



The Learning Strategy of the Uṣmani Method in Improving the Accuracy of Makhārij al-Ḥurūf among Islamic Students at TPQ Al-Basyir Karangsono

Mufidatur Rofia*, Abdul Aziz, Sudirman

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

*Correspondence: 240101210001@student.uin-malang.ac.id

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Abstract

Accurate pronunciation of makhārij al-ḥurūf is fundamental to Qur'anic learning, yet instructional strategies employing the Uṣmani Method for this specific purpose remain understudied. This study analyzed the implementation of the Uṣmani Method, its supporting factors, and evaluation practices in improving students' makhārij al-ḥurūf accuracy at TPQ Al-Basyir Karangsono Pagelaran Malang. A qualitative case study design was applied, with data collected through observation, in-depth interviews, and documentation, then analyzed using data reduction, data display, and conclusion drawing with source and methodological triangulation. Findings revealed that the Uṣmani Method was implemented systematically through talaqqi, musyāfahah, repetitive drilling on difficult letters, ability-based grouping, and continuous evaluation. Its effectiveness was supported by teacher competence, a gradual jilid-based learning system, a conducive religious environment, and active parental involvement. Evaluation was conducted through daily recitation submissions, jilid promotion assessments, and report card distribution as a medium of communication with parents. Collectively, these strategies improved students' recitation accuracy, self-confidence, and love for the Qur'an.

Keyword: *Uṣmani Method, Makharij al-Huruf, Learning Strategies, Students, TPQ*

INTRODUCTION

Qur'anic education in non-formal institutions such as Qur'an Education Center (TPQ) occupies a pivotal position in cultivating students' recitation competencies while simultaneously nurturing Islamic values from an early age. Beyond mere fluency, the accuracy of makhārij al-ḥurūf constitutes the primary pillar upon which the science of tajwid rests, since every mispronounced articulation point may alter the phonetic validity and, by extension, the meaning

conveyed during recitation.¹ Learning the Qur'an with an emphasis on precise letter articulation therefore forms the cornerstone of quality education in Qur'anic institutions.² With systematic management, instructional planning, implementation, and evaluation can proceed in a coherent and sustainable manner. Consequently, the learning strategies adopted must be oriented toward long-term phonetic competence rather than superficial reading fluency. One structured approach that has garnered growing attention in this regard is the Uṣmani Method, which offers a step-by-step framework for guiding students to articulate each Arabic letter from its precise point of articulation.

From a theoretical perspective, the objectives of Qur'anic education in formal and non-formal institutions encompass: (a) strengthening students' faith and devotion to Allah SWT; (b) cultivating good character through habitual Qur'anic engagement; (c) instilling Islamic principles as a life compass; (d) rectifying common articulation errors; (e) protecting students from negative external influences through positive learning activities; (f) providing foundational understanding of the science of tajwid; and (g) establishing a structured and continuous learning system. Within this framework, the accuracy of makhārijul ḥurūf is not merely a technical skill but a fundamental religious responsibility that demands rigorous and systematic instruction.³

A critical review of prior scholarship reveals that existing research on Qur'anic education has predominantly concentrated on memorization improvement and basic reading fluency, leaving the domain of letter articulation accuracy particularly within the Uṣmani Method framework relatively

¹ Gunawan Patoni Amin, Ahmad Sodikin, and Muhamad Ihsanudin, "Penerapan Cara Membaca Al-Qur'an Dengan Menggunakan Metode Utsmani Terhadap Mahasiswa Di Asrama Miftahul Huda," *Al-I'tibar: Jurnal Pendidikan Islam* 9, no. 2 (2022): 74–82, <https://doi.org/10.30599/jpia.v9i2.1704>.

² Fia Nuraeni, "Penerapan Metode Utsmani Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Di Pondok Pesantren Faidahul' Allam Bani Hamim," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 12, no. 1 (2025): 55–64, <https://doi.org/10.32678/geneologipai.v12i1.11595>.

