



## Teachers' strategies in implementing qur'anic tartil to improve students' qur'an reading skills in madrasah tsanawiyah

Alya Amelia\*

Universitas Islam Negeri Sulthan Thaha  
Saifuddin Jambi, Indonesia

Nasir

Universitas Islam Negeri Sulthan Thaha  
Saifuddin Jambi, Indonesia

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### Abstract

This study addresses the persistent gap between expected Qur'anic reading proficiency and actual student performance in Islamic secondary education, where inaccuracies in pronunciation, inconsistent application of tajwid rules, and limited fluency remain prevalent. Grounded in sociocultural and cognitive learning theories, this research aims to critically examine how tartil-based instructional strategies are implemented and how they contribute to improving students' Qur'anic reading skills. A qualitative descriptive case study was employed, involving one Qur'an Hadith teacher, 32 students, and two institutional informants. Data were collected through classroom observations, semi-structured interviews, and document analysis, and analyzed using an interactive model to ensure analytical depth and rigor. The findings reveal that tartil-based instruction operates as a structured pedagogical cycle consisting of teacher modeling, guided practice, immediate feedback, repetition, and independent recitation. This process leads to significant improvements across four key indicators, namely makhraj accuracy, tajwid application, reading fluency, and tempo control. In addition, continuous corrective feedback and repetitive practice were found to play a central role in strengthening phonological awareness and reading automaticity. Beyond cognitive gains, the study also demonstrates notable affective improvements, particularly in students' confidence, motivation, and engagement. Importantly, this research advances the conceptualization of tartil as an integrative instructional framework that bridges traditional recitation practices with contemporary pedagogical principles. By providing a process-oriented and context-sensitive analysis, this study contributes to global discussions on religious literacy and instructional design, offering a novel perspective for enhancing Qur'anic education in diverse learning environments.

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## INTRODUCTION

The Qur'an holds a foundational role in Islamic civilization as a primary source of ethical guidance, spiritual formation, and intellectual development. Within formal Islamic education systems, the ability to read the Qur'an accurately is not merely a basic literacy skill but a critical competency that underpins students' engagement with religious knowledge and practice. Qur'anic reading requires mastery of complex phonological elements, including precise articulation of makhraj al-huruf and consistent application of tajwid rules, which together ensure the preservation of meaning and recitational integrity. From an educational perspective, this process aligns with broader theories of language acquisition that emphasize phonological awareness and structured repetition as key drivers of literacy development (Nawaz et al., 2024; Zahra et al., 2024). In this context, Islamic educational institutions are expected to implement pedagogical strategies that facilitate both technical accuracy and cognitive engagement in Qur'anic learning. Recent scholarship has highlighted the importance of integrating traditional recitation practices with contemporary instructional approaches to enhance learning outcomes (Wijaya, 2024). Therefore, strengthening Qur'anic reading proficiency remains a critical priority within Islamic pedagogy in both local and global contexts.

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\* Corresponding author:

Alya Amelia et al, Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Indonesia.  
[alyaamelia819@gmail.com](mailto:alyaamelia819@gmail.com)

Despite this emphasis, a growing body of empirical evidence suggests that many students in Islamic schools continue to experience substantial challenges in mastering Qur'anic reading skills. These challenges frequently manifest in inaccurate pronunciation, inconsistent application of tajwid rules, and limited fluency during recitation, indicating gaps in both instructional effectiveness and learner engagement. Such difficulties are often exacerbated by heterogeneous student backgrounds, where differences in prior exposure to Qur'anic education result in uneven skill development within the same classroom. In addition, the increasing influence of digital media has shifted students' learning behaviors, often reducing the time allocated to structured religious learning activities (Feriana et al., 2025; Minarti et al., 2023). Studies conducted across diverse Islamic educational settings have shown that limited instructional time and large class sizes further constrain teachers' ability to provide individualized guidance (Adamu et al., 2022; Asqolani et al., 2025). As a result, many students fail to reach the expected level of Qur'anic reading proficiency, highlighting a persistent mismatch between curricular goals and classroom realities. This phenomenon underscores the need for more context-sensitive and pedagogically effective approaches to Qur'anic instruction.

