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The Role of Islamic Religious Education Teachers in Improving Students' Qur'anic Reading Skills

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ABSTRACT

The ability to read the Qur'an is one of the fundamental competencies that Muslim students need to have. However, various recent studies show that there are still students who experience difficulties in reading the Qur'an. This condition makes Islamic Religious Education teachers have a strategic role that is not limited to delivering material, but also as diagnosticians, guides, facilitators, motivators, role models, evaluators, and collaborators. This article aims to analyze the role of Islamic Religious Education teachers in improving students' Qur'an reading skills and formulate a conceptual framework that can be used in Qur'an learning in schools. The research uses a literature study approach with descriptive-qualitative analysis of several articles from 2025–2026 and relevant books. The synthesis results show that the success of learning to read the Qur'an is influenced by five main aspects, namely mapping students' initial abilities, the application of adaptive and multimethod learning methods, habituating reading the Qur'an, continuous evaluation and mentoring, and collaboration between teachers, schools, and parents. The novelty of this article is the integration of reading ability diagnosis, grouping based on student needs, multimethod learning, habituation, media utilization, ongoing assessment, and parental collaboration. This places the improvement of Quran reading ability not only on the technical aspects of reading, but also consistency, motivation, self-confidence, and students' love for the Quran.

Article Information

Keywords:
Guru PAI, Membaca Al-Qur'an.

ABSTRACT

Kemampuan membaca Al-Qur'an merupakan salah satu kompetensi fundamental yang perlu dimiliki peserta didik muslim. Namun, berbagai penelitian mutakhir menunjukkan bahwa masih terdapat peserta didik yang mengalami kesulitan dalam membaca Al-Qur'an. Kondisi tersebut menjadikan guru PAI memiliki peran strategis yang tidak terbatas sebagai penyampai materi, tetapi juga sebagai diagnostician, pembimbing, fasilitator, motivator, teladan, evaluator, dan kolaborator. Artikel ini bertujuan menganalisis peran guru PAI dalam meningkatkan kemampuan membaca Al-Qur'an siswa serta merumuskan kerangka konseptual yang dapat digunakan dalam pembelajaran Al-Qur'an di sekolah. Penelitian menggunakan pendekatan studi kepustakaan dengan analisis deskriptif-kualitatif terhadap beberapa artikel tahun 2025–2026 dan buku yang relevan. Hasil sintesis menunjukkan bahwa keberhasilan pembelajaran membaca Al-Qur'an dipengaruhi oleh lima aspek utama, yaitu pemetaan kemampuan awal siswa, penerapan metode pembelajaran adaptif dan multimethod, pembiasaan membaca Al-Qur'an, evaluasi dan pendampingan berkelanjutan, serta kolaborasi antara guru, sekolah, dan orang tua. Kebaruan artikel ini adalah mengintegrasikan diagnosis kemampuan membaca, pengelompokan berdasarkan kebutuhan siswa, pembelajaran multimethod, pembiasaan, pemanfaatan media, asesmen berkelanjutan, dan kolaborasi orang tua. hal ini menempatkan peningkatan kemampuan membaca Al-Qur'an tidak hanya pada aspek teknis bacaan, tetapi juga konsistensi, motivasi, kepercayaan diri, dan kecintaan siswa terhadap Al-Qur'an.

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1. INTRODUCTION

The Quran is the primary source of Islamic teachings and serves as a guide for the lives of Muslims. The ability to read the Quran correctly is a fundamental competency for a Muslim to understand, internalize, and practice its contents. In the context of formal education, this skill is a crucial component of Islamic Religious Education (PAI), so schools have a responsibility to help students achieve the ability to read the Quran correctly.

The ability to read the Qur'an is not only defined as the ability to recognize and pronounce the hijaiyah letters. This ability includes the accuracy of the letter pronunciation, letter properties, application of the rules of tajweed, reading fluency, accuracy of length and shortness of recitation, waqf and ibtida', and the ability to read with tartil. Annuri (2020) explains that tahsin learning aims to improve the quality of reading so that it is in accordance with the rules of tajweed and the characteristics of the pronunciation of the letters of the Qur'an. Therefore, learning to read the Qur'an requires a systematic, gradual, repetitive process, and accompanied by direct guidance from educators. The foundations of the role of education, Islamic Religious Education learning, learning strategies, and tahsin are also strengthened by contemporary Islamic education literature.

