



## The Implementation Of The Tilawati Method In Al-Qur'an Learning At Madrasah Diniyah Al-Manshur

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### Abstract

*This study aims to: explain the implementation of the Tilawati method in Quranic learning at Madrasah Diniyah Al Manshur, identify the supporting and inhibiting factors in Quranic learning at the institution, and evaluate the outcomes of the Tilawati method's application in the learning process. The research employs a qualitative descriptive approach, with the researcher serving as an observer. Data were collected through primary and secondary sources using observation, interviews, and documentation methods. The findings indicate that: 1) The application of the Tilawati method in Quranic learning at Madrasah Diniyah Al Manshur has been effectively conducted, adhering to the guidelines of the Tilawati method. The focus of the learning outcomes is on enhancing students' ability to read the Quran, which involves setting learning targets, conducting learning processes, delivering materials, and performing evaluations. 2) The success of the Tilawati method is supported by adequate facilities and infrastructure, good cooperation among teachers, and students' pre-existing literacy in Quranic reading. However, challenges include varying student abilities and weather conditions. 3) The results of the Quranic learning using the Tilawati method at Madrasah Diniyah Al Manshur show that the method effectively increases students' interest and ability in reading the Quran, as evidenced by assessments conducted during the munaqosyah sessions.*

**Keywords:** *Tilawati method, Al-Qur'an learning, Quranic education, Islamic education,*



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## INTRODUCTION

The Indonesian National Education System Law No. 20 of 2003, Chapter I, Article 1, Paragraph 20, defines learning as the interaction process between students and educators, as well as learning resources in a learning environment. Teaching is a primary tool for educators to achieve educational objectives in the classroom (Ministry of Education and Culture, 2003). The teaching and learning process involves a series of reciprocal actions between teachers and students within



an educational setting to achieve specific goals. The methods used in the learning system play a crucial role in implementing the planned activities to optimally achieve these goals (Aisyah et al., 2020).

When teaching the Quran, teachers or ustadz/ustadzah employ various methods, each with its advantages and disadvantages. Teachers are free to choose methods they find suitable and efficient for delivering the material. Among the methods of Quranic learning are the Baghdadiyah, Qiroati, Tilawati, Nahdhiyyah, Jibril, and Iqro' methods (Nurhayati & Munirah, 2021). Among these, the Tilawati method has recently gained popularity among students and is widely used by teachers. This method is considered an effective alternative for Quranic education because it incorporates the "rost" melody, which makes learning enjoyable for students. Additionally, the method uses a "simak" (listening) system, allowing both students and teachers to experience the learning process contextually and textually (Sadzili et al., 2020).

The Tilawati method was developed in 2002 by a team including Drs. H. Hasan Sadzili, Drs. H. Ali Muaffa, and others, and was further enhanced by the Virtual Nurul Falah Islamic Boarding School in Surabaya. This method was designed to address issues in Quranic education at TK-TPA, such as the quality of graduates not meeting targets, ineffective learning environments, financial imbalances, and the lengthy duration of education leading to student dropouts before completing Quranic recitation (Hidayat et al., 2018).

The Tilawati method guarantees several outcomes for its students, including the ability to recite the Quran with proper "tartil," correct mispronunciations, and achieve individual and group learning mastery of 70% and 80%, respectively (Rahman & Arif, 2019). The principles of Tilawati learning are practical, utilizing the rost melody and balancing classical and individual approaches (Rohman, 2021).

Based on pedagogical strategies, teachers are expected to continually innovate and create engaging learning environments that do not overwhelm students. Moreover, teachers must cultivate a positive classroom atmosphere, enabling students to feel comfortable (Al-Mansur, 2022). Through observation, it has been noted that, in addition to Quranic recitation through melody, the Tilawati method also teaches "tajwid," which helps students apply proper recitation outside the Tilawati sessions. This method ensures that students' Quranic recitation becomes more fluent, adhering to the correct "makhraj" and "tajwid" rules (Ismail, 2020).

In the context of Quranic learning, selecting an appropriate method is crucial for successful outcomes. The Tilawati method offers a simple, effective, and efficient approach to Quranic education, aiming to enhance reading quality, understanding, and implementation of the Quran (Yusuf & Ali, 2021). It is often referred to as a rapid Quranic reading method, as students are rigorously trained to read the Quran



throughout the lesson. Despite its effectiveness, like other methods, it has its strengths and weaknesses. The method encourages active learning, whether individually or in groups, and fosters responsibility among students (Basyir & Fauzi, 2022).

