al., 2023).

In TPQs, Qur'an teachers—also called *mu'allim*, *ustadz*, or *ustadzah*—are regarded as religious educators who not only teach but also serve as moral role models and surrogate parents (Hariadi, 2015; Ulum, 2019). Their role is crucial in nurturing Qur'anic literacy, which is a basic skill every Muslim must acquire. The ability to read the Qur'an supports not only religious practice but also the development of spiritual intelligence—manifesting in honesty, patience, ethical awareness, and a sense of divine accountability (Fitriani & Yanuarti, 2018; Rahma Joni et al., 2020).

Several factors influence Qur'anic reading proficiency. Internally, a student's physiological and psychological conditions—such as intelligence, talent, interest, and motivation—contribute significantly to learning outcomes (Tohirin, 2015; Hamalik, 2020). Externally, the family environment, community awareness, the teacher's role, and peer influence also shape students' success in Qur'anic reading (Musthafa, 2015; Susanto, 2017).

Preliminary observations at TPQ Lendang Terak in Ekas Buana Village, Jerowaru District, revealed that many students still struggle with basic reading skills, including pronunciation errors, disregard for *tajwid* rules, and lack of consistency. According to one of the Qur'an teachers, Samsudin (personal communication, 2025), these difficulties are primarily caused by environmental factors and low student motivation.

Given this context, it is crucial to explore the strategies implemented by Qur'an teachers to enhance students' reading abilities, as well as the factors that either support or hinder this process. This study aims to contribute to the development of effective, context-sensitive Qur'anic learning models in TPQs, especially in under-resourced communities.

Several previous studies have examined the strategies used by Qur'anic teachers to improve children's ability to read the Qur'an. One such study was conducted by Puadah (2022) at STAI Nida El-Adabi Bogor, titled "Guru Mengaji's Strategies to Improve Qur'anic Reading Skills at TPA Tarbiyatul Atfal, Desa Rancaiyah." Using a qualitative descriptive approach, this research focused on the use of learning media such as *Iqra* books and the Qur'an itself. Regular evaluations were carried out, and the overall results were satisfactory. However, Puadah's study did not explore the integration of *tajwid* instruction into daily reading practices nor did it emphasize collective student

listening activities. In contrast, the current research conducted at TPQ Lendang Terak in Desa Ekas Buana, Kecamatan Jerowaru, applies a more comprehensive approach by integrating tajwid rules directly into Qur'anic reading sessions and encouraging all students to actively participate in mutual listening (*simā'*) practices. Moreover, unique weekly routines such as the recitation of Surah Yasin and the memorization of prayer readings every Friday night were not mentioned in Puadah's findings, adding a new dimension of spiritual practice to the present study.

A similar research was also conducted by Utami (2023) at UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, entitled "Teacher's Strategies in Enhancing Children's Qur'anic Reading Skills in Desa Sei Kamah II, Kabupaten Asahan." This study, also using a qualitative descriptive method, revealed that teachers employed expository strategies to explain tajwid and makhārijul ḥurūf (articulation points), alongside repetition methods to enhance pronunciation and memory retention. Although this research shares some common ground with the current study in its focus on tajwid, it differs significantly in implementation. In Utami's study, listening activities were conducted solely by the teacher, whereas at TPQ Lendang Terak, all students are actively involved in listening to one another's recitations. Furthermore, routine group activities such as the Yasin recitation and memorization of prayer formulas on Friday evenings—which strengthen both linguistic and spiritual skills—are unique to the current setting.

Based on the analysis of these previous studies, the research gap becomes evident. Most existing literature, including the two studies mentioned above, centers on teacher-led strategies and does not fully consider student-centered approaches such as collaborative listening or integrated tajwid learning. The present study fills this gap by highlighting an instructional model where tajwid is not taught in isolation but is embedded within daily reading activities. Additionally, the incorporation of structured spiritual practices enriches the learning environment and supports character building, which has not been emphasized in previous works.

