

The Implementation of the Ottoman Method in Adult Quran Learning at the *Talaqi* Madani Quran Memorization House

*Siti Maisaro¹, Syahidah Rena²

^{1,2}Institut Ilmu Al-Qur'an Jakarta, Indonesia

*Correspondence: taksekedarkata@yahoo.com

DOI: [10.22373/jie.v8i1.34104](https://doi.org/10.22373/jie.v8i1.34104)

Abstrak

This study examines the implementation of the Ottoman Method in adult Quran learning at the *Talaqi* Madani Quran Memorization House, South Jakarta. Employing a qualitative research design with a phenomenological orientation, the study explores instructional practices, learner experiences, and institutional evaluation procedures associated with the method. Data were collected through in-depth interviews, classroom observations, document analysis, and a descriptive review of institutional evaluation records. The findings indicate that the Ottoman Method is implemented through a structured, level-based instructional system supported by placement testing, standardized learning materials, guided recitation (*talaqqi*), immediate corrective feedback, and periodic level-promotion evaluation. Adult learners demonstrated attainment of institutionally defined competency standards, while minor recitation errors—particularly in *waqf* and *ibtida'* at intermediate levels—remained evident. Rather than making causal claims about instructional effectiveness, this study provides a contextualized account of how recitation development is supported and documented within a non-formal Quran education setting. The findings highlight the continued relevance of structured, teacher-guided instruction for adult Quran learning and contribute empirical insight into the implementation of the Ottoman Method in practice.

Keywords: *Ottoman Method; Adult Quran Learning; Tahsin; Non-Formal Education*

Abstrak

Penelitian ini mengkaji implementasi Metode Utsmani dalam pembelajaran Al-Qur'an bagi pembelajar dewasa di Rumah Tahfidz Al-Qur'an *Talaqi* Madani, Jakarta Selatan. Penelitian ini menggunakan pendekatan kualitatif dengan orientasi fenomenologis untuk mengeksplorasi praktik pembelajaran, pengalaman pembelajar, serta prosedur evaluasi institusional yang terkait dengan penerapan metode tersebut. Data dikumpulkan melalui wawancara mendalam, observasi kelas, analisis dokumen, dan telaah deskriptif terhadap catatan evaluasi lembaga. Hasil penelitian menunjukkan bahwa Metode Utsmani diterapkan melalui sistem pembelajaran terstruktur berbasis level yang didukung oleh tes penempatan, bahan ajar standar, pembacaan terbimbing (*talaqqi*), umpan balik korektif secara langsung, serta evaluasi kenaikan level secara berkala. Pembelajar dewasa menunjukkan pencapaian standar kompetensi yang ditetapkan oleh lembaga, meskipun masih ditemukan kesalahan minor dalam aspek tertentu, khususnya *waqaf* dan *ibtida'* pada level menengah. Tanpa mengajukan klaim kausal mengenai efektivitas, penelitian ini menyajikan gambaran kontekstual tentang bagaimana perkembangan kemampuan membaca Al-Qur'an didukung dan didokumentasikan dalam lingkungan

pendidikan Al-Qur'an nonformal. Temuan ini menegaskan relevansi pembelajaran terstruktur berbasis bimbingan guru bagi pembelajar dewasa serta memperkaya kajian empiris mengenai penerapan Metode Utsmani dalam praktik.

Kata Kunci: *Metode Utsmani; Pembelajaran Al-Qur'an Dewasa; Tahsin; Pendidikan Nonformal*

A. Introduction

The ability to recite the Quran accurately is central to Muslim devotional life, including among adult learners, as accurate pronunciation safeguards meaning and preserves the integrity of the revealed text. Proper recitation requires adherence to *tajwid* rules and mastery of *makharij al-huruf*, which govern articulation, pronunciation, and fluency in Quran reading.¹ Because recitation itself constitutes an act of worship, inaccuracies in pronunciation or rule application may affect comprehension and diminish the intended linguistic and spiritual precision of the Qur'anic message.² In this regard, the Qur'anic command to recite with *tartil*—a measured and well-regulated style of reading—underscores the pedagogical importance of systematic instruction in *tajwid*, *waqf*, and *ibtida'*.³

Despite this strong normative foundation, Quranic literacy remains a continuing challenge in many Muslim communities, particularly among adult learners who did not receive sustained or structured instruction in *tajwid* during earlier stages of education. Adult learners often enter Quran learning programs with diverse educational backgrounds, varying levels of prior exposure, and different degrees of confidence in reading aloud. These conditions make adult Quran education especially dependent on instructional approaches that are structured, supportive, and responsive to learners' initial competencies.

