

## **The Practice of Tajwid Instruction in Developing Qur'anic Reading Skills at Al-Rahman Witya School, Thailand**

Samsidar<sup>1</sup>, Khoiriah Barokah<sup>2</sup>, Jarki Harahap<sup>3</sup>

<sup>1</sup> Universitas Muhammadiyah Tapanuli Selatan, Indonesia; [samsidar@um-tapsel.ac.id](mailto:samsidar@um-tapsel.ac.id)

<sup>2</sup> Universitas Muhammadiyah Tapanuli Selatan, Indonesia; [khoiriah@um-tapsel.ac.id](mailto:khoiriah@um-tapsel.ac.id)

<sup>3</sup> Universitas Muhammadiyah Tapanuli Selatan, Indonesia; [jarki7729@gmail.com](mailto:jarki7729@gmail.com)

---

### **ARTICLE INFO**

#### **Keywords:**

Tajwid Instruction;  
Qur'anic Reading Skills;  
Islamic Education;  
Qur'an Recitation;  
Elementary School Students.

---

#### **Article history:**

Received 2025-05-14

Revised 2025-10-12

Accepted 2025-11-17

---

### **ABSTRACT**

Tajwid instruction plays a crucial role in developing students' Qur'anic reading skills, particularly in improving pronunciation accuracy, fluency, and understanding of recitation rules. However, many students at the basic education level continue to struggle to apply tajwid correctly during Qur'anic reading activities. This study investigates the implementation of tajwid instruction at Al-Rahman Witya School, a private Islamic school located in the socio-religious context of Southern Thailand. The study employs a qualitative descriptive approach, involving classroom observations, in-depth interviews with school leaders and Qur'anic teachers, and documentation of students in grades III to VI. The findings reveal that tajwid instruction is carried out through systematic lesson planning, structured classroom practice, and continuous evaluation. Teachers apply various instructional methods, including talaqqi, classical recitation, drill exercises, individual mentoring, and limited use of audiovisual media to support students' learning. These approaches help students improve pronunciation accuracy, apply basic tajwid rules more consistently, and increase reading fluency. In addition, tajwid instruction helps strengthen students' confidence and motivation in reciting the Qur'an. The study also identifies several supporting factors influencing the effectiveness of tajwid learning, including institutional commitment, teacher competence, parental involvement, and the surrounding socio-religious environment that encourages regular Qur'anic practice. The study concludes that well-organized tajwid instruction not only enhances students' technical recitation skills but also fosters positive learning attitudes and strengthens Qur'anic literacy among elementary-level learners in Islamic educational settings.

*This is an open-access article under the CC BY SA license.*



---

#### **Corresponding Author:**

Jarki Harahap: Universitas Muhammadiyah Tapanuli Selatan

---

## INTRODUCTION

The ability to read the Qur'an is a fundamental competency that every Muslim is expected to master, as the Qur'an functions as the primary source of guidance in Islamic life (Jannah & Jumari, 2024; Munir et al., 2026; Munir & Solihah, 2026; Pangastuti et al., 2025). Reading the Qur'an differs from reading ordinary texts because it requires mastery of hijaiyah letters, proper articulation, and understanding of tajwid rules. Inaccurate pronunciation may not only affect the technical quality of recitation but can also alter the meaning of Qur'anic verses (Kamil & Murniyetti, 2023). Therefore, the study of tajwid holds an essential role in Islamic education, particularly in developing students' ability to read the Qur'an correctly and fluently (Ampesi et al., 2025; Arifi et al., 2026; Mubi et al., 2024; Mukhammad & Bon, 2026; Zakariyah et al., 2025).

Tajwid instruction occupies an important position in the tradition of Qur'anic learning. Theoretically, learning tajwid is considered fardhu kifayah, while applying tajwid rules in recitation is an obligation for every Muslim (Arifi et al., 2026; Azisi et al., 2025; Bhat & Bisati, 2025; Bz et al., 2025; Effendi et al., 2025; Fansori et al., 2024; Zakariyah et al., 2025). This indicates that tajwid learning is not merely an academic subject but also a religious necessity. At the level of basic Islamic education, tajwid instruction becomes a crucial foundation for students' religious literacy, as early mastery of Qur'anic reading significantly influences their later understanding of Islamic teachings (Alqudsi, 2024).

Previous studies have shown that students' Qur'anic reading ability at the elementary level still faces various challenges, including limited recognition of hijaiyah letters, insufficient mastery of tajwid, low learning motivation, and limited family support (Kamil & Murniyetti, 2023). Several studies have also examined the effectiveness of different Qur'anic teaching methods, such as Iqra', Ummi, Yanbu'a, Qira'ati, and other instructional models (Aristiati, 2022; Rahayu, 2024; Rahmawati & Amirudin, 2023). These studies demonstrate that teaching methods influence students' reading achievement; however, they mostly focus on learning outcomes and instructional effectiveness rather than examining how tajwid instruction is practiced in everyday classroom settings.

