

STRATEGY FOR STRENGTHENING AL-QURAN LITERACY IN HIGHER EDUCATION: INTEGRATION OF TA'LIM AND TASHHIH AL-QURAN PROGRAMS AT MAHAD AL-JAMIAH UIN MALANG

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ABSTRACT: *This study aims to describe the implementation of integrating the Ta'lim (tajwid theory) and Tashbih (recitation practice) programs and to analyze their contribution to improving the Qur'anic reading skills of students at Mahad Al-Jamiah, UIN Maulana Malik Ibrahim, Malang. This study employs a descriptive qualitative approach using a case study design. Data were collected through participant observation, in-depth interviews with the program coordinator, mu'allim, mushabbih, and students, as well as documentation. Data validity was verified through source triangulation, and data analysis utilized the Miles and Huberman interactive model. The findings reveal three main results. First, the Ta'lim program is implemented through placement tests, structured learning using the Tuhfah Al-Tullab textbook (lecture, demonstration, and drill methods), monitoring, exams, and iqob (educational punishment). Second, the Tashbih program implemented a daily recitation submission system in the presence of certified mushabbihs with different reading targets per class (10, 20, or 30 juz) as well as assessment of fluency, eloquence, and tajwid. Third, the integration of these two programs enhances students' Qur'anic literacy in terms of understanding tajwid, fluency in recitation, comprehension of verses (tafsir classes), the habit of daily reading, and the direct application of tajwid rules.*

Keywords: *Qur'anic literacy, Ta'lim, Tashbih, higher education, integration model.*



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INTRODUCTION

The ability to read the Qur'an properly and correctly is a fundamental obligation for every Muslim, because the Qur'an not only serves as a guide to life (hudan li al-nās) but also as a form of worship that is worth reward when read.¹² Allah SWT explicitly

¹ Siti Lailatul Isnaini et al., "Alleviating Al-Qur'an Illiteracy in Public Universities: A Case Study of the Al-Qur'an Reading Guidance Program at Universitas Negeri Malang," *Hayula Indonesian Journal of Multidisciplinary Islamic Studies* 6, no. 2 (2022): 227–48, <https://doi.org/10.21009/hayula.006.02.05>; Dinar Bela Ayu Naj'ma, "Collaboration of the Method of Iqro'atTM and Tsaqifa for Al-Qur'an Learning in the Group of Hajj and Umrah Worship Guidance at Karanganyar," *SHAHIH Journal of Islamicate Multidisciplinary* 6, no. 1 (2021): 23–37, <https://doi.org/10.22515/shahih.v6i1.3539>.

² Isnaini et al., "Alleviating Al-Qur'an Illiteracy in Public Universities: A Case Study of the Al-Qur'an Reading Guidance Program at Universitas Negeri Malang"; Naj'ma, "Collaboration of the Method of Iqro'atTM and Tsaqifa for Al-Qur'an Learning in the Group of Hajj and Umrah Worship Guidance at Karanganyar."

commands Muslims to read the Qur'an with tartil in Q.S. Al-Muzammil verse 4: "And read the Qur'an with tartil," which scholars interpret as reading with attention to the *makbraj*, the nature of the letters, and the rules of tajweed correctly.³⁴ The Prophet Muhammad also emphasized in a hadith narrated by Bukhari that "The best of you are those who learn the Qur'an and teach it." Scholars such as Imam Ibnul Jazari even stated that reading the Qur'an without using tajweed is a sin, because it can change the meaning of the verses being read. Thus, mastering the science of tajweed and the ability to apply it in reading the Qur'an is not just an additional skill, but an integral part of carrying out the worship of reading the Qur'an it self.⁵⁶ In this context, the integration of *ta'lim* and *tashbih* programs at the university level serves as a strategic institutional response to bridge the gap between basic literacy and advanced proficiency in Quranic recitation.⁷⁸ These programs leverage structured pedagogical frameworks, such as student ability grouping and routine practice,

³ Suhartini Ashari, "MAKNA TARTIL DALAM AL-QUR'AN SURAH AL- MUZAMMIL AYAT 4 DAN IMPLEMENTASINYA," *Tahdzib Al-Akhlaq Jurnal Pendidikan Islam* 6, no. 1 (2023): 116–28, <https://doi.org/10.34005/tahdzib.v6i1.2652>; Dika Purnama Aulia Rohma et al., "REVITALISASI MAKNA TARTIL (Sebuah Kajian Semantik-Linguistik Atas QS. Al-Muzzammil [73]: 4 Dalam Konteks Pembacaan Al-Qur'an Kontemporer)," *Islamic Texts Journal of Tafsir and Hadith Studies* 1, no. 1 (2025): 1–13, <https://doi.org/10.51875/islamictexts.v1i1.808>.

⁴ Ashari, "MAKNA TARTIL DALAM AL-QUR'AN SURAH AL- MUZAMMIL AYAT 4 DAN IMPLEMENTASINYA"; Rohma et al., "REVITALISASI MAKNA TARTIL (Sebuah Kajian Semantik-Linguistik Atas QS. Al-Muzzammil [73]: 4 Dalam Konteks Pembacaan Al-Qur'an Kontemporer)."

