

## Integrating the Tilawatil Qur'an Method into Extracurricular Activities Based on Local Wisdom and Sustainable Education

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### Abstract

**Background:** This study aims to examine the integration of the Tilawatil Qur'an method in developing the correction (tashih) of Qur'anic recitation through extracurricular activities. The method emphasizes not only the melodic beauty of recitation but also the fluency and accuracy of pronunciation in accordance with tajwid rules. In the context of Islamic education, this activity plays a crucial role in shaping students' religious character while improving the quality of their recitation. The integration is carried out by embedding local wisdom—such as culturally familiar recitation styles and community-based mentoring—into structured extracurricular programming, ensuring both contextual relevance and sustainability.

**Research Objectives:** To examine how the Tilawatil Qur'an method can be integrated into extracurricular activities to improve students' Qur'anic recitation correction (tashih).

**Methods:** The study employs a qualitative approach with a case study method. Data were collected through direct observation, in-depth interviews, and documentation, and analyzed using Miles and Huberman's interactive model, which includes data condensation, data display, and conclusion drawing.

**Conclusions:** The findings show that the structured integration of the Tilawatil Qur'an method significantly enhances students' recitation correction abilities. Despite challenges such as limited time, low student motivation, and teachers' limited understanding of the method, the program continues to run effectively due to well-planned instructional strategies. This research fills a gap in Qur'anic pedagogy by examining extracurricular tashih practices in a structured framework, which have received limited attention in prior literature. This research contributes theoretically to the development of Qur'anic learning methods and practically to improving the quality of religiously oriented extracurricular activities, especially those rooted in local culture and designed for long-term sustainability. The novelty of this research lies in the integration of the Tilawatil Qur'an method with local wisdom and sustainability strategies within a structured extracurricular framework. These findings have practical implications for developing culturally rooted Qur'anic learning models that can be integrated into formal curricula or adopted as part of project-based learning initiatives within Islamic schools.

**Keywords:** tilawatil Qur'an; recitation correction; tajwid; Islamic education; local wisdom; sustainability



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## Introduction

In Indonesia's current socio-religious context, the challenges surrounding Qur'anic education among Muslim adolescents have become increasingly complex. Although the government mandates Islamic Religious Education across all levels of formal education, many students—particularly at the Madrasah Tsanawiyah (MTs) level—still struggle to read the Qur'an fluently and in accordance with proper tajwid rules. This condition is worsened by the reduced intensity of practical Qur'anic lessons in the classroom due to an overloaded curriculum, along with the influence of digitalization that shifts students' learning interests from religious activities to social media consumption and online entertainment (Sugiarti, 2022). Therefore, there is a pressing need for alternative learning approaches that not only fill this gap but are also contextually integrated through extracurricular activities rooted in local wisdom and aimed at sustainability. This aligns with global trends in educational research, which have shown a sharp increase in the integration of local wisdom into Islamic curriculum and instruction since 2016. (Sudikan et al., 2023)

One form of alternative learning activity increasingly implemented in Islamic educational institutions is the *Tilawatil Qur'an* extracurricular program. Terminologically, *Tilawatil Qur'an* refers to the recitation of the Qur'an in a melodious voice, observing correct tajwid rules and accurate articulation (*makhraj*) of letters. This activity not only aims to teach proper reading techniques but also instills etiquette and spiritual awareness in engaging with the Word of God. *Tilawah* incorporates artistic elements in pronouncing the sacred verses, conducted in a slow, orderly, and reflective manner (*tartil*), as recommended in QS. Al-Muzzammil:

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿١٣﴾

Translation:

"Or add to it, and recite the Qur'an with measured recitation." (Kementerian Agama RI, 2019:574)."

In madrasah settings, *Tilawatil Qur'an* extracurricular activities serve as crucial platforms for students to improve their recitation skills outside the classroom. These programs are typically designed with a gradual approach encompassing the introduction of *naghm* (recitation melodies), tajwid training, voice intonation practice, and individual sessions supervised and corrected by coaches. Compared to intraclass instruction, this approach offers more flexible and in-depth learning opportunities, which are often limited by time constraints and other curriculum loads. Through this activity, students are not only trained to read the Qur'an accurately but are also encouraged to perform confidently in public forums such as Musabaqah Tilawatil Qur'an (MTQ) competitions and other religious events.

Beyond improving reading skills, the *Tilawatil Qur'an* extracurricular program functions as a medium for character development. Discipline, consistency in practice, and the ability to accept feedback during recitation correction (*tashih*) are integral to the holistic learning process fostered through the program. This activity also cultivates self-confidence and a deep love for the Qur'an—vital elements in forming a Qur'anic generation. Therefore, madrasahs should not treat *Tilawatil Qur'an* merely as an add-on activity but as an essential component of a comprehensive religious education strategy.

The integration of local values into *Tilawatil Qur'an* extracurricular activities is a distinctive feature, particularly at MTs Darut Taqwa 02 Purwosari, Pasuruan. The use of East Javanese melodies such as *maqam Bayyati* and *Hijaz*, along with the involvement of instructors who are alumni of local Islamic boarding schools (*pesantren*), creates harmony between religious education and cultural identity. This illustrates that *tashih* recitation training can be implemented sustainably by respecting the unique and relevant local contexts of students' social environments.

