

**ANALYSIS OF QUR'ANIC READING ABILITY BASED ON TAJWEED AMONG  
ELEVENTH GRADE STUDENTS AT MA ANNAQSYABANDIYAH NW  
GELANGGANG**

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**ABSTRACT**

This study investigates the challenges encountered by Grade XI students at MA Annaqsyabandiah NW Gelanggang in reading the Qur'an, focusing on their application of tajweed principles. The research aims to understand specific difficulties in articulation, letter characteristics, length and duration of recitation, and the rule of idgham bigunnah. Employing qualitative methods, data were gathered through observation and interviews with students and teachers. The findings reveal that teachers address these issues through three main strategies: the Tahsin method, which emphasizes correct articulation; habitual practice, encouraging regular recitation; and the listening method, allowing teachers to assess and correct individual errors. These approaches have significantly improved students' Qur'anic recitation abilities. The study concludes that teacher-led, tajweed-focused methods are essential in overcoming recitation difficulties, with implications for enhancing Qur'anic literacy in educational institutions. Recommendations for further research include exploring additional instructional methods and technology-assisted learning tools.

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**INTRODUCTION**

The Qur'an is recognized as the primary and absolute source of Islamic law, offering timeless teachings and guidance crucial to the lives of Muslims around the world, both in this life and the hereafter (Departemen Agama RI, 1977). As a sacred text, it addresses a multitude of human experiences, encompassing belief, worship, ethics, interpersonal relations, and historical narratives. However, grasping the essence of the Qur'an begins with accurate reading and pronunciation, necessitating knowledge of Tajweed—the set of phonetic rules essential for correct recitation (Abbuiddin Nata, 2012). Each letter and its correct articulation contribute significantly to a deeper understanding of the scripture and fulfill a religious obligation.

Research indicates that various factors influence Quranic reading proficiency, particularly among students in public universities. Ahmad et al. (2023) highlight the significance of both melody and Tajweed knowledge for achieving accurate recitation, suggesting that demographic variables and educational backgrounds play a crucial role in shaping reading skills. They propose strategies to enhance Tajweed mastery, thereby increasing engagement in recitation practices. In a

similar vein, Azzahra and Halim (2022) focus on phonetic training's impact on high school students' Quran reading abilities, emphasizing structured Tajweed practice as essential for mastering the necessary phonetic rules.

The effectiveness of different Quranic learning methodologies is also a critical area of exploration. Rahman and Idris (2021) investigate the Qiroati and Umami methods, asserting their importance in improving students' Tajweed mastery, accuracy in pronunciation, and overall comprehension. Complementing this, Supriyadi and Julia (2019) provide criteria for assessing Quran reading skills, including fluency and Tajweed application, while underscoring the necessity of structured teaching strategies in educational settings.

Early exposure to Tajweed principles is essential for developing proficiency. Mahmoud et al. (2022) demonstrate that implementing a Tajweed-focused curriculum in primary education leads to significant improvements in comprehension and application, suggesting that early training is beneficial. Furthermore, informal learning environments, such as study circles, can also enhance Tajweed proficiency by fostering peer feedback and practical recitation exercises (Faris et al., 2022).

In secondary education, consistent practice is crucial for enhancing Tajweed skills. Yasin (2020) highlights effective curriculum strategies aimed at improving reading fluency, while Abdullah (2019) assesses a generative learning model designed to improve Tajweed retention through engaging recitation exercises. The balance between formal and informal learning settings is equally important, as Ibrahim and Nisa (2023) find that both environments contribute to optimal mastery in Tajweed.

Finally, peer learning emerges as a significant factor in advancing Tajweed skills. Aziz (2022) emphasizes how group learning fosters practice and enhances the application of phonetic rules, ultimately leading to more accurate recitation. Together, these insights form a comprehensive understanding of the factors influencing Quranic reading abilities and highlight the essential role of Tajweed in effective recitation practices.

In line with the importance of tajweed, there are challenges that students often face in mastering it. A preliminary observation at MA Annaqsyabandiyah NW Gelanggang showed that although many students read the Qur'an fluently, they struggle with certain makhraj (pronunciation points) and correct elongation (harakat) according to tajweed. This aligns with findings from prior research (Lailatus Sholikhah, 2019; Milatuchulwiyah, 2017), where students' limited mastery of tajweed rules led to inaccuracies in reading despite their understanding of theoretical concepts.

