

The *Tilawati* Method in Qur'an Reading Learning to Enhance the Quality of Memorizing the Qur'an in Islamic Boarding Schools

*Abdurrahman¹, Afiful Ikhwan², Syamsul Arifin³

Universitas Muhammadiyah Ponorogo, Jl. Budi Utomo No.10, Ronowijayan,
Ponorogo, East Java 63471, Indonesia
* abdurrahmanmahfudz92@gmail.com

ABSTRACT: *This study aims to analyze the implementation of the Tilawati method in learning to read the Qur'an and memorizing the Qur'an in Islamic boarding schools. This study uses a qualitative and case study approach to explore the application of the Tilawati method in learning the Qur'an and its impact on the quality of student memorization in Islamic boarding schools. Data was collected through semi-structured interviews with ustadz, students, and pesantren administrators, as well as participant observation and documentation. Data analysis includes data collection stages, condensation, data presentation, and conclusion drawing and verification. The validity of the data is ensured through source, technique, and time triangulation. The learning strategies applied include talaqqi and musyafahah, gradual learning according to volume, the use of Tilawati tones (rost), routine evaluation, and the integration of learning in students' daily lives. The study results show that these strategies effectively build a strong and systematic foundation of Qur'an reading before students enter the Qur'an memorization program. Students who have completed the Tilawati program can read the Qur'an well, tartil, and a few Tajweed errors, so memorizing the Qur'an becomes faster and more qualified. This success is also supported by a periodic evaluation system, muroja'ah activities, and integrating learning into daily activities such as congregational prayers and joint recitations.*

Penelitian ini bertujuan untuk menganalisis bagaimana implementasi metode *Tilawati* dalam pembelajaran membaca *Al-Qur'an* serta hafalan *Al-Qur'an* di pondok pesantren. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus untuk mengeksplorasi secara mendalam penerapan metode *Tilawati* dalam pembelajaran *Al-Qur'an* serta dampaknya terhadap kualitas hafalan siswa di pondok pesantren. Pengumpulan data dilakukan melalui wawancara semi-terstruktur dengan ustadz, santri, dan pengurus pesantren, serta observasi partisipan dan dokumentasi. Analisis data mencakup tahap pengumpulan data, kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Keabsahan data dijamin melalui triangulasi sumber, triangulasi teknik, dan triangulasi waktu. Strategi pembelajaran yang diterapkan meliputi *talaqqi* dan *musyafahah*, pembelajaran bertahap sesuai jilid, penggunaan nada *Tilawati* (*rost*), evaluasi

²  orcid id: <https://orcid.org/0000-0002-6412-3830>

³  orcid id: <https://orcid.org/0000-0001-9432-8346>

rutin, serta integrasi pembelajaran dalam kehidupan sehari-hari santri. Hasil penelitian menunjukkan bahwa strategi-strategi tersebut efektif dalam membangun pondasi bacaan *Al-Qur'an* yang kuat dan sistematis sebelum santri memasuki program hafalan *Al Qur'an*. Santri yang telah menyelesaikan program *Tilawati* memiliki kemampuan membaca *Al-Qur'an* yang baik, *tartil*, dan sedikit kesalahan tajwid, sehingga proses menghafal *Al Qur'an* menjadi lebih cepat dan berkualitas. Keberhasilan ini juga didukung oleh sistem evaluasi berkala, kegiatan muroja'ah, serta integrasi pembelajaran ke dalam aktivitas harian seperti shalat berjamaah dan tilawah bersama.

Keywords: *Tilawati Method, Reading the Qur'an, Memorization, Tahfidz, Islamic Boarding School.*

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I. INTRODUCTION

The Quran is a guide to life for Muslims. It was revealed as guidance and mercy for all creation. Reading and understanding the Quran is obligatory for every Muslim, as it is the source of Islamic teachings and values. Reading the Quran correctly is crucial and should be taught early, especially in Islamic educational settings such as Islamic boarding schools (Ikhwan et al., 2020). As Islamic educational institutions that have existed for centuries in Indonesia, Islamic boarding schools have a significant responsibility in educating students who can read, understand, and practice the contents of the Quran.

