

**The Role of Kuttabs and Qur'anic Schools in Developing Learners'
Educational Skills:
A Study of Their Educational and Instructional Functions**

Dr. GHOUIREG Hamid ¹

Research Professor at the Linguistic Research Unit
and Arabic Language Issues in Algeria, Ouargla.

h.ghouireg@crstdla.dz

Dr. LAMRI Mohammed ²

Research Professor at the Linguistic Research Unit
and Arabic Language Issues in Algeria, Ouargla.

m.lamri@crstdla.dz

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Abstract:

The Role of Quranic Schools and Kuttab in Developing Learners' Educational Skills: A Study of Their Educational and Instructional Functions

This paper examines the educational and instructional role of Kuttab and Quranic schools in developing learners' educational skills. It focuses on their historical and contemporary functions and explores their contribution to learners' linguistic, cognitive, affective, and social development. Traditionally, Kuttab was not merely a place for memorizing the Holy Quran; it was also an early educational institution where children learn dreading, writing, pronunciation, listening, memorization, recitation, and basic moral values.

The study analyzes the pedagogical characteristics of Quranic education, particularly oral transmission, repetition, gradual learning, continuous revision, imitation, memorization, and direct correction. It also investigates the relation ship between Quranic education and form al schooling, arguing that these two educational settings can complement one another, especially during early childhood and primary education.

The study adopts a descriptive-analytical approach and draw suponen recent Algerian studies investigating the effectiveness of Quranic schools in developing reading and writing skills, reducing reading difficulties, preparing children for formal schooling, and developing cognitive and moral skills. The study concludes that Kuttab and Quranic schools possessing nificant education al potential that can contribute to learners' skill development if their pedagogical practices are appropriately modernized, their teachers are professionally trained, and cooperation with form al educational institutions isstrengthened while preserving their distinctive education al identity.

Keywords:

Kuttab; Quranic schools; Quranic education; educational skills; reading; writing; memorization; pedagogy; learners.

Introduction

Throughout the various stages of human history, education has remained closely associated with the institutions through which societies transmit knowledge, values, and skills from one generation to another. While the modern school has become the central institution entrusted with this task, it was not the only educational institution known to societies. Rather, it was preceded by traditional institutions that played a significant role in shaping individual and collective consciousness, most notably kuttabs and Qur'anic schools.

The kuttab occupied a distinctive position in the history of Islamic education, as it represented, in many Islamic communities, the first institution that children entered as part of their educational journey. There, they learned the Holy Qur'an, the fundamentals of reading and writing, the principles of correct pronunciation, as well as some basic elements of language, religion, and proper conduct. Thus, the kuttab was not merely a space for memorizing the Qur'anic text; rather, it was an institution for primary socialization in which instructional and educational functions were closely intertwined.

This institution is particularly significant in the Algerian context, as kuttabs, zawiyas, and Qur'anic schools have historically been associated with preserving the Arab-Islamic identity and resisting attempts to eradicate the Arabic language and the foundations of cultural identity during the colonial period. Historical studies have demonstrated that kuttabs were among the earliest educational institutions in which Algerian children received the fundamentals of education, and that they continued to perform educational and instructional functions despite the pressures imposed on Qur'anic education during the colonial period.

Although it may be easy to reduce the function of kuttabs and Qur'anic schools to the memorization of the Holy Qur'an, such a reduction obscures a range of profound educational functions that these institutions have performed, and continue to perform. These include training learners in attentive listening, auditory imitation, accurate pronunciation, reading, writing, memorization, revision, concentration, recall, commitment, and time management, in addition to acquiring a set of social values and behaviors.

Recent Algerian studies confirm this dimension. A study on the effectiveness of Qur'anic schools in acquiring reading and writing skills concluded that these institutions gradually enable children to develop linguistic abilities that assist them in expressing themselves clearly and correctly, while also enriching their linguistic repertoire. **(Mazhoudi, 2021, pp. 09-23)**

Another study examined the role of kuttabs and Qur'anic schools in developing children's reading skills and highlighted their contribution to enriching children's linguistic repertoire and training them in reading, thereby demonstrating that these institutions perform linguistic and educational functions alongside their religious function **(Amamra, 2023, pp. 47-64)**

From this perspective, this paper does not view kuttabs and Qur'anic schools merely as institutions operating alongside the formal school system; rather, it considers them educational spaces capable of contributing to the development of a range of competencies and skills that learners need throughout their academic and life journeys.

