

The Implementation of the Tahsin Binnadhori Method in Quranic Education at an Islamic Boarding School

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Abstract:

Implementing the *Tahsin Binnadhori* method in Qur'an learning is a critical issue amidst the growing need to enhance the quality of Qur'an recitation by *Tajweed* and *Tartil*, particularly in Islamic boarding schools (*pesantren*). Previous studies have explored various approaches to Qur'an education. Still, there has been little examination of applying the *Tahsin Binnadhori* method at *Hubbul Qur'an Yassalam* Islamic boarding school, especially in systematically and thoroughly developing reading competence. This research aims to explore the application of the *Tahsin Binnadhori* method in improving Qur'an recitation skills at *Pesantren Hubbul Qur'an Yassalam*, Jombang, East Java. A qualitative approach with a case study method was employed. Data were gathered through in-depth interviews, direct observation, and document analysis related to the Qur'an learning process at the *pesantren*. The data were analyzed using descriptive-analytical techniques to identify patterns and assess the method's effectiveness. The results show that the *Tahsin Binnadhori* method significantly improves students' recitation accuracy by *Tajweed* rules and facilitates a more structured learning process. Furthermore, integrating this method with traditional *Pesantren* approaches creates an effective and adaptive learning environment that meets the student's needs. In conclusion, the implementation of the *Tahsin Binnadhori* method makes a significant contribution to Qur'an learning in the *Pesantren* context and may serve as a relevant model for similar settings. This study recommends further development of the method to strengthen its implementation across various Islamic boarding schools.

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INTRODUCTION

Implementing the Tahsin Binnadhori method in Quranic learning has become a significant focus amidst the growing demand for accurate Quranic recitation based on *Tajwid*



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principles. In Islamic educational institutions, *pesantren* equips students to recite the Qur'an fluently and precisely.¹ *Pesantren Hubbul Qur'an Yassalam* in Jombang, East Java, is among the institutions committed to implementing this method to achieve such objectives. The *Tahsin Binnadh* method is recognized for its effectiveness in systematically enhancing Qur'anic reading proficiency and has been successfully adopted in several *pesantren*.² Previous studies have demonstrated that this method not only corrects recitation errors but also facilitates a deeper understanding of *tajwid* concepts among students.³ Moreover, the method aligns with the needs of modern Muslim communities, which demand a more structured and competency-based approach to Qur'anic education.⁴ This study aims to explore the application of the *Tahsin Binnadh* method at *Pesantren Hubbul Qur'an Yassalam* in Jombang, providing insights into its effectiveness and the challenges encountered during its implementation.

The *Tahsin Binnadh* method has gained attention as a systematic approach to Qur'an learning, particularly in improving the quality of recitation according to *Tajweed* rules. Previous studies have revealed the effectiveness of this method in correcting Qur'anic recitation errors among students.⁵ Other research has demonstrated that this method significantly impacts the reading ability in *Tartil*,⁶ both in traditional and modern *pesantren*.⁷ However, prior studies often focus solely on the technical aspects of the method, such as learning duration and teacher capabilities, without considering *pesantren's* social and cultural contexts.⁸ For instance, Hudamahya (2022) highlighted the lack of data on how this method is applied in *tahfidz*-based *pesantren*, which operate under intense schedules.⁹ This points to a gap in the literature

¹ A R Nazal, "The Pragmatic Functions of the Recitation of Qur'anic Verses by Muslims in Their Oral Genre: The Case of Insha' Allah, 'God's Willing,'" *Pragmatics* 15, no. 2–3 (2005): 251–73, <https://doi.org/10.1075/frag.15.2-3.05naz>.

² A K Adiningsih, M Maryono, and S I Fuadi, "Implementasi Metode Tahsin Binnadh Dalam Pembelajaran Al-Qur'an Santri Putri Di Pondok Pesantren Tahfidzul Qur'an Al-Asy'ariyyah Kalibeber Mojotengah ...," *CENDEKIA: Jurnal Ilmu Sosial ...*, 2023, <https://prin.or.id/index.php/cendikia/article/view/1382>.