It is important to note that the Tilawati method fundamentally encourages students to engage in meaningful learning activities, beneficial for both personal development and deeper understanding of Quranic studies. The method involves activities such as listening to the material read by the teacher, imitating the recitation, and then recording the material as part of the Tilawati practice (Aziz, 2022).

Based on this background, the researcher was motivated to explore the implementation of the Tilawati method, particularly given that students at Madrasah Diniyah Al Manshur in Kranggan Kampungbaru Tanjunganom often perceive religious education as secondary compared to general education. Moreover, students' fatigue, as they are primarily from elementary schools, necessitates more effective and efficient learning processes. Therefore, the Tilawati method is seen as an alternative approach to improve the teaching and learning process

## **METHOD**

This study employs a qualitative research approach, which is one of the two primary research methods commonly used in scientific inquiries, the other being quantitative research. Qualitative research is a method that focuses on describing, analyzing, and interpreting the meaning of collected data by paying attention to and recording as many aspects of the observed situation as possible, thereby obtaining a comprehensive and holistic understanding of the actual conditions (Creswell & Poth, 2018).

Qualitative research, according to Bogdan and Biklen (2017), is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. This approach aims to provide systematic, factual, and accurate descriptions of the facts, characteristics, and relationships between the phenomena being investigated (Moleong, 2021).

In qualitative research, the presence of the researcher in the field is crucial and indispensable. The researcher acts as a key instrument in capturing meaning and as a data collection tool. Therefore, in this study, the researcher serves as an observer, and the presence of the researcher at the research site is acknowledged by the subjects or informants (Marshall & Rossman, 2016).



Given the researcher's active role, direct involvement is essential, including conducting in-depth interviews to explore the research focus. The study was conducted at Madrasah Diniyah Al Manshur, located in Kranggan Village, Tanjunganom District, where the researcher conducted interviews with key community figures considered competent in the subject matter. Additionally, the researcher conducted direct observations of the research subjects to ensure the validity of the findings (Yin, 2018).

### **Research Location**

This study was conducted at Madrasah Diniyah Al Manshur, a non-formal educational institution in Kranggan Village, Tanjunganom District, Nganjuk Regency. The institution has maintained its commitment to Quranic education using the Tilawati method, supported by teachers who have received certification from the central Tilawati team (Rahman, 2019).

### **Data Sources**

According to qualitative research theory, comprehensive data collection requires both primary and secondary data.

1. *Primary Data Sources*: Primary data consists of verbal statements or behaviors from reliable subjects (Flick, 2018). The primary data sample in this study was selected using purposive sampling, a method that involves selecting individuals who are specifically chosen by the researcher based on certain characteristics relevant to the study. The primary data sources in this research include: The head of Madrasah Diniyah Al Manshur, Mr. Mohammad Ali Ghufro, The chairman of the foundation, KH. Jamil Mustofa, Mrs. Siti Maesaroh and Teachers (Ustadz/Ustadzah) at Madrasah Diniyah Al Manshur.
2. *Secondary Data Sources*: Secondary data is obtained from documents, such as tables, meeting minutes, SMS messages, photographs, videos, and other artifacts that enrich the primary data (Denzin & Lincoln, 2018). Secondary data sources are generally indirect and consist of records or reports that have been archived, both published and unpublished.

### **Data Collection Procedures**

The next step involves collecting qualitative data through appropriate techniques. Generally, the fieldwork technique is employed, which includes recording, conducting both standardized and unstandardized interviews with qualified sources, and capturing phenomena related to the research case (Merriam & Tisdell, 2016). The quality of data is determined by the reliability and validity of the data collection instruments. Due to the limitations of human memory, the researcher uses meticulous note-taking during observations, recording names and statements that describe the subjects being studied.



The fieldwork method aims to provide in-depth research, akin to a case study of something simple, unique, and interesting. The detailed data collection methods used in this study include:

1. *Observation*: Observation is the systematic recording of phenomena being studied. This method was used to observe, listen to, and record the implementation and execution of the Tilawati method in Quranic learning at Madrasah Diniyah Al Manshur for the 2022/2023 academic year (Patton, 2015). Observation allows the researcher to study human behavior, work processes, and natural phenomena within the context of the research, especially when the respondent group is relatively small.
2. *Interview*: The interview method involves a dialogue between the interviewer and the interviewee to obtain information. This method was employed to gather data related to the curriculum, methods, and techniques used, as well as other efforts in the learning activities deemed necessary by the researcher. The interviews were conducted with the head of the madrasah, teachers, and other respondents who were knowledgeable about the research topic (Seidman, 2019).
3. *Documentation*: The documentation method involves collecting data on variables in the form of records, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas, and other relevant materials. This method was used to obtain data about the history of Madrasah Diniyah Al Manshur, organizational structure, staff, teachers, students, and infrastructure. The researcher also sought additional documents, such as awards or certificates, to demonstrate the institution's or students' achievements in competitions (Bowen, 2017).