First: Study Problem and Research Questions

The study is based on a fundamental observation: the concept of Qur'anic education is often reduced to the process of memorization and recitation by heart, whereas educational practice and field research reveal a broader range of functions that Qur'anic schools and kuttab

institutions can perform. Accordingly, the main research problem is formulated through the following question:

To what extent do Qur'anic schools and kuttab institutions contribute to developing learners' educational skills, and what is the nature of their educational and pedagogical functions in light of the needs of the contemporary learner?

This main question gives rise to a number of sub-questions:

What is meant by kuttab institutions and Qur'anic schools?

What are their most important educational and pedagogical functions?

What skills can they contribute to developing among learners?

How does Qur'anic education contribute to the development of linguistic and cognitive skills?

What is the impact of Qur'anic teaching methods on the development of attention, memory, and retrieval?

How do these institutions contribute to preparing children for formal schooling?

What is the possible relationship between the Qur'anic school and the formal school?

What are the most important challenges facing Qur'anic education in the contemporary educational environment?

How can these institutions be developed without undermining their distinctive identity?

Second: Significance of the Study

The significance of this study can be identified at several levels:

1. Scientific significance:

The scientific significance of this study stems from its attempt to move beyond the reductionist view that confines Qur'anic education to the function of memorization and, instead, to reconsider it as a multidimensional educational practice. The process of memorizing the Qur'anic text, for example, does not rely solely on memory; rather, it requires listening, attention, repetition, retrieval, correction, and performance accuracy. These processes are associated with a number of fundamental learning skills.

2. Educational significance:

The study derives its significance from its connection with early childhood, which is the stage during which initial learning habits are formed. Algerian studies have indicated that Qur'anic education can play a role in preparing children for formal schooling, developing some of their cognitive skills, and establishing educational and moral values. A field study conducted in the province of Ouargla, involving 65 pupils, concluded that the Qur'anic school contributes to developing children's cognitive skills and consolidating educational and moral values (**Jaber, 2023, p. 03**)

3. Social significance:

The function of the Qur'anic school cannot be separated from the community in which it operates. It constitutes a space where the family, mosque, teacher, and learner intersect, and through which a system of values and behaviors is transmitted, influencing the process of socialization.

4. Practical significance:

The findings of this study may contribute to rethinking the relationship between Qur'anic education and formal education, thereby facilitating the development of an integrated model that capitalizes on the strengths of each.

Third: Research Methodology

The study adopted the descriptive-analytical approach, as it is the most appropriate for a topic that examines the educational and pedagogical functions of institutions that have historically and socially existed, while seeking to describe their practices and analyze their potential effects on the development of learners' skills.

The study also benefited from the findings of a number of Algerian and Arab studies that addressed Qur'anic education, including studies examining reading and writing, learning difficulties, preparation for formal schooling, and cognitive skills, in addition to official regulatory texts governing Qur'anic education in Algeria.

Fourth: Definition of Key Concepts

1. The Concept of the Kuttab:

The kuttab is an elementary educational institution historically known in Muslim societies for teaching children the fundamentals of reading and writing and for memorizing the Holy Qur'an. In some contexts, its functions later expanded to include the basics of language, religion, and moral conduct.

Historically, the kuttab remained closely associated with elementary education. Consequently, educational heritage emphasized the importance of education during childhood and its connection with the formation of intellectual abilities. Ibn Khaldun is reported to have emphasized that education during childhood is more deeply rooted, and that Qur'anic instruction constituted the foundation of education in a number of Muslim societies (**Ibn Khaldun, 1993, p. 141**) This function was also highlighted in studies addressing education in the Central Maghreb.

Nevertheless, the historical concept of the kuttab should not be applied literally to contemporary Qur'anic institutions, as the latter now operate within more clearly defined legal and regulatory frameworks.