A review of previous studies highlights some gaps in the knowledge base. While quantitative analyses have assessed the general correlation between tajweed knowledge and reading ability (e.g., Milatuchulwiyah, 2017), few have provided a qualitative, in-depth examination of students' recitation processes and challenges. The current research addresses this gap by examining students' reading difficulties and teachers' strategies in helping them overcome these challenges, adding qualitative insight into an area often dominated by quantitative measures.

Thus, the research questions are: What level of tajweed knowledge do students in grade XI at MA Annaqsyabandiyah NW Gelanggang possess?; What challenges do these students face in reading the Qur'an according to tajweed principles?; and What strategies do teachers employ to assist students in improving their recitation?

This study is expected to provide theoretical contributions in understanding tajweed knowledge's impact on Qur'anic recitation quality. Practically, it aims to aid students by identifying challenges in recitation and suggests methods for teachers to improve students' engagement with tajweed. Moreover, the findings may enrich pedagogical approaches within the institution, offering

valuable insights for educators at MA Annaqsyabandiyah NW Gelanggang and similar educational settings.

## **METHOD**

The research utilized a qualitative approach to analyze the Quran reading ability based on Tajweed among the eleventh-grade students at MA Annaqsyabandiyah NW Gelanggang. This approach was chosen to provide a comprehensive understanding of the students' capabilities in reading the Quran, focusing on the pronunciation and rules of Tajweed. Data were collected through various methods, including tests, interviews, observations, and documentation, allowing for a rich descriptive dataset. According to Arifin (2012), qualitative research emphasizes a naturalistic inquiry into the field, while Strauss & Corbin noted its effectiveness in capturing complex phenomena that conventional methods might overlook (Creswell, 2015).

The design of the study was a case study, as described by Creswell (2015), which involved an in-depth exploration of the bounded system of the students' Quran reading abilities. The descriptive case study design aimed to present detailed information about the phenomena observed. The study focused on four primary objectives: to gather actual and detailed information, identify issues, understand how others address similar problems, and derive conclusions regarding the students' Tajweed skills. The researcher adopted a descriptive style to effectively communicate the findings.

The participants in this study comprised eleventh-grade students from MA Annaqsyabandiyah NW Gelanggang, selected through purposive sampling. Data sources included primary data obtained directly from interviews and practical tests of Quran reading, and secondary data derived from literature reviews, such as books and articles related to Tajweed and Quranic studies. This comprehensive data collection strategy ensured a thorough analysis of the students' reading abilities.

Data collection procedures involved semi-structured interviews and non-participant observations. During interviews, the researcher posed open-ended questions to gain insights into the students' experiences and understanding of Tajweed rules. Observations were conducted to assess the students' reading practices and environments without intervening in their activities. Additionally, documentation was reviewed to support the findings with contextual evidence. Data analysis followed Emzir's (2011) framework, which involved data reduction, display, and drawing conclusions to synthesize the information collected systematically, ensuring the reliability of the research findings.

## **RESEARCH FINDINGS**

### **Knowledge of Tajweed among Eleventh Grade Students of MA Annaqsyabandiyah NW Gelanggang in Reading the Quran**

The data on students' knowledge was obtained from interviews conducted by the researcher with participants, including both teachers and students. The first question posed by the researcher was: "Are you familiar with the concept of Tajweed?" and "What Tajweed material is covered in the Tajweed subject?" Based on the interview with Muhammad Fauzan, an eleventh-grade student at MA Annaqsyabandiyah NW Gelanggang, he stated: "What I understand about Tajweed is that it is a science that discusses how to pronounce the letters in the Quran correctly and properly. The Tajweed material that Ustadz Badri teaches includes the readings of mad tabi'i, mad wajib muttasil, and mad jaiz munfasil."

