

Implementation of the Tilawati Method in the Introduction Stage of Gharib and Musykilat at TPQ Salafiyah Tambak Banyumas

Riza Amelia Khoeriyah ¹, Ali Muhdi ²

¹Fakultas Tarbiyah dan Ilmu Keguruan, UIN Prof. K.H. Saifuddin Zuhri Purwokerto

²Fakultas Tarbiyah dan Ilmu Keguruan, UIN Prof. K.H. Saifuddin Zuhri Purwokerto

Corresponding Author:

¹224110402092@mhs.uinsaizu.ac.id, ²alimuhdi77@uinsaizu.ac.id

ARTICLE INFO

ABSTRACT

Article history

Received : April 20, 2026

Accepted : June 03, 2026

Published : June 13, 2026

Keywords

Tilawati Method;
Qur'anic Learning;
Gharib;
Musykilat;

This study aims to examine the implementation of the Tilawati method in the introduction stage of gharib and musykilat at TPQ Salafiyah Tambak Banyumas. The research employed a qualitative approach with field research and a case study method. Data were collected through observation, interviews, and documentation, then analyzed through data reduction, data presentation, and conclusion drawing. The findings show that the Tilawati learning method was implemented through three stages: opening activities, core activities, and evaluation. In the opening stage, the teacher began the lesson with greetings, prayers, apperception, and attendance checking. The core activities applied the sorogan and classical read-and-listen systems to introduce gharib and musykilat materials. Evaluation for students was conducted through pre-tests, tadarus, muroja'ah, and munaqasyah, while teacher evaluation was carried out through coaching and periodic evaluation. The Tilawati method created a systematic Qur'anic learning process and improved students' recitation quality.

Keywords: Tilawati Method, Qur'anic Learning, Gharib

1. Introduction

Qur'anic education is an important part of Islamic education that aims to shape a Muslim generation capable of reading, understanding, and practicing the teachings of the Qur'an in daily life. Learning the Qur'an is not only oriented toward reading fluency but also requires the correct application of tajwid, gharib, and musykilat rules so that recitation follows proper guidelines (Rosi & Faliyandra,

2020). Therefore, mastery of these aspects becomes an essential foundation in developing the quality of Qur'anic recitation from an early age. Contemporary Islamic education also requires learning designs that respond to students' generational characteristics while maintaining the substance of Islamic values (Hanif, 2025).

Non-formal educational institutions such as Taman Pendidikan Al-Qur'an (TPQ) play a strategic role in introducing the basics of Qur'anic reading to children. Through TPQ, students are guided to recognize hijaiyah letters, harakat, makhārij al-ḥurūf, tajwid rules, and various special recitations in the Qur'an. Rohmah and Muhdi (2024) explain that Qur'anic learning from an early age is essential because it serves as the foundation for developing the ability to recite the Qur'an correctly according to tajwid rules. In addition, the introduction of hijaiyah letters and Qur'anic recitation should be carried out gradually through methods appropriate to students' developmental stages in order to optimize reading skills. Comparable Qur'anic learning research at the pre-elementary level also shows that age-appropriate methods, teacher modeling, and continuous correction strengthen early Qur'anic literacy (Hanif, Dewi, et al., 2023).

However, in practice, Qur'anic learning in many TPQs still emphasizes reading fluency, while the understanding of tajwid, gharīb, and musykilāt is often introduced only after students are considered fluent readers. As a result, mistakes in the pronunciation of makhraj, vowel length, and the application of tajwid rules are still frequently found. This condition indicates that Qur'anic learning needs to be accompanied by a gradual and continuous understanding of proper recitation rules. Novitriani and Muhdi (2025) explain that the talaqqi method, carried out through repeated recitation, murāja'ah, and direct correction from teachers, helps maintain students' accuracy in tajwid and makhārij al-ḥurūf. Furthermore, disciplined and repetitive learning can strengthen memorization quality and minimize recitation errors. This shows that Qur'anic learning requires systematic methods, continuous practice, and intensive teacher guidance so that students' recitation quality can develop optimally.

