Implementation of the *Listening, Reading, Explaining* Method in *Tadabbur* Qur'an Learning at Islamic Boarding Schools in Percut Sei Tuan District

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ARTICLE INFO	ABSTRACT
	The learning of tadabbur Al-Qur'an in Islamic boarding schools often encounters challenges in fostering students' deep comprehension of the meanings, messages, and contextual wisdom of Quranic verses. This study investigates the implementation of the Listening–Reading–Explaining (LRE) method in enhancing the quality of tadabbur learning and explores its impact on students' interpretative abilities, as well as the key success factors and obstacles. Employing a qualitative descriptive approach with in-depth interviews, data were collected from teachers and principals at three Islamic boarding schools in Percut Sei Tuan District. The findings reveal that the LRE method is carried out in a structured sequence: (1) the listening phase using murottal and repetition to sharpen auditory reception; (2) the reading phase through talakki and collaborative recitation to reinforce textual fluency; and (3) the explaining phase emphasizing interpretative discussions that nurture deeper understanding and critical thinking. This approach was shown to improve students' pronunciation, comprehension, and memorization, while also stimulating reflective thinking. However, the method faces several challenges, including limited technological support and insufficient parental involvement. The study contributes to Islamic education by offering a practical and pedagogically sound method to improve tadabbur learning. It concludes that successful implementation of the LRE method requires not only structured strategies but also support from infrastructure and stakeholders.

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INTRODUCTION

Islamic religious education plays a crucial role in shaping students' character, knowledge, and spiritual understanding (Syarnubi Syarnubi, 2019). ne of the main aspects of Islamic religious education is *tadabbur* Al-Qur'an, which refers to a deep effort to understand and reflect on the meanings of Quranic verses (Fikri & Munfarida, 2023). In some Islamic boarding schools, *tadabbur* Al-Qur'an is not only seen as an effort to memorize the holy text but also as a means to strengthen Islamic values (Syarnubi, 2024), form noble character, and hone critical thinking skills towards religious teachings. However, the effectiveness of *tadabbur* Al-Qur'an learning often faces various challenges, both from the aspect of teaching methods used and from the limitations of students in understanding the messages contained in the Al-Qur'an (Puspitasari, 2024).

In Percut Sei Tuan District, Islamic boarding schools play a role as educational institutions that delve into Islamic teachings, especially in understanding the Al-Qur'an. Based on initial observations, many students in these Islamic boarding schools still face difficulties in understanding the meaning of the Al-Qur'an deeply, even though they have been taught conventional learning methods such as memorization and recitation. This lack of deep understanding can cause *tadabbur* Al-Qur'an to become merely a ritualistic activity, without providing a significant impact on improvingunderstanding and implementing the teachings of the Al-Qur'an in daily life.

The problems of *tadabbur* Al-Qur'an learning in Islamic boarding schools can be categorized into several important and interrelated dimensions. First, the dominance of a textual approach that tends to emphasize the ability to read and memorize without being accompanied by a deep understanding of the meaning and context of Quranic verses (Nury, 2024). Second, the limitations of learning methods that are still conventional and do not accommodate the diversity of learning styles of millennial generation students, 2025). Third, the minimal integration of cognitive, affective, and psychomotor aspects in the *tadabbur* Al-Qur'an learning process (Nurjadid, 2025). Fourth, the gap between theoretical understanding and practical implementation of Quranic values in the daily lives of students (Herawati et al., 2024). These problems result in *tadabbur* Al-Qur'an becoming merely a ritualistic activity that does not provide a significant transformative impact on the formation of a comprehensive Muslim personality (Rahmawati, 2019).

Theoretically, *tadabbur* Al-Qur'an is a reflective process that involves critical and analytical thinking skills to understand the divine messages contained in the Al-Qur'an (Hal, 2025). The concept of *tadabbur* originates from the Arabic word "دبر" (*dabbara*) which means to think, ponder, or consider carefully. In the context of Islamic education, *tadabbur* not only involves cognitive aspects but also spiritual and emotional dimensions that allow students to experience personal transformation through interaction with the holy text (Indrapura, 2025). Vygotsky's social constructivism theory provides a strong theoretical foundation for the development of Al-Qur'an learning methods, where learning occurs through social interaction and symbolic mediation. In this context, the interaction between teachers and students, as well as among students themselves, becomes key in constructing meaning and deep understanding of Quranic verses (Andini et al., 2025).