³ Salsa Khalisah, Rabiyanur Lubis, and Tatang Iskandar, "Pelatihan Membaca Al-Qur'an Sesuai Dengan Makhori'ul Huruf Dan Tajwid Pada Majelis Taklim Di Desa Jayasakti Muara Gembong," *An-Nizam* 2, no. 2 (2023): 27–35, <https://doi.org/10.33558/an-nizam.v2i2.6435>; Hasan Baharun and Alqoyla Rosabila Dini, "Penguatan Receptive Skills Santri Melalui Pendekatan Mastery Learning Dalam Pembelajaran Al-Qur'an Di Pondok Pesantren," *Jurnal Pendidikan Islam Indonesia* (LP2M Universitas Ibrahimy, 2019), <https://doi.org/10.35316/jpii.v3i2.133>.

⁴ G Jenvrin, "Comparative study of Qur'anic exegesis in two educational institutions in Fez," *Revue des Mondes Musulmans et de la Mediterranee*, no. 150 (2021): 193–208, <https://doi.org/10.4000/REMMM.17215>; N Sadeghian, "Qur'anic Studies Based on Web of Science," *International Journal of Information Science and Management* 16, no. 2 (2018): 79–89, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85059001167&partnerID=40&md5=5da7e7beb42a3837ce9a874d8ec2c886>.

⁵ S H J Almalki, "Quranic Reading Between The High-Level Chain Of Transmission And Criticism Of Grammarians," *European Journal for Philosophy of Religion* 15, no. 3 (2023): 296–315, <https://doi.org/10.24204/EJPR.2023.4264>.

⁶ Alaika M Bagus Kurnia PS and Nelud Darajaatul Aliah, "Tadarruj Dan TIKRAR Terhadap Evaluasi Pembelajaran Tartil Al-Qur'an Dalam Perspektif Kitab Muqaddimah Ibn Khaldun," *Al-Insyiroh: Jurnal Studi Keislaman* (STAI Darul Hikmah Bangkalan, 2021), <https://doi.org/10.35309/alinsyiroh.v7i1.4093>.

⁷ Halimatus Sabila et al., "Penerapan Metode Pembelajaran Pesantren Tradisional Dan Modern," *ANWARUL* (Darul Yasin Al Sys, 2023), <https://doi.org/10.58578/anwarul.v4i1.2140>.

⁸ F M Manshur, "Typical Literary Works of Pesantren on Righteousness Teaching within Cultural Transformation," *Journal of Social Studies Education Research* 11, no. 4 (2020): 114–48, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85098731476&partnerID=40&md5=048056a8faee149c18245ad2e63558f5>.

⁹ A Hudamahya et al., "Implementation of the Five Methods in Tahsin Activities at the Quran House Rabbani," *Islamic ...* (academia.edu, 2022), <https://www.academia.edu/download/107382576/32.pdf>.

concerning the implementation strategies of the *Tahsin Binnadhori* method in *pesantren* with complex dynamics, such as *Hubbul Qur'an Yassalam*. Thus, this study aims to fill that gap by focusing on implementing the *Tahsin Binnadhori* method in this *pesantren*, particularly within the context of student learning. The study seeks to evaluate how the method is adapted to the needs of students in the local context and the unique environment of the *pesantren*.

This study aims to fill the existing gap in the literature on the implementation of the *Tahsin Binnadhori* method in Qur'an learning at traditional Islamic boarding schools (*pesantren*), with a focus on *Pesantren Hubbul Qur'an Yassalam* in Jombang, East Java. Although many studies discuss the *Tahsin* method in Qur'an education across various *pesantren*,¹⁰ research specifically highlighting its implementation in traditional *pesantren* remains limited. Furthermore, contributions regarding the impact of this method on improving Qur'anic recitation quality in *pesantren* with more conventional curricula have not been extensively explored.¹¹ This research will provide deeper insights into how the *Tahsin* method is applied in traditional *pesantren*, which focuses on studying *kitab kuning* (classical Islamic texts).¹² Research by Nuryana (2023) suggests that the primary focus of traditional *pesantren* is the teaching of *kitab kuning*, resulting in the *Tahsin* method often being overlooked in the optimal teaching of Qur'an recitation.¹³ A study by Shukri (2021) revealed that most traditional *pesantren* still rely on conventional methods for teaching the Qur'an without applying a more structured *Tahsin* method.¹⁴ According to Julaha (2022), although traditional *pesantren* teach Qur'anic recitation, there is a gap in teaching techniques for *Tahsin* that could enhance the quality of recitation among students.¹⁵ This study is expected to significantly contribute by addressing this gap, providing new insights into applying the *Tahsin* method in traditional *pesantren*, and offering recommendations on how these institutions can improve Qur'an learning through more effective and systematic methods.

