

Research Article

Coaching Quran Recitation for Teenagers with Muqri' at the Quran Boarding School

Ahiruddin Rangkuti^{1*}, Meyniar Albina²

¹ Program Studi Pendidikan Islam Fakultas Tarbiyah dan Keguruan Universitas Islam Negeri Sumatera Utara, Medan; Indonesia; e-mail : ahiruddin0301203292@uinsu.ac.id

² Program Studi Pendidikan Islam Fakultas Tarbiyah dan Keguruan Universitas Islam Negeri Sumatera Utara, Medan; Indonesia; e-mail : meyniaralbina@uinsu.ac.id

* Corresponding Author : Ahiruddin Rangkuti

Abstract: This study investigates the role of muqri' in guiding Qur'anic recitation (tilawah) among adolescents at Pondok Qur'an Hj. Adam Lubis and Hj. Kartini Batubara, Medan, Indonesia. Adolescence is a critical stage in character and spiritual development, where Qur'anic education contributes to shaping both technical recitation skills and moral values. However, limited research has examined how muqri' as experts in qira'at influence adolescent learning processes and outcomes. The purpose of this research is to explore the methods employed by muqri', assess their impact on students' technical and spiritual development, and evaluate the effectiveness of talaqqi and talqin approaches in Qur'anic recitation training. Using a qualitative case study design, data were collected through participatory observation, in-depth semi-structured interviews with one senior student and two muqri', and documentation analysis. The data were analyzed using Miles and Huberman's interactive model, including data reduction, data display, and conclusion drawing. Trustworthiness was ensured through triangulation, member checks, and audit trails following Lincoln and Guba's criteria. Findings show that muqri' play a multidimensional role as instructors, role models, and spiritual mentors. The talaqqi method, characterized by direct teacher-student interaction, proved effective in correcting errors immediately and fostering motivation. The talqin process further enriched learning by integrating spiritual practices with technical mastery. Students reported increased fluency, better tajwid application, and stronger motivation to pursue excellence in Qur'anic recitation, including aspirations to compete internationally. In conclusion, this study highlights the essential role of muqri' in developing both recitation skills and spiritual values, offering a replicable model for Qur'anic education in similar institutions.

Received : August 12 2025;

Revised : August 29 2025;

Accepted : September 18, 2025;

Online Available at : September 23, 2025;

Current Ver.: September 23, 2025.

Keywords: Qur'anic recitation; muqri'; adolescents; talaqqi; talqin



Copyright: © 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>)

1. Introduction

Al-Qur'an coaching plays a very important role in the lives of Muslims. One form of Al-Qur'an education that is greatly needed is tilawah coaching, which not only focuses on reading skills, but also includes understanding and appreciation of the contents of the Al-Qur'an (Martang & HM, 2023).

According to Simanjuntak & Pasaribu (1990), education is a conscious educational effort, whether in the form of formal or non-formal education, that is planned, directed, organized, and carried out with responsibility. The goal is to introduce, nurture, guide, and develop the foundations of a balanced, whole, and harmonious personality, as well as knowledge and skills in line with individual talents, tendencies, desires, and abilities. This guidance also aims to enable individuals to continue their efforts to improve themselves, contribute to others, and improve the environment, in order to achieve optimal human dignity, quality, and abilities and to form independent individuals (Martang & HM, 2023).

According to Annuri (2010), tilawah is the activity of reading the Qur'an by paying close attention to each letter and reciting carefully in order to better understand the meaning contained in the verses. Tilawah Al-Qur'an is a profound process, in which each verse that is read must be accompanied by a correct understanding of its meaning and a sincere attitude in its practice. This is an important basis for instilling strong moral and spiritual values in Muslims from an early age (Amalia & Junaidi, 2023).

Reciting the Qur'an is not only about reciting the holy verses properly and correctly, but also the art of reading with tartil, which is reading slowly and with deep appreciation. According to Islamic scholars and education experts, proper recitation must reflect a deep appreciation of the divine messages contained in each verse. This process combines technical reading skills with the instillation of spiritual values that can guide readers to better understand the deepest meanings of the Qur'an and apply them in their daily lives (Al-Ayyubi, 2020).

In the context of youth development, reciting the Qur'an has a strategic role that cannot be ignored. Adolescence is a period when a person's character and spirituality are being formed, and through recitation training, they not only learn to read the Qur'an correctly, but also internalize the values contained within it. This guidance aims to shape a generation of Muslims who are not only fluent in reading the Qur'an but also have a strong understanding and deep love for this holy book, so that they can live a life in harmony with Islamic teachings (Monalisa et al., 2022).

Adolescence comes from the Latin word "adolescere," which means "to grow" into adulthood. When interpreted in a broader context, it encompasses mental, emotional, social, and physical maturity (Piaget in Hurlock, 1976:206). According to Hurlock (1997), adolescence is defined as a period of transition or change, a period in which individuals undergo physical and psychological changes from childhood to adulthood. According to Gamantan et al. (2021), adolescence is a crucial period in the formation of identity and life values. During this period, individuals undergo a process of identity search and begin to form views and attitudes towards various aspects of life. Therefore, providing appropriate and effective guidance is very important in helping them direct their potential in a positive direction. One area that requires special attention in adolescent guidance is religious education, particularly in terms of reciting the Qur'an, which can be an important foundation in shaping their character and spirituality (Maudin, 2022).