The urgency of addressing these challenges extends beyond technical literacy to broader concerns related to religious identity formation and cultural continuity. Accurate Qur'anic recitation is deeply embedded in Islamic worship practices and serves as a medium through which individuals connect with the sacred text. Inadequate mastery of recitation skills may limit students' ability to internalize Qur'anic teachings and weaken their engagement with religious practices. From a socio-educational perspective, declining proficiency in Qur'anic reading also raises concerns about the long-term preservation of correct recitation traditions across generations. Educational theorists argue that foundational literacy in religious education plays a crucial role in sustaining both cultural heritage and moral development (Marshall, 2025; I. Ruslan & Irham, 2022). Moreover, the integration of effective pedagogical strategies in religious education has been identified as a key factor in enhancing student motivation and learning outcomes (Aseery, 2024). Therefore, identifying instructional approaches that can effectively improve students' Qur'anic reading skills is not only an educational necessity but also a cultural imperative.

One instructional approach that offers significant pedagogical potential is the application of tartil recitation, which emphasizes slow, clear, and structured reading of the Qur'an. Tartil encourages learners to prioritize accuracy and reflection, aligning with principles of scaffolded learning and guided practice as proposed in sociocultural learning theory (Hamida, 2025; Iryanti & Oviyanti, 2025). Through structured demonstration, repetition, and corrective feedback, students are gradually supported in developing both phonological precision and reading fluency. From a cognitive perspective, tartil facilitates deeper processing of linguistic input by allowing learners to focus on individual phonetic units and their correct articulation. Previous studies have demonstrated that guided recitation methods, including demonstration and repetitive practice, significantly enhance learners' phonological awareness and reading accuracy (Maulinda et al., 2025; Parveen, 2025). In addition, the role of teachers as instructional scaffolds is critical in modeling correct recitation and providing immediate feedback to learners (Birgün, 2026). Thus, tartil recitation represents a theoretically grounded and pedagogically relevant approach to addressing challenges in Qur'anic reading instruction.

A growing number of studies have explored instructional strategies in Qur'anic education, particularly those related to tartil-based learning and teacher-guided recitation practices. Empirical findings indicate that demonstration-based teaching significantly improves students' pronunciation accuracy and adherence to tajwid rules (Muchie et al., 2025; Pellas, 2025). Similarly, research on repetitive practice highlights its effectiveness in strengthening students' fluency and retention of recitation patterns (Zhang et al., 2023). Other studies have emphasized the importance of individualized feedback and formative assessment in supporting students' learning progress (Palmberg et al., 2024; Wu & Yu, 2025). In addition, recent research has examined the integration of traditional methods such as talaqqi with modern pedagogical frameworks to create more interactive and learner-centered environments (Dube & Zheba, 2025). Furthermore, habituation programs have been shown to reinforce students' consistency in Qur'anic reading and improve long-term learning outcomes (M. Ruslan et al., 2025). Collectively, these studies demonstrate the importance of combining structured instruction, teacher guidance, and continuous practice in enhancing Qur'anic literacy.

However, despite these advancements, existing research tends to emphasize instructional outcomes rather than the underlying pedagogical processes through which these outcomes are achieved. Many studies adopt quantitative or experimental designs that measure improvements in reading ability but provide limited insight into how teachers implement instructional strategies in real classroom contexts. In particular, there is a lack of qualitative investigations that examine how teachers adapt tartil-based instruction to accommodate diverse student abilities within constrained learning environments. Furthermore, existing literature often overlooks the dynamic interaction between instructional strategies, student engagement, and contextual challenges such as time limitations and varying proficiency levels. This gap indicates the need for in-depth, contextually grounded research that captures the complexity of teaching practices in Qur'anic education. Addressing this gap is essential for developing more effective and adaptable pedagogical models that reflect the realities of classroom instruction.

