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Reflective Implementation of Tajweed Instruction to Enhance Qur'anic Reading Skills at Pondok Pesantren Nurul Hidayah Alal Ardhi

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Abstract

This study aims to explore the implementation of *tajweed* instruction through *talaqqi* and *halaqah* methods in the natural educational setting of Pondok Pesantren Nurul Hidayah Alal Ardhi. Using a qualitative approach with a case study and document analysis design, the research investigates the instructional dynamics of Qur'anic reading practices. Data were collected through field observation, interviews, and documentation, and analyzed using Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing. The findings reveal that *talaqqi* and *halaqah* methods not only serve as tools to preserve traditional *sanad*-based Qur'anic education but also prove effective in improving students' reading accuracy and understanding of *tajweed*. However, their effectiveness is influenced by learners' initial abilities, the intensity of teacher guidance, and contextual implementation factors. While the methods are still widely favored, the study recommends the development of preparatory *tajweed* programs and enhanced teacher involvement to optimize outcomes. The success of *tajweed* instruction depends not only on tradition but also on its adaptability to learners' real educational needs.

Kata kunci: *talaqqi, halaqah, Islamic education, Qur'anic reading, pesantren*

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INTRODUCTION

In the daily life of a Muslim, the teachings of the Qur'an are inseparable and fundamental, as the Qur'an serves as both a divine guide and a source of mercy (*rahmatan lil 'alamin*) for all of humanity. For students in Islamic boarding schools (*santri*), studying and applying the teachings of the Qur'an is not merely encouraged but considered an essential obligation. The implementation of Qur'anic principles in daily life must begin with the ability to read the script accurately and understand the rules of *tajweed* (rules of Qur'anic recitation). Therefore, the habit of reading the Qur'an correctly should be embedded in daily routines, especially within the pesantren context, where the principle "no day without the Qur'an" is deeply internalized.

Proper recitation of the Qur'an involves precise articulation of letters, correct elongation, nasalization, and adherence to recitation rules—all of which are governed by the science of *tajweed*. Errors in pronunciation may alter meanings and indicate a lack of foundational knowledge. Hence, the teaching of *tajweed* becomes a vital component of Islamic education, particularly in pesantren, where students are expected to become future religious leaders and preservers of Islamic tradition in society.

Kusumawati (2024) found a significant correlation between one's understanding of *tajweed* and their Qur'anic reading proficiency. The better a person understands *tajweed* rules, the more accurate and fluent their recitation becomes. Similarly, Azhari (2024) in his study at Pondok Pesantren Babul Umam concluded that structured *tajweed* instruction greatly enhances students' comprehension of the Qur'an. These findings reinforce the notion that mastering *tajweed* contributes not only to better recitation but also to deeper understanding of the Qur'anic message.

However, most prior studies have focused on quantitative correlations between *tajweed* proficiency and reading ability, often within the context of formal madrasah education. There remains a lack of in-depth research describing the reflective implementation of *tajweed* instruction, especially using the traditional *halaqah* and *talaqqi* methods in beginner-level (Ibtida) classes at *salaḥiyah*-oriented pesantren. This gap in the literature highlights the need for further contextual and practice-based inquiry.

In light of this, the present study offers a novel contribution by reflecting on the application of *tajweed* instruction in the form of *halaqah* learning circles at the Ibtida level. This approach is intended to address the specific needs of novice learners who often lack prior exposure to Qur'anic recitation. By focusing on their experiences, the study aims to propose more responsive, grounded, and culturally relevant strategies for Qur'anic literacy instruction in traditional Islamic schools.

Pondok Pesantren Nurul Hidayah Alal Ardhi, as a religious educational institution, aims to develop independent, morally upright, and knowledgeable students capable of guiding society in accordance with Islamic principles. One means of achieving this vision is through direct and systematic *tajweed* instruction, particularly for novice learners in the Ibtida class. The learning method used seeks to foster active student engagement, in which learners not only receive instruction but also participate directly in recitation and correction activities under teacher supervision.