According to Ibn Al-Jazary, quoted by Az-Zarqani (al-Qattan, 1996), qira'at is the science of studying the ways of reading sentences in the Qur'an with various differences according to their origins. A muqri' is an expert in qira'at who conveys its history through dialogue. Even if someone has mastered qira'at or tafsir, they are still called muqri' if they have not conducted systematic dialogue, because in qira'at there are many things that cannot be understood without listening and dialogue. In addition, there is also qari' al-mubtadi' (beginner reader), which is someone who is able to explain one to three types of qira'at (al-Qattan, 1996).

One effective method in coaching Al-Qur'an recitation is to involve a muqri', a teacher who has special expertise in reading the Al-Qur'an in accordance with the rules of tajwid and tartil. The muqri' acts not only as a teacher who helps teenagers master the correct reading techniques, but also as a mentor who instills a deep understanding of the meaning and values contained in each verse of the Qur'an. Thus, the lessons provided by muqri' cover both technical and spiritual aspects, both of which are very important in shaping holistic recitation skills (Lubis et al., 2024).

The guidance provided by muqri' not only improves teenagers' ability to read the Qur'an, but also instills a love and appreciation for this holy book. When teenagers are taught to read the Qur'an properly and correctly, they are also encouraged to understand and internalize the divine messages contained within it. This can help them internalize the teachings of the Qur'an, which will ultimately shape attitudes and behaviors in accordance with Islamic values. Thus, effective recitation training not only produces adolescents who are proficient in reading the Qur'an, but also shapes a generation of Muslims who are obedient and have noble character (Shofaussamawati, 2019).

The Qur'anic boarding school, as an Islamic educational institution, has a very significant role in implementing the Qur'an recitation training program (Sarbaini et al., 2024). With the support of competent muqri', this boarding school can provide comprehensive education, ranging from reading techniques, understanding tajwid, to appreciating the meaning of each verse that is read. This approach is expected to shape a young generation that is not only fluent in reading the Qur'an but also has a deep understanding and can implement the teachings of the Qur'an in their daily lives (Ahmad Lutfi, & Mohamad, 2020).

Previous studies have shown various approaches to coaching Al-Qur'an recitation. For example, a study conducted by Ishak (et al., 2017) emphasizes the importance of integrating tajwid learning and understanding the context of verses to improve the quality of recitation. Meanwhile, other studies show that the use of audio-visual technology can help improve Al-Qur'an reading skills in adolescents. Although various approaches have been developed, research that specifically highlights the role of muqri' in coaching Quran recitation in adolescents is still very limited (Nurlina, 2022).

The difference between this study and previous studies lies in its in-depth focus on the role of muqri' in coaching Quran recitation at the Quranic boarding school. Another difference in this study is that it not only explores the techniques and learning methods used by muqri', but also assesses the psychological and spiritual impact of this coaching on adolescents. In addition, this study also seeks to develop a coaching model that can be replicated by other Islamic educational institutions, with the hope of improving the overall quality of Al-Qur'an learning.

Based on the above description, this study attempts to answer several key questions: (1) What is the role of muqri' in coaching Al-Qur'an recitation at Pondok Qur'an? (2) What methods do muqri' use to improve the recitation skills of adolescents? (3) What is the impact of recitation coaching by muqri' on the psychological and spiritual aspects of adolescents? This research is important because reciting the Qur'an is not merely a technical skill, but also has a spiritual dimension that can shape the character and morals of adolescents. By understanding the role of muqri' more deeply, it is hoped that this research can contribute to the development of a more effective recitation coaching model that can be adopted by various Islamic educational institutions. In addition, the results of this study can be a reference for educators in optimizing Al-Qur'an learning, so that the younger generation is not only able to read well, but also has a deeper understanding and appreciation of Islamic teachings.

2. Proposed Method

This study employed a qualitative approach using a case study method conducted at Pondok Qur'an Hj. Adam Lubis and Hj. Kartini Batubara, located at Jl. Letda Sujono Gg Langsat No. 4, Bandar Selamat Village, Medan Tembung District. According to Sugiyono (2019), qualitative research is a method used to study natural settings, in which the researcher serves as the key instrument. This approach allows the researcher to gain an in-depth understanding of complex phenomena through direct observation, intensive interaction with research subjects, and interpretation of the meanings embedded in participants' experiences. The primary data sources in this study were purposively selected informants, namely Nazaruddin as a senior student, as well as Ustadz Hadromi Nasution and Ustadz H. Muhammad Zaini Lubis as *muqri'* who play a significant role in Qur'anic recitation training. Nazaruddin was chosen for his long-standing experience as a senior student in the recitation program, while Ustadz Hadromi and Ustadz Zaini were selected due to their scholarly lineage (*sanad*), international tilawah experience, and active roles in teaching tajwid, articulation of letters (*makhrajul huruf*), and *qira'at*.

