

## Implementation of Tajwid-Based Learning to Improve Students' Qur'anic Reading Skills at SMKS YASPI Labuhan Deli

Nur Nazwa Nasution<sup>1\*</sup>

Universitas Muhammadiyah Sumatera Utara, Indonesia<sup>\*1</sup>

<sup>\*1</sup>email: [nurnazwanst@gmail.com](mailto:nurnazwanst@gmail.com)

**Abstract:** This study aims to analyze the implementation of tajwid-based learning as an effort to improve students' Qur'anic reading skills at SMKS YASPI Labuhan Deli. Tajwid learning plays a crucial role in ensuring accurate and rule-based Qur'anic recitation, thereby requiring effective instructional strategies. This research employs a qualitative descriptive method using observations, interviews, and documentation. The findings reveal that the implementation of tajwid learning involves demonstration techniques, repetitive practice (drill), and structured reading habituation. Teachers serve as models of correct recitation and facilitators who provide direct corrective feedback. The application of tajwid learning significantly enhances students' accuracy in articulation (makhraj), recitation duration, and understanding of tajwid rules. Thus, the method is proven effective in improving students' Qur'anic reading skills.

**Keywords:** Tajwid; Qur'anic Reading Skills; Islamic Education Learning; SMKS YASPI Labuhan Deli.

**Abstrak:** Penelitian ini bertujuan untuk menganalisis implementasi pembelajaran tajwid sebagai upaya meningkatkan kemampuan membaca Al-Qur'an pada siswa SMKS YASPI Labuhan Deli. Pembelajaran tajwid merupakan komponen penting dalam membentuk kualitas bacaan Al-Qur'an yang sesuai dengan kaidah, sehingga diperlukan strategi yang tepat dalam proses pembelajarannya. Metode penelitian yang digunakan adalah deskriptif kualitatif melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa penerapan metode tajwid dilakukan melalui strategi demonstrasi, latihan berulang (drill), dan pembiasaan membaca secara terstruktur. Guru berperan sebagai model bacaan yang benar serta fasilitator dalam memperbaiki kesalahan siswa secara langsung. Penerapan pembelajaran panjang pendek bacaan, serta pemahaman siswa terhadap hukum-hukum tajwid. Dengan demikian, metode ini efektif dalam meningkatkan kemampuan membaca Al-Qur'an siswa

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### **A. Introduction**

The ability to read the Qur'an correctly and fluently is an essential competency for every Muslim student, particularly those enrolled in Islamic educational institutions. Mastery of Qur'anic recitation serves as the foundation for understanding Islamic teachings, strengthening spiritual character, and shaping religious identity. In this context, *tajwid*—the science of proper Qur'anic pronunciation—plays a central role in ensuring that students read the sacred text in accordance with the rules transmitted from the Prophet Muhammad ﷺ. According to Al-Khatib (2020), the accurate application of *tajwid* preserves the authenticity of Qur'anic recitation and prevents distortion of meaning.

In many educational settings, however, students often face challenges in reading the Qur'an, such as mispronunciation, weak fluency, and limited understanding of *makharij al-huruf* (points of articulation). These challenges highlight the need for structured and effective instructional methods that can improve students' reading competencies. As emphasized by Rahman (2021), pedagogical strategies must be adapted to students' cognitive readiness, learning backgrounds, and motivation levels.

Tajwid-based learning is one of the most widely used instructional approaches in the teaching of Qur'anic reading. This method involves systematic instruction in pronunciation rules, reading practice, and guided correction by the teacher. Studies show that structured tajwid instruction significantly enhances students' reading accuracy and confidence (Sulaiman, 2022). For vocational-level students—such as those at SMKS YASPI Labuhan Deli—this skill is crucial not only for religious competence but also for character development.

SMKS YASPI Labuhan Deli, as an educational institution with Islamic values, emphasizes Qur'anic literacy as part of its character-building program. The school integrates Qur'anic reading sessions into its curriculum to strengthen students' religious identity. However, preliminary observations indicate variations in students' levels of

reading proficiency, suggesting that instructional improvements are necessary to optimize learning outcomes.

Teachers at the school have therefore implemented tajwid-based learning methods as an effort to address these challenges. Tajwid instruction typically includes demonstration, repetition, guided reading, error correction, and independent practice. According to Yusuf (2020), such methods are effective in promoting active learning and continuous improvement in Qur'anic literacy.

The implementation of tajwid instruction also aligns with contemporary educational demands that emphasize differentiated learning. Students possess varying abilities, and tajwid-based lessons allow teachers to adjust instruction based on student needs. Differentiated Qur'anic learning has been proven to increase engagement and foster deeper understanding (Fadhilah, 2023).

Furthermore, tajwid learning supports the development of religious attitudes, discipline, and patience. Through continuous repetition and correction, students learn perseverance and attention to detail. These values contribute to broader educational goals, especially in Islamic schools where character formation is integral.

In addition, tajwid learning addresses the cognitive, psychomotor, and affective aspects of education. Cognitively, students understand rules and concepts; psychomotorically, they practice sound articulation; affectively, they develop love and respect for the Qur'an. This holistic impact is emphasized by Hamzah (2020), who states that Qur'anic education must engage all domains of learning.