Implementing the *Tahsin Binnadhori* method in Qur'anic learning at *Pesantren Hubbul Qur'an Yassalam* Jombang is crucial. This method functions to improve the students' Qur'anic recitation skills effectively. With this method, students can correct their recitation under the

¹⁰ Sri Melisa and Robi'ah Robi'ah, "Konsep Implementasi Tahsin Tilawah Dalam Pembelajaran Makharijul Huruf Kelas 2 Putri Dipondok Pesantren Bequranic Bengkalis," *Jurnal Ilmiah Pendidikan Dan Keislaman* (Sekolah Tinggi Agama Islam Darul Qalam Tangerang, 2023), <https://doi.org/10.55883/jipkis.v3i3.95>.

¹¹ S Sulistyowati, "Development and Innovation of Qur'anic Learning Methodologies in Indonesia," *Al-Lubab: Jurnal Penelitian Pendidikan* ..., 2024, <https://ejournal.kopertais4.or.id/mataraman/index.php/allubab/article/view/5951>.

¹² Makruf Widodo, Maragustam Maragustam, and Supriyanto Supriyanto, "Kitab Kuning at the Salafiyah Pesantren in Indonesia: The Dynamics of Online Learning," *AL-ISHLAH: Jurnal Pendidikan* (STAI Hubbulwathan Duri, 2023), <https://doi.org/10.35445/alishlah.v15i3.2841>.

¹³ Nuryana Nuryana, Ahmad Sukandar, and Marwan Setiawan, "Manajemen Pembelajaran Kitab Kuning Untuk Mengembangkan Kemampuan Memaknai Al-Qur'an," *Edukasi: Journal of Educational Research* (CV. Media Publikasi Profesional, 2022), <https://doi.org/10.57032/edukasi.v2i1.125>.

¹⁴ N H A Shukri, M K M Nasir, and K A Razak, "Educational Strategies on Memorizing the Quran: A Review of Literature," *Development* (researchgate.net, 2020), https://www.researchgate.net/profile/M-Khalid-M-Nasir/publication/347221170_The_Impacts_of_Covid-19_to_the_Situation_of_Malaysian_Education/links/6006bbb4a6fddccdb8646804/The-Impacts-of-Covid-19-to-the-Situation-of-Malaysian-Education.pdf.

¹⁵ S Julaha, A Hambali, and ..., "Management of Learning Tahsin Qur'an," *Interdisciplinary* ..., 2023, <http://injury.pusatpublikasi.id/index.php/inj/article/view/151>; Ismi Robihah and Abd. Kholid, "Strategi Pembelajaran Tahfidzul Qur'an (Studi Kasus Di Pondok Pesantren Nur Khodijah 3 Tahsin Wa Tahfidz Denanyar Jombang)," *JoEMS (Journal of Education and Management Studies)* (Universitas KH. A. Wahab Hasbullah, 2024), <https://doi.org/10.32764/joems.v7i1.1134>.

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direct guidance of teachers, allowing for immediate correction of pronunciation errors.¹⁶ Research shows that applying the *Tahsin Binnadhori* method significantly enhances students' ability to read the Qur'an.¹⁷ Furthermore, this method helps students better understand *tajweed* and letters' correct articulation points (*makhraj*), which are essential aspects of Qur'anic recitation.¹⁸ Implementing this method in other Islamic boarding schools has also shown positive results in Qur'anic learning, reinforcing the urgency of this study.¹⁹ Therefore, this research is relevant and crucial in improving the quality of Qur'anic education in *pesantren*.

This study explores the effectiveness of implementing the *Tahsin Binnadhori* method in Qur'anic learning at *Pesantren Hubbul Qur'an Yassalam*, Jombang, East Java. The research question to be addressed is: "What is the impact of the *Tahsin Binnadhori* method on students' Qur'anic recitation skills?" The general objective of this study is to assess the improvement in students' Qur'anic reading ability through this method. The specific objectives include: (1) analyzing the characteristics of the implementation of the *Tahsin Binnadhori* method, (2) identifying the supporting and inhibiting factors in its application, and (3) evaluating the students' learning outcomes after using the method. The hypothesis to be tested is that implementing the *Tahsin Binnadhori* method can significantly improve students' Qur'anic recitation skills. This study is expected to contribute to developing more effective Qur'anic learning methods in Islamic boarding schools.