⁵ Tareq Altalmas et al., "LIPS TRACKING IDENTIFICATION OF A CORRECT QURANIC LETTERS PRONUNCIATION FOR TAJWEED TEACHING AND LEARNING," *IIUM Engineering Journal* 18, no. 1 (2017): 177–91, <https://doi.org/10.31436/iiumej.v18i1.646>; Imam Fauji et al., "Implementing Child-Friendly Teaching Methods to Improve Qur'an Reading Ability," *Deleted Journal* 6, no. 1 (2020): 69–78, <https://doi.org/10.15575/jpi.v6i1.8078>; Hany Mahmoud and Abdulwahab Abdulaziz Kassem Al-Haddad, "وجوب التجويد في تلاوة القرآن الكريم: دراسة تأصيلية," *Jamalullail Journal* 4, no. 1 (2025): 204–16, <https://doi.org/10.64638/jj.v4i1.012>; Eman Ghanem Nayef and Muhammad Nubli Abdul Wahab, "The Effect of Recitation Quran on the Human Emotions," *International Journal of Academic Research in Business and Social Sciences* 8, no. 2 (2018), <https://doi.org/10.6007/ijarbss/v8-i2/3852>; Ömer Özbek, "KUR'AN'I OKUMA VE ANLAMININ NİTELİĞİ ÜZERİNE," *DergiPark (Istanbul University)*, 2019, <https://dergipark.org.tr/tr/pub/farabi/issue/51269/621005>; Tim Winter et al., *The Cambridge Companion to Classical Islamic Theology*, Cambridge University Press EBooks (Cambridge University Press, 2008), <https://doi.org/10.1017/ccol9780521780582>.

⁶ Altalmas et al., "LIPS TRACKING IDENTIFICATION OF A CORRECT QURANIC LETTERS PRONUNCIATION FOR TAJWEED TEACHING AND LEARNING"; Fauji et al., "Implementing Child-Friendly Teaching Methods to Improve Qur'an Reading Ability"; Mahmoud and Al-Haddad, "وجوب التجويد في تلاوة القرآن الكريم: دراسة تأصيلية"; Nayef and Wahab, "The Effect of Recitation Quran on the Human Emotions"; Özbek, "KUR'AN'I OKUMA VE ANLAMININ NİTELİĞİ ÜZERİNE"; Winter et al., *The Cambridge Companion to Classical Islamic Theology*.

⁷ Dedi Setiawan, "Pelaksanaan Kegiatan Tahsin Al-Qur'an Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Mahasiswa Di Ma'had Sunan Ampel Al-Aly Universitas Islam Negeri Maulana Malik Ibrahim Malang," *ETheses of Maulana Malik Ibrahim State Islamic University (Maulana Malik Ibrahim State Islamic University)* (Universitas Islam Negeri Maulana Malik Ibrahim, 2015).

⁸ Setiawan.

to ensure that graduates achieve not only technical competence in recitation but also a profound internalization of Islamic values.⁹¹⁰

The consequence of this obligation is that every Islamic educational institution, particularly Islamic religious colleges, must have a systematic program to equip students with adequate Quranic reading skills.¹¹ Unfortunately, the reality on the ground shows that not all students entering Islamic universities come from Islamic boarding schools (*pesantren*) or educational institutions that pay serious attention to Quranic reading and writing (BTQ).¹² Many students come from public schools (SMA/SMK) and have very limited Quranic reading skills, ranging from not being fluent, not knowing the hijaiyah letters correctly, to completely not understanding the rules of tajwid.¹³ This presents a serious challenge because graduation from undergraduate programs at PTKIN is often required to have adequate Quranic reading skills, either through comprehensive exams or through mandatory programs such as Mahad or student dormitories. Therefore, a structured, sustainable strategy for strengthening Quranic literacy is needed, capable of reaching students with varying levels of initial ability.

⁹ Reza Stefiona Laxsniky and Nasrulloh Nasrulloh, "LIVING QURAN: TRADISI TASHIH AL-QUR'AN DI MA'HAD AL-JAM'AH UIN MALANG SEBAGAI STANDAR KOMPETENSI KELULUSAN STUDI," *Holistik Analisis Nexus* 1, no. 12 (2024): 133–40, <https://doi.org/10.62504/nexus1084>; Muhammad Fahmi Syafi'uddin and Nasrulloh Nasrulloh, "Optimalisasi Ta'lim Al-Quran Dalam Meningkatkan Bacaan Dan Pemahaman Al-Quran; Studi Pada Mahad Al-Jamiah UIN Maulana Malik Ibrahim Malang," *Jurnal IHSAN Jurnal Pendidikan Islam* 3, no. 1 (2025): 149–57, <https://doi.org/10.61104/ihsan.v3i1.588>.

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¹¹ Annisa Nur Afifah et al., "The Effectiveness of the Qur'anic Reading Guidance Program on Students' Ability to Read the Qur'an," *Indonesian Journal of Islamic Religious Education* 3, no. 1 (2025): 61–70, <https://doi.org/10.63243/a0tpyz69>; Basirah Abu Bakar et al., "The Significance of the MSU Quranic League in Promoting Al-Quran Awareness in Higher Education Institutions," *Journal of Quran Sunnah Education & Special Needs* 9, no. 2 (2025): 18–26, <https://doi.org/10.33102/jqss.vol9no2.276>; Mujiburrahman Mujiburrahman and Mujiburrahman Mujiburrahman, "URGensi PENDIDIKAN AL-QUR'AN BAGI MAHASISWA: Permasalahan Tahsin Al-Qur'an Di Perguruan Tinggi Dan Solusinya," *BIOTIK: Scientific Journal of Biology Technology and Education (Indonesian Institute of Sciences)* (Indonesian Institute of Sciences, 2026), <https://doi.org/10.22373/nawa9915>; Ghina Ulpah et al., "Implementation of Co-Curricular Programs in Improving the Ability to Read the Quran," *EduCompassion Jurnal Integrasi Pendidikan Islam Dan Global* 2, no. 1 (2025): 162–71, <https://doi.org/10.63142/educompassion.v2i1.155>.