³ Muhammad Kosim, Martin Kustati, Ahmad Sabri, dan Mujahidil Mustaqim, "Strengthening Students' Character through Tahfidz Quran in Islamic Education Curriculum," *Jurnal Pendidikan Islam* 8, no. 1 (2019): 69–94, <https://doi.org/10.14421/jpi.2019.81.69-94>.

unexplored. Studies by Amin, Sodikin, and Ihsanudin⁴ and Nuraeni⁵ have begun to address the Uṣmani Method's application but were conducted in pesantren contexts rather than TPQ environments. Furthermore, these studies did not specifically analyze the instructional strategies, supporting factors, and evaluation systems directed at makhārijul ḥurūf accuracy in a holistic and integrated manner. This gap constitutes the primary motivation for the present study.

What distinguishes this research from previous works is its focus not merely on the method's implementation, but on the pedagogical ecosystem surrounding it specifically how the combination of ability-based grouping, talaqqi and musyāfahah, repetitive drilling, direct correction, and continuous evaluation synergistically contributes to articulatory precision. The study is further grounded in the principles of mastery learning, which posits that students must achieve full competence at each stage before advancing to the next. This theoretical lens has rarely been applied explicitly to TPQ-based Qur'anic learning research, thus representing a distinct contribution to the field.

In practice, Qur'anic education in non-formal institutions such as TPQs consistently confronts challenges including time constraints, varying student motivation, and unequal prior knowledge. Not all students possess the same aptitude for distinguishing and reproducing Arabic phonemes, making differentiated instructional approaches essential for inclusive and effective learning.⁶ **Amin, Sodikin, and Ihsanudin** confirmed that the Uṣmani Method when applied with fidelity to its principles demonstrably improves students' makharij al-huruf and sifatul huruf in accordance with tajwid standards,

⁴ Amin, Sodikin, and Ihsanudin, "Penerapan Cara Membaca Al-Qur'an Dengan Menggunakan Metode Utsmani Terhadap Mahasiswa Di Asrama Miftahul Huda."

⁵ Nuraeni, "Penerapan Metode Utsmani Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Di Pondok Pesantren Faidahul' Allam Bani Hamim."

⁶ Ayu Amalia Nurcahyani, "Implementasi Metode Usmani Dalam Pembelajaran Membaca al-Qur'an Di TPQ Nurul Qur'an Tinalan Kota Kediri" (IAIN Kediri, 2020).

underscoring its relevance as a pedagogical framework beyond the pesantren context.⁷

As a structured and continuous learning institution, the TPQ has emerged as a practical solution to the challenges of Qur'anic literacy in Indonesian communities.⁸ TPQ integrates the study of tajwid and articulation accuracy into every learning activity, whether conducted in group settings or through individual instruction.⁹ Innovative strategies such as the Uṣmani Method with its emphasis on gradual practice, intensive repetition, and direct teacher guidance offer a promising response to the persistent problem of inaccurate letter pronunciation.¹⁰

Preliminary observations at TPQ Al-Basyir Karangsono indicate that Qur'anic instruction using the Uthmani Method has been systematically implemented. The teachers guide the students using the talaqqi approach and repetitive practice to ensure the accuracy of the articulation points of the letters. Additionally, reading assessments are conducted periodically to monitor the students' progress. The primary focus of instruction is not only on fluency but also on the accurate pronunciation of each letter according to its articulation point.

This uniqueness makes researchers interested in studying in depth the learning strategy of the Uṣmani Method in improving the accuracy of Makharij al-ḥurūf among students at TPQ Al-Basyir Karangsono. This study also aims to explore more deeply how teachers plan, implement, and evaluate learning using the Uṣmani Method to improve the accuracy of Makharij al-ḥurūf among

⁷ Amin, Sodikin, and Ihsanudin, "Penerapan Cara Membaca Al-Qur'an Dengan Menggunakan Metode Utsmani Terhadap Mahasiswa Di Asrama Miftahul Huda."

⁸ Muhammad Wahfi Dwiyanasyah, Achmad Asrori, and Ali Mashar, "Implementasi Pembelajaran Qur'an dalam Pendidikan Iman di Lembaga Non Formal TPQ Mujibur Rahman Kota Jayapura," *UNISAN JURNAL: Jurnal Manajemen Dan Pendidikan Islam* 04, no. 09 (2025): 140–51. <https://journal.an-nur.ac.id/index.php/unisanjournal/article/view/5195/2762>.