### **Data Analysis Techniques**

Data analysis is the process of systematically searching for and organizing the data obtained from interviews, field notes, and other materials so that the findings can be easily understood and communicated to others. This analysis involves organizing data, breaking it down into units, synthesizing it, identifying patterns, selecting relevant data, and drawing conclusions (Braun & Clarke, 2019).

In this study, the researcher employed inductive analysis, which involves analyzing specific data from the field, categorizing it, and then synthesizing it into broader themes (Thomas, 2017). The stages of data analysis include: Analysis during data collection/field analysis and Analysis after the final data collection.

### **Data Validation**

The validity of the research findings is critical and requires that all conditions be met, including demonstrating the truthfulness of the findings, providing a basis



for explanation, and ensuring consistency and neutrality in the findings and decisions (Lincoln & Guba, 2018). To ensure the validity of the data regarding Quranic learning at Madrasah Diniyah Al Manshur, the researcher used triangulation techniques.

Triangulation involves comparing and cross-checking the reliability of information obtained from different informants or methods. For instance, the validity of certain information provided by teachers at Madrasah Diniyah can be verified by comparing it with data from the madrasah committee or parents of students (Jick, 2016).

### **Research Stages**

Qualitative research involves several stages, including:

1. *Pre-Field Stage*: At this stage, the researcher begins by gathering books related to the learning process, selecting a suitable research location, and conducting a field survey. The process includes preparing a proposal and obtaining approval from the supervisor (Creswell & Poth, 2018).
2. *Fieldwork Stage*: Data collection related to the research focus is conducted at the research location using observation, interviews, and documentation methods.
3. *Data Analysis Stage*: Data is analyzed by selecting, organizing, and summarizing the collected data into understandable information, and then drawing conclusions.
4. *Completion Stage*: The final stage involves writing a report and presenting the research findings in the form of a thesis (Moleong, 2021).

## **RESULTS AND DISCUSSION**

### **Implementation of the Tilawati Method in Quranic Learning at Madrasah Diniyah Al-Manshur, Kranggan Kampungbaru, Tanjunganom, Academic Year 2022/2023**

The choice of teaching method is crucial in determining the success of any educational process. An inappropriate application and implementation of a teaching method can lead to suboptimal learning outcomes (Syarifuddin & Zarkasyi, 2020). Madrasah Diniyah Al-Manshur has adopted the Tilawati method in its Quranic learning program. This method utilizes musical tones in Quranic recitation (tilawah) and is delivered through a balanced approach of classical and individual recitation techniques.

Initially, the madrasah employed the Iqro' method, but it did not produce the desired outcomes. After deliberations led by the head of Madrasah Diniyah Al-





Manshur, it was decided to implement the Tilawati method to improve students' Quranic reading abilities (Yunus et al., 2019).

Based on interviews with Ustadzah Farida, a Quranic teacher at Al-Manshur, the implementation of the Tilawati method includes two approaches: classical and individual. The teaching begins with greetings and prayers, taking 5 minutes, followed by the use of a calendar as a review and repetition using the classical approach for 15 minutes. Then, the students engage in guided reading using books, where they take turns reading for 30 minutes, followed by an evaluation and closing prayer (Farida, personal communication, May 28, 2023).

Further insights from Ustadzah Mudawamatul Magfiroh, a teacher specializing in Rost recitation, revealed that the Tilawati method is taught practically, without spelling out every letter since the harakat (diacritical marks) are already provided. The method uses classical teaching aids and individual guided reading (Mudawamatul, personal communication, May 29, 2023).

Additionally, an interview with Ustadz Mujib Faqih highlighted that before starting the lesson, students are arranged in a U-shaped seating to facilitate supervision. The classical teaching method involves three techniques: the teacher reads while students listen, the teacher reads while students repeat, and finally, both the teacher and students read together (Mujib Faqih, personal communication, May 30, 2023).

Observation of the classroom activities corroborated these findings, showing that the implementation of the Tilawati method at Madrasah Diniyah Al-Manshur is effective. The use of the Rost melody and practical application of the method has led to a conducive learning environment (Observational data, May 29, 2023).

### **Factors Supporting and Hindering the Implementation of the Tilawati Method in Quranic Learning at Madrasah Diniyah Al-Manshur, Academic Year 2022/2023**

The implementation of any educational program is influenced by both internal and external factors. Internal factors originate from the individual, while external factors come from the broader environment, including infrastructure and social interactions (Alhadi & Saputra, 2018).