The second question posed by the researcher was: "Do the students read the Quran carefully, thoroughly, and in a measured manner?" Based on the interview with the Tajweed teacher, Ustadz Badri, S.Pd.I, he stated: "Yes, of course. When students are asked to read the Quran in class regarding Tajweed, whether individually or collectively, they read it carefully, slowly, and accurately to avoid mistakes. Additionally, when reading the Quran, we must pay close attention to the makhraj, the rules of Tajweed, the mad, and so on, so that our reading becomes better and more beautiful."

The third question posed by the researcher was: "How knowledgeable are the eleventh-grade students of MA Annaqsyabandiyah NW Gelanggang regarding Tajweed in reading the Quran? Do the majority of the students understand and know the rules of Tajweed?" Based on the interview with one of the teachers who teaches Tajweed in the eleventh grade at MA Annaqsyabandiyah NW Gelanggang, Ustadz Badri, S.Pd.I, he stated: "Regarding the knowledge and understanding of Tajweed, specifically the material about mad tabi'i, mad wajib muttasil, and mad jaiz munfasil, the majority of the students have a good understanding and knowledge. This is evidenced by their ability to answer questions about the rules of Tajweed when reading the Quran correctly."

To ascertain the knowledge of Tajweed among the eleventh-grade students of MA Annaqsyabandiyah NW Gelanggang, the researcher conducted interviews with the Tajweed teacher. He stated that: "The majority of students understand the knowledge of Tajweed and have met the Minimum Passing Criteria (KKM)." This can also be proven through documentation of the assessment results related to their knowledge of Tajweed. Below are the results of their assessment.

**Table 1.**  
**Data on Students' Tajweed Knowledge Assessment Results**  
**for Eleventh Grade Students of MA Annaqsyabandiyah NW Gelanggang**

No	Sample Name	Item Questions										Total
		1	2	3	4	5	6	7	8	9	10	
1	ABDUL BARRI AKBAR	8	10	9	8	7	10	6	7	9	8	82
2	AKMAL PAZAZI	7	8	10	8	6	6	7	8	6	10	76
3	ALUH WIDAYU SRIANOM	7	6	6	7	10	9	8	7	10	10	80
4	ANDRE AGUSTIAMI	8	9	9	10	7	7	6	8	6	9	79
5	ASTIKA	8	7	6	6	7	7	5	6	7	7	66
6	ENI SUHAINI	9	9	6	8	6	7	6	10	6	8	75
7	FERI PURNAMA	7	6	6	5	7	5	7	8	7	6	64
8	HENDRAWAN	8	8	7	9	5	6	10	10	9	7	79
9	HENGKI WAHYUDI ADI S.	8	7	6	6	7	8	10	7	7	7	73
10	INDAH AMELIA	8	6	7	9	10	10	7	9	8	10	84
11	M. RIJALULLOH	10	8	7	6	10	8	7	7	6	6	75
12	MAHDI	9	6	8	5	9	7	7	6	8	10	75
13	MARSELI	9	9	6	7	5	8	8	8	8	7	75
14	MOH. SAMSUL TARMIZI	8	9	8	8	7	6	10	6	8	9	79
15	MUHAMMAD SOLIHIN	7	10	9	8	7	9	6	7	7	9	79
16	PARMADANI	8	10	7	6	7	9	8	8	7	7	77
17	RENDI HARIANTO	10	7	6	9	8	9	7	7	10	7	80
18	ROSIANA	8	10	7	9	8	7	6	10	8	9	82
19	SOHIBUL FIKRI	9	7	10	7	8	9	6	5	8	9	78
20	AHMAD MUIZZUL IMRON	10	8	7	5	10	9	8	6	10	8	81
21	AHMAD ROBI	9	6	10	7	6	9	8	10	9	9	83
22	ANDRE ARILDA	6	10	8	7	10	8	7	10	8	8	82
23	BQ.MIA RIANTI	6	7	7	8	7	6	6	8	7	7	69
24	CANDRA DEWI	10	8	6	9	8	7	7	9	8	6	86