2. The Concept of the Qur'anic School:

In the Algerian context, the Qur'anic school is an organized institution for Qur'anic education concerned with memorizing the Holy Qur'an and teaching its principles. It operates within the framework established by the Ministry of Religious Affairs and Endowments.

The Ministry of Religious Affairs and Endowments indicates that the legal framework governing the establishment, organization, and operation of Qur'anic schools is associated with Executive Decree No. 94-432, dated December 10, 1994.

The current organizational structure of the Ministry also includes a Directorate of Qur'anic Education and Qur'anic Competitions. Its responsibilities include participating in the development of the national strategy for Qur'anic education, preparing its programs and curricula, monitoring Qur'anic schools, and developing the professional level of the instructors working in them.

3. The Concept of Educational Skills:

Educational skill refers to the learner's ability to employ their knowledge and abilities in an organized and effective manner to accomplish a specific task. It is not limited to the cognitive dimension; rather, it encompasses linguistic, motor, mental, emotional, and social dimensions. Accordingly, educational skills may include:

Language skills.

Cognitive skills.

Communication skills.

Self-learning skills.

Organizational and disciplinary skills.

Attention and concentration skills.

Memorization and retrieval skills.

Reading and writing skills.

Fifth: Qur'anic Schools and Kuttabs in the History of Education

It is difficult to understand the current role of kuttabs and Qur'anic schools without considering their historical position within the structure of Islamic education.

Elementary education in Muslim societies was closely associated with the Holy Qur'an, as learning the Qur'an combined religious knowledge with linguistic training, reading, and writing. Therefore, for the child, the kuttab represented a primary gateway to the world of knowledge.

Ibn Khaldun highlighted the central role of Qur'anic education in developing intellectual and learning capacities. He argued that learning during childhood is more deeply rooted and enduring, an idea that has acquired considerable significance in light of modern theories emphasizing the importance of the early years in shaping learning habits and abilities (**Ibn Khaldun, 1993, p. 141**)

In Algeria, kuttabs acquired even greater importance because of the historical circumstances experienced by Algerian society during the French colonial period. They were among the institutions that preserved Qur'anic and Arabic-language education and contributed to maintaining elements of cultural and religious identity.

Historical studies demonstrate that Qur'anic education constituted one of the components of traditional education that confronted the colonial educational policy, and that kuttabs enabled children to receive their first lessons and basic education.

Thus, the function of the kuttab was not separate from society; rather, it formed part of a broader project aimed at preserving language, religion, and values.

Sixth: The Educational Function of Kuttabs and Qur'anic Schools

1. Teaching Reading:

Reading is one of the most important skills that can be developed through Qur'anic education, as the child repeatedly interacts with a written text and learns to associate written forms with their corresponding sounds. Qur'anic reading is based on a set of interconnected processes, including:

Recognizing letters.

Distinguishing between vowel marks.

Linking symbols to sounds.

Distinguishing between words.

Controlling pronunciation.

Gradually increasing reading speed.

Reviewing and correcting errors.

An Algerian study was devoted specifically to the role of kuttabs and Qur'anic schools in developing reading skills (**Amamra, 2023, pp. 47-64**)

A quasi-experimental study conducted in Saïda Province also found statistically significant differences in students' results in the context of their training within the Qur'anic school. The study highlighted the use of repetition and the correction of the articulation points of letters in reading instruction (**Bellouz, 2019, pp. 83–99**)

This finding is educationally significant because it demonstrates that some traditional practices in Qur'anic education, particularly repetition and direct correction, can have a positive effect on addressing certain reading difficulties.

Seventh: Developing Writing Skills

Writing was not absent from the function of the traditional kuttāb. In many educational settings, learning the Qur'an was closely associated with learning the forms of letters and practicing their written representation.

Some historical Algerian studies reveal that children engaged with the Qur'anic text through writing, reading, and memorization, and that the lūḥ (wooden tablet) was one of the traditional educational tools used in Qur'anic education. This method maintained the presence of writing as a repeated practice closely associated with memorization.

Writing is particularly important because it transforms knowledge from an oral activity into a visual-motor performance, allowing the learner to integrate visual, motor, and linguistic perception. From this perspective, writing in the Qur'anic school can be regarded as a complex skill that draws upon:

Repetition.

Imitation.

