
Matan Jazariyyah Learning Model in Improving Al-Qur'an Tahsin Ability

Abdul Hamid,¹ Rayamangsi², Abdul Hakim³, Muhammad Sain⁴

¹²³⁴Muhammadiyah University of Parepare

Abstract

This study examines the model of learning matan jazariyyah and its implications for improving the ability of tahsin Al-Quran in students at PTQ Darussaqqaf Polman. The type of research is qualitative, case study approach, and constructivism paradigm. Data sources are leaders, ustadz-ustadzah, and students. Data analysis techniques use grounded theory through three stages, namely open coding, axial coding, and selective coding. The results show that, the implementation of tajwid learning through a systematic and structured halaqah method, combining memorization, theory, and practice, is carried out in groups every after Fajr. The implications of learning matan jazariyyah can improve the ability to read the Qur'an fluently, according to good and correct tajwid rules, thereby improving the quality of tahsin students. The development model of learning Matan Jazariyyah refers to the halaqah model developed into Halaqah Matan Jazariyyah which emphasizes the deepening of tajwid material in a structured manner, direct practice, and evaluation of memorization and reading of the Qur'an. The Halaqah Matan Jazariyyah approach is more transformative because it prioritizes memorization of the Qur'an and a deep understanding of the rules of tajwid.

Keywords: learning model, matan jazariyyah, halaqah method, tahsin Al-Quran, Santri

Model Pembelajaran *Matan Jazariyyah* dalam Meningkatkan Kemampuan Tahsin Al-Qur'an

Abstrak

Penelitian ini mengkaji model pembelajaran matan jazariyyah dan implikasinya terhadap peningkatan kemampuan tahsin Al-Quran pada siswa di PTQ Darussaqqaf Polman. Jenis penelitiannya adalah kualitatif, pendekatan studi kasus, dan paradigma konstruktivisme. Sumber data adalah pemimpin, ustadz-ustadzah, dan mahasiswa. Teknik analisis data menggunakan grounded theory melalui tiga tahap, yaitu open coding, axial coding, dan selective coding. Hasil penelitian menunjukkan bahwa, pelaksanaan pembelajaran tajwid melalui metode halaqah yang sistematis dan terstruktur, menggabungkan hafalan, teori, dan praktik, dilakukan secara kelompok setiap setelah Subuh. Implikasi pembelajaran matan jazariyyah dapat meningkatkan kemampuan membaca Al-Qur'an dengan lancar, sesuai dengan kaidah tajwid yang baik dan benar, sehingga meningkatkan kualitas siswa tahsin. Model pengembangan pembelajaran Matan Jazariyyah mengacu pada model halaqah yang dikembangkan menjadi Halaqah Matan Jazariyyah yang menekankan pada pendalaman materi tajwid secara terstruktur, praktik langsung, dan evaluasi hafalan dan pembacaan Al-Qur'an. Pendekatan Halaqah Matan Jazariyyah lebih transformatif karena mengutamakan hafalan Al-Qur'an dan pemahaman yang mendalam tentang aturan tajwid.

Abdul Hamid

E-mail: abdullhamidapple1295@icloud.com

Available online at <http://journal.iaingorontalo.ac.id/index.php/au/index>

A. Introduction

Islamic boarding schools (pesantren) as Islamic educational institutions have experienced rapid development. Digitalization is accelerating, but they maintain their distinctive characteristics and the authenticity of their existing curriculum content.¹Tahfidz-based Islamic boarding schools have also experienced significant development and are recorded in the SIPDAR of the Ministry of Religion of the Republic of Indonesia as many as 180,230.²Al-Quran educational institutions (Tahfidz) develop creative and innovative learning to make it more interesting, such as memorization can be given in a fun way like playing, which seems to increase the burden of academic studies.³

The concept of the Quran memorization house aims to develop and preserve the culture of Quran memorization among the community, especially the younger generation. The Quran memorization house is equipped with learning facilities, accommodations, and programs that support the systematic and structured process of memorizing the Quran.⁴The existence of Qur'an memorization boarding schools in Indonesia is a manifestation of the importance of Islamic religious education in society as well as a joint effort to preserve and develop cultural and religious heritage.

Various problems in improving Quran memorization, especially in formal educational institutions. St.Y. Slamet in Rizky stated that students' abilities in learning to read the Quran vary. Some learn to read the Quran quickly, moderately, or even slowly. It all depends on the student's sincerity and interest in learning to read the Quran.⁵Amir in his research stated that Islamic boarding schools face several problems in learning tahfidz, including laziness, lack of focus, too many activities, time factors, lack of mentors and environmental factors.⁶

A specific problem in reading and memorizing the Quran is applying proper tajweed and makhraj. Research shows that difficulty pronouncing letters, or makhoriul huruf, is an indicator of students' lack of fluency in reading the Quran.⁷Obstacles to learning the Qur'an are the level of education of students, lack

¹Suryana, Y., Dian, D., & Nuraeni, S., Management of the Quran Memorization Program. *Isema Journal: Islamic Educational Management*, 3(2), 2018, pp. 220-230.

²Moh Khoeron, Ministry of Religion Compiles Directory of 99,000 Al-Qur'an Educational Institutions, accessed at <https://kemenag.go.id/nasional/kemenag-susun-direktori-99000-lembaga-pendidikan-al-qurrsquoan-wr78ez>, on May 27, 2024

³Muhammad Siddik Arfandi, Wahyuddin Nur Nasution, and Siti Halimah. "The ability to read and memorize the Qur'an among Islamic students through mastery of the Tuhfatul Athfal book." *Ta'dibuna: Journal of Islamic Education* 12.3, 2023, pp. 255-271.

⁴Handayani, F. TahfidzAl-Quran Learning Management, *Eduvest*, 1 (8), 2021

⁵Isnaini Rizky, Khairuddin Lubis & Hotni Sari Harahap, Implementation of the Tahsin Program in Improving Tajweed Reading Learning Skills at MTs Islamiyah. *Tajribiyah: Journal of Islamic Religious Education*, 1(1), 53-62.

⁶Syafruddin Amir, Muhammad Ridwan Fauzi, and Muhammad Isomudin. "Problems of Tahfidz Learning in Islamic Boarding Schools." *At-Tadbir Journal: Media of Law and Education* 31.2, 2021, pp. 108-119.

