

PROFESSIONAL IMAM AND KHATIB TRAINING TO IMPROVE THE QUALITY OF WORSHIP AND DELIVERY AT MA KHAIRUL UMMAH

Taufik Hidayat

STAI Nurul Falah Air Molek, Riau, Indonesia

E-mail: taufik.rhiziq@gmail.com.

Received : 05 June 2026

Accepted : 25 June 2026

Revised : 10 June 2026

Published : 14 July 2026

Abstract

Professional training for imams and khatibs is a strategic initiative aimed at improving the quality of religious services and the effectiveness of da'wah within educational settings. This initiative is driven by the critical role that imams and khatibs play as central figures in guiding the community, particularly within the Khairul Ummah Madrasah Aliyah (MA). The objective of this training is to enhance participants' competencies in Quranic recitation, understanding of worship jurisprudence (fiqh), da'wah rhetoric, and self-confidence in delivering communicative and inspirational sermons. The training methods include lectures, hands-on practice, sermon simulations, and continuous evaluation. The training participants are selected students with potential in religious fields. The results of this activity demonstrate an improvement in the participants' ability to lead prayers with proper recitation and accuracy, as well as to deliver sermons with a systematic structure, clear language, and messages relevant to the congregation's needs. Thus, the professional imam and khatib training at MA Khairul Ummah makes a positive contribution to shaping a young generation that is competent in religious matters and capable of becoming effective agents of da'wah in the community. It is hoped that this activity will continue and become a flagship program in the development of students' religious character.

Keywords: Imam Training, Professional Khatib, Quality of Worship, Da'wah

INTRODUCTION

One fundamental aspect of Muslim life today is the implementation of worship and preaching, and these are inseparable from the progress of the community. One of the key indicators of the quality of worship is congregational prayer, which is undoubtedly influenced by the imam's ability to lead properly and correctly according to Islamic law. Likewise, the effectiveness of preaching depends heavily on the competence of a preacher (khatib) in conveying Islamic messages clearly, systematically, and addressing the needs of the congregation. Therefore, the presence of professional imams and preachers is crucial for fostering a quality religious life. In educational institutions, particularly in the Khairul Ummah Islamic Senior High School (MA), the role of the imam and preacher is not limited to routine worship but also serves as a means of developing students' religious character. However, limitations remain in the ability to recite the Quran in tartil (literally), understanding the jurisprudence of worship, and rhetorical skills in delivering sermons. This demonstrates the need for structured and ongoing development to improve students' competency in these areas.¹

In line with this, the reality on the ground shows that many prospective imams and preachers, particularly students, still lack adequate competency. Limited mastery of tajwid, a lack of understanding of Islamic jurisprudence (fiqh) of worship, and weak rhetorical skills are major obstacles to carrying out these duties. This is also evident in the Khairul Ummah Islamic Senior High School (MA), where students' religious potential is substantial, but not yet fully matched by targeted and systematic guidance. The development and training of professional imams and preachers is a strategic solution to meet the needs of today's society. Through this training, participants are equipped with various skills, ranging from correct Quranic recitation techniques, an understanding of the basics of Islamic jurisprudence (fiqh), to effective and persuasive public speaking. Thus, it is hoped that participants will be able to optimally fulfill their roles as imams and preachers and make a positive contribution to improving the quality of

¹Ministry of Religion of the Republic of Indonesia, Al-Qur'an and its Translation, Jakarta: Ministry of Religion of the Republic of Indonesia, 2019

worship and da'wah in the madrasah environment and the community.² Modern civilization and developments, marked by advances in information technology, have influenced the way preaching is delivered in society. The younger generation is required not only to understand religious teachings textually but also to convey them with a contextual and engaging approach. In this regard, a preacher is required to be able to connect Islamic messages to the social realities faced by the congregation, so that the preaching becomes more relevant and easily accepted.³

Furthermore, this training aligns with the goals of Islamic education, which emphasize not only cognitive aspects but also the development of practical attitudes and skills in religious life. With this focused training program, students are expected to become a generation of young people who not only understand Islamic teachings theoretically but are also able to implement them in their daily lives.⁴ This training is expected to provide students with a platform to develop their ability to read the Quran correctly, understand the fundamentals of Islamic jurisprudence (fiqh) for worship, and hone their public speaking skills. With this training, students will not only be able to fulfill their roles as imams and preachers in the madrasah environment but will also be prepared to contribute to the community as competent and virtuous agents of Islamic preaching.⁵

Furthermore, this program is also part of an effort to strengthen character education based on Islamic values. Through intensive and practical training, it is hoped that students will develop self-confidence, responsibility, and a concern for the religious life of their surroundings. Thus, the training of professional imams and preachers not only improves the quality of worship and preaching but also contributes to the formation of a holistic generation of qualified Muslims.⁶ Against this backdrop, the implementation of professional imam and preacher training is a crucial step in improving the quality of worship and preaching at MA Khairul Ummah. This program is expected to have not only short-term impacts in the form of improved skills, but also long-term impacts in developing a generation of Muslims ready to face the challenges of the times without losing their Islamic values.⁷

DISCUSSION

The training of professional imams and preachers at MA Khairul Ummah is a strategic step in improving the quality of worship and preaching within the madrasah. This program focuses not only on improving technical skills but also on developing students' religious character, leadership, and self-confidence. This discussion will outline several key aspects of the training.