Control of letter formation.

Associating the letter with its sound.

Reviewing what has been written.

Correcting errors.

Mazhoudi's study directly examined the effectiveness of Qur'anic schools in developing learners' reading and writing skills. (**Mazhoudi, 2021, pp. 9–23**)

Eighth: Development of Oral Skills

Qur'anic education is characterized by the strong presence of oral practice. The child listens to the verse recited by the teacher, then repeats it, and subsequently recites it individually or collectively.

This process contributes to the development of the following skills:

Listening.

Pronunciation.

Imitation.

Phonological discrimination.

Oral recall.

Expression.

Furthermore, the teacher's correction of pronunciation during recitation provides the learner with immediate feedback, which constitutes one of the important principles of the educational process.

Research specializing in Qur'anic education indicates that the traditional Qur'anic method targets a range of linguistic skills, including listening, reading, writing, and memorization (Matari & Al-'Ulbi, 2021, p. 26).

Accordingly, recitation should not be viewed merely as a religious activity, but also as a structured vocal and linguistic practice.

Ninth: Development of Memory and Attention

One of the most prominent characteristics of Qur'anic education is its reliance on memorization, recitation from memory, and revision. Memorization is not a simple mechanical process; rather, it requires:

Attention.

Concentration.

Repetition.

Recall.

Revision.

Organization of information.

Resistance to distraction.

These skills are highly valuable across various areas of learning.

Studies examining Qur'anic education have indicated its role in stimulating memory and strengthening the capacity for memorization, linking these abilities to the skills required by learners at the primary-school level.

This does not mean that memorizing the Qur'an automatically leads to academic excellence in all school subjects. The relationship is more complex, as it is influenced by family, school, psychological, and social factors. Nevertheless, regular practice in memorization and revision can be considered a form of continuous training in a number of cognitive processes.

Tenth: Repetition as an Educational Strategy

Repetition is one of the most evident characteristics of Qur'anic education. Some modern educational approaches may regard repetition as a traditional practice; however, an objective assessment requires a distinction between mechanical repetition and functional repetition.

Repetition acquires educational value when it is:

Gradual.

Associated with correction.

Accompanied by understanding.

Review-based.

Followed by assessment.

In this sense, repetition can be reintroduced into contemporary education by moving from merely repeating the material to what may be termed active repetition, whereby the learner reproduces knowledge from memory rather than simply looking at it.

Eleventh: Developing Comprehension Skills

At first glance, memorization may appear to conflict with comprehension; however, this dichotomy is not necessarily valid. Memorization can constitute one stage of learning, while comprehension, interpretation, and application come at subsequent stages. The problem does not lie in memorization itself, but rather in limiting learning to memorization without

progressing toward comprehension. Therefore, the modern Qur'anic school should seek to integrate: memorization + comprehension + application + utilization.

For example, a child who memorizes a short surah can subsequently move on to:

Understanding the basic vocabulary.

Identifying the general meanings.

Using some of the vocabulary in sentences.

Connecting meaning with behavior.

Discussing the educational value contained in the surah.

Thus, the Qur'anic text is transformed from material to be memorized into an integrated field for building knowledge, language, and values.

Twelfth: Developing Linguistic Vocabulary

The Qur'anic school performs a clear linguistic function, particularly in environments where colloquial language dominates everyday life. Through the Qur'an, the child is exposed to vocabulary, structures, and forms of expression in Standard Arabic, which can expand their linguistic repertoire and bring them closer to the standard Arabic language.

Amamra's study confirmed that traditional Qur'anic schools and Qur'anic schools have historically contributed to maintaining the spread of the Arabic language within Algerian society, as well as enriching children's linguistic repertoire and developing their reading skills (Amamra, 2023, pp. 47–64)

Similarly, Mazhoudi's study examined the relationship between the Qur'anic school and the acquisition of reading and writing skills, emphasizing the importance of these institutions in developing children's linguistic abilities (Mazhoudi, 2021, pp. 9–23)

Thirteenth: The Educational and Value-Based Function

Qur'anic education cannot be separated from education in its broader sense. The Qur'anic text provides a system of values, but its genuine educational value is not achieved merely through memorizing verses; rather, it is realized by translating meanings into attitudes and behaviors.