⁹ Wiyanti, Khadijah Dzikrullah and Aviena Sabila, "Diversification of Lifelong Learning at Taman Pendidikan Al-Qur'an (TPQ) Al-Muttaqin and the Surrounding Community," *At-Takwin: Journal of Islamic Education Studies* 1, no. 1 (2025): 31–44. <https://jurnal.kayaswara.com/index.php/takwin/article/view/29/30>

¹⁰ Eli Masnawati dan Salva Nur Fitriana, "Peran Taman Pendidikan Al-Qur'an (TPQ) dalam Pengembangan Akhlak Anak," *IRSYADUNA: Jurnal Studi Kemahasiswaan* 4, no. 2 (2024): 213–24. <https://doi.org/10.54437/irsyaduna.v4i2.1738>.

students. Thus, it is hoped that this study can contribute both theoretically and practically to improve more effective Qur'an learning strategies, especially in non-formal educational institutions at the elementary level.

METHOD

This study employed a qualitative approach with a case study design, deemed most appropriate for conducting a holistic and contextual exploration of instructional practices as they occur naturally in the field.¹¹ The research was conducted at TPQ Al-Basyir is located in Karangsono Village, Pagelaran District, Malang Regency, East Java Province. The participants consisted of eight people: the TPQ principal (1 person), homeroom teachers (2 people), class teachers (3 people), students (1 person), and parents (1 person). Participants were selected based on their direct involvement in implementing the Usmuni Method at TPQ Al-Basyir Karangsono.

Data collection used three methods, namely: a) observations during twelve learning sessions in a six-week period from February to March 2026; b) interviews that were recorded and transcribed verbatim; and c) documentation including institutional curriculum files, student evaluation records, volume promotion assessment sheets, and report cards. Prior to data collection, institutional permission was obtained from the head of the TPQ, and informed consent was obtained from all adult participants. Confidentiality of student participants was maintained by using pseudonyms for all recorded data.¹²

The data were then analyzed following a qualitative data analysis model, specifically through the processes of data reduction or condensation, data presentation, and conclusion drawing or verification.¹³ In the initial stage, the collected data were selected, narrowed down, and grouped according to themes

¹¹ John W Creswell, *Research Design Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran*, 4th ed. (Yogyakarta: Pustaka Pelajar, 2019).

¹² Aan Komariah and Djam'an Satori, *Metodologi Penelitian Kualitatif* (Bandung: Alfabeta, 2009), 23.

¹³ Qomaruddin and Halimah Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman," *Journal of Management, Accounting and Administration* 1, no. 2 (2024): 77-84, <https://doi.org/10.52620/jomaa.v1i2.93>.

relevant to the research focus.¹⁴ Next, the data were presented systematically to facilitate understanding of the relationships among the findings, before interpretative conclusions were drawn. To ensure the robustness of the findings, this study also utilized source and methodological triangulation, thereby enhancing the credibility of the data generated.¹⁵

RESULTS

1. Uşmani Method at TPQ Al-Basyir Karangsono

The results of the study revealed that the Uşmani Method at TPQ Al-Basyir Karangsono was operationalized through four interrelated teaching strategies, each of which was directly oriented towards phonetic accuracy and not just reading fluency.

a. Ability-Based Tiered Grouping

Rather than grouping students by age or formal school grade, TPQ Al-Basyir places students into jilid levels based on the results of an initial recitation ability assessment. This approach reflects the principle of mastery learning, whereby each student advances only after demonstrating genuine command of the material at their current level. As the head of the institution, Hj. Jamilah, S.Pd.I, explained:

"The need for this method arises from the fact that many children are still unable to read the Qur'an properly especially in terms of makhārijul ḥurūf. Therefore, the Uşmani Method was chosen as the primary approach in the learning process at TPQ Al-Basyir."¹⁶

This differentiated placement ensures that instruction remains targeted and appropriately paced, minimizing the risk of students developing habitual mispronunciations by advancing prematurely.

b. Talaqqi and Musyāfahah as the Core Instructional Approach

¹⁴ Abd Hadi, Asrori, and Rusman, *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi* (Purwokerto Selatan, Jawa Tengah: CV. Pena Persada, 2021).

¹⁵ Matthew B Miles, A Michael Huberman, and Johnny Saldana, "Qualitative Data Analysis: A Methods Sourcebook," 2024.