Therefore, the novelty of this study lies in its holistic and participatory model of Qur'anic instruction. By combining integrated tajwid, collective listening among students, and routine spiritual activities, this research offers a unique and comprehensive strategy that enhances both the technical and spiritual dimensions of learning the Qur'an—marking a clear advancement from the strategies described in earlier studies.

Based on the background described above, this study aims to explore two main research questions: (1) What strategies do Qur'an teachers employ to improve students' Qur'anic reading skills at TPQ Lendang Terak, located in Ekas Buana Village, Jerowaru District? and (2) What supporting and inhibiting factors influence the teachers' efforts in enhancing students' ability to read the Qur'an in this TPQ? In line with these questions, the objectives of this research are to describe the strategies applied by Qur'an teachers to improve the students' reading proficiency and to identify both the supporting elements and challenges they encounter in the implementation of these strategies.

The findings of this study are expected to provide both theoretical and practical contributions. Theoretically, it enriches existing literature on Qur'anic pedagogy in non-formal education settings. Practically, it offers insights for Qur'an teachers and TPQ administrators in designing more effective teaching strategies, particularly in socioeconomically challenged areas.

## **METHOD**

### **1. Research Approach and Design**

This study employed a qualitative research approach with a descriptive design. The qualitative method was chosen to gain an in-depth understanding of a phenomenon within its natural context (Moleong, 2014). In this approach, the researcher acted as the primary instrument, actively involved in data collection and analysis (Creswell, 2013). The descriptive qualitative design aimed to depict the social reality directly from the participants without manipulating any variables (Wekke et al., 2019). The research focused on comprehensively understanding the strategies used by Qur'an teachers to improve students' Qur'an reading skills at TPQ Lendang Terak, Ekas Buana Village, Jerowaru District. Data collection involved observations, interviews, and documentation.

### **2. Research Site and Duration**

The research was conducted at TPQ Lendang Terak, located in Dusun Lendang Terak, Ekas Buana Village, Jerowaru District. The location provided a quiet and conducive environment for teaching and learning activities (Husna, 2023). The study was carried out over six months, from January to May 2025, which allowed sufficient time for observations, interviews, documentation, and data analysis (Husna, 2023).

### **3. Data Sources**

The data were obtained from two main sources: primary and secondary data.

- a. Primary data were gathered directly from the research subjects through observations and interviews. These included Qur'an teachers and students actively participating in the Qur'an reading activities at TPQ Lendang Terak (Astari, 2022).
- b. Secondary data consisted of supporting materials such as books, journals, documentation, and other written sources relevant to the research focus (Kadir, 2023).

### **4. Research Subjects and Objects**

- a. The subjects of this research were the active Qur'an teachers and students aged 6 to 14 years old at TPQ Lendang Terak (Kadir, 2023).
- b. The object of this study was the strategy employed by Qur'an teachers to enhance the Qur'an reading skills of the students (Dartiningsih, 2016).

### **5. Data Collection Techniques**

Data were collected using the following techniques:

- a. Observation: The researcher conducted participatory observations by actively joining the learning activities to directly observe the teaching process and the students' responses (Khasanah, 2020).
- b. Interviews: Structured interviews were conducted using interview guides to explore information from the Qur'an teachers and students about the teaching strategies used and challenges faced (Fadhallah, 2020).
- c. Documentation: Documentation involved collecting written data such as photographs of activities, attendance lists, and archives related to the teaching and learning processes at the TPQ (Rangkuti, 2016).

### **6. Data Analysis Techniques**

The data analysis involved several steps: data collection, data reduction, data presentation, and drawing conclusions. The analysis was conducted inductively by categorizing and interpreting patterns that emerged from the field data (Hartono, 2012).

## RESULTS

### **The Strategy of Qur'an Teachers in Improving Students' Qur'an Reading Skills at TPQ Lendang Terak, Ekas Buana Village, Jerowaru District**

Based on the results of observation, interviews, and documentation with relevant parties, the researcher was able to describe data regarding the strategies employed by Qur'an teachers to enhance the Qur'an reading skills of students at TPQ Lendang Terak, Ekas Buana Village, Jerowaru District.