¹² Afifah et al., "The Effectiveness of the Qur'anic Reading Guidance Program on Students' Ability to Read the Qur'an"; Hana Humaira Maulidina Sukmawan Putri, Santi Lisnawati, and M Kholil Nawawi, "The Effect of Intensive Qur'an Reading Guidance (B2QI) Program on Students' Qur'an Reading Ability at Ibn Khaldun University Bogor," *YASIN* 5, no. 2 (2025): 1033–44, <https://doi.org/10.58578/yasin.v5i2.5110>; Ruswan Ruswan, Nadhifah Nadhifah, and Camila Fatah Suroyya, "Pengembangan Literasi Al-Quran Untuk Penguatan Karakter Perguruan Tinggi Islam," *Irsyaduna Jurnal Studi Kemahasiswaan* 5, no. 3 (2026): 658–70, <https://doi.org/10.54437/irsyaduna.v5i3.2838>.

¹³ Lilik Maulidiyah, Khaeruddin Yusuf, and Irawan Hadi Patangu, "Implementation of the Iqro Method in Overcoming Difficulties in Learning to Read the Qur'an for Students," *Urwatul Wutsqo Jurnal Studi Kependidikan Dan Keislaman* 15, no. 1 (2026): 374–85, <https://doi.org/10.54437/urwatulwutsqo.v15i01.2892>.

One university that has developed a massive Quranic reading coaching system is UIN Maulana Malik Ibrahim Malang.¹⁴ This campus integrates Islamic boarding school education (Mahad Al-Jamiah) as a mandatory program for all new students for two semesters. Within the Mahad Al-Jamiah Center, there are two flagship programs specifically designed to improve the Quranic reading skills of students (known as mahasantri): the *Ta'lim* Al-Qur'an program and the *Tashbih* Al-Qur'an program. Data from the placement test results conducted at the Al-Ghazali dormitory (one of the male dormitories) showed that out of 198 students, only 19 people (9.6%) were in the al-'Aly category (fluent but have not yet mastered ghorob reading), 113 people (57%) in the *mutawassith* class (fluent but still lacking tajwid mastery), 52 people (26%) in the basic class (less fluent and do not yet know tajwid), and 14 people (7%) in the i'dad class (still stuttering). In fact, according to the Head of the Al-Qur'an Ta'lim Division, this program was initially born from the anxiety of the campus founders because it was found that final year students who were about to take the comprehensive exam were not yet able to read the Qur'an correctly.

The Quranic Recitation Program at the Al-Jamiah Islamic Boarding School is held twice a week (Tuesday and Friday, 7:30-9:00 PM WIB) using the *Tuhfah Al-Tullab* book as the main learning resource. The material taught covers basic to advanced Tajweed laws such as *nun mati*, *mim mati*, *mad*, *qolqolah*, *ghunnah*, and *Sifatul huruf*. The learning methods include lectures, demonstrations (the teacher exemplifies the reading and then imitates it), and drills (students submit their readings individually). Meanwhile, the *Tashbih* Al-Quran program is held every Monday to Thursday in the morning (7:30-11:30 AM WIB) with a system of submitting readings in front of a *mushabbih* or *mushabbihah*, namely someone who has completely memorized the 30 juz of the Quran. In this program, students read the Quran directly and are listened to; if there are errors, the *mushabbih* immediately corrects them. The *tashbih* recitation targets vary by grade level: the i'dad and asasi classes target 10 juz, the *mutawassith* classes target 20 juz, and the al-'Aly and tafsir classes target 30 juz. Assessment covers three aspects: fluency, *fasahah* (fluency in pronouncing letters), and application of the rules of tajweed.

Although numerous studies have been conducted on improving Qur'an reading skills, significant gaps remain in the academic literature. Previous studies, such as those by Setiawan (2015), focused solely on tahsin activities at Mahad Sunan Ampel Al-'Aly; Putri

¹⁴ Syafi'uddin and Nasrulloh, "Optimalisasi Ta'lim Al-Quran Dalam Meningkatkan Bacaan Dan Pemahaman Al-Quran; Studi Pada Mahad Al-Jamiah UIN Maulana Malik Ibrahim Malang."

(2019) discussed the tahsin program at MTsN II Banda Aceh; Belino (2019) reviewed the Qur'an reading improvement program from a learning psychology perspective at MTsN 3 Sleman; and Kusumsari (2021) examined the Qur'an Companion Class program at SMP Negeri 17 Depok. All of these studies examined only one program separately and were mostly conducted at the secondary school level, not at the university level. No research has specifically examined the integration of two programs: ta'lim (learning tajwid theory) and tashhih (practice of recitation with direct listening) within a single Qur'an reading development system at PTKIN (Islamic boarding school) that integrates the pesantren system. More specifically, studies on class placement mechanisms based on initial abilities (i'dad, asasi, mutawassith, al-'Aly, tafsir), different reading targets per class, and tashhih assessment indicators (fluency, fasahah, tajwid) are still missing from the existing literature. Thus, academically, it is unclear how the strategy of integrating ta'lim and tashhih is implemented and to what extent it contributes to improving students' Qur'an reading skills in higher education.