Several previous studies have addressed this issue through various approaches. Yusuf (2020) demonstrated that applying the *Tilawatil Qur'an* method within intraclass instruction effectively improves students' understanding of tajwid, although it falls short in correcting recitation errors through direct practice. Similarly, research by Fhauziah (2019) and Hasanah (2023) emphasized the effectiveness of continuous *tilawah* training through individual and corrective approaches. However, most of these studies focus on early childhood motivation or basic pronunciation rather than systematic recitation correction for adolescents (Nurul Hasanah BR, 2023). Consequently, there remains a research gap regarding the implementation of the *Tilawatil Qur'an* method in extracurricular contexts as a medium for refining Qur'anic recitation among MTs students.

This study aims to analyze the implementation of the *Tilawatil Qur'an* method in enhancing students' Qur'anic recitation correction (*tashih*) skills through extracurricular activities at MTs Darut Taqwa 02 Purwosari, Pasuruan. Specifically, it seeks to explore the method's application process, the challenges encountered, and its impact on students' recitation quality, including tajwid application, accurate articulation, and improved fluency. The study also investigates how this method is integrated within locally grounded extracurricular activities geared toward sustainable religious education in madrasah settings.

The hypothesis proposed in this study is that the regular and structured implementation of the *Tilawatil Qur'an* method in extracurricular programs can significantly improve students' *tashih* abilities. This is based on the method's emphasis on direct practice, repeated correction, and intensive teacher guidance. Therefore, this method is believed to be superior to intraclass learning, which is often constrained by time and large class sizes. This approach is considered to offer a more personalized learning space that cannot be achieved in traditional classroom settings.

Scientifically, this study is significant as it presents a novel perspective in the context of extracurricular Qur'anic learning methods, which have not been widely explored in previous research. Moreover, it is expected to enrich Islamic education literature and provide practical recommendations for madrasahs in designing more effective Qur'anic learning programs tailored to students' needs.

In addition to the methodological approach, the implementation of *Tilawatil Qur'an* extracurricular activities at MTs Darut Taqwa 02 reflects the local wisdom of the Pasuruan community. This is evident in the selection of recitation melodies influenced by regional culture, such as *maqam Bayyati* and *Hijaz*, performed with an East Javanese flair. This tradition not only enriches the artistic expression of Qur'anic recitation but also strengthens students' cultural identity in religious practices. The involvement of instructors who are alumni of local *pesantren* further reinforces the local character of the training approach.

Although previous studies have explored the use of the *Tilawatil Qur'an* method in learning contexts—such as Yusuf (2020) in intraclass settings and Fhauziah (2019) and Hasanah

(2023) at the elementary or TPQ levels with a focus on motivation and basic pronunciation—there is still a lack of research specifically examining this method in extracurricular programs aimed at systematic tashih for MTs-level students.

The approach adopted in this study differs from intraclass models by placing recitation training in a more flexible context, oriented toward direct practice, and promoting intensive personal interaction between teachers and students. Moreover, the program is structured as a sustainable model through cross-generational mentoring and the integration of local culture, making it an alternative method for developing Qur'anic reading proficiency that remains underexplored in existing literature. This makes the study not only practically relevant but also theoretically contributive to the development of Qur'anic teaching models based on non-formal and cultural activities.

The method is adapted from traditional pesantren learning practices, which emphasize role modeling, discipline, and intensive training rooted in local traditions. It is designed as a continuous mentorship program passed down across generations, with senior students mentoring newcomers.

## Theoretical Review

### A. Theory of Tilawatil Qur'an and Tashih

Tilawatil Qur'an is the art of reciting the Qur'an by paying attention to the beauty of voice, the precision of articulating letters (makhraj), and the systematic application of tajwid rules. In practice, tilawah is not only understood as a technical skill, but also as a spiritual and cultural expression (Panji Sultansyah et al., 2024). One of the essential elements in tilawah is mastery of the *maqamat*, or Qur'anic melodic modes, such as Bayyati, Hijaz, Nahawand, and Rast, which in some regions of Indonesia have been adapted into local styles—for example, Javanese Bayyati, which is softer and more melancholic in tone. These adaptations represent a form of local wisdom that develops tilawah techniques in ways that remain compliant with tajwid rules while being more familiar and accessible to local listeners.

On the other hand, *tashih* refers to a recitation correction process that focuses on phonetic accuracy and proper tajwid, usually conducted through direct supervision by an instructor. This practice is common in *talaqqi* and *musyafahah* systems traditionally passed down in pesantren (Islamic boarding schools). Teachers or mentors correct students' recitations verbally and directly, enabling a corrective and personalized learning process. Tashih is not merely the transmission of knowledge, but also a transfer of values through respectful and spiritually rich interactions. The normative foundation for this practice can be found in Surah Al-Muzzammil verse 4, which scholars interpret as a command to recite the Qur'an with precision, tajwid, and deep contemplation, as elaborated in *Tafsir al-Muyassar* and *Tafsir al-Jalalayn*.