In this regard, Islamic boarding schools, as traditional Islamic educational institutions, play a crucial role in shaping students' character based on Islamic values. One of the main focuses of education in Islamic boarding schools is mastery of the Qur'an and the yellow books (bullet books) in terms of reading, memorizing, understanding, and practicing them in daily life (Asiyah & Chasanudin, 2020). Reading the Qur'an with correct *tartil* and tajwid is a fundamental skill every student must have individually. However, many students still experience difficulty reading the Qur'an correctly and adequately (Darmasari & Wahab, 2023). Improving the quality of Qur'an memorization in Islamic boarding schools depends heavily on the foundation of correct reading skills per the rules of tajwid. Mistakes in makhraj (where the letters appear), the nature of the letters, and the application of the rules of tajwid present challenges in the learning process. One of the methods that can be applied to overcome this problem is the *Tilawati* method.

The *Tilawati* method is a Quranic reading method developed from the Qira'ati method, with a more interactive and systematic learning approach and an emphasis on direct training through *talaqqi* and *musyafahah* (direct reading and listening by the teacher and students) (Herlina et al., 2021a). The *Tilawati* method is a learning approach that combines classical, musical, and interactive *Tajweed* elements and has been proven to improve Quranic reading skills at the basic level. The *Tilawati* method employs a learning technique involving rhythmic tones (flat, rising, falling) with distinctive recitations. Hopefully, this will increase interest in learning and improve the ability to read the Quran correctly (Rohimah et al., 2024a). Using the *Tilawati* method in Islamic boarding schools (*pesantren*) effectively improves the quality of Quran recitation for students aged 11 to 15 (Purnamasari & Nadlif, 2022a). Furthermore, the *Tilawati* method is considered capable of fostering discipline, patience, and meticulousness in students, as learning

requires perseverance, patience, and continuous (consistent) practice (Subiyantoro et al., 2024a). Therefore, it is important to evaluate how the *Tilawati* method is implemented in Islamic boarding schools to improve the quality of memorization (*tahfidz*).

By teaching students using distinctive songs and rhythms, the *Tilawati* method can be learned anywhere, not just in Islamic boarding schools. This can be seen from the results of initial observations conducted by researchers, where the tilawah method is also often held in madrasas, mosques, TPQ, or private Quranic study groups (Purnamasari & Nadlif, 2022b). The *Tilawati* method uses the *talaqqi-musyafahah* approach: direct reading between the ustadz and students (Idawati et al., 2024a). The tilawah method focuses on systematizing the material, using attractive tilawah tones or songs, and emphasizing repeated practice to develop fluent and correct reading according to the rules of the *Tilawati* method (Jaeni et al., 2020a). Thus, any Islamic boarding school or madrasa using this method is expected to improve the quality of Quranic recitation significantly.

In addition to the technical aspects of recitation, several previous studies have revealed that the *Tilawati* method fosters discipline, concentration, and perseverance in learning (*istiqamah*) (Pohan & Maulina, 2022). These values indirectly shape the character of students, who are proficient in reading and memorizing the Quran and consistent in maintaining routines of worship and study. The structured and repetitive learning process in each *Tilawati* session helps instill positive and purposeful habits. This aligns with the characteristics of Islamic boarding school education, which focuses not only on cognitive aspects but also on the development of morals and spirituality (Idhan et al., 2024). Given the importance of understanding the *Tilawati* method's learning process at the Tarbiyyatul Qur'an Islamic Boarding School and evaluating its effectiveness in supporting the achievement of Islamic boarding school educational goals, this study is relevant to ensuring the sustainability and future development of the method.

