

Revitalizing Tajwid Instruction through Matn al-Jazariyah: Strengthening Qur'anic Recitation Competence among TPQ Learners from an Islamic Education Perspective

Ahmad Helwani Syafii^{1*}, Muhammad Nasir², Syarifudin³

¹ Universitas Muhammadiyah Mataram

^{2,3} STIT Al-Aziziyah Lombok Barat

✉ Corresponding Author:

Ahmad Helwani Syafii

Email: ahelwani1407@gmail.com

How to Cite:

Ahmad Helwani Syafii et al., (2026). *Revitalizing Tajwid Instruction through Matn al-Jazariyah: Strengthening Qur'anic Recitation Competence among TPQ Learners from an Islamic Education Perspective*, 1(1), 31-42.



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ARTICLE INFO

Article History

Submitted: July, 16, 2026

Revised: July, 24, 2026

Accepted: Month, 27, 2026

Kata Kunci:

asesmen autentik;
makharij al-huruf;
matn al-Jazariyah;
pedagogi Al-Qur'an;
talaqqi;
TPQ

Keywords:

authentic assessment;
makharij al-huruf;
Qur'anic pedagogy;
talaqqi;

ABSTRAK

Kajian kitab tajwid klasik dalam pendidikan Al-Qur'an nonformal memiliki peran penting dalam menghubungkan kesinambungan tradisi keilmuan Islam dengan kebutuhan pembelajaran anak di lembaga berbasis masyarakat. Penelitian ini bertujuan menganalisis model pembelajaran tajwid berbasis Matn al-Jazariyah di TPQ Hadyul Qur'an, Pagesangan Barat, Mataram, yang mencakup aspek perencanaan, pelaksanaan, kendala, solusi, serta kontribusinya terhadap penguatan kompetensi membaca Al-Qur'an santri. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan jenis penelitian lapangan. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Keabsahan data dijamin melalui ketekunan pengamatan dan triangulasi sumber serta teknik. Hasil penelitian menunjukkan tiga temuan utama. Pertama, pembelajaran dirancang melalui penetapan tujuan, seleksi materi, pemilihan metode, dan penyusunan evaluasi yang berorientasi pada ketepatan makharij al-huruf dan kesempurnaan sifat al-huruf. Kedua, pelaksanaan pembelajaran mengintegrasikan metode klasikal, talaqqi, setoran hafalan, tanya jawab, latihan berulang, murojaah, simakan, dan evaluasi lisan. Ketiga, kendala pembelajaran meliputi perbedaan kemampuan santri, kondisi kesehatan, konsentrasi belajar, dukungan orang tua, dan lingkungan belajar. Kendala tersebut diatasi melalui pendampingan individual, pengulangan materi, kerja sama dengan orang tua, pembaruan kurikulum, dan penguatan jadwal evaluasi. Penelitian ini menghasilkan model pedagogi tajwid berbasis matan klasik yang mengintegrasikan otoritas kitab, adaptasi materi sesuai usia, praktik oral, asesmen autentik, dan pembelajaran diferensiatif. Model ini relevan untuk memperkuat pendidikan Al-Qur'an di TPQ karena mampu menjaga tradisi keilmuan Islam sekaligus merespons kebutuhan pembelajaran yang kontekstual.

ABSTRACT

The study of classical tajwid texts in non-formal Qur'anic education is important because it connects the transmission of Islamic scholarly traditions with the learning needs of children in community-based institutions. This study analyzes a Matn al-Jazariyah-based model of tajwid instruction at TPQ Hadyul Qur'an, Pagesangan Barat, Mataram, focusing on instructional planning, implementation, challenges, solutions, and its contribution to improving learners' Qur'anic recitation. The study employed a descriptive qualitative field-research design. Data were collected through

TPQ

observation, interviews, and documentation and were analyzed through data reduction, data display, and conclusion drawing. Trustworthiness was maintained through persistent observation and source and technique triangulation. The findings reveal three main points. First, instruction was planned by formulating objectives, selecting materials and methods, and designing assessments oriented toward accurate articulation points and the proper realization of letter characteristics. Second, implementation integrated whole-class recitation, talaqqi, memorization recitation, question-and-answer activities, drills, and oral assessment across opening, core, and closing stages. Third, instructional challenges arose from differences in learners' abilities, health conditions, concentration, parental support, and the surrounding environment. These challenges were addressed through individualized assistance, repeated practice, curriculum revision, parental collaboration, and more frequent assessment. The study proposes a classical-text-based tajwid pedagogy that integrates textual authority, age-appropriate adaptation, oral practice, authentic assessment, and differentiated support. This model is relevant to strengthening Qur'anic education in TPQ institutions because it preserves the continuity of Islamic scholarly traditions while responding to contextual learning needs.