Nevertheless, the implementation still faces challenges. Many students struggle with the articulation of certain Arabic letters and fail to consistently apply *tajweed* rules, such as distinguishing between *tsā* (ث) and *sīn* (س). These issues suggest that while the method is appropriate, its application remains suboptimal. Therefore, this study aims to reflect on the implementation of *tajweed* instruction and its role in improving Qur'anic reading proficiency among Ibtida-class students at Pondok Pesantren Nurul Hidayah Alal Ardhi.

METODE

This study employs a qualitative approach with a case study and document analysis design, aiming to gain an in-depth understanding of the phenomenon of *tajweed* instruction within the natural context of Pondok Pesantren Nurul Hidayah Alal Ardhi. The research is categorized as field research, focusing on a specific case to be examined and analyzed comprehensively and historically. In line with Arikunto (2014), case study research is utilized to investigate a phenomenon within a particular unit of analysis by considering the background, conditions, and interactions that occur. The qualitative approach is chosen as it allows researchers to explore the meanings individuals or groups ascribe to social and human issues, and to construct a holistic picture through descriptive narratives in a natural setting (Creswell, 2014). This research emphasizes contextual description and actual processes as they occur in the field, free from manipulation or external intervention. The researcher acts as the primary instrument of data collection, supported by tools such as field notes and voice recorders. Data were analyzed using the interactive model by Miles and Huberman (2014), which consists of three main steps: data reduction, data display, and conclusion drawing or verification. The case study was conducted intensively at a single research site within a specific time frame to generate a comprehensive and in-depth depiction of the dynamics of the instructional process.

In addition to its historical and religious significance, the *talaqqi* method in *tajweed* instruction at Pondok Pesantren Nurul Hidayah functions as a pedagogical model rooted in direct teacher-student interaction, which aligns with the principles of sociocultural learning theory. According to Vygotsky's concept of the Zone of Proximal Development (ZPD), learners achieve better understanding when assisted by a more capable individual—in this case, the teacher. The process of recitation, correction, and repetition within the *halaqah* directly facilitates scaffolding, allowing students to gradually internalize correct pronunciation and application of *tajweed* rules. This dynamic is evident in the way novice students respond positively to face-to-face guidance, as observed in both the interviews and classroom observations.

Moreover, the study illustrates that the *talaqqi* method does not only fulfill a cognitive learning function but also plays a vital role in forming spiritual discipline and consistency. Daily engagement in Qur'anic reading through structured sessions fosters a routine of learning, reflection, and accountability. As noted by several scholars (Rahmadani, 2023; Sholeh, 2024), spiritual learning environments such as pesantren inherently tie knowledge acquisition with character development. Thus, *talaqqi* serves both

as a method of linguistic precision and a tool for cultivating *adab* (Islamic manners), which is central to pesantren education.

The research also reveals a crucial insight into learner diversity. Many Ibtida-level students enter pesantren with varied prior exposure to Qur'anic learning, which results in disparities in reading fluency and comprehension. In such cases, a one-size-fits-all approach within the halaqah system may not be sufficient. To address this, the implementation of differentiated instruction—a method in which teaching is adjusted based on individual needs—should be considered. Grouping students by ability, as supported in Hasna (2022), enables more targeted feedback and tailored support, maximizing the effectiveness of *tajweed* instruction.

Furthermore, this study underscores the importance of teacher competence and commitment. As Sholeh (2024) and Istiqomah (2024) have shown, the intensity and quality of teacher involvement significantly determine learning outcomes. In this regard, pesantren administrators are encouraged to invest in ongoing training and mentorship programs for Qur'an teachers to ensure methodological consistency and instructional innovation. Teachers must not only master the technical rules of *tajweed* but also possess pedagogical awareness to handle student diversity with empathy and flexibility.

