

Improving the Ability to Read the Qur'an through the Tilawati Method among Students of SMA IT Pondok Pesantren Al Hidayah

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Abstract

This classroom action research aims to improve students' ability in reading the Qur'an through the Tilawati method at SMA IT Pondok Pesantren Al Hidayah. The background of this study is the low level of students' fluency, accuracy, and understanding of tajwid in Qur'anic recitation. Many students still experience difficulties in pronouncing makhraj, applying tajwid rules, and reading fluently. Therefore, an effective and systematic learning method is needed to enhance students' Qur'anic reading skills. This research employed a classroom action research design consisting of planning, implementation, observation, and reflection in two cycles. The participants of this study were students of SMA IT Pondok Pesantren Al Hidayah. Data were collected through observation sheets, reading tests, and documentation. The Tilawati method was implemented through structured learning stages, including classical, individual, and talaqqi-based practices, supported by rhythmic recitation and

teacher guidance, the results of the study showed that the implementation of the Tilawati method significantly improved students' Qur'anic reading skills. Students demonstrated better fluency, accuracy in tajwid, and confidence in reading. The average score increased from the pre-cycle to the second cycle. In addition, students showed higher motivation and active participation during the learning process. Thus, the Tilawati method can be considered effective in improving students' ability to read the Qur'an in Islamic boarding school environments.

Keywords: Tilawati Method, Qur'anic Reading, Classroom Action Research

Abstrak

Penelitian tindakan kelas ini bertujuan untuk meningkatkan kemampuan membaca Al-Qur'an melalui metode Tilawati pada siswa SMA IT Pondok Pesantren Al Hidayah. Latar belakang penelitian ini adalah rendahnya kemampuan siswa dalam membaca Al-Qur'an, terutama dalam kelancaran, ketepatan tajwid, serta penguasaan makhraj huruf. Banyak siswa masih mengalami kesulitan dalam membaca secara tartil dan benar sesuai kaidah tajwid. Oleh karena itu, diperlukan metode pembelajaran yang efektif dan sistematis untuk meningkatkan kualitas bacaan Al-Qur'an siswa. Penelitian ini menggunakan desain penelitian tindakan kelas yang meliputi tahap perencanaan, pelaksanaan, observasi, dan refleksi dalam dua siklus. Subjek penelitian adalah siswa SMA IT Pondok Pesantren Al Hidayah. Teknik pengumpulan data dilakukan melalui lembar observasi, tes membaca Al-Qur'an, serta dokumentasi. Metode Tilawati diterapkan melalui tahapan pembelajaran yang terstruktur, yaitu pembelajaran klasikal, individual, dan talaqqi, dengan penekanan pada irama bacaan serta bimbingan guru secara langsung. Hasil penelitian menunjukkan bahwa penerapan metode Tilawati mampu meningkatkan kemampuan membaca Al-Qur'an siswa secara signifikan. Siswa mengalami peningkatan dalam kelancaran, ketepatan tajwid, serta kepercayaan diri dalam membaca Al-Qur'an. Nilai rata-rata siswa meningkat dari pra siklus hingga siklus II. Selain itu, motivasi dan partisipasi siswa dalam pembelajaran juga meningkat. Dengan demikian, metode Tilawati efektif digunakan dalam meningkatkan kemampuan membaca Al-Qur'an di lingkungan pesantren.

Kata Kunci: Metode Tilawati, Membaca Al-Qur'an, Penelitian Tindakan Kelas

A. Introduction

The ability to read the Qur'an is a basic competency that must be possessed by every student in Islamic educational institutions, especially in Islamic boarding schools.¹ Reading the Quran is not just about reciting verses; it also requires attention to the rules of tajweed, letter pronunciation, and fluency. This is crucial because reading the Quran correctly is an act of worship and a foundation for developing students' Islamic character.

However, based on initial observations at the Al Hidayah Islamic Boarding School, students' Quran reading skills were found to be relatively low. Many students were not yet fluent in reading, lacked a grasp of tajweed, and frequently made errors

¹Ahmad Syarifuddin, *Teaching Children to Read the Qur'an*, (Jakarta: Gema Insani, 2019), p. 45.

in pronouncing the hijaiyah letters.² This was due to a lack of systematic learning methods, insufficient practice, and low student motivation.