This condition reveals a gap in the existing literature. While many studies discuss methods and outcomes of Qur'anic learning, limited research has specifically explored, from a qualitative perspective, the practical implementation of tajwid instruction as a classroom process involving teacher-student interaction, learning activities, and contextual adaptation. In addition, studies focusing on tajwid instruction in Islamic educational institutions in Southern Thailand remain scarce, even though the region has a distinctive socio-religious context that shapes Islamic educational practices.

Southern Thailand is known for its strong Muslim community and long-standing tradition of Islamic education. In this context, schools play an important role in preserving Qur'anic literacy among younger generations. One such institution is Al-Rahman Witya School, a private Islamic school in Southern Thailand that integrates Qur'anic learning into its formal curriculum (Magdarianti & Fatkhi, 2025; Rokhman et al., 2025; Sefiana et al., 2025; Tamjidnor et al., 2025). The school provides tajwid instruction as part of the Al-Qur'an Hadith subject to support students' development of Qur'anic reading skills.

The study departs from the premise that tajwid instruction, when implemented through structured classroom interaction, direct guidance, and contextual learning processes, plays a significant role in strengthening students' Qur'anic literacy in basic Islamic education. In doing so, it complements previous research that has largely focused on learning outcomes and methods by offering a process-oriented account of how tajwid instruction is enacted in everyday classroom settings.

## METHODS

This study uses a qualitative approach with a descriptive type of research. The qualitative approach was chosen because this study aims to present an in-depth picture of the tajwid learning process and Qur'an reading skills as they are in the field. This type of research is a field research that intends to find out respondent data directly from the field, which is a study that aims to find out the actual situation and circumstances of how the tajwid learning process takes place (Khamid et al., 2020).

The research was conducted at Arrohman Witiya School, Southern Thailand, over three months. The research subjects consisted of school principals, Qur'an learning coordinators, Qur'an teachers, and 45 students in grades III to VI. The selection of subjects was carried out by purposive sampling, considering the relevance and direct involvement in the tajwid learning process. The data collection techniques used include three main methods. First, active observation of the tajwid learning process in the classroom to directly observe the methods, strategies, and learning interactions that occur. Second, in-depth interviews with school principals, Qur'an teachers, and several students to explore information about the planning, implementation, and evaluation of tajwid learning. Third, documentation in the form of data collection from official school documents, such as syllabi, lesson plans, and student evaluation results (Creswell & Creswell, 2019; Guest et al., 2006).

Data analysis is carried out through three stages, namely data reduction, data presentation, and conclusion/verification. The validity of the data is tested through source triangulation, technique triangulation, and time triangulation. Triangulation is done by comparing data obtained from observations, interviews, and documentation to ensure the consistency and accuracy of research findings.

## FINDINGS AND DISCUSSION

### FINDINGS

#### Overview of Qur'anic Learning at Al-Rahman Witya School

Al-Rahman Witya School is a private Islamic educational institution located in Southern Thailand that integrates religious and formal academic education. Within its curriculum, Qur'anic learning constitutes an essential component of Islamic instruction. The teaching of the Qur'an is conducted through the Al-Qur'an Hadith subject and is designed to develop students' ability to read the Qur'an accurately and fluently.

Based on field observations, Qur'anic learning at Al-Rahman Witya School is implemented regularly in classroom settings under the supervision of teachers responsible for Islamic subjects. The school provides specific learning sessions for Qur'anic reading, with particular emphasis on students' mastery of tajwid as a foundational skill for proper recitation. These activities are carried out in a structured manner and are adjusted to students' educational levels.

The school is situated in a Muslim-majority community in Southern Thailand, where religious traditions remain strong in everyday life. This socio-religious environment supports the implementation of Qur'anic learning, as students are accustomed to religious practices both at school and in their community. Such conditions create a supportive context for the development of Qur'anic literacy among students.

The findings indicate that Qur'anic learning at Al-Rahman Witya School is positioned not only as a curricular subject but also as an important part of students' religious formation. This institutional commitment provides a strong basis for implementing tajwid instruction as an integral practice in the development of students' Qur'anic reading skills.

### **The Practice of Tajwid Instruction**

The findings show that tajwid instruction at Al-Rahman Witya School is organized through a structured process that includes lesson planning, classroom implementation, instructional materials, and evaluation. Teachers prepare learning targets according to students' educational levels, beginning with the recognition of basic hijaiyah letters and progressing to the application of tajwid rules in Qur'anic recitation. This planning is intended to ensure that students develop their reading skills gradually and systematically.

In classroom practice, lessons typically begin with prayer and a review of previous material before introducing new tajwid concepts. Teachers explain the rules of recitation and provide concrete examples taken directly from Qur'anic verses. Observation data show that students participate actively in reading sessions, both collectively and individually, while teachers provide immediate correction when pronunciation or tajwid errors occur.