INTRODUCTION

Non-formal Qur'anic education plays a strategic role in developing the basic religious competencies of young Muslims. Taman Pendidikan Al-Qur'an (TPQ), or community-based Qur'anic learning centers, do not merely teach learners to recognize and read Arabic letters; they also cultivate disciplined, accurate, and worship-oriented engagement with the Qur'an. From the perspective of Islamic education, the ability to recite the Qur'an is inseparable from mastery of tajwid because errors in letter pronunciation, phonetic characteristics, vowel length, and stopping rules may affect both the quality of recitation and the meaning conveyed. Tajwid instruction should therefore be designed not simply as the memorization of rules, but as a process of articulatory habituation, attentive listening, correction, and guided practice.

Recent scholarship on Qur'anic education has shown increasing interest in instructional methods, management, media, and learning technologies. Studies of the Iqro, Ummi, Qiroati, tahsin, tahfiz, and digital learning approaches indicate that improvement in Qur'anic recitation depends on the integration of instructional planning, teacher competence, consistent practice, parental support, and measurable assessment ([Annisa & Surana, 2022](#); [Mahfud, 2022](#); [Subki, 2025](#)). International research has likewise examined memorization applications, mobile learning, speech recognition, and other digital models intended to expand access to and strengthen Qur'anic learning ([Al-Fadhli et al., 2023](#); [Hanafie & Zamroni, 2024](#); [Mustafa et al., 2021](#); [Nurul Husna Mat Isa et al., 2023](#)).

Despite continuing digital innovation, foundational Qur'anic education remains highly dependent on oral transmission, habitual recitation, and direct teacher correction. Tajwid is a practical discipline that cannot be mastered adequately through conceptual explanation alone; it requires listening, pronunciation, repetition, and corrective feedback. Within pesantren and Qur'anic halaqah traditions, one influential classical source is Matn al-Jazariyah, a concise tajwid text that addresses makharij al-huruf, sifat al-huruf, recitation rules, and the principles required to preserve the accuracy of Qur'anic reading. Its traditional authority derives from its concise, systematic, and memorizable formulation of tajwid principles, which has made it a foundational text for advanced tahsin instruction.

Research on Matn al-Jazariyah remains relatively limited compared with studies of modern Qur'anic teaching methods. Hamid found that instruction based on Matan Jazariyyah can strengthen tahsin competence through halaqah-based learning and repeated recitation. However, most existing studies locate the text within pesantren or specialized tahsin institutions whose learners already possess stronger Arabic reading skills. The use of Matn al-Jazariyah in TPQ settings, where most learners are of primary-school age, presents distinct pedagogical challenges. Teachers must reduce the level of abstraction, select the most fundamental content, and connect

the text with the practical reading of Iqro materials and the Qur'an ([Hamid et al., 2024](#)).

The state of the art can be organized into three strands. The first concerns Qur'anic teaching methods and instructional management, including Qiroati, Iqro, Ummi, tahsin, and tahfiz, and emphasizes the importance of planning, organization, supervision, and the assessment of reading skills ([Ahmad Fathur Rosyadi & Subiyantoro, 2021](#); [Mahfud, 2022](#); [Santosa, 2023](#); [Subki, 2025](#)). The second focuses on Qur'anic learning technologies and media, including mobile learning, memorization applications, recitation recognition, and assistive technologies. This literature demonstrates the possibilities of digitalization while also underscoring the need for appropriate pedagogical feedback ([Al-Fadhli et al., 2023](#); [Andriyandi et al., 2020](#); [Hanafi et al., 2020](#); [Mustafa et al., 2021](#)). The third examines tajwid and tahsin as processes for developing recitational accuracy through teacher guidance, learner motivation, and repeated practice ([Hamid et al., 2024](#); [Munzir, 2023](#); [NAHAR et al., 2020](#)).