Previous studies show that mastery of tajwid and special recitations remains a challenge in Qur'anic learning. Nadifah et al. (2025) state that gharīb and musykilāt materials require special instruction because they contain uncommon recitations and demand guidance from competent teachers. In addition, Aripin (2024) explains that the success of Qur'anic reading instruction is strongly influenced by the teaching methods used by teachers; therefore, a systematic approach appropriate to students' development is necessary. Other studies also show that structured Qur'anic learning methods can improve students' recitation quality and memorization through disciplined, evaluative, and continuous learning processes.

Various Qur'anic learning methods have developed in Indonesia, including Iqra', Qira'ati, Yanbu'a, Ummi, and Tilawati. One method that is interesting to study is the Tilawati method because it combines classical and individual learning through read-and-listen techniques and the use of rost melodies. The material is systematically arranged into several volumes, allowing students to learn Qur'anic recitation from beginner to advanced levels gradually. According to Masnawati et

al. (2025), the Tilawati method can improve Qur'anic reading ability through the talaqqī wa al-musyāfahah approach combined with repetitive and measurable exercises. This is in line with Rohmah and Muhdi (2024) findings that Qur'anic learning methods using both individual and classical approaches help students recite the Qur'an accurately according to tajwid rules. This systematic sequencing is also consistent with curriculum philosophy, which requires learning materials to be arranged progressively according to learners' readiness and educational objectives ([Hanif, 2014](#)).

The strength of the Tilawati method lies in its structured and gradual arrangement of materials. Tajwid is not introduced only at the final stage of learning but has been introduced since the early volumes through rhythmic beats to regulate recitation length, read-and-listen exercises, and habituation to proper recitation. Furthermore, the combination of classical and individual methods allows students to learn collectively while still receiving personal guidance according to their abilities. Research on the Qiro'ati method also shows that gradual learning, discipline, and periodic evaluations can improve students' recitation accuracy and understanding of makhārij al-ḥurūf and tajwid.

One institution that consistently implements the Tilawati method is TPQ Salafiyah Tambak Banyumas. Based on preliminary observations, this TPQ applies tiered learning from pre-kindergarten to volume 6, with tajwid introduced from volume 2 and gharīb and musykilāt materials taught during Qur'anic learning stages. The learning process is also supported by rhythmic tempo techniques, daily evaluations, munaqasyah for volume promotion, and periodic teacher training to maintain learning quality. Therefore, this study aims to describe the implementation of the Tilawati method in the introduction stages of gharīb and musykilāt at TPQ Salafiyah Tambak Banyumas as a reference for developing more systematic and structured Qur'anic learning.

2. Methods

This study employed a descriptive qualitative approach with a case study method to examine the implementation of the Tilawati method in the stages of introducing gharīb and musykilāt at TPQ Salafiyah Tambak Banyumas. This approach was chosen because the study aimed to gain an in-depth understanding of the Qur'anic learning process in its natural context. TPQ Salafiyah was selected as the research site because it has consistently implemented the Tilawati method systematically and progressively from the pre-kindergarten level to volume 6, supported by read-and-listen activities, the use of rost melodies, daily evaluations, munaqasyah for level advancement, and regular teacher training. The research subjects consisted of the TPQ leader, Tilawati teachers, and students who were selected purposively based on their direct involvement in the learning process (Kumala & Sholeh, 2025). The selection of a single institution as a case was also considered appropriate because studies of Islamic educational institutions emphasize that institutional adaptation is best understood through contextual and process-oriented inquiry ([Hanif, Asdlori, et al., 2024](#)).

Data were collected through passive participatory observation, semi-structured in-depth interviews, and documentation in the form of Tilawati textbooks, learning activity photos, learning schedules, and students' evaluation records (Julhadi et al., 2022). The data were analyzed using the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing (Baba, 2017). To ensure data validity, the study applied source triangulation and technique triangulation by comparing the results of observations, interviews, and documentation. Therefore, the findings were expected to possess high credibility and objectively describe the implementation of the Tilawati method in introducing gharīb and musykilāt (Kumala & Sholeh, 2025). The attention to learning documents, schedules, and evaluation records was relevant because curriculum management studies in madrasah contexts underline the importance of examining planning, implementation, and evaluation as an integrated process (Hanif, Efendi, et al., 2026).