Data were collected through three techniques. First, participatory observation allowed the researcher to directly engage in the daily activities of the pondok and observe how *talqiqi* and *talqin* were practiced. Second, in-depth semi-structured interviews were conducted to capture the perspectives, experiences, and teaching practices of the informants. Third, documentation analysis was carried out on study records, teaching notes, and archival materials relevant to Qur'anic recitation training. Data analysis followed the interactive model of Miles and Huberman (1994), which consists of three stages. The first stage, data reduction, involved summarizing, selecting essential points, and focusing on information relevant to the research objectives. The second stage, data display, was presented through descriptive narratives organized systematically to facilitate the identification of relationships and emerging themes. The third stage, conclusion drawing and verification, involved interpreting meanings, identifying patterns, and verifying data iteratively to ensure consistency and validity of findings.

To ensure the trustworthiness of the findings, this study adopted the criteria of Lincoln and Guba (1985). Credibility was established through source triangulation (student, *muqri'*, and documents), methodological triangulation (observation, interviews, and documentation), and member checks by confirming interview results with the informants. Transferability was addressed by providing a thick description of the research setting so that the findings could be applied to similar contexts. Dependability was maintained through a detailed audit trail of the research process, allowing for external review. Confirmability was ensured by grounding

the results entirely in the collected data, thereby minimizing researcher bias. Through this approach, the study seeks to generate valid, trustworthy, and comprehensive insights into the Qur'anic recitation training at Pondok Qur'an Hj. Adam Lubis and Hj. Kartini Batubara.

3. Results and Discussion

Research Results

The Role of Muqri' in Tilawah Learning

1. Interview with Ustadz Hadromi Nasution:

"As muqri', our main task is not only to teach the correct technique of reading the Qur'an, but also to ensure that students understand tajwid and makhrajul huruf well. We also strive to instill a love for recitation and introduce maqamat in reading the Qur'an. With our international experience, we want students to be motivated to study harder and achieve their best in recitation."

2. Interview with Ustadz H. Muhammad Zaini Lubis:

"Muqri' are not just teachers, but also spiritual guides for students. We ensure that every student receives in-depth guidance and immediate correction in reading the Qur'an. With the talaqqi method, students learn directly from us, so that every mistake can be corrected immediately. We also instill moral values and discipline so that they are not only proficient in reading, but also have good character."

3. Interview with Nazaruddin (Qur'an Boarding School Student):

"Muqri' is a figure who has a sanad (chain of transmission) to the Prophet Muhammad and has a deep understanding of one qira'ah (recitation). Learning directly from a muqri' has provided me with many benefits, especially in improving the pronunciation of letters and tajwid. The guidance from Ustadz Hadromi and Ustadz Zaini has been very helpful in enhancing our recitation skills, especially with their experience in international competitions, which serves as inspiration for us."

The Talaqqi Method in Tilawah Learning

Interview with Nazaruddin:

"The talaqqi method applied in this boarding school is very effective because we can learn directly from the muqri'. Each of our recitations is checked and corrected immediately, so we can correct our mistakes more quickly. Unlike distance learning methods, which are less interactive, talaqqi allows us to understand the recitations better. In addition, there are special sessions such as tahsinul huruf and tajwid lessons on certain evenings, which are very helpful in improving the quality of our recitation."

The Talqin Process and Spiritual Aspects of Learning

Interview with Nazaruddin:

"Talqin is a very important part of our learning. Before starting our studies, we read kafiyat and prayers, and send Al-Fatihah to our previous teachers. This brings blessings to our studies and helps us focus more on understanding the Qur'an. In addition, the talqin session also includes tahsinul huruf and tartil, which help us better understand how to read correctly. I feel that the spiritual aspect of this learning makes us more solemn and motivated."

Recitation Coaching and Improving Students' Skills

Interview with Nazaruddin:

"The halaqah recitation activity really helps us in our learning. By gathering in front of the muqri', we receive immediate corrections and can learn from the mistakes of our friends. This interaction is very important for increasing our motivation and enthusiasm. In addition, we also do independent recitation outside of official sessions, such as at home or in the mosque. This practice makes us more confident in reading the Qur'an and helps us maintain the quality of our voices and stamina."

Motivation of Islamic Boarding School Students in Learning Tilawah

Interview with Nazaruddin:

"My biggest motivation in learning tilawah is the desire to become an international qari and gain social recognition. I want to participate in international tilawah competitions and

bring honor to my boarding school and community. In addition, good tilawah skills also open up opportunities for me to teach the Qur'an and contribute to society. I hope this boarding school can add other qiroah programs so that we can broaden our horizons and improve the quality of our learning."

The results of this interview show that the role of the muqri', the talaqqi method, the talqin process, and tilawah coaching have a significant impact on improving students' skills and motivation in learning Al-Qur'an recitation.

Analysis

The interview results show that the role of muqri' is not only limited to teaching Al-Qur'an reading techniques, but also includes character building and motivating students. The competence of muqri' with international experience has a significant influence in shaping the quality of students' recitation. The presence of muqri' who have sanad and expertise in qiroah helps students gain a deeper understanding of tajwid and makhrajul huruf.

The talaqqi method has proven to be effective in teaching recitation at the Qur'anic boarding school. Direct interaction with the muqri' allows students to receive immediate feedback, which contributes to the improvement of their reading skills. A comparison with distance learning methods makes it clear that talaqqi is superior because it allows for immediate correction and builds an emotional bond between the muqri' and the students, which increases their motivation to learn.