⁷Nesia, AP, Nugroho, AS, & Khoironi, K., Implementation of the Talaqi Method in Learning Tajweed of the Tuhfatul Athfal Book at the Rajabasa Quranic Civilization House, Bandar Lampung. *Tahdzib Al-Akhlaq: Journal of Islamic Education*, 6(2), 2023, pp. 224-237.

of time, and the emergence of lazy and tired instincts.⁸The next phenomenon is that many students now have mastered the practice but do not understand the underlying theory.⁹

The learning system at Islamic boarding schools (pesantren) or educational institutions that focus on memorizing the Quran presents several challenges, including learning methods. The challenge of selecting and implementing effective teaching methods for memorization can be problematic, especially in areas with few resources.¹⁰Syukron stated that traditional tahfidz Islamic boarding schools often use few learning media, which can impact the quality of the learning process.¹¹With the development of information technology, tahfidz boarding schools face the challenge of integrating this technology into their educational model without losing its traditional essence.¹²

The Darussaqqaf Islamic Boarding School plays a central role in preserving and developing cultural and religious heritage for its students, particularly in memorizing and practicing the Quran. The Darussaqqaf Islamic Boarding School helps students gain a deeper understanding of Islamic teachings, studying and memorizing the Quran, hadith, fiqh (Islamic jurisprudence), aqidah (belief), and other religious disciplines. Furthermore, the Darussaqqaf Islamic Boarding School places significant emphasis on developing the morals and character of its students. Through an Islamic educational environment and sound guidance, students are taught to become pious, honest, disciplined, and responsible individuals.

The main focus of PTQ Darussaqqaf in improving the quality of tahsin Al-Qur'an is the development of learning methods by referring to the book Matan Jazariyyah. Matan Jazariyyah is a very important tajwid book in the tradition of learning the Al-Qur'an. Matan provides a strong foundation in understanding the rules of tajwid and the principles of correct Al-Qur'an recitation. Matan strengthens the understanding of makharijul huruf (place of letter emergence) and Sifatul Huruf (the properties inherent to letters) for each letter in the Al-Qur'an.¹³

This research also tries to develop a new learning approach or combine traditional methods with modern approaches. The application of Matan jazariyyah implemented by PTQ Darussaqqaf offers the urgency of research that will provide

⁸Amaliyah, RN, Muhammad, N., & Astina, C., Implementation of Tuhfatul Athfal Book Learning in Improving the Ability to Read the Qur'an of Class II Ula B Students of Madrasah Diniyah Ma'had Mamba'ul Qur'an Kalibeber Mojotengah Wonosobo. *Alphateach (Journal of Education and Teaching Profession)*, 3(2), 2023, pp. 1-5.

⁹Albisyasatu Himalul Mawaddah and Shobihus Surur, "Implementation of Tahsinul Qira'ah with the Drill Method in Learning the Matan Jazariyyah Book (Case Study at the Izzatul Qur'an Kayangan Islamic Boarding School, Jombang)". *Education, Learning, and Islamic Journal*, 5(2), 2023, pp. 39-60

¹⁰Khoirul Huda, Teaching Material Development Practical Guidelines for Reading Al-Quran in Learning Al-Quran at Griya Al-Quran of Surabaya, *Studia Religia/Studia Religia: Journal of Islamic Thought and Education*, 2 (2), 2018

¹¹Ahmad Syukron, Samsudi, Kustiono, [Formal Islamic Education: A Formal Curriculum for Islamic Boarding Schools in Indonesia](#), *Innovative Journal of Curriculum and Educational Technology/Innovative journal of curriculum and educational technology*, 9 (2), 2020.

¹²Rila Setyaningsih, Abdullah, Edy Prihantoro, Hustinawaty Hustinawaty, [Implementation of Digital Literacy Through E-learning in Learning Process at Pesantren University](#), *Proceedings of the International Conference of Communication Science Research (ICCSR 2018)*, 2018.

¹³M. Ulil Albab Arwani, *Book of Tajwid* (Kudus: Mubarakat Thoyyibah, 2019), p. 40.

in-depth analysis results on the learning model at PTQ Darussaqqaf to improve the ability of Al-Qur'an recitation for its students.

B. Research Methods

This type of research is qualitative¹⁴¹⁵with a grounded theory approach¹⁶¹⁷,and using paradigmspostpositivism.¹⁸¹⁹This research was conducted at the Al-Quran Islamic Boarding SchoolDarussaqqaf, Polewali Mandar Regency. Primary data sources included the leadership, religious teachers, students, and related documents at the Islamic boarding school. Secondary data sources included references, research results, and official document reports from external formal institutions. The research instrument was the researcher himself, assisted by research tools such as cameras, stationery, recording equipment, and data collection instrument guides. Data collection techniques included observation, in-depth interviews, and document studies.²⁰. data analysis techniques in the context of grounded theory through three stages, namely open coding, axial coding, and selective coding.²¹. Data validity test²²carried out by extending observations, increasing diligence in research, triangulation, discussions with colleagues, negative case analysis, and member checks.

C. Results and Discussion

1. Results

The implementation of Matan jazariyyah learning at PTQ Darussaqqaf Polewali Mandar is not much different from other Islamic boarding schools that implement the halaqah learning system, where students are taught systematically about the rules of tajwid, makhraj, and the nature of letters, so that this then affects the accuracy and fluency of the students' reading. Learning is carried out by memorizing the matan, direct practice, and regular and intensive evaluation. The implementation of learning the Matan jazariyyah book at PTQ Darussaqqaf is carried out with the halaqah talaqqi method.²³

¹⁴M. Burhan Bungin, *Social and Economic Research Methodology* (Jakarta: Prenada Media Group, 2013), p. 124

¹⁵Sugiyono, *Management Research Methods Approach: Quantitative, Qualitative, Mixed Methods, Action Research, Evaluation Research*, (Bandung: Alfabeta, 2015), p. 347.

¹⁶M. Chairul Basrun Umanilo, *Practical Techniques of Grounded Theory in Qualitative Research*. Iqra Buru University, No. 127. 2018.

¹⁷Abdul Basir, *Al-Qur'an Reading Learning Model at Madrasah Tsanawiyah Batam City*, Doctoral Dissertation, Sultan Syarif Kasim State Islamic University Riau, 2023.

¹⁸Sedarwanti and Syarifuddin Hidayat, *Research Methodology*, (2nd ed.; Bandung: Mandar Maju, 2011), p. 200.

¹⁹Setyo Mulyadi, AM Heru Basuki and Hendro Prabowo, *Qualitative Research Methodology and Mixed Methods: The Latest Perspectives for Social Sciences, Humanities and Culture*, (Depok: PT. Rajagrafindo Persada, 2019), p.19.

²⁰Djam'an Satori and Aan Komariah, *Qualitative Research Methodology* (Bandung: Alfabeta, 2009), p. 11.

²¹Abdul Basir, *Al-Qur'an Reading Learning Model at Madrasah Tsanawiyah Batam City*, Doctoral Dissertation, Sultan Syarif Kasim State Islamic University Riau, 2023.

²²Sugiyono, *Management Research Methods Approach: Quantitative, Qualitative, Mixed Methods, Action Research, Evaluation Research*, (Bandung: Alfabeta, 2015), pp. 436-445

²³Wawan Darmawan, Leader of PTQ Darussaqqaf, Research Interview at PTQ Darussaqqaf, January 24, 2024.