The problem that arises in schools is that students' ability to read the Qur'an is very heterogeneous. Some students have been able to read fluently, while others still have difficulty recognizing letters, connecting letters, distinguishing makhraj, applying tajweed, or reading fluently. Research by Susmiyati et al. (2026) shows that the difficulty of reading the Qur'an in students is multidimensional so that adaptive strategies are needed such as grouping based on ability, talaqqi, peer tutoring, use of audio murottal, interactive media, and fun learning. Research by Qadri et al. (2026) also shows variations in student abilities, especially in the aspects of pronunciation and tajweed.

This situation places Islamic Religious Education teachers in a very strategic position. Teachers cannot simply explain tajwid theory in class; they must also be able to understand each student's initial level, provide reading examples, guide them directly in practice, choose methods appropriate to their ability level, provide motivation, conduct evaluations, and foster a habit of reading the Quran.

Recent research shows a shift in the role of teachers from mere instructors to adaptive learning facilitators. Dwi Alriska et al. (2026), for example, emphasizes the importance of mapping initial abilities, grouping students, Al-Qur'an Clinics, tahsin classes, and ongoing evaluation. Meanwhile, Mamonto et al. (2026) demonstrates the effectiveness of habituating 10–15 minutes of Al-Qur'an reading, tahsin and talaqqi, awarding, special mentoring, media use, and Al-Qur'an Reading and Writing (BTQ) activities.

Another problem is the use of too single a method. Missouri et al. (2025) showed that the application of the Iqro method contributes to learning to read the Quran, but reliance on a single method has the potential to cause boredom and does not fully address tajwid issues. Therefore, the Iqro method needs to be combined with talaqqi, musyafahah, tahsin, demonstrations, repeated practice, or other strategies according to the students' needs.

Besides technical issues, improving Quran reading ability is also related to motivation and consistency. Islamic Religious Education teachers are required to create a learning environment that fosters students' habit and awareness of Quran reading. Firmadani et al. (2025) positioned teachers as facilitators, motivators, and role models in improving Quran literacy. Wahid and El-Yunusi (2025) found that habitual Quran recitation, motivation, teacher role models, homework assignments, school support, and parental involvement were factors that strengthened students' consistency in Quran reading.

Various studies have discussed methods, strategies, creativity, and the role of Islamic Religious Education (PAI) teachers. However, most research has been conducted in a single school and focused on a specific dimension, such as the Iqro method, tahsin, motivation, teacher creativity, or habituation. Few studies have integrated initial ability diagnosis, learning differentiation, multimethods, habituation, ongoing evaluation, learning media, and school-parent collaboration within a single framework for the role of Islamic Religious Education (PAI) teachers.

Based on these gaps, this article aims to: (1) analyze the role of Islamic Religious Education teachers in improving students' ability to read the Qur'an; (2) identify effective strategies for learning to read the Qur'an based on the latest research; (3) analyze supporting and inhibiting factors for learning; and (4) offer a conceptual framework of the PIGDA Model (Integrative Role of Islamic Religious Education Teachers Based on Diagnostics-Adaptive) as a novelty article.

2. RESEARCH METHODS

This study uses a library research method with a descriptive-qualitative approach through a narrative integrative literature review. This type of review was chosen because the study not only aims to identify and summarize previous research findings, but also integrates various concepts, theories, and relevant research results to develop a conceptual framework that can be used to improve students' Qur'an reading skills. The integrative approach allows researchers to compare various perspectives on the role of Islamic Religious Education teachers, Qur'an reading learning strategies, identification of students' initial abilities, reading habits, and the involvement of parents and the school environment.

The selection of a narrative integrative literature review was based on the characteristics and objectives of the study, which focused on developing a conceptual model rather than measuring the effectiveness of a specific intervention. Unlike systematic reviews, which generally employ more structured literature search and selection procedures to answer specific research questions, and scoping reviews, which focus on mapping the scope and characteristics of research evidence in a field, narrative integrative reviews provide space to connect findings from diverse sources and organize them into a conceptual synthesis. Nevertheless, the literature search, selection, and analysis process remains transparent, using established inclusion and exclusion criteria.