Talqin is not merely a technical process, but also includes a deep spiritual aspect. Sending prayers and Al-Fatihah to previous teachers is part of a tradition that brings blessings to the learning process. The integration of spiritual and technical aspects in the talqin process supports previous research findings which show that a holistic approach to religious learning is more effective in improving students' understanding and skills.

The halaqah tilawah activity provides a learning environment that supports the improvement of students' skills. Interaction with fellow students and muqri' provides an opportunity for them to learn from each other and increase their motivation. Independent practice also plays an important role in strengthening students' tilawah skills, as emphasized in interviews that practice outside of formal sessions helps improve their endurance and reading quality.

Interviews with students revealed that their main motivation for learning tilawah is the desire to become international qaris and gain social recognition. Tilawah competitions are their main target, and they see learning at the pesantren as the first step toward achieving that goal.

Discussion

The Importance of the Role of Muqri' in the Learning Process

At the Qur'anic boarding school, the role of muqri' is crucial in the process of teaching recitation. Ustadz Hadromi Nasution and Ustadz H. Muhammad Zaini Lubis, as muqri' at this boarding school, play a very important role in teaching the correct techniques for reading the Qur'an. Meanwhile, in an interview with Nazaruddin, he described muqri' as teachers who have a sanad (chain of transmission) to the Prophet Muhammad and have mastered one qiroah (recitation). This is in line with the findings that muqri' such as Ustadz Hadromi and Ustadz Zaini not only teach reading techniques, but also tajwid and makhrajul huruf (pronunciation of letters). Their international experience adds to their credibility and increases the students' motivation to learn. They do not only focus on teaching reading techniques, but also delve into tajwid, makhrajul huruf, and the rules of correct reading. With their international experience and achievements, these two muqri' not only provide high-quality teaching but also serve as role models and inspiration for the students.

وَعَلِمَ الْقُرْآنَ تَعْلَمَ مَنْ خَيْرُكُمْ بِقَالْ وَسَلَمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ عَنْهُ

Uṣmān -may Allah be pleased with him- narrated from the Prophet ﷺ that he said, "The best among you are those who learn the Qur'an and teach it."

The above hadith in Tafsir Al-Jaṣṣāṣ by Abu Bakr al-Jaṣṣāṣ emphasizes the great virtue of those who are active in studying and spreading the knowledge of the Qur'an because this not only strengthens one's spiritual relationship with Allah but also makes one a source of benefit for the Muslim community at large. thus, studying and teaching the Qur'an is a highly recommended act and has a high status in the sight of Allah (HR. Bukhari and Muslim).

From the perspective of the Qur'an in Surah Al-'Alaq verses 1–5:

بِالْقَمَلِ عَلَمَ الَّذِي (٣) الْأَكْرَمُ وَرَبُّكَ أَفْرَا (٤) عَلَقِ مِنَ الْإِنْسَانَ خَلَقَ (٥) خَلَقَ الَّذِي رَبَّكَ بِاسْمِ أَفْرَا (٦) يَعْلَمُ لَمْ مَا إِنْسَانٌ عَلَمَ (٧)

QS Al-'Alaq verses 1–5 emphasize the importance of reading, learning, and imparting knowledge with a strong spiritual foundation: "Read in the name of your Lord who created." In the context of learning the Qur'an, this verse affirms that the process of reading is not merely a technical activity, but also a form of worship that is meaningful and valuable when done with proper guidance. This is where the role of the muqri' becomes very vital, as in the talaqqi method, where students read directly in front of a teacher who has sanad and scientific authority. The muqri' not only teaches how to read the Qur'an tartil, but also instills manners, tajwid, and a correct understanding of meaning. The phrase 'allamal-insāna mā lam ya'lām ("teaching humans what they do not know") emphasizes that knowledge cannot be attained without direct teaching, as the muqri' is the main medium for transferring knowledge of reading and understanding the Qur'an to students. Thus, the role of the muqri' is a concrete manifestation of the educational principle first revealed by Allah in Islam, namely learning based on exemplary behavior, direct guidance, and continuity of sanad (Ibn Kathir, 2000; Zuhaili, 2011).

This study found that experienced muqri' with international achievements have a significant positive impact on the quality of students' recitation. The experience and expertise of Ustadz Hadromi and Ustadz Zaini show that the competence and credibility of a teacher can directly influence the development of students' recitation skills. This study is in line with the findings of Al-Khatib & Al-Khatib (2019), which reveal that the quality of teaching delivered by experienced and competent teachers has a significant impact on students' learning abilities.

In this context, Albert Bandura's social learning theory is relevant. This theory states that learning can occur through observation of the behavior of others, especially role models. In this case, muqri' such as Ustadz Hadromi and Ustadz Zaini serve as effective learning models for students. Through the process of observation, imitation, and internalization, students not only learn the technical aspects of reading but also adopt the attitudes, ethics, and dedication demonstrated by the muqri'. Bandura emphasizes the importance of reinforcement, both direct and vicarious, which in this case can be seen from the students who are increasingly motivated because they see the achievements and exemplary behavior of the muqri' (Bandura, 1986). Thus, the presence of competent muqri' is not only as instructors but also as role models who strengthen the learning process through the modeling mechanism.