The main instructional method applied is talaqqi, in which the teacher recites verses first, and students imitate them directly. This method is combined with classical recitation, where students read together under teacher supervision, and individual mentoring, where teachers guide students one by one to correct specific reading difficulties. This combination, as observed in classroom practice, allows teachers to address both collective learning and individual differences in students' reading abilities. This finding is supported by an interview with one Qur'anic teacher, who stated, "Students usually repeat the recitation several times until they can pronounce the letters correctly and apply the tajwid rules appropriately" (Interview with Qur'anic teacher, November 2025).

The materials taught include the recognition of hijaiyah letters, articulation points (makhraj), and the application of basic tajwid rules such as nun sakinah and tanwin, mim sakinah, and various categories of mad. Teachers present these materials progressively and link them with direct recitation practice so that students are able to apply the rules in actual Qur'anic reading.

To strengthen students' understanding, teachers apply drill techniques through repeated recitation exercises. Students are asked to repeat verses several times until they can pronounce the words correctly and fluently. In several sessions, audio-visual media are also used to support instruction, enabling students to listen to examples of proper recitation and to practice outside regular classroom activities. Evaluation is conducted continuously through direct classroom observation and individual reading assessments. Teachers assess students' reading based on the accuracy of pronunciation, application of tajwid rules, fluency, and overall recitation performance. The findings indicate that the integration of structured planning, practical instruction, and continuous evaluation forms the core practice of tajwid instruction at Al-Rahman Witya School.

### **Supporting and Inhibiting Factors**

The findings reveal that several factors support the implementation of tajwid instruction at Al-Rahman Witya School. One of the main supporting factors is the school's institutional commitment to Qur'anic learning. The school allocates specific learning time for Qur'anic instruction and places tajwid as an important component of Islamic education. This commitment is reflected in the structured learning schedule and the provision of teachers who are specifically responsible for teaching the Qur'an. Another supporting factor is the qualification of teachers. Based on interview data, Qur'anic teachers at Al-Rahman Witya School possess adequate knowledge of tajwid and are experienced in guiding students with different levels of reading ability. Teachers also demonstrate flexibility in adjusting instructional methods according to students' needs. One teacher explained that individual guidance is often necessary because some students require repeated practice before mastering certain recitation rules (Interview with Qur'anic teacher, November 2025).

The socio-religious environment also contributes significantly to the effectiveness of tajwid learning. The school is located in a Muslim-majority community in Southern Thailand, where religious practices are closely integrated into daily life. This environment supports students' familiarity with Qur'anic recitation and encourages them to practice beyond formal classroom instruction. In addition, the availability of Qur'anic learning facilities, such as mushaf copies and supporting instructional materials, helps sustain the learning process. Despite these supporting conditions, the findings also identify several inhibiting factors. One of the primary challenges is the heterogeneity of students' reading abilities. Students enter the classroom with different levels of prior exposure to Qur'anic learning, which affects the pace of instruction. Some students are already familiar with basic tajwid rules, while others still struggle with the pronunciation of hijaiyah letters and basic reading fluency.

Limited instructional time is another challenge. Teachers reported that the allocated classroom hours are often insufficient for providing intensive individual guidance to all students. This limitation becomes more evident when students require repeated practice and direct correction, which are essential components of tajwid instruction. Another inhibiting factor is the varying level of family support. While some students receive encouragement and additional recitation practice at home, others rely solely on school-based learning. Teachers noted that students who regularly practice at home generally show faster improvement in their reading ability. In addition, differences in students' motivation also influence learning outcomes, as some students show a strong interest in Qur'anic recitation, whereas others require continuous encouragement from teachers.

These findings indicate that the effectiveness of tajwid instruction at Al-Rahman Witya School is shaped not only by classroom practices but also by institutional support, family involvement, and students' individual characteristics.

### **Impact on Students' Qur'anic Reading Skills**

The findings indicate that the implementation of tajwid instruction at Al-Rahman Witya School contributes substantially to the development of students' Qur'anic reading skills. Based on classroom observations and interview data, students who participate regularly in tajwid learning demonstrate improvement in several aspects of Qur'anic recitation, particularly in pronunciation accuracy, application of tajwid rules, and reading fluency.

One of the most visible impacts is the improvement in students' ability to pronounce hijaiyah letters according to their correct articulation points (makhraj). At the beginning of the learning process, several students experienced difficulty distinguishing letters with similar sounds. However, continuous guidance through direct correction and repeated practice enabled students to gradually improve their pronunciation. A Qur'anic teacher stated that students who consistently attend tajwid sessions generally show better control of letter pronunciation over time (Interview with Qur'anic teacher, November 2025).

The results also show that students become more capable of applying basic tajwid rules while reading Qur'anic verses. Through structured instruction, students are able to recognize and practice rules such as nun sakinah, tanwin, mim sakinah, and mad in actual recitation. This indicates that tajwid learning at the school does not remain at the theoretical level but is directly integrated into students' daily reading activities.