3. Literature Review

Learning to read the Qur'an is an educational process aimed at developing students' ability to recite the Qur'an correctly, fluently, and in accordance with the rules of tajwid. In practice, Qur'anic learning does not only emphasize fluency in reading, but also accuracy in pronouncing makhārij al-ḥurūf, tajwid rules, gharīb, and musykilāt to avoid recitation errors that may affect the meaning of the verses (Suwarno, 2016). Gharīb refers to Qur'anic recitations that contain uncommon forms or pronunciation patterns, requiring special understanding in the learning process, while musykilāt refers to difficult recitations that require gradual practice and teacher guidance in order to be pronounced correctly (Nadifah et al., 2025). Therefore, introducing gharīb and musykilāt from an early stage has become an important aspect of Qur'anic education in TPQ and other non-formal Islamic educational institutions. From a Qur'anic studies perspective, the accuracy of recitation also requires interpretive sensitivity because Qur'anic learning is connected not only to pronunciation but also to the disciplined understanding of sacred text (Hanif, 2017).

Various Qur'anic learning methods have been developed to help students read the Qur'an systematically, such as the Qiroati, Yanbu'a, Iqra', and Tilawati methods (Rohmah & Muhdi, 2024). The Tilawati method has become one of the widely used approaches because it applies a gradual learning system through structured volumes adjusted to students' abilities. This method combines classical and individual approaches through talaqqī wa al-musyāfahah techniques, the use of rost melodies, and read-and-listen activities, which are effective in improving students' reading accuracy and understanding of tajwid rules (Masnawati et al., 2025). Furthermore, Tilawati learning is carried out progressively, starting from the introduction of hijaiyah letters and basic tajwid rules to the learning of gharīb and musykilāt recitations. This gradual learning structure aligns with Bloom's Taxonomy theory, which emphasizes the development of thinking skills from remembering to creating through systematic and continuous learning processes (Lafendry, 2023). The philosophical foundation of Islamic education further supports gradual instruction because learning is directed toward the formation of intellectual, moral,

and spiritual capacities ([Hanif, 2023](#)).

In addition, previous studies have also highlighted that the success of Qur'anic learning is strongly influenced by the use of systematic instructional methods and continuous habituation. Research conducted by Fillah and Muhdi (2026) explained that gradual learning processes, repetitive practice, and continuous evaluation were effective in improving students' literacy skills in learning Hijaiyah letters. The study emphasized that structured learning stages consisting of planning, implementation, and evaluation enabled students to better understand the forms and pronunciation of Hijaiyah letters through continuous guidance and repetition. Similarly, Hasanah (2025) stated that modern Qur'anic learning methods such as Tilawati emphasize interactive learning activities, teacher supervision, and repetitive baca-simak exercises to improve students' fluency and tajwid mastery. These findings indicate that systematic learning approaches and repetitive practice play an important role in developing students' cognitive understanding, reading accuracy, and learning motivation in Qur'anic education (Hasanah et al., 2025). In the contemporary context, the use of learning media and repeated demonstrations can also be read through multimedia learning, which stresses the alignment between visual, verbal, and guided practice elements in Islamic education ([Hanif, Qudsiyyah, et al., 2025](#)).

4. Results and Discussion

The implementation of Qur'anic learning at TPQ Salafiyah employs the Tilawati method, which is systematically carried out through three main stages: the opening stage, the core learning activities, and the closing stage. These stages are consistently implemented in every class and learning level as a form of structured learning habituation. Through these stages, the learning process becomes more organized, directed, and capable of creating a conducive learning atmosphere for students in understanding Qur'anic recitation, particularly tajwid, gharīb, and musykilāt materials.

At the opening stage, the teacher begins the lesson with greetings and collective prayers as a means of instilling religious values and proper manners before learning. This is followed by review activities covering daily prayers, short surahs, prayer recitations, tajwid rules, as well as gharīb and musykilāt materials that had been previously studied. All students recite the review materials together according to their respective Tilawati levels. This activity is conducted classically, making the learning atmosphere more orderly and focused. In addition, the teacher takes attendance and arranges the students' seating positions to ensure a more focused and conducive learning process.