Therefore, the quality of teaching by experienced and qualified muqri' such as Ustadz Hadromi and Ustadz H. Muhammad Zaini Lubis not only improves the students' Quran recitation techniques but also strengthens their understanding of tajwid and other recitation rules. This reinforces the argument that the presence of muqri' with international experience and achievements is very important in the process of learning the Qur'an, because they contribute greatly to improving the quality of the students' recitation at this boarding school.

Talaqqi Method in Tilawah Learning

The results of an interview with Nazaruddin revealed that the Talaqqi method, which is applied in this boarding school, is a very effective approach to learning the Qur'an and involves direct interaction between students and muqri'. Unlike distance learning methods through social media, talaqqi offers a more in-depth and structured learning experience. The talaqqi process at this boarding school includes several important elements such as kafiyat recitation, prayers, and well-scheduled learning sessions, including tahsinul huruf and tajwid on certain nights.

Meanwhile, based on observations, it was found that the talaqqi method prioritized at Pondok Qur'an is recognized by Nazaruddin as the sunnah of the Prophet. This is in line with research showing that direct methods have a positive impact compared to distance learning. Teaching that focuses on tahsinul huruf and tajwid on certain nights emphasizes the importance of teaching techniques and deep understanding.

The talaqqi method not only focuses on the technique of reading the Qur'an, but also pays attention to a deep understanding of tajwid and the use of maqamat. In talaqqi sessions, students are not only taught how to read the Qur'an correctly, but are also given direct guidance on how to apply tajwid appropriately and understand maqamat well. This allows students to receive direct feedback from the muqri', which is very important for improving and perfecting their recitation. This is in line with the research conducted by Rahman (2018) and Yusuf & Hasbullah (2016), which shows that the talaqqi method has a significant positive

impact on Quran recitation skills and understanding of tajwid. These findings are in line with the results of this study, which show that the talaqqi method applied directly in front of the muqri' produces better understanding and recitation skills compared to less interactive methods such as learning through social media. Similarly, research conducted by Aini (et al., 2023) revealed that the talaqqi method has a fairly good impact on understanding recitation skills when done directly in front of the muqri'.

The importance of the talaqqi method is also emphasized by Imam Ibnu Jazari in his book *Al-Nashr fi al-Qira'at al-'Asyir*, in which he emphasizes that learning the Qur'an cannot be done effectively only through writing or memorization alone, but must be accompanied by talaqqi and musyafahah, namely direct learning from teacher to student verbally and face-to-face. Ibnu Jazari states that this method is the main sanad in the transmission of the recitation of the Qur'an from generation to generation, and is the foundation for maintaining the purity of qira'at that has been passed down to the Prophet ﷺ (Ibnu Jazari, n.d.). This view is in line with the thinking of Muhammad Abdurrahman, a modern Islamic reformer, who emphasized that in Islamic education, direct experience, teacher role modeling, and personal interaction play an important role in shaping character and deep understanding of Islamic teachings. Abdurrahman saw classical teaching methods such as talaqqi as a form of integral education that combines intellectual and spiritual dimensions in a balanced manner (Abdurrahman, 1961). Thus, the existence of talaqqi in Al-Qur'an learning is not only of historical and traditional value, but also in line with modern pedagogical principles that emphasize the importance of a direct relationship between teachers and students in forming a solid and continuous understanding.

Through direct interaction, students can more easily understand and correct their reading mistakes with the help of the muqri'. This method also allows for adjustments in teaching according to the needs and abilities of individual students. Therefore, the talaqqi method has proven to be more effective in improving the quality of recitation and understanding of tajwid compared to more impersonal learning methods.

وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُنَّ قَالَ: عَنْهُ اللَّهُ رَضِيَ مَسْعُودُ بْنُ الْمَمْوِنِ عَنْهُ أَنَّهُ حَرْفَ (الْمَ) أَقْوَلُ لَا، أَمْتَالِهَا بِعْشَرَ وَالْحَسْنَةَ، حَسْنَةً بِهِ فَلَهُ اللَّهُ كِتَابٌ مِّنْ حَرْفَ قَرَأَ مِنْ حَرْفَ وَمِيمٍ، حَرْفَ وَلَامٍ، حَرْفَ أَفَّ

From Abdurrahman bin Mas'ud -may Allah be pleased with him- it is narrated that the Messenger of Allah ﷺ said, "Whoever recites one letter from the Book of Allah (the Quran), he will receive one reward of goodness, and one reward of goodness will be multiplied tenfold. I do not say that 'alif lām mīm' is one letter, but rather, alif is one letter, lām is one letter, and mīm is one letter." - [HR. Tirmidhi] - [Sunan Tirmidhi - 2910]

The hadith narrated by Abdurrahman bin Mas'ud, may Allah be pleased with him, which states that every letter of the Qur'an that is read will be rewarded with ten good deeds, shows how great the virtue of reading the Qur'an is. In this context, the talaqqi method becomes very relevant because through direct interaction with the muqri', students not only read the letters of the Qur'an correctly, but also learn the correct tajwid and makhraj, which are prerequisites for the recitation to be accepted as a valid and highly valued act of worship in the sight of Allah. Direct learning allows students to avoid mistakes in pronouncing letters, which can affect the meaning and quality of the reward as intended in the hadith. Thus, the talaqqi method supports the full implementation of this hadith because it ensures accuracy in reading each letter of the Qur'an tartil and in accordance with the tradition of sanad that is connected to the Prophet ﷺ (Tirmidhi, n.d.). This is also reinforced by the view of Imam Ibnu Jazari, who emphasizes the importance of talaqqi in maintaining the purity of qira'at (Ibnu Jazari, n.d.), as well as by Muhammad Abdurrahman's thinking, which asserts that effective education involves direct role modeling and a deep teacher-student relationship.