This mapping reveals an important research gap. Previous studies have extensively examined Qur'anic teaching methods and technological innovations, but few have analyzed how a classical tajwid text such as Matn al-Jazariyah can be adapted into a contextual instructional model for TPQ institutions. TPQ settings have distinctive characteristics: learners are children, instructional time is limited, reading abilities vary substantially, parental involvement is uneven, and learning takes place within a community environment. These conditions require strategies different from those used in pesantren or formal classrooms. The gap is significant because successful instruction based on a classical tajwid text depends not only on the authenticity and authority of the text, but also on the teacher's capacity to transform its content into age-appropriate materials, methods, and assessments.

The novelty of this study lies in its formulation of a classical-matn-based tajwid pedagogy. The model does not treat Matn al-Jazariyah merely as a text to be memorized, but as a conceptual framework operationalized through four elements: the formulation of recitation objectives centered on accurate articulation points and letter characteristics; the selection of materials according to learners' developmental levels; the integration of oral methods such as talaqqi and drills; and authentic assessment through direct listening to recitation and memorization. Tajwid instruction is thus positioned as an integration of traditional textual authority, instructional management, and adaptive pedagogical practice.

Against this background, the study aims to analyze the planning of Matn al-Jazariyah-based tajwid instruction at TPQ Hadyul Qur'an, Pagesangan Barat, Mataram; describe its implementation; identify the challenges encountered and the solutions adopted; and formulate its contribution to strengthening learners' Qur'anic recitation competence. The study contributes to Islamic studies, particularly research on non-formal Qur'anic education, by demonstrating that classical texts remain pedagogically relevant when translated into contextual, participatory, and performance-based instructional designs.

METHOD

This study employed a descriptive qualitative approach and a field-research design. This approach was selected because the study sought to understand the natural process of Matn al-Jazariyah-based tajwid instruction, including its planning, implementation, challenges, solutions, and the pedagogical meanings constructed by teachers and learners. A qualitative design enabled an in-depth account of instructional practices rather than a numerical measurement of learning outcomes alone.

The research was conducted at TPQ Hadyul Qur'an, Pagesangan Barat, Mataram. The institution was selected because of its distinctive use of foundational tajwid texts, particularly Matn al-Jazariyah and Tuhfat al-Athfal, to strengthen learners' Qur'anic recitation. Participants comprised female teachers involved in planning and delivering tajwid instruction and learners at the Iqro, post-Iqro, and memorization levels. The study also examined institutional documents

relevant to the instructional process.

The data consisted of primary and secondary sources. Primary data were obtained through interviews with teachers who taught tajwid and listened to learners' recitation, observations of instructional activities, and interviews with learners. Secondary data were drawn from institutional documents, curricula, instructional modules, teacher journals, learner progress books, assessment schedules, and activity documentation. The combination of these sources enabled the study to examine the consistency between instructional plans, classroom practices, and learner progress.

Data were collected through observation, interviews, and documentation. Observation was used to examine the instructional sequence, teacher-learner interaction, the use of teaching methods, recitation listening, muraja'ah, and assessment. Interviews explored instructional objectives, the rationale for material selection, methods used, challenges encountered, and the institution's strategies for curriculum improvement. Documentation was used to verify information obtained from observation and interviews, particularly concerning learning levels, schedules, progress books, and recitation assessment instruments.

Data analysis followed the stages of data reduction, data display, and conclusion drawing. During data reduction, information relevant to planning, implementation, challenges, solutions, and learning achievements was selected and categorized. During data display, the data were organized thematically to clarify relationships among the observed phenomena. Conclusions were then developed by interpreting the field findings in relation to theories of Qur'anic learning, tajwid studies, and recent literature on the management and innovation of Qur'anic education.

The trustworthiness of the data was maintained through persistent observation and triangulation. Persistent observation involved close attention to the instructional process, particularly recitation listening, repetition, and assessment. Triangulation was conducted by comparing data from observations, interviews, and documentation. Information was considered credible when accounts from teachers and learners were substantively consistent with observed practices and documentary evidence. The findings therefore did not rely solely on participants' statements, but were supported by converging evidence from practice and institutional records.