Interviews with Bapak Mujib Faqih indicated that the supporting factors for the Tilawati method include adequate facilities, enthusiastic teachers, and the method's simplicity, which does not overwhelm students (Mujib Faqih, personal communication, May 30, 2023). Furthermore, the head of the madrasah, Bapak Hufon, emphasized the importance of good communication between teachers and parents, as well as the availability of adequate infrastructure as key supporting



factors. However, he also identified varying student abilities and weather conditions as significant challenges (Hufron, personal communication, May 29, 2023).

Observations confirmed that the school's facilities, such as teaching aids, Tilawati books, blackboards, and desks, are sufficient to support the learning process. The enthusiastic participation of both teachers and students was evident, although some students felt less motivated due to differences in their learning abilities (Observational data, May 29, 2023).

### **Outcomes of the Tilawati Method in Quranic Learning at Madrasah Diniyah Al-Manshur, Academic Year 2022/2023**

Regarding the outcomes of the Tilawati method, an interview with Bapak Mujib Faqih revealed that the students undergo "munaqosyah" (an evaluation) to assess their progress in Quranic learning. The evaluation criteria include Tajweed, Fashohah (fluency), and melody (Mujib Faqih, personal communication, May 30, 2023).

Ustadzah Farida corroborated these findings, noting that the results of the Tilawati method have been quite positive. Students who previously struggled with proper intonation and pronunciation have shown significant improvement. The school conducts "munaqosyah" every three to four months to assess and track students' progress (Farida, personal communication, May 28, 2023).

Similarly, Ustadz Hufron added that the evaluation helps identify students who need additional support to keep pace with their peers in Tajweed, Fashohah, and melody. Students who do not meet the required standards are encouraged to repeat the learning process (Hufron, personal communication, May 29, 2023).

Observations confirmed the effectiveness of the Tilawati method, with students demonstrating improved Quranic reading skills, enhanced confidence, and the ability to recite with correct Tajweed, Fashohah, and melody. The success of the Tilawati method at Madrasah Diniyah Al-Manshur is evident from the positive outcomes of the evaluations and the overall progress of the students (Observational data, May 30, 2023).

## **DISCUSSION**

### **Implementation of the Tilawati Method in Quranic Learning at Madrasah Diniyah Al-Manshur**

Madrasah Diniyah Al-Manshur, located in Kampungbaru, Tanjunganom, Nganjuk, aims to instill a strong foundation in Islamic teachings and encourage students to practice their faith. The institution focuses on Quranic education, and the implementation of the Tilawati method has been central to this goal (Hanafi et





al., 2018). The method is delivered using both classical and individual approaches, with a strong emphasis on student participation and feedback.

Both supporting and hindering factors play a role in the success of the Tilawati method. Supporting factors include adequate facilities, effective communication between teachers and parents, and a collaborative teaching environment. However, challenges such as varying student abilities and unpredictable weather conditions can hinder the learning process (Mustika, 2016).

The outcomes of the Tilawati method at Madrasah Diniyah Al-Manshur have been overwhelmingly positive. Regular evaluations show that students have made significant progress in Quranic recitation, with improvements in Tajweed, Fashohah, and melody. The method has also boosted students' confidence and ensured that they meet the learning objectives set by the curriculum (Hasan et al., 2019)

## **CONCLUSION**

In conclusion, the implementation of the Tilawati method in Quranic learning at Madrasah Diniyah Al-Manshur has proven to be highly effective. The method is applied through a combination of classical and guided reading techniques, which include four specific approaches: the teacher reads while students listen, the teacher reads while students repeat, the teacher and students read together, and one student reads while others listen attentively. These techniques create an interactive and supportive learning environment that encourages active participation and improves Quranic recitation skills.

Several factors have contributed to the success of the Tilawati method, including the provision of adequate facilities and infrastructure, effective communication between the institution and parents, and strong collaboration among teachers. These factors have created a conducive environment for learning and helped ensure that students stay engaged and motivated. However, there are also challenges that hinder the method's full implementation, such as varying student abilities and weather conditions, which can affect attendance and concentration.

Despite these challenges, the application of the Tilawati method has had a positive impact on students. Evaluation results (munaqosyah) show a clear increase in students' interest and proficiency in Quranic reading. Moreover, the method has significantly boosted students' confidence in their recitation, helping them develop a deeper understanding and connection with the Quran. The curriculum content and evaluation methods have been carefully aligned with the Tilawati syllabus, ensuring consistency and reinforcing the effectiveness of the teaching approach. These



findings demonstrate that the Tilawati method is a valuable and successful approach in enhancing Quranic education at Madrasah Diniyah Al-Manshur.

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