METHOD

This research focuses on the application of the *Tahsin Binnadhori* method in Qur'anic learning at *Pesantren Hubbul Qur'an Yassalam*, Jombang, East Java, as this method has significant potential in improving the ability to recite the Qur'an correctly with proper *tartil* and *tajweed*.²⁰ This *pesantren* was chosen due to its consistent implementation of the *Tahsin Binnadhori* method in its educational processes.²¹ This phenomenon is relevant to study, given

¹⁶ Z Hermawan and M Asnawi, "The Role of Teachers in Improving the Quality of Reading the Qur'an for Early Class Santri," *Educazione: Journal of Education and ...*, 2023, <http://serambi.org/index.php/educazione/article/view/493>; J F Afriandi, F Anwar, and W Wirdati, "Tashih Recitations of the Qur'an Program in Improving the Competence of Reading the Qur'an for Students of Islamic Studies," *International Journal of ...*, 2023, <https://ijmurhica.ppj.unp.ac.id/index.php/ijmurhica/article/view/41>; R Zamzamy et al., "Problematika Mahasiswi Program Tahfidz Al-Qur'an Di Ma'had Darul Hikmah IAIN Kediri," *Halaqa: Islamic ...*, 2018, <https://halaqa.umsida.ac.id/index.php/halaqa/article/view/1558>.

¹⁷ Adiningsih, Maryono, and Fuadi, "Implementasi Metode Tahsin Binnadhori Dalam Pembelajaran Al-Qur'an Santri Putri Di Pondok Pesantren Tahfidzul Qur'an Al-Asy'ariyyah Kalibeber Mojotenagah"

¹⁸ A A Shahbal and A Nurrohim, "Introducing the Letters of Qalqalah in Tajweed Using Card Sort in Qur'an Learning," *Proceeding ISETH (International ...)*, 2023, <https://proceedings.ums.ac.id/iseth/article/view/4006>.

¹⁹ K Qur'an And A U Albab, "Pembelajaran Tahfidz Al-Qur'an Anak-Anak Di Pondok Pesantren Yanbu'ul," *Eprints.Walisongo.Ac.Id*, n.d., <https://eprints.walisongo.ac.id/id/eprint/16774/>.

²⁰ A Rasyad, "Rahmah al-Yûnusiyyah, Mu'assisat al-Ma'had al-Dînî li al-Banât Bâdânj Bânjânj-Sûmatrah al-Gharbiyyah," *Studia Islamika* 4, no. 2 (1997): 105–55, <https://doi.org/10.15408/sdi.v4i2.782>; PS and Aliah, "Tadarruj Dan Tikrar Terhadap Evaluasi Pembelajaran Tartil Al-Qur'an Dalam Perspektif Kitab Muqaddimah Ibn Khaldun"; T Altalmas et al., "Analysis of Two Adjacent Articulation Quranic Letters Based on MFCC and DTW," in *Proceedings of the 2018 7th International Conference on Computer and Communication Engineering, ICCCE 2018* (Department of Mechatronics Engineering, International Islamic University Malaysia, Kuala Lumpur, Malaysia: Institute of Electrical and Electronics Engineers Inc., 2018), 187–91, <https://doi.org/10.1109/ICCCE.2018.8539291>.

²¹ Adiningsih, Maryono, and Fuadi, "Implementasi Metode Tahsin Binnadhori Dalam Pembelajaran Al-Qur'an Santri Putri Di Pondok Pesantren Tahfidzul Qur'an Al-Asy'ariyyah Kalibeber Mojotenagah ..."; N Faizah, "Psychological Model in the Organizational Culture, Structure, Relationship between Organization and Its

the importance of mastering Qur'anic recitation according to proper rules as the foundation of Islamic education.²² This approach is also important to understand how the method is adapted in the modern era, which is full of global challenges.²³ Therefore, this study is expected to provide insights into the effectiveness of this method and its contribution to enhancing the quality of Qur'anic education in *pesantren*.

This research employs a qualitative approach to deeply understand individual experiences and perspectives, particularly in Quranic learning, based on the *Tahsin Binnadh* method.²⁴ The primary data includes in-depth interviews, direct observations, and related documents, such as learning modules and student evaluation reports.²⁵ The qualitative approach allows for a deeper exploration of how this method is implemented in the field and how it affects the students' development.²⁶ The study also utilizes secondary data, including literature reviews and related research on Qur'anic learning methods based on *tahsin*.²⁷ With this approach, the research can produce a holistic, in-depth, and comprehensive overview.