RESULTS AND DISCUSSION

Results

1. Planning Based on Recitation Objectives and the Adaptation of Classical Materials

The findings show that Matn al-Jazariyah instruction at TPQ Hadyul Qur'an was designed through a planning process that included the formulation of learning objectives, selection of materials, determination of methods, and development of assessments. The principal objective was to introduce learners to a foundational tajwid text and strengthen their Qur'anic recitation in accordance with tajwid rules, particularly the accuracy of articulation points and the proper realization of letter characteristics. This objective indicates that instruction was directed not only toward memorizing the matn, but also toward internalizing tajwid principles in recitational practice.

Materials were selected carefully. Although Matn al-Jazariyah contains numerous tajwid topics, the institution prioritized makharij al-huruf and sifat al-huruf. This decision reflected the age and competence of the learners, most of whom were still in primary school. Teachers regarded articulation points and letter characteristics as the essential foundation that learners should master before progressing to more advanced topics such as madd, ghunnah, waqf, and the rules governing nun or mim sakin. The selection therefore represented an adaptation of classical textual authority to children's learning needs.

Planning was also reflected in the division of instructional levels. Learners at the Iqro level were guided to consolidate basic reading fluency, whereas post-Iqro learners began talaqqi-based Qur'anic recitation. At the memorization level, learners started memorizing and reviewing Matn

al-Jazariyah. This progression shows that the institution did not impose the entire text on all learners from the outset, but adjusted the content to their readiness. The approach is consistent with the principle of gradual progression in Qur'anic education, in which phonetic readiness serves as a prerequisite for mastering tajwid concepts.

Assessment was incorporated from the planning stage. The institution used learner progress books, teacher journals, level-promotion examinations, memorization tests, and oral assessments. Assessment was intended not merely to measure memorization, but also to monitor letter pronunciation, fluency, and the practical application of tajwid rules. The planning process thus demonstrated alignment among objectives, materials, methods, and assessments. Such alignment is essential because tajwid instruction cannot produce strong recitation competence when the materials and assessments are not directed toward actual pronunciation performance.

2. Implementation through Whole-Class Recitation, Talaqqi, Drills, and Oral Assessment

Matn al-Jazariyah instruction at TPQ Hadyul Qur'an was implemented in three stages: opening, core, and closing activities. During the opening, teachers greeted the learners, recorded attendance, provided motivation, and allowed preparation time before listening to individual recitation. These activities helped create a supportive learning climate because child learners may experience rapid changes in attention and readiness. Teachers therefore did not immediately begin with correction, but first developed psychological readiness for learning.

The core activities integrated whole-class recitation, talaqqi, question-and-answer exchanges, memorization recitation, drills, and direct listening to learners' reading. Before entering their respective classes, learners recited Matn al-Jazariyah together. They then presented memorized passages or recited assigned texts to the teacher according to their level. During this process, teachers attended to fluency, articulation points, letter characteristics, and the application of tajwid rules. Learners who had completed their turn were given structured activities while waiting for their peers, after which all learners were directed to review the material collectively.

Talaqqi constituted the core of instruction because tajwid requires correction through direct listening and pronunciation. Teachers did not merely explain rules; they listened to each learner's recitation, corrected errors, and required repetition until the target pronunciation was achieved. Drills included repeated recitation of verses from the matn, continuation quizzes, and collective muraja'ah. On designated days, teachers and learners recited Matn al-Jazariyah from beginning to end in a large circle. This practice strengthened memorization while cultivating the collective rhythm characteristic of traditional Qur'anic learning.

Curriculum documents indicated that each session lasted sixty minutes and allocated time for affective preparation and attendance, listening to Iqro or Qur'anic recitation, supplementary material, and closing prayers. This structure reflects relatively clear time management. Closing activities were used for reflection, reinforcement, brief assessment, and collective prayer. Instruction was therefore not limited to content delivery but followed a cycle of practice, correction, reinforcement, and assessment.

3. Addressing Instructional Challenges through Individual Assistance and Curriculum Revision

The third finding concerns internal and external instructional challenges. Internal factors included differences in learners' abilities, health conditions, motivation, class size, and children's easily distracted attention. Some learners understood and memorized the material quickly, whereas others required substantially more repetition. Such variation is common in children's learning, but it becomes a challenge when an institution establishes measurable targets for memorization and recitation.

External factors included parental support and the surrounding environment. Teachers

emphasized that success did not depend solely on activities at the TPQ, but also on practice at home. Learners who received parental assistance tended to be better prepared for recitation sessions, whereas those with limited support required more intensive reinforcement in class. The learning environment also influenced children's concentration and discipline.