Based on the knowledge gap, this study aims to describe in depth the implementation of the Ta'lim and Tashhih Al-Qur'an program and analyze the improvement of the Al-Qur'an reading ability of students at the Mahad Al-Jamiah Center of UIN Maulana Malik Ibrahim Malang. Using a descriptive qualitative approach and case study research type, data were collected through participatory observation, in-depth interviews with the Head of the Ta'lim Al-Qur'an Division, mu'allim, mushahhih, and students, as well as documentation of official documents such as academic guidebooks, material syllabuses, tashhih monitoring books, and iqob provisions. The results of the study show three main findings. First, the implementation of the Ta'lim Al-Qur'an program includes: (a) class placement tests, (b) implementation of learning (tajwid material with lecture, demonstration, and drill methods), (c) monitoring as a form of material review, (d) mid-term and final exams as evaluations, and (e) giving iqob (educational punishment) to build discipline. Second, the implementation of the Tashhih Al-Qur'an program is carried out with a system of depositing readings in front of the mushahhih, different reading targets per class (10, 20, or 30 juz), and assessments on the aspects of fluency, fasahah, and tajwid. Third, the improvement of the ability to read the Qur'an of students includes: from the ta'lim program in the form of increasing the understanding of tajwid science, the ability to read in tartil, and understanding the content of the verses (specifically for the tafsir class); from the tashhih program in the form of increasing the habit of reading the Qur'an,

reading fluency, and the ability to apply the rules of tajwid in reading directly. These findings confirm that the integration of theory (ta'lim) and practice programs with direct guidance (tashhih) is an effective strategy for strengthening Qur'an literacy in Islamic boarding schools (pesantren-based universities), while filling the gap in previous research that was still separate.

METHOD

This study employed a descriptive qualitative approach using a case study design¹⁵. This approach was selected to obtain an in-depth, contextual, and comprehensive understanding of Qur'anic learning practices at the Mahad Al-Jamiah Center, UIN Maulana Malik Ibrahim Malang. The case study design was considered appropriate because the research focused on a specific institutional setting with distinctive characteristics, policies, learning practices, and student development mechanisms. The study particularly examined the implementation of Qur'anic instruction, the roles of *mu'allim* and *mushabbiḥ*, the learning experiences of *mahasanti*, and the mechanisms of monitoring, assessment, and disciplinary development.

The data consisted of primary and secondary sources. Primary data were obtained through in-depth interviews with the Head of the Qur'anic Ta'lim Division, *mu'allim*, *mushabbiḥ*, and *mahasanti* who were directly involved in Qur'anic learning activities. Informants were selected purposively based on their roles, involvement, knowledge, and experience relevant to the research focus. Secondary data were obtained from relevant institutional documents, including the *mahad* profile, Qur'anic learning syllabus, student monitoring records, learning guidelines, and *iqob* regulations governing student discipline and behavioral development.

Data were collected through participant observation, in-depth interviews, and documentation. Participant observation was conducted to examine learning activities, interactions among *mu'allim*, *mushabbiḥ*, and *mahasanti*, classroom practices, and assessment processes. In-depth interviews were conducted to explore participants' experiences, perspectives, instructional strategies, challenges, and responses to the implementation of

¹⁵ Farich Ahsani et al., "Integrated Learning System Between Reading the Yellow Book and Memorizing the Qur'an in Islamic Boarding Schools," *World Journal of Islamic Learning and Teaching* 3, no. 1 (2026): 7–11, <https://doi.org/10.61132/wjilt.v3i1.512>; Dwi Vira Ampesi et al., "Intensive Mentoring Approach to Enhance Qur'anic Literacy and Prayer Memorization in Secondary Schools," *Journal of Islamic Education Research* 6, no. 4 (2025): 393–408, <https://doi.org/10.35719/jier.v6i4.519>.

Qur'anic learning. Documentation was used to complement and corroborate information obtained through observation and interviews.

Data credibility was established through source triangulation, involving systematic comparison and cross-checking of information obtained from different categories of informants and relevant documentary evidence. Data analysis followed the Miles, Huberman, and Saldaña framework, consisting of three interconnected processes: data condensation, data display through systematic narrative presentation, and conclusion drawing and verification. The research procedure comprised four sequential stages: pre-field preparation, fieldwork, data analysis, and research reporting.¹⁶ These stages were conducted systematically to ensure that the findings accurately represented the phenomenon under investigation within its natural institutional context.

RESULT AND DISCUSSION

Implementation of the Quranic Recitation Program

The Quranic Recitation Program is a structured *tajweed* theory learning program implemented at the Mahad Al-Jamiah Center. Based on an interview with the Head of the Quranic Recitation Division, Muhammad Hasyim, M.A., this program stemmed from the concerns of the campus's founders. He explained: *"Initially, it stemmed from the concerns of the founders, including the lecturers at this campus, including the then-leader, Prof. Imam. Many STAIN graduates found themselves unable to even read the Quran before their comprehensive exams. So, we sought a way to help them at least read the Quran"* (MH. FP 1.01). This program later became the primary task of the Mahad before expanding to include strengthening faith, worship, and Islamic jurisprudence.

