

IMPLEMENTATION OF THE TAHSIN METHOD IN OVERCOMING QUR'AN READING DIFFICULTIES AMONG STUDENTS AT AS'ADIYAH BABURRAHMAN GALUNG BERU ISLAMIC BOARDING SCHOOLS

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Keywords:

Tahsin Method,
Qur'an Reading
Difficulties, Santri

ABSTRACT

This study aims to find out the implementation of the Tahsin method, as well as its supporting and inhibiting factors, in guiding students who have difficulty reading the Qur'an at the As'adiyah Baburrahman Galung Beru Islamic Boarding School. This study uses a descriptive qualitative approach. Data collection uses observation, interviews, and audio recordings. The informants in this study consisted of the head of the foundation, Tahsin teachers, and students. The collected data are analyzed using qualitative data analysis techniques, including data reduction, data presentation, and conclusion. The results of the study show that the implementation of the Tahsin method is carried out gradually and continuously through the learning of makhārij al-hurūf (the place where letters come out), the laws of tajweed, binnazar (reading by looking at the mushaf), and preparation for the tahfidz program (memorizing the Qur'an). This activity is carried out nightly, with evaluations through deposit books and congregational prayer practices. Implementing the Tahsin method significantly improves students' ability to read the Qur'an. Supporting factors include a strong foundation, competent teachers, regular learning schedules, and parental involvement. Meanwhile, inhibiting factors include differences in students' initial reading ability, difficulty reciting certain hijaiyah letters, time limitations, and the duration needed for the reading improvement process.

Article History:

Received:
August 16, 2026

Accepted:
September 4, 2026

Published:
October 8, 2026

How to cite:

Saidah, S., Nur Indah, N., Nurbiati, N., & Kasmirawati, F. (2026). Implementation of the Tahsin method in overcoming Qur'an reading difficulties among students at As'adiyah Baburrahman Galung Beru Islamic Boarding Schools. *Atta'dib Jurnal Pendidikan Agama Islam*, 7(2).

DOI: <https://doi.org/10.30863/attadib.v7i2.12492>

INTRODUCTION

The Qur'an has the highest position as the main source of law, theology, and ethics in Islam. (Siti Naila Aziba et al., 2024) Textually, this holy book is a revelation of Allah swt., which was revealed to the Prophet Muhammad (saw.). through the intercession of the Archangel Gabriel and systematically documented from Surah Al-Fatihah to An-Nas. Its authenticity is maintained through continuous transmission from generation to generation in a mutawatir manner, so its authenticity and purity are guaranteed throughout history. (Rohmana, 2015) Reading the Qur'an is an act of worship, because each utterance has a spiritual dimension and rewards the reader. (At-Tirmidhi, 1998, No. 2910)

In its own text, the Qur'an introduces itself as a guide (*hudan li al-nās*) and as a book revealed to bring people out of darkness and into bright light. The Qur'an emphasizes this, stating that this holy book was revealed to bring people out of spiritual darkness into the light of truth (Q.S. Ibrahim 14:1).

الرَّكِتُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

Translation:

"Alif Lām Lām. (This is) The Book (Qur'an) that We have sent down to you (Prophet Muhammad) so that you may bring people out of darkness into light (bright) with the permission of their Lord, (that is) towards the path of God the Almighty and the Most Praiseworthy" (Ministry of Religion of the Republic of Indonesia, 2019)

The Qur'an is a guide to life for all humanity, regardless of social, cultural, or status backgrounds. (Shihab, 2000) Whoever desires guidance must believe in the Qur'an, read it continuously, study its contents, understand its meaning, interpret it correctly, and practice its teachings. (Ahmad Fachri Agustian et al., 2025) One form of human love for the Qur'an is to engage consistently in these activities to find life's guiding values.