Based on observations, although Islamic boarding schools in this area have a strong tradition in teaching the Al-Qur'an, the results of *tadabbur* learning are still not optimal. Students tend to experience difficulties in internalizing the values of the Al-Qur'an into daily life, which indicates that the *tadabbur* process has not proceeded as it should. This problem is exacerbated by the use of learning methods that are less varied and innovative. Conventional methods such as *bandongan* and *sorogan*, although having high historical and cultural value, need to be innovated to accommodate the developments of the times and the characteristics of students who prefer interactive and participatory learning. To overcome the complexity of these problems, the Listening, Reading, Explaining method is presented as an innovative alternative solution that combines three important components in language learning and text comprehension.

This method includes the listening phase, which trains students' auditory abilities and concentration on Quranic recitation with correct nuances, intonation, and pronunciation. The reading phase hones literacy skills and text comprehension through repeated *tartil* recitation according to *tajwid* rules. Meanwhile, the explaining phase develops students' expressive and reflective abilities in conveying their understanding of the meaning of Quranic verses. The integration of these three stages is expected to create holistic *tadabbur* learning, involving students' multiple intelligences, and resulting in deeper and more applicable understanding.

This research aims to analyze and evaluate the implementation of the Listening, Reading, Explaining method in improving the learning outcomes of *tadabbur* Al-Qur'an in Islamic boarding schools throughout Percut Sei Tuan District. Specifically, this research aims to identify the conditions of *tadabbur* learning before the implementation of the Listening, Reading, Explaining method, describe its implementation process, analyze the improvement in learning outcomes, identify supporting and inhibiting factors, and formulate an effective *tadabbur* learning model based on the

Listening, Reading, Explaining method. These objectives are designed to answer the practical needs of Islamic boarding schools for more effective learning methods while also providing a theoretical contribution to the development of Islamic education methodology.

This research has clear distinctions compared to five previous studies relevant to *tadabbur* Al-Qur'an learning in *pesantren*. First, the research on the Implementation of the *Tadabbur* Al-Qur'an Method in Ar-Rahman *Pesantren* Bogor focuses on a case study of the general implementation of the *tadabbur* method without integrating multi-sensory approaches such as Listening, Reading, and Explaining, which is a unique feature of this research (Hamka, 2021). Second, a systematic review of Trends in Al-Qur'an Learning Methods in Indonesia 2019-2023 examines various Al-Qur'an learning methods macroscopically but does not delve into the specific aspect of *tadabbur* and has not identified the LRE method as an innovative approach (Rohimah & Ngulwiyah, 2023).

Third, the research on the *Tadabbur* Al-Qur'an Learning Model in the Book of At-Tibyan for Tahfidz Islamic Boarding Schools (2021) adopts a qualitative approach with a case study method limited to the analysis of classical texts without developing a contemporary learning model that integrates auditory, literacy, and expressive abilities(Arifin et al., 2020). Fourth, the research on Implementation of the Karimah Method in Learning and Memorizing the Qur'an at Isy Karima Islamic Boarding School (2023) focused on conventional memorization methods without exploring the dimensions of tadabbur and deep reflection on the meaning of verses (Bahtiar & Sholihin, 2023). Fifth, the research on Development of Interactive Multimedia-Based Qur'anic Learning Media to Improve Student Memorization (2022) emphasized multimedia technology aspects for memorization without integrating a holistic tadabbur process. Thus, this research has novelty in combining the Listening, Reading, Explaining method as an integrated approach that not only emphasizes the cognitive aspects of memorization, but also develops students' reflective, analytical, and applicative abilities in understanding and implementing Qur'anic values in daily life in the specific context of Islamic boarding schools throughout Percut Sei Tuan District (Wasito, 2022).

This research is expected to provide direct benefits to Islamic boarding schools throughout Percut Sei Tuan District as a reference for implementing more effective and innovative learning methods. Teachers and instructors receive practical guidance for implementing the *Listening, Reading, Explaining* method, while students are expected to experience increased learning motivation, understanding of the Qur'an, and ability to apply Qur'anic values in daily life. Administrators of other Islamic educational institutions can adapt this model, policymakers receive input about the importance of learning method innovation, and the wider community can increase appreciation for quality *tadabbur* learning of the Qur'an. Through this research, it is hoped that synergy will be created between the rich tradition of Islamic boarding school learning and modern methodological innovation, producing an effective, efficient, and relevant *tadabbur* learning model for the Qur'an.