25	DEDI RAMDAN	8	9	5	9	8	7	6	6	9	8	75
26	DIANTI	10	7	6	9	7	8	9	6	10	8	80
27	HENDRI JULIAN SAPUTRA	7	9	6	6	10	7	8	10	6	10	79
28	ISTINA WATI	6	8	6	10	7	7	8	8	7	10	77
29	JUMASIH	9	8	10	8	6	6	8	7	7	8	77
30	KARNEWATI	8	7	10	9	7	7	8	10	8	8	82
31	LISNA LEVIA	7	5	8	6	7	7	10	5	6	6	67
32	M.SAMSUL RIADI	8	7	9	7	10	7	7	6	8	8	77
33	M.TAUFAN HIDAYAT	10	7	8	10	8	6	8	6	9	9	81
34	MARIYANI	8	8	10	7	7	9	6	10	8	8	81
35	MISYA NISFIANI	10	7	6	9	7	7	9	10	8	6	79
36	MUH. AMRULLAH	9	10	6	8	9	7	9	6	7	9	80
37	MUH. KAHFI	10	9	8	8	9	7	9	8	10	9	87
38	MUHAMMAD FAUZAN	9	7	6	9	9	8	7	7	8	9	79
39	NOVA RIANA	9	8	10	9	9	10	7	9	7	8	86
40	NOVIA QORIANI	7	10	10	9	8	10	9	7	8	9	87
41	PANDI ALI IBRAHIM	8	5	6	6	5	7	7	8	8	9	69
42	PURWARMAN SAPARWADI	8	10	8	7	8	6	9	10	8	8	82
43	SAPRIADI	7	6	8	8	7	8	10	7	7	8	76
44	SERLI MARLINA	9	8	10	6	9	9	8	8	7	8	82
45	SITI ANISA	8	8	7	9	9	6	10	8	8	7	80
46	SUKMA ANDANI FEBRIANTI	9	7	9	6	8	7	9	10	7	10	82
47	YANA	8	9	9	6	8	7	10	8	7	10	82
48	YULIA ASTUTI	9	10	7	8	9	7	10	9	8	8	85
49	SEPTIANDI	10	7	8	6	10	10	8	9	8	8	84

**Table 2**

Data on Observational Results of Qur'an Reading Skills Based on Tajweed Knowledge for Eleventh Grade Students of MA Annaqsyabandiyah NW Gelanggang

No	Sample Name	Assessment Aspects				Total
		Punctuation (1-25)	Tajweed (1-25)	Makhraj (1-25)	Tartil (1-25)	
1	ABDUL BARRI AKBAR	20	15	20	20	75
2	AKMAL PAZAZI	20	15	20	20	75
3	ALUH WIDAYU SRIANOM	20	15	20	15	70
4	ANDRE AGUSTIAMI	20	20	20	20	80
5	ASTIKA	20	20	15	20	75
6	ENI SUHAINI	20	20	15	20	75
7	FERI PURNAMA	20	20	10	20	70
8	HENDRAWAN	20	20	15	20	75
9	HENGKI WAHYUDI ADI S.	20	20	15	20	75
10	INDAH AMELIA	20	20	20	20	80
11	M. RIJALULLOH	20	20	15	20	80
12	MAHDI	20	15	10	20	65
13	MARSELI	20	20	15	20	75
14	MOH. SAMSUL TARMIZI	20	15	20	20	75
15	MUHAMMAD SOLIHIN	20	20	20	20	80
16	PARMADANI	20	20	10	15	65
17	RENDI HARIANTO	15	10	20	15	60
18	ROSIANA	20	20	15	20	75
19	SOHIBUL FIKRI	20	20	20	20	80
20	AHMAD MUIZZUL	20	20	15	20	75