To read the Qur'an correctly and in accordance with the rules, one must learn the science of tajweed. By mastering tajweed, one can learn how to pronounce letters, Makharij al-ḥurūf (the articulation points of the organs of

speech), and the rules of correct reading, so the reading becomes fluent and in accordance with the Prophet's (saw) guidance. (Bilal dkk., 2026)

However, in today's modern era, education faces real challenges in the form of shifting life values. Many in the younger generation cannot read the Qur'an properly and correctly, yet show no effort to improve. The phenomenon of hijaiyah "illiteracy" is exacerbated by the neglect of some parents who let their children grow up in the same conditions. In fact, the young generation is the spearhead of the nation's and religion's future. (Nuraeni et al., 2025)

For scientists outside religious studies, it is important to understand that the Arabic language of the Qur'an has very specific phonetic characteristics. One of the main challenges that children often face is the length of verses, which requires precision and fluency in pronunciation. (Versteegh, 2014) This often results in poor reading fluency and accuracy, especially at the primary education level. This difficulty arises because students' understanding of tajweed as the basis for reading is not optimal, and the learning approach emphasizes memorization without accompanying understanding of the reading rules. This phenomenon is common among elementary school students and in basic Islamic educational institutions.

Education essentially takes place through a process of transforming knowledge, technology, and skills into a culture that aims to improve the dignity and quality of human life. (Ananta Pramayshela et al., 2023) This long process that lasts throughout this life is in line with the words of Allah swt., in Q.S. al-Mujadalah (58): 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation:

"O you who have believed, if it is said to you, 'Give space in the assemblies,' make room for it, and Allah will surely give you space. When it is said, 'Stand up,' (you) stand up. Allah will certainly raise the believers among you and those who are given knowledge of some degree. Allah is Thorough in what you do" (Ministry of Religion of the Republic of Indonesia, 2019)

Based on this verse, science is a vital means to create human beings who are knowledgeable and have noble ethics. In learning, methods play an important role in achieving these educational goals. (Murtianingsih & Fathoni,

2022) The Great Indonesian Dictionary defines a method as a way or step used to carry out an activity to achieve the desired result. (Language Development and Development Agency, 2016) Choosing the right method not only increases the effectiveness of material delivery, but also affects student participation, motivation, and understanding. Thus, methods are systematic procedures educators use to achieve learning objectives optimally. Inaccuracies in implementing methods can reduce the effectiveness of the learning process, even if the chosen method is theoretically appropriate. (Evi Maulidah, 2022)

In the pedagogical discourse of the Qur'an, there is a divergence regarding the best approach to overcome reading difficulties. Some academics offer an approach based on environmental psychology, such as the Sugestopedia Method, which utilizes suggestions and classroom comfort to improve Qur'anic literacy at a basic level. (Hidayat, 2021) However, for treating reading difficulties that focus on clinical improvement and phonetic quality, the Tahsin Method is considered much more effective.

The Tahsin method aims to improve or beautify Qur'anic reading in accordance with the Prophet's (swt) recitation, including pronouncing letters from their makhraj, fulfilling their nature, and consistently applying tajweed rules. This teaching system, the Tahsin method, combines classical and individual approaches centered on active interaction between students and teachers (*teacher-student centered*). (Husin & Arsyad, 2022)

Based on the theoretical and methodological urgency above, the researcher is interested in researching in depth how to implement the Tahsin method in tutoring for students who have difficulty reading the Qur'an at the As'adiyah Baburrahman Galung Beru Islamic Boarding School, Bulukumba Regency.

This pesantren was chosen because it faces the reality of heterogeneous students' initial abilities, making the Tahsin method a crucial model to study. This research is expected to contribute scientifically to the development of language and religion teaching methodologies, especially by providing empirical data on the effectiveness of the Tahsin method in overcoming Qur'anic literacy problems.

To provide a systematic overview, the article is organized into sections: an introduction outlining the background and a literature review; research

methods explaining descriptive qualitative approaches; results and discussion outlining the implementation mechanism and factor analysis; and Conclusion.