Lastly, this study contributes to the limited but growing body of research on reflective Islamic pedagogy. By centering the analysis on real classroom dynamics, it highlights the practical challenges and opportunities of revitalizing traditional learning methods within a modern educational framework. It calls for educational stakeholders to balance the preservation of tradition with pedagogical adaptability, ensuring that methods like *talaqqi* remain effective, inclusive, and aligned with the diverse learning profiles of today's santri.

RESULTS AND DISCUSSION

The implementation of *tajweed* instruction at Pondok Pesantren Nurul Hidayah Alal Ardhi not only reflects an effort to preserve the tradition of Qur'anic learning with an unbroken chain of transmission (*sanad*), but also serves as a concrete manifestation of maintaining the *talaqqi* method, which has been handed down since the time of the Prophet Muhammad (peace be upon him). This method remains relevant in contemporary Islamic education as it integrates spiritual values with practical, hands-on learning techniques. This is consistent with the findings of Rahmadani (2023), who reported that the application of the *talaqqi* method positively impacts students' recitation, especially in terms of pronunciation accuracy and understanding of *tajweed* principles.

At Pondok Pesantren Nurul Hidayah, *tajweed* instruction is carried out through a *halaqah* system, where the teacher recites an ayah, students listen and repeat it, and are then corrected directly. This model has proven effective in gradually improving students' recitation. Hasna (2022) also found that the use of the *talaqqi* and *tasmi'* methods within small learning groups significantly improved the quality of students' Qur'anic recitation, particularly when the groupings were based on ability levels. Despite challenges such as tardiness and environmental distractions, students remained enthusiastic and hoped that the program would be sustained. This indicates that the success of the method is not solely determined by its technical structure but also by the active engagement of the learners.

However, the effectiveness of the *talaqqi* method is not without limitations. Puspitaningrum (2024) found that this method contributes only 18.7% to the improvement of Qur'anic reading skills, while the remaining 81.3% is influenced by other variables not examined in the study. This suggests that although *talaqqi* is effective, its implementation must be supported by complementary strategies, such as teacher training, curriculum adjustments, and the strengthening of students' intrinsic motivation. A more specific challenge is found among beginner students in the Ibtida class, many of whom enter the pesantren without a strong foundation in Qur'anic literacy, especially in articulating *makharij al-huruf* and applying *tajweed* rules.

Istiqomah (2024) emphasizes that the success of *talaqqi* instruction depends heavily on the intensity of guidance and the learners' prior knowledge. This is further supported by Sholeh (2024), who asserts that intensive teacher support significantly improves students' Qur'anic reading skills and comprehension. In this context, the teacher's role extends beyond technical instruction to include spiritual and emotional mentorship. Thus, *talaqqi* and *halaqah*-based methods must not be reduced to procedural formats; they must be reinforced through the presence of proactive, adaptive, and attentive educators who address students' individual learning needs.

Reflection on the field findings and previous studies reveals that *talaqqi* and *halaqah* remain highly favored approaches in *tajweed* instruction. However, their effectiveness is strongly influenced by the preparedness of teachers, the initial skill level of students, and the consistency of program implementation. This study recommends establishing preparatory programs or foundational *tajweed* classes before students enter the main *halaqah* sessions, ensuring a more equitable and optimal learning process. A reflective approach shows that the success of *tajweed* learning lies not only in the traditional structure it upholds but also in how well it is adapted to the real conditions and educational needs of its learners.

CONCLUSION

This study concludes that the implementation of *tajweed* instruction using the *talaqqi* and *halaqah* methods remains relevant and effective in enhancing students' Qur'anic reading skills. These traditional methods, rooted in *sanad*-based transmission, offer structured and interactive learning. However, their success depends on factors such as students' prior knowledge, teacher involvement, and consistent guidance. To optimize outcomes, *tajweed* instruction should be supported by preparatory programs and intensive mentoring, ensuring it meets the diverse needs of learners in modern pesantren settings.

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