The learning atmosphere is more personal and meaningful, because knowledge is transferred directly from teacher to student with sincerity and etiquette.²⁴The implementation of Matan Jazariyyah is carried out through regular meetings and the formation of halaqahs (Islamic circles) to teach the method. Each student is given the opportunity to memorize Matan Jazariyyah and practice their readings under direct guidance from the Ustadz.²⁵Students have the opportunity to receive direct corrections in their reading, so that students understand more clearly how to correctly produce letters from makhraj, recognize the properties of letters, and understand other recitation rules based on the book Matan Jazariyyah.

This approach can encourage students to be more active in the learning process. The teacher provides opportunities for them to ask questions and receive direct explanations regarding the rules of tajwid. Memorizing the text is the primary step in strengthening their memory of the rules of tajwid. Regular evaluations are conducted to monitor progress in mastery of the material and provide feedback for further improvement.²⁶

Teaching Matan jazariyyah in halaqah using the talaqqi method. The structure of the material starts from the origins of Matan jazariyyah, then the importance of Matan jazariyyah in the study of tajwid and qiraat, as well as its connection with Islamic scientific traditions.²⁷Lessons take place every day after the morning prayer. This time is considered blessed, and with increased focus, students find it easier to grasp the material being taught.²⁸The challenges of implementing Matan jazariyyah are still rare, references are limited and for students it still feels foreign.²⁹³⁰ The challenges for students are somewhat stiff and confusing, students are accustomed to simpler tajwid methods or freer learning methods, while Matan jazariyyah has a more systematic method.³¹

*Matan jazariyyah*It has a more systematic and structured approach, requiring students to study the rules and principles in greater depth. Some of the more in-depth and detailed rules of tajwid, such as the more detailed pronunciation of letters, were previously unseen in previous tajwid lessons.³²Difficulty understanding and applying the correct way to pronounce letters, especially because each letter has a very specific makhraj and

²⁴Muhajir, Supervisor PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 28, 2024

²⁵Muhammad Fikri, Supervisor of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 1, 2024.

²⁶Zainul Alimin, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

²⁷Wawan Darmawan, Leader of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, January 24, 2024.

²⁸Muh Fahri Hafidz, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

²⁹Muhajir, Supervisor PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 28, 2024

³⁰Muh Akhsan Maulana, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

³¹Muh Fahri Hafidz, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

³²Zainul Alimin, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

properties.³³The process of adapting to a more detailed and systematic approach takes time and patience.

Teachers stated that limited experience in delivering the material can impact teaching effectiveness. This results in suboptimal delivery methods, making it difficult for students to understand and memorize the material effectively.³⁴This material contains many fairly complete and detailed tajweed rules, which makes us feel confused, especially in terms of memorizing and applying them to the students' reading of the Qur'an.³⁵

Efforts made for Islamic boarding schools include training Ustadz to improve their competence and of course to have a sanad.³⁶Students We always diligently practiced and tried to improve our recitation of the Quran. However, after starting to study Matan Jazariyyah, our confidence and self-confidence grew.³⁷The success of learning Matan Jazariyyah is cultivated by high discipline.³⁸

Application of the matan jazariyyah method by memorizing the matan, practicing letter pronunciation, as well as evaluation and estimation. Each student is asked to memorize parts of the Matan jazariyyah, followed by reading practice and correcting the student's reading according to the rules of recitation. Evaluations are carried out regularly to ensure that students understand and apply every tajwid rule they have learned.

The implication of implementing the Matan jazariyyah method is that students are enthusiastic and motivated, increasing enthusiasm. Students know that Matan jazariyyah is part of the rules of tajwid taught by the Prophet Muhammad SAW through the intermediary of scholars, so students feel the need to maintain and pass on this knowledge.³⁹

The implication of implementing the Matan jazariyyah method is that the students' reading becomes much better and different from before, especially in terms of makhraj (the place where the letters come out) and the nature of the letters, including paying attention to subtle differences in pronunciation and pronunciation of letters that have similar makhraj.⁴⁰The quality of the students' reading has improved, such as makhraj, the nature of the letters, and the length and shortness of the reading, we can read the Koran more fluently and

³³Mujahid, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

³⁴Wawan Darmawan, Leader of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, January 24, 2024.

³⁵Muhammad Fikri, Supervisor of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 1, 2024.

³⁶Wawan Darmawan, Leader of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, January 24, 2024.

³⁷Muh Fahri Hafidz, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

³⁸Muh Zulfikar, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

³⁹Wawan Darmawan, Leader of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, January 24, 2024.

⁴⁰Wawan Darmawan, Leader of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, January 24, 2024.

precisely.⁴¹⁴²The Matan Jazariyyah (Islamic grammar) applied at PTQ Darussaqaq is indeed very helpful in improving the quality of the students' Quran recitation. This type of learning will gradually enable students to read the Quran more fluently, clearly, and in accordance with the rules of tajwid taught by the Prophet Muhammad (peace be upon him).⁴³⁴⁴

By applying the Matan Jazariyyah method, students can read the Quran more fluently, clearly, and in accordance with Tajweed. Students who do not study Matan Jazariyyah still struggle to apply Tajweed correctly, making it difficult for them to memorize the Quran.⁴⁵Learning Matan jazariyyah makes our letter pronunciation more fluent and focused, because this matan teaches in great detail about makhraj and the nature of letters, which is an important basis in tajwid.⁴⁶⁴⁷The students were very happy because by studying Matan Jazariyyah, their reading skills had improved significantly. Every letter they read felt more precise, and the tajweed we applied was also more accurate.⁴⁸Thus, the Matan Jazariyyah method motivates and increases enthusiasm for learning. Through this method, significant progress in Quran recitation is felt, providing a sense of satisfaction and pride.⁴⁹

The implementation of Matan jazariyyah helps minimize errors in the recitation of students at PTQ Darussaqaq, while at the same time ensuring that students' recitations are in accordance with the rules taught by the Prophet Muhammad. This leads to more fluent and correct recitation, and gives students confidence in reading and memorizing the Qur'an. The Matan jazariyyah method has proven effective in improving the quality of Qur'an recitation of students at PTQ Darussaqaq. This success is driven by a structured teaching system, full support from management, and active parental participation. With good collaboration between all related parties, this method can continue to develop and provide significant benefits in Qur'an learning for students.

The Matan jazariyyah learning development model for improving Qur'an recitation skills at PTQ Darussaqaq Polewali Mandar aims to integrate tajwid theory with the practice of reading the Qur'an correctly. The teacher provides an in-depth explanation of each tajwid rule contained in the matan, as well as the

⁴¹Zainul Alimin, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

⁴²Muhajir, Supervisor PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 28, 2024

⁴³Nurdin Alamsyah, Supervisor of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 5, 2024.

⁴⁴Mujahid, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

⁴⁵Nurdin Alamsyah, Supervisor of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 5, 2024.