Specifically, this study is directed to thoroughly explore three main focuses, namely the mechanism of implementation of the Tahsin method in the tutoring program for students who have difficulty reading the Qur'an at the As'adiyah Baburrahman Galung Beru Islamic Boarding School, Bulukumba Regency, as well as identifying various supporting factors and inhibiting factors that affect the success of the implementation of the method in the field.

METHOD

This study uses a descriptive qualitative approach with a *field research* design based on the post-positivism paradigm to obtain a comprehensive understanding of the phenomenon in a *natural setting*. The researcher serves as the main instrument and is directly involved in data collection, analysis, and interpretation. This research was conducted at As'adiyah Baburrahman Galung Beru Islamic Boarding School in Gantarang District, Bulukumba Regency, South Sulawesi Province. The researchers deliberately chose this location (purposive sampling) because it has a structured and sustainable Tahsin Al-Qur'an program and a diverse range of reading fluency levels among its students, allowing them to gather rich data on instructional adaptations to overcome reading difficulties.

As a qualitative study, the researchers' presence in the field is central to gathering data dynamically. The research subjects and main informants who assisted during the investigation process were selected using *purposive* techniques, consisting of madrasah heads, Tahsin teachers/ustaz, and students (students of Islamic boarding schools) who had difficulty reading the Qur'an. Data were categorized into primary and secondary sources. Primary data consist of direct testimonials and behavioral actions from informants, while secondary data include audiovisual recordings of the classroom environment and physical learning materials.

The researcher collected data through observation, in-depth interviews, and audiovisual recordings. In this study, the researcher acts as the main instrument (*human instrument*). During this process, the researcher uses

observation guides and unstructured interview drafts to explore each stage of learning in depth.

Field observations focus on the step-by-step delivery of Tahsin, teacher-student interaction, and student responsiveness. In-depth interviews were conducted to *cross-examine* pedagogical challenges and experiences.

In addition, audio-visual recording serves as a non-human instrument for capturing empirical nuances at three stages: first, recording students' baseline reading competencies before learning; second, documenting structural interactions during the learning process; and third, mapping the fluency transition after the program is completed.

The process and analysis of qualitative data in this study follow an interactive model developed by Miles and Huberman, consisting of data reduction, data presentation, and conclusion drawing/verification. Data analysis was carried out continuously from the initial phase to the field.

At the data reduction stage, field notes and audio transcripts are selected, simplified, and focused specifically on the implementation of the Tahsin method. The reduced data are then compiled into a systematic descriptive matrix (data presentation) and grouped by thematic issues, namely: learning implementation, reading constraints, and environmental factors that support or hinder. Finally, the researcher interprets the presented data and relates them to the relevant pedagogical framework.

To ensure the reliability, accuracy, and *trustworthiness* of the findings, the researcher rigorously checks the results for validity using data triangulation. First, the researcher triangulates sources by comparing information from madrasah heads, teachers, and students to gain a complete and objective perspective. Second, the researcher applies triangulation by cross-testing observations, interviews, and recorded data to ensure alignment between informants' accounts and classroom reality. Finally, the researcher conducts time triangulation by collecting data across different periods to ensure consistency in the situation and that changes in students' reading ability remain stable throughout the program.

RESULTS AND DISCUSSION

RESULTS

Field research conducted at the As'adiyah Baburrahman Galung Beru Islamic Boarding School produced substantive data on the operational mechanism of the Tahsin program. The study's findings are organized into three subchapters that review the core pedagogical implementation, the dynamics of the supportive environment, and the operational constraints faced during the learning cycle.

Implementation of the Tahsin Method for Students Who Have Reading Difficulties

The institution implements the Tahsin method as a structured remedial tutoring framework to overcome serious obstacles in Qur'an literacy among students. This program aims to minimize systemic pronunciation errors by establishing phonetic fluency and strict adherence to the principles of tajweed.

Field interviews with the Chairman of the Foundation revealed that this program serves as a crucial academic standard. Mispronunciation in Arabic phonology can change the theological meaning of Qur'anic verses, which poses a serious risk when students later serve as imams in the community.