#### **1. Gradual and Individual Guidance**

Gradual and individual guidance is a learning approach tailored to each student's level of ability and specific needs. Slameto (2010) defined individual guidance as assistance provided personally to help someone develop their potential and solve problems optimally according to their abilities.

In the learning context, Suryosubroto (2002) emphasized that step-by-step learning is a process of instruction arranged systematically from simple to more complex material, following the cognitive development of learners.

Furthermore, Djamarah and Zain (2010) highlighted that individual guidance enables teachers to understand specific learning obstacles, allowing the delivery of more targeted and effective strategies.

In this strategy, the teacher provides instruction gradually based on the student's level. The process starts with recognizing the Arabic alphabet (*huruf hijaiyah*), followed by accurate pronunciation, and then mastery of *tajwid* rules in a structured manner. The teacher also offers personal attention to each student, observing learning difficulties and giving special guidance according to individual needs. This approach allows students to learn at a pace aligned with their abilities, thereby increasing confidence in reading the Qur'an.

Samsudin, the Qur'an teacher, began by helping students master the *huruf hijaiyah*, then moved to the *Iqra'* book, and finally to the Qur'anic *mushaf*. He allocated extra time for slower learners to ensure they were not left behind. Through consistency and periodic evaluation, this strategy fostered students' Qur'an reading abilities optimally and sustainably.

#### **2. The Talaqqi Method**

The *talaqqi* method is a traditional yet effective approach to Qur'an learning. The term *talaqqi* originates from the Arabic word *laqqana-yulaqqinu-talaqqiyan*, which means to receive or listen directly. In Qur'an learning, *talaqqi* refers to a student reading in front of the teacher, who listens, corrects, and improves the recitation directly (Syahid, 2018).

Mujib and Mudzakkir (2006) stated that *talaqqi* emphasizes oral transmission and direct interaction between teacher and student, where knowledge is transferred intellectually and spiritually.

Similarly, Muhammad Nur (2015) affirmed that *talaqqi* is highly effective in preserving the authenticity of Qur'anic recitation, as the teacher serves as a model in pronunciation, articulation (*makhraj*), and application of *tajwid* rules.

Beyond technical elements, *talaqqi* also instills ethical values and spiritual closeness between teacher and student. According to Zuhairini et al. (2007), this method shapes proper Qur'an reading and educates students in discipline, patience, and respect for their teacher.

In this method, students recite orally before the teacher, who listens and immediately corrects any errors. This intensive interaction allows precise correction of pronunciation, articulation, and *tajwid* application. Samsudin remarked that this method is the most effective way to control students' *makhraj* and *tajwid* directly.

### **3. The Use of Media**

Learning media encompasses all tools that can be used to transmit messages and stimulate students' attention, thoughts, feelings, and willingness during the learning process (Hamalik, 2011). According to Arsyad (2013), learning media serves as a tool to assist teachers in delivering material in a way that is easier to understand and absorb by learners. Appropriate use of media can also stimulate learning motivation and help students—especially children who tend to get bored with conventional methods—maintain focus (Sadiman et al., 2010). Samsudin applied audio murottal to train students' listening skills, and also used a whiteboard to write out tajwid and recitation rules. These media effectively reinforced students' understanding.

### **4. Motivation and Personal Approach**

Learning motivation is both an internal and external drive within a person, marked by a desire and effort to engage in learning activities to achieve specific goals. Syah (2010) adds that teachers who can provide motivation appropriately will help students overcome boredom, fear, and low self-confidence—especially in learning Qur'anic reading, which demands patience and consistency.

A personal approach, meanwhile, is a strategy that builds a close, empathetic relationship between teacher and student. Sardiman (2011) emphasizes that this approach allows educators to better understand each student's psychological condition, character, and needs, enabling more targeted guidance.