In Indonesia, efforts to improve Quranic literacy are undertaken not only through formal educational institutions but also through a wide range of non-formal learning settings. Community-based initiatives such as *majelis ta'lim*, Quran learning centers, and other non-

¹ Imam Abu Zakaria Yahya bin Syaraf An-Nawawi, *At-Tibyan Adab Penghafal Al-Qur'an* (Sukoharjo: Al-Qowam, 2015); Ahmad Fathoni, *Petunjuk Praktis Tahsin Tartil Al-Qur'an, Metode Maisura*, XI (Tangerang Selatan: Yayasan Bengkel Metode Maisura, 2019).

² Abd. Basid, Qurrotul Layyinah, and Ahmad Kholilurrohman, "Pembinaan Tahsin Al-Qur'an Untuk Pengenalan Dan Pelafalan Huruf Hijaiyah Di Madrasah Diniyah Takmiliyah Misbahus Sudur," *Japamas* 3, no. 2 (2024): 182–93, <https://doi.org/10.70340/japamas.v3i2.157>; Budiman Budiman et al., "Pendampingan Pembelajaran Ilmu Tajwid Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Di TPQ Baitul Mabruur Dusun Barebelik," *Jpaa* 2, no. 1 (2024): 58–65, <https://doi.org/10.54723/jpa.v2i1.147>.

³ Arrie Kurniawardhani and Ihya F Fathurrahman, "Identifikasi Hukum Tajwid Pada Citra Teks Al Quran Menggunakan SSD MobileNet V2," *Jurnal Informatika Jurnal Pengembangan It* 9, no. 3 (2024): 234–41, <https://doi.org/10.30591/jpit.v9i3.7713>; Dadang I Mulyana and Muhammad A I Rowis, "Optimization of Text Mining Detection of Tajweed Reading Laws Using the Yolov8 Method on the Qur'an," *Qalamuna Jurnal Pendidikan Sosial Dan Agama* 14, no. 2 (2022): 1089–1110, <https://doi.org/10.37680/qalamuna.v14i2.3866>.

formal programs play a significant role in adult Quran education by offering flexible access and sustained guided practice.⁴ Among these initiatives, *Rumah Qur'an* has emerged as a prominent model of non-formal Quran education, typically integrating recitation improvement (*tahsin*), memorization (*tahfidz*), and the internalization of Quranic values into daily life.⁵

One instructional approach that has gained broader attention within non-formal Quran education is the Ottoman Method (*Metode Utsmani*), developed by Ustadz Efendi Anwar, Lc., through the Al-Utsmani Quran Guidance Institute in Jakarta. The method is designed to be practical and systematic, employing graded learning materials, explicit competency targets, integrated reading–writing exercises, and periodic evaluations. These features align with pedagogical principles commonly recommended in *tajwid* and articulation instruction, which emphasize stepwise mastery, guided correction, and consistent reinforcement.⁶

The *Talaqi* Madani Quran Memorization House in South Jakarta provides a relevant context for examining how the Ottoman Method is implemented in adult Quran learning. Instructional activities at this institution emphasize *talaqqi*, guided recitation, immediate corrective feedback, and structured evaluation, reflecting instructional practices frequently associated with practice-oriented Quran pedagogy.⁷ Accordingly, this study explores how the Ottoman Method is enacted in instructional practice at *Talaqi* Madani, how instructors and adult learners perceive changes in recitation quality throughout the learning process, and how learner progress is reflected in the institution's competency targets and evaluation procedures.