This institution implements an inclusive registration policy, so that the Tahsin program is mandatory for both mukim students (living in Islamic boarding schools) and non-mukim students. To accommodate the level of initial fluency of very heterogeneous students, ranging from those who are completely illiterate in Hijaiyah to those who have basic reading habits but have not yet learned standard learning processes, the Halaqah system is carried out. This system aligns formal schools in the morning with pesantren activities at night or dawn.

This strict schedule consists of six meetings a week and is supported by intensive afternoon coaching sessions for students who need special phonetic intervention. The detailed weekly schedule is compiled in the following table:

Table 1. Tahsin Guidance Schedule for As'adiyah Baburrahman Galung Beru Islamic Boarding School

Day	Time	Builder	Material
Monday	20.22-21.30 WITA	Jusman Imam, S.Pd.I.	Makhārij al-ḥurūf
Tuesday	03.40-04.30 WITA	Irawati S.Pd.	Tahzin and Ziyadah Princess
Wednesday	20.00-21.30 WITA	KM. Ansar Maulana S. Ag	Tahsin of Tajweed Law
Thursday	03.40-04.30 WITA	Jusman Imam, S.Pd.I.	The Law of Nun, Breadfruit, and Tanwin
Friday	20.30-21.30 WITA	Irawati, S. Pd.	Letter Properties
Saturday	03.40-04.30 WITA	Jusman Imam, S. Pd. I.	Makhārij al-ḥurūf
Sunday	20.30-21.30 WITA	All Builders	Evaluation of Reading/Tajweed

The schedule applies the concept of *halāfiyah* developed at the As'adiyah Baburrahman Galung Beru Islamic Boarding School, an education system that integrates formal activities and Islamic boarding school life. In practice, formal education activities, or *madrassas*, are held from morning to noon. In contrast, *pesantren* activities, such as *tahsin* and *tahfidz Al-Qur'an*, are held in the afternoon and evening. This pattern reflects systematic time management, allowing students to balance mastery of general science, religious science, and Qur'anic reading.

The *tahsin* learning process at the *pesantren* is carried out gradually, with direction and continuity. The method focuses on improving *makhārij al-ḥurūf*, applying *tajweed* rules appropriately, and improving students' reading fluency. In practice, learning focuses not only on theory but also on direct reading practice, supported by intensive guidance from *tahsin* coaches. This approach aims to ensure students can read the Qur'an correctly, fluently, and in accordance with *tajweed* standards. The *tahsin* coach mentioned the following interview results:

"The *tahsin* learning process for students who do not have a good foundation can last between one month and one year, depending on the initial ability of each student." (Jusman Imam, Interview, April 27, 2026)

The tahsin program's learning stages are carried out systematically. The coaching process begins with an introduction and justification of hijaiyah pronunciation according to the correct makhārij al-ḥurūf. After students can pronounce the letters correctly, learning continues with applying tajweed rules in reading the Qur'an. The next stage is *binnaẓar*, which involves reading the Qur'an by looking at the mushaf tartil, fluently, and according to the rules of tajweed. After completing these stages and demonstrating strong reading skills, students may continue to the tahfidz Al-Qur'an program.

This gradual learning system shows that pesantren places reading quality as the main foundation before students begin memorizing the Qur'an. Thus, students' memorization is not only strong in quantity but also correct and fluent in pronunciation.

In implementing the tahsin method, the pesantren also uses a periodic evaluation system to monitor students' progress in reading the Qur'an. The evaluation is carried out not only in classroom learning but also through students' daily worship practices. Based on an interview with the Chairman of the Foundation, the evaluation of Qur'anic reading ability was carried out by having students lead congregational prayers five times. Through this activity, the coaches can directly observe the quality of the students' reading in terms of fluency, tajweed accuracy, and pronunciation of Qur'anic verses.