LITERATURE REVIEW
Listening, Reading, Explaining Method

The Listening, Reading, Explaining method is a learning strategy that combines three main learning stages: *Listening*, *Reading*, and *Explaining*. According to the Activity-Based Learning Approach (Active Learning) developed by Bonwell and Eison (1991), the combination of listening, reading, and explaining is an effective strategy for strengthening students' memory and understanding (Lailaturrahmawati, 2022).

Listening in the context of *Tadabbur* learning of the Qur'an is a process of carefully listening to Qur'anic recitation, whether from teachers, audio recordings, or from fellow students. This stage is very important because it helps students not only in improving their reading and pronunciation abilities (*tilawah*), but also in enhancing sensitivity to the meaning, intonation, and emotions contained in the recitation of the sacred verses (Astuti, 2024).

As for the Benefits of *Listening* in *Tadabbur* of the Qur'an: *First*, Presence of Heart (Hudhur al-Qalb): The presence of heart or *Hudhur al-Qalb* is a very important concept in the practice of listening to Qur'anic recitation, especially in the context of *Tadabbur*. *Hudhur al-Qalb* refers to a condition where

one's heart and mind are fully present and focused when listening to Qur'anic verses. In listening to Qur'anic recitation, the presence of heart is not just about hearing sounds, but listening with full attention, concentration, and emotional as well as spiritual involvement. Without *Hudhur al-Qalb*, listening to Qur'anic recitation will only become a physical activity that does not provide deep impact on one's soul and understanding (Ginting et al., 2025).

Second, Khushu' and Reverence: Khushu' and reverence in listening to Qur'anic recitation are very important aspects in the process of tadabbur, or deep contemplation of the sacred verses. When someone listens to the Qur'an, it is not enough to just hear it physically, but there must be a presence of heart that is fully focused on the word of Allah. Khushu' means bringing forth a sense of submission, tranquility, and wholeheartedness in listening to the recitation, while reverence means giving deep respect and honor to the word of Allah. These two elements are interconnected and enrich one's spiritual experience in understanding and appreciating the messages contained in the Qur'an (Nurhaliza et al., 2024).

Repetition of reading in the *Tadabbur* process of the Qur'an is a very effective method for enhancing understanding and spiritual experience for students. Repetition is not merely reading Qur'anic verses repeatedly, but rather a reflective process that involves deepening meaning and contemplation of the verses being read. In this context, repetition functions as a bridge to internalize the teachings of the Qur'an and strengthen the spiritual relationship between individuals and the word of Allah. Listening to tartil recitation of the Qur'an is one of the important aspects in the Listening stage of the *Tadabbur* method of the Qur'an.

Tartil recitation is a way of reading the Qur'an that is done slowly, clearly, and with attention to the rules of tajwid. This process not only provides beauty in reading, but also gives profound benefits to listeners in understanding the meaning and messages contained in each verse. Tartil recitation can help listeners to better absorb the beauty of the Qur'an, making the listening experience not just a routine, but a profound act of worship (Sh.Nurshahida et al., 2023). In today's digital era, technology has become an integral part of daily life, including in the field of education. In the context of Qur'anic learning, the utilization of technology can provide significant impact on the effectiveness of the Listening method in the *tadabbur* process. With various devices and applications available, educators and students can enhance the experience of listening to and understanding the Qur'an in a more interactive and enjoyable way (Mangarengi et al., 2025).

Reading is one of the crucial stages in the *Listening, Reading, Explaining* method in Qur'anic learning. At this stage, students are invited to read Qur'anic verses with tartil, which is a proper and correct way of reading in accordance with the rules of tajwid. Reading with tartil not only emphasizes accuracy of pronunciation, but also on appreciating the meaning and understanding of the text being read. The correct reading process is very important for understanding the content and messages contained in the Qur'an (Agung Jaenudin, 2024).

Components of *Reading* in *Tadabbur* of the Qur'an: *First*, Understanding the Rules of Tajwid: Understanding the rules of tajwid is a fundamental step in reading the Qur'an correctly. Tajwid comes from Arabic which means "to improve" or "to beautify." In the context of the Qur'an, tajwid is the science that regulates how to read the Qur'an in accordance with the rules that have been established by Islamic scholars. Mastery of tajwid is very important because the Qur'an was revealed in Arabic, and every letter and pronunciation has a specific meaning (Zakya & Mulyani, 2025). Second, Repetition of Reading: Repetition of reading is one of the very effective learning methods in Qur'anic teaching. At this stage, students are encouraged to read Qur'anic verses repeatedly until they can master the reading well. This process not only helps improve reading skills, but also strengthens understanding and appreciation of the meaning of the verses being read (Nadhirotul Mukhafidoh, 2024).