⁴⁶Zainul Alimin, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

⁴⁷Muh Akhsan Maulana, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

⁴⁸Muh Zulfikar, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

⁴⁹A. Sirratul Qolbi, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

correct pronunciation of the letters. Afterward, the students are given the task of memorizing the matan. Direct practice in reading and repeating the recitation serves as an evaluation and to correct any errors.⁵⁰

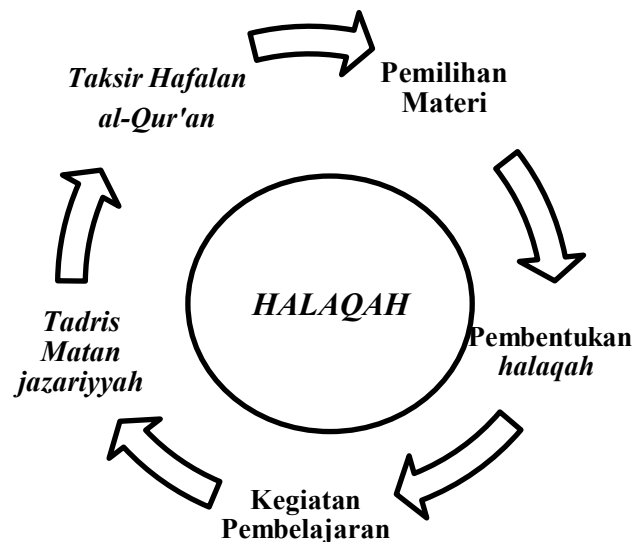
Meanwhile, in the talaqqi method, students are required to memorize and master the Matan jazariyyah in more detail. The Ustadz gave the students the task of memorizing Jazariyyah as part of learning tajwid and the science of qiraat. Santri Matan jazariyyah so that it becomes the basis for students' understanding of the correct principles of tajwid.⁵¹ Students memorize the text gradually to make it easier to remember the rules of tajweed. The memorization process is reinforced with daily practice exercises, where students can apply what they have memorized to their recitation of the Quran.⁵²

The success of the learning model is due to the participation of the ustadz (teacher) in the learning process. Teachers not only deliver the material but also personally guide the students, ensuring they understand the lesson well. The teacher's involvement in providing direction, answering questions, and creating a conducive learning atmosphere makes the students feel cared for and supported. Thus, the Matan jazariyyah learning development model at PTQ Darussaqaq Polewali Mandar has proven effective in improving the students' tahsin Al-Qur'an recitation skills. This model can serve as a reference for other Islamic educational institutions in their efforts to improve the quality of Al-Qur'an learning.

2. Discussion

Learning the Matan Jazariyyah book is an important part of tahfidz education and tajwid science at PTQ Darussaqaq Polewali Mandar.

Figure 1. Implementation of Matan Jazariyyah Learning



⁵⁰Mujahid, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.

⁵¹Wawan Darmawan, Leader of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, January 24, 2024.

⁵²Nurdin Alamsyah, Supervisor of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 5, 2024.

1. *Halaqah*

Halaqah is a learning method applied in the Matan jazariyyah tajwid learning model at PTQ Darussaqqaf Polewali Mandar. Mardiyah explained that the halaqah method is a learning approach designed to help students improve their ability to memorize the Qur'an through direct guidance from teachers and interaction with group members in discussions. Learning with the Halaqah method involves several important components, such as a calm atmosphere (silence), building community, discovering concepts (concept attainment), and conducting reflection and evaluation.⁵³

Karim believes that attending religious studies groups (halaqah) is a very beneficial way to deepen one's understanding of religion. Halaqah itself comes from Arabic, meaning "gathering" or "group."⁵⁴ The learning method in halaqah offers many benefits, one of which is the ease of direct interaction between teacher and students. In a more persuasive atmosphere, each student receives more attention, allowing for prompt and effective correction of reading errors. This approach makes teaching more personalized and focused, thus maximizing the learning process.

The effectiveness of halaqah in improving Quranic recitation skills lies in the opportunity for hands-on and in-depth practice. With smaller groups, students can focus more on correcting their reading errors. The smaller group size allows the instructor to pay more attention to each individual, allowing any errors to be corrected promptly. This provides students with the opportunity to strengthen their recitation techniques in a more focused manner.

The halaqah method allows for direct evaluation by the instructor, which helps accelerate students' understanding and gradually correct their mistakes. With immediate feedback, students can more quickly correct their reading and gain a clearer understanding of how to read the Quran correctly. This makes learning more effective, as students can continue to develop with proper guidance and focused practice.

Learning using the halaqah method reflects the concept of learning as a continuous process that combines repetition and reflection. When students are asked to repeat their readings, paying close attention to the details of letter pronunciation and their properties, they are taught to memorize and undergo a continuous process of transformation to achieve accuracy in each reading. This process becomes a form of achieving fluency and fluency, where repetition serves as a medium to minimize errors and improve the quality of reading, ultimately forming an inseparable harmony between knowledge and practice.

The Matan Jazariyyah halaqah method emphasizes daily practical exercises. Students are required to directly practice each tajweed rule they have learned in their Quranic recitation. Routine and consistent learning, especially after the dawn prayer, provides an opportunity for deeper focus and

⁵³Raidatam Mardiyah, Nurmisda Ramayani, and Satria Wiguna. "Implementation of the Halaqah Method in Improving the Ability to Memorize the Qur'an at the Kampung Qur'an Islamic Boarding School on Pulau Banyak." *Dewantara: Journal of Social Humanities Education* 1.4 (2022): 143-154.

⁵⁴Hamdi Abdul Karim, "The Urgency of Halaqah in Accelerating Da'wah." *State Islamic Institute (IAIN) Metro*, 315â 331 (2019).

better retention of the material. The calm atmosphere after the dawn prayer allows students to be more devout, thus accelerating their understanding of the tajweed rules taught and helping them more easily memorize and apply them in their recitation.

2. Material Selection

The selection of tajwid material, specifically *Matan Jazariyyah*, was carried out with the aim of providing students with an understanding of the rules of tajwid in reading the Qur'an. *Matan Jazariyyah* was chosen because it is one of the classic books recognized for its validity in the world of tajwid science. The book systematically and in detail organizes various tajwid rules. In selecting the material, the instructor focused on the suitability of the book's content to the learning needs of students who want to improve the quality of their Qur'an reading.

The selection of *Matan jazariyyah* in the Darussaqaf Islamic Religious Education Center (PTQ Darussaqaf) is also tailored to the context of halaqah learning. Each student is guided to understand the material more thoroughly through question-and-answer sessions, discussions, and direct corrections from the instructor. This method of teaching tajweed makes learning more interactive and allows each student to receive guidance tailored to their needs. In this regard, *Matan jazariyyah* serves as a highly effective guideline for helping students master reading the Quran with correct tajweed and in accordance with the teachings of the Prophet Muhammad (peace be upon him).

3. Formation of Halaqah

The first step in establishing a circle for learning tajwid using *Matan Jazariyyah* is the instructor's guidance of the students. As is well known, the instructor (Ustadz) plays a crucial role in preparing students for tajwid. The instructor provides an initial explanation of the importance of learning tajwid and outlines the goals and benefits to be gained during the course.

