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A Systematic Literature Review on the Urgency of *Imlā'* Learning in Islamic Religious Education: Implications for Religious Literacy and Scholarly Character

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ABSTRACT

Imlā' instruction plays a central role in Islamic Religious Education by strengthening Arabic writing accuracy and supporting religious literacy. However, existing studies tend to emphasize its technical outcomes, while the pedagogical, affective, and epistemological dimensions that position *imlā'* as a practice shaping scholarly awareness have not been sufficiently synthesized. This study aims to examine the urgency of *imlā'* learning and its contribution to learners' academic competence and scholarly character through a Systematic Literature Review (SLR). Following PRISMA guidelines, this review analyzed 17 peer-reviewed studies published between 2015 and 2025. Data were collected from Scopus, SINTA, DOAJ, and Google Scholar and systematically analyzed to identify research designs, *imlā'* methods, and learning outcomes. The findings indicate that most studies consistently report positive effects of *imlā'* instruction on Arabic writing accuracy, including improved letter formation, orthographic precision, and reduced *imlā'iyah* errors. Several studies also highlight affective benefits, such as increased focus, discipline, and learning responsibility, while a smaller number of studies address persistent challenges in academic writing accuracy at higher education levels. The integration of digital media remains limited and functions primarily as a supportive tool rather than a replacement for manual writing practice. Overall, the review confirms that *imlā'* instruction is not merely a technical exercise but a foundational pedagogical practice that contributes to religious literacy, disciplined learning habits, and scholarly character.

Keywords: *Imlā' Learning, Islamic Religious Education, Scholarly Character, Systematic Literature Review*

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ABSTRAK

Pembelajaran *imlā'* memegang peran sentral dalam Pendidikan Agama Islam karena memperkuat ketepatan penulisan bahasa Arab dan mendukung literasi keagamaan. Namun, kajian-kajian yang ada cenderung menekankan capaian teknis semata, sementara dimensi pedagogis, afektif, dan epistemologis yang menempatkan *imlā'* sebagai praktik pembelajaran yang membentuk kesadaran keilmuan belum disintesis secara memadai. Penelitian ini bertujuan untuk mengkaji urgensi pembelajaran *imlā'* serta kontribusinya terhadap kompetensi akademik dan karakter keilmuan peserta didik melalui pendekatan *Systematic Literature Review* (SLR). Dengan mengikuti pedoman PRISMA, kajian ini menganalisis 17 artikel ilmiah bereputasi yang dipublikasikan antara tahun 2015 hingga 2025. Data dikumpulkan dari basis data Scopus, SINTA, DOAJ, dan Google Scholar, kemudian dianalisis secara sistematis untuk mengidentifikasi desain penelitian, variasi metode *imlā'*, serta capaian pembelajaran yang dilaporkan. Hasil kajian menunjukkan bahwa sebagian besar penelitian secara konsisten melaporkan dampak positif pembelajaran *imlā'* terhadap ketepatan penulisan bahasa Arab, termasuk perbaikan pembentukan huruf, ketelitian ortografis, dan penurunan kesalahan *imlaiyyah*. Sejumlah penelitian juga menyoroti manfaat afektif, seperti meningkatnya fokus, kedisiplinan, dan tanggung jawab belajar, sementara sebagian kecil penelitian mengungkapkan masih adanya tantangan berkelanjutan terkait ketepatan penulisan akademik pada jenjang pendidikan tinggi. Integrasi media digital dalam pembelajaran *imlā'* masih relatif terbatas dan pada umumnya berfungsi sebagai alat pendukung, bukan sebagai pengganti praktik menulis manual. Secara keseluruhan, kajian ini menegaskan bahwa pembelajaran *imlā'* bukan sekadar latihan teknis, melainkan praktik pedagogis fundamental yang berkontribusi pada penguatan literasi keagamaan, pembiasaan belajar yang disiplin, serta pembentukan karakter keilmuan.

Kata Kunci: *Pembelajaran Imlā', Pendidikan Agama Islam, Karakter Keilmuan, Systematic Literature Review*

INTRODUCTION

Islamic Religious Education plays a central role in shaping learners who are religiously committed, morally grounded, and capable of understanding and practicing Islamic teachings comprehensively. Because Islamic knowledge is fundamentally text-based, rooted in the Qur'an, hadith, and classical scholarly works, Islamic Religious Education requires strong literacy foundations, particularly in writing. Writing competence enables accurate reading, careful interpretation, and responsible reproduction of religious knowledge, whereas weak writing skills may lead to orthographic errors that distort meaning and weaken learning outcomes (Rasyidi, 2024).

One pedagogical practice that directly addresses this concern is *imlā'*, a dictation-based writing activity in which learners transcribe texts dictated by the teacher. Beyond its mechanical form, *imlā'* trains meticulousness,

concentration, and discipline through sustained attention to letter forms, spelling conventions, and immediate error correction (Cahyaningsih & Fuad, 2022). The practice requires learners to coordinate listening, working memory, and written production simultaneously, positioning *imlā'* as both a literacy exercise and a character-forming routine. Nevertheless, in modern classrooms that prioritize conceptual understanding, digital tools, and instructional efficiency, systematic writing practices such as *imlā'* are often marginalized, despite their relevance for strengthening the accuracy of religious literacy (Nur'aini et al., 2024, 2025).