Third, Reading with Tartil: Reading with tartil is a very important concept in learning the Qur'an. The term "tartil" itself comes from Arabic which means "slowly" or "orderly." In the context of reading the Qur'an, tartil refers to a way of reading that is full of attention, clear, and in accordance with the rules of tajwid. Reading with tartil is not just a matter of speed, but more about how to appreciate the meaning of the verses being read (Junaidin Nobisa & Usman, 2021). Fourth,

Understanding the Meaning of Each Word: Understanding the meaning of each word is an important stage in the process of learning the Qur'an. At this stage, students are invited to delve into the meaning of every word in the verses they read. This understanding process is key to exploring the wisdom and messages contained in the Qur'an, so that students can become more connected with the teachings and values being taught. When reading the Qur'an, it is very important not only to focus on its pronunciation, but also to understand the meaning of every word being read. The Qur'an was revealed in Arabic, and every word has deep nuances and meanings. By understanding the meaning of each word, students will be able to appreciate the beauty of the Qur'anic language and grasp the meaning that Allah SWT intends to convey (Fauzi & Rofiq, 2024).

Fifth, Discussion and Question-and-Answer: Discussion and question-and-answer is an integral part of the Al-Qur'an learning process, especially after the reading stage. This process not only helps deepen students' understanding of the verses that have been read, but also creates an interactive atmosphere that encourages students to actively participate in learning. Through discussion, students can share thoughts, experiences, and perspectives regarding the meaning and teachings contained in the Al-Qur'an (Mukhlishin, Sahman, Ady Supryadi, 2025). Seventh, Learning Integration: Learning integration is an approach that focuses on connecting Al-Qur'an learning with students' daily lives. This process involves applying Al-Qur'an teachings in real contexts, so that students not only understand theory, but can also implement these values in their behavior. This integration is very important for building connections between knowledge obtained through Al-Qur'an learning and the life situations they face daily (Zakya & Mulyani, 2025). *Eighth*, Reading Skills Assessment: Reading skills assessment is an important stage in the Al-Qur'an learning process. In this context, assessment is not merely measuring students' ability to read text, but also evaluating their understanding of the meaning and teachings contained in the verses of the Al-Qur'an. This assessment aims to provide constructive feedback to students and help them improve their reading ability as well as their understanding of the Al-Qur'an (Mukhlishin, 2025).

The *Explaining* stage in the Listening, Reading, Explaining method is an important step that focuses on students' ability to explain again the meaning and content of the Al-Qur'an verses they have studied. At this stage, students are not only asked to repeat what they have heard and read, but also to internalize, contemplate, and explain their understanding of the meaning and message contained in those verses. This process strengthens students' analytical and interpretive skills toward the Al-Qur'an (M. Abrar Putra et al., 2023).

Learning in Islamic Education

Learning in Islamic education has a holistic approach, integrating spiritual, moral, and intellectual aspects in the teaching and learning process. Islamic education does not only focus on knowledge transfer, but also aims to shape students' character, instill noble moral values, and develop individual potential comprehensively. The concept of education in Islam is based on the understanding that knowledge and morality are interconnected. Therefore, education is considered as a means to achieve happiness in this world and the hereafter. In this regard, Al-Qur'an learning plays a very important role (Saiful, 2023). The Al-Qur'an as a source of Islamic teachings provides life guidance for humanity. The Al-Qur'an learning process is not only limited to reading and memorization, but also includes understanding the meaning and application of the teachings contained within it. In Islamic education, Al-Qur'an learning is expected to encourage students to not only understand the text, but also appreciate and practice the values taught. This is in line with Allah's word in Surah Al-Baqarah verse 2 which states that the Al-Qur'an is guidance for those who are God-conscious.

Islamic education emphasizes the importance of learning that is active and participatory (Mukhlishin, 2025). Therefore, the Listening, Reading, Explaining method is very suitable to be applied in the context of Al-Qur'an learning. Through this approach, it is hoped that students will not only become good readers, but can also understand and practice the teachings of the Al-Qur'an in daily life. Thus, Al-Qur'an education in the context of Islamic education does not only function as an academic activity, but also as a process of character formation and enhancement of students' spirituality. In the long

term, this effective learning is expected to create a young generation that is not only intellectually smart, but also has good moral character and is able to contribute positively to society.