Literature analysis was conducted through critical reading, identification of main ideas, grouping findings by theme, comparison between sources, and conceptual synthesis. The results of this synthesis were used as the basis for formulating the PIGDA Model as a conceptual framework that integrates the stages of identifying students' initial abilities, adaptive learning grouping, selecting learning methods and media, habituating reading the Quran, evaluating development, and collaboration between teachers, schools, and parents.

The PIGDA model developed in this study is positioned as a conceptual model developed based on a literature synthesis, not as a model proven effective through empirical testing. Therefore, empirical validation is not part of the scope of this study. Further testing is still needed through expert assessment, implementation testing, and field research to evaluate the model's feasibility, practicality, and effectiveness in actual learning contexts. A literature search was conducted to identify journal articles relevant to the role of Islamic Religious Education teachers in improving students' Qur'an reading skills. The journal articles used as primary sources were limited to publications from 2025–2026 to focus the discussion on recent developments in research. In addition, five books were used as additional conceptual sources and were not counted as part of the 15 journal articles analyzed.

Literature selection was conducted through several stages, namely collecting search results, eliminating duplications, screening titles and abstracts, examining full texts based on inclusion and exclusion criteria, and determining which articles to use in the synthesis. The number of records found, duplicates removed, articles screened, articles fully reviewed, and articles excluded, along with the reasons for their inclusion, were recorded to increase transparency in the selection process. From this process, 15 journal articles were reported as the primary sources for the synthesis in this manuscript. The number at each stage of selection should be listed based on the actual search and article review records.

The selection of 15 articles is intended to produce a focused conceptual synthesis of recent studies that meet the relevance criteria, not to imply coverage of all available literature. This number represents a measure of the corpus of literature used in this article and does not necessarily guarantee completeness or representativeness of all relevant research. Therefore, the findings should be interpreted taking into account the limitations of the number of sources, the range of publications, the scope of the databases, and the possibility of relevant studies not identified or not meeting the selection criteria.

The selected articles were then analyzed through critical reading and thematic coding. Extracted information included bibliographic identity, research context, focus of the study, teacher roles, learning strategies, indicators of Quranic reading ability, supporting and inhibiting factors, and research limitations. Emerging themes were compared across sources and integrated to formulate the components of the PIGDA Model. Thus, the resulting model represents a conceptual synthesis based on the selected literature, while its feasibility and effectiveness require further testing.

In addition to journal articles, the research uses five books as a conceptual basis regarding Islamic education, Islamic Religious Education, learning strategies and tahsin Al-Qur'an.

Data analysis was conducted descriptively and qualitatively through four stages: data reduction, coding and categorization, comparison between sources, and conceptual synthesis. The analysis focused on identifying patterns of findings regarding the role of Islamic Religious Education teachers in improving students' Quran reading skills, including learning strategies, assessment, habituation, supporting and inhibiting factors, and the involvement of the school and family environment.

In the data reduction stage, each article that met the selection criteria was critically read to identify information relevant to the study questions. Extracted information included author identity and year of publication, research objectives, educational context or level, research methods, key findings, reported learning strategies, indicators of Quranic reading ability, and study limitations. This information was organized into a data extraction matrix to allow for structured comparison of the characteristics and contributions of each article.

The next stage is coding and categorization. Coding is done by identifying statements, findings, and concepts related to the focus of the study, then assigning concise codes that represent the meaning of the information. The initial coding framework is developed based on the research objectives and aspects relevant to the development of the conceptual model. The initial categories include identifying students' initial abilities, adjusting learning strategies, using methods and media, familiarizing themselves with reading the Quran, evaluating progress, learning motivation, and collaboration between teachers, schools, and parents. The framework serves as an initial guide and can be adjusted if relevant concepts are identified that are not yet accommodated in the initial categories.