### B. The Concept of Islamic Extracurricular Education

Islamic education is not limited to the transmission of knowledge (*ta'lim*), but also emphasizes comprehensive character formation (*tarbiyah*). Within this framework, extracurricular activities serve as non-formal learning avenues that provide space for students to develop spiritually, emotionally, and socially. Extracurricular activities based on Qur'anic recitation (tilawah) play a vital role in integrating aspects of worship, aesthetics, and religious

competence into a holistic learning experience. The implementation of such activities strengthens the mission of the *madrasah* as an Islamic educational institution that upholds the balance between knowledge and morality (Rouzi et al., 2025).

### C. Kolb's Experiential Learning Theory

Kolb's theory of experiential learning (1984) asserts that effective learning occurs through four stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation. In the context of *tilawah* activities, concrete experience takes place when students participate in direct training; reflective observation occurs when receiving *tashih* or watching others perform; abstract conceptualization happens as students internalize *tajwid* rules; and active experimentation is demonstrated through public recitations or competitions. This model aligns with traditional pesantren practices that emphasize repetition, exemplary role models, and tiered training, as well as with Islamic educational approaches that view action ('*amal*) as the outcome of learning (Kolb, 1984).

### D. Previous Studies and Research Gap

Several previous studies have evaluated *tilawah* programs in Islamic schools (*madrasah*), such as those conducted by Tumanggor & Khairuddin (2024), Khafid et al. (2023), and Langkat (2023). In general, these studies focus on improving students' technical abilities, employing specific methods such as *Tilawati*, or examining the effectiveness of *tilawah* activities in the context of competitions. However, few studies have explored how *tilawah* methods are integrated with local cultural contexts, leadership regeneration systems, and sustainable coaching strategies. Yet, such integration is essential to addressing the long-term challenges of religious education, especially in the era of globalization.

Moreover, limited research has positioned *tilawah* activities as part of a broader character education strategy and the transmission of Islamic values within a community-based framework. An approach that combines technical training (*tashih*), cultural methods (such as the use of local *maqamat*), and institutional strategies (including the roles of alumni and senior students in mentoring) may serve as an innovative and contextually relevant learning model. Therefore, this study aims to fill the existing gap by offering a *Tilawatil Qur'an* development framework that not only enhances reading competence, but also cultivates local Islamic identity and strengthens program sustainability through internal regeneration within the *madrasah*.

## Methods

This study employed a descriptive qualitative approach with a case study design to provide an in-depth depiction of the implementation of the *Tilawatil Qur'an* method in extracurricular activities and its impact on students' ability to correct (*tashih*) their Qur'anic recitation at MTs Darut Taqwa 02 Purwosari (Mekarisce, 2020). This approach was chosen for its capacity to capture contextual meanings, social practices, and the dynamics of locally rooted instructional traditions in a holistic manner.

The research site was selected purposively, based on the unique characteristics of the *madrasah*, which integrates *pesantren* values with a sustainable Qur'anic program through localized approaches and student regeneration systems. This setting was deemed representative of community-based Qur'anic education practices grounded in local wisdom.

The research subjects included the head of the *madrasah*, extracurricular supervisors, student participants, and program organizers. They were selected purposively due to their direct and relevant involvement in the processes being studied.

Data were collected using three primary techniques: (1) participatory observation, to directly observe the practice of *tilawah* and the interaction between mentors and students; (2) in-depth interviews with the headmaster, teachers, and students to explore their perceptions and experiences; and (3) documentation, including activity schedules, attendance records, and students' recitation evaluation results (Agung & Yuesti, 2019).

Data analysis followed Miles and Huberman's (1994) interactive model, which consists of three stages: data reduction, data display, and conclusion drawing. Data reduction involved filtering essential information; data display was presented in descriptive-narrative form; and conclusions were drawn inductively based on emerging patterns and themes (Kalpokaite & Radivojevic, 2019).

To ensure scientific trustworthiness, the study employed source and method triangulation, member checking, and prolonged engagement in the field. The researcher also practiced reflexivity by acknowledging their position as a member of the Islamic education community—maintaining objective distance while still empathetically understanding participants' emic experiences.

## Results and Discussion

### Result

- A. Strategy for Implementing Tilawatil Qur'an in Extracurricular Activities
  1. Objectives of the Tilawatil Qur'an Extracurricular Program

MTs Darut Taqwa 02 Purwosari Pasuruan is a formal educational institution under the auspices of Pondok Pesantren Ngalah. Established in 1990, the *madrasah* received its official operational license (SK Izin Operasional) from the Ministry of Religious Affairs of Pasuruan Regency in 2017. Over the years, MTs Darut Taqwa 02 achieved an "A" accreditation status from the National Accreditation Board for Schools/Madrasahs (BAN-S/M) in 2021 as recognition of its educational quality.

The *madrasah* envisions becoming an excellent institution that nurtures students to be faithful, knowledgeable, and virtuous. To realize this vision, MTs Darut Taqwa 02 has outlined several strategic missions: instilling strong Islamic beliefs based on the Qur'an and Sunnah, fostering a conducive and Islamic learning environment, developing students' potential through structured curricular and extracurricular activities, and embedding character values and noble morals into daily life. With a strong spiritual foundation and a holistic educational approach, the school remains committed to preparing a generation ready to face modern challenges without losing their Islamic identity.