The Tilawati method is a method of learning to read the Qur'an which is systematic, structured, and emphasizes a balance between theory and practice.³ This method uses a classical and individual approach and emphasizes the habit of reading with a certain rhythm so as to improve reading fluency and accuracy.

Several previous studies have shown that the Tilawati method is effective in improving the ability to read the Qur'an.⁴ However, research on the application of the Tilawati method at the IT high school level in Islamic boarding schools is still limited. Therefore, this classroom action research was conducted to improve students' Quran reading skills through the Tilawati method at the Al Hidayah Islamic Boarding School IT high school.

The ability to read the Quran is a basic competency that every student in Islamic educational institutions must possess. Reading the Quran is not merely about reciting the hijaiyah letters, but also requires accurate pronunciation, application of tajwid rules, fluency, and etiquette in recitation. In the context of secondary education, particularly in modern Islamic boarding schools (pesantren), the ability to read the Quran is an important indicator of the success of students' religious development. However, in practice, students still find themselves unable to achieve the expected fluency and accuracy standards, even though they have completed basic education.

These challenges demonstrate that learning to read the Quran requires a systematic, structured, and adaptive methodological approach to the characteristics of adolescent students. At the high school level, students are in a more mature phase of cognitive development, so learning strategies can no longer be equated with those used for early childhood. Methods are needed that emphasize not only repetition but also accuracy of rhythm, reading control, and consistent practice to significantly improve Quranic reading skills.

One of the emerging methods in Quranic learning is the Tilawati Method. This method is known for its classical and individual approach, combining reading and listening techniques with the structured use of specific songs (naghmah). Tilawati emphasizes a balance between tajwid (recitation), fluency, and rhythmic regularity. Furthermore, its evaluation system is designed in stages so that student progress can be objectively monitored. Given these characteristics, this method is considered relevant for high school students, especially in Islamic boarding schools (pesantren) that demand good and correct reading standards.

² Assyifa Qori Lhegina, Wasith Achadi, and Rosendah Dwi Maulaya, "Internalization of Character Education Values at the Muhammadiyah Boarding School (MBS) Yogyakarta Elementary School in the Perspective of Al-Ghazali's Educational Thought.," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 1–15.

³ Muhammad Talib, *Al-Quran Teaching Methods*, (Yogyakarta: Pustaka Pelajar, 2020), p. 78.

⁴ Abdul Aziz, "The Effectiveness of the Tilawati Method in Learning the Qur'an," *Journal of Islamic Education*, Vol. 8 No. 2 (2021), h. 112.

At Al Hidayah Islamic Boarding School, Quranic learning is an integral part of the character education curriculum and student spiritual development. However, initial observations indicate variations in Quranic reading ability among students. Some students have mastered good recitation, while others still struggle with tajweed and fluency. This situation requires effective learning strategies to improve reading quality across the board.

Based on this background, this research focuses on improving Qur'an reading skills through the application of the Tilawati Method in students at Al Hidayah Islamic Boarding School. This research is crucial to determine the extent to which this method can improve students' fluency, tajwid accuracy, and overall reading quality. The results are expected to provide practical contributions to the development of Qur'an learning at the secondary education level and serve as a reference for Islamic educational institutions in selecting effective and measurable learning methods.

B. Literature Review

The ability to read the Quran includes mastery of letter pronunciation, Tajweed, and fluency. Effective Quranic learning requires a systematic and sustainable approach. The Tilawati Method is a Quranic learning method that emphasizes a classical, individual, and talaqqi approach.⁵

This method was developed to improve the quality of Quran recitation through rhythmic practice, repeated practice, and direct guidance from the teacher. Furthermore, the Tilawati method emphasizes motivation, discipline, and active student involvement.⁶ Classroom action research is an appropriate approach to directly improve the learning process. Classroom action research allows teachers to reflect on and continuously improve learning, thereby improving student learning outcomes.