This evaluative approach shows that the tahsin program is oriented not only toward academic achievement but also toward habituating religious practices in daily life. Thus, students' Qur'anic reading ability can be monitored and developed continuously. He stated that:

"So, in the form of evaluation, we evaluate our students here; we tell the imam at our new mosque behind this, the trustees, the head of the foundation, the teachers will listen if there is a misreading; the new students will be called about what is wrong in the form of evaluation. So, it is evaluated in the implementation of congregational prayers 5 times a day and at night. I, as the chairman of the foundation, am evaluated now because we don't immediately go down to the field for memorization. Still, I evaluate it in the implementation of prayers 5 times a day and at night." (Rusli Rahman, Interview, April 25, 2026)

In addition to evaluation through congregational prayers, the tahsin coach also explained that students were given a deposit book to evaluate their tahsin learning progress. He revealed that:

"Yes, one of the evaluations we did was that they were equipped with a deposit book, so this deposit book is our physical responsibility to the parents of the students that this is the achievement of the results of learning tahsin for the children of the parents who put their children in this pesantren. Another evaluation is that after completing the tahsin process, there is a binnadzhor process before going up to memorization, so this binnadzhor checks again what mistakes we still need to correct before entering the tahfidz program." (Jusman Imam, Interview, April 27, 2026)

Overall, the pesantren's implementation of the tahsin method reflects a tutoring system that focuses not only on the learning process but also on continuous, integrated evaluation in students' daily lives. The evaluation of Qur'an reading ability occurs not only in the classroom but also through worship practices, especially the implementation of five-time congregational prayers, where coaches can directly observe the accuracy of students' readings. The findings are then followed up with direct improvement guidance, making the evaluation process practical and applicable.

In addition, deposit books are an important tool for monitoring student tutoring progress and for holding parents accountable for tahsin learning achievements. The book records students' progress systematically and helps the coach determine follow-up tutoring that suits each student's needs.

Furthermore, the binnazar stage before entering the tahfidz program shows that the pesantren's tutoring system is staged and selective, ensuring each student is ready in reading accuracy before moving to memorization. Thus, the tahsin program functions not only as technical tutoring in reading the Qur'an, but also as the main foundation for shaping reading quality and students' readiness for the tahfidz program.

Implementing the tahsin method for students who have difficulty reading the Qur'an significantly increases their ability to read the Qur'an. The tahsin program serves not only as a technical learning process but also as continuous coaching that systematically and targetedly emphasizes improving tajweed, the accuracy of makhārij al-ḥurūf, and the fluency of Qur'an recitation.

Based on data-mining results in the field, students' initial ability (entry behavior) before participating in the Tahsin program shows fundamental obstacles in mastering aspects of tajweed, reading law, and phonetic articulation accuracy. This obstacle is specifically experienced in the pronunciation of *makhārij al-ḥurūf*, which has a high level of difficulty, such as the phoneme 'ain (ع). This phenomenon is reflected in the confession of one of the students, Muh. Ridwan, who stated that before receiving intensive guidance, he often experienced confusion in applying the law of tajweed and difficulties in getting the letter 'ain right from the point of articulation (Interview, April 27, 2026).

Clinical intervention through the Tahsin guidance program has been proven to have a progressive impact on the quality of students' Qur'an literacy. After participating in the continuous guidance process, students experience a significant increase in competence, and they begin to read the Qur'an fluently according to the correct tartil rules. Muh. Ridwan, in his interview:

"After participating in the tahsin program, I was able to read the Qur'an properly and correctly. The benefit I feel after participating in the tahsin program is being able to participate in the Qur'anic takhassus program." (Interview, April 27, 2026).

The success of the students in penetrating the *takhassus* (special class/acceleration) program of the Qur'an indicates that the Tahsin method not only improves reading skills at the basic level, but also acts as an academic bridge (*bridging*) that prepares students for a higher and more complex level of learning.