Purwanto (2009) highlights that this method fosters a more accurate understanding of students' emotional and psychological states, ultimately enhancing the quality of instruction. Teachers thus do not only serve as instructors but also as mentors who understand each student's character, background, and emotional condition. Continuous motivation—whether in the form of praise, advice, or spiritual encouragement—makes students feel appreciated and more enthusiastic about learning. A personal approach allows teachers to form closer bonds with students, making them more comfortable asking questions and expressing their difficulties in reading the Qur'an. According to Samsudin, this strategy fosters a warm learning atmosphere, increasing students' confidence and accelerating their Qur'anic reading progress.

## **Factors Influencing Santris' Qur'anic Reading Ability at TPQ Lendang Terak, Ekas Buana Village, Jerowaru District**

### **1. Supporting Factors**

In the process of learning the Qur'an, a student's reading improvement is influenced by various interrelated supporting factors. According to Sudjana (2010), these factors include all conditions or elements that assist and facilitate effective learning.

#### **a. Internal Factors (from within the student)**

Internal factors are those originating within the individual that can affect both the process and outcomes of learning. Slameto (2010) explains that these include physiological and psychological conditions such as intelligence, interest, talent, motivation, and attention. Each individual has varying levels of ability that influence how quickly and effectively they absorb lessons, including Qur'anic reading.

At TPQ Lendang Terak, the internal factors supporting students' Qur'anic reading development include:

#### **1) Intelligence**

Santris with high intelligence levels tend to grasp lessons faster—such as letter recognition, tajwid application, and correct articulation. At TPQ Lendang Terak, these students often progress

more quickly and accurately implement instructions compared to peers with lower intelligence levels.

2) Talent

Santris with natural linguistic or phonetic talent usually recognize and pronounce Arabic letters more easily. They possess a keen ear for phonetic nuances and correct articulation. Some santris at TPQ Lendang Terak have demonstrated this by reading fluently in a short time with minimal repetition.

3) Strong Interest

A high level of interest in learning to read the Qur'an greatly contributes to success. Santris who are genuinely enthusiastic participate more actively, practice diligently at home, and remain engaged even when facing difficulties. These individuals generally show marked improvement in their Qur'anic reading skills.

**b. External Factors (Environment and Method)**

External factors refer to all influences that originate from outside the individual, which affect both the process and outcomes of learning, including the ability to read the Qur'an. According to Slameto (2010), these factors include environmental conditions surrounding the learner, such as family, teachers, learning tools, and social environment. He emphasizes that the home and school, as primary and initial environments, play a significant role in shaping a child's learning habits.

Syah (2014) explains that external factors consist of two major components: social environment (parents, teachers, peers) and non-social environment (facilities and the physical learning environment). Both components significantly contribute to building student motivation and learning outcomes.

Sardiman (2011) further adds that student success in learning is influenced not only by internal enthusiasm but also by external support, such as teacher attention, appropriate teaching methods, and a conducive learning climate.

1) Religious and Supportive Environment

When students grow up in an environment rich in Islamic values—families that regularly engage in Qur'anic recitation, communities that consistently perform religious activities, and peers who actively study the Qur'an—they are naturally motivated to follow such positive behaviors. In such environments, students develop a habit of being close to the Qur'an, not only at the TPQ but also at home and in the broader community. At TPQ Lendang Terak, students from religiously inclined families typically review lessons at home, show higher discipline, and progress more rapidly in their Qur'an reading abilities. This indicates that external support from family and the community plays a critical role in strengthening and accelerating the learning process.

2) Competent and Patient Teachers

Teachers with a good understanding of tajwid, makhraj (proper articulation), and methods appropriate for student levels can deliver material more effectively. Beyond competence, patience and diligence are essential, given that each student's learning pace differs. At TPQ Lendang Terak, teachers establish emotional bonds with students, offer motivation, and respond calmly to mistakes. This fosters a comfortable and enjoyable learning atmosphere.

3) Age-Appropriate and Engaging Learning Methods

Using engaging and age-appropriate teaching methods is crucial for enhancing Qur'an reading skills at TPQ Lendang Terak. Since students are often young children, they require approaches that align with their developmental stages, such as fun, interactive, and non-monotonous techniques. Suitable methods can transform learning into an enjoyable and meaningful activity akin to play.