The review activities at the opening stage indicate that the Tilawati method emphasizes gradual and continuous learning. Repetition functions not only as a means of recalling previous materials but also as reinforcement of memorization, habituation to reading the Qur'an tartilly, and repeated practice in applying tajwid, gharīb, and musykilāt. Through these activities, students become more accustomed to recognizing special forms of recitation and applying them correctly while reading the Qur'an. From an analytical perspective, these repetitive activities are also in line

with behaviorist theory, which emphasizes the importance of practice and habituation in shaping learning abilities.

The core activity stage constitutes the main part of the Tilawati learning process at TPQ Salafiyah. At this stage, the teacher instructs all students to open their Tilawati books or Qur'ans. Students sit in U- or O-shaped formations on carpets facing the whiteboard, while the teacher stands at the front of the class to directly monitor the students' recitations. Learning is conducted using the classical *baca-simak* method, which is characteristic of the Tilawati method. The teacher first demonstrates the recitation using the *rost* melody and wooden tapping as tempo markers, after which students imitate the recitation together or individually in turns.

The use of wooden tapping functions to maintain consistency in rhythm and tempo, while the *rost* melody helps students more easily remember recitation patterns and adjust the length of sounds according to *tajwid* rules. During the learning process, the teacher actively guides and corrects students' mistakes in pronunciation, recitation length, and *tajwid* application. Furthermore, learning is supported by instructional media such as teaching aids, material cards, learning calendars, and pointing tools to improve students' focus and understanding of the material being studied.

At the core activity stage, the introduction of *gharīb* and *musykilāt* recitations is carried out gradually and systematically. The teacher first introduces the definitions and forms of *gharīb* and *musykilāt* recitations in a simple manner, then provides direct examples from Qur'anic verses. One example of *gharīb* recitation taught is the *imālah* recitation in the word *مَجْرَاهَا* in Surah Hud verse 41. The teacher demonstrates how to pronounce the word by inclining the *fathah* sound toward *kasrah* so that it is recited as *majrēhā*. Afterwards, students imitate the recitation together and individually until the pronunciation is correct.

If analyzed further, the stages of introducing *gharīb* and *musykilāt* reflect the application of cognitive stages in Bloom's Taxonomy. At the remembering stage, students memorize the definitions and forms of *gharīb* and *musykilāt* recitations. At the understanding stage, students comprehend how to recite them and the reasons behind their usage. The applying stage is reflected when students practice the recitations directly in Qur'anic verses. Subsequently, at the analyzing and evaluating stages, students begin to distinguish forms of *gharīb* and *musykilāt* recitations and assess recitation errors. Thus, the learning process is not merely oriented toward memorizing theories but also toward the practical ability to recite the Qur'an correctly and *tartilly*.

Evaluation in Tilawati learning at TPQ Salafiyah is conducted gradually through pre-tests, daily evaluations, level advancement assessments, and teacher evaluations and training. Pre-tests are administered to determine students' initial abilities so that placement into Tilawati levels corresponds to their recitation proficiency. Daily evaluations are conducted through individual *baca-simak* methods to monitor students' progress directly. Teachers immediately provide

corrections whenever errors are found in pronunciation, tajwid, or gharīb and musykilāt recitations. Meanwhile, level advancement is carried out through munaqasyah after students complete one level and achieve the predetermined minimum mastery standard.

The implementation of these evaluations demonstrates that Tilawati learning at TPQ Salafiyah applies competency-based learning and mastery learning approaches. Students are considered eligible to progress to the next stage only after adequately mastering the material, including fluency, tajwid accuracy, and mastery of gharīb and musykilāt recitations. If students have not yet achieved mastery, remedial activities such as repetition, tadarus, muroja'ah, and intensive guidance are provided until their recitation abilities improve optimally.