Among the most important values that the Qur'anic school can help instill are:

Honesty.

Trustworthiness.

Respect for others.

Kindness and respect toward parents.

Cooperation.

Discipline.

Patience.

Responsibility.

Respect for the teacher.

Respect for time.

A recent field study conducted in Ouargla Province revealed that Qur'anic schools contribute to instilling moral values, with teachers focusing on values such as respect, honesty, and solidarity, while also employing dialogue and guidance to modify and improve behavior (Zaghtout, 2025, p. 07)

Therefore, the educational function of the Qur'anic school should not be limited to preaching or moral exhortation; rather, it should become an everyday practice.

Fourteenth: Developing Discipline and Time Management

At the Qur'anic school, children learn that learning takes place at a specific time and that they are expected to attend regularly, listen to the teacher, review what they have memorized, and prepare for each lesson. These simple practices constitute the beginnings of what is referred to in modern education as self-regulated learning. A learner who becomes accustomed to allocating a specific amount of time each day for memorization and review is indirectly trained in:

Planning.

Distributing effort.

Time management.

Monitoring progress.

· Identifying errors.

· Correcting performance.

Thus, the Qur'anic school can contribute to developing educational habits that go beyond the boundaries of the Qur'anic material itself.

Fifteenth: The Qur'anic School and Preparing the Child for Formal Schooling

The preschool stage is one of the most important stages during which the basic skills that children need when entering formal schooling are developed. Herein lies the importance of the Qur'anic school, provided that it succeeds in developing:

· The ability to listen.

· The ability to sit for an appropriate period of time.

· The ability to follow instructions.

· Recognition of letters.

· Correct pronunciation.

· Basic reading skills.

· Writing.

· Memorization.

· Concentration.

· Discipline.

A field study conducted at the University of Kasdi Merbah Ouargla focused on the contributions of the Qur'anic school to preparing children for formal schooling. The study was based on a sample of 65 pupils and concluded that the Qur'anic school plays a role in encouraging children, developing their cognitive skills, and consolidating educational and moral values (**Jaber, 2023, p. 03**)

This makes the Qur'anic school an institution capable of performing an important preparatory function, provided that its educational practices are appropriate to the child's age and psychological and cognitive needs.

Sixteenth: The Relationship between the Qur'anic School and the Formal School

The relationship between the two schools should not be based on competition, as each institution has its own function and specific characteristics. The formal school is responsible for developing diverse knowledge and skills within an integrated official curriculum, whereas the Qur'anic school is characterized by its focus on the Holy Qur'an, religious and linguistic

education, and values. Therefore, the optimal relationship between the two should be one of complementarity. This complementarity can be achieved through:

Coordination among the family, the Qur'anic school, and the formal school.

Avoiding conflicts in assignments and schedules.

Supporting reading skills.

Encouraging joint linguistic activities.

Exchanging expertise in the field of childhood.

Respecting the specificity of each institution.

A national symposium on Qur'anic education in Algeria called for the development of curricula, improvement of infrastructure, training of educators, and strengthening the connection between Qur'anic education and the national educational system (**Recommendations Committee, 2016, pp. 117–124**).

Seventeenth: Teaching Methods in Kuttabs and Qur'anic Schools

1. The Method of Oral Instruction:

Oral instruction is one of the oldest methods used in teaching the Qur'an, whereby the learner listens to the teacher and then imitates him. This method is particularly important for teaching correct pronunciation and performance.

2. Oral Transmission:

Oral transmission is an essential element in the transmission of the Qur'an. It ensures that the learner does not rely solely on the written form, but also learns proper vocal performance directly from a teacher.

3. Repetition:

Repetition helps consolidate information and facilitate its retrieval.

4. Review:

Review ensures that knowledge moves from short-term memory toward more stable forms of recall.

5. Continuous Assessment:

Assessment is reflected in reciting memorized passages, as well as correcting reading, writing, and pronunciation.

From a pedagogical perspective, this process represents a form of formative assessment that enables the teacher to identify errors as they occur rather than waiting until the end of the learning process.