## **2. Inhibiting Factors**

Inhibiting factors refer to conditions that lower learning outcomes due to disruptions during the learning process, whether caused by methods, resources, environment, or the learners themselves (Dimiyati & Mudjiono, 2009).

### **a. Internal Factors (Within the Learners)**

#### **1) Low Intelligence**

One hindrance to Qur'an reading proficiency is individual cognitive ability. Students with lower intelligence levels often struggle to recognize Arabic letters, remember tajwid rules, and pronounce readings correctly. They tend to require more time and repetitions to grasp concepts, which may lead to feelings of inadequacy and further impede their learning.

#### **2) Lack of Aptitude**

Aptitude also influences Qur'an reading ability. Not all students are naturally gifted in language or phonetics—skills essential for proper tartil and tajwid. Some students, despite receiving instruction over long periods, still struggle to articulate specific letters like "ص", "ض", or "ع". These students need more intensive practice to match the proficiency of their more naturally gifted peers.

#### **3) Low Learning Interest**

A lack of interest also hampers Qur'an reading progress. Some students show little enthusiasm, often feeling bored or overwhelmed, or failing to appreciate the importance of proper recitation. This lack of interest results in low participation, reluctance to practice independently, and quick discouragement when encountering challenges.

#### **4) Lack of Motivation**

Motivation is a key determinant of successful learning. Students with low motivation tend not to strive for improvement, remain passive, and resist reviewing material outside formal class time. Often, they attend TPQ out of obligation rather than personal initiative, reducing the overall effectiveness of the learning process.

#### **5) Lack of Concentration**

Many students struggle with maintaining focus during Qur'an learning, often distracted by their surroundings. This lack of attention impedes comprehension of critical elements like pronunciation and tajwid. Even students with sufficient intelligence progress slowly if their focus is poor.

### **b. External Factors (Environment)**

#### **1) Limited Time and Facilities**

Limited learning time and facilities significantly hinder progress. Many students must juggle school, household duties, and Qur'anic learning. Furthermore, TPQ Lendang Terak lacks adequate support resources, such as sufficient Qur'ans, visual aids (e.g., whiteboards, audio devices, tajwid books), and comfortable classrooms. The combination of restricted learning time and insufficient resources slows and weakens the learning process.

#### **2) Unsupportive Environment**

The surrounding environment greatly affects students' learning. Families that do not promote Qur'anic reading at home, peers uninterested in recitation, and communities lacking religious activities all contribute to a discouraging atmosphere. Many students only study Qur'an at TPQ, with no additional reinforcement outside of it.

#### **3) Lack of Parental Involvement**



Parental disengagement is another significant hindrance. Some parents delegate religious education solely to TPQ teachers without offering support or encouragement at home. Yet, student success heavily relies on parental involvement. When parents do not engage, students often lack motivation, further hindering progress.

## **DISCUSSION**

### **1. Analysis of Results**

The strategies implemented by Qur'an teachers at TPQ Lendang Terak demonstrate a targeted, responsive, and spiritually grounded pedagogical model that addresses both technical and motivational challenges in Qur'anic reading. The first key strategy—gradual and individual guidance—has proven effective in accommodating students' diverse abilities. By systematically introducing reading material from basic Arabic letters to tajwid application, teachers ensure a sequential learning progression aligned with each student's cognitive development. This approach supports Slameto's (2010) assertion that personalized guidance enhances problem-solving capabilities and optimizes learning potential. Additionally, the use of diagnostic instruction, as described by Djamarah and Zain (2010), empowers teachers to identify specific student weaknesses and provide timely support, thereby improving students' reading confidence and proficiency.

The second strategy—the talaqqi method—has been instrumental in reinforcing correct pronunciation and fluency. This traditional technique, rooted in direct teacher-student interaction, allows real-time correction and reinforcement. Its effectiveness aligns with Syahid's (2018) argument that talaqqi nurtures precision in Qur'anic recitation through auditory and visual channels. Furthermore, combining talaqqi with mutual listening (*simā'*) among students introduces a peer-learning dynamic, fostering attentiveness, collective responsibility, and increased motivation. This participatory approach contrasts with conventional teacher-centered models and promotes a more engaging and supportive learning environment.