Teachers responded by providing additional attention to learners who needed more time, repeating materials at the end of sessions, guiding learners before examinations, and encouraging collaboration with parents. The institution also revised its curriculum after finding that learners struggled with *Matn al-Jazariyah* when the text was introduced too early alongside *Iqro*. The revised curriculum positioned *Iqro* as the practical foundation for reading before learners progressed to memorization and theoretical reinforcement through the *matn*.

The institution also increased the frequency of assessment in response to a growing learner population and the need for more systematic monitoring of achievement. Assessments that had previously been conducted at wider intervals were strengthened through more regular scheduling. Learners preparing for memorization examinations were given dedicated preparation periods and required to review the text several times before completing a full oral recitation. These measures demonstrate that the solutions were not merely remedial but also structural, involving the reorganization of both the curriculum and the assessment system.

Observation and interview data indicate that studying *Matn al-Jazariyah* did not necessarily produce immediate improvements in recitation. Rather, it gradually strengthened recitational quality by enabling learners to understand why particular letters must be articulated from specific points and realized with specific characteristics. The institutional standard was accurate *makhraj* and complete realization of letter characteristics. This standard reflects a central principle of *Matn al-Jazariyah*: knowledge of the articulation points and characteristics of letters is necessary to protect Qur'anic recitation from error.

Discussion

1. *Revitalizing a Classical Text in Non-Formal Qur'anic Education*

The findings demonstrate that *Matn al-Jazariyah* can function both as an authoritative source and as a pedagogical framework in non-formal Qur'anic education. In the Islamic scholarly tradition, a *matn* is not merely a text for memorization; it is also a medium of knowledge transmission that condenses essential principles into a form that can be remembered and taught. When used in a TPQ, this function must be revitalized so that learning does not stop at memorizing verses of the text. Revitalization means restoring the text's practical function as a guide to recitation through objectives, methods, and assessments suited to learners' needs.

This finding is consistent with Hamid, who argue that the *Matan Jazariyyah* learning model can strengthen *tahsin* when implemented through *halaqah* and habitual recitation. The present study extends that finding by demonstrating the importance of age-appropriate adaptation hamid (Hamid et al., 2024). At TPQ Hadyul Qur'an, *Matn al-Jazariyah* was not delivered in its entirety or at the same level of complexity to all learners. Instead, the institution prioritized articulation points and letter characteristics because these constitute the foundation of recitation. Such adaptation prevents a classical text from becoming excessively abstract for primary-school-aged learners.

The findings also relate to research on the management of Qur'anic instruction. Subki shows that the success of the *Qiroati* method is supported by consistent planning, organization, instructional strategy, assessment, and supervision. A similar pattern was evident in *Matn al-Jazariyah* instruction at TPQ Hadyul Qur'an. The text did not function independently; its effectiveness depended on the formulation of objectives, material selection, direct recitation listening, and regular assessment. The strength of textual tradition must therefore be supported by systematic instructional management (Subki, 2025).

Within Islamic studies, these findings affirm that non-formal Qur'anic education is an

important site for maintaining the continuity of Islamic scholarly traditions. TPQ institutions are often viewed as basic centers that teach only Qur'anic literacy. The case of Hadyul Qur'an, however, shows that TPQ institutions can introduce classical texts through appropriately simplified approaches. This broadens the understanding of Islamic knowledge transmission by showing that it occurs not only in pesantren, madrasahs, or universities, but also in community institutions closely connected to the everyday lives of Muslim children.

2. Orality, Direct Correction, and Authentic Assessment in Tajwid Instruction

Tajwid instruction differs from purely cognitive learning because its success is determined largely by the accuracy of pronunciation. Talaqqi, direct recitation listening, and drills therefore occupy a central position. The findings show that teachers listened to learners individually, provided correction, and required repetition until accurate pronunciation was achieved. This pattern exemplifies authentic assessment, in which learners' actual recitation performance is assessed directly rather than inferred from their theoretical knowledge alone.

Recent studies of Qur'anic education emphasize the importance of integrating methods, teacher competence, and assessment. Annisa and Suranareport that clearly structured tajwid instruction can improve Qur'anic reading ability ([Annisa & Surana, 2022](#)). Mahfud and Al Ghazal similarly emphasize the contribution of practice, guidance, and assessment. In the present study, the criterion of success extended beyond fluency to include accurate articulation points and the complete realization of letter characteristics. This standard is more precise because it directly concerns the phonetic quality of recitation ([Ali Mahfud & Sobar Al Ghazal, 2022](#)).