To strengthen the inculcation of Islamic values and improve Qur'anic reading skills, MTs Darut Taqwa 02 developed an extracurricular program focused on *Tilawatil Qur'an* instruction. *Tilawatil Qur'an* is a method of learning that emphasizes *tartil*—reading the Qur'an correctly according to the rules of *tajwid* and *makhradj*, reinforced through repetition to improve fluency and accuracy (Ishak, 2012).

This program is designed as a supplementary learning space outside formal school hours to guide students in reading the Qur'an correctly and proficiently. Through hands-on practice and gradual correction (*tashih*), students are assisted in refining their recitation comprehensively. The program addresses not only technical proficiency but also instills spiritual discipline and a love for the Qur'an. Supervised by qualified teachers in the field of *qira'at*, the *Tilawatil Qur'an* extracurricular program has become a hallmark of religious development at the *madrasah*, serving as a tangible effort to foster a Qur'anic generation with strong character.

An interview with the head of MTs Darut Taqwa 02 Purwosari, Mr. Mohammad Abdul Salam, M.Pd., revealed that the purpose of this extracurricular activity extends beyond honing technical reading skills such as proper pronunciation and application of *tajwid* rules. It is also aimed at shaping students' religious character. He emphasized that the program is a strategic effort by the school to produce a generation that not only recites the Qur'an fluently but also demonstrates good manners (*adab*), noble character, and a commitment to living out Qur'anic values in daily life.

Furthermore, this activity contributes to the overall reputation of the school. Through the program, students are prepared to participate in various religious events both within the school and in the broader community—such as Qur'an recitation competitions, Islamic holiday ceremonies, and youth preaching activities. This aligns with the integrative vision of Islamic education, which not only seeks academic excellence but also fosters the holistic development of students (Salam, 2025).

In addition to fostering individual development, the program also enhances the quality and image of the school, as students are trained to perform in Qur'anic competitions, Islamic commemorations, and community-based religious activities. This goal aligns with the implementation of *tilawah* programs in other *madrasahs* that integrate Qur'anic reading skills with the reinforcement of Islamic educational values (Langkat, 2023).

## 2. Implementation Design (Motivation from the Instructor and the Experiential Learning Approach)

The *Tilawatil Qur'an* extracurricular activity at this *madrasah* is held every Saturday after formal class hours. The sessions are led by the *tilawah* instructor, Ustadzah Umma Haula Nia, who consistently guides students in mastering *tilawah* techniques and correcting their recitation (*tashih*). In an interview, she encouraged the students by stating:

"If you master *tilawah* melodies, it will be easier for you to learn melodies for *shalawat*, the call to prayer (*adhan*), *tartil*, and others." (Nia, 2025)

This statement reinforces the notion that the *tilawah* activity is not merely focused on recitation accuracy but is part of an integrative learning strategy. It aligns with the experiential learning approach, in which students learn through direct experience—such as vocal practice, gradual correction, and emotional engagement throughout the process. This approach transforms *tilawah* from a purely technical subject into a meaningful learning experience that shapes both skills and character.

Once motivation and mental readiness have been built, the next stage involves the structured and continuous implementation of *tilawah* training. This process is designed to help students gradually master Qur'anic recitation techniques, from melody pattern recognition to individual *tashih*. Through a systematic method, the instructor fosters an interactive learning

environment that optimally supports reading development. The training does not merely focus on musicality but also emphasizes the precision of *tajwid* and reading fluency, enabling students to apply the skills in various *tilawah* contexts.

This method reflects the core principles of experiential learning, as students are actively engaged in hands-on practice, receive direct feedback from the instructor, and experience an ongoing cycle of reflection and improvement. Such experience-based learning is deemed more effective in developing deep, long-lasting reading skills than theoretical or passive methods.

The activity follows systematic stages of training. These stages are not merely technical sequences but are part of a pedagogical approach designed to build a holistic learning experience. By combining musical techniques, repetitive drills, and individualized guidance, this strategy enhances the effectiveness of experience-based learning. Each stage is crafted to integrate students' emotions, auditory faculties, and spiritual awareness, aligning with character education values and the sincerity involved in Qur'anic recitation.

a Warming-Up Stage

In this initial stage, students practice using basic vocal tones such as *do-re-mi*. The goal is to warm up the vocal cords and prepare articulation and voice resonance. This warm-up is crucial in enabling students to produce clear and stable sounds when reciting the Qur'an in *tilawah*. (Suryati, 2017) Vocal warm-ups have proven effective in enhancing voice quality during Qur'anic recitation, as observed in various *tilawah* training sessions.

In the context of *tilawah*, vocal quality is essential, as it directly impacts the aesthetic and spiritual appeal of the recitation. Therefore, structured vocal warm-ups form a critical foundation before students proceed to the *maqro'* or melody training phase. Many professional *tilawah* workshops treat vocalization exercises as mandatory sessions because they improve voice control and quality, including managing intonation and breath during long verses. Beyond technical function, this stage also initiates self-discipline among students, preparing them mentally and physically for learning. It reinforces internalized values of responsibility, dedication, and respect for the Qur'anic learning process, thus serving as a subtle but powerful form of character education. Hence, basic tone drills serve not only as a warm-up activity but also as a technical reinforcement strategy for the overall success of the *tilawah* program.

b Maqro' Introduction Stage (Tilawah Melody Training)

The *tilawah* melodies taught in this activity use locally adapted versions of the Bayyati and Hijaz *maqamat*, commonly used in MTQ competitions in East Java. The Javanese version of Maqam Bayyati is characterized by softer tonal transitions and gentle melodies, adjusted to suit local vocal styles and *pesantren* traditions. The teaching techniques also reflect traditional *pesantren* methods such as *sorogan* and *talaqqi*, where students listen, imitate, and are directly corrected by the instructor in a respectful setting that includes etiquette such as requesting permission to read, sitting properly, and beginning with a joint prayer.