Mu'allim Budi Prasetyo added the importance of this program: *"This Quran program is excellent. Just because it's a UIN campus doesn't mean everyone is proficient, nor do they all have Islamic boarding school students. In fact, most of the student admission data shows that most new students are from high schools and vocational schools, where students typically cannot read the Quran well. Mahad exists to facilitate students with a UIN label to read the Quran well."* (BP. FP 1.01).

The implementation of the Quran Ta'lim program includes five main components, which will be outlined in sequence:

1. Al-Quran Ta'lim Class Placement Test

¹⁶ J. Miles, M. B., Huberman, A. M., & Saldana, *Qualitative Data Analysis* (sage, 2014).

Before the start of learning activities, the Al-Jamiah Islamic Boarding School (Mahad Al-Jamiah) conducts a placement test, or Quran reading ability test, for all new students. Based on the test results, students are grouped into five class levels. Muhammad Hasyim explained: “*The class divisions implemented at the Mahad Center are based on the results of the students’ own Quran reading ability tests. Based on these test results, the respective classes are determined: i’dad, basic, mutawassith, tartil, and tafsir*” (MH. FP 1.02).

According to the Student Academic Guidelines (2019), the criteria for each class are as follows: the i’dad class is intended for students who still stutter when reading the Quran, requiring special assistance from a mu’allim (teacher). The basic class is intended for students who are less fluent in Quran reading and who do not yet understand the science of tajwid. The Mutawassith class is intended for students who are fluent in reciting the Quran but still lack mastery of Tajweed. The Al-’Aly (or Tartil) class is intended for students who are fluent in reciting the Quran but have not yet mastered the subtle and subtle readings of verses. The Tafsir class is intended for students who have the ability and mastery of Tajweed and Arabic language skills.

Data from the Al-Ghazali dormitory (a male dormitory) shows that of the 198 students, 14 (7%) are in the I’dad class, 52 (26%) in the Basic class, 113 (57%) in the Mutawassith class, and 19 (9.6%) in the Al-’Aly class. This data indicates that the majority of students (83%) are still at the Mutawassith level or below, meaning they need significant improvement in their Tajweed mastery and reading fluency.

2. Implementation of Quranic Recitation

The implementation of Quranic Recitation includes three aspects: time and place, learning materials, and learning methods.

a. Learning Time and Place: Quranic recitation is held every Tuesday and Friday from 7:30 PM to 9:00 PM WIB, located in dormitories or classrooms on Campus 1 of UIN Maulana Malik Ibrahim Malang. The activities run on schedule, although some mu’allim left before the class ended.

b. Learning Materials: The main material is the book *Tuhfab Al-Tullab* discussing Quranic reading principles, with different targets for each class. The most basic class uses *Al-Taḥkīk* for initial stages, only introducing rules of nun mati, mad, and mad tobi—not covering qira’ah sab’ah, hamzah tul qot’i, or hamzah tul ghosli. The i’dad class also uses *Al-Taḥkīk* (introduction to hijaiyah letters) and participates in workshop activities (submitting recitations). The tafsir class originally focused on interpretation, but based on evaluation,

material from *Tubfah Al-Tullab* was added because many participants had memorized the Quran but did not understand tajweed theory. The mutawassith and tartil classes have the same material but different emphasis: tartil prioritizes letter characteristics, while mutawassith still teaches dead nun rules first. The basic and mutawassith classes are almost the same, but practice emphasis differs in reading surahs to practice fasahah. Surah differences for drill practice: elementary classes use juz 1, basic classes read surah Al-Imran, mutawassith classes start from surah At-Taubah, and tartil classes use juz 25 with the binnadzar method (teacher gives an example, students imitate).

c. Learning Methods: There are three dominant methods. *First*, the lecture method: mu'allim explains tajweed material orally as an introduction before practical exercises. *Second*, the demonstration method: mu'allim demonstrates correct reading, then asks students to imitate—for example, when teaching makharijul huruf. *Third*, the drill method: after material is delivered and demonstrated, students submit individual recitations one by one (sorogan system). Mu'allim Budi Prasetyo explains that after teaching the material, students are tested one by one to check understanding, with a reward that the most capable and fastest can go home first, which ultimately makes them eager and enthusiastic to learn.

3. Monitoring Quranic Study

Monitoring is a material review activity conducted once a semester by a class mentor (musyrif or musyrifah). The goal is to review the material studied in preparation for the Mid-Semester Exam (UTS) and Final Exam (UAS). Muhammad Hasyim explained the importance of monitoring: *"This monitoring will support the implementation of the exams, both the UTS and UAS. The students also prepare for the monitoring because they are required to do so. If the exam is conducted directly without monitoring, it is sometimes not optimal"* (MH. FP 1.07).

The students responded positively to the monitoring activity. Abdul Syawal (al-'Aly class) stated: *"Monitoring itself is certainly very good, because students usually understand and memorize something at first, but over time, what they learned during class can be lost. So, with this monitoring, it serves as a reminder and also encourages students to study what they've learned."* (AS. FP 1.01). Muhammad Ali (basic class) also added: *"I think the monitoring activity is good, with the instructor asking the students about the Quranic study material they've learned. For me, it can be used as preparation for the midterm exams (UTS) and final exams (UAS). And from this, I think it can be used as an evaluation of Quranic study."* (MA. FP 1.01).