The primary data sources for this research include the *kyai*, *ustadz*, and students at *Pesantren Hubbul Qur'an Yassalam*, who were purposively selected to ensure relevance and alignment with the research issue.²⁸ Data were collected through semi-structured interviews, direct observations in *tahsin* classes, and document analysis, such as learning syllabi.²⁹ The data analysis process consisted of several stages: organizing the data, coding, identifying major

Environment of RJ Institute Indonesia,” *Journal for ReAttach Therapy and Developmental Diversities* 6, no. 8 (2023): 180–99, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85165942938&partnerID=40&md5=301edce60f49b68ae9ece3cb10e941ee>.

²² U Supriadi, T Supriyadi, and A Abdussalam, “Al-Qur’an Literacy: A Strategy and Learning Steps in Improving Al-Qur’an Reading Skills through Action Research,” *International Journal of Learning ...*, 2022, <http://www.ijlter.net/index.php/ijlter/article/view/1243>.

²³ A Adiyono and A M Anshor, “Islamic Character Education in the Era of Industry 5.0: Navigating Challenges and Embracing Opportunities,” *Al-Hayat: Journal of Islamic Education*, 2024, <https://alhayat.or.id/index.php/alhayat/article/view/493>.

²⁴ J W Creswell and C N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (books.google.com, 2016), <https://books.google.com/books?hl=en&lr=&id=DLbBDQAAQBAJ&oi=fnd&pg=PP1&dq=creswell+qualitative+inquiry+and+research+design&ots=-iq25gHPSy&sig=UdJFed-RbiFu0QfJK6jThUhS4xI>.

²⁵ A Adil et al., “Metode Penelitian Kuantitatif Dan Kualitatif: Teori Dan Praktik,” *Jakarta: Get Press ...* (researchgate.net, 2023), [https://www.researchgate.net/profile/Moh-Rohman-3/publication/377329440_Metode_Penelitian_Kuantitatif_Dan_Kualitatif_Teori_Dan_Praktik_Get_Press_Indonesia/links/65a0309740ce1c5902d51bc9/Metode-Penelitian-Kuantitatif-Dan-Kualitatif-Teori-Dan-Praktik-Get-Pr;Sugiono, Metode Penelitian Kuantitatif Kualitatif Dan R&D, 24th ed. \(Bandung: Alfabeta, 2019\).](https://www.researchgate.net/profile/Moh-Rohman-3/publication/377329440_Metode_Penelitian_Kuantitatif_Dan_Kualitatif_Teori_Dan_Praktik_Get_Press_Indonesia/links/65a0309740ce1c5902d51bc9/Metode-Penelitian-Kuantitatif-Dan-Kualitatif-Teori-Dan-Praktik-Get-Pr;Sugiono, Metode Penelitian Kuantitatif Kualitatif Dan R&D, 24th ed. (Bandung: Alfabeta, 2019).)

²⁶ A R W Takahashi and L Araujo, “Case Study Research: Opening up Research Opportunities,” *RAUSP Management Journal (SciELO Brasil)*, 2020, <https://www.scielo.br/j/rmj/a/HsgJqXyP8yYcMnQMCcMb7Xt/>.

²⁷ T Lindgren, A Mujahidin, and A C Rofiq, “A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia,” *Millah: Journal of Religious Studies* 23, no. 1 (2024): 171–212, <https://doi.org/10.20885/millah.vol23.iss1.art6>.

²⁸ Adil et al., “Metode Penelitian Kuantitatif Dan Kualitatif: Teori Dan Praktik”; S W Purwanza, *Metodologi Penelitian Kuantitatif, Kualitatif Dan Kombinasi* (books.google.com, 2022), [https://ijibs.uinkhas.ac.id/index.php/ijibs/article/view/47](https://books.google.com/books?hl=en&lr=&id=0CjKEAAAQBAJ&oi=fnd&pg=PA1&dq=metode+penelitian+pendidikan+pendekatan+kuantitatif+kualitatif+dan+r+d&ots=Fyi7bmFifn&sig=D_thwRhIB7O7pMCWRHhurZzPf4; D H Al-Ghifari, M M Huda, and A Haider, “Traditional Authority of Kyai and Its Impact on Religious Moderation in East Java Pesantren,” <i>IJIBS</i>, 2024, <a href=).