IMRON						
21	AHMAD ROBI	20	20	15	20	75
22	ANDRE ARILDA	20	15	15	20	70
23	BQ.MIA RIANTI	20	23	20	20	83
24	CANDRA DEWI	20	20	24	20	84
25	DEDI RAMDAN	20	20	15	20	75
26	DIANTI	20	20	15	20	75
27	HENDRI JULIAN SAPUTRA	20	20	20	15	75
28	ISTINA WATI	15	20	15	20	70
29	JUMASIH	20	20	15	20	75
30	KARNEWATI	20	23	20	20	83
31	LISNA LEVIA	24	20	23	20	87
32	M.SAMSUL RIADI	20	20	23	20	83
33	M.TAUFAN HIDAYAT	20	15	15	24	74
34	MARIYANI	20	20	20	20	80
35	MISYA NISFIANI	24	23	15	20	82
36	MUH. AMRULLAH	20	20	15	15	70
37	MUH. KAHFI	23	20	22	20	85
38	MUHAMMAD FAUZAN	20	20	20	20	80
39	NOVA RIANA	24	15	15	25	79
40	NOVIA QORIANI	20	24	23	20	87
41	PANDI ALI IBRAHIM	20	15	15	20	70
42	PURWARMAN SAPARWADI	20	15	20	20	75
43	SAPRIADI	20	20	20	20	80
44	SERLI MARLINA	20	25	20	24	89
45	SITI ANISA	20	24	23	20	87
46	SUKMA ANDANI FEBRIANTI	20	15	14	15	64
47	YANA	20	24	15	15	74
48	YULIA ASTUTI	23	20	15	15	73
49	SEPTIANDI	20	20	20	20	80

### **Common Difficulties Experienced by Eleventh Grade Students of MA Annaqsyabandiyah NW Gelanggang in Reading the Qur'an**

In this regard, the first question posed by the researcher was, “Are most students able to read the Qur'an well?” Based on an interview with Ustadz Badri, S.Pd.I, the teacher of Tajweed, he stated: “Alhamdulillah, in terms of understanding Tajweed and students' abilities when asked to read the Qur'an, most students are already able to read the Qur'an well, while a small number still struggle to read the Qur'an correctly and fluently due to several factors, one of which is the lack of understanding of Tajweed among the students and the fact that some students do not repeat their Tajweed learning at home.”

The second question posed by the researcher was, “What mistakes are often made when students are asked to read the Qur'an?” Based on an interview with the Tajweed teacher, he mentioned: “When students are asked to read the Qur'an, the common mistakes occur due to frequent confusion between the characteristics of the letters, the makhraj, the length and shortness of readings, and mistakes regarding the thickness and thinness of a reading.”

### **Teacher's Efforts to Address Mistakes in Reading the Qur'an Based on Tajweed**

The researcher asked about the efforts made by the ustadz to correct mistakes in reading the Qur'an based on Tajweed. Based on an interview with Ustadz Badri, S.Pd.I, he said: “Regarding Tajweed instruction, there are several strategies we implement with students to help them read the Qur'an well and avoid mistakes. These include providing examples of good and

beautiful readings that are recited tartil (slowly and clearly), using songs or singing to demonstrate Tajweed rules, which makes it easier for students to understand the material, practicing the recitation of Qur'anic verses related to correct Tajweed, and giving examples of readings with regular tones or rhythms.”

## DISCUSSION

### **Knowledge of Tajweed Among Eleventh-Grade Students of MA Annaqsyabandiah NW Gelanggang in Reading the Qur'an**

Based on the researcher's findings from documentation studies, it can be concluded that most eleventh-grade students at MA Annaqsyabandiah NW Gelanggang have a good understanding of Tajweed and are able to meet the minimum passing grade (KKM  $\geq$  75) set by the teacher and the school in Tajweed subject material. This indicates that these students have a solid comprehension of Tajweed, particularly in topics such as mad thabi'i, mad wajib muttasil, and mad jaiz munfasil. Out of 49 participants, only six students failed to meet the minimum grade requirement. These six students were identified as students numbered 5, 7, 9, 23, 31, and 41.

Additionally, the results from ten questions given by the teacher to assess students' understanding of Tajweed show that: 13 students achieved full understanding in question 1, 10 students in question 2, 10 students in question 3, 4 students in question 4, 9 students in question 5, 7 students in question 6, 7 students in question 7, 12 students in question 8, 8 students in question 9, and 10 students in question 10.

Referring to this data, it can be concluded that reaching the KKM does not necessarily mean the students have a perfect understanding of Tajweed. For example, students numbered 13, 25, and 57 reached the KKM but may still lack complete comprehension. Likewise, students who did not meet the KKM, such as numbers 9 and 31, may still understand certain Tajweed material well.

Moreover, observations and interviews with the Qur'an Hadith teacher and students revealed that most eleventh-grade students at MA Annaqsyabandiah NW Gelanggang possess good knowledge of Tajweed.