The instructor recites one *maqro'* using a chosen melody—such as Bayyati or Hijaz—three times. Then, the students imitate the melody together three times. This stage serves to introduce the basic melodic patterns and intonation of the chosen *maqro'*. This imitation process emphasizes auditory and imitative learning methods, which are pedagogically effective in teaching the art of Qur'anic recitation (Rohman, 2021).

This approach is highly effective in teaching the art of Qur'anic recitation, as it engages active listening skills and the ability to reproduce sounds with precision. Moreover, the method helps students recognize the distinct characteristics of each *naghm* (melodic mode) and gradually internalize the melodic flow. Pedagogically, this imitative process has been proven to accelerate the mastery of *tilawah* techniques, as it provides learners with repeated and direct experiential practice. Beyond technical skills, this stage also serves as a medium to cultivate aesthetic appreciation and awe for the beauty of the Qur'an. By introducing distinctive *maqamat* such as Bayyati and Hijaz in their local variants, students begin to understand the cultural expressions of *tilawah* that have developed in *pesantren* across East Java. This indirectly strengthens their sense of local Islamic identity and fosters an emotional connection to the Qur'an as both a spiritual and cultural heritage. Thus, this stage not only introduces the basic patterns of melody but also builds a solid musical foundation in their Qur'anic recitation (Citra Kunia putri dan trisna insan Noor, 2013).

In addition, the *tilawah* training applies two types of *maqro'* that are used alternately: formal and non-formal. The formal *maqro'* is specifically designed for Qur'anic recitation competitions, emphasizing accuracy of recitation, melodic consistency, and adherence to competition standards. On the other hand, the non-formal *maqro'* is employed for religious or social events in more relaxed settings, allowing for greater flexibility in style and tempo. Alternating between these two *maqro'* formats aims to ensure that students are not only capable of accurate recitation in competitive settings but are also able to adjust their recitation style according to different event contexts. This approach provides students with opportunities to develop adaptability in Qur'anic recitation while enriching their *tilawah* experience musically.

#### c Collective and Individual Review Stage

After all parts of the *maqro'* have been introduced, the teacher rereads the entire passage as a model. Students then recite together in unison, followed by individual recitation by selected students. During this session, the teacher provides feedback by correcting aspects of *tajwid* (pronunciation rules), *fashohah* (articulation accuracy), and the rhythmic alignment of the *tilawah* melody. This individual recitation also serves as a formative assessment tool to measure the students' achievement. (Pokhrel, 2024)

This approach aligns with the evaluation model used in *Musabaqah Tilawatil Qur'an* (MTQ), where assessment criteria include *tajwid*, *fashohah*, vocal quality, and rhythm. (Ahmad, 2012) Moreover, formative assessment allows the teacher to identify areas for improvement and offer targeted guidance, thereby enhancing the effectiveness and direction of the learning process. From a pedagogical perspective, this stage reflects the core principle of experiential learning: learning from direct experience and reflecting on mistakes. Through individual recitation and open correction, students are encouraged to recognize their weaknesses, learn from feedback, and gradually grow in both reading accuracy and self-confidence. Furthermore, this active engagement fosters a sense of responsibility and spiritual maturity in facing the open learning process. Thus, this stage functions not only as an evaluative tool but also as a means of holistically improving students' Qur'anic recitation quality.

#### d Voice Technique Training

This session focuses on developing vocal techniques such as breath control, mastering high pitches, vocal embellishments (*cengkok*), and vibrato. These exercises aim to beautify the *tilawah* while building vocal strength and stability. Vocal technique training is essential to meet

the aesthetic standards of Qur'anic recitation, as outlined in various studies on the training of male and female reciters (*qari* and *qariah*). (Zakaria et al., 2023)

As explained by Suryati in her research, vocalization techniques in the art of Qur'anic recitation involve elements of breathing, articulation, and vocal vibration, all of which aim to produce melodious and beautiful sound. Diaphragmatic breathing is also emphasized as an effective method to improve vocal quality and breath control during the recitation of long verses. Additionally, consistent training that includes vocal techniques and mastery of *maqamat* in *tilawah* has been shown to enhance the *tilawah* skills of students in various Islamic educational institutions. (Suryati, 2017)

This training not only develops technical skills but also instills values such as discipline, perseverance, and appreciation for the beauty of Qur'anic recitation as part of worship. By intensively training vocal mastery and tonal techniques, students are guided to understand that reciting the Qur'an is not merely a ritual activity, but an art form that encompasses spiritual, aesthetic, and devotional dimensions. This strengthens the character-building aspect of learning, grounded in a love for the Qur'an.

e. Individual *Tashih* Stage

Once a full *magro'*—from *ta'awudz* to *tasdiq*—has been studied collectively, students are required to recite individually. At this stage, the teacher or instructor provides a comprehensive *tashih* (correction) of the recitation, covering aspects such as *tajwid* (rules of pronunciation), *fashohah* (fluency and articulation), vocal quality, and melodic rhythm. This individual *tashih* process is a crucial step to ensure that students' recitation skills align with proper and standardized *tilawah* practices.

