



Tarbiyatus Shiblyan Morning Recitation Guidance for Elementary School Students at Pesantren Attahdzib

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Abstrak

The ability to read the al-Qur'an is a basic competency that needs to be instilled from elementary school age as a provision for the formation of religious character. However, there are still students who experience difficulties in recognizing the hijaiyah letters, pronouncing letters according to makhraj, reading the al-Qur'an with tajwid rules, and getting used to reading the al-Qur'an regularly. This condition is the basis for the implementation of Community Empowerment (CE) activities in the form of mentoring recitation at the Pesantren Attahdzib Dormitory at the elementary school level which aims to improve the al-Qur'an literacy skills of students. The method used is participatory mentoring with a direct practice approach, demonstration, habituation, and individual evaluation. The activity is carried out through six stages, namely introduction to the hijaiyah letters, learning to pronounce letters according to makhraj, practicing writing hijaiyah letters, learning to read using the Iqra' book, introduction to the rules of reading the al-Qur'an through tajwid science, and learning Juz 'Amma and the al-Qur'an. Mentoring is carried out in stages according to the students' ability level so that each participant receives continuous guidance. The results of the activity showed an increase in the students' ability to recognize, pronounce, and write the hijaiyah letters, read the al-Qur'an more fluently using the Iqra' method, and apply basic Tajweed laws in reading the al-Qur'an. In addition, the mentoring activity succeeded in increasing learning motivation, self-confidence, and the habit of reading the al-Qur'an in the dormitory environment, thus forming a more active and conducive culture of learning the al-Qur'an. This mentoring program proves that learning carried out in stages and continuously is effective in increasing the al-Qur'an literacy of elementary school students in the Islamic boarding school environment.

Kata Kunci: *Iqra'; Studi al-Qur'an; Tajwid*

PENGANTAR

To this day, the presence of Islamic Boarding School (*Pesantren*) remains palpable and consistent in educating the nation's next generation. Public expectations of *Pesantren* remain quite high, as they are still considered the best choice for shaping a child's character. The role of *Pesantren* in various fields is deeply felt by the community. Prime examples include the formation of cadres of ulama (Islamic scholars) and the development of Islamic scholarship.¹ It's not surprising that the number of



students entering *Pesantren* continues to increase year after year. In *Pesantren*, learning levels are tailored to both intelligence and age. Considering what often happens in our society, morals and manners have drastically declined. Adults today have noticed the severity of the ethical decline in their children. This has several causes, both at home and in the surrounding environment. In fact, many children today imitate what they see on social media platforms like YouTube, Facebook, Instagram, and TikTok. Gadget addiction in children is an increasingly worrying phenomenon in this digital age. According to a survey by the *Komisi Perlindungan Anak Indonesia*, more than 71.3% of school-age children own gadgets and spend considerable time using them daily, and 79% of respondents allow children to use gadgets for other purposes besides studying. Children who spend too much time in front of screens often experience various problems, ranging from sleep disorders and decreased academic performance to social and emotional issues.² Many parents want their children to receive good moral education by entrusting their children's education to *Pesantren*.

Pesantren Attahdzib is located in Grenggeng Hamlet, Rejoagung Village, Ngoro District, Jombang Regency. At *Pesantren Attahdzib*, there are various dormitories tailored to the age and education levels of the students. Children still in elementary school, or aged 12 and under, are housed in the Tarbiyatush Shiblyan Elementary School dormitory. This dormitory houses approximately 40 students, consisting of students, mentors, and administrators.

In the management of moral education, students are taught the foundations of religious knowledge, including Islamic jurisprudence (*fiqh*), Arabic language, morals, and *tajwid* (recitation). During morning recitation sessions, many children still cannot read the al-Qur'an correctly and precisely according to *tajwid*. Seeing that the al-Qur'an is the most important thing for Muslims, especially for students, we see it as very important to provide guidance for students who are still at the elementary school level.

METHOD

The mentoring program will utilize the Participatory Action Research (PAR) method. PAR is essentially research that actively involves all stakeholders in examining ongoing actions in order to create positive change, primarily based on the ideas of the people.

PAR is essentially research that involves all relevant parties in actively examining current actions (which they perceive as problems) in order to change and improve them. They do this by critically reflecting on the historical, political, cultural, economic, geographical, and other contexts that inform them.

In this mentoring program, we provide mentoring by introducing the *Hijaiyah* letters, teaching how to pronounce the *Hijaiyah* letters, writing them, reading Arabic sentences using the *Iqra'* book, learning the rules of al-Qur'anic recitation using *Tajweed*, and teaching *Juz 'Amma* and the al-Qur'an.