In conclusion, the majority of eleventh-grade students at MA Annaqsyabandiah NW Gelanggang demonstrate a good understanding of Tajweed in their Qur'an reading.

### **Common Difficulties Experienced by Eleventh-Grade Students at MA Annaqsyabandiah NW Gelanggang in Reading the Qur'an**

The difficulties students frequently face in reading the Qur'an are influenced by several factors, including:

1. Internal Factors
  - a. Lack of Motivation and Enthusiasm to Read the Qur'an: A lack of motivation or enthusiasm to learn the Qur'an affects students' success in reading it. Students with low enthusiasm tend to be less attentive and more passive during Qur'an learning sessions, thus requiring the teacher to focus on students who show interest in Tajweed.
  - b. Stiffness in Pronouncing Arabic Letters: Students with lower linguistic intelligence and less exposure to Arabic may find it difficult to pronounce the Arabic letters, leading to challenges in their Qur'an reading abilities.
  - c. Disinterest in Qur'an Reading Activities: Some students are disinterested in learning Qur'an reading, with some even skipping class to avoid it. This is often due to a fear of making mistakes or other personal reasons.

2. External Factors

- a. Family Educational Patterns: Interviews and observations show that most students come from the village of Gelanggang, where some parents teach their children to read the Qur'an at home, while others rely on local mosques or study groups.
- b. Primary School Background That Does Not Emphasize Qur'an Literacy: Many students with difficulties in Qur'an reading come from public elementary schools where Qur'an literacy is not prioritized, with limited instruction time dedicated only to Islamic Studies, leading to challenges in their fluency.
- c. Peer Influence: Students who associate with peers uninterested in Qur'an studies are more likely to skip these sessions, lowering their interest in reading the Qur'an and possibly leading to poor choices.
- d. Incompatible Teaching Methods: Some students find the teaching methods used by the Qur'an teacher, often lecture-based, unengaging and unmotivating, causing disinterest in Qur'an learning.

Learning effectiveness varies for each student, as some may progress smoothly while others struggle. The students at MA Annaqsyabandiah NW Gelanggang display a range of abilities in Qur'an reading, as they come from diverse backgrounds, with some having graduated from middle schools and others from Islamic schools. These differences contribute to varying levels of understanding, especially in Tajweed.

Some students require additional guidance, as not all have the same level of skill in the subject. This is evident when students are asked to read the Qur'an, revealing common challenges they face.

- 1) Difficulties with Makharijul Huruf (Pronunciation Points of Letters) When students are asked to read the Qur'an, some struggle to pronounce letters according to the correct points of articulation, such as Al-Jauf (oral cavity) or Al-Halq (throat).
- 2) Difficulties with Characteristics of Letters Some students often mix up the characteristics of certain letters. For example, instead of pronouncing the letter 'ain as "a," they pronounce it like the letter hamzah "a." Similarly, they may read "sya" as "sa."
- 3) Difficulties with Length of Recitation. Students often overlook the proper elongation in recitation, reading verses that should be extended briefly, and vice versa. For instance, passages requiring a length of 5/6 harakat are read as 2 harakat, while those needing 2 harakat are sometimes prolonged. This issue is also evident when observing students recite verses like Q.S. Al-Balad:1-10. For example, many students shorten "Laa Uqsimu" in the first verse, which should follow mad wajib muttasil rules and be extended to 5/6 harakat (or 3 alifs), but they read it as only 2 harakat, thus affecting the recitation's accuracy.
- 4) Difficulties with Idgham Bigunnah. When students are asked to recite the Qur'an, they commonly face issues with idgham bigunnah rules, where they should nasalize sounds but often do not. For instance, in Q.S. Al-Balad:9, many students fail to apply the nasalization. These errors, however, do not occur in all students but are found among those who still struggle with accurate Qur'an reading.

Based on observations and interviews, it can be concluded that the common difficulties for students who are not yet fluent in reading the Qur'an include issues with makhraj, letter characteristics, elongation rules, and the application of idgham bigunnah rules.