After each individual recitation, the instructor delivers in-depth feedback by closely examining key components: the precision of *tajwid*, fluency of pronunciation (*fashohah*), vocal quality, and the melodic arrangement of the *tilawah*. This process not only serves as an evaluation but also as a profound learning experience, where students can immediately identify and correct specific errors. The individual *tashih* method reinforces the principles of humanistic education, recognizing each student's abilities and uniqueness. It creates a personalized and meaningful learning journey, enhancing both self-reflection and commitment to improving recitation. Under the tutor's attentive guidance, students engage in a process that is not only technical but also spiritually conscious.

This individualized approach is highly effective as it allows instructors to tailor their feedback to the unique needs of each student, optimizing Qur'anic reading proficiency. Moreover, it fosters awareness and discipline in reading the Qur'an with *tartil*—the fundamental standard of accurate and beautiful recitation. (Tumanggor & Khairuddin, 2024)

This training approach is grounded in drill-based methods (repetitive practice) and experiential learning (learning through direct experience), both of which have been proven effective in enhancing fluency and accuracy in Qur'anic recitation. (Khafid et al., 2023)

f. The Impact of Mentoring on Students' *Tashih*

Observations and interviews with students revealed that the program has had a positive impact on the quality of participants' Qur'anic recitation. One student, Muhammad Afgan Fadil, shared that he greatly benefited from the guidance in correcting errors in *makhraj* and

understanding *tajwid* rules. He also expressed increased confidence in reciting the Qur'an in public after undergoing regular coaching. (Fadil, 2025)

Beyond the collective achievements of the school, individual student accomplishments further demonstrate the effectiveness of this *tilawah* coaching. One eighth-grade student, Arum, won second place at the 2024 Pasuruan District Sports and Arts Week (*Porseni*). Her achievement not only reflects technical mastery gained through intensive training but also illustrates the discipline and confidence cultivated through the program. Arum's success has become a source of inspiration for other students to engage more seriously in the *Tilawatil Qur'an* extracurricular program, while reinforcing the school's reputation as an institution capable of nurturing students' potential through non-formal education.

The stories of Afgan and Arum illustrate that the *tashih* process leads not only to technical proficiency but also to the development of confidence, exemplary character, and pride in personal achievements. These outcomes are the result of a continuous learning process that involves direct practice, open correction, and engagement within a supportive learning community.

The instructional model used in this program aligns with David Kolb's experiential learning theory, which emphasizes that concrete experience, reflection, and continuous practice contribute to deep and transformative learning. Therefore, the coaching provided through this program affects not only technical skill but also strengthens students' spiritual character. (Kolb, 1984)

Accordingly, these findings support the research hypothesis that the structured and consistent implementation of the *Tilawatil Qur'an* method in extracurricular activities significantly improves students' *tashih* skills. They also suggest that the school's non-formal coaching strategy effectively addresses weaknesses in Qur'anic reading abilities that often go uncorrected in formal classroom settings. (Tumanggor & Khairuddin, 2024)

In terms of sustainability, this program is not temporary but has become part of the school's educational culture. Each new student cohort is automatically directed to join the *Tilawatil Qur'an* extracurricular program, with advanced students serving as mentors for their juniors. This mentoring pattern creates an intergenerational coaching cycle. The program is also embedded in the school's long-term development plan and fully supported by school leadership, making it a flagship annual program for fostering students' religious character.

Sustainability is a core aspect of this initiative. Since 2017, the *Tilawatil Qur'an* program has been consistently implemented each year with a structured mentoring system. Skilled students are involved in peer teaching, facilitating inter-grade learning. Several alumni are also routinely invited back to provide special coaching sessions before recitation competitions. Furthermore, internal training for instructors—facilitated by the school principal—ensures the regeneration of mentors familiar with local *tilawah* traditions and methodologies. This model is not only oriented toward short-term outcomes but is also aimed at building a sustainable and adaptive learning ecosystem, consistent with Islamic education principles of gradualism (*tadarruj*) and community-based learning.

## B. Integration of Local Values and the Pesantren Context

The implementation of the *Tilawatil Qur'an* extracurricular program at MTs Darut Taqwa 02 is deeply influenced by Pondok Pesantren Ngalah, its parent institution. The pesantren's values are strongly embedded in the *tilawah* coaching, from the emphasis on *adab* (etiquette), regular religious practices, to learning models grounded in exemplary behavior and spiritual mentorship. Pesantren Ngalah, which is affiliated with the *Islam Nusantara* tradition, promotes an inclusive and accommodative learning model that embraces local wisdom. This aligns with the view that pesantren serve as centers for both cultural and religious transmission at both local and national levels (Zarkasyi, 2011).