Based on these considerations, this study aims to examine teachers' strategies in implementing tartil recitation to improve students' Qur'anic reading skills in a madrasah context. Specifically, the study investigates how tartil is applied during classroom instruction, explores the challenges encountered by teachers, and identifies the strategies used to address these challenges. Theoretically, this research contributes to the field of Islamic pedagogy by providing a nuanced understanding of instructional scaffolding in Qur'anic learning and by bridging the gap between theory and practice. Practically, the findings offer actionable insights for educators in designing more effective and inclusive teaching strategies that accommodate diverse learner needs. In addition, this study proposes a context-sensitive perspective on Qur'anic instruction that can inform curriculum development and teacher training programs in Islamic educational institutions. By integrating theoretical frameworks with empirical observations, this research seeks to advance the discourse on Qur'anic literacy and enhance the quality of religious education in contemporary settings.

## METHOD

This study employed a qualitative research design with a descriptive case study approach to investigate how teachers implement tartil recitation strategies to enhance students' Qur'anic reading skills. A qualitative approach was selected to capture the complexity of instructional practices, teacher-student interactions, and contextual challenges that cannot be adequately represented through numerical data. The case study design enabled an in-depth exploration of a specific classroom setting, allowing the researcher to examine pedagogical processes within their natural context (Bitar & Davidovich, 2024; Taimur et al., 2022). This design is particularly relevant for studies aiming to understand instructional dynamics and meaning-making processes in real educational environments. By focusing on a single bounded system, the study provides a detailed and context-sensitive understanding of Qur'anic teaching practices.

The research was conducted at MTs Nururroddhiyah Kota Jambi, an Islamic junior secondary school located in Jelutung District, Jambi conditions.

The participants consisted of one Al-Qur'an Hadith teacher and 32 students from class VIII D who were directly involved in the Qur'anic learning process. In addition, two supporting informants, namely the school principal and the vice principal for curriculum affairs, were included to provide broader institutional perspectives. Participants were selected using purposive sampling based on their direct involvement in tartil-based instruction and their relevance to the research objectives (Saminu et al., 2025). The inclusion criteria for students included active participation in classroom recitation activities and consistent City, Indonesia. The site was purposively selected because it represents a typical madrasah context where Qur'anic learning is formally integrated into the curriculum through the subject of Al-Qur'an Hadith. The study was carried out during the 2025/2026 academic year, specifically from January 20 to February 3, 2026. This period allowed the researcher to observe ongoing instructional practices and capture authentic classroom interactions related to tartil implementation. The natural classroom setting ensured that the data reflected real teaching practices rather than controlled experimental attendance during the observation period. This sampling strategy ensured that the data represented authentic instructional experiences and diverse levels of student ability within the classroom.

Data were collected using multiple instruments to ensure methodological rigor, including semi-structured interview guidelines, structured classroom observation sheets, and document analysis protocols. The interview guide was designed to explore teachers' instructional strategies, pedagogical considerations, and perceived challenges, as well as students' learning experiences. The observation sheet included key indicators such as instructional methods, teacher feedback, student engagement, and the application of tartil principles, including makhraj accuracy, tajwid application, reading fluency, and tempo control. Documentation included lesson plans, instructional materials, and school records related to Qur'anic learning activities. These instruments were developed based on established frameworks in instructional scaffolding and language pedagogy (Kao, 2023; Mahan, 2022), ensuring alignment with the study objectives.

To ensure the trustworthiness of the data, the study applied four key criteria: credibility, transferability, dependability, and confirmability (Enworo, 2023; Janis, 2022). Credibility was achieved through triangulation of data sources (teacher, students, and administrators), data collection methods (interviews, observations, and documentation), and time. Member checking was conducted by validating key findings with participants to ensure interpretive accuracy. Transferability was supported by providing detailed contextual descriptions of the research setting and participants. Dependability was ensured through consistent data collection procedures and systematic documentation of the research process. Confirmability was established by maintaining an audit trail and minimizing researcher bias through reflective field notes. In addition, content validity of the instruments was established through expert judgment involving specialists in Islamic education and qualitative research.