The researchers used the book "*Qur'an Learning Strategies Tilawati Method*" and used the work of KH. Maftuh Bastul Birri (*Thai standard*) (Birri, 2019a) and Syifa Munir (*Quran Tilawatil Song Guidelines*) (Munir, 1997a), which are used as technical references in the learning process, can run optimally. Through the *Tilawati* method, it is hoped that a generation will be born who is not only fluent in reading the Qur'an but also has a deep understanding of the content and messages contained in the Qur'an, as has been presented in Islamic boarding school education (Nur et al., 2024). The book also explains the *Tilawati* method as learning to read the Qur'an using rostr songs with a classical and individual approach (Munir, 1997b). Meanwhile, *Tilawati* is a learning that combines classical and reading in a balanced manner with time management and implementation methods adjusted to class/group conditions, including the room, number of students, quality, and ability of students in reading the Qur'an (Baharun et al., 2021). The difference between the *Tilawati* and qiro'ati methods is that the qiro'ati method emphasizes prior reading skills, and tajwid is taught once the students are proficient whereas in the *Tilawati* method, correct reading and tajwid are taught simultaneously (Birri, 2019); (Hashim et al., 2015). By implementing the *Tilawati* method, students learn to read correctly and understand the rules of reading, making it easier to learn to read the Quran.

This aligns with research by (Maisyanah et al., 2024), which found the *Tilawati* method effective in quickly and accurately improving the Quranic reading skills of young children, thus establishing a strong foundation of tajwid and makhraj before entering the memorization stage. A study (Mahisarani et al., 2023) showed that using the *Tilawati* method helped students improve their tajwid reading and accelerated the learning

process. This method prepares students to memorize because they are accustomed to reading correctly. Previous research revealed a significant influence of fluent reading ability on memorization results (Lubis et al., 2022a). Students proficient in reading (thanks to the *Tilawati* method) can memorize more quickly. From various previous studies, it can be concluded that the *Tilawati* method can be used as a learning method for reading the Quran and as an important foundation in the memorization process, contributing to the quality of memorization.

Several previous studies have discussed the *Tilawati* method in the context of the *Tilawati* method; however, academic studies examining how the *Tilawati* method contributes to improving the quality of memorization in Islamic boarding schools are still minimal. Previous research generally focused on reading ability without directly linking it to memorization achievement. By using memorization quality as an indicator of the success of the *Tilawati* method, this study broadens the scope of evaluating the method's effectiveness at the institutional level of Islamic boarding schools. In addition, this study also opens up opportunities for developing a memorization learning model based on phonetics and systematic tajwid, which has not been a primary focus in traditional memorization curricula. This makes this research significant as a theoretical and practical contribution to contemporary Islamic education literature, contributing to developing a comprehensive, competency-based model for learning the Qur'an. This topic has not been widely explored in previous research.

II. METHOD

This study uses qualitative research methods to find detailed information on applying the *Tilawati* method in learning to read the Qur'an and its impact on improving the quality of Qur'an memorization in Islamic boarding schools. A case study approach is used to research how the *Tilawati* method is applied in real situations in Islamic boarding schools. Case studies allow researchers to gather comprehensive information through direct observation, interviews, and documentation (Ikhwan, 2021). The research was conducted at the Tarbiyyatul Qur'an Al-Mannan Islamic Boarding School in Tulungagung, East Java, from June 2024 to May 2025. *Tilawati*'s teachers, students, and boarding school administrators were the primary data sources. The object of the study was the *Tilawati* learning program, which included teaching methods, materials, evaluation, and the students' educational achievements in reading the Quran. Data collection techniques were carried out through three methods, namely semi-structured interviews, participant observation, and documentation. Semi-structured interviews were conducted with ustadz (Islamic teachers) who teach *Tilawati*, students participating in the *Tilawati* program, and Islamic boarding school administrators to explore the program's implementation and effectiveness. Participant observation was conducted from June 2024 to May 2025 to capture the actual process of implementing the *Tilawati* method in Qur'anic learning. Meanwhile, learning schedules, student attendance lists, assessment records, and other relevant documents were also collected to complement and validate the data obtained from interviews and observations.

