

Analysis of Quranic Learning Methods at Rumah Tahsin and Tahfizh (RTT) Al Birru Bolon Branch

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ARTICLE INFO

Keywords:

Learning Methods; Al-Quran;
Tahsin; Tahfizh; Talaqqi;
Talqin

Article history:

Received. 2025-01-14

Revised. 2025-04-12

Accepted. 2025-11-08

ABSTRACT

This study aims to analyze the Qur'anic learning methods implemented at Rumah Tahsin dan Tahfizh (RTT) Al Birru, Bolon Branch, with a focus on the application of talaqqi and talqin methods. Using a qualitative descriptive approach, data were collected through interviews, observation, and documentation involving instructors and learners. The study investigates how these methods shape students' learning experiences and memorization outcomes. Findings indicate that the implementation of talaqqi and talqin fosters direct interaction between teachers and learners, ensuring accurate pronunciation and more profound comprehension of Qur'anic verses. In addition, structured repetition and individualized correction contribute to more effective tahsin and tahfizh processes. This study contributes to the academic discourse by presenting empirical evidence of the continued relevance of classical Qur'anic pedagogy in modern non-formal education settings. The results highlight the potential of integrating traditional methods with contemporary learning management to enhance engagement and retention. It is recommended that further research explore comparative effectiveness across different institutions, as well as the integration of digital tools to support classical approaches. The study affirms that contextually adapted traditional methods remain effective in producing meaningful Qur'anic literacy among learners.

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INTRODUCTION

The Al-Quran, as the holy book of Muslims, should be read correctly and adequately, which is an important aspect that we must fulfil as Muslims. When the pronunciation of letters is inaccurate, it will also change the meaning (Wulandari, Yuniar, Muh Misdar, 2021). Therefore, it becomes an obligation for every Muslim always to strive to read and pronounce the holy book Al-Quran as it was revealed (Leu, 2020). In the science of qiro'ah, tajwid means pronouncing a letter correctly according to where the letter originates, so that its characteristics are fulfilled (Baharuddin, 2012). Tahsin is a method to enhance and beautify the recitation of the Al-Quran, ensuring it conforms to the principles of tajwid science (Ariani, S., 2015).

Learning tajwid science is categorized as fardhu kifayah, meaning it is not obligatory for every individual Muslim. Meanwhile, tahsin learning is fardhu 'ain, which is an obligation that must be fulfilled by every individual Muslim (Sulistiyorini, S., & Andrianan, 2020). Therefore, we as Muslims must be able to read the Al-Quran according to the tajwid rules as part of practicing tahsin science. Mastery of tahsin becomes essential so that we can practice reading the Al-Quran correctly without violating applicable rules.

According to Kamus Al-Munir, the term tahsin is rooted in the word *hassana-yuhassinu-tahsiinan*, which means to improve, beautify, or make something better than its original state (Annuri, A., & Akaha, 2016). Terminologically, tahsin is defined as a method of reciting the Al-Quran according to the teachings of Prophet Muhammad SAW and his companions, by paying attention to recitation rules, pronouncing letters according to their makhraj and characteristics, and refining the voice. Although it appears similar to tajwid, which emphasizes theoretical aspects, tahsin focuses more on practical application in reading the Quran (Anam, A.S., & Nailusyifa, 2013).

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Abdul Majid Khon states that a student should learn *musyafahah*, which means facing directly with the teacher to see and imitate mouth movements and pronunciation of Al-Quran letters. It is essential so that students can read fluently and correctly.

Good and melodious Al-Quran recitation can facilitate both readers and listeners in understanding and appreciating its contents. One of the primary purposes of the Quran's revelation is for humanity to contemplate the meaning of its verses, as explained in QS. Shad verse 29: "(This Al-Quran is) a book that We have revealed to you (Prophet Muhammad), which is full of blessings, so that they may contemplate its verses and people of sound mind may learn." Without the ability to read well and correctly, it will be difficult for someone to understand the contents of the Al-Quran, especially when those verses are read during prayer (Fitriani, D. I., & Hayati, 2020).