### **2. Comparison with Previous Studies**

When compared to prior research, the present study reveals a broader and more integrative strategy in Qur'anic pedagogy. Puadah's (2022) research focused primarily on instructional tools such as the *Iqra'* books and Qur'an, complemented by teacher assessments. However, it lacked a structured incorporation of tajwid in day-to-day reading activities and did not emphasize collaborative student practices. Similarly, Utami (2023) employed explanatory and repetition-based strategies, but teacher-centered listening remained the norm, without active peer engagement.

In contrast, the present study embeds tajwid instruction within the reading process, not as a separate subject. Furthermore, it introduces weekly spiritual routines like Surah Yasin recitation and prayer memorization every Friday night, which were absent in both Puadah's and Utami's findings. These additional dimensions do not only enhance linguistic competence but also strengthen students' spiritual awareness and emotional connection to the Qur'an.

### **3. Implications of Findings**

The findings of this study offer valuable contributions to the field of Qur'anic education, particularly within non-formal settings like TPQs. The integrated model—blending individual guidance, talaqqi, collaborative listening, and structured spiritual practices—can serve as a reference for Qur'an teachers seeking context-appropriate solutions in under-resourced communities. The strategies observed at TPQ Lendang Terak address both cognitive challenges (reading accuracy, tajwid) and affective issues (motivation, confidence, discipline), offering a comprehensive framework for enhancing Qur'an literacy.

Theoretically, this study contributes to the growing body of literature that supports student-centered and holistic religious education models. Practically, it provides an adaptable approach for TPQ administrators and policymakers aiming to improve Qur'anic education in similar socio-economic contexts.

#### **4. Limitations of the Study**

While this study provides rich insights into effective Qur'an teaching strategies, it is not without limitations. First, the research is limited to a single TPQ, which may affect the generalizability of the findings. Second, the sample size, though sufficient for qualitative analysis, may not capture the full diversity of student experiences and teacher techniques across different regions. Furthermore, the study primarily relies on observations and interviews, which may be subject to researcher bias or incomplete recall from respondents.

Future research should consider comparative studies across multiple TPQs and explore the long-term impacts of integrated spiritual practices on students' Qur'anic mastery and character development. Mixed-method approaches involving surveys and performance assessments could also strengthen the reliability and scope of the findings.

In summary, the Qur'an teaching strategies at TPQ Lendang Terak offer a unique blend of traditional and innovative methods that respond effectively to students' needs. Through individualized guidance, the talaqqi method, student-led listening practices, and spiritual routines, the teachers have succeeded in enhancing both the technical accuracy and emotional engagement of students in reading the Qur'an. These findings lay the groundwork for broader applications and further study, leading into the final conclusions and recommendations.

### **CONCLUSION**

This study concluded that the strategies employed by Qur'an teachers at TPQ Lendang Terak, Ekas Buana Village, Jerowaru District, played a significant role in improving students' Qur'an reading skills. The key strategies identified include individualized guidance, the use of talaqqi and repetition methods, motivation and rewards, as well as creating a conducive learning atmosphere based on religious values. These approaches not only enhanced students' technical reading abilities—such as tajwid and fluency—but also nurtured their spiritual connection to the Qur'an. The findings imply that effective teaching strategies rooted in both pedagogical skill and spiritual insight can significantly contribute to the improvement of Qur'anic literacy among early learners. The integration of traditional Qur'anic methods with adaptive teaching techniques offers practical value for Qur'an teachers in similar non-formal educational settings.

Future research is recommended to explore comparative analyses between different TPQ institutions, assess the long-term impact of these strategies on students' memorization and comprehension, and examine the role of parental involvement in supporting Qur'anic education. In closing, this research contributes to the field of Islamic education by offering insight into the practical strategies that Qur'an teachers can implement to foster better learning outcomes. It underscores the importance of teacher competence, methodical delivery, and a supportive environment in shaping the religious and intellectual development of young learners.

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