B. Research Methods

This study employed a qualitative research design with a phenomenological orientation to explore how the Ottoman Method is implemented and experienced in adult Quran learning.

⁴ M Kholis Amrullah and M Irfan Islamy, "MODERASI BERAGAMA: PENANAMAN PADA LEMBAGA PENDIDIKAN FORMAL DAN NONFORMAL," *Nizham Journal of Islamic Studies* 9, no. 02 (December 25, 2021): 57, <https://doi.org/10.32332/nizham.v9i02.4308>; Gaguk Wahyu Puspito, Tatik Swandari, and Mauhibur Rokhman, "Manajemen Strategi Pengembangan Pendidikan Non Formal," *Chalim Journal of Teaching and Learning* 1, no. 1 (August 24, 2021): 85–98, <https://doi.org/10.31538/cjotl.v1i1.88>.

⁵ Abdul Mufarik A Marhum and Adriansyah A Lasawali, "Peran Rumah Qur'an Ihsan Dalam Meningkatkan Minat Belajar Membaca Al-Qur'an Pada Anak Di Kelurahan Tanamodindi Kota Palu," *Jurnal Kolaboratif Sains* 5, no. 3 (April 13, 2022): 146–54, <https://doi.org/10.56338/jks.v5i3.2369>.

⁶ Hapsah Fauziah and Risma Amelia, "Pengaruh Penerapan Metode Muraja'ah Pada Pembelajaran Tahfidz Al-Qur'an Terhadap Keberhasilan Menghafal Al-Qur'an (Juz 30) Siswa Kelas VI Di MI Rohmaniyah Sukawening Garut," *Masagi* 1, no. 1 (2022): 212–18, <https://doi.org/10.37968/masagi.v1i1.186>; Iwan Iwan, "Pembelajaran Membaca Al-Qur'an Dengan Menggunakan Metode Qiro'ati Di TPQ Al-Jihad Ketapang Tahun 2024," *Fikruna Jurnal Ilmiah Kependidikan Dan Kemasyarakatan* 7, no. 1 (2024): 118–43, <https://doi.org/10.56489/fik.v7i1.260>.

⁷ Mohd J Ismail et al., "The Impact and Challenges of Mentoring Implementation in Hifz Al-Quran Teaching at Tahfiz Institutions in Malaysia: A Preliminary Review," *International Journal of Research and Innovation in Social Science* IX, no. I (2025): 2700–2707, <https://doi.org/10.47772/ijriss.2025.9010217>.

A phenomenological approach was considered appropriate because the study seeks to understand instructional practices and learners' experiences as they are enacted and perceived within a specific educational setting, rather than to measure causal effects or generalize outcomes statistically. Accordingly, the analysis focused on participants' perspectives, instructional processes, and observable learning practices in their natural context.

The study was conducted at the Talaqi Madani Quran Memorization House, South Jakarta, a non-formal Quran education institution that provides structured programs in *tahsin* and *tahfidz* for adult learners. Instruction at this institution is organized using the Ottoman Method, with learning activities conducted through guided recitation (*talaqqi*), regular practice sessions, and periodic evaluations aligned with the institution's internal competency levels.

Participants were selected using purposive sampling to ensure relevance to the research focus. They included instructors involved in implementing the Ottoman Method and adult learners who were actively participating in the learning program during the period of data collection. Adult learners represented different instructional levels within the institution, allowing the study to capture varied learning experiences and stages of recitation development. To protect participants' privacy, all names used in this study are pseudonyms.

Data were collected through a combination of in-depth interviews, non-participant observation, and document analysis. Semi-structured interviews were conducted with instructors and selected adult learners to explore their experiences with the Ottoman Method, perceptions of instructional practices, and perceived changes in recitation quality over time. Observations focused on classroom interactions, instructional strategies, corrective feedback, and learner engagement during recitation sessions. In addition, institutional documents related to learning guidelines, instructional materials, and evaluation procedures were examined to provide contextual support for the observed practices. To complement qualitative insights, institutional evaluation records were reviewed descriptively. These records were not treated as quantitative outcome measures but were used to illustrate how learner progress is documented and interpreted within the institution's instructional framework.