In addition to technical reading skills, tajwid instruction also influences students' confidence in reciting the Qur'an. Observation data show that students who initially hesitated to read aloud became more confident after participating in repeated talaqqi and individual mentoring sessions. Teachers reported that students who had mastered certain recitation rules were more willing to read in front of their classmates and actively participate during classroom learning. Another important impact is the increase in students' motivation to learn the Qur'an. The use of practical methods, such as talaqqi, drill,

and audio-visual support, creates a more engaging learning atmosphere. Students appear more enthusiastic during recitation sessions and show greater interest in improving their reading performance. These findings suggest that tajwid instruction at Al-Rahman Witya School not only enhances students' technical recitation skills but also strengthens their confidence and motivation in learning the Qur'an.

## DISCUSSION

### Tajwid Instruction as a Practical Pedagogical Approach

The findings demonstrate that tajwid instruction at Al-Rahman Witya School functions not merely as the transmission of theoretical knowledge but as a practical pedagogical process that emphasizes repeated recitation, direct correction, and individual guidance. The combination of talaqqi, classical recitation, drill practice, and individual mentoring reflects a learning model in which students acquire Qur'anic reading skills through active engagement rather than passive reception.

These findings indicate that tajwid learning at the school is oriented toward practical mastery, where students are encouraged to apply recitation rules directly in reading activities. Such practice confirms that the teaching of tajwid cannot be separated from oral demonstration and repeated practice, because students require direct models of recitation and immediate feedback from teachers to improve pronunciation accuracy and fluency (Ibnu et al., 2023; Kistoro & Kurdiansyah, 2022; Sartika et al., 2021).

The use of the talaqqi method in this study is consistent with previous findings that emphasize the effectiveness of direct recitation-based learning in improving students' Qur'anic reading skills (Laewang & Ginting, 2023; Nobisa & Usman, 2021). Through this method, students imitate the teacher's recitation while receiving direct correction, which facilitates the development of proper articulation and accurate tajwid application. This alignment suggests that tajwid instruction grounded in face-to-face recitation remains highly relevant in contemporary Qur'anic education (Azzahro & Salama, 2024; Ibnu et al., 2023; Rizki et al., 2023).

The findings also show that individual mentoring plays an important role in accommodating students' varied levels of prior Qur'anic literacy. This suggests that tajwid instruction becomes more effective when collective classroom teaching is complemented by individualized guidance that targets specific reading difficulties. In addition, the integration of drill exercises and audio-visual media demonstrates that traditional Qur'anic teaching practices can be adapted to contemporary instructional needs, allowing students to engage with tajwid learning more actively and consistently within and beyond the classroom (DP et al., 2021).

### Contextualization of Qur'anic Learning in Southern Thailand

The findings of this study highlight that tajwid instruction at Al-Rahman Witya School cannot be separated from the socio-religious context of Southern Thailand. The school is situated in a Muslim-majority area where Islamic traditions remain strongly embedded in community life. This condition creates a supportive environment for Qur'anic learning, as students are familiar with religious practices not only within the school setting but also in their daily social interactions. The importance of the broader social and religious environment in supporting Qur'anic literacy has been recognized in studies across various Muslim communities, where community-based religious culture is understood to reinforce and extend the learning that takes place within formal educational institutions (Erlina et al., 2022; Rahmah et al., 2021).

The findings of this study highlight that tajwid instruction at Al-Rahman Witya School cannot be separated from the socio-religious context of Southern Thailand. The school is situated in a Muslim-majority area where Islamic traditions remain strongly embedded in community life. This condition creates a supportive environment for Qur'anic learning, as students are familiar with religious practices

not only within the school setting but also in their daily social interactions. The importance of the broader social and religious environment in supporting Qur'anic literacy has been recognized in studies across various Muslim communities, where community-based religious culture is understood to reinforce and extend the learning that takes place within formal educational institutions (Erlina et al., 2022; Rahmad et al., 2021).

This contextual background distinguishes the implementation of tajwid instruction at Al-Rahman Witya School from Qur'anic learning in other educational settings where Islamic instruction may receive less social reinforcement. Students at the school are exposed to Qur'anic recitation through family, community, and religious institutions, which contributes to the continuity of learning beyond classroom activities. Research on Qur'anic learning in Islamic boarding school contexts has similarly noted that the family environment plays a significant role in supporting students' reading development, and that when the family environment is unable to provide adequate Qur'anic learning, other community institutions such as Islamic boarding schools and alumni networks can fulfil this (Rahmad et al., 2021). The mosque, in particular, has been identified as a central component of Islamic religious education and a hub for the spread of Qur'anic literacy within Muslim communities (Erlina et al., 2022). As a result, tajwid instruction in the school is strengthened by a broader religious culture that supports students' reading development (Erlina et al., 2022; Rahmah et al., 2021).

The findings suggest that the success of tajwid instruction is not determined solely by pedagogical practices in the classroom but also by the socio-cultural environment surrounding the learners. This supports the argument that Islamic educational practices are deeply influenced by local contexts and that effective Qur'anic learning should take into account the cultural setting in which students live. In the case of Southern Thailand, the presence of a strong Muslim community provides an important foundation for sustaining Qur'anic literacy among students (Misbah & Munfarida, 2024).