Eighteenth: The Teacher in the Qur'anic School

The teacher occupies a central position in the Qur'anic educational process. The teacher is not merely a transmitter of information; rather, he or she serves as:

- A model reader.
- A corrector.
- A guide.
- An educator.
- A role model.
- An assessor.
- Motivator.

The importance of this role is further enhanced by the fact that, at an early age, the child is influenced by the teacher's personality and the way the teacher interacts with him or her. Hence, there is a need to provide Qur'anic education teachers with training that combines religious knowledge + educational knowledge + psychological knowledge + linguistic competence + teaching skills.

The Ministry of Religious Affairs and Endowments attaches importance to improving the level of human resources in Qur'anic schools. The responsibilities of the Directorate of Qur'anic Education also include improving the qualifications and professional level of educators working in this field.

Nineteenth: The Learner-Child in the Qur'anic School

The learner in the Qur'anic school should not merely be regarded as a vessel for memorizing information. The child is a developing being with psychological, motor, social, and emotional needs. Therefore, the Qur'anic school should take into consideration:

- Individual differences.
- Age.
- Ability to concentrate.
- Linguistic readiness.
- Memorization ability.
- Psychological state.
- Need for play.
- Need for interaction.

Education that fails to take these characteristics into account may become a burden rather than a means of learning. Accordingly, developing Qur'anic education does not mean abandoning memorization; rather, it means improving the way in which memorization is practiced.

Twentieth: The Qur'anic School and the Development of Social Skills

The Qur'anic learning circle provides children with multiple opportunities to interact with their peers. Through this experience, they learn:

- Waiting.
- Respecting turns.
- Listening to others.
- Teamwork.
- Cooperation.
- Accepting correction.
- Participation.

Recent field studies have shown that Qur'anic schools can perform a role in social regulation and in socializing children into values and social norms, making their function extend beyond direct instruction to influencing behavior (Zaghtout, 2025, p. 01)

Twenty-First: Qur'anic Education and Addressing Some Learning Difficulties

One of the important findings that deserves attention is the result of a study examining the role of Qur'anic schools in alleviating reading difficulties among third-year primary school pupils in Saïda Province.

The study adopted a quasi-experimental methodology and involved a sample of 34 learners. Its findings indicated statistically significant differences after the learners benefited from training

in the Qur'anic school. The training was associated with repetition, correction of the articulation points of Arabic letters, and gradual reading practice (Bellouz, 2019, pp. 83–99)

This finding does not mean that the Qur'anic school constitutes a general treatment for all learning difficulties. Rather, it confirms that some of its methods can be useful in training children in specific phonological and reading skills.

It is essential here to emphasize the importance of specialized diagnosis of learning difficulties and to avoid assigning the Qur'anic teacher the role of a psychologist or speech and language therapist.

Twenty-Second: Qur'anic Education and Linguistic Identity

For Algerian society, the Holy Qur'an represents one of the most important components of cultural and religious identity. Consequently, Qur'anic education has remained closely associated with the Arabic language.

Historically, Qur'anic schools (kuttab) were among the institutions that preserved the presence of Arabic within society, particularly during periods of colonial rule.

From this perspective, the Qur'anic school performs a linguistic function that goes beyond teaching letters, as it exposes the child to a form of Standard Arabic and provides continuous exposure to the phonological, syntactic, and lexical structure of the language.

However, this role can become more effective if the Qur'anic school moves beyond merely exposing children to the Qur'anic text toward utilizing it as a resource for language instruction.

For example, it can extract:

- Vocabulary.
- Structures.
- Verb forms.
- Interrogative forms.
- Negation techniques.
- Nominal and verbal sentences.
- Semantic values.

Thus, the Qur'anic text becomes a rich linguistic field, while taking into consideration its particularity and sacred nature.

Twenty-Third: The Limitations of the Traditional Educational Function

Despite the important role played by Qur'anic schools and kuttabs, a scientific perspective requires that they not be regarded as a perfect model free from challenges.

Among the most prominent of these challenges are:

Excessive reliance on memorization: Memorization may become an end in itself if it is not accompanied by understanding.

Differences in the competence of instructors: Not everyone who memorizes the Qur'an is necessarily qualified to teach children, since teaching requires knowledge of child development and teaching methods.