Data collection was conducted in a structured sequence. Initially, preliminary observations were carried out to understand the classroom context and identify initial issues related to students' Qur'anic reading abilities. Subsequently, formal classroom observations were conducted to document instructional practices, including teacher demonstrations, student recitation, and feedback mechanisms. Semi-structured interviews were then conducted with the teacher, selected students, and supporting informants to obtain deeper insights into instructional strategies and challenges. Finally, relevant documents were collected to support and validate observational and interview data. All data were recorded, transcribed, and systematically organized for analysis.



Figure 1. Research Procedure of the Study

Data analysis followed the interactive model proposed by Miles, (Adler, 2022; Megheirkouni & Moir, 2023), involving data condensation, data display, and conclusion drawing. In the data condensation stage, raw data were coded using open coding to identify initial patterns related to instructional strategies, student responses, and learning challenges. This was followed by axial coding to establish relationships among categories and identify broader themes. The data were then organized into coherent thematic narratives to facilitate interpretation. Data display involved structuring findings to highlight patterns and relationships across data sources. Finally, conclusions were drawn iteratively and continuously verified to ensure consistency and analytical rigor.

Ethical considerations were strictly observed throughout the research process. Informed consent was obtained from all participants prior to data collection, including formal permission from

the school administration. Participants were assured of confidentiality and anonymity, and all data were used solely for academic purposes. Participation was voluntary, and participants had the right to withdraw at any stage without consequence. The researcher also ensured that the study adhered to principles of academic integrity, including accurate data representation and avoidance of bias in data interpretation.

## RESULTS AND DISCUSSION

### Results

The findings of this study reveal that the implementation of tartil-based instruction was carried out systematically through structured stages that emphasize pronunciation accuracy, tajwid mastery, and fluency development. The teacher initiated the learning process by modeling correct recitation, allowing students to observe the articulation of makhraj and the application of tajwid rules in a real-time context. This modeling stage was followed by guided practice, where students recited verses under close supervision and received immediate corrective feedback. The classroom observations indicate that repetition and gradual scaffolding were central to improving students' reading accuracy. Students demonstrated increased awareness of phonetic precision, particularly in distinguishing similar Arabic sounds that are often mispronounced. The instructional process also incorporated individual and group recitation sessions to accommodate different learning speeds. Over the observation period, students showed gradual improvement in fluency and confidence when reading the Qur'an. These findings suggest that tartil-based instruction is not merely a recitation practice but a structured pedagogical approach that integrates modeling, feedback, and reinforcement.

In terms of students' learning outcomes, the data indicate a noticeable improvement across four main indicators, namely makhraj accuracy, tajwid application, reading fluency, and tempo control. Initially, many students struggled with proper articulation and often overlooked tajwid rules during recitation. However, after consistent exposure to tartil-based instruction, students began to demonstrate more controlled and accurate reading patterns. Observation notes revealed that students became more attentive to elongation rules (mad), pauses (waqf), and pronunciation clarity. The teacher's corrective feedback played a crucial role in helping students internalize these rules. Interviews with students confirmed that repeated practice and direct correction helped them identify and correct their own mistakes. Furthermore, students reported increased motivation due to the structured nature of the learning process. This improvement reflects the effectiveness of tartil-based instruction in enhancing both technical and cognitive aspects of Qur'anic reading.