¹⁶ Hj. Jamilah., S.Pd.I. Wawancara dengan Kepala Lembaga TPQ Al-Basyir Karangsono Pagelaran Malang. (Rabu, 25 Februari 2026 pukul 17.00-18.00).

The most dominant strategy identified in this study is the face-to-face recitation model through talaqqi and musyāfahah. In every learning session, the teacher first demonstrates the correct pronunciation of each letter, after which students replicate it while directly observing the teacher's articulatory movements. This direct modelling enables immediate identification and correction of any deviation in students' makhraj. The individual recitation submission system whereby each student reads directly before the teacher intensifies this process by ensuring that every student receives personalized feedback. The result, as consistently observed across sessions, is that students develop not only correct pronunciation habits but also greater self-confidence in recitation.

c. **Focused Repetitive Drilling on Difficult Letters**

Letters sharing proximate articulation points or similar phonetic characteristics such as ض and ظ, or ذ and ز were targeted through intensive and repeated drilling, conducted both collectively and individually. Initially, problematic letters were practiced in isolation before being reintegrated into full words and verses. The jilid 6 teacher, Alfitus Sholihah, S.Pd., confirmed that this repetition was maintained consistently across every meeting until students' articulatory habits aligned with the correct makhraj. Students themselves noted that persistent pronunciation errors were gradually resolved through this cumulative practice, underscoring the centrality of phonetic habituation in articulatory development.

d. **Direct Correction Integrated with Continuous Evaluation**

Every recitation error whether related to makhraj, phonetic characteristics, or the duration of vowels was corrected immediately as it arose, preventing any error from calcifying into habit. This real-time corrective feedback was complemented by a structured evaluation system comprising daily recitation submissions, periodic jilid promotion assessments, and formal report card distribution. The head of TPQ emphasized that evaluation was designed not merely as a terminal assessment but as an ongoing mechanism for monitoring and enhancing recitation quality at each stage of learning.

Taken together, these four strategies form a coherent and mutually reinforcing instructional system that prioritizes articulatory precision from the outset, enabling students to progressively develop a recitation that is tartīl, fluent, and consistent with the principles of makhārijul ḥurūf.

2. Factors Supporting of Uṣmani Method at TPQ Al-Basyir Karangsono

The effectiveness of the Uṣmani Method at TPQ Al-Basyir cannot be attributed to any single factor; rather, it emerges from the synergistic interaction of five key supporting elements, as articulated by the jilid 7 homeroom teacher, Lailatul Mufidah:

"The success of the learning process is determined not only by the method used, but also by the quality of the teachers, the learning system implemented, the learning atmosphere that is created, as well as the involvement of parents in assisting the students."¹⁷

a. Teacher Competence and Exemplary Recitation

Since students in the Uṣmani Method learn primarily through imitation, the quality of the teacher's own recitation directly determines the quality of students' articulatory output. Teachers at TPQ Al-Basyir demonstrated strong mastery of tajwid and were able to model the makhraj of each letter with clarity and consistency, making their exemplary conduct a pedagogical asset rather than merely a moral virtue.

b. A Structured and Gradual Learning System

The jilid-based progression ensured that students built their recitation competencies sequentially, without being pressured to advance before achieving genuine mastery. This alignment with mastery learning principles created a learning pathway that was both protective and developmentally appropriate.

c. Talaqqi Accompanied by Immediate Correction

Direct correction during recitation constituted both an instructional strategy and a critical supporting factor. By addressing mispronunciations at the

¹⁷ Lailatul Mufidah. Wawancara dengan Wali Kelas Jilid 7. (Senin, 02 Maret 2026 pukul 18.20-19.00).

precise moment of their occurrence, teachers prevented errors from becoming ingrained habits a key condition for maintaining articulatory accuracy over time.

d. A Conducive and Religiously Oriented Learning Environment

Observations revealed that learning sessions at TPQ Al-Basyir were consistently orderly, comfortable, and infused with religious values beginning with prayer, maintaining structured seating arrangements, and fostering warm teacher-student relationships. This atmosphere promoted psychological readiness and reduced learners' anxiety about making mistakes, both of which are preconditions for the kind of concentrated phonetic practice that articulatory learning demands.

e. Parental Support.