**Teachers' Efforts in Overcoming Difficulties Faced by Grade XI Students at MA Annaqsyabandiah NW Gelanggang in Reading the Qur'an Based on Tajweed Knowledge**

In the teaching and learning process, the teacher's role is crucial. Acting as an educator and professional guide, a teacher is responsible for educating, guiding, training, and assessing students—a role that is hard to replace. Motivation, exemplary behavior, and emotional support are essential elements in this process. At MA Annaqsyabandiah NW Gelanggang, some students face challenges in reading the Qur'an, such as difficulties with makharijul huruf (pronunciation points), letter characteristics, elongation, and idgham bigunnah (nasalization rules).

To address these difficulties, the teacher's role in educating, guiding, and improving students' Qur'an reading abilities is essential. Teachers use various approaches to assist students in overcoming these challenges. One important aspect of this is how teachers help students tackle issues related to tajweed in Qur'an reading.

From the data, it can be concluded that the primary method used by teachers to address these challenges is the tahsin method. This method emphasizes reading the Qur'an slowly and accurately (tartil), focusing on tajweed rules such as makharijul huruf, letter characteristics, and related rules. Additionally, teachers use habitual and direct listening methods to each student's recitation. The combination of tahsin, habituation, and listening allows students to improve through regular muraja'ah (repetition), enhancing their accuracy in reading the Qur'an according to tajweed principles while also strengthening their memory through repeated recitations.

The tahsin method helps students by making Qur'an reading easier through a focus on pronunciation points (makharijul huruf). Meanwhile, the habitual method improves fluency and makes it easier for students to pronounce sounds correctly according to tajweed rules. Furthermore, by listening closely, teachers can better identify students' specific difficulties in reading the Qur'an.

From the descriptions and interview results conducted by the researcher, it was found that the teacher's efforts in addressing errors in reading the Qur'an based on tajweed knowledge include the following:

1. Implementing the Tahsin Method

This method emphasizes the correct articulation (makhraj), characteristics of letters, and tajweed rules in Qur'an recitation. Tahsin is crucial, especially for students who are not yet proficient in reading the Qur'an. It encourages students to read carefully and attentively, ensuring their recitation is accurate and pleasant in accordance with tajweed principles.

2. Applying the Habitual Method

This involves directly demonstrating Qur'an recitation with a beautiful tone and rhythmic tartil, emphasizing length, letter characteristics, articulation points, and recitation rules. Following this, individual students are asked to repeat the reading one by one. This allows the teacher to assess each student's Qur'an reading skills and identify specific areas where they may struggle.

3. Using the Listening Method

Here, the teacher provides a direct example of correct Qur'an recitation. Afterward, the teacher calls on each student to read back what was demonstrated, allowing the teacher to carefully listen to the student's recitation. Through this method, the teacher can identify the specific difficulties each student encounters.

In summary, the efforts made by teachers to address the difficulties experienced by Grade XI students at MA Annaqsyabandiah NW Gelanggang in reading the Qur'an according to tajweed involve the tahsin, habitual, and listening methods.

## CONCLUSION

This study examines the teacher's efforts in addressing the challenges faced by Grade XI students at MA Annaqsyabandiah NW Gelanggang in reading the Qur'an, focusing on tajweed knowledge, including issues in articulation points (makharijul huruf), letter characteristics, length and duration of pronunciation, and idgham bigunnah rules. The findings reveal that teachers play a crucial role by employing three primary methods: the Tahsin method, the habitual practice method, and the listening method. Each of these approaches has proven effective in helping students overcome specific reading challenges, thereby improving accuracy in Qur'anic recitation and adherence to tajweed rules.

The implications of this research suggest that incorporating targeted teaching strategies such as these can improve Qur'anic literacy and provide a structured approach to addressing reading errors among students with varying skill levels. Practically, this study underscores the importance of structured support systems and the direct role of teachers in enhancing students' Qur'anic recitation proficiency, which has broader implications for religious and moral education.

For future research, a recommendation is made to explore additional methods or technology-assisted tools that may further support students in mastering tajweed rules and overcoming articulation challenges. Furthermore, a larger sample across multiple institutions may provide broader insights into effective Qur'an reading education strategies.

In summary, this study contributes valuable insights into Qur'anic education by highlighting effective instructional methods that address students' reading difficulties, underscoring the importance of teacher guidance and the practical application of tajweed knowledge.

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