The data analysis technique in this study uses an interactive model (Miles et al., 2014), which includes four stages. First, data collection, namely collecting information through interviews, observations, and documentation related to applying the *Tilawati* method in Islamic boarding schools. Second, data condensation, which is the process of filtering, summarizing, and focusing data on main aspects, such as reading and listening

techniques with rost rhythms, reading correction processes, and relationships with memorization activities. Third is data presentation, which displays data in descriptive narratives and a matrix that describes the interaction pattern between teachers and students during Qur'an learning (Hasan et al., 2023). Fourth, drawing and verifying conclusions, namely formulating findings based on the analyzed data and conducting repeated verification to maintain the consistency and validity of the research results.

Meanwhile, to ensure the validity of the data, this study uses source, technique, and time triangulation (Creswell, 2019). Source triangulation is done by comparing information from *Tilawati* teachers, students, and administrators of Islamic boarding schools. The triangulation technique was carried out by combining interviews, observations, and documentation. Meanwhile, time triangulation is taken by making observations at different times to get a more comprehensive picture.

III. RESULT AND DISCUSSION

Tilawati Method Strategy

Based on the observation results, the students' activities begin with a prayer using the rost rhythm with tones (flat, rising, falling). Rost is a song rhythm in reading the Qur'an that moves lightly and quickly. It usually sounds the adhan and leads prayers (Ilham & Kaharuddin, 2023). In this learning, the students introduce new letters and strengthen them through the rost rhythm. It ends with a closing activity, namely the students conducting a joint muroja'ah (recitation), a short evaluation by the ustadz, and a final prayer for the assembly. The ustadz guides simultaneously, reading first, and then the students imitate together. In addition, each student will also have a turn to read individually (read and observe), with the ustadz following to provide direct tajwid corrections during the teaching and learning process. In line with the results of an interview with one of the ustadz teaching *Tilawati*, who revealed:

"In the teaching and learning process, students do not only read the Quran in a normal way, but students are also taught to read the Quran with tartil while paying attention to the rules of Tajweed that are read, so that students will get used to reading the Quran according to the rules that should be, namely tartil, clearly, and understand the rules of the reading" (Mansur, 2025).

Furthermore, to support students' memorization success, the ustadz must also be disciplined in monitoring their attendance by maintaining attendance lists and evaluation results. This is intended to assess student interaction, methods, and involvement in the *Tilawati* method.

The *Tilawati* method is a learning approach to Quranic recitation designed to facilitate students' mastery of *tartil* recitation with correct tajwid. This method combines classical and individual approaches and utilizes a distinctive rhythm (rost) to assist students in pronouncing letters and sentences correctly (Munir, 1997). The *Tilawati* method addresses some of the limitations found in traditional *talaqqi* practices. According to (Asy-Syahida & Rasyid, 2020), one weakness of the *talaqqi* method is that it cannot be effectively applied in a classical or group setting, as students often become bored while waiting for their turn to be individually tested by the teacher. This makes the process less efficient, especially in larger classes. In contrast, the *Tilawati* method modifies the *talaqqi* approach by incorporating classical teaching strategies with rhythmic rost intonation, enabling teachers to guide students collectively while maintaining accuracy in tajwid

and makhraj. Furthermore, the *Tilawati* method emphasizes the systematic use of teaching aids and guidebooks for students studying the *Tilawati* method at the Tarbiyyatul Qur'an Al-Manan Islamic Boarding School in Kauman District, Tulungagung Regency, East Java.

The following are some of the *Tilawati* method strategies implemented at the Tarbiyyatul Qur'an Al-Manan Islamic Boarding School in Tulungagung:

a) Direct *Talaqqi* and *Musyafahah*

The *Tilawati* method at the Tarbiyyatul Qur'an Al-Mannan Islamic Boarding School implements intensive *talaqqi* and *musyafahah*, a direct learning process between the teacher and the students. In this method, the teacher reads, the students listen, then the teacher reads again and immediately corrects the students' reading. This method is commonly called the "read and follow" system among students. Based on observations and interviews, this method has been proven to accelerate reading improvement, accustoming students to listening to and imitating examples of correct readings read by their teachers.