RESULTS

The CP Program in the form of studies al-Qur'an recitation mentoring at the *Pesantren Attahdzib* Dormitory at the elementary school level is implemented as an effort to gradually improve students' basic skills in reading, writing, and understanding the al-Qur'an. The mentoring is conducted systematically, implementing six learning stages tailored to the students' ability levels. This approach aligns with the principles of al-Qur'anic learning, which emphasize mastery of competencies in a tiered manner (mastery learning), so that each student gains a solid understanding before moving on to the next material.

The first stage focuses on introducing the *hijaiyah* letters. In this stage, students are introduced to the shapes, names, and order of the *hijaiyah* letters through demonstration, drills, and educational games. The mentoring is provided individually and in groups so that students can recognize all the *hijaiyah* letters. The results of the activity indicate that most students are able to distinguish letters that have similar shapes, such as ث, ت, ب, and خ, ح, ج, so that errors in recognizing letters are reduced.

The second stage focuses on learning the correct pronunciation and pronunciation of the *hijaiyah* letters. The instructor provides examples of how to pronounce each letter according to the rules of pronunciation, and the students then imitate them repeatedly until they achieve the correct pronunciation. This guidance has a positive impact on the students' reading ability, particularly in distinguishing the sounds of letters with similar pronunciations, such as ص with س, or ض with ذ. Through consistent practice, the students' pronunciation skills improve so that their reading becomes more fluent.

Next, in the third stage, students are provided with guidance in writing the *Hijaiyah* letters. This activity aims to strengthen their memory of letter shapes while also training their fine motor skills. Students practice writing single letters, connecting letters, and copying simple words in Arabic. The results of the guidance show that their ability to write the *Hijaiyah* letters gradually improves. Students are not only able to write with the correct form but also begin to understand the position of letters at the beginning, middle, and end of words.

The fourth stage involves learning to read using the *Iqra'* book. The *Iqra'* method was chosen because it has proven effective in helping students learn to recite the al-Qur'an gradually, from letter recognition to fluent recitation of verses. Guidance is provided using the sorogan system, where each student reads directly in front of a mentor to receive correction for reading errors. The results show an improvement in students' reading skills, marked by increased reading fluency, accuracy in recognizing vowels, and a reduction in errors in reading sequences and Arabic sentences.

The fifth stage focuses on introducing the rules of al-Qur'anic recitation through the science of *Tajweed*. The material provided includes the laws of *nun sukun* and *tanwin*, *mim sukun*, *mad*, *qalqalah*, *ghunnah*, as well as other reading laws that are

adapted to the level of development of students. The mentor not only explains the concept of al-Qur'an theoretically, but also invites students to practice it directly when reading the al-Qur'an. This practical approach helps students understand that applying *tajwid* is an important part of maintaining the authenticity of reading the al-Qur'an. The evaluation results show that students are starting to be able to recognize several basic reading laws and apply them when reading verses of the al-Qur'an.

The final stage consists of learning *Juz 'Amma* and the al-Qur'an. This activity not only emphasizes reading skills, but also teaches students to memorize short letters and increases their love of the al-Qur'an. The mentor provides motivation, performs *muroja'ah* together, and guides memorization in stages according to each student's ability. The results of the activity showed increased confidence among students in reciting the al-Qur'an in front of their peers, increased memorization of short surahs, and the development of a habit of regularly reciting the al-Qur'an as part of daily activities within the Islamic boarding school environment.

Overall, the implementation of CE had a positive impact on improving students' basic competencies in reading and writing the al-Qur'an. Intensive, ongoing, and tailored mentoring to the students' characteristics improved al-Qur'anic literacy skills, improved recitation quality in accordance with *Tajweed* rules, and fostered higher learning motivation. In addition to providing benefits to students, this activity also strengthened the role of *Pesantren* as Islamic educational institutions, playing a role in shaping a generation of al-Qur'anic students from elementary school age.



Figures 1, 2, 3, 4. Morning al-Qur'an study assistance activities at the Pesantren Attahdzib

DISCUSSION

The results of CE in the form of al-Qur'an recitation assistance at the *Pesantren* Dormitory at the Elementary School level show that the gradual approach to learning the al-Qur'an is able to improve the students' ability to recognize *hijaiyah* letters,

pronounce letters according to *makhraj*, write *hijaiyah* letters, read using the *Iqra'* book, understand the laws of *Tajweed*, and read *Juz 'Amma* and the al-Qur'an better. These changes are not only visible in the cognitive aspect in the form of increased reading ability, but also in the affective aspect which is shown through increased motivation, self-confidence, and the habit of reading the al-Qur'an regularly in the dormitory environment. These findings show that the intensive, repeated, and continuous mentoring process is an important factor in shaping students' al-Qur'an literacy competencies. This is in line with the concept of al-Qur'an learning which places habituation as an important part in the process of internalizing the ability to read the al-Qur'an.³