After the ustadz (teacher) provides guidance, the next step is to arrange the students' seating positions. Proper seating is crucial for maintaining concentration during learning. In tajwid circles, students typically sit comfortably, while still observing etiquette and discipline. The process, as with most halaqahs, involves students sitting in a circle or in rows with sufficient distance between them to help them focus and listen attentively to the teachings.

The next stage is *ta'aruf*, or introductions between the instructor and students, as well as between students themselves, although this stage only occurs at the initial meeting. At this stage, each individual gets to know each other's names, backgrounds, and goals for attending the halaqah. This *ta'aruf* is crucial for fostering a sense of togetherness and familiarity among the students, as well as building mutually supportive relationships throughout the learning process.

The coach provides further direction regarding the material that will be studied in the halaqah. The coach explains to the students how to read the Koran properly using the *Matan jazariyyah* book, as well as the steps that must be taken to master each chapter in the *matan*. The coach also gives examples of

correct reading according to the rules of recitation contained in the Matan jazariyyah.

The instructor also reminded the students of the importance of perseverance and discipline in the learning process. Learning tajwid requires time and patience, so students must persevere and persevere. The instructor motivated the students to remain enthusiastic about learning and applying the knowledge they had acquired. Every improvement, even small ones, was appreciated and reminded of the students to keep motivating them to improve their skills.

4. Learning Activities

The Matan Jazariyyah learning process involves several important steps, beginning with an opening. This opening is a crucial initial step in preparing students for the learning material. At this stage, the instructor or ustadz opens the halaqah with a prayer and greeting, which serves as an introduction to create a more solemn and focused learning atmosphere. The instructor also explains the objectives of the day's learning so that students understand what they will learn and how the material will benefit their lives.

After the opening, the next stage is a face-to-face meeting, an opportunity for direct interaction between the instructor and students. During the face-to-face meeting, the instructor can further explain the day's learning objectives and briefly explain the importance of studying Matan Jazariyyah. The face-to-face meeting also provides an opportunity to get to know the students' personalities, allowing the instructor to tailor learning methods to their individual needs. The instructor will strive to create a comfortable atmosphere so that students feel more open and motivated to actively participate in the learning process.

The main step in learning is tadris Matan jazariyyah. At this stage, the supervisor or ustadz teaches core material related to Matan jazariyyah. Matan jazariyyah teaching at PTQ Darussaqaf begins with an introduction to basic concepts in the science of recitation, makhraj (where letters come out) and the properties of letters. This is done to ensure that each student understands the basics needed before learning more complicated and complex rules.

Next, the teacher teaches a syarah (explanation) of the Matan Jazariyyah book. This syarah is essential for students to understand the meaning of each verse in the book. The teacher provides a more detailed explanation of the meaning and content of each sentence or phrase in Matan Jazariyyah. Syarah learning helps students deeply understand the principles of tajweed contained in the book, so they can apply them correctly when reading the Quran. The syarah process is carried out through discussion and question-and-answer methods between the teacher and students to ensure that the explanations are well understood.

After that, the ustadz taught the basics of the book Matan Jazariyyah. This stage is concerned with the structure and rules of recitation listed in the book. Ustadz explained in detail about the hijaiyah letters, the properties of the letters, as well as the laws of tajwid such as ikhfa, idgham, and others.

After memorization of the matan is complete, the students will continue with the application of the tajwid rules that have been learned in reading the

Al-Qur'an. This is done with consistent and regular practice. Santri are asked to practice their reading of the Qur'an every day, both individually and in groups, so that the matan jazariyyah learning that is implemented is not limited to theory alone, but also to the real application of what has been learned, so that the students can better understand and improve their reading.

Regular evaluation is also an integral part of the Tadris Matan Jazariyyah model. This evaluation process is crucial to ensure that each student can apply the correct rules of tajwid and gradually improve their tahsin skills. Each student will be routinely evaluated by the instructor to determine their understanding and mastery of the material. Evaluation is conducted by listening to the student's recitation of the Quran and providing constructive feedback to correct any errors.

After the material is finished, the next stage is discussion. This discussion provides an opportunity for students to ask questions and express their understanding or confusion regarding the material. The teacher will lead the discussion by opening a question-and-answer session, where students can express any misunderstandings or discuss any unclear points. The discussion also allows the instructor to assess the students' understanding of the material. The instructor will provide clarification and patiently answer questions, allowing students to resolve any confusion.

The final stage of the learning activity is problem-solving. At this stage, students are given the opportunity to share any problems or difficulties they encounter during the learning process. These problems can be related to reading, understanding the material, or other challenges. The teacher listens attentively and provides appropriate solutions or suggestions to help students overcome these problems. This communication is crucial to ensure students do not feel hindered in their learning process and can continue to progress with a better understanding of tajwid and Matan jazariyyah.

5. *Estimate*Memorizing the Qur'an

The final stage in establishing a halaqah is reinforcement and evaluation. After some time, the instructor will evaluate the students' progress in understanding tajwid and memorizing Matan jazariyyah. Evaluation is conducted to ensure that the students truly understand and master the material taught. The instructor also provides constructive feedback and discusses ways to further improve the students' abilities.

In practice, the stage of evaluating or correcting Qur'an recitation based on the instructions of Matan jazariyyah is called taksir. Taksir is one of the models used in Matan jazariyyah learning at PTQ Darussaqqaf Polewali Mandar to improve students' tahsin Al-Qur'an skills. Taksir focuses on assessing the quality of each student's reading and pronunciation of letters after they have studied and memorized the matan. Evaluation is carried out continuously and in a structured manner to monitor the development of students' tahsin skills and provide useful feedback for improving their reading. In Matan jazariyyah, taksir plays a crucial role in ensuring that each student can correctly apply the rules of tajwid in their reading.

Estimate This evaluation is carried out in the form of direct evaluation by the teacher after the students have memorized and practiced the readings according to the material they have studied. In this case, the teacher will listen to the students' readings, correct mistakes, and provide clear directions regarding things that need to be improved. Evaluation helps students to identify certain parts of their reading that are still incorrect, both in terms of makhraj (where the letters appear), the nature of the letters, and the application of other tajwid rules. With evaluation and assessment, students can receive direct and specific feedback, which allows them to improve their reading in a more focused manner.

The main challenge in learning tajwid is the irregularity of the material taught, which often leaves students confused about how to understand and apply it. When tajwid material is presented without a clear structure, students often feel confused because there is no continuity between one rule and another. As a result, the learning process feels disjointed, and students struggle to connect the various tajwid rules to their reading. This certainly hinders in-depth understanding, which is crucial in tajwid learning.

Matan jazariyyah Matan Jazariyyah is presented as an answer to these problems by organizing the rules of tajwid in a structured and systematic manner. By presenting tajwid material in a logical and detailed order, Matan Jazariyyah provides students with a clearer understanding. Each rule is structured in such a way that students can easily see the relationship between one rule and another. This more organized learning allows students to gradually improve their recitation, making it easier for them to remember and apply the rules of tajwid in every recitation of the Quran.