Limited resources: Some institutions still rely on traditional methods that do not always correspond to the needs of the contemporary child.

Weak coordination with mainstream schools: There may sometimes be a disconnect between what the child learns at the Qur'anic school and what he or she receives at the mainstream school.

The need to renew curricula: Scientific and national recommendations in the field of Qur'anic education emphasize the importance of updating programs and curricula while preserving their fundamental principles. **(Recommendations, 2016, p. 174)**

Twenty-Fourth: Toward a Modern Conception of the Qur'anic School

The modernization of the Qur'anic school should not be synonymous with secularizing its content or eliminating its distinctive character. Rather, it should involve developing its methods and approaches in a way that serves its objectives. A model based on four dimensions may be proposed:

First dimension: The Holy Qur'an: The Holy Qur'an remains the central focus of the educational process.

Second dimension: Skills: Qur'anic memorization should be linked to reading, pronunciation, writing, listening, and expression skills.

Third dimension: Education: Qur'anic values are transformed into behavioral practices.

Fourth dimension: Technology: Digital tools can be employed for:

- Recording recitation.
- Monitoring memorization progress.
- Reviewing memorized passages.
- Listening to different Qur'anic recitations.
- Providing interactive exercises.
- Communicating with the family.

However, technology should remain a supportive tool and should not replace the teacher or direct oral instruction .

Twenty-Fifth: Integrating Memorization and Understanding

One of the most important issues that should be reconsidered is the relationship between memorization and understanding.

The objective is not to eliminate memorization, as memorization constitutes an essential component of the nature of Qur'anic education. Rather, it should be accompanied by gradual understanding appropriate to the child's age.

For example, a lesson can be structured according to the following stages:

Listening.

Guided recitation and instruction.

Repetition.

Memorization.

Recitation from memory.

Correction.

Understanding key vocabulary.

Deriving an educational value.

Using selected vocabulary in context.

Reviewing the previous lesson.

This model combines the authenticity of the Qur'anic teaching method with the principles of modern education.

Twenty-Sixth: The Family as a Partner in Qur'anic Education

The Qur'anic school cannot succeed in isolation from the family. The child needs a supportive home environment that helps with:

- Review and revision.
- Time management.
- Encouragement.
- Listening.
- Follow-up and monitoring.

However, family supervision should not turn into psychological pressure or comparisons among children. The true criterion is not merely the quantity of material memorized, but rather the quality of learning, as well as the child's stability and overall balance.

Twenty-Seventh: Proposals for Developing the Educational Function of Qur'anic Schools and Kuttabs

A number of practical proposals can be put forward:

Training Supervisors and Educators: Incorporate modules on child psychology, teaching methods, assessment, and communication.

Modernizing Educational Tools: Provide teaching aids that are appropriate for children.

Adopting a Gradual Approach: Divide the learning content according to children's ages and abilities.

Combining Memorization and Understanding: Avoid relying exclusively on rote memorization and recitation.

Developing Language Skills: Use the Qur'anic text as a means of enriching children's linguistic repertoire.

Developing Assessment Methods: Adopt comprehensive assessment methods that do not measure only the quantity of memorized material.

Strengthening the Relationship with Formal Schools: Establish channels for cooperation and coordination.

Taking Individual Differences into Consideration: Avoid applying a single standard to all children.

Avoiding Non-Educational Punishment: Rely on encouragement, motivation, and dialogue instead.

Integrating Activities: Introduce activities such as language competitions, oral expression, drawing, and group activities related to values.

Twenty-Eighth: A Proposed Model for a Qur'anic Lesson with a Skills-Based Dimension

A model lesson can be structured as follows:

Stage One: Preparation: The teacher begins the lesson with a brief review of the material covered previously.

Stage Two: Listening: The teacher reads the text aloud as a model reading.

Stage Three: Imitation: The children repeat the text after the teacher.

Stage Four: Individual Practice: Each learner reads individually.

Stage Five: Correction: The teacher corrects pronunciation and phonetic errors.

Stage Six: Memorization: The text is divided into small units to facilitate memorization.

Stage Seven: Understanding: The teacher explains vocabulary appropriate to the children's level.