To provide a clearer representation of students' improvement, the following table summarizes the observed changes in key learning indicators:

**Table 1.** Improvement in Students' Qur'anic Reading Skills

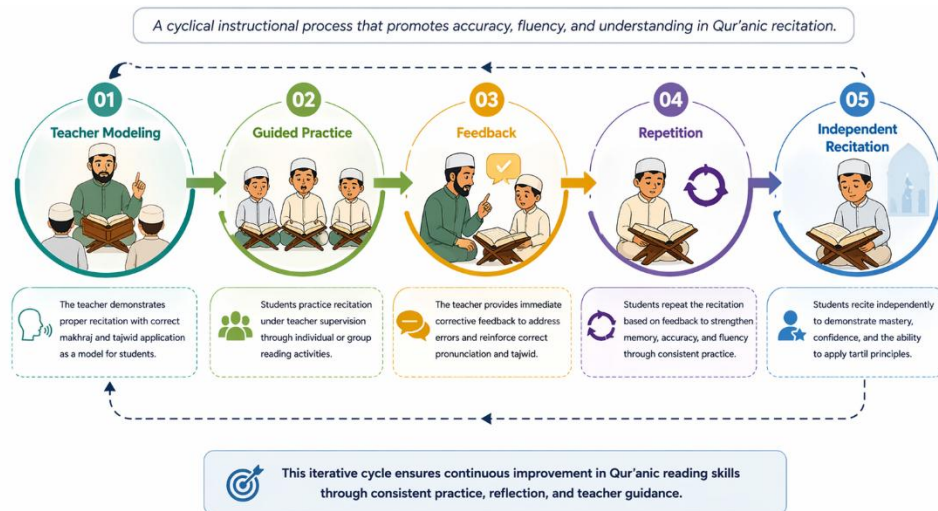
Indicator	Initial Condition	Observed Improvement
Makhraj Accuracy	Frequent mispronunciation	More precise articulation of sounds
Tajwid Application	Inconsistent rule application	Increased consistency in applying tajwid
Reading Fluency	Hesitant and fragmented reading	Smoother and more continuous recitation
Tempo Control	Irregular pacing	More stable and appropriate reading tempo

Table 1 illustrates that improvements were observed across all assessed indicators, indicating a consistent pattern of skill development among students. The most significant improvement was found in makhraj accuracy, where students became more aware of articulation points through repetitive practice. Tajwid application also improved as students began to internalize rules through teacher feedback and correction. Reading fluency increased as students gained confidence and familiarity with the text. Tempo control became more stable as students learned to regulate their reading pace according to tartil principles. These improvements suggest that tartil-based instruction supports both mechanical and cognitive dimensions of reading. The table also highlights the progressive nature of skill acquisition, where improvement occurs gradually through continuous practice. Overall, the data demonstrate that structured instruction leads to measurable learning gains.

The findings also highlight several challenges encountered during the implementation of tartil-based instruction. One major challenge was the variation in students' initial abilities, which required the teacher to adopt differentiated instructional strategies. Some students required more intensive guidance, particularly in mastering basic pronunciation. Time constraints also limited the teacher's ability to provide individualized feedback for all students during each session. Classroom observations revealed that maintaining student engagement was sometimes difficult, especially for those who struggled with reading. In addition, students occasionally experienced difficulty in maintaining concentration during repetitive practice sessions. Despite these challenges, the teacher attempted to overcome them by combining individual and group learning approaches. The use of peer support also helped students learn collaboratively and reduce anxiety. These challenges indicate that while tartil-based instruction is effective, it requires adaptive teaching strategies to address diverse learner needs.

In addition to improving technical skills, tartil-based instruction also contributed to students' affective development. Students reported increased confidence in reading the Qur'an in front of others, which reflects a positive shift in their self-efficacy. The structured learning environment created a sense of discipline and consistency in practice. Observations showed that students became more engaged and attentive during recitation sessions. The teacher's supportive feedback also played a role in building students' motivation. Students expressed that they felt more comfortable making mistakes and learning from them. This positive classroom atmosphere contributed to a more effective learning process. The integration of cognitive and affective elements in instruction enhanced overall learning outcomes. These findings suggest that tartil-based instruction supports holistic student development.