The ability to read the Quran is a primary foundation in Islamic education because it is directly related to understanding the teachings and the formation of students' religious character. Quranic literacy encompasses not only fluency but also accuracy in pronunciation, application of Tajweed rules, and etiquette in recitation. Several studies confirm that the quality of students' Quranic recitation is influenced by teaching methods, intensity of practice, and teacher competence. In the context of formal education, especially at the secondary school level, Quranic recitation ability is an indicator of the success of religious development programs.⁷ Therefore, systematic and structured learning is an urgent need to optimally achieve the goals of Islamic

⁵Siti Rahmawati, "Improving the Ability to Read the Qur'an through the Tilawati Method," *Education Journal*, Vol. 10 No. 1 (2022), h. 56.

⁶ Arif Hidayat, et al. "Classroom Action Research in Islamic Education," *Journal of Islamic Education*, Vol. 5 No. 3 (2020), h. 89.

⁷ Muhammad Ridwan, Mahyudin Ritonga, and Julhadi Julhadi, "Multicultural Education and the Reinforcement of Character Education: A Critical Review of Concepts, Theories, and Educational Approaches," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 2 (2026): 325–39.

education. The literature also shows that an appropriate pedagogical approach can increase student motivation and engagement in recitation learning.

From an Islamic pedagogical perspective, the Quranic learning process ideally integrates cognitive, affective, and psychomotor dimensions. The cognitive aspect relates to understanding the theory of tajwid, the affective aspect touches on a love of the Quran, and the psychomotor aspect relates to the skill of correctly articulating letters. Several previous studies have emphasized the importance of balancing these three aspects to ensure that learning outcomes are not partial. Learning that emphasizes only theory without intensive practice tends to produce less stable skills.⁸ Conversely, practice without an adequate theoretical foundation can lead to repeated reading errors. Thus, an integrated approach serves as the conceptual foundation for developing Quranic learning methods.

Various Quranic recitation learning methods have developed in Indonesia, such as the Iqra', Qiraati, Ummi, and Tilawati methods. Each method has distinct characteristics, advantages, and evaluation approaches. Comparative literature shows that the effectiveness of a method depends heavily on the institutional context, student characteristics, and consistency of its implementation. At the secondary education level, students' needs differ from those of early childhood because their cognitive and analytical abilities are more developed. Therefore, the methods applied must be able to adapt to this developmental phase. Previous research also shows that the success of a method is greatly influenced by discipline in implementation and monitoring student progress.

The Tilawati method is known in literature as a method that combines classical and individual approaches in a balanced way. The classical approach is used to build rhythmic unity and basic mastery, while the individual approach allows for personalized evaluation of students' abilities. Tilawati's distinctive feature lies in the use of rost songs in recitation, which helps students maintain consistency in the length and rhythm of the reading. Literature suggests that the use of structured rhythm can improve students' memory and concentration. Furthermore, the gradual volume system in Tilawati makes it easier for teachers to map competency achievements. With a clear evaluation system, student progress can be monitored objectively and continuously.

Several empirical studies have shown that implementing the Tilawati method can significantly improve Quranic recitation fluency. The results of classroom action research in several Islamic schools showed an increase in tajwid scores and fluency after several learning cycles using this method. Structured repetition and habituation of reading are key factors in its success. The literature also highlights the importance of the teacher's role in maintaining consistent tone and accuracy of recitation throughout the learning process. Without close supervision, any method tends to lose

⁸ Latifah Latifah and Nuril Huda, "Islamic Educational Values in the Baantaran Jujuran Tradition in Banjar Community Weddings," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 2 (2026): 310–24.

its effectiveness. Therefore, the quality of teacher training is a crucial aspect in Tilawati implementation.

Another study emphasized that student motivation plays a crucial role in determining the success of Quranic learning. Engaging and non-monotonous methods tend to increase student active participation. Tilawati, with its read-listen approach and varied rhythm, is considered capable of creating a more lively learning atmosphere. Educational psychology literature suggests that varying learning stimuli can prevent boredom and improve material retention. In the context of high school students, a communicative and less rigid approach is essential. Therefore, the Tilawati method is considered relevant to the characteristics of middle-aged students.

In addition to methods and motivation, the educational environment also influences the success of learning to read the Quran. Islamic boarding schools, as religious institutions, have a religious culture that supports the habituation of recitation. Literature shows that a conducive environment strengthens the internalization of religious values and skills.⁹ Daily routines involving Quran recitation create repeated reinforcement of students' abilities. In the context of Islamic boarding schools, the integration of the formal curriculum and religious activities is a distinct advantage. This opens up opportunities to optimize the Tilawati method in improving Quranic reading skills.