b) Gradual and Volume-Based Learning

Students learn to read the Quran from the first volume to the last, from the basic level (hijaiyah letters) to advanced levels. Each volume emphasizes a specific skill, such as makhraj, harakat, tajweed, and length. Students cannot advance to the next level until they are completely fluent. Therefore, the ustadz (teacher) 's role must ensure strong understanding and fluency from the outset. Before advancing to a higher level, students are tested by a gus/neng (descendant of the kyai) to verify their reading of that volume and whether they meet the qualifications for advancement to the next level.

c) Use of Rost Rhythm (*Tilawati* Tone)

The ustadz uses rost rhythm, a *tartil* tone typical of the *Tilawati* educational method, with tones (flat, rising, and falling) to aid students' memory, create a more enjoyable and interactive learning environment, and foster rhythmic memorization through creative tones (Aziz & Huda, 2024).

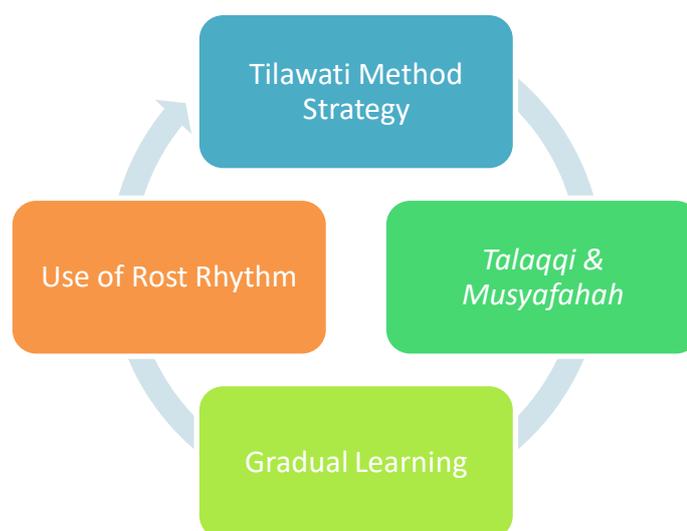


Figure 1. Core components of the *Tilawati* Method strategy

The *Tilawati* Method presents a gradual curriculum, from introducing the Hijaiyah letters with a rhythmic rhythm (flat, rising, and falling) to reading the *Juz* (parts) in *tartil*. This provides a solid foundation for *tahfidz* students to develop correct and sustainable reading skills through a classical and individual approach. By combining these two approaches—collective reading (classical) and personal guidance (*baca simak*), this method accelerates the learning process while allowing for immediate correction of reading errors (Supriadi et al., 2022). This combined approach is crucial for the quality of *tahfidz* education for students memorizing the Quran.

Attractive Rhythms and Notes, such as notes (flat, rising, and falling), facilitate memorization and increase student motivation, making learning more enjoyable and less monotonous (Tricahyudin & Astutik, 2024). The *Tilawati* Method has been proven effective even for dyslexic children, although it requires a slightly longer time. This shows that this method is easily adapted to suit a variety of abilities and learning speeds (Idawati et al., 2024b). Previous research revealed that implementing the *Tilawati* method in Quranic learning becomes more practical and easier to operate, suitable for classes with large numbers of students (Usman et al., 2017). Supporting media such as the *Tilawati* Book Volumes 1–5 and regular evaluations make this method sufficiently structured and easy to implement in Islamic boarding schools.

Based on observation and interview data conducted at the Tarbiyyatul Qur'an Al Mannan Islamic Boarding School, the *Tilawati* method learning strategy demonstrates a systematic and structured approach. Strategies such as direct *talaqqi* and *musyafahah*, gradual and volumetric learning, and rost rhythm have proven effective in instilling the habit of reading the Quran correctly and *tartil* in students. This aligns with the research findings of Rohimah et al. (2024), who demonstrated that applying the *Tilawati* method in Quranic learning improves reading skills and fosters disciplined character in understanding the laws of *Tajweed* through a classical and individual approach. The simultaneous learning process, followed by individual reading and listening, strengthens pronunciation skills according to *Tajweed* standards. This strategy actively engages students in learning and fosters an emotional bond with the *ustadz* (teacher) as their primary mentor.