4. Midterm and Final Exams for Quranic Study

Learning evaluation is conducted through the midterm exams (UTS) and final exams (UAS). Muhammad Hasyim explained the latest policy regarding this matter: *“Last year, all the exams were structured, namely the mid-term exam (UTS) and final exam (UAS), all from the central government. Yesterday, the vice-chancellor for academic affairs, starting this year, related to various matters, it turns out that the central government has made evaluation an integral part for mu’allim (religious scholars), so that ultimately the exams were made independent, or the UTS was administered by the mu’allim”* (MH. FP 1.08). However, after further evaluation, the central government decided to implement a combination: *“Finally, a combination was made for the UTS by the mu’allim, and the UAS questions were administered by the central government, because the standard is mutawassith. Here are the questions; if they can answer them, it means the material has been conveyed. If they can’t, why can’t the whole class do it? This must be evaluated. Maybe the mu’allim didn’t convey the material”* (MH. FP 1.09).

Student students offered varied responses regarding the implementation of the UTS and UAS. Muhammad Giffari (basic class) stated: *“For the mid-term exam, the questions come directly from the ustadz, so the material is in accordance with what was taught and after the mid-term exam, there is a discussion of the mid-term exam questions that have been given. And for the final exam, I think the questions are also appropriate, but we can’t directly see how much score we got from what we have done”* (MG. FP 1.01). Muhammad Azka (interpretation class) also expressed: *“The mid-term exam questions come from the mu’allim, so the mu’allim adjusts them to what we have learned, and Alhamdulillah we can answer all the questions. For the final exam, the questions come from the center of the mabad, and also Alhamdulillah we can do everything because the mu’allim teaches according to the syllabus that has been listed”* (AZ. FP 1.01).

5. Iqob (Punishment) for Quranic Religious Study

Iqob is an educational punishment given to students who fail to meet the minimum attendance requirement for Quranic religious study activities. Based on the documentation of the provisions for implementing Iqob, there are three categories of punishment. A light Iqob is given to students who attend less than 75% of the monthly meetings. A moderate Iqob is given to students who attend less than 70% of the monthly meetings. A severe Iqob is given to students who attend less than 60% of the monthly meetings.

The form of punishment is educational, not physical. For light and moderate Iqob, students are required to: (1) prepare a non-recurring statement, signed by the murabiah

(religious leader), the religious study division's supervisor, the room assistant, and the student concerned; (2) apologize to parents via video call in front of the supervisor; (3) a photo with a sign that reads "I AM A QUR'AN TAKLIM LEARNER IN FEBRUARY" and uploaded to a personal Instagram account by tagging the accounts @uinmlg, @masaunimalang, and mabna; (4) writing Surah Ar-Rahman and reciting it in front of the musyrifah. For severe iqob, the additional punishment is to write Surah Al-Waqi'ah in addition to Surah Ar-Rahman.

Muhammad Hasyim explained the basis of the iqob policy: *"So the direction of iqob is to respond to the Chancellor's Decree, which stipulates that those who do not pass the mabad cannot take Islamic studies courses. So they can participate in ta'lim, so they don't run into problems with the decree, so they can take this, so they are added again if a certain percentage does not meet the attendance, then there are consequences"* (MH. FP 1.10).

Implementation of the Quranic Recitation Program

The Quranic Recitation Program is a practice program for reciting the Quran in the presence of a *mushabbih* or *mushabbihah*, someone who has fully memorized all 30 chapters of the Quran and possesses excellent listening skills. *Mushabbih* Habibie explained: *"The Tashbih program at this Islamic boarding school is an excellent program for developing students' ability to read the Quran. Therefore, the Tashbih program is held to correct the recitations they have previously learned and recited, but which may still contain many errors"* (HB. FP 2.01). *Mushabbih* Syaifudin Yuhri also added: *"In my opinion, it's very good because the requirement for Muslim students is to be able to read the Quran fluently. So, a one-year tashbih at the Islamic boarding school is very supportive in fluent reading, if followed consistently. If the tashbih is active, God willing, it will be supportive"* (SY. FP 2.01).

Students also expressed their appreciation for this program. Abdul Syawal stated: *"This tashbih complements the Quranic study program. At the Islamic boarding school, there is a Quranic study program that discusses material on reading the Quran. In the tashbih, we practice directly by reading the Quran. That's where we apply the material presented in the Quranic study, so that the students become accustomed to reading the Quran according to the established rules"* (AS. FP 2.02).

1. Time and Location of Quranic Recitation

Based on documentation, Quranic recitation is performed every Monday through Thursday from 7:30 a.m. to 11:30 a.m. WIB. The venue is in each student dormitory. Based on the researcher's observations, the recitation takes place in the morning until just before midday prayer. Around 7:30 a.m., the students begin arriving

at their respective classrooms to prepare to receive the Quranic recitations from the students. The recitation activity ends when midday prayer time approaches. However, the researcher noted a weakness: sometimes the students arrive later than scheduled, preventing students who have free time in the morning to recite their recitations from the students (LO. FP 2.01).