Previous research has also highlighted the importance of regular evaluation in Quranic learning. Evaluation serves not only to measure results but also as a basis for improving teaching strategies. Tilawati provides a systematic evaluation instrument through the stages of volume and munaqasyah. The literature suggests that a phased evaluation system helps identify specific student weaknesses. This allows for targeted interventions. This approach aligns with the principles of formative assessment in modern educational theory.

However, several studies have also revealed challenges in implementing the Tilawati method, particularly regarding consistency in time and the number of students in a class. A suboptimal teacher-student ratio can hinder optimal individual evaluation. The literature recommends grouping based on ability for more effective learning. Furthermore, school management support is crucial for program sustainability. Without institutional commitment, implementation often suffers from suboptimal outcomes.¹⁰ This demonstrates that the method's success is determined not only by its design but also by its supporting system.

Based on the literature review, it can be seen that improving Qur'an reading skills requires a comprehensive approach that combines effective methods, student

⁹ Muhammad Azhari et al., "Love and Compassion from the Perspective of the Qur'an and Hadith as Shapers of Effective Pedagogical Relationships in Islamic Education," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 2 (2026): 296–309.

¹⁰ Encep Sehabudin, "Nahdlatul Ulama's Strategies for Countering Radicalism in Indonesia: A Cultural and Religious Educational Approach," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 277–95.

motivation, a conducive environment, and continuous evaluation. The Tilawati method has a strong pedagogical and empirical basis for application at the high school level. Its systematic, rhythmic, and measurable characteristics provide the opportunity for significant improvement in reading skills. However, its effectiveness still depends on the quality of implementation in the field. Therefore, research on the application of the Tilawati method to students at Al Hidayah Islamic Boarding School is relevant to enrich empirical studies in the field of Qur'an education. This study is expected to strengthen Tilawati's position as a strategic method for improving Qur'an literacy at the secondary education level.

C. Method

This study uses a Classroom Action Research approach designed to directly improve and enhance the quality of learning in the classroom. CAR was chosen because it is reflective and collaborative, enabling teachers to continuously improve learning based on findings in the field. This research model was implemented in two cycles, where each cycle consists of planning, action implementation, observation, and reflection. Through these stages, researchers can identify learning weaknesses in the first cycle and make improvements in subsequent cycles. This approach is relevant for measuring gradual improvements in Quran reading ability. Thus, changes in students can be observed systematically and measurably.

The planning stage is carried out by compiling learning tools that are in accordance with the characteristics of the Tilawati method. At this stage, the researcher prepares a Learning Implementation Plan (RPP), reading materials, observation sheets, and assessment instruments for the Al-Quran reading test. Planning also includes determining clear success indicators, both in terms of reading fluency, accuracy of tajwid, and fluency of letter pronunciation.¹¹ In addition, the researcher coordinates with the accompanying teacher to ensure the smooth implementation of the action. Thorough planning is an important basis so that the action taken is truly directed. Without systematic planning, the class action process is at risk of not producing significant improvements.

The implementation phase is the direct implementation of the pre-designed plan. At this stage, Quranic reading is taught using the Tilawati method according to established procedures. The teacher leads the class activities using the distinctive Tilawati rhythm to foster uniformity in student reading. Students are then given the opportunity to read individually to assess their individual abilities. The implementation process is carried out consistently to ensure that the results reflect the method's effectiveness. Each learning activity is aimed at gradually improving the quality of students' reading.

¹¹ Bukhori Sail Attahiry, "The Management Model of Religious Moderation at Istiqlal Mosque, Jakarta: An Analysis Based on Qur'anic Values," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 261–76.

Observations were conducted simultaneously with the implementation of the learning process and outcomes. Researchers used observation sheets to record teacher and student activities during the lesson. Observed aspects included student participation, accuracy of Tajweed application, reading fluency, and student responses to the Tilawati method. These observations aimed to obtain factual data regarding changes in student behavior and abilities. Observational data became essential material for the reflection stage. Through careful observation, researchers were able to identify supporting factors and obstacles to learning.