At the same time, this study shows that formal school-based tajwid instruction remains essential despite the supportive religious environment. Community exposure alone does not guarantee students' mastery of tajwid rules, as structured guidance from teachers is still necessary to ensure correct pronunciation and proper recitation. Research on the competencies of Qur'anic teachers has demonstrated that even in environments where students are regularly exposed to Qur'anic recitation, the quality of tajwid learning outcomes is significantly influenced by the pedagogical competence of teachers and the structured nature of the instructional program (Hanafi et al., 2023; Sartika et al., 2021). Therefore, the interaction between institutional learning and community-based religious culture constitutes an important contextual foundation for the implementation of tajwid instruction at Al-Rahman Witya School.

### **Implications for Islamic Education**

The findings of this study provide several implications for the development of Islamic education, particularly in Qur'anic teaching within basic Islamic education. First, the study highlights the importance of integrating tajwid instruction as a structured component of Qur'anic learning. The implementation at Al-Rahman Witya School shows that systematic tajwid teaching contributes not only to students' technical reading skills but also to their confidence and motivation in learning the Qur'an. Research on innovative tajwid teaching techniques has similarly found that structured interventions targeting specific tajwid rules can increase students' motivation and involvement in Qur'anic reading activities, as well as foster greater confidence in recitation. The positive perception of structured tajwid instruction among students suggests its potential to enhance the overall learning experience in Qur'anic education (Sahmat & Zamri, 2024).

Second, the findings indicate that effective tajwid instruction requires a combination of collective and individualized teaching approaches. The integration of talaqqi, classical recitation, drill practice, and individual mentoring demonstrates that students benefit from both classroom interaction and personal guidance. This suggests that Islamic schools should design Qur'anic learning programs that are flexible enough to accommodate students' varied levels of prior reading ability. Studies on Qur'anic learning strategies in non-formal Islamic educational settings have likewise shown that combining direct learning strategies, including the talaqqi method with the jama' (collective) model, is effective in developing students' Qur'anic reading skills (Azzahro & Salama, 2024). The use of both collective and individual approaches allows teachers to address the needs of the group while also providing targeted support to students who require additional guidance (Kistoro & Kurdiansyah, 2022; Safariani et al., 2023) (Fanani & Ma'arif, 2025; Khoir et al., 2024; Kurniawan et al., 2023).

Third, the study underlines the importance of contextual support in Qur'anic education. The socio-religious environment of Southern Thailand contributes positively to students' learning experiences, but formal instruction remains essential to ensure accurate mastery of tajwid rules. This indicates that Islamic educational institutions should not rely solely on community religious culture but should strengthen structured pedagogical practices within schools. Research on Qur'anic learning models in various community settings has consistently shown that while community exposure to Qur'anic recitation provides an important foundation for learning, it does not substitute for the structured guidance of qualified teachers. The role of the teacher as murabbi, mu'allim, and mursyid—educator, instructor, and spiritual guide—is considered indispensable in the transmission of correct Qur'anic recitation (Erlina et al., 2022; Rahmah et al., 2021).

Finally, the findings emphasize the role of collaboration between schools, teachers, and families in supporting students' Qur'anic literacy. Students who receive additional recitation practice and encouragement at home tend to show more consistent progress in their reading skills. Research on the implementation of the talaqqi method has highlighted the importance of continuity between school-based learning and home practice, noting that teachers and parents need to collaborate to ensure that the learning process runs effectively across both environments (Setyowati & Mansur, 2024). Studies on factors influencing success in Qur'anic memorization have also identified family circumstances and the home environment as significant determinants of students' learning outcomes, alongside teacher competence and instructional methods (Rizki et al., 2023). Therefore, the development of Qur'anic education should involve not only classroom-based instruction but also active family participation to sustain students' reading development beyond school settings.

## CONCLUSION

This study concludes that the practice of tajwid instruction at Al-Rahman Witya School plays an important role in the development of students' Qur'anic reading skills. The most salient findings show that tajwid learning implemented through structured planning, practical classroom instruction, and continuous evaluation significantly improves students' pronunciation accuracy, application of tajwid rules, reading fluency, and confidence in reciting the Qur'an. These results underline that systematic tajwid instruction, supported by methods such as talaqqi, classical recitation, individual mentoring, and drill practice, produces learning outcomes that are difficult to achieve through unstructured or purely informal Qur'anic learning.

From a scientific perspective, the study confirms the importance of recitation-based and teacher-guided approaches in Qur'anic learning while offering a more contextualized understanding of how tajwid instruction operates within a basic Islamic education setting in Southern Thailand. The findings reinforce previous studies that highlight the effectiveness of direct recitation and intensive guidance, yet they also extend the literature by demonstrating how the integration of traditional methods with

audio-visual support and structured classroom management can strengthen students' Qur'anic literacy in a contemporary school context. This article thus contributes to the discourse of Islamic education by positioning tajwid instruction in formal schools as a practical pedagogical model that links technical mastery of recitation with the development of students' confidence and motivation.