Meanwhile, another study by Ningsih (2022) highlighted the importance of classroom management and discipline evaluation as supporting the success of the *Tilawati* method in Islamic boarding schools. As in Tarbiyyatul Qur'an Al Mannan, the success of this method is greatly supported by the active involvement of the *ustadz* in monitoring each student's attendance and reading progress. Using a gradual evaluation system and a feasibility test before advancing to the next volume ensures that students memorize mechanically and understand phonetics and meaning. Discipline is a crucial indicator in maintaining the quality of learning. These results show that the success of the *Tilawati* method is not only in reading techniques but also in the management of integrative learning strategies between teaching materials, delivery techniques, and quality control.

Furthermore, using rhythmic rhythm as a pronunciation and memorization aid is crucial in stimulating memory and creating a pleasant learning environment. With the distinctive *Tilawati* rhythm (rising, flat, and falling), students read cognitively and musically. This significantly supports memorization by helping them remember the sound structure and length of the recitation. This research confirms that the musical element in the *Tilawati* method is a pedagogical innovation that enhances learning

effectiveness, especially in Islamic boarding schools (*pesantren*) with a religious learning climate.

Another comparative study by (Herlina et al., 2021) showed that compared to the Iqro' method, *Tilawati* excels in training rapid and accurate reading skills with tajwid. This is closely related to the gradual strategy and standardized, bound learning media use. In Tarbiyyatul Qur'an Al Mannan, the bound approach and reading tests provide tiered competency reinforcement before moving up a level. This strengthens the idea that *Tilawati* is not only a technical learning method, but also reflects quality management in Al-Qur'an education in the Islamic boarding school environment.

Applying the *Tilawati* method aims to improve the quality of reading the Al-Qur'an through a fun and practical approach. With a combination of theory and practice, students are expected to be able to master reading the Al-Qur'an well and correctly, and be able to apply the values contained in the Al-Qur'an to everyday life. Thus, the implementation strategy of the *Tilawati* method applied at the Tarbiyyatul Qur'an Al Mannan Islamic Boarding School is proven to be consistent with previous scientific findings, which emphasize the importance of direct *talaqqi*, bound approach, quality control, and musical elements (rost rhythm) as strategic instruments in shaping the quality of good Al-Qur'an reading. Therefore, the *Tilawati* method is very appropriate to be implemented at the Tarbiyyatul Qur'an Al Mannan Islamic Boarding School as the primary strategy and to become a model of good practice (best practice) to improve the quality of *tahfidz* to ensure that students not only memorize, but also *tartil*, fluent, and structurally consistent.

Impact of the *Tilawati* Method Implementation on Improving the Quality of Memorization in Islamic Boarding Schools

Observations and interviews indicate that the *Tilawati* method has been systematically implemented at the Tarbiyyatul Qur'an Al-Manan Islamic Boarding School in Tulungagung, particularly in the Qur'an learning process for beginner students before entering the *Tahfidz* level. The implementation of this method includes: First, *Tartil* and *Makharijul huruf* learning. Students are intensively trained to read the Qur'an with *tartil* through a similitude-imitate (*musyafahah*) approach (Adnyana, 2020). Second, there is an emphasis on tajwid, makhraj, and fluency. Third, students must use the *Tilawati* Book as the primary teaching material at the Islamic Boarding School, which is divided into several volumes. Each student must complete one volume before advancing to the next level (Subiyantoro et al., 2024b). Fourth, an interactive learning method is used, where the ustadz reads aloud and the students imitate him repeatedly. Fifth, regular evaluations are implemented. At this stage, the ustadz conducts a program every weekend to evaluate the students' reading abilities before they are directed to the *tahfidz* class (Lubis et al., 2022b).