To further illustrate the instructional process, the following figure summarizes the key components of tartil-based teaching observed in this study:



**Figure 2.** Components of Tartil-Based Instruction in Qur'anic Learning

Figure 2 demonstrates that the instructional process follows a cyclical pattern, where each stage reinforces the others. Teacher modeling provides a clear reference for students to follow during recitation. Guided practice allows students to apply what they have learned with support. Feedback ensures that errors are corrected immediately, preventing the reinforcement of incorrect habits. Repetition strengthens students' mastery of pronunciation and fluency. Independent recitation allows students to demonstrate their progress and build confidence. This cycle reflects an effective instructional design that supports continuous improvement. The figure also highlights the importance of interaction between teacher and students in the learning process. Overall, the model confirms that tartil-based instruction is a structured and iterative pedagogical approach.

### Discussion

The findings of this study demonstrate that tartil-based instruction operates as a structured pedagogical system rather than a mere recitation technique, as evidenced by the sequential integration of modeling, guided practice, feedback, repetition, and independent recitation. This

structured approach reflects core principles of sociocultural learning theory, particularly the concept of scaffolding, where learners gradually move from assisted to autonomous performance. The observed improvement in students' reading accuracy suggests that teacher modeling functions as a critical cognitive anchor, enabling learners to internalize correct phonological patterns through imitation and guided reinforcement. This finding aligns with recent studies emphasizing the importance of explicit demonstration in language acquisition processes (Muchie et al., 2025; Pellas, 2025). Furthermore, the iterative nature of tartil instruction supports the notion that repeated exposure enhances phonological encoding and retention (Zhang et al., 2023). Compared to prior research that primarily focuses on outcomes, this study provides a process-oriented perspective, revealing how instructional sequencing contributes to skill acquisition. The implication is that effective Qur'anic pedagogy requires not only appropriate methods but also systematic instructional design. Thus, this finding reinforces and extends existing theoretical frameworks on scaffolded learning in religious education contexts.

The improvement in students' makhraj accuracy and tajwid application indicates that tartil-based instruction facilitates deep phonological awareness, which is a fundamental component of literacy development. Conceptually, this can be interpreted through cognitive load theory, where structured and paced instruction reduces extraneous cognitive demands, allowing learners to focus on essential phonetic elements. The gradual enhancement in articulation precision observed in this study suggests that breaking down recitation into manageable units enables more effective cognitive processing. This finding is consistent with recent empirical studies highlighting the role of structured phonological training in improving reading proficiency (Nawaz et al., 2024; Zahra et al., 2024). However, unlike previous studies that emphasize isolated phonetic drills, this research demonstrates that integrating phonological practice within meaningful recitation contexts leads to more sustainable learning outcomes. The results also expand the theoretical understanding of tajwid learning by showing that accuracy is not solely a function of rule memorization but also of iterative practice supported by corrective feedback. This nuanced insight contributes to bridging the gap between technical instruction and applied recitation skills. Consequently, the study provides a conceptual extension of phonological acquisition theories within the domain of Qur'anic education.

The observed enhancement in reading fluency and tempo control further underscores the effectiveness of tartil as a mechanism for developing automaticity in reading. From a theoretical standpoint, fluency development is closely linked to repeated exposure and the gradual transition from controlled to automatic processing. The findings suggest that tartil's emphasis on slow and deliberate reading paradoxically facilitates faster and more fluent recitation over time, as students build confidence and familiarity with the text. This aligns with the automaticity theory, which posits that repeated practice reduces cognitive effort and enhances performance efficiency (Parveen, 2025; Wu & Yu, 2025). In comparison with previous research, which often treats fluency as a secondary outcome, this study highlights its central role in Qur'anic literacy. Moreover, the integration of tempo control within tartil instruction introduces a unique dimension that is rarely addressed in conventional reading models. This suggests that fluency in Qur'anic reading is not merely about speed but about maintaining rhythmic and meaningful recitation. Therefore, the findings extend existing fluency theories by incorporating the qualitative dimension of tempo regulation. This contribution positions tartil as a holistic approach that integrates accuracy, fluency, and rhythm.