One student who participated in the tahsin program reported similar results. Before participating in tahsin learning, A. Tenri Padha Sugiana admitted that he faced serious obstacles in practicing *makhārij al-ḥurūf* and the laws of recitation. Specifically, he often has difficulty pronouncing certain letters, one of which is the letter Ha (ح). This was revealed in the following interview session:

"The difficulty I felt before following the guidance of tahsin was that it was difficult to practice *makhārij al-ḥurūf* and the law of recitation. Usually I have trouble with the letter Ha." (Interview, April 27, 2026).

However, after intensive participation in the guidance program, the student's ability to read the Qur'an improved significantly. He can now

distinguish the reading rules that were previously difficult for him to master. Not only does it have an impact on the quality of reading, but this tahsin program also has a positive impact on the achievement of memorization:

"The benefit I felt after participating in the tahsin program was being able to read the Qur'an well until my memorization increased by about 4 juz." (Interview, April 27, 2026).

Based on the findings, the implementation of the tahsin method at the As'adiyah Baburrahman Galung Beru Islamic Boarding School is systematic, directed, and continuous. This program serves as crucial tutoring for students who face obstacles in reading the Qur'an, with a main focus on improving reading quality according to the rules of tajweed and makhārij al-ḥurūf. In the pesantren curriculum, tahsin is the foundational skill students must master before moving to the tahfiz level.

The program is implemented regularly through a structured schedule. The process is designed in stages, starting with the introduction of hijaiyah letters, improving makhraj, and applying complex tajweed laws through *the binnazar stage*. Learning integration is further strengthened by a continuous evaluation system that uses practical moments, such as observing readings during congregational prayers, monitoring deposit books, and providing direct coaching when errors are found.

Implementing this method yields significant results in improving students' Qur'an literacy skills. Students who initially had difficulty understanding the laws of reading and the pronunciation of certain letters can now read more fluently. This positive impact also extends to memorization; good reading quality makes it easier for students to improve their memorization and their readiness to participate in *the takhassus program*. Thus, the tahsin method has proven effective in overcoming the difficulty of reading the Qur'an and is a vital instrument in developing the optimal quality of huffaz.

Supporting Factors for the Implementation of the Tahsin Method in Overcoming the Difficulty of Reading the Qur'an for Students

Based on the results of the research, there are 3 advantages of holding tutoring using the tahsin method according to the chairman of the foundation:

- a. Support other subjects

- b. Increase students' motivation and confidence
- c. Many parents of students support the activity. (Rusli Rahman, interview, April 25, 2026).

Some of the factors that support the successful implementation of the tahsin method at the As'adiyah Baburrahman Galung Beru Islamic Boarding School are as follows:

a. Full Support from Foundations and Islamic Boarding Schools

The pesantren places great emphasis on learning the Qur'an because it is considered a student's core identity. This support is evident in the consistent tahsin program, which has run since the pesantren's establishment in 2013. As explained by the Chairman of the Foundation:

"From the beginning of the establishment of this Islamic boarding school around 2013, since the beginning of our establishment, we have learned tahsin until now; it has not been broken." (Rusli Rahman, interview, April 25, 2026).

b. Tahsin Coach Teacher Competencies

Coaching teachers have strong skills in Qur'an recitation (makhārij al-ḥurūf and tajweed). The coach provides patient, intensive guidance so students have enough opportunities to correct their reading mistakes.

c. Regular and Consistent Learning Schedule

Tahsin activities are carried out regularly every night. In addition, the pesantren provides afternoon classes for students who still have great difficulty pronouncing certain letters.

d. Clear and Practical Evaluation System

The program's success is supported by evaluations carried out directly in the field. The coach monitors students' development not only in the classroom but also through memorization deposit books, binnazar methods, and direct practice as an imam for congregational prayers.

e. Appreciation and Synergy from Parents of Students

External factors that contribute to the program's success include the positive response and gratitude of students' parents. This was conveyed by one of the tahsin coaches:

"This is also an assessment from the stakeholders of the pesantren and even the parents of the students themselves, who say that this gives us appreciation and gratitude for the coaching we do in our pesantren." (Jusman Imam, interview, April 27, 2026).