The interaction between students and muqri' during face-to-face sessions and through long-distance communication plays an important role in the process of learning the Qur'an. The presence of muqri' not only provides santri with the opportunity to receive direct and in-depth feedback on their reading techniques, but also allows them to ask questions and seek clarification outside of formal sessions. This ensures that santri can continue to develop their skills with more personalized and responsive guidance. A study by El-Hage & Moussawi (2020) emphasizes the importance of direct interaction in religious learning to improve students' understanding and skills. These findings support research results showing that direct interaction with muqri' provides additional profound benefits in learning to recite the Qur'an (Ridha Wahyuni et al., 2024). Face-to-face interaction allows muqri' to provide more accurate and detailed feedback compared to distance learning. This direct feedback is invaluable in helping students improve their reading techniques and better understand tajwid concepts.

The Talqin Process and Spiritual Aspects in Learning

On the other hand, the talqin process at this boarding school is an important aspect that involves reciting kafiyat and prayers to the Prophet Muhammad, as well as sending Al-Fatihah to previous teachers. This process is considered to bring blessings to learning and create a deep and blessed atmosphere. Additionally, the talqin process also includes tahsinul huruf and tartil sessions that focus on tajwid and makhrajul huruf. This approach allows students to improve their pronunciation and better understand the rules of tajwid. This is in line with previous studies that found that the talqin process can greatly improve students' pronunciation and tajwid (Salafudin & Darwis, 2023; Ibrahim & Ifnaldi, 2022).

The results of the interview with Nazaruddin explain the talqin process, which involves reading kafiyat and sending Al-Fatihah to previous teachers. This creates a blessed atmosphere, in line with research showing that spiritual aspects in learning enhance students' understanding. As in the research by Ahmad & Ali (2021) and the research conducted by Luthfi & Wiza (2022), it shows that learning methods that combine spiritual and technical aspects have a positive impact on students' understanding of the Qur'an. These results are consistent with the findings of this study that the talqin process, which includes spiritual and technical elements, contributes to a comprehensive improvement in students' recitation skills. The combination of spiritual elements with techniques for reading the Qur'an provides an additional dimension to learning that helps students not only in technical aspects but also in deepening their understanding of the Qur'an.

Overall, direct interaction with muqri' and the talqin process integrated with spiritual and technical aspects proved to be very effective in improving the quality of students' recitation and understanding of tajwid. This approach provides a richer and more in-depth learning experience compared to less interactive learning methods.

Tilawah Coaching and Improving Student Skills

Halaqah tilawah activities, which are carried out by gathering in front of the muqri', create an atmosphere of motivation and enthusiasm for learning. Interaction between students and collective learning provides additional encouragement and opportunities to share experiences and receive direct feedback. Collective learning and interaction between students can increase motivation and learning outcomes (Fauzi et al., 2023). These findings are in line with this study, showing that halaqah tilawah activities conducted in groups can increase enthusiasm for learning and tilawah outcomes.

Students also perform independent recitation outside of formal sessions, such as at home or in the mosque. This independent practice is important for deepening recitation skills and understanding, and often involves vocal exercises to maintain voice health and breathing endurance. This is reinforced by Al-Hashimi's (2017) research, which shows that independent practice can significantly improve an individual's skills in reading the Qur'an. The results of the study support this finding, showing that consistent independent recitation contributes to an increase in students' recitation skills and understanding. The halaqah recitation activity encourages motivation and enthusiasm for learning, in line with the finding that collective learning improves learning outcomes. Nazaruddin states that interaction with friends and teachers in the halaqah provides encouragement, increasing students' motivation and experience.

The recitation training implemented at Pondok Qur'an shows a significant improvement in students' skills, especially in terms of tajwid and tartil. Students have made progress in understanding maqamat and tajwid, which is reflected in their ability to read the Qur'an more fluently and correctly. This is in line with previous studies which state that effective training can result in improved Qur'an reading skills. The findings of this study reinforce the argument that the talaqqi method and learning techniques applied at this boarding school are effective in improving the recitation skills of students (Ahmad & Ali, 2021; Rahman, 2018).

Motivation of Islamic Boarding School Students in Learning Quran Recitation

The motivation of Islamic boarding school students to learn Quran recitation often stems from their desire to become international qaris and gain social recognition. For many students, having good recitation skills is not only about the technical ability to read the Quran correctly, but also about gaining status and recognition within their community.

The experiences of students at this boarding school show that excellent recitation skills can open up various opportunities, both locally and internationally. Many students aspire to participate in international recitation competitions and other major religious events. Success

in these competitions is often accompanied by recognition and appreciation from the community, which further motivates them to continue improving their skills. Nazaruddin has experienced significant progress in his recitation skills, particularly in tajwid. This is in line with research findings that effective coaching can improve Quran recitation skills. The aspects of tajwid emphasized in MTQ are also in line with the scores obtained by students in competitions. Previous studies have also applied the development of a culture of achievement, which is a source of esoteric energy that has given rise to a system of ethical-aesthetic-artistic values in practical life, which then manifests as a culture of achievement (Sabarudin, 2017; Prabowo, 2024; Ulum et al., 2023).