Data analysis followed a thematic analysis procedure. Interview transcripts, observation notes, and relevant documents were read repeatedly to achieve familiarity with the data. Initial codes were generated to capture recurring patterns related to instructional implementation, learner experiences, and evaluation practices. These codes were then grouped into broader themes that reflected key aspects of how the Ottoman Method operates in practice and how recitation improvement is understood by instructors and learners. Throughout the analysis, attention was given to maintaining consistency between participants' accounts, observed

practices, and institutional documentation. To enhance the trustworthiness of the findings, data triangulation was employed by comparing information obtained from interviews, observations, and documents. Prolonged engagement in the research setting allowed the researcher to gain a deeper understanding of instructional routines and learner interactions. Peer debriefing was also used to review emerging themes and reduce interpretive bias.

Ethical considerations were addressed throughout the research process. Participation was voluntary, and informed consent was obtained from all participants prior to data collection. Participants were informed about the purpose of the study and their right to withdraw at any stage. All data were anonymized to protect participants' identities, and recordings and transcripts were used solely for research purposes.

C. Results and Discussion

1. Results

The research findings are presented thematically to describe how the Ottoman Method is implemented in adult Quran learning at the Talaqi Madani Quran Memorization House and how learner progress is documented within the institution's instructional framework. The results are based on interviews, classroom observations, document analysis, and descriptive review of institutional evaluation records.

a. Implementation of the Ottoman Method in Adult Classes

The implementation of the Ottoman Method at the Talaqi Madani Quran Memorization House was observed in adult female (*akhawat*) *tahsin* classes. Initial observations focused on two classes at different instructional levels, each facilitated by an instructor (*ustzah*). Across observed classes, the Ottoman Method was consistently applied as the primary instructional framework for improving Quran recitation, following structured stages outlined in the institution's official learning guidelines. The selection of the Ottoman Method was explained by an institutional representative responsible for academic affairs, who emphasized its suitability for adult learners. As stated in an interview:

“We chose the Ottoman Method because it is structured, practical, and suitable for adult learners. From our experience, it helps learners improve their recitation gradually and consistently.”⁸

Document analysis confirmed that adult *tahsin* classes used standardized Ottoman Method textbooks alongside the Madinah *Mushaf* as core learning resources, ensuring consistency in instructional content across levels and instructors.

⁸ Interview with institutional representative, pseudonym

1) Instructional Planning

Instructional planning began with a placement test for new learners. Each participant was required to complete an initial Quran recitation assessment to determine familiarity with *hijaiyyah* letters, basic pronunciation, and reading fluency. Based on placement results, learners were assigned to instructional levels ranging from preparatory (*I'dad*) to advanced levels. This planning mechanism enabled instruction to be aligned with learners' actual competencies rather than their age or prior learning background. One instructor explained:

“Adult learners come with very diverse abilities. Placement tests help us avoid putting them in levels that are not suitable, which could discourage them.”⁹

Institutional documents further showed that each level was associated with clearly defined graduation competency standards (*Standar Kompetensi Lulusan*), which served as benchmarks for monitoring learner progress.

2) Learning Process

Classroom implementation of the Ottoman Method followed a structured and repetitive instructional sequence. Each session began with greetings, opening supplication, and brief motivation. At the beginning of a learning cycle, additional activities such as self-introduction, explanation of class rules, and appointment of a class coordinator were conducted.

Core instructional activities consisted of instructor explanation, guided recitation (*talaqqi*), and individual reading practice. Learners read from Ottoman Method textbooks and directly from the Quran, while instructors provided immediate corrective feedback on *makharij al-huruf*, *tajwid*, and reading fluency. Writing exercises were also incorporated to reinforce learners' recognition of letters and vowel signs.

Each session concluded with reflection, motivational reminders regarding the virtues of Quran learning, and closing supplication. Observations indicated that this instructional flow was applied consistently across different levels, reflecting institutional adherence to the Ottoman Method framework.