The reflection stage is carried out after the entire series of actions and observations in each cycle are completed. At this stage, researchers analyze the results obtained to determine the level of success of the actions. Reflection is also used to evaluate any remaining weaknesses in the learning process.¹² If deficiencies are identified in the first cycle, strategic improvements are made in the second cycle. The reflection process is at the heart of Classroom Action Research because it serves as the basis for decision-making for subsequent actions. Through in-depth reflection, learning improvements can be made continuously.

The subjects of this study were students of Al Hidayah Islamic Boarding School who participated in the Quranic learning program. The subjects were selected based on the need to improve Quranic reading skills at the secondary education level. Students at this level have diverse backgrounds and abilities, thus requiring an effective and structured learning approach.¹³ This diversity of abilities presents both a challenge and an opportunity to test the effectiveness of the Tilawati method. All students who were the subjects of the study were actively involved in each cycle of action. Thus, the data obtained reflects the actual conditions of classroom learning.

Data collection techniques in this study included observation, a Quran reading test, and documentation. Observations were used to record the learning process and student activities during the implementation of the Tilawati method. The Quran reading test was conducted to quantitatively measure student improvement based on predetermined indicators. Documentation in the form of a list of grades, activity photos, and learning notes served as supporting data. The combination of these three techniques aimed to obtain comprehensive and valid data. With a data triangulation approach, research results were more accurate and accountable.

Data analysis was conducted using both quantitative and qualitative descriptive methods. Quantitative analysis was used to calculate the increase in average grades and the percentage of students' learning completion in each cycle. Meanwhile, qualitative analysis was used to describe changes in student behavior, motivation, and

¹² Miftahul Huda, "Developing Multicultural Values-Based Teaching Materials for Developmental Psychology in Islamic Education at the Islamic University of Depok," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 245–60.

¹³ Hary Nurdi et al., "The Concept of Tawassuṭ and Religious Moderation in the Perspective of the Qur'an and Hadith: Principles of Balance, Justice, and the Rejection of Extremism," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 222–44.

responses during the learning process. The results of the analysis were then compared between the first and second cycles to determine the level of improvement. The learning steps in the Tilawati method implemented include classical activities with Tilawati rhythm, individual learning, talaqqi (recitation) and direct correction, as well as periodic evaluation of learning outcomes. Through this series of steps, it is hoped that students' Qur'an reading abilities will experience significant and sustainable improvement.

D. Result and Discussion

The results of the study showed a gradual improvement in students' Quran reading skills in each cycle of the intervention. This improvement was evident in reading fluency, accuracy of Tajweed application, and fluency in pronouncing the letters. Data obtained through tests and observations showed significant changes compared to the initial conditions before the intervention was implemented. This indicates that the use of structured methods has a positive impact on the development of students' abilities.¹⁴ The improvement process does not occur instantly, but rather through consistent and directed learning stages. Thus, the results of the study demonstrate the effectiveness of the classroom action approach in improving the quality of Quran learning.

In the pre-cycle stage, students' Quran reading skills were still in the low to moderate category. Many students had not yet reached the minimum completion criteria set by the school. Frequent errors included inaccurate recitation length, lack of mastery of Tajweed rules, and inappropriate letter pronunciation. Furthermore, some students still read with hesitation and lacked confidence.¹⁵ This situation indicates that previous learning methods were not fully able to accommodate students' needs. Therefore, more systematic and measurable learning interventions are needed.

After implementing the Tilawati method in cycle I, students' reading skills began to improve. Reading fluency showed improvement, although not evenly across all students. Accuracy in applying the rules of Tajweed also improved compared to pre-cycle conditions. The rhythm used in the learning process helped students maintain consistency in the length of their reading. However, some students still needed more intensive guidance. The results of cycle I served as the basis for reflection and strategy refinement in subsequent cycles.

Reflection on cycle I showed that some students still needed reinforcement in individual practice and direct correction. Therefore, in cycle II, more intensive emphasis was placed on talaqqi activities and personal guidance. The teacher provided

¹⁴ Muhammad Noor Alamsyah and M Anshari, "Sufism of Ahl Al-Sunnah Wa Al-Jama 'ah (ASWAJA) Scholars of the Nusantara: A Comparative Study of the Thought of Shaykh Arsyad Al-Banjari, Shaykh Nawawi Al-Bantani, and Kiai Haji Hasyim Asy 'Ari," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 201–21.