However, this study has several limitations that need to be acknowledged. The research focuses on a single school with a specific socio-religious context in Southern Thailand and involves a limited number of participants, so the findings cannot be generalized to all Islamic educational institutions. In addition, the qualitative design emphasizes depth of description rather than statistical measurement of learning outcomes. These limitations open opportunities for further research that compares tajwid instruction across different regions, school types, and levels of education, and that employs mixed-methods or longitudinal designs to examine the long-term impact of tajwid learning on students' Qur'anic literacy. Such studies will help produce a more comprehensive understanding of effective Qur'anic teaching models and support the formulation of more responsive Islamic education policies.

## REFERENCES

- Alqudsi, Z. (2024). Evaluasi Pengelolaan Pembelajaran Al-Qur'an Dalam Penguatan Hafalan Dan Bacaan Siswa Di SDIT Muhammadiyah Al-Kautsar. *Jurnal Tarbiyah Dan Ilmu Keguruan Borneo*, 5(2), 205–218. <https://doi.org/10.21093/jtikborneo.v5i2.7054>
- Ampesi, D. V., Handayani, E. R., Azizah, N., Januari, A. R., & Hermanto. (2025). Intensive Mentoring Approach to Enhance Qur'anic Literacy and Prayer Memorization in Secondary Schools. *Journal of Islamic Education Research*, 6(4), 393–408. <https://doi.org/10.35719/jier.v6i4.519>
- Arifi, N. A., Zurqoni, Z., & Robingatin, R. (2026). Challenges in Qur'anic Memorization Learning at Elementary Schools: Systematic Literature Review. *Tafkir: Interdisciplinary Journal of Islamic Education*, 7(1), 188–202. <https://doi.org/10.31538/tijie.v7i1.2481>
- Aristiati, F. (2022). Efektivitas Penerapan Metode an-Nahdliyah Di TPQ Al-Ma'arif Bhaktinegara. *Tadzkirah Jurnal Pendidikan Dasar*, 3(2), 72–89. <https://doi.org/10.55510/tadzkirah.v3i2.101>
- Azisi, A., Hakimullah, A., & Badri, B. (2025). Pemberdayaan Guru Ngaji melalui Metode Qur'ani Sidogiri untuk Meningkatkan Kemampuan Membaca Teks Arab Al-Qur'an. *An-Nuqthah*, 5(1), 17–31. <https://doi.org/10.62097/an-nuqthah.v5i01.2260>
- Azzahro, F., & Salama, H. (2024). The Qur'an Learning Strategy in Raudhatul Jannah Majelis Taklim, Kapuk, West Jakarta. *Palapa*, 12(2), 140–150. <https://doi.org/10.36088/palapa.v12i2.5396>
- Bhat, A. M., & Bisati, A. A. (2025). Rationality in the Qur'an: Integrating Reason and Revelation for Contemporary Islamic Education. *Dirasah International Journal of Islamic Studies*, 3(1), 1–17. <https://doi.org/10.59373/drs.v3i1.40>
- Bz, Z., Sofi, M., & Thelma, C. C. (2025). Application of the Jibril Method to Improving Fashahatul Qiro'ah at al-Qur'an Education Park. *Journal of Islamic Education Research*, 6(1), 97–110. <https://doi.org/10.35719/jier.v6i1.470>
- Creswell, J. W., & Creswell, J. D. (2019). Qualitative, Quantitative, and Mixed Methods Research Designs. In *Fast Facts to Loving your Research Project*. SAGE. <https://doi.org/https://doi.org/10.1891/9780826146373.0007>
- DP, P. S. O., Rukajat, A., & Arifin, Z. (2021). Pemanfaatan Media Audio Visual Dalam Meningkatkan Keterampilan Membaca Al-Qur'an. *Edukatif Jurnal Ilmu Pendidikan*, 3(4), 2046–2056. <https://doi.org/10.31004/edukatif.v3i4.1144>
- Effendi, A., Hairunnisa, H., & Jamaliah, J. (2025). Analysis of the Integration of Tahfiz Al-Qur'an in the Curriculum: Its Impact on Student Achievement. *At-Tadzkir: Islamic Education Journal*, 4(1), 81–92. <https://doi.org/10.59373/attadzkir.v4i1.135>