3) Learning Materials

The institution employed three adult-level Ottoman Method textbooks corresponding to progressive stages of learning. Each textbook contained twelve core lessons designed to be completed within twelve instructional sessions. According to the method developer, this structure was intended to balance instructional depth with time efficiency:

⁹ Interview with tahsin instructor, pseudonym

“Each book consists of twelve main lessons, so learners can complete one level in approximately three months with weekly meetings.”¹⁰

The progression of materials moved from basic letter recognition to advanced *tajwid*, *waqaf*, and recitation fluency, with reading and writing activities integrated to support adult learners’ conceptual understanding.

4) Evaluation System

Evaluation was conducted through a Level Promotion Examination (*Ujian Kenaikan Level*) at the end of each instructional cycle, typically during the twelfth session. The examination assessed both theoretical understanding and practical recitation skills based on level-specific competency criteria. Institutional evaluation guidelines specified a maximum score of 80 and a minimum passing score of 75. Errors related to *makhraj*, *sifat al-huruf*, *mad*, and *waqaf* resulted in proportional score deductions. According to institutional documents, this scoring system was intended to support consistent and transparent evaluation of learner performance.

b. Institutional Indicators of Recitation Progress

To illustrate how recitation progress is documented within the institution’s framework, Quran recitation tests were conducted with three adult learners representing different instructional levels: L3 (Level III), L4 (Level IV), and L5 (Level V). Each learner was asked to recite Surah Maryam (verses 1–5). The recitations were audio-recorded and reviewed descriptively based on institutional competency criteria. Institutional records show that all three learners met the minimum passing standard for level promotion (L3: 76.5; L4: 75.5; L5: 76.0), indicating attainment of institutionally defined competency thresholds.

All three learners demonstrated fluent recitation, characterized by continuous reading without significant hesitation or disruption. The absence of prolonged pauses or stammering suggests familiarity with the Qur’anic text and sustained engagement in guided practice. Accuracy was assessed based on pronunciation, application of *tajwid* rules, and control of lengthening (*mad*). L3 demonstrated several errors related to *mad* and letter characteristics, while L4 exhibited errors across *makhraj*, *sifat al-huruf*, *mad*, and *waqaf*. L5 showed fewer errors, primarily related to *makhraj* and lengthening. Despite these variations, all learners met the institution’s graduation standards. Competence in *waqaf* and *ibtida’* varied across levels. L3 and L5 demonstrated appropriate stopping and resuming points that maintained semantic continuity, while L4 showed inconsistency in several instances. These findings indicate that

¹⁰ Interview with method developer

advanced recitation etiquette may require additional instructional reinforcement at intermediate levels.

The findings show that the Ottoman Method at the Talaqi Madani Quran Memorization House is implemented through a structured, level-based instructional system supported by placement testing, standardized learning materials, guided recitation (*talaqqi*), immediate corrective feedback, and periodic evaluation. Within the institution's evaluation framework, the three examined learners achieved the minimum competency standards for level promotion, while documented errors highlight specific aspects of recitation that remain areas for continued instructional attention.

2. Discussion

This study examined how the Ottoman Method is implemented in adult Quran learning at the Talaqi Madani Quran Memorization House and how recitation improvement is understood within the institution's instructional and evaluation framework. The findings indicate that the method operates as a structured, practice-oriented system that integrates instructional planning, guided recitation, and formative evaluation in a coherent manner.

First, the results demonstrate that the Ottoman Method emphasizes systematic progression through clearly defined instructional levels supported by placement testing and standardized learning materials. This structure appears particularly relevant for adult learners, who often enter Quran learning programs with diverse educational backgrounds and varying levels of prior exposure to *tajwid*. Consistent with prior studies on adult Quran education, structured and level-based instruction helps learners focus on attainable learning targets and reduces anxiety associated with public recitation.¹¹ The use of placement tests in *Talaqi Madani* aligns with pedagogical recommendations that adult learning should be responsive to learners' initial competencies rather than age or prior credentials.