Implementing tajwid instruction also encourages collaborative learning. Students often practice in pairs or small groups, enabling peer correction and support. Collaborative Qur'anic learning builds communication skills and strengthens social bonds among students (Nurhayati, 2021).

Despite its potential benefits, effective tajwid instruction requires certain conditions, such as trained teachers, structured lesson plans, adequate learning media, and continuous evaluation. Challenges may arise when teachers lack proper training or when class sizes are too large for individualized correction. These constraints must be addressed to ensure optimal outcomes.

Learning facilities and technological support also play a role in the success of tajwid learning. With advancements in digital tools, audio applications, and Qur'anic learning platforms, teachers can integrate multimedia to enhance students' auditory and visual comprehension. As suggested by Karim (2022), digital tools significantly support tajwid learning for today's learners.

Another important aspect is students' motivation. Learning tajwid can be challenging due to its rules and required precision. Motivational strategies—such as rewards, praise, and interactive methods—help sustain students' enthusiasm and commitment. According to Munawar (2021), motivated students demonstrate faster progress in Qur'anic reading.

Parental involvement further enhances learning outcomes, especially for students who need additional practice at home. Collaboration between school and home strengthens consistency in tajwid practice, leading to more substantial improvements. This aligns with Epstein's (2018) theory of school-home partnership in education.

The importance of tajwid instruction is also reflected in national Islamic education standards, which emphasize Qur'anic proficiency as a core component of religious education. Implementing tajwid learning supports these standards, ensuring that students meet expected competencies. As stated by the Ministry of Religion (2019), Qur'anic literacy is a key indicator of Islamic educational success.

Given these considerations, it becomes necessary to investigate how tajwid-based learning is implemented at SMKS YASPI Labuhan Deli and how it contributes to improving students' Qur'anic reading skills. This study aims to explore the instructional strategies, student responses, learning outcomes, and challenges faced in the process.

Through comprehensive analysis, the present research is expected to provide insights into effective tajwid instructional practices and contribute to the development of Qur'anic education models that can be applied in other Islamic vocational schools.

## **B. Research Methodology**

This study employed a qualitative descriptive research design, which aims to describe and interpret naturally occurring phenomena related to the implementation of

tajwid learning in improving students' Qur'an reading skills. The qualitative approach was selected because it allows the researcher to explore the teaching process, students' responses, and changes in reading ability in depth. According to Creswell (2018), qualitative research is suitable for understanding educational practices through detailed descriptions derived from natural settings.

The research was conducted at SMKS YASPI Labuhan Deli, focusing on students enrolled in Islamic religious education subjects that emphasize Qur'an reading competence. The school was deliberately chosen (purposive sampling) because it consistently applies tajwid-based learning in its curriculum. The setting also provides real classroom interactions that help capture authentic data regarding instructional practices and student engagement.

The participants consisted of Qur'an teachers and students involved in tajwid learning activities. The sample was selected using purposive sampling, meaning only individuals who were directly involved in the tajwid learning process were chosen. This method aligns with Patton's (2015) emphasis that purposive selection allows researchers to obtain rich and relevant data from knowledgeable participants.

Data were collected through three primary techniques: (1) observation, to document the learning activities, teaching strategies, and student participation; (2) interviews, conducted with Qur'an teachers and selected students to understand challenges, perceptions, and effectiveness of the tajwid learning; and (3) documentation, including lesson plans, assessment records, and students' reading evaluation sheets. Using multiple techniques ensured data triangulation to strengthen the credibility of findings.

The data analysis process followed Miles, Huberman, & Saldaña's (2014) interactive model, which includes data condensation, data display, and conclusion drawing. First, the researcher selected, summarized, and categorized data relevant to the implementation of tajwid learning. Next, data were displayed in narrative and tabular forms to facilitate interpretation. Finally, the researcher drew conclusions that answered the research questions based on recurring patterns and themes.

To ensure the trustworthiness of the research, four criteria were applied: credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Credibility was achieved through prolonged engagement in the field and triangulation. Transferability was ensured by providing thick descriptions of the context. Dependability was maintained through systematic documentation of the research process, while confirmability was established by ensuring that findings were derived directly from participants' statements and observed behaviors rather than researcher bias.

### **C. Results and Discussion**

The implementation of the Tajwid learning method at SMKS YASPI Labuhan Deli has shown significant improvements in students' ability to read the Qur'an accurately. Classroom observations revealed that students who received structured Tajwid instruction demonstrated greater awareness of proper pronunciation, intonation, and articulation of Arabic letters compared to those who studied without a specific method. Teachers emphasized the importance of applying Tajwid rules systematically, which helped students internalize correct recitation habits (Hafidz, 2020).

Initial assessments indicated that many students struggled with identifying and pronouncing certain Arabic letters correctly. However, after consistent application of the Tajwid learning method, students gradually overcame these difficulties. Teachers used examples, repetition exercises, and peer feedback to reinforce correct pronunciation, leading to noticeable progress in reading fluency (Saleh, 2021).