Tadabbur Al-Qur'an

Tadabbur Al-Qur'an originates from the word "tadabbara" which in Arabic means to contemplate, think about, or delve into something very deeply. In the context of the Al-Qur'an, tadabbur means a process of deep reflection on the meaning and message contained in the verses of the Al-Qur'an, with the aim of understanding the wisdom behind it and applying it in daily life. Tadabbur is not merely reading the text literally, but involves efforts to understand the moral, spiritual, and ethical messages that exist in each verse (M. Untung Sudaryanto, 2025).

Tadabbur is a term that originates from Arabic meaning to think or contemplate. In the context of Al-Qur'an learning, tadabbur Al-Qur'an means to earnestly contemplate the messages contained in the sacred verses of the Al-Qur'an, both in terms of the wording, meaning, and wisdom contained within them. According to Quraish Shihab (2008), tadabbur is a process of deep understanding of the Al-Qur'an that involves a person's intellectual and spiritual abilities. In Islamic education, tadabbur Al-Qur'an plays an important role because it helps students not only understand the text of the Al-Qur'an textually, but also internalize the moral and spiritual values contained within it (Ritonga et al., 2025).

METHODS

This research uses a qualitative approach with a case study design and phenomenological theoretical orientation. The qualitative approach was chosen because it is designed to explore and understand the phenomenon of *tadabbur* Al-Qur'an learning in Islamic boarding schools in a deep and comprehensive manner. The phenomenological orientation allows researchers to explore the subjective experiences of students and how they give meaning to their learning experiences using the *Listening, Reading, Explaining* method. The case study design was chosen because it allows researchers to conduct in-depth exploration of the specific context in each Islamic boarding school and how the method is applied in different practices. The combination of these approaches provides flexibility in understanding students' perceptions and interpretations of the *tadabbur* Al-Qur'an learning method holistically.

The research was conducted at three Islamic boarding schools in Percut Sei Tua District, namely the Al-Faiz Al-Qur'an and Hadith Memorization Islamic Boarding School, the Al Umm Smart Centre Qur'an Memorization Islamic Boarding School, and the Al-Habibi Memorization Islamic Boarding School. The selection of these locations was based on the diversity of learning methods that allow for comparison of method effectiveness in different contexts, variation in student conditions and environments that influence the success of method implementation, as well as differences in the availability of resources and facilities at each boarding school. The location in Percut Sei Tua District was also chosen because of its relevance to the community's need for quality religious education and the potential to identify learning innovations that can be adopted by other boarding schools.

In the effort to collect the necessary data for this research, the author used several techniques and data collection tools through interviews, observation, and documentation (Sahir, 2021). The steps taken in processing the collected data are: *first*, Re-examining the data obtained for each question in accordance with the problem being studied. *Second*, Describing what was obtained from the research results. The collected data, both from interview results and direct observation results, will be checked for completeness. After checking for completeness, the data is then calculated and compared with the interview results to obtain qualitative data.

FINDINGS AND DISCUSSION
A. Implementation of the Listening, Reading, Explaining Method in Tadabbur Al-Qur'an Learning

Based on interviews, the researcher obtained data that the implementation of the *Listening, Reading, Explaining* method in *tadabbur* Al-Qur'an learning at three Islamic boarding schools, namely the Al-Faiz Al-Qur'an and Hadith Memorization Islamic Boarding School, the Al Umm Smart Centre Qur'an Memorization Islamic Boarding School, and the Al-Habibi Memorization Islamic Boarding School in Percut Sei Tuan District, has shown a systematic and structured application pattern. From the interview results with Umi Mita Mawaddah as the Head of Madrasah at the Al-Faiz Al-Qur'an and Hadith Memorization Islamic Boarding School, she stated that *"The strategies and techniques used in the Listening, Reading, Explaining method involve using the Recall technique or repetition, so that when students repeat while understanding word by word, they can understand and interpret one sentence at a time, and this is done continuously and repeatedly. Then students not only repeat with their tongues, but also with their minds that this verse has its wisdom."*

Additionally, from the interview results obtained from Umi Hasanah as a teacher at Pondok Pesantren Tahfizh Al-Habibi, she stated that *"From the listening strategy we can use murottal with repetition method, for the reading stage we can use the talakki method or reading together method, for the explaining method it is more about us explaining or interpreting the meaning of the Qur'anic verses".*