2. Implementation of Al-Quran *Tashbih*

During the implementation, students were seen queuing to submit their Qur'an readings. Researchers observed that the *mushabbih* (religious teacher) corrected the students' recitations when they made errors. Researchers also observed students submitting their recitations without consulting the Qur'an or by memorizing (by ear) (LO. FP 2.02). The method used was the "read semester" method, where the *mushabbih* listened to the students' recitations. If there were any errors, the *mushabbih* immediately reprimanded them, informed them, and taught them how to recite them correctly.

3. Quranic Recitation Completion Targets

The target number of Quranic recitations that students must complete varies by grade level. Muhammad Hasyim explained: "*Students here are given reading targets or must achieve khatam (completeness) according to their grade level. For upper-level classes like tafsir and tartil, they must complete 30 juz (juz) of the Quran in the mushabbih. For mutawassith classes, it's 20 juz. And for basic and i'dad classes, it's 10 juz*" (MH. FP 2.11). These targets are a graduation requirement for students in Quranic recitation activities and are also an administrative requirement for the course.

4. Quranic Recitation Assessment Indicators

The assessment indicators for recitation cover three aspects. *Mushabbih* Syaifudin Yuhri explained in detail: "*Fluency, then tajwid, then fasahah. Fluency is obtained by reading frequently, so that it will become fluent. Then for tajwid, maybe you have to follow the recitation of the Qur'an. At night it's theory, there's a lot of theory, then the practice time is for tajwid. Likewise with fasahah, the problem of pronouncing the letters correctly*" (SY. FP 2.02). However, researchers found weaknesses in assessment practices in the field. Based on the monitoring book documentation that the researchers obtained, there were monitoring books that were not assessed by *mushabbih* and there were also those that were assessed. For students whose monitoring books are empty, there is no documented assessment record. Conversely, for

students whose monitoring books are filled in, there is a record of the assessment given by the supervisor.

Improving Students' Quran Reading Skills

According to interviews with students from various grade levels (*i'dad, asasi, mutawassith, al-'Aly, and tafsir*), there has been a significant improvement in Quran reading skills, both through the ta'lim and tashhih programs.

1. Improvement through the Quran Ta'lim Program

First, an increase in understanding of Tajweed. Students who previously had little or no knowledge of the rules of tajweed now understand the various rules of recitation. Abdul Syawal (al-'Aly class) stated: *"For me, there have been many changes. I'm not a graduate of a boarding school, and I rarely received Quranic instruction at school. Now, with the Quranic ta'lim at this Islamic boarding school, it has increased my knowledge and understanding of Quranic reading, emphasizing that it's not just about reading, but also about its rules and regulations."* (AS. FP 3.03). Rigen Ferdian (mutawassith class) also stated: *"In this ta'lim, I was also taught about songs like ros, and the appropriate place to stop and start the waqf, and things like imalah, how to pronounce the words, and the reasons for that. Now I understand them."* (RF. FP 3.01).

Muhammad Giffari (basic class) added: *"In the Qur'an ta'lim, there's a lot of material on how to read the Qur'an better and correctly, from the basic rules like idzhar, ikhfa, and everything else. I even covered al-ta'rif, idgham-idgham, and mad-mad yesterday. All of this was studied well, and the teacher explained it clearly, making it easier for us to understand."* (MG. FP 3.02). Arifin (class al-'Aly) also admitted: *"My improvement, before entering the Islamic boarding school, was still a bit lacking in reading makharijul huruf, for example, dho. It shouldn't be zo, but the correct dho. So, I thought again, it turns out how important it is for us to learn from new teachers so that we can learn many ways to read the Quran"* (AR. FP 3.01).

Second, the improvement in tartil reading ability. Students experienced improvements in the consistency of recitation, length, and accuracy of stopping. Rigen Ferdian explained: *"In terms of reading the Quran, of course, it has improved, especially in terms of consistency. For example, when we read the beginning, it's mad tabii with 2 harokat, 2 beats, so for the subsequent tempo, it has to be the same beat, so it's more consistent or regular"* (RF. FP 3.01). Muhammad Azka (tafsir class) added: *"Of course, if reading skills could be more tartil, they could improve. Besides studying tafsir, we are also occasionally asked to do tasmi', to recite our readings using tasmi', so we can recite them with tartil."* (AZ. FP 3.02). Dwi 'Ainoer (mutawassith class) also expressed: *"Certainly, I read the Quran quickly. So with this ta'lim, I was also taught to recite the*

Quran not too quickly, paying attention to the length. In this ta'lim, I also learned about the proper places to pause, such as the hamzah wasal" (DA. FP 3.01).

Third, increased understanding of the content of the verses. Students in the tafsir class, in particular, also experienced an improvement in their understanding of the meaning and content of the Quranic verses. Ilham Arifin (tafsir class) said: *"Like before, for example, in the tafsir, I didn't know that bismillah could be read jabr or sirri, now I know that bismillah can be read sir or jabr. Then in tafsir we also learned qiraah sabaah so like malikiyan middin, it means it is read short besides imam 'Ashim. And for each makbraj on the letter, here I know more about the correct pronunciation of the letter"* (IA. FP 3.01). Muhammad Azka also added: *"In terms of local content, the knowledge increases because we are studying the Koran, so we can know more, we can have more insight into the Qur'an and the contents of the laws in it"* (AZ. FP 3.02).