Second, guided recitation (*talaqqi*) and immediate corrective feedback emerged as central instructional practices. Observational and interview data suggest that repeated modeling and direct correction enable learners to recognize pronunciation errors that might otherwise persist unnoticed. This finding supports earlier research emphasizing the importance of teacher-guided practice in mastering *makharij al-huruf* and *tajwid*, particularly for adult learners who

¹¹ Amrullah and Islamy, "Moderasi Beragama: Penanaman Pada Lembaga Pendidikan Formal dan Nonformal"; Marhum and Lasawali, "Peran Rumah Qur'an Ihsan Dalam Meningkatkan Minat Belajar Membaca Al-Qur'an Pada Anak Di Kelurahan Tanamodindi Kota Palu"; Jahrani, Zainap Hartati, and Yuliani Khalfiah, "Pelaksanaan Kegiatan Tahsin Al-Qur'an Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Bagi Orang Dewasa Di Masjid Al-Firdaus," *Jurnal Ilmu Pendidikan (JIP)* 1, no. 2 (2023): 346, <https://jip.joln.org/index.php/pendidikan/article/view/38>.

benefit from experiential rather than purely theoretical instruction.¹² Learners' reported increases in confidence and fluency further indicate that sustained guided practice may foster a supportive learning environment in which adults feel more comfortable engaging in recitation activities.

Third, the institution's evaluation system functions primarily as a formative mechanism rather than a summative or competitive assessment. The level-promotion examination, with its defined competency criteria and transparent scoring guidelines, serves to document learner progress and identify areas requiring further reinforcement. The descriptive review of recitation records from learners at different levels shows that attainment of institutional competency standards can coexist with the presence of minor pronunciation and *waqaf-ibtida'* errors. This pattern underscores that progress in Quran recitation is gradual and layered, particularly in adult learning contexts, where mastery of advanced recitation etiquette may require extended practice.

Importantly, the findings should be interpreted within the study's qualitative scope. The recitation test results do not function as standardized measures of instructional effectiveness but rather illustrate how progress is recognized and evaluated within Talaqi Madani's institutional framework. As such, the study does not claim causal effectiveness of the Ottoman Method but highlights how its instructional design, implementation, and evaluation practices align to support adult learners' recitation development. This measured interpretation is consistent with qualitative approaches that prioritize contextual understanding over generalization.

The discussion suggests that the Ottoman Method provides a coherent instructional model for adult Quran learning in non-formal settings by combining structured progression, guided practice, and formative evaluation. While learners demonstrated attainment of institutionally defined competencies, the persistence of specific errors—particularly in *waqf* and *ibtida'* at intermediate levels—indicates the need for targeted instructional reinforcement.¹³ These findings contribute to the growing body of literature on adult Quran education by offering an empirically grounded description of how a widely used method operates in practice

¹² Fathoni, *Petunjuk Praktis Tahsin Tartil Al-Qur'an, Metode Maisura*; Fauziah and Amelia, "Pengaruh Penerapan Metode Muraja'ah Pada Pembelajaran Tahfidz Al-Qur'an Terhadap Keberhasilan Menghafal Al-Qur'an (Juz 30) Siswa Kelas VI Di MI Rohmaniyah Sukawening Garut."

¹³ Muhammad Ghazali et al., "Implementation of the Qur'an Reading and Writing Program to Increase Children's Interest in Reading the Qur'an During the Covid-19 Pandemic," *EduLine: Journal of Education and Learning Innovation*, 2022, <https://doi.org/10.35877/454ri.eduline1281>; Ahmad Solihin et al., "Analisis Kesulitan Membaca Al-Quran Di Kalangan Mahasiswa Pendidikan Teknik Mesin UPI Angkatan 2024," *Hamalatul Qur'an Jurnal Ilmu Ilmu Alqur An* 5, no. 2 (2024): 651–59, <https://doi.org/10.37985/hq.v5i2.318>.

and how learner progress is interpreted within an institutional context. In contrast to approaches that prioritize technology-mediated solutions for Quran literacy challenges,¹⁴ the present findings underscore the continued relevance of face-to-face guidance and corrective interaction in supporting adult learners' recitation development.