- Erlina, E., Pranata, R., Alfarikh, R. F., Rahman, R. A., & Shadri, Z. (2022). The Qur'an Education Activities at the Qur'an House Bustanul Qira'ah Indonesia. *Ijmurhica*, 5(4), 145–153. <https://doi.org/10.24036/ijmurhica.v5i4.146>
- Fanani, Z., & Ma'arif, M. A. (2025). Implementing the SKUA Program (Ubudiyah and Akhlakul Karimah Proficiency Standards) in Developing Students' Religious Competence in Madrasah Ibtidaiyah. *Journal of Education and Learning Innovation*, 2(1), 40–51. <https://doi.org/10.59373/jelin.v2i1.79>
- Fansori, R., Wardhana, K. E., & Bighas, K. A. (2024). The Concept of Leadership in the Philosophy of Educational Management from the Perspective of the Qur'an and Hadith. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 17(1), 11–28. <https://doi.org/10.37812/fikroh.v17i1.1449>
- Guest, G., Bunce, A., & Johnson, L. (2006). How Many Interviews Are Enough? *Field Methods*, 18(1), 59–82. <https://doi.org/10.1177/1525822X05279903>
- Hanafi, Y., Anam, F. K., Saefi, M., Ikhsan, M. A., & Diyana, T. N. (2023). Madrasah Diniyah Teachers' Perceptions on the Tajwid Recitation Program's Implementation: A Post-Training Qualitative Study. *Journal of Community Service and Empowerment*, 4(3), 522–529. <https://doi.org/10.22219/jcse.v4i3.29202>
- Ibnu, M., Rahmawati, S., Ridwansyah, R. S., Kariadinata, R., & Susilawati, W. (2023). Influence of the Talaqi and Tahsin Methods on the Al-Qur'an Reading Ability of Santri at the Al-Falah Islamic Boarding School Nagreg Bandung. *Journal of Modern Islamic Studies and Civilization*, 1(03), 124–137. <https://doi.org/10.59653/jmisc.v1i03.280>
- Jannah, M., & Jumari, J. (2024). Penerapan Metode Proyek Dalam Kurikulum Merdeka Pada Mata Pelajaran Al-Quran Hadits. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 13(2), 245–254. <https://doi.org/10.54437/urwatulwutsqo.v13i2.1702>
- Kamil, R. A., & Murniyetti, M. (2023). Problematika Pembelajaran Baca Tulis Al-Qur'an Siswa. *An-Nuha*, 3(2), 199–207. <https://doi.org/10.24036/annuha.v3i2.295>
- Khamid, A., Prasmanita, D., Munawaroh, R., Zamroni, A., & Nasitoh, O. E. (2020). Implementasi Pembelajaran Tajwid Dan Ketrampilan Membaca Al-Qur'an Dalam Materi Al-Qur'an Hadist. *Attractive Innovative Education Journal*, 2(2), 45. <https://doi.org/10.51278/aj.v2i2.38>
- Khoir, F., Rahmat, & Zamroni, M. A. (2024). Internalization of Religious Moderation in Islamic Religious Education Learning. *Journal of Education and Learning Innovation*, 1(2), 244–253. <https://doi.org/10.59373/jelin.v1i2.72>
- Kistoro, H. C. A., & Kurdiansyah, M. (2022). Implementation of the Tahsin Program for Students of the Islamic Education Study Program at Ahmad Dahlan University Yogyakarta. *Andragogi Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, 10(1), 68–78. <https://doi.org/10.36052/andragogi.v10i1.277>
- Kurniawan, A., Hidayah, N., & Sugiyat, S. (2023). Implementasi program mentoring dalam memperbaiki kualitas bacaan al qur'an di madrasah tsanawiyah al islam jamsaren surakarta. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 19(2), 170–180. <https://doi.org/10.54069/attaqwa.v19i2.566>
- Laewang, M. D., & Ginting, N. (2023). Kuliah Kerja Nyata Internasional 2022 Di Bamrungsuksa Islamic Boarding School Dalam Meningkatkan Membaca Al-Qur'an. *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 6(4), 2233–2237. <https://doi.org/10.54371/jiip.v6i4.1865>
- Magdarianti, V., & Fatkhi, R. M. (2025). Orphan and Fatherless: Reinterpretation of Hadiths about Orphans Using A Socio-Historical Approach. *Dirasah International Journal of Islamic Studies*, 3(2), 158–171. <https://doi.org/10.59373/drs.v3i2.82>