More than just achieving personal goals, good recitation skills also enable students to engage in various religious activities such as teaching the Qur'an, leading prayers, and delivering lectures. These skills give them the opportunity to contribute more broadly to their communities and earn respect from those around them.

In addition, gaining social recognition as an international qari is often associated with opportunities to obtain scholarships, jobs, or even leadership positions in religious institutions. This creates a positive cycle in which social recognition and involvement in religious activities further strengthen santri's motivation to practice and study harder.

The motivation to become a qori who gains social recognition plays an important role in encouraging santri to learn tilawah. They see tilawah skills as the key to opening up various opportunities and gaining recognition in their religious communities. Nazaruddin explained his motivation to become an international qori, which reflects the santri's desire for social recognition. This also underlines the role of muqri' in providing inspiration and opportunities for santri to develop their recitation skills.

The santri suggested that the pesantren add other qiroah programs to broaden their knowledge and hoped for increased attendance in learning sessions. They also appreciated the contribution of muqri' and hoped for additional programs that could improve the quality of recitation learning.

4. Conclusions

The results of this study indicate that the role of muqri' and the talaqqi method applied at Pondok Qur'an are effective in improving students' recitation skills. Direct interaction with muqri', halaqah activities, and independent practice all contribute to improving students' abilities. These findings support previous research findings regarding the importance of traditional methods and direct teaching in Al-Qur'an education.

References

- Abduh, M. (1961). *Al-A'māl al-kāmilah li al-Imām Muhammad Abduh* (Jilid 3). Dar al-Fikr.
- Ahmad Lutfi, M., & Mohamad, K. A. (2020). Muqri' dalam talaqqi Al-Qur'an menurut Al-Imām Al-Nuwayrī dalam Muqaddimah Syarḥ ṭayyibah al-nasyr fī al-qirā'āt al-'asyr. *E-Jurnal Penyelidikan dan Inovasi*, 7(1), 160–175. <https://ejpi.uis.edu.my/index.php/ejpi/article/view/154>
- Aini, Z., Charles, C., Wati, S., & Arifmiboy, A. (2023). Perapan metode talaqqi dalam menghafal Qur'an di Rumah Tahfidz Hidayatullah Jorong Balai Belo Kecamatan Tanjung Raya. *Jurnal Pendidikan dan Konseling (JPDK)*, 5(3), 389–396. <https://doi.org/10.31004/jpdk.v5i3.15986>
- Al-Ayyubi, M. (2020). Tilawah of the Qur'an in Anna M. Gade's view: Philosophical studies and its relevance to the Qur'anic sciences. *Millati: Journal of Islamic Studies and Humanities*, 5(1), 65–80. <https://doi.org/10.18326/mlt.v5i1.65-80>
- Al-Qattan, M. K. (1996). *Studi ilmu-ilmu Al-Qur'an* (M. As et al., Trans.). Lentera Antar Nusa. (Original work published 1988)
- Amalia, A., & Junaidi. (2023). Implementasi program seni tilawah dalam membaguskan bacaan Al-Qur'an di Rumah Tahfidz Al-Ghifari Desa Sialang Dusun IV. *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam*, 1(1), 1–9. <https://jurnal.staittd.ac.id/index.php/at/article/view/1>
- Annuri, A. (2010). *Panduan tahsin tilawah Al-Qur'an dan ilmu tajwid*. Pustaka Al-Kautsar.
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Prentice-Hall.
- Fauzi, A., Zohriah, A., Qurtubi, A., & Supardi, S. (2023). Strategi pembinaan Tilawatil Qur'an di Kabupaten Tangerang. *Jurnal Abdi Masyarakat*, 7(1), 81–93. <https://doi.org/10.30737/jaim.v7i1.5076>
- Gumantan, A., Nugroho, R. A., & Yuliandra, R. (2021). Learning during the COVID-19 pandemic: Analysis of e-learning on sports education students. *Journal Sport Area*, 6(1), 51–58.