The systematic structure of Matan Jazariyyah has a positive impact on students learning Tajweed. Organized learning makes each step in the learning process clearer and easier to follow. Students no longer feel confused by the material because they know exactly what to learn next. This structure gives them the confidence to memorize and understand the rules of Tajweed gradually, as each rule taught has a clear relationship to the others.

The halaqah learning method developed in this study is a modification of Amirudin's Simple Halaqah Learning Model (MHS), which consists of several phases and systematic steps. In Phase 1, the selection of competencies and materials is the initial step, where the teacher and students determine the topics or materials to be studied. Phase 2 involves forming the halaqah, which begins with arranging the students' positions so they are comfortable and can focus during the lesson, followed by ta'aruf (getting to know each other), or introductions between halaqah members to build a sense of togetherness.

In Phase 3, learning activities begin with an opening that sets the mood and enthusiasm for learning. Phase 4 includes several important parts, namely a gathering that strengthens the relationship between teacher and students, an evaluation to monitor learning progress, and brotherhood to foster unity within the halaqah. Learning continues with face-to-face meetings, in-depth discussions, and mutaba'ah, or direct guidance from the teacher. Next, problems and good news are conveyed to provide motivation, and other important announcements are

made. At the end of the lesson, a conclusion is drawn to summarize the material that has been learned.⁵⁵

The Simple Halaqah Learning Model (MHS) by Amirudin was also developed by Hartono in his research on the development of ethnomathematics-based halaqah learning methods to understand the solution of transportation problems in linear programming classes.⁵⁶ In the development phase described by Hartono, the ethnomathematics-based halaqah learning method was used to facilitate students' understanding of transportation problem solving in the linear programming course. Evaluation results showed that this method was declared valid by three experts who were lecturers in mathematics education, indicating that the method met the required learning standards. In addition to validity, this learning method also meets the practical aspect, namely that it can be easily implemented in the classroom and provides an effective learning experience for students.

Table 1. Development of the MHS Model into a Matan Jazariyyah Halaqah Model

Simple Halaqah Model	Model of the Matan Jazariyyah Circle
Stage 1: Selection of competencies and materials	Stage 1: Selection of Tajweed Science Material <i>Matan jazariyyah</i>
Stage 2: Formation of the halaqah a. Positioning b. Ta'aruf	Stage 2: Formation of the halaqah a. The instructor directs the students b. Sitting position adjustment c. <i>Ta'aruf</i>
Stage 3: Learning activities a. Opening b. Face to face c. Discussion d. Mutaba'ah/guiding e. Conveying problems and good news f. Announcement g. Conclusion	Stage 3: Learning Activities a. Opening b. Face to face c. Islamic Education 1) Ustadz taught the biography of the author of the book Matan Jazariyyah 2) Ustadz teaches the sharah of the book Matan Jazariyyah 3) Ustadz teaches the basics of the book Matan jazariyyah 4) Students memorize Matan jazariyyah d. Discussion e. Practice and guidance f. Submitting the problem
Stage 4: a. Silaturahmi b. Evaluation c. Brotherhood	Stage 4: Closing activities a. <i>Estimate</i> memorizing the Qur'an b. Evaluation of reading the Qur'an

⁵⁵Amirudin, et al. "Improving the Ability to Write Explanatory Texts Through the Application of the Halaqah Model of Learning in Class VIII Students of SMPN 15 Kendari." JOURNAL PDS UNP 1.1 (2018): 27-32.

⁵⁶Hartono and Wandra Irvandi. "Development of Ethnomathematics-Based Halaqah Learning Method to Understand Transportation Problem Solving in Linear Programming Class." PYTHAGORAS: Journal of Mathematics and Mathematics Education 15.2 (2020): 216-226.

Based on the explanation above, the Matan jazariyyah learning model at PTQ Darussaqqaf adopts a highly transformative approach, leading to a holistic understanding of Quranic recitation. In this learning philosophy, memorization is not merely intended to memorize the text, but to achieve a true understanding of the rules of tajwid contained in each verse. This memorization process and practical exercises are accompanied by evaluation and assessment aimed at assessing the accuracy of pronunciation and tajwid understanding. Thus, Matan jazariyyah serves as a means to refine Quranic reading skills in a more structured and in-depth manner, rather than simply as a form of superficial memorization.

The successful implementation of the Matan Jazariyyah method at PTQ Darussaqqaf is inseparable from the strong support of management and parents. The management has provided supportive facilities and continuously strives to improve and enhance the quality of teaching to make the learning process more effective. Their efforts to provide adequate resources ensure that each student has the best opportunity to develop in a deep and structured study of the Quran.

Parental support also plays a crucial role in motivating students to continue practicing and mastering Quran recitation. When parents show concern and enthusiasm for their children's learning, it provides significant psychological support for students. This creates a conducive learning environment, where students feel more valued and motivated to improve their understanding and application of tajwid rules.

The successful implementation of Matan jazariyyah at PTQ Darussaqqaf is heavily influenced by strong support from various parties, particularly parents and management. Parents, who are proud of their children's development, both in tahsin skills and enthusiasm for learning, contribute significantly to creating a positive atmosphere for the students. Their sense of satisfaction boosts the students' enthusiasm and encourages them to continue learning and improving their Quran recitation. Parents' support of the process provides additional motivation for their children to strive harder to memorize and apply the tajwid rules they are taught.

Significant changes were seen in the increase in the students' tahsin ability scores, which previously hovered around 60% and have now soared to 90%. This demonstrates the success of implementing a structured method in tajwid learning. This more focused process allows students to memorize and thoroughly understand each rule applied, resulting in optimal results. With these developments, it is certain that the Matan Jazariyyah method has made a significant contribution to improving the quality of Quran recitation at PTQ Darussaqqaf.

The Matan Jazariyyah learning at PTQ Darussaqqaf, which is conducted consistently every day, especially after the morning prayer, utilizes this quiet and blessed time to improve the quality of students' learning. This time provides an opportunity for students to focus and remain calm while absorbing the material, making the learning process more effective. The quiet atmosphere helps them listen attentively, optimizes material absorption, and allows for a deeper understanding of the rules of tajwid.

In Islam, being able to read the Qur'an well and correctly according to the rules of tajweed is something that is recommended by the Prophet

Muhammad SAW, even in its implementation, a Muslim is required to be able to practice it and teach it in everyday life, as the Prophet Muhammad SAW said as follows:

"Hajjaj bin Minhal has told us. He has told us Syu'bah, he said, He has told me 'Alqamah bin Martsad. I heard Sa'd bin Ubaidah from Abu Abdurrahman As Sulami from Uthman, may Allah be pleased with him, from the Prophet sallallaahu 'alaihi wasallam, he said: "The best person among you is someone who studies the Qur'an and teaches it." Abu Abdurrahman recited (the Qur'an) during Uthman's time until Hajjaj said, "And that is what made me sit in my seat."⁵⁷

This hadith emphasizes that a person's goodness can be measured not only by their personal devotions, but also by the extent to which they study the Quran and share it with others. Learning and teaching the Quran means spreading the light of God's guidance to others. The visible result of implementing the *Matan Jazariyyah* learning model is an improvement in the quality of the students' recitation. Before using *Matan Jazariyyah*, students' recitation often suffered from neglect in terms of tajweed and makhraj. However, after participating in this learning, many students experienced rapid improvement in their pronunciation, letter characteristics, and tajweed accuracy.