Historically, *imlā'* is deeply embedded in Islamic educational tradition. Since the era of the *Tābi'īn*, writing has functioned as a key mechanism for safeguarding the authenticity of knowledge and ensuring reliable transmission (Fahrudin, 2010). Classical institutions, including *kuttāb*, *madrasah*, and *pesantren*, employed dictation and careful copying as structured routines to cultivate precision, scholarly discipline, and textual responsibility (Fatimah et al., 2020; Dawolo et al., 2024). Ahmad Syalabi further emphasizes that the continuity of Islamic scholarship depends not only on memorization but also on accurate documentation, positioning writing as a core epistemic practice rather than a supplementary skill (Fahrudin, 2010).

Conceptually, *imlā'* intersects with *simā'* (listening) and *kitābah* (writing), both foundational elements of classical Islamic pedagogy. In early hadith learning circles, attentive listening and precise note-taking were regarded as scholarly virtues that ensured trustworthy transmission. As a form of *kitābah*, *imlā'* cultivates neatness, consistency, and academic discipline, reflecting an epistemology of Islamic education that values meticulousness, clarity of expression, and scholarly integrity (Fatimah et al., 2024). This framing suggests that *imlā'* shapes learners' ethical relationship with texts and knowledge production, rather than functioning merely as a technical exercise.

From the perspective of modern literacy theory, dictation-based writing aligns with research on writing development and orthographic awareness. Studies indicate that systematic dictation supports writing accuracy, reduces spelling errors, and strengthens sensitivity to language structure through the integration of listening, memory, and motor skills. In this sense, *imlā'* can be positioned as a pedagogical bridge connecting text-centered religious learning with contemporary educational goals, particularly in fostering careful, disciplined, and academically responsible learners.

Empirical studies on *imlā'* report largely convergent findings. Several studies demonstrate improvements in the accuracy of writing letters and words

as well as reductions in spelling errors (Asrofi Imam & Halim Abdul, 2021). Others associate *imlā'* practice with the development of learning dispositions such as discipline, focus, and responsibility through repeated attention to detail and guided correction (Ghofur & A'ini, 2022). At the same time, research highlights implementation challenges, including limited teacher understanding and inadequate facilities, which hinder systematic integration of *imlā'* into Qur'anic reading-writing instruction (Rosyad & Haq, 2024). Additional studies suggest that *imlā'* can function as an integrative approach combining listening, writing, and comprehension, and that it may be adapted through audiovisual media to enhance engagement while preserving classical scholarly values (Hasan & Machmudah, 2022; Fahriyan, 2023).

Despite these contributions, the existing literature remains fragmented and predominantly focused on technical outcomes, such as error reduction or media effectiveness. Few studies address the broader educational urgency of *imlā'* in Islamic Religious Education by integrating historical, epistemological, and modern literacy perspectives into a single analytical framework. Moreover, no systematic literature review has comprehensively examined how *imlā'* operates as an integrated pedagogical practice connecting *ta'līm*, *simā'*, and *kitābah* while contributing to religious literacy and scholarly character formation. To address this gap, the present study investigates the urgency of *imlā'* learning in Islamic Religious Education and its contribution to students' religious literacy and scholarly character through a Systematic Literature Review, offering both theoretical clarification and practical implications for contemporary Islamic education.

METHOD

This study employed a Systematic Literature Review (SLR) guided by the PRISMA framework to ensure a transparent and reproducible review process (Ramayanti et al., 2023). The SLR approach was used to synthesize conceptual and empirical studies on the urgency of *imlā'* learning in Islamic Religious Education, particularly in relation to religious literacy and the development of learners' scholarly character.