- Misbah, M., & Munfarida, E. (2024). Construction of the Tahfidzul Quran Islamic Boarding School Curriculum Through Social Reproduction. *International Journal of Religion*, 5(10), 1969–1979. <https://doi.org/10.61707/q3sefz59>
- Mubi, Z. A., Hussin, H., & Mohamad, S. (2024). A Literature Highlight on Teachers Competency Level in Teaching Special Class on Quranic Recitation and Memorization Skills (KKQ). *Jurnal Pendidikan Agama Islam*, 21(2), 346–363. <https://doi.org/10.14421/jpai.v21i2.8238>
- Mukhammad, M., & Bon, A. T. B. (2026). The Influence of Qur'an Memorization Learning on the Quality of Students' Qur'an Memorization. *At-Tadzkir: Islamic Education Journal*, 5(1), 40–51. <https://doi.org/10.59373/attadzkir.v5i1.239>
- Munir, M., & Solihah, M. (2026). Penggunaan Media Pembelajaran Intraktif Berbasis Kuis Wordwall Dalam Pembelajaran Al-Quran Hadis di Madrasah Ibtidaiyah. *El-Uswah: Journal of Islamic Primary Education*, 1(1), 1–12.
- Munir, M., Sholehah, E., & Solihah, M. (2026). Implementasi Metode Qurani Sidogiri Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Siswa Dengan Pendekatan Drill and Practice. *Edutrans: Jurnal Pendidikan Islam Transformatif*, 1(1), 54–65. <https://doi.org/10.54069/msft8642>
- Nobisa, J., & Usman. (2021). Penggunaan Metode Ummi Dalam Pembelajaran Al-Qur'an. *Al-Fikrah Jurnal Studi Ilmu Pendidikan Dan Keislaman*, 4(1), 44–70. <https://doi.org/10.36835/al-fikrah.v4i1.110>
- Pangastuti, R., Suyudi, H. M., Bahtiar, M., Erfansyah, N. F., & Abdullah, Z. (2025). Education Management Strategies for Internalizing Moderate Religious Values in Learning Quran, Hadith, and Aqeedah Akhlaq in Madrasah Ibtidaiyah. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6(1), 1–12. <https://doi.org/10.31538/munaddhomah.v6i1.1544>
- Rahayu, F. (2024). Pengaruh Metode Tartil Terhadap Kemampuan Membaca Al-Qur'an Pada Mata Pelajaran PAI Di SD Negeri 29 Dadok Tunggul Hitam. *Alsysis*, 4(5), 649–662. <https://doi.org/10.58578/alsysis.v4i5.3651>
- Rahmad, A., Rahmi, R., Nakita, D. S., Akbar, Z., Putri, R., & Rahman, I. (2021). Implementation of Learners' Methods of Memorizing the Qur'an at the Dar El-Iman Indonesia Modern Islamic Boarding School. *Ijmurhica*, 4(3), 79–87. <https://doi.org/10.24036/ijmurhica.v4i3.156>
- Rahmah, Y. A., Faridi, & Maknin, N. A. K. (2021). Al-Qur'an Learning Model on the Qur'anic Fun Camp in Probolinggo. *Tadris Jurnal Pendidikan Islam*, 16(2), 271–285. <https://doi.org/10.19105/tjpi.v16i2.4860>
- Rahmawati, F. D., & Amirudin, N. (2023). Implementasi Metode Bil Qalam Dalam Meningkatkan Pembelajaran Al-Qur'an. *Jurnal Pendidikan Islam Al-Ilmi*, 6(2), 259. <https://doi.org/10.32529/al-ilmi.v6i2.2663>
- Rizki, N. J., Babullah, R., & Nurachadijat, K. (2023). Implementation of the Talaqqi Method in Increasing the Qur'an Learning Achievement of Class 6 Students. *Attasyrih*, 9(1), 44–53. <https://doi.org/10.55849/attasyrih.v9i1.154>
- Rokhman, M., Kalim, N., & Ma'arif, M. A. (2025). Holistic Approach in Internalizing Multicultural Values in Elementary Schools through Islamic Education Learning. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 10(1), 179–205. <https://doi.org/10.24235/tarbawi.v10i1.20029>
- Safariani, N. A., Suriansyah, A., & Novitawati, N. (2023). Tahfiz Al-Qur'an Learning Management of Integrated Islamic Early Childhood Education. *International Journal of Social Science and Human Research*, 6(12). <https://doi.org/10.47191/ijsshr/v6-i12-80>

- Sahmat, M. S. b., & Zamri, F. A. (2024). Enhancing Al-Quran Reading Proficiency in Higher Education: The Implementation of the Focused Mad & Idgham Technique. *Journal of Cognitive Sciences and Human Development*, 10(1), 72–86. <https://doi.org/10.33736/jcshd.6599.2024>
- Sartika, F., Ritonga, M., & Desyanti, D. (2021). The Tajweed Competencies of TPQ Teachers and Their Influence on BTQ Learning Outcomes. *Al-Ta Lim*, 28(3), 273–282. <https://doi.org/10.15548/jt.v28i3.691>
- Sefiana, S. D., Hidayati, E. W., & Albab, H. A. U. (2025). Praktik Metode Resitasi dalam Pembelajaran Al-Qur'an Hadist. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 21(1), 57–68. <https://doi.org/10.54069/attaqwa.v21i1.989>
- Setyowati, I., & Mansur, M. (2024). Talaqqi Method in Learning Tahfidz Al-Qur'an at Islamic Elementary School. *Afeksi Jurnal Penelitian Dan Evaluasi Pendidikan*, 5(2), 184–197. <https://doi.org/10.59698/afeksi.v5i2.234>
- Tamjidnor, Suriagiri, Surawardi, Samdani, Amal, F., & Khuzaini. (2025). Transformation of Hadith Teaching as an Effort to Revitalize Islamic Science in Pesantren. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 123–138. <https://doi.org/10.31538/nzh.v8i1.9>
- Zakariyah, Z., Muhid, A., & Arifin, M. (2025). Transformation of Al-Qur'an Memorization Learning in the Digital Age through the Blended Learning Flipped Classroom Approach. *Nazhruna: Jurnal Pendidikan Islam*, 8(3), 594–606. <https://doi.org/10.31538/nzh.v8i3.193>