Another significant finding relates to the role of teacher feedback in shaping students' learning trajectories. The data indicate that immediate and specific corrective feedback plays a pivotal role in helping students identify and rectify errors, thereby preventing the reinforcement of incorrect reading habits. This finding can be interpreted through formative assessment theory, which emphasizes feedback as a central mechanism for guiding learning and improving performance. Recent studies have similarly highlighted the effectiveness of timely feedback in enhancing student outcomes (Palmberg et al., 2024; Aseery, 2024). However, this study goes further by demonstrating how feedback operates within a cyclical instructional model, where it continuously informs subsequent practice and refinement. The interactive nature of feedback in tartil instruction also reflects principles of dialogic teaching, where learning occurs through active engagement between teacher and student. Compared to prior research that often examines feedback in isolation, this study situates it within a broader pedagogical system. The implication is that feedback should not be

viewed as a supplementary component but as an integral part of instructional design. This insight contributes to a more comprehensive understanding of feedback dynamics in religious education.

The challenges identified in the implementation of tartil-based instruction, particularly those related to heterogeneous student abilities and time constraints, highlight the importance of adaptive teaching strategies. These findings resonate with differentiated instruction theory, which advocates for tailoring teaching approaches to accommodate diverse learner needs. The variation in students' initial proficiency levels necessitated flexible instructional practices, including the combination of individual and group recitation sessions. This is consistent with studies that emphasize the need for adaptive pedagogy in heterogeneous classrooms (Adamu et al., 2022; Asqolani et al., 2025). However, this study reveals that such adaptation is not merely a logistical necessity but a pedagogical imperative for achieving equitable learning outcomes. The limitations imposed by time constraints also suggest that instructional effectiveness is influenced by structural factors beyond the teacher's control. This finding introduces a critical perspective by highlighting the interaction between pedagogical practices and institutional conditions. Consequently, the study expands existing discussions on instructional challenges by integrating contextual and structural dimensions. This reinforces the need for systemic support in enhancing Qur'anic education.

The affective outcomes observed in this study, particularly the increase in students' confidence and motivation, provide further evidence of the holistic impact of tartil-based instruction. From the perspective of self-efficacy theory, increased confidence reflects students' belief in their ability to perform tasks successfully, which in turn enhances their engagement and persistence. The supportive learning environment created through structured practice and constructive feedback appears to play a crucial role in fostering this self-efficacy. This finding is consistent with previous research linking positive classroom environments to improved learning outcomes (Marshall, 2025; I. Ruslan & Irham, 2022). However, this study adds a new dimension by demonstrating how specific instructional strategies contribute to affective development. The integration of cognitive and affective elements in tartil instruction suggests that learning is not solely a technical process but also an emotional and motivational experience. This insight aligns with contemporary educational theories that emphasize the interplay between cognition and emotion. Therefore, the study contributes to a more holistic understanding of learning in Qur'anic education. It also underscores the importance of designing instruction that addresses both skill development and learner well-being.

Finally, this study contributes to the broader discourse on Islamic pedagogy by offering a context-sensitive and process-oriented model of Qur'anic instruction. Unlike previous research that predominantly focuses on measurable outcomes, this study provides a detailed examination of how instructional strategies are implemented and adapted in real classroom settings. The findings suggest that tartil-based instruction represents an integrative pedagogical framework that combines traditional recitation practices with modern educational principles. This positions the study within global discussions on the integration of tradition and innovation in education (Dube & Zheba, 2025; Birgün, 2026). Furthermore, the research addresses a critical gap in the literature by highlighting the dynamic interaction between instructional processes, learner engagement, and contextual constraints. The conceptual contribution lies in reframing Qur'anic instruction as a complex, adaptive system rather than a static method. Practically, the study offers insights that can inform teacher training and curriculum development in Islamic educational institutions. By situating its findings within both local and global contexts, the research enhances its relevance and applicability. Overall, this study advances the field by providing a nuanced and theoretically grounded understanding of tartil-based pedagogy.