Based on the research results that have been conducted at three boarding schools in Percut Sei Tuan District, namely Pondok Pesantren Tahfidz Al-Qur'an dan Hadist Al-Faiz, Pondok Pesantren Tahfidzul Qur'an Al Umm Smart Centre, and Pondok Pesantren Tahfizh Al-Habibi. The implementation of the *Listening, Reading, Explaining* method in tadabbur Al-Qur'an learning shows compatibility with various previous research in the last five years. This finding aligns with the concept of tadabbur proposed by contemporary researchers who emphasize the importance of comprehensive understanding of the Qur'an. Research by Aulia, Surahman, and Sumarna (2024) in their study on "*Strengthening The Synergy of Iman, Islam, and Ihsan Through Tadabbur of Qur'anic Messages"* confirms that tadabbur Al-Qur'an can be combined with other disciplines such as psychology, sociology, or information technology to see how reading the Qur'an influences various aspects of human life (Achmad, 2025). This supports the holistic approach found in this research, where the *Listening, Reading, Explaining* method not only focuses on memorization aspects, but also deep understanding and internalization of spiritual values.

In the context of the *listening* stage, the murotal strategy with repetition implemented at the three boarding schools receives theoretical support from recent neuropsychological research. The *recall* or repetition technique used by Umi Mita Mawaddah at Pondok Pesantren Tahfidz Al-Qur'an dan Hadist Al-Faiz has a strong scientific foundation. Research shows that the process of listening to the Qur'an repeatedly can activate certain brain areas related to memory and concentration. This approach aligns with findings by Emran Al-badawi and Paula Sanders (2019) in their research on *"The Reception of the Qur'an in Popular Sufism in Indonesia: Tadabbur among the Maiyah Community"* which explores how tadabbur Al-Qur'an is received and practiced in Indonesian Muslim communities. The research shows that active and concentrated listening methods are an important foundation in the tadabbur process (Al-badawi & Sanders, 2019).

The *reading* method that uses talakki technique and reading together implemented by Umi Hasanah at Pondok Pesantren Tahfizh Al-Habibi also finds its relevance in current academic literature. The talakki technique, where the teacher reads the verse first then students imitate, is a traditional method that has proven effective in transmitting Qur'anic knowledge. Research by Zakaria et al. (2024) in *"Tadabbur Al-Quran through Information Technology: A Pilot Study among Selangor Islamic University Students"* shows that although information technology can assist in the tadabbur process, traditional methods such as talakki still have irreplaceable value. This reinforces the finding that a combination of traditional and modern methods can enhance the effectiveness of tadabbur Al-Qur'an learning (Zakaria et al., 2024).

In a broader context, Rahmat Rifai Lubis's research on "Online Tahfidz (A Study of Qur'an Memorization During the Covid-19 Pandemic at MIS Ubudiyah Medan)" provides perspective on the adaptation of Qur'anic learning in the digital era, which reinforces the relevance of traditional methods such as listening and reading in modern learning contexts (Rifai Lubis et al., 2019). Similarly, Hasrian Rudi Setiawan's research on "Student Management: Efforts to Improve Graduate Quality" provides theoretical foundation about the importance of systematic approaches in learning to achieve optimal educational quality (Setiawan, 2021).

The *explaining* stage that emphasizes interpretation and understanding of the wisdom from each Qur'anic verse shows the evolution of Qur'anic learning in Indonesia that is no longer limited to memorization aspects alone. This approach aligns with Roslinda Ramli's research (2020) cited in the needs analysis study of tadabbur Al-Qur'an model, which emphasizes the importance of vocabulary-based approaches in understanding the Qur'an (Ramadhani & Sofa, 2025). This research shows that deep understanding of the meaning and wisdom of the Qur'an is a crucial element in the tadabbur process. The findings from the three boarding schools that emphasize holistic understanding, where students not only repeat orally but also understand mentally, reflect the development of more comprehensive Qur'anic learning methodology.

The integration of the three stages of the *Listening, Reading, Explaining* method in tadabbur Al-Qur'an learning at the three boarding schools demonstrates a systematic and structured approach. Epistemological research on tadabbur Al-Qur'an conducted on Bachtiar Nasir's work (2019) shows that tadabbur Al-Qur'an is a work rarely found in the works of scholars and Qur'anic experts, both classical and modern (Zainuddin et al., 2022). This indicates that the implementation of the *Listening, Reading, Explaining* method found in this research makes a significant contribution to the development of tadabbur Al-Qur'an methodology in Indonesia. The multi-sensory approach that combines auditory (*listening*), visual (*reading*), and cognitive (*explaining*) aspects creates a holistic and memorable learning experience, in line with current research trends that emphasize the importance of Qur'anic learning that not only focuses on technical aspects, but also spiritual and transformative ones.