Students who received active guidance and encouragement from parents at home demonstrated measurably faster progress. Conversely, students lacking family reinforcement showed slower development because their learning was effectively confined to TPQ sessions alone. This finding underscores the family's indispensable role as the primary environment that sustains the instructional gains achieved at the institution.

3. Evaluation of Uṣmani Method at TPQ Al-Basyir Karangsono

The evaluation system at TPQ Al-Basyir is distinguished by its continuity and comprehensiveness, functioning not as a terminal event but as an integral component of the instructional process. As the jilid 4 teacher, Aena Mahmudatul Robbi'atul Adawiyah, S.Pd., articulated: "*Evaluation in this learning is not only interpreted as a final assessment activity, but also as a means of coaching to correct reading errors and gradually improve students' abilities.*"

Three forms of evaluation were identified, each serving a distinct but complementary function, as follows:

a. Daily Evaluation Through Individual Recitation Submission

In nearly every session, students read directly before the teacher, who assessed the accuracy of makhārijul ḥurūf, tajwid application, and reading fluency. This daily format functions simultaneously as a monitoring instrument and a real-time corrective mechanism. The head of TPQ, Hj. Jamilah, S.Pd.I.,

noted: "At the initial stage, the teacher also uses a classical technique first so that the students' recitation becomes more unified and better in terms of pronunciation."¹⁸

b. Jilid Promotion Evaluation.

Conducted approximately every five to six months, this comprehensive assessment determines eligibility for advancement to the next jilid level. The assessment encompasses makhraj accuracy, tajwid application, memorization of short surahs, hijaiyah writing ability, daily worship practices, and aspects of character and discipline. Crucially, promotion is withheld until the student has met the established recitation standards, reinforcing the institution's commitment to quality over speed. The jilid 7 teacher, Lailatul Mufidah, confirmed: "In the jilid promotion evaluation, the students are tested on reading according to their level, memorization of short surahs, daily prayers, writing ability, fasholatan, as well as aspects of akhlakul karimah."¹⁹

c. Report Card Evaluation.

Distributed at the conclusion of each evaluation cycle, the report card serves a dual function: it communicates students' progress including recitation accuracy, attitude, and discipline to parents, while also serving as a motivational instrument for students. A student's parent, Lilis Setyowati, noted that the report card helped her understand her child's progress and guide home study accordingly.²⁰ A student, Ahmad Rizki Azzamy, added that receiving a less-than-satisfactory evaluation motivated him to practice more diligently.²¹ Together, these responses indicate that report card evaluation extends the scope of instructional accountability beyond the classroom and into the family domain.

¹⁸ Hj. Jamilah., S.Pd.I. Wawancara dengan Kepala Lembaga TPQ Al-Basyir Karangsono Pagelaran Malang. (Rabu, 25 Februari 2026 pukul 17.00-18.00).

¹⁹ Lailatul Mufidah. Wawancara dengan Wali Kelas Jilid 7. (Senin, 02 Maret 2026 pukul 18.20-19.00).

²⁰ Lilis Setyowati Wawancara dengan Wali Santri Jilid 7. (Kamis, 04 Maret 2026 pukul 18.10-18.45)

²¹ Ahmad Rizki Azzamy Wawancara dengan Santri Jilid 7. (Rabu, 04 Maret 2026 pukul 16.10-16.45).

DISCUSSION

1. Learning Strategies of the Uṣmani Method

The instructional planning that preceded the Uṣmani Method's implementation at TPQ Al-Basyir reflects a deliberate pedagogical orientation one in which articulatory accuracy, rather than reading speed, serves as the primary learning objective.²² This orientation is theoretically consonant with the mastery learning framework proposed by Bloom, which holds that all students can achieve a specified level of competence provided they receive sufficient time, appropriate instruction, and timely corrective feedback. The ability-based grouping observed in this study operationalizes this principle directly: students placed in jilid levels corresponding to their actual recitation mastery are not disadvantaged by being measured against peers at different developmental stages, thereby creating individualized yet institutionally coherent learning trajectories. **Amin, Sodikin, and Ihsanudin** corroborated this finding in a pesantren context, confirming that the Uṣmani Method's emphasis on makhraj and sifat al-huruf produces measurable improvements when its core principles are applied with fidelity.²³