¹⁵ Mukhlis Mukhlis et al., "Reorientation of Islamic Religious Education in the Global Era in Facing the Challenges of Globalization, Multiculturalism, and Radicalism," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 170–200.

direct correction of students' reading errors and ensured that corrections were made immediately. This approach helped students understand their errors concretely. Furthermore, more focused practice was provided to students who had not yet achieved mastery. This strategy proved effective in improving learning outcomes in subsequent cycles.

In cycle II, the improvement in students' Qur'an reading ability was more significant. Most students had achieved the minimum completion criteria. Reading fluency increased consistently, and tajwid errors were minimized. Students also demonstrated better mastery of letter pronunciation compared to before. Test results showed a significant increase in the class average score. Thus, the application of the Tilawati method in two cycles of action was proven to be able to improve students' Qur'an reading ability comprehensively.¹⁶ In addition to improvements in cognitive aspects and reading skills, changes were also seen in students' affective aspects. Student learning motivation increased after the application of the Tilawati method. Students appeared more enthusiastic about participating in learning compared to before the action was carried out. The classroom atmosphere became more lively and interactive. This indicates that the method used not only influences learning outcomes, but also students' enthusiasm for learning. Increased motivation is an important supporting factor in successful learning.

Student participation in learning activities also experienced significant improvement. Initially, only a few students actively read or asked questions during the learning process. However, after implementing the Tilawati method, more students became actively involved in both classroom and individual activities. Students no longer hesitated to read in front of the class.¹⁷ They were also more responsive to teacher direction and correction. This active engagement contributed to overall improved reading skills.

Students' self-confidence also significantly increased. During the pre-cycle, some students felt awkward and afraid of making mistakes when reading the Quran in front of their peers. Through a gradual approach and familiarization with the Tilawati method, this confidence began to grow. Students became more willing to try and less concerned about mistakes.¹⁸ Direct yet constructive correction helped students improve their reading without feeling pressured. With increased confidence, the quality of their reading also became more stable.

¹⁶ Fitri Handayani, "Rahmatan Lil Alamin-Oriented Development Design of the Pancasila Student Profile Strengthening Project Based on the Three Educational Centers in Building Student Character.," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 152–69.

¹⁷ Nur Ali Subhan et al., "Student-Centered Learning Approach from Ibn Khaldun's Perspective: A Philosophical Study of the Concept of Learning in Islamic Education," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 136–51.

¹⁸ Latifah Latifah et al., "Analysis of the Development of Qur'an–Hadith Learning in Improving the Quality of Islamic Religious Education in the Modern Era at Madrasah Tsanawiyah," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 118–35.

Students' enthusiasm for learning is also an indicator of the success of this method. The distinctive rhythm of Tilawati makes the learning atmosphere less monotonous and more engaging. Students appear to enjoy the learning process and demonstrate a greater interest in reading the Quran. This enthusiasm is reflected in their readiness to participate in exercises and their commitment to correcting mistakes. A positive learning environment supports the development of better reading habits. A conducive atmosphere optimizes the process of skill development.

The improvement in students' Quran reading skills demonstrates the effectiveness of the Tilawati method in learning. This is because the Tilawati method provides structured practice, direct guidance, and an engaging approach. This method also increases student motivation because learning is conducted interactively and enjoyably.¹⁹ The results of this study align with previous research that found the Tilawati method can improve the quality of Quran reading. The table of discussion of the results of the research on improving the ability to read the Qur'an through the Tilawati method is as follows.

Table of improving the ability to read the Qur'an through the Tilawati method

Aspects Discussed	Pre Cycle	Cycle I	Cycle II	Development Analysis
Reading Fluency	Many students read haltingly and unsteadily.	Starting smoothly but not yet consistent across all students	The majority of students read fluently and stably	There is gradual improvement through classical and individual training.
Tajweed Accuracy	There are many mistakes in the law of mad, ghunnah, and ikhfa.	Mistakes are starting to decrease, but guidance is still needed.	Tajweed errors are minimal and more controlled	Talaqqi and direct correction are effective in correcting errors.
Makhraj Letters	Some letters have not been pronounced according to the makhraj	Pronunciation is better but not yet even	Most of the students are right in makhraj	Repeated practice and personal coaching improve articulation.