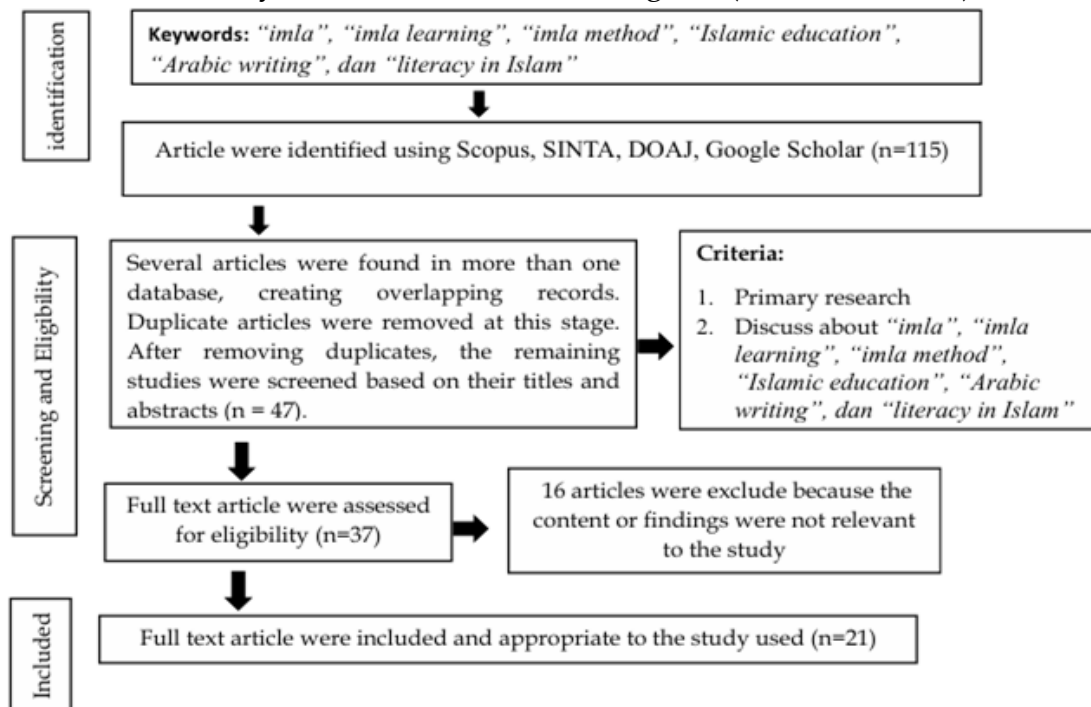
Literature searches were conducted using Scopus, SINTA, DOAJ, and Google Scholar via the Publish or Perish application, covering publications from 2015 to 2025. The search employed key terms such as "*imlā'*", "*imlā'* learning", "Islamic education", "Arabic writing", and "literacy in Islam", combined with Boolean operators (AND/OR). An overview of the databases, search strings, and retrieved records is presented in Table 1, while reference management during screening was handled using Mendeley.

Table 1. Details of the Search Strategy

Database	Main Keywords	Search Strings	Number of Findings
Google Scholar	Imla, imla learning, imla method, Islamic education, Arabic writing	"imla" AND "Islamic education", "imla method" AND "Islamic education", "imla" AND "Arabic writing"	78
SINTA	Imla, Arabic writing, Islamic education, literacy in Islam	"imla" AND "Islamic education", "Arabic writing" AND "literacy in Islam"	22
DOAJ	Imla, Arabic writing, Islamic education, literacy in Islam	"imla" AND "Islamic education", "Arabic writing" AND "literacy in Islam"	13
Scopus	Imla, Arabic writing, Islamic education	"imla" AND "Arabic writing", "imla" AND "Islamic education"	2

The selection process followed four PRISMA stages: identification, screening, eligibility, and inclusion. From 115 initial records, duplicate removal resulted in 95 articles for title and abstract screening, of which 47 were considered relevant. Full-text assessment of 37 articles led to the final inclusion of 17 studies that met the research criteria. The overall selection process is illustrated in the PRISMA flow diagram (Table 2).

Table 2. Systematic Review Flow Diagram (PRISMA Model)



Clear inclusion and exclusion criteria were applied to ensure relevance and quality. Included studies consisted of empirical research addressing *imlā'* learning, religious literacy, or Islamic education contexts, published in Indonesian or English, with accessible full texts. Opinion-based or non-

academic publications and studies unrelated to writing instruction in Islamic education were excluded. These criteria are summarized in Table 3.

Table 3. Article Criteria Used

Criteria	Inclusion	Exclusion
Year of Publication	2015–2025	Before 2015
Language	Indonesian or English	Languages other than these two
Type of Publication	Scientific journals, proceedings, academic books, classical Islamic works	Opinion articles, news, or non-academic blogs
Focus of Study	<i>Imla</i> learning, religious literacy, Islamic education	Topics outside writing instruction or non-Islamic Education (PAI)
Research Results	Present empirical findings on the urgency/influence of <i>imla</i> learning (e.g., improvement of Arabic writing skills, religious literacy, scientific character, or pedagogical implementation) with clear indicators such as pretest–posttest scores, N-gain, statistical tests, or validated qualitative findings	Do not present empirical data/findings; only theoretical exposition without evidence; results not related to the urgency or influence of <i>imla</i> in the context of Islamic education
Accessibility	Full text available	Not fully accessible

Quality appraisal was conducted by examining methodological clarity, relevance to the research objectives, and consistency between findings and conclusions. Data from the selected studies were extracted using a structured form covering authorship, publication year, research design, participants, key findings, and pedagogical implications.

Data analysis employed thematic analysis following Braun and Clarke (2006). The full texts were read repeatedly to achieve familiarization, followed by open coding related to *imlā'*, religious literacy, and scholarly character. Codes were then grouped into categories and synthesized into major themes. This process enabled the identification of recurring patterns and conceptual relationships across studies, providing a comprehensive synthesis of the urgency and educational implications of *imlā'* learning in Islamic Religious Education.

RESULT AND DISCUSSION

Result

Data Analysis

Following the PRISMA flow, a total of 115 articles were identified from four databases: Google Scholar (78), SINTA (23), DOAJ (12), and Scopus (2). After removing duplicates, 95 records remained for title and abstract screening, resulting in 47 potentially relevant articles. Full-text assessment was conducted on 37 articles, of which 16 were excluded due to misalignment with the research focus. Consequently, 17 studies met the inclusion criteria and were analyzed thematically.