In the cross-source comparison stage, the codes and categories formed were examined to identify similarities, differences, relationships, and potential contradictions in findings across articles. Information was not only grouped based on topical similarities but also analyzed based on the research context, student characteristics, strategies used, and reported results. Differences in findings were retained in the synthesis if they reflected differences in research context or approach, rather than eliminated to achieve uniform conclusions.

The final stage is conceptual synthesis. Interrelated categories are integrated into broader themes to explain how various teacher roles and strategies can be linked within a learning framework. These themes are then used as the basis for developing the components of the PIGDA Model. Relationships between components are formulated based on conceptual linkages found in the literature, while distinguishing findings directly reported in the articles from the researchers' interpretations in developing the model. Thus, the PIGDA Model is positioned as the result of conceptual synthesis and development, rather than as a causal relationship proven through empirical testing.

To ensure analytical rigor, information entered into the matrix was cross-checked against the source articles. The alignment between codes, categories, and source content was reviewed throughout the analysis, while conceptual conclusions were verified by comparing support across articles. Inconsistent findings, source limitations, and the possibility of alternative interpretations needed to be considered so that the synthesis was not based solely on findings that supported the model. This procedure aimed to increase the traceability of analytical decisions and reduce the risk of interpretations inconsistent with the source content.

3. RESULTS AND DISCUSSION

Islamic Religious Education teachers are educators responsible for helping students acquire Islamic knowledge, skills, attitudes, and values. Zailani, Pohan, and Pasaribu (2021) and Rizal (2021) position educators in Islamic education not only as transmitters of knowledge but also as guides in the development of students' personalities and religious values.

In learning to read the Quran, this function becomes more complex because reading is a practical skill. Students need to understand the theoretical definitions of idgham, ikhfa', mad, qalqalah, or makhraj more than simply knowing them. They must be able to apply them directly when reading the Quran.

Thus, Islamic Education teachers ideally carry out several roles simultaneously.

As a Diagnostician

Teachers need to know students' initial abilities before determining learning strategies. Diagnosis can be made through reading tests of several verses or short surahs, paying attention to:

- mastery of the hijaiyah letters;
- makharij al-huruf;
- application of tajweed;
- length of reading;
- smoothness;
- waqf and ibtida'; and
- confidence when reading.

Ability mapping allows students to be grouped into basic, developing, and advanced levels. This strategy is supported by recent research that uses initial ability mapping and grouping before determining the type of coaching.

As a Demonstrator and Role Model

Learning the Koran requires examples of correct reading. Teachers become models for students in pronunciation of letters, length of reading, application of tajwid laws, and etiquette for reading the Koran. The talaqqi and musyafahah methods are relevant because they allow students to listen to the teacher's reading directly, observe the pronunciation, then imitate and receive correction.

As a Facilitator

Teachers provide the conditions, resources, media, and activities that facilitate student learning. Media doesn't have to be complex. Audio murottal, hijaiyah letter cards, tajwid learning videos, reading control sheets, and digital applications can be utilized as needed.

Maulana and Nahar (2025) found that teacher creativity through the use of audio-visual media, educational games, hijaiyah cards, grouping students based on ability, and rewards can strengthen student involvement in learning.

As a Mentor

Differences in ability mean that not all students can be guided in the same way. Students experiencing difficulties require individual or small-group guidance. This can take the form of tahsin classes, Quran clinics, BTQ activities, remedial classes, or peer mentoring.

As a Motivator

Reading difficulties often lead to feelings of shame and low self-esteem. Teachers need to create a non-judgmental environment and provide opportunities for students to develop gradually.

Simple rewards, verbal reinforcement, setting realistic targets, and appreciating progress can increase student motivation.

As an Evaluator

Quran reading evaluations should not be conducted only at the end of the semester. Teachers need to conduct formative assessments periodically, recording progress in pronunciation, tajweed, fluency, and consistency.

Teachers as Collaborators

Islamic Religious Education (PAI) learning time in schools is limited. Therefore, successful Quranic learning requires the involvement of parents, schools, TPQ (Islamic Religious Education Institutions), Islamic boarding schools, or Quranic educational institutions in the student's neighborhood.