In addition to student evaluations, TPQ Salafiyah also conducts teacher evaluations and training every four months. These evaluations are carried out through discussion forums and experience-sharing sessions among teachers to discuss various learning challenges, particularly in introducing gharīb and musykilāt recitations. Before teaching, teachers are also required to attend Tilawati training programs to ensure standardized recitation, rost melodies, and teaching techniques. Through these evaluations and training sessions, the quality of learning can be continuously maintained, ensuring that the implementation of the Tilawati method remains consistent and aligned with established standards.

The closing stage of learning is carried out through collective prayers and handshakes between teachers and students before leaving the classroom. This activity serves as a means of instilling proper manners, respect for teachers, and the development of students' religious character. In addition to marking the end of the learning session, this habituation also strengthens the emotional relationship between teachers and students, thereby creating a more humanistic and conducive learning atmosphere. Such closing rituals also contribute to the formation of students' religious personality because emotional and cognitive factors interact in shaping stable religious attitudes and habits ([Hanif & Barokah, 2025](#)).

The implementation of the Tilawati method at TPQ Salafiyah demonstrates an integration of theory and practice in Qur'anic learning. Each stage of learning is systematically conducted and interconnected to develop students' ability to recite the Qur'an properly and correctly. Through the classical baca-simak method, the use of rost melodies, tempo tapping, material repetition, and gradual evaluation, students are not only able to recite the Qur'an fluently but also understand and apply tajwid, gharīb, and musykilāt rules accurately and tartilly.

This is in line with the view of Silvia Herlina et al. (Herlina et al., 2021) which found that the application of the Tilawati method, combined with several complementary strategies, was able to enhance pupils' independence. Pupils also became more confident and were able to collaborate effectively with their peers during the learning process. Consequently, the Tilawati method has great potential for implementation in every Madrasatul Quran.

This finding is also supported by the study conducted by Herlina et al. (2021),

which explained that the implementation of the Tilawati method was able to improve students' independence, self-confidence, and collaboration skills during the Qur'anic learning process. The study revealed that repetitive baca-simak activities, direct teacher guidance, and the use of rhythmic recitation patterns encouraged students to become more active and disciplined in learning the Qur'an. In addition, students became more accustomed to applying tajwid rules correctly and were more confident in reading the Qur'an both individually and collectively. Therefore, the application of the Tilawati method not only improves technical recitation skills but also contributes to the development of students' learning attitudes and character formation in Qur'anic education.

Furthermore, the findings of this study are also supported by the research conducted by Nur Aini et al. (2021), which revealed that the implementation of the Tilawati method significantly improved students' Qur'anic reading fluency, tajwid mastery, and learning motivation through repetitive baca-simak activities and the application of rhythmic recitation patterns. The study emphasized that the use of classical learning combined with direct teacher guidance enabled students to more easily recognize pronunciation errors and improve the accuracy of their recitation. In addition, the habituation process carried out continuously in every learning session contributed to strengthening students' discipline and consistency in reading the Qur'an tartilly. These findings reinforce that the implementation of the Tilawati method at TPQ Salafiyah not only develops students' technical reading abilities but also builds positive learning habits and greater confidence in reciting the Qur'an.

Another relevant study was conducted by Ahmad Fauzi et al. (2021), who found that the success of the Tilawati method is strongly influenced by systematic learning stages, teacher competence, and continuous evaluation processes. Their research demonstrated that regular evaluations through individual baca-simak assessments, level advancement tests, and teacher training programs were highly effective in improving students' mastery of tajwid and special recitations such as gharīb and musykilāt. The study also highlighted that the use of instructional media, melodic approaches, and interactive learning environments increased students' participation and concentration during lessons. These findings are consistent with the implementation of the Tilawati method at TPQ Salafiyah, where structured learning activities, gradual evaluation, and periodic teacher training contribute significantly to maintaining the quality and effectiveness of Qur'anic learning.

In addition, the findings of this study are reinforced by research conducted by Galih Dwi Aji and Purwanto, which demonstrated that the implementation of the Tilawati method was effective in improving students' Qur'anic reading quality, particularly in reading fluency, correct application of tajwid rules, and accurate pronunciation of makhraj. The study also explained that the success of the Tilawati method was supported by systematic learning procedures, continuous practice, and teacher supervision during the learning process. These findings are relevant to the implementation of the Tilawati method at TPQ Salafiyah, where learning activities are carried out gradually and consistently to improve students' recitation skills and understanding of Qur'anic reading rules (Aji, 2025).