The reviewed studies were predominantly conducted in madrasah, pesantren, and Islamic higher education contexts. Overall, the findings consistently indicate that *imlā'* learning contributes to improved accuracy in writing Arabic letters and words, reduced spelling errors, and the development of learners' meticulousness, focus, and discipline.

Critical Appraisal

Quality appraisal was conducted on the 17 included studies using the CASP checklist for qualitative, case-based, and literature studies, and the JBI Critical Appraisal Checklist for quantitative research. The MMAT was not applied, as none of the reviewed studies employed mixed-methods designs.

Most quantitative studies adopted pretest-posttest or classroom action research designs and reported positive outcomes following the implementation of *imlā'* (Hatami & Amrulloh, 2025; Putri & Nursholihah, 2024). However, several studies showed incomplete reporting, particularly regarding sampling procedures and outcome measures, which may limit the strength of causal interpretation.

Qualitative studies generally met basic appraisal criteria but often provided limited detail on trustworthiness strategies and researcher reflexivity (Ghofur & A'ini, 2022; Zulfa, 2024). Common limitations across the corpus included small sample sizes, single-institution settings, and short intervention periods, restricting conclusions about long-term effects.

Thematic Findings from the Reviewed Literature

Across the 17 studies, *imlā'* learning is consistently positioned as a pedagogical approach that strengthens religious literacy through improved writing accuracy and structured engagement with religious texts. Several studies attribute learners' writing difficulties to limited exposure to systematic *imlā'* practice, while reporting measurable improvements following its implementation (Imam & Halim, 2021).

The findings can be synthesized into three interrelated dimensions. First, in the academic dimension, *imlā'* supports spelling accuracy, word structure awareness, and auditory memory through repeated listen-and-write activities (Hatami & Amrulloh, 2025; Nida et al., 2022). Second, in the affective dimension, studies report associations between *imlā'* practice and increased discipline, focus, and learning responsibility (Yusfirman, 2024). Third, in the spiritual dimension, *imlā'* is linked to the habituation of values such as perseverance, honesty, and respect for teachers, reflecting its role in character formation (Putri & Nursholihah, 2024).

Several studies also note emerging digital adaptations of *imla'*, including the use of audiovisual platforms to support engagement while maintaining core dictation principles (Hasan & Machmudah, 2022). These thematic relationships are summarized in figure 1, which presents a conceptual diagram illustrating the cognitive, affective, and spiritual influences of *imlā'* learning.

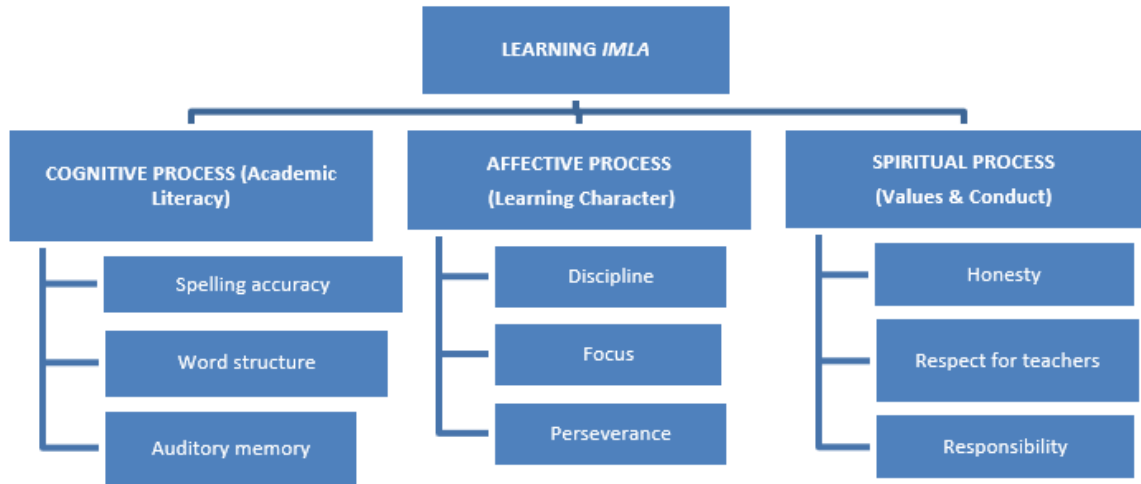


Figure 1. Conceptual Diagram of the Influence of *imlā'*

Literature Data Analysis Matrix

To systematize cross-study findings, a literature data analysis matrix was developed to compare research characteristics and outcomes related to the urgency and impact of *imlā'* learning. The matrix enables a structured synthesis of research designs, educational levels, *imlā'* methods, and learning outcomes, allowing patterns, methodological tendencies, and recurring issues to be identified across studies.