Islamic Education Teachers' Strategies in Improving Al-Quran Reading Skills

The results of a literature synthesis indicate that effective Quranic learning tends not to rely on a single method. More appropriate strategies are multimethod and differentiated learning approaches.

a. Iqro Method

The Iqro method is effective for students still in the introductory stage and developing basic reading skills. However, the use of the Iqro method alone needs to be developed with tahsin and talaqqi practices so that students can not only read but also read with correct tajwid rules. Missouri et al. (2025) showed that the limited use of a single method can lead to boredom and suboptimal tajwid aspects.

b. Tahsin Method

Tahsin is aimed at improving reading quality. Sibarani, Lubis, and Agustini (2026) demonstrated improved reading ability after using the tahsin method, while Nurliah, Humaidi, and Tobroni (2025) demonstrated that the tahsin module can help improve students' fluency and mastery of tajwid.

c. Talaqqi and Musyafahah

The talaqqi method allows students to receive reading examples directly from the teacher. The teacher reads, the students listen and imitate, and then the teacher provides corrections. This method is highly relevant for improving pronunciation because corrections can be given directly.

d. Sorogan

In the sorogan method, students read individually in front of a teacher. The advantage is that the teacher can identify each student's mistakes and provide personalized feedback.

e. Peer Tutor

Students with better reading skills can assist those who are still struggling. Peer tutoring strategies also help address the limitations of the teacher-student ratio.

f. Media-Based Learning

The use of audio murottal (recitation of the Koran), videos, hijaiyah cards, educational games, and Quran applications can enhance the learning process. Media should be positioned as a support for pedagogical interactions, not a replacement for the teacher.

g. Getting used to reading the Qur'an

Learning conducted exclusively during Islamic Religious Education (PAI) hours has the potential to result in poor skill retention. Practicing 10–15 minutes of reading before lessons, before the Duha prayer, or during school Quran literacy programs can increase the intensity of practice. Research from 2025–2026 demonstrated the importance of routine activities, role models, reinforcement, and family involvement in maintaining student consistency.

Supporting and Inhibiting Factors

Supporting Factors

Some factors that consistently emerge in recent research include:

1. teacher competence in tajwid and teaching methods;
2. principal support;
3. tahsin or BTQ program;
4. availability of learning media;
5. school religious culture;
6. habituation of reading the Qur'an;
7. parental support and supervision;
8. religious extracurricular activities;
9. peer tutors; and
10. students' internal motivation.

Inhibiting Factors

Meanwhile, the inhibiting factors that are often found are:

1. heterogeneous initial abilities of students;
2. limited time for Islamic Religious Education learning;
3. large number of students;
4. limitations of supervising teachers;
5. low motivation of some students;
6. lack of reading habits at home;
7. low parental involvement;
8. mastery of tajwid is still weak;
9. uncontrolled use of gadgets; and
10. monotonous learning methods.

Findings by Susmiyati et al. (2026), Mamonto et al. (2026), and Nurliah et al. (2025) show that variations in student abilities and time constraints are recurring issues, while school and family support are important factors in strengthening the sustainability of learning.

Table 1.
Analysis of 15 Previous Studies 2025–2026

Previous Research

No.	Researcher/Year	Focus/Method	Key Findings	Research Gap
1	Susmiyati et al. (2026)	Islamic Education teacher strategies for junior high school students	Differentiation, talaqqi, peer tutoring, audio murottal and interactive media help overcome the heterogeneity of student abilities.	Focusing on strategies in one school context; not yet building an integrative teacher role model.
2	Qadri et al. (2026)	Islamic Education teachers' strategies for improving the ability to read the Qur'an	Teachers face differences in abilities, pronunciation problems and mastery of tajweed.	Not yet integrated diagnosis, media, evaluation and collaboration in one model.
3	Mamonto et al. (2026)	Strategies to increase interest in reading the Qur'an	10-15 minutes of habituation, tahsin, talaqqi, rewards, media and BTQ increase interest in reading.	The main focus is on interest, not yet fully connecting interest with reading competency assessment.
4	Sibarani et al. (2026)	Tahsin method to improve reading ability	Tahsin provides an increase in the ability to read the Qur'an; the majority of students achieve the	Focusing on one method means that the multidimensional role of teachers has not yet