From a learning theory perspective, the improvement of students' abilities during the mentoring process can be explained through behaviorism theory, which emphasizes the importance of stimulus, response, practice, and reinforcement in shaping learning behavior. During CE activities, mentors consistently provide reading examples, directly correct errors, and then ask students to repeat the reading until they are correct. This process creates a systematic learning pattern so that reading skills develop gradually. These characteristics are also the main principles of the *Iqra'* method developed by KH. As'ad Humam, namely active learning (Active Student Learning Method), direct practice, repetition, and individual evaluation. Kuswoyo's study shows that the *Iqra'* method has a strong tendency towards behaviorism theory because learning success is built through continuous practice until correct reading habits are formed.⁴

The mentoring results also show that the introduction of the *hijaiyah* letters and the pronunciation of the *makhraj* carried out at the initial stage provides a very decisive foundation for the success of learning in the next stage. Students who have mastered the introduction of letters and *makhraj* tend to progress more quickly when entering *Iqra'* learning and the application of the rules of *tajwid*. This finding supports the results of the literature review which states that the *Iqra'* method is an effective approach in building basic al-Qur'an literacy because it emphasizes the gradual mastery of competencies (graded learning) before students move on to the next level of difficulty. The latest literature review even shows that the *Iqra'* method has advantages in accelerating the ability to read the al-Qur'an when compared to conventional methods that use a spelling system.⁵

During the *tajwid* learning phase, the changes that occurred were not only in the ability to recognize the reading rules, but also an increase in students' awareness of the importance of reading the al-Qur'an with *tartil*. Before the mentoring activity, most students were still focused on reading fluency without paying attention to the complete rules of *tajwid*. After receiving mentoring, students began to be able to differentiate the application of the rules of *mad*, *qalqalah*, *ghunnah*, as well as the rules of *nun sukun* and *tanwin* when reading the al-Qur'an. This finding supports the view that *tajwid* learning should not only be given as theoretical material, but must be

practiced directly in reading activities so that students understand the relationship between concepts and practice.⁶

In addition to improving academic abilities, the results of CE also demonstrate social changes in the students' learning environment. The group mentoring fosters a culture of collaborative learning, fostering mutual listening to peers' readings, reminding each other of mistakes, and fostering courage to read the al-Qur'an in front of others. These conditions demonstrate that CE activities not only produce individual change but also create a more conducive religious learning climate within the dormitory. From an Islamic educational perspective, such social changes are an indicator of successful learning because education not only transfers knowledge but also shapes students' habits (habit formation) and character through a supportive learning environment.⁷

From a theoretical perspective, the implementation of CE Program has yielded findings that the success of al-Qur'an recitation mentoring is not solely determined by the learning method used, but also influenced by the intensity of interaction between the mentor and the students. The individual learning system (sorogan) combined with group learning allows each student to receive direct feedback without losing the opportunity to learn through peer observation. This approach demonstrates that al-Qur'an learning becomes more effective when it integrates individual aspects, habituation, direct practice, and ongoing evaluation.

These findings also corroborate the results of various studies on the effectiveness of al-Qur'an learning methods. A literature review by Taufiqurrahman concluded that the *Iqra'* method is highly effective in developing basic reading skills because it focuses on gradual mastery of al-Qur'anic literacy, while *tajwid* learning strengthens reading quality after basic skills are established.⁸ The results of the CE Program at the *Pesantren Attahdzib* dormitory demonstrate the alignment of mentoring practices with al-Qur'anic learning theories developed in the scientific literature.

Overall, the community service process resulted in gradual changes, ranging from improving individual al-Qur'anic reading skills to establishing a more active al-Qur'anic learning culture within the dormitory environment. These changes demonstrate that systematic, continuous, and tailored mentoring, tailored to the development of students' abilities, can have a positive impact on increasing al-Qur'anic literacy while strengthening the students' religious character. This mentoring model is a suitable alternative for strengthening al-Qur'anic education in Islamic boarding school-based elementary education institutions.

CONCLUSION

The CE Program through al-Qur'an study mentoring at the *Pesantren At-Tahdzib* Dormitory at the Elementary School level has succeeded in improving the students' ability to recognize, pronounce, write, and read the *hijaiyah* letters,

understand the rules of *Tajweed*, and read *Juz 'Amma* and the al-Qur'an better. The mentoring, which was carried out in stages through the method of letter recognition, pronunciation, writing, *Iqra'* learning, *Tajweed*, and habituation of reading the al-Qur'an, has proven effective in increasing al-Qur'an literacy while fostering motivation, self-confidence, and a culture of learning the al-Qur'an in the dormitory environment. This mentoring model can be an effective alternative to strengthen al-Qur'an education in Islamic boarding school-based elementary education institutions.

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