¹⁹ Fahriah Fahriah et al., "Quantitative Evaluation Research and Its Implications for the Development of Islamic Education.," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 98–117.

Aspects Discussed	Pre Cycle	Cycle I	Cycle II	Development Analysis
Class Average Grade	Under the Ministry of Health	Increasing but not yet completely finished	The majority of students achieved or exceeded the KKM	The Tilawati method has been proven to improve academic achievement.
Learning Completion	Many students have not finished	The number of students completing their studies increased	Almost all students achieved completion	Improvements to the strategy in cycle II had a significant impact.
Motivation to learn	Low, students are less enthusiastic	Starting to improve, students are more focused	High, students show enthusiasm for learning	Irama Tilawati creates an interesting learning atmosphere
Student Participation	Passive, only a few students are active	More students involved	The majority of students actively read and ask questions.	Classical and individual learning encourage involvement
Self-Confidence	Doubt and fear of making mistakes when reading	Starting to dare to read in front of the class	Be confident and not awkward	Constructive direct correction increases self-confidence
Learning Atmosphere	Tends to be monotonous	More alive and focused	Interactive and conducive	Variations in methods increase class dynamics
Effectiveness of the Method	Not yet implemented	Looks effective but needs improvement	Optimally effective	Systematic application and ongoing reflection strengthen the results.

The discussion above shows that the implementation of the Tilawati method has a systematic impact on improving students' Quran reading skills. Comparing the pre-cycle, cycle I, and cycle II, gradual and directed development is evident. In the initial phase, most students did not meet the minimum completion criteria, both in terms of fluency and accuracy of tajweed. This situation reflects the need for more effective and structured learning interventions. After the interventions were implemented, changes began to become apparent.²⁰ This indicates that appropriate learning strategies can significantly improve students' reading quality.

In terms of reading fluency, improvement occurred progressively in each cycle. In the pre-cycle, many students read haltingly and lacked stability in maintaining their reading rhythm. After implementing classical learning with Tilawati rhythm in cycle I, students began to demonstrate better fluency, although not evenly. The rhythm used helped students maintain consistent tempo and length. In cycle II, the majority of students were able to read fluently and stably.²¹ This demonstrates that habituation through structured rhythm effectively improves Quran reading fluency.

Tajweed accuracy also experienced significant improvement. In the initial stages, errors in the application of reading rules such as mad, ikhfa, and ghunnah were still common. Cycle I showed a reduction in errors, although some students still required intensive guidance. In Cycle II, tajweed errors were significantly minimized. The talaqqi process and direct correction played a crucial role in quickly and accurately correcting reading errors. Thus, the Tilawati method has proven effective in strengthening students' understanding and practice of tajweed.

Improvements were also seen in letter pronunciation. In the pre-cycle, some hijaiyah letters were not pronounced correctly according to their placement. This impacted overall reading quality. After repeated practice and individual guidance in cycle I, letter pronunciation began to improve. In cycle II, most students were able to pronounce letters according to their correct pronunciation. This improvement demonstrates that the combination of classical training and personal coaching produces optimal results.

In terms of average class scores, the data shows a consistent increase in each cycle. Scores in the pre-cycle were below the minimum completion standard set by the school. After the first cycle, the average score increased, although not all students achieved completion.²² In the second cycle, the majority of students successfully achieved or even exceeded the minimum completion standard. This increase in scores reinforces the finding that the Tilawati method directly contributes to improving

²⁰ Mohammad Zulkifli and Maimun Maimun, "The Politicization of Pesantren within the Framework of Athiyah Al-Abrasyi's Thought (An Analysis Based on the Book *At-Tarbiyah Al-Islamiyyah Wa Falsafatuha*)," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 73–97.

²¹ Muhammad Hilal, "Debating Prophethood: Ibn Al-Malāḥimī's Critique to Muslim Philosophers," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 51–72.

²² Meyfa Rizkia Al Aswa, Annisa Fitria, and Mukmin Mukmin, "Multicultural-Based Islamic Religious Education Learning Methods as an Effort to Prevent Social Conflict," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 16–27.

students' academic achievement in reading the Quran. This quantitative increase also aligns with the results of qualitative observations in the classroom.