Furthermore, Elitawati (2022) explained that the Tilawati method not only focuses on tajwid mastery but also develops the art and beauty of Qur'anic recitation through rhythmic and melodic approaches. The study found that the use of tilawah melodies encouraged students to read the Qur'an more confidently and tartily while maintaining the correctness of makhārij al-ḥurūf and tajwid application. This finding is relevant to the implementation of the Tilawati method at TPQ Salafiyah, particularly in the use of rost melodies and tempo tapping during the learning process (Erlistiana et al., 2022).

Another study conducted by Izzan and Albarokah (2024) stated that the Tilawati method applies a balanced approach between classical habituation and individual baca-simak activities. Their research highlighted that repetitive reading practices and direct teacher supervision enabled students to improve their reading fluency and understanding of tajwid rules more effectively. This is in accordance with the learning process implemented at TPQ Salafiyah, where students receive continuous practice and correction during Qur'anic learning activities (Izzan & Barokah, 2024).

Similarly, Purnamasari and Nadlif (2022) found that the implementation of the Tilawati method in TPQ learning significantly improved students' reading speed and accuracy through structured learning procedures and classical learning techniques. The research also emphasized that active interaction between teachers and students during the baca-simak process contributed to increasing students' concentration and participation in learning activities. These findings align with the implementation of the Tilawati method at TPQ Salafiyah, where classical learning and teacher supervision are consistently applied during the learning process (Purnamasari & Nadlif, 2022).

In addition, research conducted by Ikhwan et al. (2025) revealed that the Tilawati method contributed significantly to improving students' quality of Qur'anic memorization and recitation through systematic learning and repetitive muroja'ah activities. The study highlighted that continuous practice, teacher mentoring, and collaborative learning environments encouraged students to become more disciplined and motivated in learning the Qur'an. These findings further support the implementation of the Tilawati method at TPQ Salafiyah, which emphasizes habituation, gradual evaluation, and intensive guidance in developing students' Qur'anic recitation abilities (Ikhwan et al., 2025). This pattern is also supported by psychopedagogical research showing that emotional intelligence, motivation, and learning environment influence academic discipline and achievement (Hanif, Junaidi, et al., 2025).

5. Conclusion

The implementation of the Tilawati method in introducing gharīb and musykilāt at TPQ Salafiyah Tambak Banyumas was carried out systematically through the opening, core, and evaluation stages of learning. In the opening stage, students were accustomed to reviewing daily prayers, short surahs, tajwid, gharīb, and musykilāt materials to strengthen their tartil Qur'anic recitation skills. During the core activities, teachers applied classical baca-simak and sorogan methods using rost

melodies and tempo tapping to guide, correct, and train students' recitation gradually. The introduction of gharīb and musykilāt was conducted through explanations, direct examples, and repeated practice so that students were able to understand and correctly apply the recitations. Evaluation was conducted through pre-tests, daily assessments, and munaqasyah for level advancement, accompanied by periodic teacher training to maintain learning quality. Therefore, the Tilawati method was able to create a structured, continuous, and quality-oriented Qur'anic learning process for students.