D. Conclusion

This study examined the implementation of the Ottoman Method in adult Quran learning at the Talaqi Madani Quran Memorization House and explored how recitation progress is understood and documented within the institution's instructional framework. The findings show that the method is implemented through a structured, level-based system supported by placement testing, standardized learning materials, guided recitation (*talaqqi*), immediate corrective feedback, and periodic evaluation aligned with institutionally defined competency standards. Within this framework, adult learners demonstrated attainment of minimum competency thresholds for level promotion, as reflected in institutional evaluation records, while still exhibiting minor errors in specific aspects of recitation. These results suggest that recitation development in adult learners is gradual and layered, with foundational skills such as fluency and general *tajwid* mastery developing earlier than more advanced competencies, particularly *waqaf* and *ibtida'*. The persistence of such errors indicates the need for continued instructional reinforcement at intermediate levels.

Rather than making causal claims about effectiveness, this study contributes a contextualized account of how the Ottoman Method operates in practice within a non-formal Quran education setting. By documenting instructional processes, learner experiences, and institutional evaluation practices, the study adds empirical insight into adult Quran learning and highlights the continued relevance of structured, teacher-guided instruction for supporting recitation development. Future research may build on these findings by examining similar instructional approaches across different non-formal institutions or by exploring how specific components of recitation, such as *waqaf* and *ibtida'*, can be more effectively strengthened in adult learning contexts.

¹⁴ Muhammad Izzuddin, Andri Andri, and Hardiyansyah Hardiyansyah, "Leveraging Prototype Method for Designing Tajweed Mobile Based Learning," *Journal of Information Systems and Informatics* 5, no. 2 (2023): 615–29, <https://doi.org/10.51519/journalisi.v5i2.488>; Nurullah Nurullah, "TK BQSR Strategies in Overcoming Challenges of Quranic Online Learning," *Jurnal Ilmiah Al-Mu Ashirah* 20, no. 2 (2023): 344, <https://doi.org/10.22373/jim.v20i2.19591>.