However, in reality, many Muslims in society still cannot read the Al-Quran properly and according to the rules. In fact, most of them still cannot read the Arabic letters of the Al-Quran. This condition is not only experienced by children, but also affects adults and older people. Busyness, lack of access to intensive learning, and low self-confidence are the primary inhibiting factors. Additionally, many institutions still lack optimal implementation of appropriate Tahsin methods, resulting in students not receiving in-depth guidance on improving their recitation. Ideally, every Muslim is expected to possess the skills to read the Al-Quran. However, field conditions indicate that approximately 65% of Indonesia's Muslim population still cannot read Arabic Al-Quran text, showing a relatively high level of Al-Quran illiteracy among Muslims in this country. This phenomenon becomes a serious concern (Sartina, D., Rusdi, A., & Nurlaila, 2020).

In efforts to meet these needs, various non-formal educational institutions have emerged that focus on intensive Tahsin and Tajwid learning. One institution that plays an active role in fostering Al-Quran recitation is Rumah Tahsin dan Tahfizh (RTT) Al Birru. This institution makes a significant contribution to producing generations who are not only able to read the Al-Quran accurately but also understand the principles of recitation according to the rules of Tajwid.

RTT Al-Birru has a vision to become a professional institution for the Al-Quran, supporting Quranic da'wah in society. To realize this vision, RTT Al Birru carries out a mission to bring society closer to the Al-Quran, provide convenience for all levels of society in learning the Al-Quran, eradicate illiteracy in the Al-Quran, and produce Al-Quran memorizers.

All programs offered by Al Birru are provided 100% free to the general public, without distinction based on the background of certain religious study groups or mass organizations. RTT Al Birru is also open to participants of all ages, without age restrictions. This research aims to analyze the Tahsin methods implemented at Rumah Tahsin dan Tahfizh (RTT) Al Birru and the challenges encountered during their implementation.

METHODS

This research is a field study conducted directly at Rumah Tahsin dan Tahfizh (RTT) Al Birru Bolon Branch. This research employs a qualitative approach, which involves studying objects in natural settings where researchers serve as the primary instrument (Yanti, Hawi, & Syarnubi, 2021). This approach is used to gain a deep understanding of the Al-Quran learning methods applied at the institution, emphasizing the meaning contained in each learning activity (Sugiyono, 2009).

Data collection was conducted through interviews, observation, and documentation. Interviews were conducted systematically with institutional leaders and teachers to obtain information about the implementation of talaqqi and talqin methods (Abidin, 2019). Observation was used to describe the ongoing learning process, from the beginning to the end of tahsin learning process. Meanwhile, documentation includes teaching materials, schedules, and books used during the learning process (Moleong, 2007).

Data analysis was conducted using an inductive approach, where the collected data were arranged and general conclusions were drawn. In this approach, data are analyzed continuously, from the data reduction stage to conclusion drawing, to obtain a comprehensive understanding of the studied object (Sugiyono, 2020). The final results of this analysis are presented descriptively in the form of deep narrative descriptions.

To test data validity, triangulation techniques were used, including source triangulation, technique triangulation, and time triangulation. Source triangulation was conducted by interviewing multiple informants to obtain varied data. Technique triangulation was conducted by combining interviews, observation, and documentation. Meanwhile, time triangulation was employed by collecting data at multiple times to ensure consistency of the information. This strategy was applied to ensure that the obtained data is truly accurate, reliable, and reflects the actual field conditions (Alfansyur, 2020).

FINDINGS AND DISCUSSION

Al-Quran Learning Methods at Rumah Tahsin dan Tahfizh (RTT) Al Birru

Research results from the implementation of learning methods at RTT Al Birru indicate that the teaching methodology is the most important. So in every teaching, there is standardization of Al Birru book teaching patterns through 2 systems: (a) letter mastery and (b) punctuation system, making it easier for learning participants to read the Al-Quran according to Tajwid for beginners, so they do not need to master theory but go directly to practice. After mastering Tajwid rules, it is then perfected through an understanding of diroyah (theory). With these two steps, society can more easily learn to read the Quran according to Tajwid rules, and certainly with guidance from teachers who have a standard recitation and teaching pattern.