In general, it can be concluded that the success in overcoming the difficulty of reading the Qur'an in this pesantren was made possible by good cooperation among all parties. The foundation's support, competent teachers, regular schedules, daily evaluations, and parental support make this tahsin program run effectively and become an important capital for students before they enter the memorization program (tahfidz).

Inhibiting Factors in the Implementation of the Tahsin Method

In addition to supporting factors, this study also found several obstacles to implementing the tahsin method for students who have difficulty reading the Qur'an. Based on the results of interviews and observations in the field, the inhibiting factors are as follows:

a. Diversity of Students' Early Abilities.

Students who enter Islamic boarding schools have a very heterogeneous background in reading the Qur'an. Many students lack a proper pronunciation foundation, so the coach must pay extra attention. As expressed by Pembina Tahsin:

"Most of the students who do not have the correct pronunciation basis experience significant difficulties at the beginning of the program. This condition requires us to pay extra attention and different approaches according to individual needs." (Jusman Imam, interview, April 27, 2026).

b. Difficulties in Makhārij al-Ḥurūf

Students consistently report difficulties in pronouncing certain Arabic letters that are not commonly used in everyday language. Based on the narration of one of the students:

"The most difficult letters are the letters 'Ain and Ha, because they come out of the throat and we don't usually say them in everyday language." (Muh. Ridwan, interview, April 27, 2026).

c. Relatively Long Reading Correction Duration.

Perfecting reading for students who learn from scratch takes a long time and can even take up to a year. This long duration sometimes triggers boredom in students. The tahsin coach explains:

"There are students who need more than a year to be able to be really fluent. This long duration sometimes makes some students bored, especially those who want to enter the tahfidz program immediately." (Jusman Imam, interview, April 27, 2026).

d. Time constraints due to the dense halafiyah system.

Students in Islamic boarding schools have very dense schedules because they must divide their time between formal madrasas from morning to noon and Islamic boarding school activities from afternoon to evening. The tight schedule in the halāfiyah system triggers physical fatigue that reduces students' concentration during tahsin classes.

e. Learning Breaks on Holidays.

Islamic boarding school holidays on Friday night and Friday afternoon disrupt the continuity (sustainability) of training. For students still in the stage of learning basic letters, this break can slightly reduce the momentum of improving their reading quality.

In general, these obstacles stem from internal factors such as differences in basic abilities, difficulty articulating letters, boredom, and physical fatigue, as well as external factors such as holiday breaks. However, these obstacles can be minimized through the coach's patience, periodic evaluations, and intensive additional classes, so the process of improving students' Qur'an reading ability can still run smoothly and gradually.

DISCUSSION

The results of this study show that implementing the tahsin method at the As'adiyah Baburrahman Galung Beru Islamic Boarding School is not just ordinary reading practice, but an important foundation for students' academic and spiritual development. By making accurate pronunciation of the letters (Makharij al-ḥurūf) and mastery of tajweed an absolute requirement before entering the memorization program (Tahfidz), the pesantren has succeeded in preventing future reading errors. In Arabic, a slight mistake in pronouncing a

letter can change a word's meaning. This assertive approach reinforces the theory that memorizing the Qur'an without proper reading can reduce the purity and meaning of the verses memorized. (Tasha Ayu Azzahra et al., 2024)

The application of sequential learning stages, starting from recognizing letters, improving pronunciation, learning tajweed, to the stage of reading directly through mushaf (*Binnaẓar*), is in line with the theory of gradual tutoring. Dividing complex material into small, simple parts has been shown to help struggling students feel less burdened. These findings also support previous research suggesting that structured exercises are much more effective for Indonesians (non-native Arabic speakers) than reading directly without basic guidance. (Subhi & Mursidin, 2026) By turning theory into a reading habit before students advance, the pesantren ensures that future memorization programs are built on a strong reading foundation.