B. Impact of Students' Ability to Listen, Read, and explain the Meaning of the Qur'an Through the Listening, Reading, Explaining Method

From the researcher's interview results with Umi Mita Mawaddah as the Head of Madrasah at Pondok Pesantren Tahfidz Al-Qur'an dan Hadist Al-Faiz, she stated that *"Alhamdulillah, of course the development is heading in a better direction, especially related to reading the holy verses of the Qur'an. When students read by themselves, without anyone listening from an expert, perhaps from their teacher or audio that we play from a sheikh, then the student cannot picture how to pronounce correctly, especially tahsin, how to pronounce properly, but when we exemplify it, alhamdulillah students are better able to pronounce well"*.

Furthermore, Ustazah Suci Azri as a teacher at Pondok Pesantren Tahfidzul Qur'an Al Umm Smart Centre stated that *"When students learn tadabbur Qur'an, of course students understand better, for example Surah Al-Fatihah, while we read Al-Fatihah in prayer if counted per day 17 times or even more, students only read Al-Fatihah like flowing water without meaning, but when it is contemplated (tadabbur), it turns out that Surah Al-Fatihah has deep meaning even from the word 'Bismillah', it already signifies something very profound related to the concept of divinity. In this case, students' ability can already explain how this verse was revealed, for whom, by whom, from whom"*.

Then Ustazah Rahma as a teacher at Pondok Pesantren Tahfizh Al-Habibi stated that *"By using this listening method, students' ability to memorize makes it easier for students because they listen to murottal repeatedly with fluency. With the reading method, we can observe students' reading because by using talakki reading the Qur'an together with us, we can correct if their reading is wrong, and we can also know their reading ability. By using this explaining method, students do not only memorize Qur'anic verses but students also know what meaning they have memorized"*.

Based on the researcher's interviews with teachers at three boarding schools, namely Pondok Pesantren Tahfidz Al-Qur'an dan Hadist Al-Faiz, Pondok Pesantren Tahfidzul Qur'an

Al Umm Smart Centre, and Pondok Pesantren Tahfizh Al-Habibi in Percut Sei Tuan District. The effectiveness of the *Listening, Reading, Explaining* method in Qur'anic learning at three boarding schools in Percut Sei Tuan District shows significant correlation with various relevant previous research. The interview results with Umi Mita Mawaddah regarding the improvement of student pronunciation abilities through the *listening* component aligns with Ummu Hany's research (2022) which shows that tadabbur Qur'anic reading is able to activate all self-abilities in overcoming learning loss, where exposure to quality sheikh audio not only improves pronunciation but also enhances student concentration and focus (Ummah et al., 2023).

Ustadzah Suci Azri's findings about student transformation from reading Al-Fatihah "like flowing water without meaning" to understanding deep meaning through the *explaining* component supports systematic review research that shows the trend of Qur'anic learning methods in Indonesia from 2019-2023 experienced significant improvement in Arabic letter comprehension and reading ability through enjoyable learning methods while being able to increase student motivation and creativity. Furthermore, the research results of Ustadzah Rahma regarding the effectiveness of the *reading* method with a talakki approach that allows teachers to correct student reading errors directly correlates with research at Pondok Pesantren Al-Hikamussalafiyah Sumedang Regency which shows that Tahfidz Al-Qur'an learning management based on the Talaqqi method results in students achieving their memorization targets.

As well as Mujahidin's research (2022) which proves the effectiveness of the Ummi method in improving students' Qur'anic reading abilities through direct guidance and immediate feedback correction (Nurhasanah et al., 2023). Research on tahfidz Al-Qur'an learning management at Pondok Al-Alim Sleman Yogyakarta (2022) which shows that transformative Qur'anic learning requires a comprehensive approach that combines auditory, visual, and cognitive aspects to achieve deep understanding as well as application of Qur'anic values in students' daily lives(Hadi & Manshur, n.d.).