Implementing the *Tilawati* method at this Islamic boarding school has proven effective and positively impacted the students. This is evidenced by interviews with several boarding school administrators, supervising ustadz, and direct observations of the *tahfidz* process. The researcher interviewed with Ustadz Muhammad Amin (one of the *Tilawati* teachers). He revealed:

"The Tilawati method program has had a positive impact in several aspects. One example is that it can improve Quran reading skills, so students are better prepared for memorization because they are accustomed to correct and fluent recitation. This can be clearly seen in the location of tajwid errors. They make fewer errors during

memorization than students who have not gone through the Tilawati program."
(Mansur, 2025)

Furthermore, the second positive impact is that implementing the *Tilawati* method can accelerate memorization. Students who graduate from the *Tilawati* program can memorize more quickly due to a stronger understanding of the readings. On average, students who use the *Tilawati* method can complete 5–10 *juz* (chapters) in approximately 12 months. Third, it can instill discipline in students. The gradual *Tilawati* system trains students to maintain a study routine, thus developing a disciplined character that supports memorization activities (Ratu, 2020). Fourth, it can improve the quality of memorization, thus strengthening memorization, not only due to quantity but also to the correct quality of reading. Furthermore, students find it easier to recite the Quran because they are accustomed to reading in *tartil* and correctly from the beginning of their *Tilawati* education (Khodijah et al., 2024).

Implementing the *Tilawati* method at the Tarbiyyatul Qur'an Al-Mannan Islamic Boarding School has significantly improved the quality of students' memorization. This method equips students with correct reading skills, which form a strong foundation for memorizing the Quran (Maisyanah et al., 2024b). Overall, this method is effective and recommended for maintenance and improvement. This is supported by an interview with a *tahfidz* teacher and administrator, who revealed:

"We have seen positive changes in the students' reading. Before using the Tilawati method, many were not fluent or made errors in pronunciation. However, now, they read with tartil and are more confident. This greatly facilitates their memorization process, as their reading is structured from the beginning." (Mansur, 2025)

"The application of the Tilawati method at this Islamic boarding school not only improves their reading but also strengthens their motivation for memorizing. Because students learn to read correctly from the beginning, when they move on to memorization, it is easier for them, and their memorization is higher quality. We fully support the continued development of this method." (Mansur, 2025)

Most students improved their Quranic reading skills, fluency, tajwid, and rhythm significantly. Interviews with several students also revealed that the *Tilawati* method helps students understand the rules of recitation more easily because it uses a hands-on approach and tones (flat, rising, and falling). Based on observations and interviews at the Tarbiyyatul Qur'an Al-Mannan Islamic Boarding School, implementing the *Tilawati* method has been shown to improve the quality of students' memorization significantly. This research finding aligns with previous research by (Jaeni et al., 2020), which revealed that the *Tilawati* method significantly assists students in understanding the basics of tajwid and makhraj in depth before moving on to memorization. The reading-listening-based learning process and bound books enable students to develop correct and systematic Quran reading skills (Cahyadi & Della, 2021). This provides an important foundation for achieving strong and high-quality memorization.

Furthermore, strengthening reading skills from the start prevents repeated memorization errors. *Tilawati*'s emphasis on regular evaluation and a progress monitoring system (graduation based on exams) aligns with the mastery learning principles applied in research by (Fajeri et al., 2022). The study found that students who underwent structured and disciplined *Tajweed* learning demonstrated improved memorization accuracy and retention. At Al-Mannan Islamic Boarding School, this approach is reinforced by *Tilawati*'s study time targets based on students' initial abilities: four months for advanced

students and six months for beginners or students with special needs. This strategy has proven effective in accelerating students' readiness to enter the *tahfidz* program, as emphasized in teacher and administrator evaluations. Once completed, students can immediately enter the *tahfidz* program. The *tahfidz* education program at the Tarbiyyatul Qur'an Al Mannan Islamic boarding school is "*One Month, One Juz*," meaning one *juz* per month. When students have successfully mastered five *juz*, they will be tested on multiples.