Table 4. Results of Article Analysis

Title	Author (year)	Source	Design/Imla' Method/ Main Findings
Kemampuan Menulis Ayat Al-Qur'an Mahasiswa PAI dalam Mata Kuliah Khat Imla' di IAIN Palangka Raya	Mahmudi; Saiful Lutfi; Nurul Hikmah (2025)	<i>Educational: Jurnal Inovasi Pendidikan dan Pengajaran</i>	Qualitative Khat <i>imlā'</i> 84.2% met writing accuracy standard; limited prior experience
Improving Arabic Writing Skills Through the Effectiveness of Imla' Manzhur Learning	Hatami & Amrulloh (2025)	<i>Al-Ta'rib: Jurnal Ilmiah Program Studi PBA IAIN Palangka Raya</i> , 13(1),	Experimental <i>Imlā'</i> manzhūr Writing accuracy significantly improved
Meningkatkan Keterampilan Menulis Bahasa Arab	Alifia Selviana Agnie Putri; & Taufik	<i>Mahira: Journal of Arabic Studies</i> , 4(1),	Descriptive <i>Imlā'</i> -based strategy Increased accuracy and

Title	Author (year)	Source	Design/Imlā' Method/ Main Findings
Melalui Strategi Pembelajaran Imlā'	(2024)	35–50	fluency
Imlā' Learning Media by Using YouTube for Prospective Students at Gontor Islamic Boarding School Darussalam	Muh Sabilar Rosyad & Muhammad Ainul Haq (2024)	<i>Al-Lahjah: Jurnal Pendidikan, Bahasa Arab, dan Kajian Linguistik Arab</i> , 7(1)	Qualitative <i>Imlā'</i> dictation Below KKM; linguistic & non-linguistic problems
Pengaruh Penekanan Kaidah Imlā' terhadap Kemampuan Menulis Bahasa Arab (Imlā')	Rahmat Mulya Nugraha, Rosid Bahar, & Titim Siti Fatimah (2024)	<i>Jazirah: Jurnal Peradaban dan Kebudayaan</i> , 5(1)	Experimental Rule-based <i>imlā'</i> The experimental group outperformed the control
Efektivitas Metode Imlā' dalam Peningkatan Keterampilan Menulis pada Pembelajaran Bahasa Arab	Sharla Yusfirman Putri; Asri Fitriyani Nursholihah (2024)	<i>Socius: Jurnal Penelitian Ilmu-Ilmu Sosial</i> , 2(1)	Qualitative Classical <i>imlā'</i> Increased activeness and concentration
Implementasi Metode Imlā' Manqul dalam Meningkatkan Kemampuan Menulis Huruf Arab di TPQ Tanwirut-Thullab Panikel, Kampung Laut, Cilacap	Indana Zulfa & Robingun Suyud El Syam (2024)	<i>JMPAI: Jurnal Manajemen dan Pendidikan Agama Islam</i> , 2(4)	Qualitative <i>Imlā'</i> <i>manqāl</i> Improved neatness and writing fluency
Analisis Kesalahan Penulisan pada Abstrak Skripsi Berbahasa Arab dalam Perspektif Kaidah Imlā'	F. H. Panagara, M. A. Ghofur, H. R. L. Bangki (2023)	<i>Al-Madrasah: Jurnal Ilmiah Pendidikan MI</i> , 8(1)	Qualitative <i>Imlā'</i> rules The <i>imlā'</i> method improved students' connected Arabic letter writing, enhancing focus, enthusiasm, and comprehension speed.
Analysis Study of the "Tracing the Dots" Method in IMLA Learning for Students Ma'had Al-Izzah Leadership School	M. Hadi & Machmudah (2023)	<i>Risālah: Jurnal Pendidikan dan Studi Islam</i> , 9(2)	Analytical Tracing-dots <i>imlā'</i> Improved letter shaping and neatness
Imlā' Learning Media by Using YouTube	Laili Mas Ulliyah Hasan & Umi	<i>Proceedings ISLAGE 2021</i>	Experimental

Title	Author (year)	Source	Design/Imla' Method/ Main Findings
for Prospective Students at Gontor Islamic Boarding School Darussalam	Machmudah (2022)	<i>(Advances in Social Science, Education and Humanities Research)</i>	Digital <i>imlā'</i> (YouTube) Media-supported <i>imlā'</i> effective
Penerapan Metode Imla' terhadap Kemampuan Menulis Bahasa Arab Siswa MA As'adiyah Makassar	Amatullah Nida Alifah Sida, Nurtaqwa Amin, & Agussalim Beddu Malla (2022)	<i>Jurnal Karya Ilmiah Mahasiswa (KIMA)</i> , 1(2)	Descriptive <i>Imlā' masmū'</i> Writing improved; motivation & time constraints
The Application of Imla' Method to The Arabic Language Writing Ability of MA As'adiyah Makassar Students	Nur Laily Zubaidah (2022)	<i>Undergraduate Thesis – Faculty of Tarbiyah and Teacher Training, IAIN Ponorogo</i>	CAR <i>Imlā'</i> Scores increased across learning cycles
Penerapan Metode Imla' Istima'i dan Ikhtibari untuk Meningkatkan Kemampuan Menulis Bahasa Arab	N. Zuhriyah (2022)	<i>Al-Af'idah: Jurnal Pendidikan Bahasa Arab dan Pengajarannya</i>	Descriptive <i>Imlā' istimā'ī & ikhtibārī</i> Improved accuracy and discipline
Pelatihan Penulisan dengan Metode Imla' di Pondok Pesantren As-Sunniyyah Jember	M. Abdul Ghofur & Chainun A'ini (2022)	<i>An-Nuqthah: Journal of Education and Community Service</i> , 1(2)	Community-based <i>Imlā'</i> training Writing scores increased (73 → 89)
Efektivitas Metode Imla' terhadap Peningkatan Kemampuan Siswa dalam Menulis Bahasa Arab	Imam Asrofi & Abdul Halim (2021)	<i>EL-IBTIKAR: Jurnal Pendidikan Bahasa Arab</i>	Experimental <i>Imlā'</i> Significant improvement in Arabic writing ability
Problems of Teachers in the Teaching of Imla for Students of the Ninth Semester in the Islamic Integrated Secondary School "Imam Syafī'i", East Java	Putri Nur Jannah (2019)	<i>Educan: Jurnal Pendidikan Islam</i>	Qualitative Conventional <i>imlā'</i> Low effectiveness due to teacher-related issues
Teaching Arabic dictation for non-native speakers: its problems and solutions.	Fatkul Ulum & Enung Mariah (2017)	<i>Arabi: Journal of Arabic Studies</i> , 2(1).	Conceptual Multi-model <i>imlā'</i> Varied <i>imlā'</i> more effective