The centrality of talaqqi and musyāfahah as the dominant instructional strategy aligns with what phonetic science and Islamic pedagogical tradition both emphasize: that articulatory precision is a skill that can only be acquired through direct imitation, not through textual description alone.²⁴ **Aziz, Mursal, Hairullah, and Sitorus** confirmed that the implementation of talaqqi and musyāfahah in Islamic primary school settings significantly enhanced students' Qur'anic reading competencies, particularly in pronunciation accuracy.²⁵ This

²² Siti Zulaihah and Kayyis Fitri Ajhuri, "Penerapan Pembelajaran Ilmu Tajwid Dalam Meningkatkan Ketepatan Bacaan Al-Qur'an Pada Santri," *IHSAN: Jurnal Pendidikan Islam* 3, no. 4 (2025): 830–41, <https://doi.org/10.61104/ihsan.v3i4.1970>.

²³ Amin, Sodikin, and Ihsanudin, "Penerapan Cara Membaca Al-Qur'an Dengan Menggunakan Metode Utsmani Terhadap Mahasiswa Di Asrama Miftahul Huda."

²⁴ Syifa Azizah Zakaria, Titim Fatimah, and Alvin Yanuar Rahman, "Upaya Meningkatkan Keterampilan Membaca Al-Qur'an Dengan Metode Al Baghdadi," *Indonesian Journal of Islamic Elementary Education* 4, no. 2 (2024): 185–98, <https://doi.org/10.28918/ijie.v4i2.8622>.

²⁵ Mursal Aziz, Hairullah, dan Irma Yanti Sitorus, "The Implementation of PAI Learning Using the Talaqqi and Musyafahah Methods in Improving Students' Qur'an Reading Ability,"

finding not only validates the current study's results but also extends them by demonstrating the method's applicability across different non-formal educational contexts. What distinguishes TPQ Al-Basyir's implementation is the integration of individual recitation submission with this face-to-face approach, ensuring that corrective feedback is personalized rather than generalized a feature that existing literature has not previously foregrounded in the specific context of makhārijul ḥurūf instruction.²⁶

The drilling strategy focused on difficult letters reveals an important dimension of phonetic learning that standard curriculum research tends to overlook: the role of muscular habituation in articulatory competence. Letters such as ض and ظ cannot be distinguished through conceptual understanding alone; their accurate production requires repeated physical practice until the tongue, lips, and throat develop the motor memory for correct articulation. **Syakirah, Arifin, Hussin, and A.H.** identified this very challenge in their analysis of Arabic phonetics learning, noting that letters with nearby makhraj including ع, ظ, and ق require specific and targeted instructional techniques beyond general talaqqi.²⁷ This convergence between current findings and existing phonetics research strengthens the argument that focused drilling is not a rote or mechanistic activity but a cognitively and physiologically necessary strategy for articulatory mastery.

Direct correction and continuous evaluation together constitute what may be termed a quality control architecture within the Uṣmani Method. From a pedagogical standpoint, immediate feedback prevents error consolidation a phenomenon well-documented in language acquisition literature while periodic

ELSE: Elementary School Education 9, No. 1 (2025): 49-57.
<https://doi.org/10.30651/else.v9i1.24949>

²⁶ Imam Musthofa, Risnawati, and Miftahir Rizqa, "Pengaruh Metode Tasmi' dan Metode Talaqqi Terhadap Hasil Belajar Mata Pelajaran Tajwid Santri Pondok Pesantren Bahrul Ulum Al Islami Kampar," *Jurnal Pendidikan Tambusai* 9, no. 2 (2025): 19916-22, <https://doi.org/10.31004/jptam.v9i2.29489>.

²⁷ Syakirah Rifain, Ahmad Arifin Sapar, Mohamad Hussin, and Shahidi A.H., "A Need Analysis for Developing Arabic Phonetics: A Strategy for Mastering the Pronunciation of Arabic Letters," in *Forum for Linguistic Studies*, vol. 6 (2024), 742-52, <https://journals.bilpubgroup.com/index.php/fls/article/view/7412/5661>.

evaluation ensures that improvements are not superficial or temporary but are embedded as durable competencies.²⁸ Compared to studies by Nurcahyani and Hasanah, which documented the Uṣmani Method's implementation at other TPQs but treated evaluation as a peripheral concern, the present study reveals that the evaluation system at TPQ Al-Basyir is, in fact, a structural pillar of the entire instructional architecture. This distinction represents a meaningful contribution to the understanding of how the Uṣmani Method can be most effectively operationalized.