The use of visual aids and interactive media further supported the learning process. Charts illustrating articulation points, Tajwid color-coding systems, and online recitation platforms provided students with concrete references, which enhanced comprehension and memory retention. Research by Nurhayati (2019) suggests that visual learning tools can significantly aid in mastering complex phonetic patterns, supporting the findings in this study.

Repeated practice, or *Murajaah*, played a critical role in consolidating memorized verses and improving fluency. Students reported that consistent daily repetition, guided

by teachers, allowed them to correct errors and gradually achieve more accurate recitation. Teachers confirmed that students who participated in structured Murajaah sessions made faster progress and retained their learning better than those who practiced irregularly (Syamsuddin, 2021).

Peer-assisted learning also emerged as an effective strategy. Students were paired to review and correct each other's recitations, fostering collaborative learning and reducing individual anxiety. This approach increased student engagement and motivation, aligning with Abdullah's (2020) findings on cooperative learning in religious education contexts.

Teachers integrated Tafahum, or understanding the meaning of verses, into the Tajwid learning sessions. By connecting recitation rules with semantic comprehension, students were more motivated to maintain accuracy and proper articulation. The integration of meaning enhanced retention and encouraged students to reflect on the moral and spiritual messages in the Qur'an (Qomar, 2021).

Assessment data showed steady improvement in reading accuracy over the study period. Students' scores in fluency tests increased significantly, indicating that Tajwid instruction positively influenced both technical pronunciation skills and overall reading confidence. The improvement was most noticeable in students who previously struggled with elongated vowels and nasalized sounds.

Interactive feedback sessions allowed teachers to provide individualized guidance. Students received corrections in real-time, which helped prevent the reinforcement of incorrect recitations. The immediate correction of errors supported a more efficient learning process and reinforced proper reading habits, consistent with Harahap's (2020) research on immediate feedback in educational settings.

Students' motivation and confidence improved alongside their technical skills. Many students expressed pride in their ability to read verses correctly and demonstrated a growing interest in independent practice. Motivation is a key predictor of learning success in religious education, supporting the study's findings that systematic Tajwid instruction enhances both skill and engagement (Mutmainnah, 2021).



The learning environment also contributed to the method's success. Teachers created a supportive and disciplined atmosphere, allowing students to focus on recitation without distractions. This structured environment, combined with clear expectations, was essential for students to internalize complex Tajwid rules (Rahman, 2022).

Some challenges remained, particularly in maintaining consistency outside the classroom. Teachers noted that students who practiced irregularly at home experienced slower progress. To address this, teachers encouraged students to set daily practice routines and involved parents in monitoring progress, which proved effective in sustaining improvements (Sani, 2019).

The integration of technology, such as online recitation platforms and mobile applications, complemented traditional methods. Students could record and listen to their own recitations, compare them with model recitations, and self-correct. This combination of technology and teacher guidance facilitated flexible and personalized learning (Abdullah, 2020).

Observational data confirmed that active engagement strategies, including group recitations and interactive drills, promoted better concentration and learning outcomes. Students were more attentive and responsive when learning involved active participation, consistent with findings from Nurhayati (2018) regarding the benefits of active learning in language acquisition.

Overall, the structured Tajwid method fostered improvements not only in recitation accuracy but also in students' spiritual engagement with the Qur'an. Students showed greater awareness of the significance of proper recitation and developed habits that would support long-term mastery. Teachers emphasized that sustained practice and reinforcement are key to achieving lasting improvements (Syamsuddin, 2021).

In conclusion, the implementation of the Tajwid learning method at SMKS YASPI Labuhan Deli effectively enhanced students' Qur'an reading abilities. The combination of structured instruction, repetition, peer learning, and interactive media contributed to measurable improvements in pronunciation, fluency, and comprehension.



The findings demonstrate that a systematic approach to Tajwid education is crucial for developing both technical proficiency and meaningful engagement in Qur'an recitation.

#### **D. Conclusion**

The implementation of the Tajwid learning method at SMKS YASPI Labuhan Deli has proven effective in improving students' ability to read the Qur'an accurately. Structured instruction, including Talqin, Murajaah, and immediate feedback, allowed students to internalize proper pronunciation, articulation, and Tajwid rules. Observations and assessment results indicate significant improvement in reading fluency and accuracy, demonstrating that systematic Tajwid instruction positively influences technical skills in Qur'an recitation.

In addition to technical improvements, the method also enhanced students' motivation, engagement, and confidence in reciting the Qur'an. Peer-assisted learning, interactive activities, and the integration of meaning (*Tafahum*) reinforced not only correct recitation but also a deeper understanding of the verses. These factors contributed to a more meaningful and holistic learning experience, showing that Tajwid education can support both cognitive and spiritual development.

Despite these positive outcomes, challenges remain in maintaining consistent practice outside the classroom. Teachers' guidance, parental involvement, and the use of technological tools were crucial in sustaining progress. Overall, the study highlights that combining structured instruction, repetition, peer collaboration, and interactive media creates an effective model for Tajwid learning that can be applied to enhance Qur'an reading abilities in senior high school students.

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