Based on the synthesis presented in Table 4, the reviewed literature consistently demonstrates that *imlā'* learning plays a significant role in improving Arabic writing accuracy across educational levels, ranging from primary Islamic schools to higher education. Most studies report positive effects of *imlā'* on learners' ability to form letters correctly, connect words accurately, and reduce spelling errors, regardless of the specific *imlā'* variant employed (*manzūr*, *manqul*, *istimā'i*, *ikhtibārī*, or *masmū'*).

Methodologically, the corpus is dominated by qualitative descriptive studies and small-scale experimental designs. Experimental and classroom action research studies (e.g., Hatami & Amrulloh, 2025; Asrofi & Halim, 2021) consistently report statistically significant improvements in writing performance following structured *imlā'* interventions. These findings indicate that systematic dictation-based practice remains an effective pedagogical approach for strengthening *mahārah kitābah*, particularly in early and intermediate stages of Arabic learning.

Beyond technical writing accuracy, several studies highlight the broader pedagogical impacts of *imlā'*. As reflected in Table 5, *imlā'* learning is frequently associated with increased learner focus, discipline, attentiveness, and responsibility during learning activities (Putri & Nursholihah, 2024). These affective outcomes suggest that *imlā'* contributes not only to linguistic competence but also to the development of learners' scholarly character through repetitive, careful, and reflective writing practices.

At the same time, multiple studies identify persistent challenges that limit the optimal implementation of *imlā'*. Commonly reported issues include limited prior writing experience, confusion between similar Arabic letters, inadequate instructional time, and teacher-related constraints such as inconsistent feedback and limited methodological variation (Rosyad & Haq, 2024; Mahmudi et al., 2025). Experimental study at the higher education level further reveals ongoing weaknesses in *imlā'iyyah* accuracy in academic writing, underscoring the need for sustained *imlā'* instruction beyond basic education (Panagara et al., 2023).

Emerging trends also indicate a gradual integration of digital media into *imlā'* learning. Studies utilizing platforms such as YouTube and guided visual tracing report that media-supported *imlā'* can enhance student engagement while maintaining the core principles of dictation-based learning (Hasan & Machmudah, 2022; Hadi & Machmudah, 2023). However, such innovations remain limited in number and scope, suggesting opportunities for further pedagogical development.

Overall, the evidence summarized in Table 4 confirms that *imlā'* learning remains a foundational component of Arabic writing instruction in Islamic education. Its sustained relevance lies not only in improving technical writing accuracy but also in fostering religious literacy and disciplined scholarly habits, reinforcing the urgency of revitalizing *imlā'* pedagogy in contemporary Islamic Religious Education.

Discussion

The Urgency of *Imlā'* Instruction in Islamic Religious Education

This systematic review confirms that *imlā'* instruction holds a central and enduring position in Islamic Religious Education, not merely as a technical writing exercise but as a multidimensional pedagogical practice that reinforces the urgency of *imlā'* as a theological, pedagogical, academic, and moral foundation in Islamic education.

1. Theological-Epistemological Urgency

From a theological and epistemological perspective, the reviewed studies consistently demonstrate that errors in Arabic writing, particularly in letter formation and diacritical marks, are not value-neutral. As shown in several empirical works (Asrofi & Halim, 2021; Panagara et al., 2023), *imlā'iyah* errors frequently distort meaning, especially in religious texts. This finding resonates strongly with the classical Islamic epistemological principle that written knowledge must preserve semantic integrity.

The prophetic injunction “Bind knowledge by writing it down” underscores the centrality of writing as a means of safeguarding knowledge. Classical scholars such as Ibn Khaldun (2014) and Al-Qabisi (1986) further emphasized that inaccuracies in writing reflect weaknesses in intellectual discipline and may lead to epistemic distortion. The persistence of *imlā'* errors reported in contemporary empirical studies suggests that this classical concern remains highly relevant, positioning *imlā'* as an essential epistemic safeguard rather than a peripheral instructional technique.