Furthermore, if the number of *juz* increases to 10 or 25, they will be tested on multiples. Furthermore, if students have successfully memorized 30 *juz*, they will be given a *majlisan* (exam to review memorization from *juz* 1-30 in one sitting). In the "*One Month One Juz*" program at the Tarbiyyatul Qur'an Al Mannan Islamic Boarding School, every *tahfidz* student must complete the Qur'an memorization at least one *juz* within one month. The *One Month One Juz* program is applied to all *tahfidz* students, both those who previously graduated from the *Tilawati* method (the method of reading the Qur'an with certain *tartil* and rhythm) and students who are not *Tilawati* graduates.

The "*One Month, One Juz*" program at this Islamic boarding school also resembles the memorization target approach in research by (Ramadoni et al., 2024), which demonstrated that periodic memorization targets can increase students' motivation and discipline. The program, which uses multiples of 5, 10, and 25, and *majlisan* (assembly) for 30 *juz*, not only serves as a measure of quantitative memorization achievement but also fosters a competitive mentality and quality awareness in students (Subiyantoro et al., 2024b). The success of this program can be attributed to the results of previous *Tilawati* programs, as students already possess good reading skills, making them better prepared to handle memorization quickly with fewer corrections.

Strengthening students' character, such as discipline, consistency, and responsibility, is also crucial to *Tilawati*'s successful implementation. As implemented at Al-Mannan, it provides learning experiences encouraging positive character development. Establishing a routine through recitation indirectly fosters consistency, which is crucial in memorization, particularly in the murojaah aspect (Zhong et al., 2024). Students are accustomed to maintaining correct recitation from the beginning, making it easier to review memorization. This aligns with previous research that found the *Tilawati* method very effective, including preparing students for tajwid, makhraj, and reading fluency (Khusni, 2021).

Furthermore, it can help accelerate and strengthen the memorization process (*tahfidz*) because students are not burdened with reading errors during memorization (Akbari et al., 2022). Furthermore, research by (Lubis et al., 2022) also revealed that using the *Tilawati* method, students can improve their discipline and learning motivation because learning is carried out in a structured and tiered manner. These results indicate that the *Tilawati* method is beneficial for learning bare Quranic recitation and positively affects the quality of students' memorization.

Thus, the findings at the Tarbiyyatul Qur'an Al-Mannan Islamic Boarding School reinforce the theory and practice discussed in various previous studies, particularly regarding the effectiveness of the *Tilawati* method in building a foundation for quality Quranic recitation before entering the memorization process. Combining a systematic learning approach, regular evaluations, and motivational strategies (such as multiple *tasmi'* and *majlisan*) makes *Tilawati* a highly recommended model for Quranic education at this Islamic boarding school.

IV. CONCLUSION

Based on the research results, the *Tilawati* method has proven effective in improving the ability to read the Qur'an with *tartil*, regarding *makharijul huruf*, tajwid, and reading fluency. Students more easily understand the correct pronunciation through a classical approach, *talaqqi*, and direct practice. This method is implemented through a *musyafahah* (read-listen) approach using bound books, and reinforcement with a rhythmic pattern. Students are equipped to read the Qur'an with *tartil*, paying attention to *makharijul huruf* and the rules of tajwid before entering the *tahfidz* level. The gradual, evaluative, and structured learning process positively influences students' readiness to memorize the Qur'an. This is evident from the increase in reading accuracy, reduced tajwid errors, and increased memorization speed and quality. In addition to the technical aspects of learning, the success of the *Tilawati* method is also supported by competent educators, a routine evaluation system, and the integration of activities into the students' daily lives. Students who have completed the *Tilawati* program demonstrate better memorization performance, high study discipline, and in-depth reading comprehension. *Tahfidz* programs, such as "One Month One Juz," are also easier to implement for students who have participated in *Tilawati* learning. The *Tilawati* method is highly recommended for continued implementation and development within the Islamic boarding school education system. Overall, the *Tilawati* method improves Quran reading skills and contributes significantly to improving the quality of Quran memorization among students at the Tarbiyyatul Qur'an Al-Mannan Islamic Boarding School.

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