Fatimah explained that the first step in learning the hijaiyah letters to read the Quran correctly is to learn and understand Tajweed. Tajweed is the science of how to read the Quran correctly, according to the rules set forth in the Quran. By studying Tajweed, one can recite the Quran with proper pronunciation, maintain the meaning of each verse, and honor God's book in a manner consistent with the teachings of the Prophet Muhammad (peace be upon him).⁵⁸ Tajweed is tahsin itself. In Indonesian terms, tahsin refers to the practice of reading the Quran according to the rules of tajweed. The goal of tahsin teaching is fluency and accuracy in reading the Quran.⁵⁹

The use of *matan jazariyyah* teaches the importance of discipline and consistency in learning, which are fundamental values in Islamic education. Learning that focuses on improving the quality of Quranic recitation through *matan jazariyyah* encourages students to draw closer to the Quran in a correct manner and in accordance with the teachings of the Prophet Muhammad (peace be upon him). This demonstrates that in education, the learning process is not merely memorizing, but also internalizing and practicing the knowledge with sincerity and exemplary behavior. Thus, this learning model improves tahsin abilities and deepens students' understanding and application of the Quran in their daily lives.

Mawaddah explained that learning the *Matan Jazariyah* book at Islamic boarding schools plays a very important role in the implementation of tahsinul qira'ah. Students are expected to memorize the *Matan Jazariyah* nadzom first, so

⁵⁷Al-Hafizh Ahmad ibn Ali ibn Hajar Asqalani, *Sahih Bukhari* Number 4639, Volume 10, (Semarang:Pustaka Munawir, 1998), p. 91.

⁵⁸Siti Fatimah, Kamilah Rahmawati and Siti Sabilah Salmah, "Improving the Understanding of Tajweed Science Using the Halaqah Method at MIS Assasul Islam Bogor." *PKM-P* 3.1 (2019): 43-48.

⁵⁹Supi Amaliah, Imas Kania Rahman and, Endin Mujahidin "Tahsin Al-Qur'an Curriculum (Analytical Study in Ma'had Kareem Bil-Qur'an)." *Rayah Al-Islam* 5.02 (2021): 731-743.

that they can practice the correct procedures for pronouncing letters and the characteristics of letters when reading the Quran. However, in addition to memorizing, students are also taught to understand the meaning contained in the book. This understanding is important so that students are not only emphasized to continue memorizing, but also to apply the theory learned directly in the practice of fluent reading (*fashohah*), so that they can read the Quran in a good and correct manner.⁶⁰

The halaqah learning model guided by the *Matan jazariyyah* book in the context of the current research proves its effectiveness in improving the *tahsinul Qur'an* of students at PTQ Darussaqqaf. As with several relevant studies raised in the current research. Research conducted by Amirudin, et al. in 2018 at SMPN 15 Kendari tested the application of the halaqah learning model to improve the ability to write explanatory texts in grade VIII students. The results showed a significant increase in students' writing abilities, with the average final test score increasing from 63.62 in the first cycle to 90.47% in the second cycle. Classically, student achievement reached 80.95%, higher than the KKM of 75%. In addition, student activity and teacher cheerfulness also reached 95%, reflecting a very enthusiastic learning atmosphere, where all students and teachers were actively involved, students worked on independent assignments, and learning motivation was very high.⁶¹

Through the *Matan jazariyyah* learning model at PTQ Darussaqqaf, we see the application of educational principles that encourage the achievement of holistic educational goals. While this learning focuses on the technical aspects of reading the Quran, it has subsequently shifted its focus to character building, spiritual understanding, and the social development of students. In education, the primary goal is to develop human potential holistically, and the *Matan jazariyyah* learning at PTQ Darussaqqaf contributes significantly to creating individuals who are proficient in reading the Quran while simultaneously possessing profound moral and spiritual insight.

With a strong foundation, the *Matan Jazariyyah* learning method has great potential to positively impact the quality of Quran recitation in the future. If continued with commitment and synergy between all parties, this method can become a learning model that provides long-term benefits, not only for PTQ Darussaqqaf but also for other Quranic educational institutions.

D. Conclusion

The implementation of learning at PTQ Darussaqqaf is carried out through the halaqah method with a systematic and structured approach, which combines memorization, theoretical understanding, and direct practice consistently every day. Tajweed learning is carried out in groups after Subuh which is carried out

⁶⁰Albisyasatu Himalul Mawaddah and Shobihus Surur. "Implementation of *Tahsinul Qira'ah* Using the Drill Method in Learning the *Matan Jazariyyah* Book (Case Study at the Izzatul Qur'an Kayangan Islamic Boarding School, Jombang)." *Education, Learning, And Islamic Journal* 5.2 (2023): 39-60.

⁶¹Amirudin, et al. "Improving the Ability to Write Explanatory Texts Through the Application of the Halaqah Model of Learning in Class VIII Students of SMPN 15 Kendari." *JOURNAL PDS UNP* 1.1 (2018): 27-32.

with a direct interaction method between ustadz and students. The implications of learning matan jazariyyah at PTQ Darussaqaq Polewali Mandar are proven to be able to improve students' ability to read the Qur'an fluently and in accordance with good and correct tajweed rules, thereby improving the quality of students' tahsin.

The development model for Matan Jazariyyah learning refers to the Simple Halaqah Model (MHS) which was developed into the Matan Jazariyyah Halaqah Model (MHMJ). The SHM Model is more general in nature with an emphasis on problem solving and group dynamics, while the Matan Jazariyyah Halaqah Model emphasizes a structured deepening of tajwid material through learning classical books, direct practice, and evaluation of memorization and recitation of the Qur'an. The Matan Jazariyyah Halaqah approach is more transformative because it prioritizes memorization of the Qur'an and a deep understanding of the rules of tajwid.