With the application of this system, the learning process becomes more structured and measurable, especially for beginner students who previously experienced difficulties in reading the Al-Quran (Aini, 2023). This approach prioritizes practical learning, beginning with letter mastery and punctuation systems, before directing students to understand theoretical aspects (Fauzi, 2022). This model is adequate because it provides participants with the convenience of directly interacting with the Al-Quran text, allowing them to apply it without first being burdened by complex theory. After participants have developed good reading skills according to the Tajwid rules, theoretical understanding is provided as reinforcement for the skills they have mastered. This strategy enables the learning process to proceed gradually and continuously, encouraging a deeper internalization of tajwid understanding.

Additionally, the success of this method also depends heavily on teacher quality (Nuridin, 2023). Therefore, RTT Al Birru establishes standard criteria for teacher reading ability and teaching patterns used to ensure consistency in learning quality across every class. This standardization not only facilitates the evaluation process but also supports the continuous development of teaching quality in the institutional environment (Hafidz, 2021).

Learning activities are conducted for 1.5 hours per meeting, totaling 18 meetings, including final exams. One class consists of 7-8 participants grouped according to ability level (beginner, Tilawah, and Tahsin classes). The primary medium is printed modules from Al Birru. Learning is conducted once a week. Learning begins at 18:30 WIB with opening greetings, followed by the recitation of Surah Al-Fatiha, which is read by the teacher verse by verse, and then by the participants until its completion. The teacher delivers material according to the textbook published by RTT Al Birru. The teacher practices recitation in the module material. Participants follow the reading method demonstrated by the teacher together, which is then practiced individually by participants in turns and corrected directly by the teacher until the Isha prayer call. At this point, they break for congregational Isha prayer. Learning resumes with individual participant recitation in turns, but this time, participants do not read from the textbook; instead, they engage in direct practice with the Uthmani Al-Quran mushaf, one of the rules that participants must follow because it relates to the studied module material, and the teacher provides direct correction. Learning ends at 20:30 WIB.

Program evaluation is conducted through several stages: weekly teacher meetings, monthly institutional meetings, and participant final exams. Weekly teacher meetings are used as forums to discuss participant progress, convey faced obstacles, and design learning improvement strategies. Meanwhile, monthly institutional meetings serve as a platform for comprehensive professional development programs for teachers. Participant final exams serve as learning achievement benchmarks, providing an overview of the material participants have mastered during the program.

The evaluation used reflects continuous assessment principles that systematically integrate formative and summative evaluations to ensure consistent improvement in learning quality (Makbul, M., Saputri, D., & Ahmad, 2022). Regular meetings provide formative feedback to teachers, while final exams serve as a summative evaluation of their progress. This strategy aligns with the framework outlined by Makbul, which emphasizes that learning evaluation must be conducted in several stages: planning, implementation, monitoring, processing, and reporting, to provide valid information for learning improvement.

Table 1. Metode dan Implementasi Program Pembelajaran Tilawah Al-Qur'an

No	Method	Implementation
1	Tiered Class Model	Participants are grouped into Beginner, Tilawah, and Tahsin classes based on their ability level, allowing for more directed and practical learning.
2	Teaching Standardization	All teachers use the Al Birru teaching module standards, and teachers must follow standard recitation and adhere to teaching patterns determined by the institution.
3	Practical Learning First	Tajwid material is not taught in depth at the beginning, but is introduced gradually.
4	Letter Mastery	Focus on introducing hijaiyah letters using Al Birru modules.
5	Punctuation System	Participants learn punctuation marks (harakat) gradually, starting with modules and continuing with practice in the standard Uthmani Al-Quran mushaf.
6	Learning Time and Duration	Each meeting lasts 1.5 hours, once a week, for a total of 18 meetings (including the final exam). Learning starts at 18:30 WIB and ends at 20:30 WIB.
7	Evaluation	Evaluation is conducted continuously (both formative & summative) to monitor and improve the learning process,

encompassing the following stages: planning, implementation, monitoring, and reporting of participant learning outcomes.

Implementation Challenges of Learning Methods at Rumah Tahsin dan Tahfizh (RTT) Al Birru

The challenge faced is how to establish standardization among teachers. Each teacher has a unique educational background, experience, and teaching style, so effort is required to standardize patterns, approaches, and teaching quality across every class. Students must receive equal material and methods, regardless of who is teaching. The solution is to standardize teaching, learning patterns, and strengthen teacher mastery of riwayat and diroyah sciences, so that teaching methods and content remain consistent across all classes. This standardization becomes a strategic step in ensuring the quality of graduates capable of reading the Al-Quran according to tajwid rules and the institution's main objectives. The importance of standardization lies in ensuring that every participant receives equal learning quality, particularly given that this institution accepts participants from diverse backgrounds. To overcome these obstacles, several solutions have been implemented, including organizing regular training sessions and upgrading teachers' skills to improve the competence and uniformity of teaching quality. Additionally, learning materials are also adjusted to participant needs (Aziz, A. N. S., Lusiana, E., & Utami, 2021).