C. **Factors Influencing the Success and Obstacles in Implementing the Listening, Reading, Explaining Method**

In implementing the *Listening, Reading, Explaining* method, teachers usually use learning media and assistive tools to support the application of the *Listening, Reading, Explaining* method in *tadabbur* Qur'an learning at the boarding school. From the interview results with Ustazah Fatiha Dzikry as a teacher at Pondok Pesantren Tahfidzul Qur'an Al Umm Smart Centre, she stated that *"The media and assistive tools used at Pondok Pesantren Tahfidzul Qur'an Al Umm Smart Centre, for the assistive tools that are commonly used, namely speakers when in class then using infocus to show what this verse means and what to contemplate, so that the meaning directly reaches the students and students do not just imagine by themselves but there is something that stimulates them."*

Subsequently, from the interview results with Umi Mita Mawaddah as the Head of Madrasah at the Tahfidz Al-Qur'an and Hadist Al-Faiz boarding school, she stated that *"The supporting factors are certainly the media and assistive tools used which are very helpful and supportive of this method, while the inhibiting factors are that sometimes if we as teachers do not control adequately, then the assistive tools can be used for other things, besides that there is a lack of cooperation between teachers and parents so that when students return home, what is usually heard at school is not heard at home."*

Based on the research findings above, the use of learning media and assistive tools in implementing the *Listening, Reading, Explaining* method for tadabbur Al-Qur'an learning aligns with recent research trends that demonstrate the importance of technology integration in Qur'anic learning. Systematic research confirms that Qur'anic learning methods in Indonesia have experienced significant development with the utilization of various supporting media and technologies. Studies on the implementation of Qur'anic learning methods show the effectiveness of using the "CERDAS" principle which includes tell (ceritakan), show

(perlihatkan), listen (perdengarkan), hear (dengarkan), attention (perhatian), and enthusiasm (semangat), which aligns with the use of speakers and infocus as visual-audio stimulation media mentioned in the research findings. Specific research on the implementation of tadabbur Al-Qur'an methods in pesantren also confirms the importance of a holistic approach in Qur'anic learning that supports the use of various learning media to achieve deep understanding.

In line with Hasrian Rudi Setiawan's research on "Student Management: Efforts to Improve Graduate Quality" which provides a theoretical foundation that effective student management requires the use of appropriate learning media to achieve optimal educational quality. This aligns with the use of speakers and infocus as visual-audio stimulation media found in this research, where supporting technology becomes a crucial factor in enhancing the effectiveness of tadabbur Al-Qur'an learning (Setiawan, 2021).

Rahmat Rifai Lubis's research on "Online Tahfidz (A Study of Qur'an Memorization During the Covid-19 Pandemic at MIS Ubudiyah Medan)" reinforces the findings that technology adaptation in Qur'anic learning not only enables learning continuity in the digital era, but also enhances the accessibility and effectiveness of traditional learning methods such as listening and reading. The holistic approach found in this research reflects the evolution of Qur'anic learning methodology that integrates traditional and modern media to achieve deep and transformative understanding (Rifai Lubis et al., 2019).

The supporting and inhibiting factors found in this research are also supported by previous studies that demonstrate the complexity of implementing Qur'anic learning methods in educational institutions. Rahmat Rifai Lubis's research on "Implementation of Character Education Strengthening Program (PPK) in Islamic Religious Education Learning" emphasizes the importance of synergy between various learning components, including the role of teachers, facilities, and conducive learning environments, which aligns with findings about the importance of teacher control over the use of learning media and cooperation with parents. This study confirms that effective Qur'anic learning requires an enjoyable approach and comprehensive environmental support to improve the quality of Qur'anic reading and understanding (Lubis et al., 2022).

Hasrian Rudi Setiawan's perspective on technology integration in student management provides insight that inhibiting factors such as limited control over the use of assistive tools and heterogeneity in student abilities are universal challenges in implementing learning innovations (Tanjung, 2020). This research shows that the tadabbur Al-Qur'an method requires special attention to contextual factors and holistic learning environment support to achieve optimal results, where this approach helps students understand better through contemplation with an open heart and systematic support from all educational stakeholders.

CONCLUSION

This research shows that the Listening, Reading, Explaining (LRE) method in *tadabbur Al-Qur'an* learning has been systematically implemented and has a positive impact on improving pronunciation skills, understanding meaning, and strengthening students' emotional and cognitive engagement with holy verses. Theoretically, these findings enrich the treasury of Quranic learning methodology based on active and holistic approaches, and affirm the relevance of the LRE method in integrating spiritual, intellectual, and affective aspects in Islamic education.

Practically, this method can be adopted by similar educational institutions to build more reflective and meaningful learning experiences. The contribution of this research lies in strengthening an integrative *tadabbur* learning model that combines audio, visual, and cognitive elements sequentially and deeply, and provides an empirical basis for the development of the LRE method in the context of pesantren education. However, the success of its implementation depends on the readiness of human resources, management of learning media, and synergy between educators and parents. For future research, it is suggested to explore the effectiveness of the LRE method at different educational levels or in combination with digital technology to expand its impact in the context of modern learning.

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