References

- ADDIN Mendeley Bibliography CSL_BIBLIOGRAPHY Aji, G. D. (2025). Implementasi Metode Tilawati dalam Meningkatkan Kualitas Membaca Al-Qur'an di Madrasah Ibtidaiyah (MI) Darul Ulum Sukoharjo. *Jurnal Pendidikan Tambusai*, 9(1), 2568–2574.
- Aripin, A. (2024). Penerapan Metode Tilawati Dalam Meningkatkan Kemampuan Santri Membaca Al - Qur'an di MTS Al - Fakhriyah Baturaja. *Jurnal Al-Mufidz: Jurnal Pendidikan Agama Islam*, 1(1), 69–84.
- Baba, M. A. (2017). *Analisis Data Penelitian*. Penerbit Aksara Timur.
- Erlistiana, D., Ichan, Y., Elitawati, & Hesti. (2022). Metode Tilawati Qur'an Sebagai Upaya Meningkatkan Seni Baca Al-Qur'an. *Jurnal Pusaka*, 12(21), 26–33. <https://doi.org/https://doi.org/10.35897/ps.v12i1.682>
- Fauzi, A., & Aini, N. (2021). Pembelajaran Tajwid melalui Metode Tilawati pada Santri TPQ. *Jurnal Ilmu Al-Qur'an Dan Pendidikan Islam*, 4(1), 77–79.
- Fillah, R. M., & Muhdi, A. (2026). Penerapan Pembelajaran Menulis Huruf Hijaiyah Melalui Metode Tahajji Di Pondok Pesantren Al-Banna Paguyangan. *Merdeka Indonesia Journal International (MIJI)*, 6(5), 250–261. <https://doi.org/https://doi.org/10.69796/miji.v6i5.595>
- Hasanah, I. F. U. H., Makhzuniyah, M., & Zawawi, A. N. K. B. (2025). access the sacred text and its interpretations anytime and anywhere 4 . This technological advancement not only accelerates access to religious knowledge but also has the potential to enrich individual spiritual experiences . Digital technology facilitate. *Jurnal Pamator*, 18(1), 146–159. <https://doi.org/https://doi.org/10.21107/pamator.v18i1.28172> Manuscript
- Herlina, S., Rahman, M. A., Nufus, Z., Handrianto, C., & Masoh, K. (2021). The Development of Students' Learning Autonomy Using Tilawati Method at a Madrasatul Quran in South Kalimantan. *Jurnal Pendidikan Agama Islam*, 18(2),

431–450. <https://doi.org/https://doi.org/10.14421/jpai.2021.182-12>

- Hanif, M. (2014). Tinjauan Filosofis Kurikulum 2013. *INSANIA: Jurnal Pemikiran Alternatif Kependidikan*, 19(1), 87–114. <https://doi.org/10.24090/insania.v19i1.465>
- Hanif, M. (2017). Hermeneutika Hans-Georg Gadamer dan Signifikansinya terhadap Penafsiran Al-Qur'an. *Maghza: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2(1), 93–108. <https://doi.org/10.24090/maghza.v2i1.1546>
- Hanif, M. (2023). Philosophical Review of Avicenna's Islamic Education Thought. *Asian Journal of Engineering, Social and Health*, 2(6), 1–16. <https://doi.org/10.46799/ajesh.v2i6.71>
- Hanif, M. (2025). Islamic Education Design for Generation Z. *Asian Journal of Natural Sciences*, 4(2), 77–92. <https://doi.org/10.55927/ajns.v4i2.31>
- Hanif, M., & Barokah, N. I. (2025). Peran Faktor Emosional dan Kognitif dalam Membentuk Dinamika Kepribadian Religius. *Jurnal Studia Insania*, 13(1), 1–22. <https://doi.org/10.18592/jsi.v13i1.15532>
- Hanif, M., Asdlori, & Efendi, A. (2024). Adapting to Challenges: The Development of Islamic Senior High Schools in Indonesia During the COVID-19 Pandemic. *International Journal of Social Science and Religion*, 5(2), 355–374. <https://doi.org/10.53639/ijssr.v5i2.266>
- Hanif, M., Dewi, R. K., Dharin, A., & Pohl, F. (2023). Learning Al-Qur'an Using Asy-Syifaa Method at Islamic Pre-Elementary School. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 8(1), 210–223. <https://doi.org/10.25217/ji.v8i1.2529>
- Hanif, M., Efendi, A., Purmana, Y., & Ndow, M. (2026). Curriculum Development Management Model for International-Standard Madrasas: Evidence from Indonesia. *International Journal of Social Science and Religion (IJSSR)*, 7(1), 23–38. <https://doi.org/10.53639/ijssr.v7i1.388>
- Hanif, M., Junaidi, A., & Siminto. (2025). Menelusuri Peran Strategis Kecerdasan Emosional dalam Meningkatkan Prestasi Akademik Mahasiswa: Kajian Psikopedagogis terhadap Interaksi Emosi, Motivasi, dan Lingkungan Belajar. *Indo-MathEdu Intellectuals Journal*, 6(3), 3240–3254. <https://doi.org/10.54373/imeij.v6i3.3120>
- Hanif, M., Qudsiyyah, M., & Hanifah, N. D. S. (2025). Integrating Information Technology in Islamic Education: A Qualitative Study Using Richard Mayer's Multimedia Learning Theory. *AL-ISHLAH: Jurnal Pendidikan*, 17(2). <https://doi.org/10.35445/alishlah.v17i2.7192>
- Ikhwan, A., Arifin, S., & Java, E. (2025). The Tilawati Method in Qur'an Reading Learning to Enhance the Quality of Memorizing the Qur'an in Islamic Boarding Schools. *Al-Hayat: Journal of Islamic Education*, 9(10), 724. <https://doi.org/DOI:https://doi.org/10.35723/ajie.v9i3.223>