The next challenge arises from the diversity of student backgrounds. Each participant comes with different abilities - some can already read the Al-Quran well, while others are just beginning to recognize hijaiyah letters. Additionally, the diverse educational backgrounds and ages of participants make the formulation of learning strategies quite challenging. Teachers must be able to adjust approaches to remain relevant and inclusive for all participants, even though understanding levels in one class are not uniform.

Another aspect that becomes an obstacle is time limitations. Most participants are members of the general public who have other activities, both as students and workers. Learning programs are only conducted once every week for 1.5 hours. With this minimal time, it is challenging for teachers to provide optimal guidance to participants who require more attention or additional time to understand the material. Mainly since the learning process is conducted gradually, from letter mastery and basic tajwid to direct mushaf reading practice, time must be utilized as much as possible to achieve comprehensive institutional target achievements.

A discussion of research results reveals whether the practice-before-theory approach implemented at RTT Al Birru is practical in developing Quran reading ability for beginners. Based on research results, this approach facilitates participants' direct engagement in the reading process, without burdening them with complex theory at the beginning of learning. It aligns with the needs of the general public who often experience obstacles when faced with technical tajwid terms. However, does this approach guarantee a deep understanding of tajwid rules? The answer depends on the continuity of the learning process and the reinforcement of theoretical aspects after participants have mastered the practice. What about the challenge of diversity in participant abilities within one class? RTT Al Birru answers this with a grouping system based on ability level, although teacher approach flexibility remains the primary key in addressing class dynamics. Then, is teacher quality sufficient to maintain learning consistency? Here lies the importance of the standardization and routine training that the institution has implemented; however, its effectiveness will be significantly determined by the disciplined implementation and continuous evaluation. Another question to consider is: Is one meeting per week sufficient to form solid tajwid ability? Although this duration is limited, a dense and focused learning structure allows optimal results to be achieved, provided participants are consistent and teachers provide intensive guidance. Thus, the success of this method lies not only in its system but also in the collaboration between materials, methods, teachers, and the students' own commitment.

Table 2. Challenges and Solutions in Al-Quran Recitation Learning Program

No	Challenge	Solution
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1	Differences in teacher backgrounds, experiences, and teaching styles	Establish standardization of teaching patterns and recitation, strengthen mastery of riwayat and diroyah sciences, and implement regular training and upgrading for teachers.
2	Diversity of student abilities	Group participants based on ability level and apply flexible teaching approaches.
3	Limited learning time	Maximize learning structure to be dense and focused, and ensure consistency of teacher guidance during meetings.

CONCLUSION

Based on the research results, it can be concluded that the Al-Quran learning methods implemented at Rumah Tahsin dan Tahfizh (RTT) Al Birru employ a practice-before-theory approach, which proves effective in helping beginner participants read the Al-Quran according to tajwid rules. This strategy is carried out through two main stages: mastering hijaiyah letters and punctuation systems, before participants are introduced to theoretical aspects or diroyah. This approach provides an accessible and efficient learning convenience, especially for the general public who do not yet have a formal foundation in Al-Quran learning. Additionally, the existence of a class classification system based on ability level and the standardization of teaching and recitation applied to teachers also play a role in maintaining consistent learning quality. Periodic evaluations conducted through teacher meetings and final exams also support continuous assessment principles that contribute to improving the learning process and outcome quality.

From a theoretical perspective, the implementation of this practice-before-theory model aligns with the experiential learning approach, which emphasizes direct experience as the basis for understanding formation. It confirms that Al-Quran learning can be conducted not only textually, but must also be contextual and adaptive to student needs. Thus, this research contributes to the development of practice-based Al-Quran learning methods and continuous evaluation. These findings can also serve as a reference for similar institutions in designing effective, inclusive Al-Quran teaching strategies that suit the characteristics of contemporary students.

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