References

- A. Sirratul Qolbi, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.
- Amaliah, Supi, Imas Kania Rahman, and Endin Mujahidin "Tahsin Al-Qur'an Curriculum (Analytical Study in Ma'had Kareem Bil-Qur'an)." *Rayah Al-Islam* 5.02 (2021): 731-743.
- Amaliyah, RN, Muhammad, N., & Astina, C., Implementation of Tuhfatul Athfal Book Learning in Improving the Ability to Read the Qur'an of Class II Ula B Students of Madrasah Diniyah Ma'had Mamba'ul Qur'an Kalibeber Mojotengah Wonosobo. *Alphateach (Journal of Education and Teaching Profession)*, 3(2), 2023, pp. 1-5.
- Amir, S., MR Fauzi, and M. Isomudin. "Problems of Tahfidz Learning in Islamic Boarding Schools." *At-Tadbir Journal: Media of Law and Education* 31.2, 2021, pp. 108-119.
- Amirudin, et al. "Improving the Ability to Write Explanatory Texts Through the Application of the Halaqah Model of Learning in Class VIII Students of SMPN 15 Kendari." *JOURNAL PDS UNP* 1.1 (2018): 27-32.
- Amirudin, et al. "Improving the Ability to Write Explanatory Texts Through the Application of the Halaqah Model of Learning in Class VIII Students of SMPN 15 Kendari." *JOURNAL PDS UNP* 1.1 (2018): 27-32.
- Arfandi, MS, WN Nasution, and S. Halimah. "The ability to read and memorize the Quran of Islamic students through mastery of the book Tuhfatul Athfal." *Ta'dibuna: Journal of Islamic Education* 12.3, 2023, pp. 255-271.
- Arwani, M. Ulil Albab., *Book of Tajweed*. Kudus: Mubarakat Thoyyibah, 2019.
- Asqalani, Al-Hafizh Ahmad ibn Ali ibn Hajar. *Sahih Bukhari Number 4639*, Volume 10, Semarang: Pustaka Munawir, 1998.
- Basir, Abdul., *Al-Qur'an Reading Learning Model at Madrasah Tsanawiyah Batam City*, Doctoral Dissertation, Sultan Syarif Kasim State Islamic University Riau, 2023.
- Bungin, M. Burhan., *Social and Economic Research Methodology*. Jakarta: Prenada Media Group, 2013.

- Fatimah, S., Kamilah Rahmawati and Siti Sabilah Salmah, ""Improving the Understanding of Tajweed Science Using the Halaqah Method at MIS Assasul Islam Bogor." PKM-P 3.1 (2019): 43-48.
- Handayani, F. TahfidzAl-Quran Learning Management, Eduvest, 1 (8), 2021
- Hartono and Wandra Irvandi. "Development of Ethnomathematics-Based Halaqah Learning Method to Understand Transportation Problem Solving in Linear Programming Class." PYTHAGORAS: Journal of Mathematics and Mathematics Education 15.2 (2020): 216-226.
- Huda, K. Teaching Material Development Practical Guidelines for Reading Al-Quran in Learning Al-Quran at Griya Al-Quran of Surabaya, *Studia Religia/Studia Religia: Journal of Islamic Thought and Education*, 2 (2), 2018
- Karim, Hamdi Abdul. "The Urgency of Halaqah in Accelerating Da'wah." State Islamic Institute (IAIN) Metro, 315â 331 (2019).
- Khoeron, Moh. Kemenag Compiles Directory of 99,000 Al-Qur'an Educational Institutions, accessed at <https://kemenag.go.id/nasional/kemenag-susun-direktori-99000-lembaga-pendidikan-al-qurrsquoan-wr78ez>, on May 27, 2024
- Mardiyah, Raidatam. Nurmisda Ramayani, and Satria Wiguna. "Implementation of the Halaqah Method in Improving the Ability to Memorize the Qur'an at the Kampung Qur'an Islamic Boarding School on Pulau Banyak." Dewantara: Journal of Social Humanities Education 1.4 (2022): 143-154.
- Mawaddah, AH and S. Surur, "Implementation of Tahsinul Qira'ah with the Drill Method in Learning the Matan Jazariyah Book (Case Study at the Izzatul Qur'an Kayangan Islamic Boarding School, Jombang)". Education, Learning, and Islamic Journal, 5(2), 2023, pp. 39-60
- Mawaddah, AH, and Shobihus Surur. "Implementation of Tahsinul Qira'ah Using the Drill Method in Learning the Matan Jazariyah Book (Case Study at the Izzatul Qur'an Kayangan Islamic Boarding School, Jombang)." Education, Learning, And Islamic Journal 5.2 (2023): 39-60.
- Muh Akhsan Maulana, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.
- Muh Fahri Hafidz, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.
- Muh Zulfikar, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.
- Muh Zulfikar, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.
- Muhajir, Supervisor PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 28, 2024
- Muhammad Fikri, Supervisor of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 1, 2024.
- Mujahid, Student of PTQ Darussaqaq, Research Interview at PTQ Darussaqaq, February 25, 2024.
- Mulyadi, Setyo., AM Heru Basuki and Hendro Prabowo, Qualitative Research Methodology and Mixed Methods: The Latest Perspectives for Social Sciences, Humanities and Culture. Depok: PT. Rajagrafindo Persada, 2019.

- Nesia, AP, Nugroho, AS, & Khoironi, K., Implementation of the Talaqi Method in Learning Tajweed of the Tuhfatul Athfal Book at the Rajabasa Quranic Civilization House, Bandar Lampung. *Tahdzib Al-Akhlaq: Journal of Islamic Education*, 6(2), 2023, pp. 224-237.
- Nurdin Alamsyah, Supervisor of PTQ Darussaqaf, Research Interview at PTQ Darussaqaf, February 5, 2024.
- Rizky, Isnaini., Khairuddin Lubis & Hotni Sari Harahap, Implementation of the Tahsin Program in Improving Tajwid Reading Learning Skills at MTs Islamiyah. *Tajribiyah: Journal of Islamic Religious Education*, 1(1), 53-62.
- Satori, Djam'an, and Aan Komariah, *Qualitative Research Methodology*. Bandung: Alfabeta, 2009.
- Sedarwanti and Syarifuddin Hidayat, *Research Methodology*. 2nd edition; Bandung: Mandar Maju, 2011.
- Setyaningsih, R., Abdullah, Edy Prihantoro, Hustinawaty Hustinawaty, [Implementation of Digital Literacy Through E-learning in Learning Process at Pesantren University](#), Proceedings of the International Conference of Communication Science Research (ICCSR 2018), 2018.
- Sugiyono, *Management Research Methods Approach: Quantitative, Qualitative, Mixed Methods, Action Research, Evaluation Research*, Bandung: Alfabeta, 2015.
- Sugiyono, *Management Research Methods Approach: Quantitative, Qualitative, Mixed Methods, Action Research, Evaluation Research*. Bandung: Alfabeta, 2015.
- Suryana, Y., Dian, D., & Nuraeni, S., Management of the Quran Memorization Program. *Isema Journal: Islamic Educational Management*, 3(2), 2018, pp. 220-230.
- Syukron, A., Samsudi, Kustiono, [Formal Islamic Education: A Formal Curriculum for Islamic Boarding Schools in Indonesia](#), *Innovative Journal of Curriculum and Educational Technology/Innovative journal of curriculum and educational technology*, 9 (2), 2020.
- Umanailo, MCB, *Practical Techniques of Grounded Theory in Qualitative Research*. Iqra Buru University, No. 127. 2018.
- Wawan Darmawan, Leader of PTQ Darussaqaf, Research Interview at PTQ Darussaqaf, January 24, 2024.
- Zainul Alimin, Student of PTQ Darussaqaf, Research Interview at PTQ Darussaqaf, February 25, 2024.