An interesting feature of this pesantren is a daily evaluation system integrated with daily worship, especially during the five daily congregational prayers. This system addresses the weaknesses of previous studies, which have often criticized tutoring programs for separating classroom theory from actual worship practice. Through direct monitoring during congregational prayers, the assessment process shifts from a stressful classroom exam to a real-world habit of worship. This direct assessment system, combined with the deposit book (student control book), fosters strong cooperation between the coaching teacher and parents in monitoring students' development.

However, this tahsin method still faces several obstacles in practice, especially differences in students' basic abilities and the stiff-tongue factor. The physical difficulty of pronouncing throat letters that are not commonly used in everyday language (such as *the letters 'Ain [ع] and Ha [ح]*) takes a considerable amount of time to train the tongue muscles. This long-term training process often makes students feel bored and psychologically tired. In addition, although the halāfiyah system balances formal school and pesantren activities, the density of daily tasks can weaken students' physical condition and increase causes sleepiness when night classes begin. This is a real challenge for modern Islamic boarding schools in harmonizing public school hours with Qur'an recitation standards without draining students' energy.

This research has a wide impact on modern Islamic education. First, these findings show that improvement programs for students who have difficulty reading the Qur'an must prioritize accurate letter pronunciation (*makhraj*), not reading speed or the amount memorized. Second, this study shows that integrating daily assessments with daily worship practices can serve as a model for other non-formal religious schools that lack classroom learning hours.

Further research is expected to build on these findings. One of them is to conduct comparative research in the form of numbers (quantitative) to measure the exact relationship between how quickly students pass the tahsin program and the level of their memorization strength (*tahfidz*) in the future. In addition, future research should explore *speech-recognition technology* or digital pronunciation applications to help students practice independently. This touch of technology can reduce coaching teachers' workload, prevent student boredom, and maintain the spirit of learning to recite so it does not slack during Islamic boarding school holidays.

CONCLUSION

Conclusion

Overall, this study shows that implementing the structured tahsin method has proven effective as a tutoring program to overcome difficulties in reading the Qur'an for students at the As'adiyah Baburrahman Galung Beru Islamic Boarding School. The neatly organized learning stages, starting from practicing where the letters come out (*makhārij al-ḥ urūf*), understanding the rules of tajweed, to reading directly through the mushaf (*binnaẓar*), succeeded in transforming the technical ability of reading into a consistent worship habit. In addition, daily assessments integrated with real practice (such as listening to live readings during congregational prayers five times) and the use of deposit books serve as a trusted quality-control tool before students are allowed to enter the memorization program (*tahfidz*). The program's success is supported by consistent pesantren management, competent coaching teachers, and strong cooperation from students' parents. However, students' learning speed still faces challenges due to striking differences in initial ability, tongue stiffness in pronouncing Arabic letters, and physical fatigue from the busy schedule of the *halāfiyah* system.

Suggestions

1. For Islamic boarding schools.

Practically, these findings offer a learning model that Islamic boarding schools and other non-formal religious education institutions can imitate to improve students' Qur'an reading skills. Educational institutions can implement this system by setting strict standards for letter-pronunciation accuracy before students begin memorizing the Qur'an. Institutions can also overcome limited study hours by incorporating brief evaluations into daily worship activities. Furthermore, to address student saturation and limited practice time, pesantren are highly recommended to create a flexible, multi-level class grouping system. This system will adjust to each student's learning pace, rather than forcing all students to advance at a rigid group pace.

2. For further research

It is hoped that future research will more broadly examine the combination of traditional teaching methods and educational technology. Future research should focus on developing and testing a digital speech-recognition device or a hybrid cellphone application designed to help Indonesians practice independently at home. This technology could help overcome time constraints, maintain students' recitation practice so they do not slack during school holidays, and reduce teachers' teaching and administrative workload in a crowded boarding school environment.

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