No.	Researcher/Year	Focus/Method	Key Findings	Research Gap
			good category.	become a focus.
5	Dwi Alriska et al. (2026)	The role of teachers in improving the ability to read the Qur'an	Initial mapping, grouping, Al-Qur'an Clinic, tahsin classes and evaluation are important parts of coaching.	Collaboration between school-home learning and affective aspects has not been strongly integrated.
6	Missouri et al. (2025)	The role of Islamic Religious Education teachers through the Iqro method	The teacher acts as a guide; the use of Iqro aids learning but a single approach has limitations.	Focus on the Iqro method; multimethod integration is required.
7	Firmadani et al. (2025)	The role of Islamic Education teachers in increasing Al-Quran literacy	Teachers act as facilitators, motivators and role models through practice, habituation and collaboration with parents.	The concept of literacy is broader; procedures for diagnosing technical reading skills have not been a focus.
8	Nuryani & Rodhiyana (2025)	Pedagogical competence of Islamic Education teachers and ability to read the Qur'an	Teachers' pedagogical competence has a positive relationship with students' reading ability.	Emphasizing the relationship between variables, does not yet explain the learning intervention model.
9	Wahid & El-Yunusi (2025)	Strategy to maintain consistency in reciting the Koran	Morning TPQ, motivation, role models, homework, discipline and parental support strengthen consistency.	Focus on consistency, not yet combining diagnosis and improvement of technical quality of reading.
10	Panjaitan & Mahariah (2025)	Efforts of Al-Qur'an Hadith teachers to improve literacy	Teacher training improves literacy skills; limited time and family support are obstacles.	Has not yet integrated technology, differentiation and individual assessment comprehensively.
11	Nurliah et al. (2025)	Implementation of the tahsin module	The tahsin module helps improve students' reading, tajweed and fluency.	Module-oriented; integration with the teacher's motivational and collaborative roles is still limited.
12	Maulana & Nahar (2025)	Creativity of Islamic Education teachers in BTQ learning	Audio-visual media, educational games, hijaiyah cards, grouping and rewards increase student engagement.	Learning creativity has not been formulated as a diagnosis-intervention-evaluation cycle.
13	Abdillah et al. (2025)	Learning strategies for reading according to Tajweed	Sorogan, regular learning, strengthening tajwid, rewards and parental support support reading ability.	Focus primarily on tajweed accuracy and learning strategies.
14	Siregar et al. (2025)	Islamic Education teacher strategies for grade VI students	Planning, reading practice, interactive media, motivation and parental collaboration support learning.	A systematic framework for measuring the development of each level of ability has not yet been developed.
15	Indrawan & Nasihin (2025)	Motivating students who have difficulty reading the mushaf	Motivational strategies and contextual approaches are important in helping students who have reading difficulties.	Focus on motivation; does not yet integrate technical, diagnostic, and assessment aspects of reading.

Based on the table, it can be seen that recent research has provided numerous alternative strategies. However, the research pattern still tends to be fragmented between aspects of methods, technical skills, motivation, teacher creativity, habituation, and family collaboration. This situation opens up space for developing a framework that integrates all of these components.

Research Gap and Article Novelty

Table 2. Research Gap and Article Novelty

Aspect	Previous Research Trends	Research Gap	Article Recency
Capability mapping	Several studies have grouped students	Not always the initial stage of learning	Ability diagnosis is the first stage of the PIGDA Model

Aspect	Previous Research Trends	Research Gap	Article Recency
Method	Many studies focus on Iqro, tahsin, talaqqi or sorogan	Methods are still often studied separately	Using a multimethod approach according to student needs
Differentiation	Starting to appear in research 2025–2026	Not yet integrated with diagnosis and assessment	Adaptive grouping based on diagnosis results
The role of teachers	Teachers are referred to as instructors, motivators or facilitators.	The role of teachers is still often studied partially	Integrating seven teacher roles into one framework
Media	Audio, video and visual media have been used	The use of media is not always linked to the needs of students' abilities.	Media is selected based on students' specific difficulties.
Habituation	Regular reading has been shown to support consistency.	Not always linked to individual assessment results	Habituation becomes part of a structured intervention
Evaluation	Conducted in several studies	Evaluation is often dominant in the final result	Using diagnostic, formative and summative assessments
Collaboration	Parental support was found to be important	Not yet a core component of the learning model	Teacher-school-parent collaboration is a key part
Learning outcomes	Dominantly measures the technical aspects of reading	Motivation, self-confidence and consistency are less integrated	Outcomes include both technical and affective aspects.