BIBLIOGRAPHY

- Amrullah, M Kholis, and M Irfan Islamy. "Moderasi Beragama: Penanaman Pada Lembaga Pendidikan Formal dan Nonformal." *Nizham Journal of Islamic Studies* 9, no. 02 (December 25, 2021): 57. <https://doi.org/10.32332/nizham.v9i02.4308>.
- An-Nawawi, Imam Abu Zakaria Yahya bin Syaraf. *At-Tibyan Adab Penghafal Al-Qur'an*. Sukoharjo: Al-Qowam, 2015.
- Basid, Abd., Qurrotul Layyinah, and Ahmad Kholilurrohman. "Pembinaan Tahsin Al-Qur'an Untuk Pengenalan Dan Pelafalan Huruf Hijaiyah Di Madrasah Diniyah Takmiliyah Misbahus Sudur." *Japamas* 3, no. 2 (2024): 182–93. <https://doi.org/10.70340/japamas.v3i2.157>.
- Budiman, Budiman, Alfani Hadi, Wawan Samudera, Supian Azhari, Andrian Firdaus, Ahmad Azhari, Maesarah, et al. "Pendampingan Pembelajaran Ilmu Tajwid Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Di TPQ Baitul Mabruur Dusun Barebelik." *Jpaa* 2, no. 1 (2024): 58–65. <https://doi.org/10.54723/jpaa.v2i1.147>.
- Fathoni, Ahmad. *Petunjuk Praktis Tahsin Tartil Al-Qur'an, Metode Maisura*. XI. Tangerang Selatan: Yayasan Bengkel Metode Maisura, 2019.
- Fauziah, Hapsah, and Risma Amelia. "Pengaruh Penerapan Metode Muraja'ah Pada Pembelajaran Tahfidz Al-Qur'an Terhadap Keberhasilan Menghafal Al-Qur'an (Juz 30) Siswa Kelas VI Di MI Rohmaniyah Sukawening Garut." *Masagi* 1, no. 1 (2022): 212–18. <https://doi.org/10.37968/masagi.v1i1.186>.
- Ghazali, Muhammad, Disniarti Disniarti, Putri Hana Pebriana, Afif Alfiyanto, and Fitri Hidayati. "Implementation of the Qur'an Reading and Writing Program to Increase Children's Interest in Reading the Qur'an During the Covid-19 Pandemic." *EduLine: Journal of Education and Learning Innovation*, 2022. <https://doi.org/10.35877/454ri.eduline1281>.
- Ismail, Mohd J, Abdul Hamid, Khadijah A Razak, and Harun Baharudin. "The Impact and Challenges of Mentoring Implementation in Hifz Al-Quran Teaching at Tahfiz Institutions in Malaysia: A Preliminary Review." *International Journal of Research and Innovation in Social Science* IX, no. I (2025): 2700–2707. <https://doi.org/10.47772/ijriss.2025.9010217>.
- Iwan, Iwan. "Pembelajaran Membaca Al-Qur'an Dengan Menggunakan Metode Qiro'ati Di TPQ Al-Jihad Ketapang Tahun 2024." *Fikruna Jurnal Ilmiah Kependidikan Dan Kemasyarakatan* 7, no. 1 (2024): 118–43. <https://doi.org/10.56489/fik.v7i1.260>.
- Izzuddin, Muhammad, Andri Andri, and Hardiyansyah Hardiyansyah. "Leveraging Prototype Method for Designing Tajweed Mobile Based Learning." *Journal of Information Systems and Informatics* 5, no. 2 (2023): 615–29. <https://doi.org/10.51519/journalisi.v5i2.488>.
- Jahrani, Zainap Hartati, and Yuliani Khalfiah. "Pelaksanaan Kegiatan Tahsin Al-Qur'an Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Bagi Orang Dewasa Di Masjid Al-Firdaus." *Jurnal Ilmu Pendidikan (JIP)* 1, no. 2 (2023): 346. <https://jip.joln.org/index.php/pendidikan/article/view/38>.
- Kurniawardhani, Arrie, and Ihya F Fathurrahman. "Identifikasi Hukum Tajwid Pada Citra Teks Al Quran Menggunakan SSD MobileNet V2." *Jurnal Informatika Jurnal Pengembangan It* 9, no. 3 (2024): 234–41. <https://doi.org/10.30591/jpit.v9i3.7713>.
- Marhum, Abdul Mufarik A, and Adriansyah A Lasawali. "Peran Rumah Qur'an Ihsan Dalam Meningkatkan Minat Belajar Membaca Al-Qur'an Pada Anak Di Kelurahan Tanamodindi

Kota Palu.” *Jurnal Kolaboratif Sains* 5, no. 3 (April 13, 2022): 146–54. <https://doi.org/10.56338/jks.v5i3.2369>.

Mulyana, Dadang I, and Muhammad A I Rowis. “Optimization of Text Mining Detection of Tajweed Reading Laws Using the Yolov8 Method on the Qur’An.” *Qalamuna Jurnal Pendidikan Sosial Dan Agama* 14, no. 2 (2022): 1089–1110. <https://doi.org/10.37680/qalamuna.v14i2.3866>.

Nurullah, Nurullah. “TK BQSR Strategies in Overcoming Challenges of Quranic Online Learning.” *Jurnal Ilmiah Al-Mu Ashirah* 20, no. 2 (2023): 344. <https://doi.org/10.22373/jim.v20i2.19591>.

Puspito, Gaguk Wahyu, Tatik Swandari, and Mauhibur Rokhman. “Manajemen Strategi Pengembangan Pendidikan Non Formal.” *Chalim Journal of Teaching and Learning* 1, no. 1 (August 24, 2021): 85–98. <https://doi.org/10.31538/cjotl.v1i1.88>.

Solihin, Ahmad, Rayyana Lazwardi, Rivana Noviana, Wahid Munawar, and Jenuri Jenuri. “Analisis Kesulitan Membaca Al-Quran Di Kalangan Mahasiswa Pendidikan Teknik Mesin UPI Angkatan 2024.” *Hamalatul Qur an Jurnal Ilmu Ilmu Alqur An* 5, no. 2 (2024): 651–59. <https://doi.org/10.37985/hq.v5i2.318>.