- Hurlock, E. B. (1993). Psikologi perkembangan: Suatu pendekatan sepanjang rentang kehidupan (5th ed.). Erlangga.
- Ibn al-Jazārī, M. (n.d.). Al-Nashr fī al-qirā'āt al-'ashr. Dār al-Kutub al-'Ilmiyyah.
- Ibn Kathir. (2000). Tafsir al-Qur'an al-'azim (Juz 30). Dar al-Kutub al-'Ilmiyyah.
- Ibrahim, P. S., & Ifnaldi, I. (2022). Urgensi penerapan metode talqin untuk meningkatkan kemampuan menghafal Al-Qur'an di Pondok Tahfiz RBA Asy Syifa Curup. *Jurnal Ilmiah Iqra'*, 16(2), 239–248. <http://dx.doi.org/10.30984/jii.v16i2.2163>
- Ishak, M., Syafaruddin, & Masganti. (2017). Pelaksanaan program tilawah Al-Qur'an dalam meningkatkan kemampuan membaca Al-Qur'an. *Jurnal Ilmu Tarbiyah At-Tajid*, 1(4), 1.
- Lubis, M. J., Asniati, A., Maharani, M., Sobri, S., & Harahap, S. (2024). Pengaruh muqri' Sumatera Utara dalam ajang internasional. *Ihsanika: Jurnal Pendidikan Agama Islam*, 2(1), 273–286. <https://doi.org/10.59841/ihsanika.v2i1.846>
- Luthfi, A., & Wiza, R. (2022). Implementasi metode talqin dalam program tahlidz Al-Qur'an di Sekolah Menengah Pertama 31 Padang. *Islamika*, 4(4), 609–620. <https://doi.org/10.36088/islamika.v4i4.2067>
- Martang, M., & HM, A. (2023). Studi tentang motivasi pembinaan tilawah Al-Qur'an pada Ta'limul Qur'an lil Aulad (TQA) Nurul Al-Falah di Kecamatan Dua Boccoe Kabupaten Bone. *Jurnal Al-Qayyimah*, 4(1), 47–70. <https://doi.org/10.30863/aqym.v4i1.1570>
- Maudin, M. (2022). Pendidikan Islam dan peranannya terhadap pembinaan akhlak remaja di Kelurahan Sulaa Kecamatan Betoambari Kota Baubau. *Syattar*, 2(2), 77–88. <https://www.jurnal-umbuton.ac.id/index.php/syattar/article/view/2284>
- Monalisa, Marsiah, Ajahari, & Anshari, M. R. (2022). Pendampingan dalam belajar Al-Qur'an pada anak-anak di Taman Pendidikan Al-Qur'an Sukamulya. *Jurnal Al-Ilmi: Jurnal Riset Pendidikan Islam*, 3(1), 1–9. <https://doi.org/10.47435/al-ilmi.v3i1.1203>
- Nasution, S., & Nasution, M. Y. (2020). Pembinaan seni baca Al-Qur'an pada anak-anak di Desa Lumban Pasir. *Edu Global: Jurnal Pendidikan Islam*, 1(1), 1–12. <https://doi.org/10.56874/eduglobal.v1i1.346>
- Nurlina. (2022). Penggunaan media audio visual pada pembelajaran. *IAIN Parepare Repository*. <http://repository.iain-pare.ac.id/3332/1/19.0211.036.pdf>
- Prabowo, P. (2024). Motivasi santri dalam menghafal Al-Qur'an di pondok pesantren berbasis kitab kuning. *Ihsanika: Jurnal Pendidikan Agama Islam*, 2(4), 150–159. <https://doi.org/10.59841/ihsanika.v2i4.1954>
- Ridha Wahyuni, Fitri, I., Saifullah, M., Murtadha, & Atahillah. (2024). Pembinaan seni baca Al-Qur'an dalam meningkatkan kualitas belajar tilawah di Dayah Modern Al-Furqan. *Ibtikar: Jurnal Studi Islam dan Sosial*, 1(1), 54–67. <https://ejournal.iai-almuslimaceh.ac.id/index.php/IBTIKAR/article/view/121>
- Sabarudin, S. (2017). Pengembangan budaya prestasi tilawah Al-Qur'an di Pondok Pesantren Nurul Qur'an Praya Lombok Tengah. *Schemata: Jurnal Pascasarjana UIN Mataram*, 6(1), 47–62. <https://doi.org/10.20414/schemata.v6i1.835>
- Salafudin, S., & Darwis, D. (2023). Implementasi metode talqin dalam pembelajaran tahlifzul Qur'an di Sekolah Dasar Al Hanief Kota Bekasi. *Turabian: Jurnal Pendidikan Islam*, 1(1), 27–38. <https://doi.org/10.33558/turabian.v1i1.7950>
- Sarbaini, Kustati, M., & Amelia, R. (2024). Pembinaan program tahniz Al-Qur'an dalam meningkatkan potensi menghafal Al-Qur'an remaja Masjid Babussalam Pahlawan Belui. *Altifani: Jurnal Pengabdian Masyarakat Ushuluddin, Adab, dan Dakwah*, 4(1), 27–35. <https://doi.org/10.32939/altifani.v4i1.3952>
- Shofaussamawati, S. (2019). Peran KH. Muhammad Arwani dalam pengembangan ilmu qiraat di Indonesia. *Hermeneutik*, 11(1), 51–67. <http://dx.doi.org/10.21043/hermeneutik.v11i1.4520>
- Simanjuntak, B., & Pasaribu, I. L. (1990). Membina dan mengembangkan generasi muda. Tarsito.
- Tirmidhi, M. ibn 'Ī. (n.d.). Sunan al-Tirmidhi (Hadith No. 2910). Dār al-Salām.
- Ulum, N., Hanifiyah, F., & Jannah, M. (2023). Pengaruh aktivitas ekstrakurikuler tilawah terhadap prestasi belajar Al-Qur'an Hadits siswa-siswi MTs Negeri 4 Jember. *Fajar Jurnal Pendidikan Islam*, 3(2), 223–236. <https://doi.org/10.56013/fj.v3i2.2385>
- Zuhaili, W. (2011). *Tafsir al-Munir: Tafsir atas al-Qur'an al-karim* (Vol. 30). Gema Insani.