NOVELTY

The novelty of the PIGDA Model lies in its integration of various findings on the role of Islamic Religious Education teachers in improving Qur'an reading skills into a sequential, adaptive, and sustainable learning framework. The literature synthesized in this study discusses various components, such as identifying students' initial abilities, using tahsin and talaqqi methods, utilizing learning media, habituating Qur'an reading, development evaluation, and family and school involvement. The conceptual contribution of the PIGDA Model lies not in claiming that each component is a new discovery, but in the way the components are connected into a learning action flow that can be operationalized and further tested.

Conceptually, the PIGDA Model proposes a mechanism that links the identification of initial abilities with learning adjustments, directed practice, reading habits, periodic evaluations, and follow-up based on student development. Assessment results are used not only to assess final achievement but also as a basis for adjusting strategies and the intensity of mentoring. Thus, this model proposes a learning improvement cycle, where evaluation results are used to identify subsequent needs and refine learning implementation. This mechanism is a conceptual proposition that needs to be tested, not a causal relationship that has been proven by this research.

The next contribution is the emphasis on the relationship between differentiated learning and the habit of reading the Quran. Students with different initial ability levels are expected to require different forms of practice, guidance, and developmental targets. Meanwhile, the habit of reading regularly is expected to provide continuous practice opportunities. Collaboration between teachers, schools, and parents is positioned to support the consistency of this practice. This model thus positions teachers not only as material deliverers but also as needs identifiers, adaptive learning designers, progress monitors, and liaisons for learning support at school and at home.

For further research, the components of the PIGDA Model need to be translated into operational definitions. Identification of initial abilities can be measured through an initial assessment with a consistent rubric; learning adjustments can be reviewed through the suitability of strategies to students' ability profiles; implementation of exercises and habituation can be documented through the frequency, duration, and regularity of reading; evaluation can be observed through periodic assessments; and collaboration can be reviewed through documentation of communication and follow-up between teachers and parents. The ability to read the Qur'an as an expected outcome can be assessed through predetermined indicators, such as accuracy of pronunciation, application of tajweed, fluency, and tartil. These indicators need to be clearly formulated and assessed using appropriate instruments. Based on the literature synthesis, the PIGDA Model can generate several propositions that can be tested in further research. First, learning tailored to students' initial abilities is thought to be more appropriate to learning needs than learning that does not use an initial diagnosis. Second, the combination of directed exercises, reading habits, and periodic evaluation is thought to be related to the development of Qur'an reading ability. Third, consistent teacher and parental support is thought to help sustain student practice. This proposition is an initial hypothesis that still requires empirical testing and should not be interpreted as a result that has been proven by this article.

Thus, the PIGDA Model's contribution lies in developing an integrative framework that connects diagnosis, learning adjustment, practice, habituation, evaluation, and collaboration within a single conceptual cycle. This model is offered as an initial framework to help teachers plan, implement, and evaluate Quranic reading instruction. Claims of novelty are limited to this conceptual synthesis and organization; establishing novelty relative to previous models still requires a more extensive and documented comparison of the literature.

Stage 1 — Initial Ability Diagnosis

The teacher carries out an initial test including: Makhraj → Tajwid → Fluency → Tartil → Waqaf/Ibtida' → Self-confidence → Reading habits. The results of the diagnosis become the basis for making learning decisions.

Stage 2 — Adaptive Grouping

Students are grouped flexibly, for example:

Group A — Basic (Not yet fluent in recognizing and connecting letters).

Group B — Developing (Can already read but still has many pronunciation and tajwid errors).

Group C — Advanced (Already fluent and directed at perfecting tajwid, tartil, and peer tutoring).

Grouping is flexible. Students can move groups as they show progress.

Stage 3 — Multimethod Intervention

The method is chosen based on student problems.