2. Supporting Factors of the Uṣmani Method

The five supporting factors identified in this study teacher competence, a gradual learning system, talaqqi with direct correction, a conducive religious environment, and parental support do not function independently; they constitute an integrated pedagogical ecosystem. Teacher competence emerges as the most decisive factor, consistent with **Nuraeni's** findings at Pondok Pesantren Bani Hamim, which emphasized that the Uṣmani Method's outcomes are inseparable from the teacher's mastery of tajwid and their capacity to model articulation with clarity and precision.²⁹ This finding carries significant implications for teacher development: it suggests that investing in the recitation quality of educators yields proportionate gains in students' articulatory accuracy.³⁰

The gradual learning system's effectiveness can be theoretically explained through the scaffolding principle, which holds that learning progresses most efficiently when new material is introduced at a level just beyond the learner's current competence, supported by structured guidance. **Syakirah et al. (2024)**

²⁸ Haristuti Hanung Arifanny dan Dhiniaty Gularso, "Efektivitas Metode Talaqqi pada Program Tahfidz untuk Meningkatkan Capaian Hafalan Al-Qur'an Siswa di SD Muhammadiyah Argosari," *JKIP: Jurnal Kajian Ilmu Pendidikan* 7, no. 1 (2026): 139–44. <https://doi.org/10.55583/jkip.v7i1.1875>.

²⁹ Midela Eka Putri, Asmara Yumarni, and Giyarsi, "Case Study: Problems and Solutions for Learning to Read and Write the Qur'an at TPQ Al-Huda, Darat Sawah Village, Seginin District," *Juna Nusantara Journal* 3, no. 2 (2024): 1–10. <https://doi.org/10.66325/nusantaraeducation.v3i2.106>.

³⁰ Muhammad Hanafi and Selamat Pohan, "Enhancing Quranic Literacy: The Role Teacher and Parental Involvement in Quran Learning," *FIKROTUNA; Jurnal Pendidikan Dan Manajemen Islam* 14, no. 2 (2024). 189-202. <https://doi.org/10.32806/jf.v14i2.611>.

similarly observed that phonetic instruction benefits from a sequenced and scaffolded approach, as the complexity of Arabic articulation demands that foundational sounds be firmly established before more challenging ones are introduced.³¹ Unlike earlier studies that treated the jilid system as merely an organizational tool, the present research reveals it as a pedagogically intentional framework for managing articulatory development.

A conducive and religiously oriented learning environment supported phonetic learning by reducing anxiety and fostering psychological readiness conditions that are recognized in the educational psychology literature as prerequisites for effective skill acquisition. This finding extends the existing understanding of how institutional culture contributes to learning outcomes in Islamic non-formal education, going beyond the physical classroom to encompass the spiritual and relational dimensions of the learning environment.³⁹

Parental support, meanwhile, functioned as the mechanism through which articulatory practice was extended beyond the confines of TPQ learning hours. **Hanafi** established that parental involvement constitutes one of the most significant predictors of Qur'anic literacy outcomes, a conclusion that directly corroborates the current study's findings.³² The implication is clear: institutional strategies, however well-designed, are most effective when they are reinforced by consistent family engagement.

3. Evaluation of the Uṣmani Method

The evaluation system at TPQ Al-Basyir represents a model of formative and summative assessment that is notable for its integration with, rather than its separation from, the instructional process. Daily recitation submissions function as formative assessments, providing immediate data on student progress and enabling real-time instructional adjustments. Jilid promotion evaluations serve as summative benchmarks, ensuring that advancement is conditional on genuine mastery. Report card distribution extends evaluation into a communicative and

³¹ Rifain et al., "A Need Analysis for Developing Arabic Phonetics: A Strategy for Mastering the Pronunciation of Arabic Letters."