Classical learning completion also showed significant progress. In the pre-cycle, a significant number of students had not yet completed the learning. Cycle I showed an increase in the number of students achieving completion, although not yet optimal. Improved strategies in Cycle II resulted in a more evenly distributed increase in completion. Nearly all students successfully met the established criteria. This demonstrates that reflection and continuous improvement in CAR have a positive impact on learning outcomes.

In addition to cognitive aspects and reading skills, increased learning motivation was also a key finding in this study. In the initial stages, student motivation was relatively low, and learning was less dynamic. After implementing the Tilawati method, students began to show greater interest and attention in Quran reading. The distinctive rhythm of Tilawati created a more engaging and less monotonous learning environment. In cycle II, student motivation significantly increased, supporting the achievement of more optimal learning outcomes.

Student participation in the learning process also experienced positive changes. In the pre-cycle, only a small number of students were actively engaged in reading activities or responding to teacher questions. After implementing the Tilawati method, more students were involved in both classroom and individual activities. Cycle II demonstrated the involvement of almost all students in the learning process. The reading-listening and direct correction activities encouraged students to be more active and responsible for their reading.²³ This high level of participation accelerated the improvement of reading skills.

Students' self-confidence also gradually increased. In the initial stages, many students felt hesitant and afraid of making mistakes when reading in front of the class. Through a gradual approach and constructive correction, students' confidence began to grow. In cycle II, students appeared more confident and less awkward in reading the Quran. This self-confidence is a crucial factor in maintaining the consistency and quality of their reading. With strong self-confidence, students are better prepared to continue developing their skills. Overall, the discussion of the research results indicates that the Tilawati method is effective in comprehensively improving students' Quran reading skills. Improvements are seen not only in technical aspects such as fluency, tajwid, and makhraj, but also in affective aspects such as motivation, participation, and self-confidence. This success is inseparable from the implementation of systematic learning steps, regular evaluation, and ongoing reflection. Thus, the Tilawati method can be recommended as an effective learning strategy for improving the quality of Quran reading at the secondary education level.

²³ Wahidah Wahidah et al., "The Role of Reason in Structuring Islamic Spirituality as a Framework for the Formation of Faith According to the Qur'an and the Sunnah," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 28–50.

Conclusion

Based on the results of the research that has been conducted, it can be confirmed that the application of the Tilawati method has a significant positive impact on improving the ability to read the Qur'an of students at SMA IT Pondok Pesantren Al Hidayah. This improvement is not only seen quantitatively through the achievement of grades, but also qualitatively through changes in students' attitudes and reading skills. This shows that the method used is relevant to the needs of students in the Islamic boarding school environment which emphasizes the balance between theoretical and practical aspects. In the aspect of reading fluency, students showed quite consistent development after participating in learning with the Tilawati method. Reading that was previously disjointed and unstable gradually became more coherent and maintained its rhythm. Repeated practice with a structured habit pattern helped students develop a better reading rhythm. This process proves that the systematic approach in the Tilawati method is effective in developing fluent reading skills. In addition to fluency, the accuracy in the application of tajwid rules also experienced a significant increase. Errors in pronouncing makharijul huruf and the rules of reading decreased with the intensity of practice and teacher guidance. The Tilawati method, which combines direct examples, classical repetition, and individual evaluation, provides optimal scope for correction. This way, students can read not only fluently but also according to correct rules.

Student self-confidence also experienced significant changes. Previously, some students tended to be hesitant and reluctant to read in front of their peers. After becoming accustomed to the interactive and supportive learning model, they became more confident in presenting their reading. This improvement is important because self-confidence directly influences the quality of reading performance. The Tilawati method has also been proven to increase student learning motivation. The active and participatory learning model creates a more lively and less monotonous classroom atmosphere. Students become more enthusiastic in participating in each session because they feel directly involved in the learning process. This condition reinforces the assumption that the right method can encourage students' intrinsic motivation, and student participation in learning has significantly increased. While previously only a few students were active, after implementing this method, involvement became more evenly distributed. Interaction between teachers and students is built dynamically through both class and individual activities. This demonstrates that the Tilawati method is not only results-oriented, but also an inclusive learning process.

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