Stage Eight: Application: Some of the vocabulary is used in sentences.

Stage Nine: Assessment: The child is asked to read the text or recite it from memory.

Stage Ten: Review: The new lesson is connected to the material memorized previously.

This model does not eliminate the traditional method; rather, it reorganizes it within a more comprehensive framework.

Twenty-Ninth: Findings

The main findings reached by the study can be summarized as follows:

Qur'anic schools (Kuttab) and Qur'anic educational institutions are educational institutions with a profound historical and pedagogical function.

Their role was not limited to Qur'an memorization; it also encompassed reading, writing, pronunciation, language, and character formation.

Qur'anic education contributes to training learners in attention, repetition, recall, and revision.

Qur'anic practice can support certain reading skills, particularly when it is based on oral instruction, repetition, and correction.

Qur'anic schools play an important role in enriching children's linguistic repertoire.

They can contribute to preparing children for formal schooling.

They provide an appropriate environment for instilling certain moral and social values.

These institutions need to develop their pedagogical dimension without abandoning their distinctive character.

Assessment should not be limited to the quantity of memorized material.

The relationship between Qur'anic schools and formal schools should be based on complementarity.

Teacher training represents one of the most important conditions for developing Qur'anic education.

Technology can support Qur'anic education if it is used in a functional and well-planned manner.

Conclusion

This study demonstrates that the discussion of Kuttab and Qur'anic schools should not remain confined to the conception that limits their function to the memorization of the Holy Qur'an. Although this conception captures an essential aspect of the nature of these institutions, it does not encompass the full range of functions they perform in shaping the learner's personality.

A child who joins a Kuttab or Qur'anic school does not merely learn a memorized text; rather, the child engages in an educational experience based on listening, reception, oral transmission, repetition, imitation, recall, revision, and assessment. When these processes are practiced in a sound pedagogical manner, they can contribute to developing a range of skills that learners need both at school and in everyday life.

Reading and writing instruction are among the foremost of these skills, because engagement with the Qur'anic text requires children to move between different levels of oral and written performance. Recent Algerian studies have confirmed that Qur'anic schools can have an impact on the acquisition of reading and writing skills and on the development of children's linguistic repertoire, as they have also demonstrated...

Studies have also highlighted their potential contribution to alleviating some of the difficulties associated with learning to read (**Mazhoudi, 2021, pp. 09-23**)

The educational value of the Qur'anic school is also manifested in its role as a space for socialization, where children learn discipline, respect for the teacher, punctuality, regular revision, and responsibility, in addition to acquiring religious, moral, and social values. Recent field studies in the Algerian context, including a study conducted in the Province of Ouargla, confirm the presence of this value-based and social dimension among the functions of the Qur'anic school.

However, preserving this role does not imply stagnation. The contemporary Qur'anic school is required to benefit from modern developments in educational sciences, psychology, and teaching methods, and to reorganize the memorization process in light of the principles of gradual learning, comprehension, assessment, and active learning. Furthermore, improving the training of teachers and educational supervisors should be given priority, in line with the responsibilities undertaken by official authorities in the field of Qur'anic education and the development of human resources and educational supervision.

Accordingly, the real challenge does not lie in choosing between Qur'anic education and formal schooling, but rather in establishing a complementary relationship between the two. The Qur'anic school possesses an authentic educational heritage in the areas of language, memorization, Qur'anic recitation, and values, while the formal school has broader tools in the fields of sciences, curricula, assessment, and technology. If the strengths of both institutions are properly utilized, it would be possible to move from a state of parallelism to one of integration. The future of Qur'anic education should not be based on the question: Should we preserve the traditional method or abandon it? Rather, it should be based on a deeper question: How can we preserve the essence of the Qur'anic educational experience while developing its tools so that it becomes more capable of responding to the needs of the contemporary learner?

Herein lies the true value of Qur'anic schools and traditional Qur'anic institutions (kuttub): their ability to combine knowledge and values, education and upbringing, and the memorization of the sacred text with personality development. If they are properly developed, they can continue to constitute an effective institution within the educational system—not as an alternative to formal schooling, but as an educational partner capable of contributing to the development of learners who simultaneously possess skills, knowledge, and values.

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