- Izzan, A., & Barokah, S. Al. (2024). Kemampuan Membaca Al- Qur ' an Perspektif Metode Tilawati Studi Ilmu Pendidikan Islam. *Jurnal MASAGI*, 2(2), 1–10. <https://doi.org/10.37968/masagi.v2i2.547>
- Julhadi, Susilawati, D., Rosa, S., Adriani, P., Ganiem, L. M., Fazilla, S., Aminy, M. H., Nurainiah, Syafruddin, Setyowidodo, A., Ririen, D., Diwat, F., Julyanti, E., & Ratnaningtyas, E. M. (2022). *Metodologi Penelitian Pendidikan*. Yayasan Penerbit Muhammad Zaini.
- Kumala, I. A., & Sholeh, M. (2025). Implementasi Metode Al- Furqoniyyah Dalam Di TPQ Nayiatuttuqo Kecamatan Moga Kabupaten Pemalang. *Merdeka Indonesia Journal International (MIJI)*, 5(2), 207–213.
- Lafendry, F. (2023). Teori Pendidikan Tuntas Mastery Learning Benyamin S. Bloom. *Tarbawi*, 6(1), 1–12.
- Masnawati, E., Salsabilah, S. A., Nur, S., Marjuki, F., Sunan, U., & Surabaya, G. (2025). Pelatihan Metode Tilawati untuk Meningkatkan Kemampuan Membaca Al-Qur ' an d engan Baik dan Benar bagi Santri TPQ Al-Fath Griya Kartika Desa Cemandi. *ARDHI : Jurnal Pengabdian Dalam Negri*, 3, 119–130.
- Nadifah, H., Arisanti, K., Maghfiroh, U. L., Tarbiyah, & Genggong, Z. H. I. U. (2025). The Role Of Teachers In Improving To Read Al Qur'an through Learning Ghorib Musykilat At TPQ Al Ahsan Taman Sari. *Qawwam: The Leader's Writing*, 6(1), 60–68.
- Novitriani, J., & Muhdi, A. (2025). Enhancing Qur ' anic Memorization through the Application of the Talaqqi Method in Tahfidz Education. *International Journal of Social Science and Religion (IJSSR)*, 6(1), 73–86.
- Purnamasari, R. N., & Nadlif, A. (2022). Application of the Tilawati Method on Speed of Reading Al - Qur'an at the Al - Qur'an Education Park (TPQ) Sidoarjo Regency. *Indonesian Journal of Education Methods Development*, 17(2), 1–5.
- Rohmah, S., & Muhdi, A. (2024). Penguatan Pengenalan Al-Qur'an melalui Metode Qiro'ati pada Anak Usia Dini. *Jurnal Basicedu*, 8(2), 1614–1624.
- Rosi, F., & Faliyandra, F. (2020). Urgensi Pembelajaran Al-Qur'an Bagi Siswa Madrasah Ibtidaiyah. *Jurnal Auladuna*, 40.
- Suwarno. (2016). *Tuntunan Tahsin Al-Qur'an*. Deepublish.