2. Pedagogical Urgency

Pedagogically, the findings align with both classical and contemporary learning theories. Most experimental and classroom-based studies (Hatami & Amrulloh, 2025; Hasan & Machmudah, 2022) report measurable improvements in writing accuracy following structured *imlā'* practice. These outcomes correspond with the theory of deliberate practice, which emphasizes repetition, focused attention, and corrective feedback as prerequisites for skill mastery.

Moreover, the sequential stages inherent in *imlā'*; listening, transcribing,

reviewing, and correcting reflect Dewey's (1974) concept of reflective learning, in which writing becomes a cognitive process rather than a mechanical task. Several studies further demonstrate that error analysis and revision foster learner awareness and responsibility, echoing Freire's (2020) notion of critical consciousness. Thus, *imlā'* functions pedagogically as a reflective literacy practice that cultivates both technical proficiency and metacognitive engagement.

3. Academic Urgency and Religious Literacy

In the academic context, the reviewed literature highlights persistent weaknesses in Arabic academic writing, even at the university level (Nida et al., 2022). Reported *imlā'* errors in abstracts, Qur'anic citations, and classical text reproduction suggest that insufficient *imlā'* instruction undermines academic rigor and textual reliability.

This finding is closely related to the concept of religious literacy, which requires accurate engagement with primary religious texts. Inaccurate transcription not only weakens scholarly credibility but also risks misinterpretation of authoritative sources.

4. Moral Urgency and the Formation of Scholarly Character

Beyond linguistic outcomes, several studies explicitly associate *imlā'* practice with character formation (Putri & Nursholihah, 2024; Zulfa & El Syam, 2024). The discipline required to attend carefully to dictation, maintain accuracy, and correct errors cultivates traits such as patience, meticulousness, and intellectual responsibility. These findings are consistent with Al-Zarnuji's concept of *adab al-'ilm*, which frames careful writing as an ethical expression of respect for knowledge.

In digital learning environments, audiovisual media have been shown to support *imlā'* instruction; however, the reviewed studies caution that technological tools cannot replace sustained manual writing practice. Despite increased digital access, *imlā'* accuracy continues to depend on structured practice and systematic feedback. Overall, the evidence suggests that *imlā'* remains a powerful pedagogical medium for integrating linguistic accuracy, academic discipline, and moral formation.

The Influence of *Imlā'* Instruction on the Development of Islamic Education

1. Academic Aspect

The synthesis of the reviewed studies indicates that the most prominent influence of *imlā'* instruction lies in the academic domain. As summarized in Table 4, many studies report measurable improvements in Arabic writing

accuracy following systematic *imlā'* practice (Hatami & Amrulloh, 2025; Nida et al., 2022). These improvements are consistently reflected in learners' ability to write letters correctly, apply harakat accurately, and reduce orthographic errors.

Rather than producing abstract gains, *imlā'* operates through concrete learning processes that integrate listening, writing, and error correction. Repeated dictation practice strengthens learners' awareness of sound-letter correspondence and reinforces sensitivity to word structure encountered in authentic texts. Across educational levels, this structured repetition appears to support the development of *mahārah kitābah* as a foundational academic competence in Islamic education.

Although several studies incorporate digital media to support *imlā'* instruction, the findings suggest that technology functions primarily as a complementary tool. Manual writing remains central to improving orthographic precision, as it engages auditory, cognitive, and motor coordination simultaneously. Thus, the academic contribution of *imlā'* lies in its capacity to sustain core linguistic accuracy rather than merely diversifying instructional media.

2. Affective Aspect

In addition to academic outcomes, several studies highlight the affective influence of *imlā'* instruction. As shown in Table 4, regular *imlā'* practice is associated with increased learner focus, attentiveness, and learning persistence (Putri & Nursholihah, 2024; Zulfa & El Syam, 2024). These affective outcomes emerge from the disciplined nature of dictation activities, which require sustained concentration and continuous self-correction.

From an interpretative perspective, *imlā'* aligns with Islamic educational values such as self-discipline (*tahzīb al-naḥs*) and responsibility toward knowledge (*adab al-kitābah*). While these values are not always measured explicitly in empirical studies, they are reflected in learners' improved learning habits and attitudes. Accordingly, *imlā'* contributes effectively by fostering disciplined engagement and reflective learning behaviors that support long-term academic development.

3. Spiritual Aspect

The spiritual dimension of *imlā'* instruction is discussed less frequently in the reviewed literature; however, several studies suggest its continued relevance. Findings indicate that dictation activities involving Qur'anic or Hadith texts encourage students to approach religious sources with greater

attentiveness and respect (Fahriyan, 2023). This practice resonates with long-established Islamic pedagogical traditions such as *talaqqī*, *kitābah*, and *murāja'ah*, which emphasize careful transmission and verification of religious knowledge.