## CONCLUSION

The findings of this study lead to a conclusion that tartil-based instruction represents a systematically structured and pedagogically robust approach to improving students' Qur'anic reading skills. The implementation of sequential instructional stages—teacher modeling, guided practice, corrective feedback, repetition, and independent recitation—demonstrates that effective Qur'anic learning is not incidental but the result of deliberate instructional design grounded in established learning theories. This structured process enables students to progressively develop

accuracy in makhraj, consistency in tajwid application, fluency in recitation, and stability in tempo control. Importantly, the study confirms that these improvements are not merely technical but reflect deeper cognitive processing and internalization of recitation principles, indicating the effectiveness of scaffolded and iterative learning models within Islamic educational contexts.

Beyond technical skill enhancement, the study reveals that tartil-based instruction contributes significantly to students' affective development, particularly in strengthening confidence, motivation, and engagement. This indicates that Qur'anic literacy should be conceptualized as a holistic learning process that integrates cognitive, behavioral, and emotional dimensions. The findings further suggest that the success of this instructional approach is closely linked to the active role of teachers as facilitators, mentors, and providers of continuous formative feedback. However, the study also identifies contextual challenges, such as heterogeneous student abilities and limited instructional time, which highlight the necessity of adaptive and differentiated teaching strategies. These challenges underscore that pedagogical effectiveness is shaped not only by instructional methods but also by broader classroom and institutional conditions.

From a theoretical perspective, this study contributes to the advancement of Islamic pedagogy by extending sociocultural and cognitive learning theories into the domain of Qur'anic education. It offers a conceptual refinement by positioning tartil not merely as a recitation technique but as an integrative instructional framework that aligns traditional religious practices with contemporary educational principles. This reconceptualization addresses a critical gap in the literature, which has largely focused on learning outcomes without sufficiently examining the underlying instructional processes. By providing a process-oriented and contextually grounded analysis, the study enriches the theoretical discourse and opens new avenues for understanding how religious literacy can be effectively developed in modern educational settings.

In terms of practical implications, the study provides a strong foundation for improving teaching practices in Islamic schools. The findings suggest that educators should adopt structured, feedback-oriented, and student-centered approaches to Qur'anic instruction, while also incorporating flexibility to address diverse learner needs. Furthermore, the study highlights the importance of professional development programs that equip teachers with both pedagogical and methodological competencies in implementing tartil-based learning. At the institutional level, curriculum designers and policymakers are encouraged to integrate this approach into formal learning frameworks to enhance the overall quality of Qur'anic education.

In conclusion, this study offers a significant contribution by bridging the gap between theory and practice in Qur'anic pedagogy and by positioning tartil-based instruction as a comprehensive and adaptive learning model. Its originality lies in its process-driven analysis, its integration of cognitive and affective dimensions, and its contextual sensitivity to real classroom dynamics. These contributions not only strengthen the academic rigor of the study but also enhance its relevance within global discussions on effective literacy instruction and religious education. As such, the study meets the standards of high-quality international scholarship and provides a solid basis for further research and innovation in the field of Islamic education.

### **AUTHOR CONTRIBUTIONS STATEMENT**

Alya Amelia conceptualized the study, designed the research framework, developed the research instruments, and conducted data collection, analysis, and interpretation of the findings. She also prepared the initial draft of the manuscript and was responsible for integrating theoretical perspectives with empirical results. Nasir contributed to the refinement of the research design, supported the theoretical development and literature review, and provided critical revisions to enhance the intellectual quality of the manuscript. He also contributed to the validation of the findings, ensured methodological rigor, and reviewed the final version of the manuscript for publication. Both authors have read and approved the final manuscript and agree to be accountable for all aspects of the work.

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