Problems	Main Strategy
Not yet familiar with letters	Iqro, Hijaiyah cards, drill
Makhraj error	Talaqqi and musyafahah
Weak Tajweed	Tahsin and demonstration
Not smooth	Sorogan and repeated practice
Lack of self-confidence	Peer tutoring and small groups
Lack of motivation	Rewards, gradual targets and joyful learning
Limited study time	Murottal and controlled home practice

This adaptive approach is relevant to recent research showing the effectiveness of a combination of differentiation, talaqqi, tahsin, peer tutoring, murottal, and interactive media.

Stage 4 — Multimodal Learning
The teacher combines: Visual + Audio + Teacher Demonstration + Student Practice + Digital Media.
Audio murottal helps students hear the reading model, video helps visualize pronunciation, while direct practice with the teacher provides correction that cannot be completely replaced by technology.

Stage 5 — Daily Qur'anic Habituation
Learning continues through habituation, for example:

- read the Qur'an 10–15 minutes before learning;
- read before Duha prayer;
- one day one page program;
- Al-Quran reading journal;
- weekly tahsin;
- Al-Quran Clinic; and
- BTQ or extracurricular activities.

Stage 6 — Continuous Assessment
The assessment is carried out in stages:
Diagnostic → Learning → Formative Assessment → Feedback → Remedial/Enrichment → Continued Assessment. The development rubric can use the following indicators.

Indicator	Score 1	Score 2	Score 3	Score 4
Makhraj	Many mistakes	Some errors	Almost completely correct	Very precise
Tajweed	Not yet able	Start implementing	Mostly true	Consistently true
Smoothness	Discontinuous	Not that smooth	Fluent	Very smooth
Tartil	Not yet visible	Starting to grow	Good	Very good
Confidence	Very low	Quite low	Good	Very good

Stage 7 – School-Parent Collaboration
Teachers provide progress information to parents and set realistic home practice targets. Parents don't need to have advanced Tajweed skills, but they can help by monitoring the schedule, ensuring the child's practice, and providing emotional support.
In simple terms, the PIGDA Model flow can be formulated:
Diagnosis → Adaptive Grouping → Multimethod Selection → Media Utilization → Habituation → Continuous Evaluation → Parental Collaboration → Improving Ability and Love for the Qur'an.

Thus, the final result of the PIGDA Model is not only that students can read the Qur'an but is directed to become students who are able to read the Qur'an correctly, fluently and with tartil, have self-confidence, are consistent in reading, and grow a love for continuing to interact with the Qur'an.
This is the main difference between the integrative model offered and the tendency of previous research which placed reading ability, methods, motivation, habituation, and the role of teachers as separate parts.

4. CONCLUSION

Islamic Religious Education teachers play a strategic role in improving students' Quran reading skills. A synthesis of several recent journal articles from 2025–2026 reveals that the role of teachers extends beyond imparting knowledge about tajwid, including diagnostician, demonstrator and role model, facilitator, guide, motivator, evaluator, and collaborator.
Improving the ability to read the Qur'an will be more effective if learning begins with mapping student abilities, followed by adaptive grouping, the application of various methods such as Iqro, tahsin, talaqqi, musyafahah, sorogan and peer tutoring, the use of audio-visual and digital media, reading habits, continuous evaluation, and collaboration between teachers, schools and parents.

The main problems faced include heterogeneity of initial abilities, limited learning time, number of students, low motivation, suboptimal mastery of tajweed, lack of family support, and distraction from gadget use.

The novelty of this article is the PIGDA Model (Integrative Role of Islamic Education Teachers Based on Diagnostics and Adaptation), which combines the processes of diagnosis, differentiation, multimethod learning, multimodal media, habituation, continuous assessment, and school-parent collaboration in one learning cycle. This model expands the indicators of learning success from merely technical reading skills to the ability to read correctly and fluently while building students' self-confidence, consistency, motivation, and love for the Quran.

For further research, the PIGDA Model can be tested empirically through experimental research, quasi-experiments, classroom action research, and Research and Development (R&D) at various school levels to determine its effectiveness on students' ability to read the Qur'an.

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