2. Improvement through the Quranic Recitation Program

First, improving the habit of reading the Quran. The program (Monday-Thursday) fosters a routine Quran reading habit. Shandyka Naraya admitted that having targets forces students to do something good, making them accustomed to reciting daily. Muhammad Ali stated his recitation became more fluent and he developed a consistent habit—previously only reading during tashhih. Ilham Arifin added that without tashhih, busy students would not read the Quran, but the program reminds them to read; even if forced at first, over time they enjoy it.

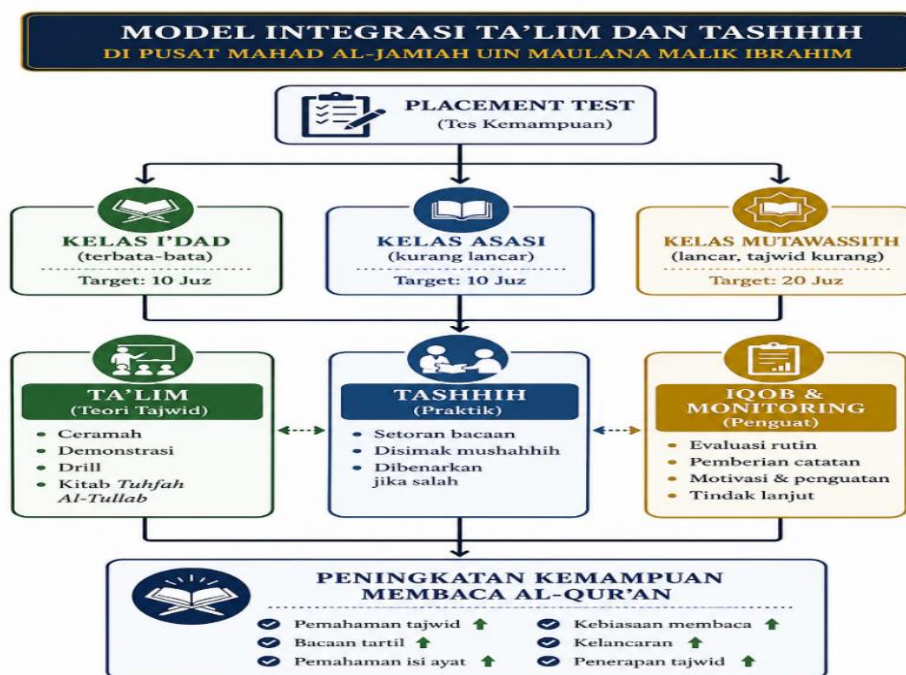
Second, improving fluency in reading the Quran. Praiaji Dewa felt significant change from initial stuttering to significant improvement after regular participation. Shandyka noted that students often realize their recitation length, stopping points, and haste are incorrect when in front of the teacher; through this, his hasty and error-prone recitation has improved.

Third, improving application of tajweed rules. Tashhih provides direct practice for theory learned in ta'lim. Rigen Ferdian explained that he began practicing the material during recitation, and the mushahhih corrected his mistakes. Abdul Syawal emphasized that because students read directly under the mushahhih's listening, his reading ability slowly improved knowledge from Quranic study is put into practice during recitation. Arifin also admitted that the teacher corrected his imperfect recitation, teaching him several new laws he had not studied before.

Ta'lim and Tashhih Integration Model

Based on all the above findings, the researchers developed a model for integrating the Ta'lim and Tashhih Al-Quran programs at the Al-Jamiah Islamic Boarding School Center. This model depicts a systematic process, starting with placement tests, class assignments, parallel and mutually reinforcing implementation of the two main programs (ta'lim and tashhih), monitoring support and iqob as reinforcement, and ultimately, the output of improving Quran reading skills across six indicators.

Integration Model of Ta'lim and Tashhih Al-Qur'an:



This model demonstrates that the effectiveness of Quranic recitation learning does not lie in a single program, but rather in a system that integrates theory and practice in a continuous cycle. Ta'lim provides a theoretical foundation (tajwid) through lectures, demonstrations, and drills using the Tuhfah Al-Tullab book. Tashhih provides a practical space with recitation assignments in the presence of competent mushahhah (memorizers of 30 juz) and immediate correction of errors. Both programs are supported by monitoring (material review once per semester) and iqob (educational punishment based on absence) to reinforce discipline. A class placement system based on placement tests ensures fair learning differentiation and is tailored to students' initial abilities, with different tashhih reading targets (10, 20, or 30 juz). The final output is improved Quranic recitation ability across six indicators verified through interviews with students.

CONCLUSION

This study concludes that the integration of the *Ta'lim* (tajweed theory) and *Tashbih* (direct recitation practice) programs at Mahad Al-Jamiah UIN Malang effectively improves students' Qur'an reading skills. The placement test-based class grouping (i'dad, asasi, mutawassith, al-'Aly, tafsir) enables differentiated instruction tailored to initial abilities. *Ta'lim* enhances theoretical understanding of tajweed, tartil fluency, and verse comprehension (in tafsir class), while *Tashbih* fosters daily reading habits, fluency, and direct application of tajweed rules under the supervision of qualified mushahhih. Supporting components monitoring, exams, and educational punishment (iqob) reinforce discipline and learning continuity. The proposed integration model confirms that a systematic cycle of theory and practice is a strategic and replicable approach to strengthening Qur'an literacy in pesantren-based higher education.

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