One manifestation of this integration of local wisdom in the *Tilawatil Qur'an* activities at MTs is the use of traditional *tilawah* melodies such as *Bayyati* and *Hijaz*, which are routinely taught and practiced by students. These melodies carry local nuances, often delivered with vocal styles characteristic of East Java. In *tilawah* training, *maqamat* like *Bayyati* and *Hijaz* are not merely taught as vocal techniques but as expressions of beauty and reverence in Qur'anic recitation. These melodies are commonly cultivated within pesantren traditions and local communities engaged in religious activities such as *musabaqah tilawatil qur'an* and public Qur'anic gatherings (*pengajian*) (Aziz, 2020).

The role of female instructors, particularly Ustadzah Umma Haula Nia, also represents a vital aspect of local Islamic educational wisdom in this madrasah. Her presence symbolizes inclusivity and recognition of women's roles in religious education. In her coaching, she emphasizes values such as politeness, calmness, perseverance, and reverence toward the Qur'an—all of which are intrinsic to local spiritual culture. The *tilawah* training at this school is not solely aimed at technical proficiency but also instills spiritual values and the formation of Islamic character rooted in pesantren-based local values. This approach aligns with findings from Suryani (2019), who identified *adab* as the core of character education within pesantren.

Thus, the *Tilawatil Qur'an* program at MTs Darut Taqwa 02 functions not only as a method for enhancing Qur'anic reading skills but also as a medium for transmitting local culture and reinforcing the spiritual identity of the pesantren. This approach situates the *tilawah* program as a meaningful, contextualized heritage of Islamic education that actively shapes students' Qur'anic character.

## C. Impact and Sustainability of the Program on Students' Tashih Skills and Character

Findings from interviews and observations reveal that the *Tilawatil Qur'an* extracurricular program at MTs Darut Taqwa 02 has had a positive impact on students' technical recitation abilities. Several students showed significant improvement in their mastery of *tajwid* and *makhrraj*, and demonstrated greater confidence in reciting the Qur'an in public. One student, Muhammad Afgan Fadil, stated that the training he received was instrumental in helping him correct pronunciation errors and understand the rules of *tajwid* in greater depth. He also noted that the regular mentoring sessions increased his courage and confidence to recite the Qur'an in various religious events.

Another notable individual achievement came from Arum, an eighth-grade student, who won second place in the 2024 *Pekan Olahraga dan Seni* (Porseni) competition at the Pasuruan District level. This achievement serves as evidence that the *tilawah* program at the madrasah produces students who are not only technically proficient but also capable of competing and showcasing their recitation quality at broader levels. Arum's success has also inspired other students to participate in the program more earnestly, reinforcing the madrasah's identity as an institution that supports religious excellence.

Institutionally, the program demonstrates sustainable characteristics. Since its formal establishment in 2017, it has been conducted annually, supported by a system of mentorship in which senior students are involved in training their juniors. This pattern allows for continuous transfer of experience and skills across generations. Moreover, strong support from the madrasah principal and the inclusion of this program into the school's official agenda have made it an integral part of the school's learning culture and system of religious character development. Through students' participation as both learners and mentors, the program functions not only as a learning space but also as a platform for cultivating spiritual leadership within the madrasah community.

This coaching model aligns with Kolb's theory of experiential learning, which emphasizes a cycle of concrete experience, reflective observation, abstract conceptualization, and active experimentation (Kolb, 1984). In the context of *tilawah* activities, students not only receive theoretical instruction but also undergo direct practice, correction, and personalized guidance. Emotional and spiritual involvement enhances the meaningfulness of the learning process and contributes to the development of a more religious character.

Thus, the *Tilawatil Qur'an* program at MTs Darut Taqwa 02 has evolved beyond a technical training activity into a sustainable and contextual model of Qur'anic character education. The *tilawah* coaching has become an effective means of strengthening students' *tashih* skills, building self-confidence, and transforming Islamic values into a vibrant and deeply rooted culture of learning within the madrasah environment.

## Discussion

### 1. Analysis of Learning Theory

The learning model applied in the *Tilawatil Qur'an* extracurricular activities at MTs Darut Taqwa 02 reflects the experiential learning approach developed by David A. Kolb. In his theory, Kolb explains that learning occurs cyclically through four main stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation.

The *Tilawatil Qur'an* program at the madrasah follows all four stages. First, students engage in real-life practice by participating directly in recitation training sessions with their instructor. During this phase, students are actively involved in vocal training, repetition of *maqam* patterns, and individualized correction (*tashih*) of their recitations. Second, students receive feedback from the instructor, which allows them to reflect on their mistakes and identify areas for improvement. Third, through repetition and consistent practice, students internalize the correct patterns of recitation, encompassing aspects such as *tajwid*, *fasahah*, and melodic rhythm. Fourth, students are provided opportunities to actively test their skills in

real contexts such as recitation competitions, Islamic holiday commemorations, and mentoring fellow students.(Rouzi et al., 2025)