³² Hanafi and Selamat, "Enhancing Quranic Literacy: The Role Teacher and Parental Involvement in Quran Learning,"

motivational function, engaging parents as active stakeholders in their children's Qur'anic development.³³

This tripartite evaluation model aligns with Islahiah et al. analysis of assessment practices in Islamic education, which argued that effective evaluation must be both formative and summative in character, serving not only to certify achievement but to guide the ongoing development of learners' competencies. What the present study adds is the empirical demonstration of how these two assessment modes can be operationalized simultaneously within a single institutional framework a practical model that has been largely absent from the Qur'anic education literature.³⁴

The motivational function of report card distribution as corroborated by both parent and student testimonies introduces an important affective dimension to the evaluation discourse. Evaluation in this context does not produce anxiety or disengagement; rather, it generates reflective self-awareness and renewed commitment to practice, consistent with the self-regulation literature's emphasis on feedback as a driver of motivated learning behavior.³⁵

Compared to studies that have examined evaluation in Qur'anic learning primarily through the lens of memorization assessment, the current study's evaluation framework is distinguished by its explicit focus on articulatory quality as the primary criterion for advancement.³⁶ This phonetics-centered evaluation design encompassing makhraj accuracy, tajwid application, and behavioral dimensions offers a more comprehensive model for Qur'anic learning assessment than has been previously documented in the TPQ literature.³⁷

³³ A'idatul Islahiah et al., "Managing Assessment Practices In Islamic Education Through Formative And Summative Assessment," *Al-Idarah: Jurnal Kependidikan Islam* 15, no. 02 (2025), 105-14, <https://doi.org/10.24042/pkbz4a90>.

³⁴ A'idatul Islahiah et al., "Managing Assessment Practices In Islamic Education Through Formative And Summative Assessment,"

³⁵ Afif Alfiyanto et al., "Parental Involvement in Islamic Education : A Literature Review and Its Implications for Students," *ISLAMIC PEDAGOGY: Journal of Islamic Education* 02, no. 02 (2024): 111-20, <https://doi.org/10.52029/ipjie.v2i2.249>.

³⁶ M. Hanif Satria Budi dan Sita Arifah Richana, "Strategi Pembelajaran Tahfidz Al-Qur'an dalam Meningkatkan Kualitas Hafalan Santri di Pesantren." *Dirasah* 5, no. 1 (2022): 168-69, <https://doi.org/10.29062/dirasah.v5i1.455>

³⁷ Arifanny and Gularso, "Efektivitas Metode Talaqqi Pada Program Tahfidz Untuk Meningkatkan Capaian Hafalan Al-Qur'an Siswa Di SD Muhammadiyah Argosari."

CONCLUSION

This study demonstrates that the Uṣmani Method, as implemented at TPQ Al-Basyir Karangsono, constitutes a coherent and pedagogically grounded instructional system for developing students' articulatory accuracy in Qur'anic recitation. The method was operationalized through four interconnected strategies: ability-based tiered grouping, talaqqi and musyāfahah, focused repetitive drilling, and direct correction integrated with continuous evaluation, all of which were oriented toward phonetic precision rather than surface-level reading fluency.

The effectiveness of these strategies was conditioned by five mutually reinforcing factors: teacher competence and exemplary recitation, a structured and gradual jilid-based learning system, talaqqi accompanied by immediate corrective feedback, a conducive and religiously oriented learning environment, and active parental support. The synergy among these factors created an institutional ecosystem in which the Uṣmani Method could be implemented with consistency, depth, and sustainability.

The evaluation system employed comprising daily recitation submissions, periodic jilid promotion assessments, and report card distribution functioned simultaneously as a monitoring mechanism, a quality assurance instrument, and a motivational tool. This integrated evaluation model ensured that articulatory development was continuously tracked, that advancement was conditional on genuine mastery, and that parents remained engaged as informed partners in their children's Qur'anic education.

Theoretically, this study contributes an empirically grounded application of mastery learning principles to the domain of Qur'anic phonetics instruction within non-formal TPQ settings, a nexus that has received insufficient scholarly attention. Practically, the model developed at TPQ Al-Basyir offers transferable insights for institutions seeking to improve the quality of makhārijul ḥurūf instruction beyond the specific context studied.

Future research is recommended to broaden the comparative scope across multiple TPQ institutions, employing mixed-methods or longitudinal designs to

assess the long-term sustainability of recitation competencies. Studies examining the influence of digital learning media adapted to the Uṣmani Method's principles would also contribute meaningfully to the development of more adaptive and scalable Qur'anic instructional models.

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