Qur'anic learning technologies, including memorization applications, mobile learning, and speech-recognition systems, offer important opportunities to expand access ([Hamid et al., 2024](#); [Hanafi et al., 2020](#); [Mustafa et al., 2021](#)). Tajwid instruction nevertheless continues to require human guidance. Technology can support practice and documentation, but teachers perform corrective, affective, and pedagogical functions that cannot be fully replaced. They do more than judge whether a recitation is correct; they understand individual learner conditions, provide motivation, and adapt instruction accordingly.

These findings underscore the need to balance oral tradition with instructional innovation. Technology may enrich independent practice, but the core of tajwid learning remains the teacher-learner relationship. Matn al-Jazariyah provides the conceptual rules, while talaqqi and direct listening transform those rules into embodied recitation skills. The model developed in this study therefore treats the text, teacher, learner, and assessment as an integrated pedagogical system.

3. Curriculum Adaptation and Differentiated Learning

Differences in learner competence constituted the principal instructional challenge. Within a single TPQ, learners varied in fluency, concentration, motivation, and family support. Such diversity requires differentiated instruction. Teachers cannot expect all learners to progress at the same pace, particularly in a subject that depends heavily on precise pronunciation. Individual attention, repetition, and pre-examination support were therefore essential to ensure that learners requiring more time could still achieve the expected targets.

Curriculum revision at TPQ Hadyul Qur'an was a particularly important finding. The institution initially introduced memorization of the classical text alongside Iqro, but later found that learners were not yet ready to read and understand the Arabic verses. The curriculum was therefore reorganized by placing Iqro as the foundation, followed by talaqqi-based Qur'anic recitation and, subsequently, memorization and conceptual reinforcement through Matn al-Jazariyah. This strategy demonstrates institutional reflection: teachers did not rigidly preserve the initial design but adjusted the curriculum to learners' actual readiness.

This finding is consistent with Rosyadi and Subiyantoro's emphasis on curriculum

management as a means of facilitating Qur'anic learning. An effective curriculum does more than list content; it organizes sequences, targets, assessments, and support mechanisms. In a TPQ context, the curriculum must remain realistic in relation to limited instructional time, learners' ages, and parental involvement ([Ahmad Fathur Rosyadi & Subiyantoro, 2021](#)). Santosa similarly stresses that tahsin and tahfiz programs in public schools require systematic management so that learning does not depend entirely on individual teacher improvisation ([Santosa, 2023](#)).

Parental involvement also emerged as an important factor. Learners who practiced at home were more likely to achieve their targets, whereas those who received limited assistance required additional support at the TPQ. This finding demonstrates that non-formal Qur'anic education is embedded in a broader family and community ecology. Improvement in Matn al-Jazariyah instruction should therefore not be confined to the classroom; institutions also need sustained communication with parents to support practice, attendance, discipline, and learner motivation.

4. A Classical-Matn-Based Tajwid Pedagogy Model

Drawing on the results and discussion, this study formulates a classical-matn-based tajwid pedagogy comprising five components: phonetic-spiritual objectives, material adaptation, integrated oral methods, authentic assessment, and differentiated support. Phonetic-spiritual objectives position accurate articulation points and letter characteristics as part of the religious responsibility to recite the word of God properly. Material adaptation ensures that the classical text is taught according to learner readiness. Integrated oral methods combine whole-class recitation, talaqqi, drills, memorization, and direct listening. Authentic assessment evaluates actual recitation, while differentiated support creates space for learners who require additional guidance.

The model contributes by bridging two tendencies in Qur'anic education. The first seeks to preserve the authority of classical textual traditions, while the second seeks measurable, adaptive, and developmentally appropriate instruction. The findings show that these tendencies need not be treated as contradictory. Classical texts can remain primary sources, but their pedagogy must take account of learners' age, learning psychology, curriculum sequencing, and assessment.

The model is also relevant to technological developments. Studies of Qur'anic applications and recitation-recognition systems indicate opportunities for using technology to support memorization and practice ([Hamid et al., 2024](#); [NAHAR et al., 2020](#); [Nurul Husna Mat Isa et al., 2023](#)). The present study nevertheless suggests that technology should function as a supporting resource rather than as a substitute for pedagogical relationships. In the tajwid tradition, sanad, direct recitation listening, and teacher correction retain particular importance because they are associated with the reliable transmission of accurate recitation.