The application of experiential learning has not only improved students' technical proficiency in Qur'anic recitation but also contributed to their overall character development. Students become accustomed to learning from experience, develop patience and perseverance, and show improvements in self-confidence, discipline, and a sense of responsibility in reciting and understanding the Qur'an. Therefore, this approach proves effective not only in the context of *tilawah* learning but also in supporting the development of religious values that are integral to Islamic education. These findings align with the study by Purwowidodo (2024), which concludes that experiential learning based on Islamic cultural history and local wisdom fosters deeper understanding and nurtures students' religious attitudes.(Purwowidodo, 2024)

## 2. Comparison with Previous Studies

The findings of this study are further supported through comparative analysis with previous research. Several earlier studies have highlighted the importance of practical approaches in enhancing Qur'anic reading skills. For instance, Suryati (2019) emphasized that intensive practice models in *tilawah* activities significantly improve students' self-confidence and the accuracy of their pronunciation and application of *tajwid* rules. Her study, conducted in a *salafiyah* pesantren setting, found that structured drill-based methods yield substantial improvements in Qur'anic literacy.

This study also shares conceptual parallels with the research of Zarkasyi (2011), who stressed the importance of *akhlaq* (moral character) education in Qur'anic learning. According to Zarkasyi, the effectiveness of Qur'an education should be measured not only by fluency in recitation but also by the degree to which students internalize the ethical and moral values of the Qur'an. In this context, the *Tilawatil Qur'an* program at MTs Darut Taqwa 02 introduces a unique dimension that integrates technical training with spiritual and moral development. The program fosters *adab* through the role-modeling of instructors, discipline in attendance, and a devout, Islamic learning environment.

Furthermore, the novelty of this study lies in its emphasis on local wisdom and pesantren context. The *Tilawatil Qur'an* program at MTs Darut Taqwa 02 incorporates distinctive *maqamat* such as *Bayyati* and *Hijaz*, which are rooted in East Javanese pesantren traditions. The involvement of a female instructor, Ustadzah Umma Haula Nia, also highlights the strengthening of *adab*, reverence for the Qur'an, and inclusivity in local Islamic education. These aspects have rarely been addressed in prior studies, positioning this madrasah's approach as a meaningful local innovation grounded in tradition.

From a sustainability perspective, the program also shows clear strengths, having been implemented consistently since 2017 with an intergenerational mentoring system. Skilled students are engaged as peer mentors for newer participants, fostering a living, collaborative, and sustainable learning ecosystem. In this regard, MTs Darut Taqwa 02 has not only developed an effective technical learning method but also cultivated a vibrant *tilawah* culture that is nurtured and passed down organically within the madrasah community.

## Conclusion

This study not only demonstrates the technical success of implementing the *Tilawatil Qur'an* method in improving students' *tashih* (recitation correction) abilities, but also offers a contextual contribution to strengthening local Islamic identity and *pesantren* culture. The program has proven adaptable to local traditions, such as the use of the Javanese version of the *Bayyati maqam* and the *pesantren*-style mentorship approach grounded in *adab* and emotional closeness.

Beyond technical enhancement, the program promotes sustainable development through intergenerational mentorship, alumni involvement, and institutional support from the *madrasah*. By integrating local wisdom and a sustainability-oriented approach, this model has cultivated a vibrant Qur'anic literacy culture that is deeply embedded in the life of the *madrasah*.

Practically, the findings suggest that a contextualized Qur'anic education—one that aligns with local traditions, community values, and cultural identity—can serve as an effective and sustainable solution to the persistent challenge of low Qur'anic literacy among *madrasah* youth. This study also offers inspiration for other educational institutions to adopt similar approaches tailored to their respective cultural contexts.

Given the success of this approach, future research is recommended to explore the integration of the *Tilawatil Qur'an* method into the formal curriculum through blended learning models or to assess its impact in digital education settings. Additionally, longitudinal studies tracking students' recitation development over time after participating in the program would provide a more comprehensive understanding of the long-term sustainability of learning outcomes. Further research could also extend to other educational levels, such as Islamic senior high schools (MA) or traditional *pesantren*, to examine the adaptability of the method in different institutional contexts.

More than merely enhancing technical skills, this extracurricular activity has significantly contributed to the development of students' religious character and the institutional reputation of the *madrasah*. This indicates that non-formal learning models based on *Tilawatil Qur'an* can offer strategic solutions to challenges related to time constraints and effectiveness in formal classroom learning.

By integrating a local wisdom-based and sustainability-oriented approach, the implementation of the *Tilawatil Qur'an* method at MTs Darut Taqwa 02 Purwosari has successfully improved students' recitation skills while also reinforcing a living Islamic identity within the *madrasah* community. The recitation tradition, shaped by local cultural nuances and sustained through intergenerational mentoring by senior students, demonstrates that Qur'anic literacy is not solely dependent on method, but also on the contextualization of cultural values and the strategic transmission of Qur'anic principles across generations.

From a scientific contribution standpoint, this research enriches Qur'anic pedagogy by presenting a locally rooted experiential learning approach, which remains rare in existing studies (Kolb, 1984; Nasrullah, 2022). In terms of implications, the findings offer a valuable reference for *madrasah* and Islamic educational institutions to develop *tilawah* learning strategies that are contextual, participatory, and sustainable. Future directions could include quantitative measurements of *tilawah*'s impact on students' religious affect, exploration of

integration into technology-based learning, or adaptation in Islamic institutions within different cultural settings.

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