Although empirical discussion of spiritual outcomes remains limited, the synthesis suggests that *imlā'* naturally integrates cognitive engagement with ethical and spiritual awareness. By requiring careful listening, accurate writing, and repeated correction, *imlā'* supports a learning process that connects intellectual rigor with reverence for sacred texts. Overall, the findings confirm that *imlā'* instruction contributes comprehensively to the development of Islamic education. Academically, it strengthens writing accuracy and textual reliability; affectively, it fosters discipline and sustained attention; and spiritually, it supports respectful engagement with religious texts.

To synthesize the findings discussed above, this study proposes a conceptual framework that highlights the novelty of *imlā'* instruction in Islamic Religious Education. The synthesis demonstrates that *imlā'* extends beyond a technical writing exercise and functions as an integrative pedagogical practice across theological-epistemological, academic, moral, and spiritual domains.

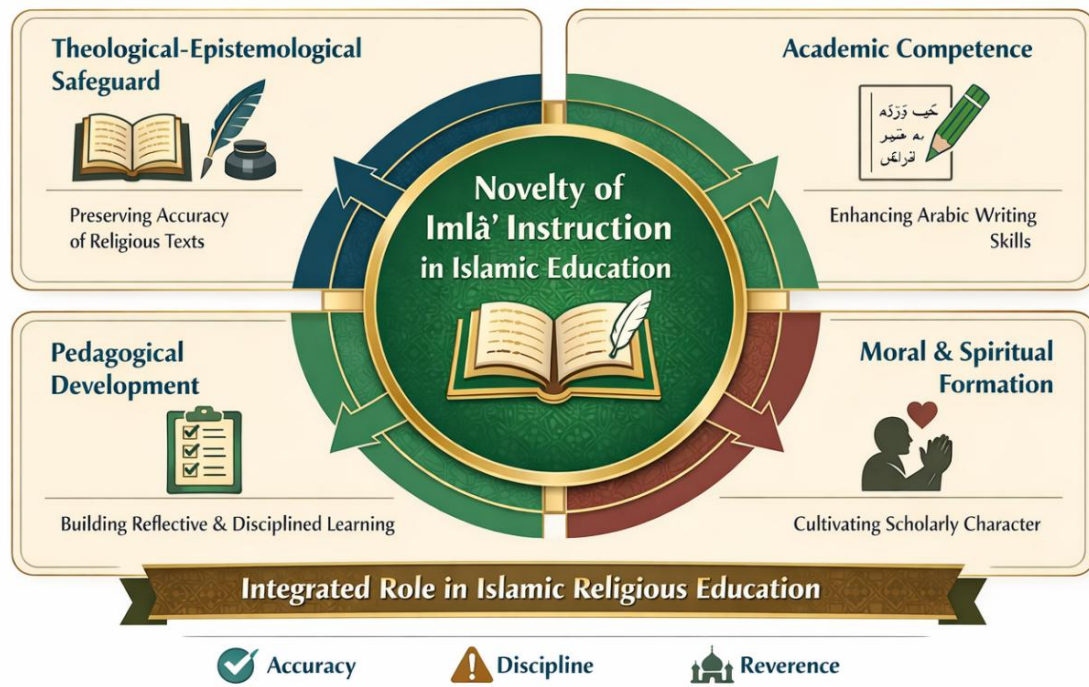


Figure 2. Conceptual Framework of the Novelty of *Imlā'* Instruction in Islamic Religious Education.

This figure presents *imlā'* instruction as an integrative pedagogical foundation in Islamic education. Positioned at the center, *imlā'* functions as a multidimensional practice that safeguards textual accuracy, strengthens Arabic writing competence, and nurtures disciplined, reflective learning. Its novelty lies not in methodological innovation alone, but in its capacity to unite academic rigor, moral responsibility, and reverence for knowledge within a single instructional practice. By bridging classical Islamic pedagogy with contemporary educational needs, *imlā'* emerges as a sustainable foundation for religious literacy and scholarly character development across educational levels.

CONCLUSION

This systematic literature review demonstrates that *imlā'* instruction remains a foundational component of Islamic Religious Education, particularly in strengthening Arabic writing accuracy and supporting religious literacy. Across the 21 reviewed studies, structured *imlā'* practice consistently improves learners' orthographic precision, reduces *imlā'īyyah* errors, and reinforces core writing competencies across educational levels. These academic benefits confirm that *imlā'* continues to play a critical role in text-based Islamic learning.

Beyond technical outcomes, the reviewed literature indicates that *imlā'* contributes to the development of disciplined learning behaviors, including sustained focus, attentiveness, and responsibility toward written texts. Although less frequently addressed, the spiritual dimension of *imlā'* emerges through its alignment with classical Islamic pedagogical traditions such as *talaqqī*, *kitābah*, and *murāja'ah*, which emphasize accuracy, care, and respect for religious knowledge.

While digital media can enrich *imlā'* instruction, the findings consistently show that manual writing practice remains central to achieving *imlā'īyyah* accuracy. Future research should therefore employ stronger methodological designs to examine long-term impacts, higher-education contexts, and the pedagogical value of digital integration. Overall, sustaining structured *imlā'* instruction is essential for preserving textual accuracy, fostering scholarly character, and strengthening religious literacy in contemporary Islamic education.

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