First, improving competence in reading the Quran. An imam is required to have the ability to read the Quran fluently according to the rules of tajwid. In this training, participants are guided to improve the pronunciation of letters, the length of the recitation, and the rhythm of the recitation. This activity is crucial because errors in recitation can affect the validity and solemnity of congregational prayer. With intensive practice, participants demonstrated significant improvement in the quality of their recitation.

Second, understanding the jurisprudence of worship. In addition to being able to read the Quran, an imam must also understand the procedures for performing prayer according to Islamic law. In this training, the jurisprudence of worship is presented systematically, covering the requirements, pillars, sunnah, and things that invalidate prayer. Participants are also given the opportunity to practice being an imam, so they can truly understand their role and responsibilities.

Third, developing rhetorical skills for preaching. A preacher is required to deliver a sermon well, clearly, and engagingly. Therefore, this training emphasizes public speaking techniques, preparing sermon material, using communicative language, and mastering audience control. Participants are trained to deliver sermons with a systematic structure, from the opening, through the body, to the closing, containing a moral message and a call to goodness.

Fourth, character building and self-confidence. This training also aims to foster self-confidence and responsibility in students. Through hands-on practice and regular evaluations, participants are trained to present themselves confidently before the congregation. Furthermore, values such as discipline, leadership, and noble morals are instilled as part of character development.

²Moh. Ali Aziz, *Da'wah Science*, Jakarta: Kencana, 2017

³Yusuf Qardhawi, *Islamic Da'wah*, Bandung: Mizan, 2015

⁴Abuddin Nata, *Education in an Islamic Perspective*, Jakarta: Kencana, 2018

⁵Samsul Munir Amin, *Da'wah Science*, Jakarta: Amzah, 2016

⁶Ramayulis, *Islamic Education*, Jakarta: Kalam Mulia, 2015

⁷Azyumardi Azra, *Islamic Education: Tradition and Modernization*, Jakarta: Prenadamedia, 2019

Fifth, the training implementation method. This program is implemented through several stages: material delivery, hands-on practice, sermon simulations, and evaluation. This method is considered effective because it balances theory and practice. Evaluations are conducted periodically to track participant progress and provide constructive feedback.

Sixth, the training's impact on the quality of worship and preaching. After attending the training, participants demonstrated improvements in leading congregational prayers effectively and correctly. Furthermore, their ability to deliver sermons became more structured and communicative. This positively impacted the quality of worship within the madrasah environment and increased the congregation's interest and attention in preaching activities.

Thus, the training of professional imams and preachers at MA Khairul Ummah has proven to significantly improve the quality of worship and preaching. This program not only produces technically competent students but also possesses strong religious character and leadership qualities. Therefore, this training needs to be further developed and established as a flagship program in religious development at the madrasah.

CLOSING

Based on the discussion above, it can be concluded that the professional imam and khatib training at MA Khairul Ummah is an effective program for improving the quality of worship and preaching within the madrasah. This training develops students' competencies in reading the Quran with tartil (literal recitation), understanding the jurisprudence of worship, and delivering sermons effectively and communicatively. Furthermore, the program plays a role in shaping religious character, increasing self-confidence, and fostering leadership skills in participants.

Suggestions include implementing this training program sustainably and in a more structured manner, involving experts or practitioners in the religious field. Furthermore, regular evaluations are needed to measure participant progress and refine training materials and methods. Support from the madrasah, teachers, and the surrounding community is also essential for the program to run optimally.

Furthermore, this program can be developed by utilizing digital technology as supporting media, such as creating videos of sermon practices, utilizing online learning platforms, and documenting activities for evaluation and publication. This will help participants continue to learn independently and continuously improve themselves.

Ultimately, it is hoped that this training for professional imams and preachers will not only provide short-term benefits but will also produce a generation of young people prepared to become competent worship leaders and agents of da'wah (Islamic outreach) in the community. With the commitment and cooperation of all parties, this program can be a concrete step in building a better religious life and strengthening the role of madrasahs as centers for developing a superior and noble Islamic generation.

REFERENCES

- Amin, Samsul Munir. *The Science of Da'wah*. Jakarta: Amzah, 2016.
- Aziz, Moh. Ali. *The Science of Da'wah*. Jakarta: Kencana, 2017.
- Azra, Azyumardi. *Islamic Education: Tradition and Modernization*. Jakarta: Prenadamedia, 2019.
- Ministry of Religious Affairs of the Republic of Indonesia. *The Qur'an and its Translation*. Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, 2019.
- Nata, Abuddin. *Education from an Islamic Perspective*. Jakarta: Kencana, 2018.
- Qardhawi, Yusuf. *Islamic Da'wah*. Bandung: Mizan, 2015.
- Ramayulis. *Islamic Education*. Jakarta: Kalam Mulia, 2015.