The study consequently strengthens the position of TPQ institutions as educational spaces capable of connecting tradition with context. TPQ Hadyul Qur'an does not merely teach children how to read; it also introduces a classical source that develops awareness that Qur'anic recitation is governed by scholarly standards. The significance of the model is therefore reflected not only in memorization of Matn al-Jazariyah, but also in learners' growing awareness that Qur'anic recitation must be preserved through accurate articulation and continuous practice.

LIMITATIONS AND FUTURE RESEARCH

This study is limited by its descriptive qualitative design and its focus on a single TPQ institution, which restricts the generalizability of the findings to other non-formal Qur'anic education settings with different learner characteristics, teaching resources, and institutional cultures. In addition, improvements in Qur'anic recitation were identified

primarily through observation, interviews, and institutional assessment records rather than through standardized pre- and post-intervention measurements. Future research should therefore involve multiple TPQ institutions, larger and more diverse groups of learners, and mixed-method or quasi-experimental designs to examine the effectiveness of Matn al-Jazariyah-based instruction more systematically. Further studies may also compare this model with other tajwid approaches, develop standardized assessment instruments for makharij al-huruf and sifat al-huruf, and investigate the contribution of parental involvement, teacher competence, curriculum sequencing, and digital learning support to learners' long-term recitation development.

CONCLUSION

This study concludes that Matn al-Jazariyah instruction at TPQ Hadyul Qur'an, Pagesangan Barat, Mataram, represents a revitalization of the classical tajwid tradition within non-formal Qur'anic education. Instruction was designed through the formulation of objectives, selection of materials, determination of methods, and development of assessments. The principal focus was the strengthening of makharij al-huruf and sifat al-huruf because these constitute the foundation of accurate Qur'anic recitation. Through this planning, the classical text functioned not merely as memorization material but as a normative and pedagogical reference for developing correct recitation skills.

Instruction was implemented through opening, core, and closing activities that integrated whole-class recitation, talaqqi, memorization, question-and-answer exchanges, drills, muraja'ah, direct recitation listening, and oral assessment. This pattern demonstrates that effective tajwid instruction depends on oral practice, direct correction, and repetition. Teachers served as recitation mentors who not only explained rules but also listened, corrected, motivated, and adapted their approach to individual learners' abilities.

Instructional challenges arose from differences in learner ability, health, motivation, concentration, parental support, and environmental conditions. The responses included individualized assistance, repeated practice, parental collaboration, curriculum revision, and more frequent assessment. The curriculum was reorganized so that learners first developed a foundation through Iqro and talaqqi before progressing to memorization and deeper study of Matn al-Jazariyah. This strategy demonstrates that instruction based on classical texts requires pedagogical adaptation to children's age and learning readiness.

The study's principal contribution is the formulation of a classical-matn-based tajwid pedagogy that integrates textual authority, material adaptation, oral methods, authentic assessment, and differentiated support. The model is relevant to TPQ institutions because it preserves the continuity of Islamic scholarly traditions while responding to contemporary educational challenges. Qur'anic education institutions should therefore develop gradual tajwid curricula, strengthen teachers' competence in recitation correction, involve parents, and use technology as a supplementary learning resource without displacing the central role of talaqqi and direct teacher guidance.

AUTHOR CONTRIBUTIONS

Author 1 contributed to conceptualization, theoretical-framework development, Islamic legal analysis, and drafting of the initial manuscript. Author 2 contributed to literature tracing, mapping of Indonesian national law, and strengthening of CEDAW analysis. Author 3 contributed to academic editing, reference validation, and finalization of the manuscript. All authors read and approved the final manuscript.

DECLARATION OF AI-ASSISTED WRITING

During the preparation of this manuscript, the author used ChatGPT, developed by OpenAI, on a limited basis to support manuscript organization, academic English translation, language editing, and readability improvement. The tool was not used to generate research data, fabricate sources, conduct the analysis independently, or make substantive scholarly decisions. The author reviewed, verified, and revised all AI-assisted output and accepts full responsibility for the accuracy of the data, the validity of the interpretation, the originality of the work, and the integrity of the final manuscript.

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