²⁹ N Denzin and Y Lincoln, “Ethnography and Participant Observation,” *Qualitative Research Methods for Media ...*, 2025, https://books.google.com/books?hl=en&lr=&id=PRonEQAAQBAJ&oi=fnd&pg=PA181&dq=participant+observation&ots=GeAelxoHqN&sig=sU8Nr0wxXtORpe53R7_NzxCY7kw.

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themes, and interpreting the findings about Qur'anic learning theories.³⁰ Triangulation techniques were employed to test the validity of the data by comparing results from various sources and methods (Baxter & Jack, 2020). This data analysis provides an in-depth understanding of the implementation of the *Tahsin Binnadhori* method, as well as its challenges and opportunities in the context of *pesantren* education.

RESULT AND DISCUSSION

Result

1. Characteristics of the Implementation of the *Tahsin Binnadhori* Method

Observations at *Pesantren Hubbul Qur'an Yassalam* Jombang revealed that the *Tahsin Binnadhori* method is systematically implemented in three stages: introducing tajwid rules, reading practice, and evaluating daily. In an interview with the head of KH. Miftahul Huda, he explained:

"We begin the learning process by introducing the basic rules of tajwid using the Tuhfatul Athfal book. The students are then taught to recite Qur'anic verses according to these rules, and we conduct daily evaluations to ensure they understand the material" (Interview, November 15, 2024).

Picture 1. The activities of the male and female students in memorizing the Qur'an at *Pesantren Hubbul Qur'an Yassalam* Jombang



The image above illustrates one of the regular practices of the male and female students, where they recite the Qur'an to the caretaker at *Hubbul Qur'an Yassalam* Jombang.

³⁰ H Nachmany and R Hananel, "The Fourth Generation: Urban Renewal Policies in the Service of Private Developers," *Habitat International*, 2022, <https://www.sciencedirect.com/science/article/pii/S0197397522000777>.

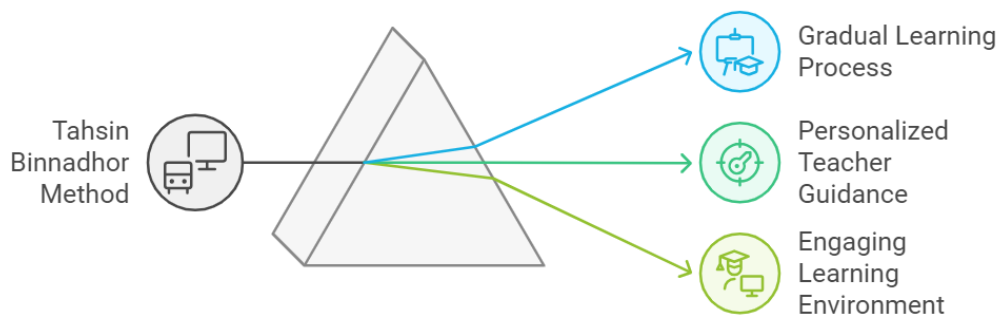
Table 1 below outlines the weekly schedule of learning activities at *Pesantren Hubbul Qur'an Yassalaam* Jombang:

Table 1. Weekly Schedule

Day	Material	Method	Evaluation
Monday	Introduction to basic tajwid rules	Lecture & Discussion	Individual practice
Tuesday	Practice reciting short verses	Group practice	Group exam
Wednesday	Tajwid and <i>makhraj</i> improvement	Individual practice	Individual recitation assessment
Thursday	Memorization & recitation correction	Repetitive drills	Joint evaluation
Saturday	Reciting selected surahs	Simulation & Presentation	Group recitation exam
Sunday	Special study of <i>Tuhfatul Athfal</i>	Discussion & Q&A	Weekly report
Friday	Holiday		

Based on observations and interviews, the *Tahsin Binnadhori* method at *Pesantren Hubbul Qur'an Yassalam* is implemented through systematic stages, including introducing theory, reading practice, and evaluation. These stages aim to ensure that students understand the rules of *tajwid* and can apply them in their Qur'an recitation. Daily and weekly evaluations are crucial elements in assessing each student's progress. Teachers and students actively participate in the learning process through discussions and joint practice sessions. Documentation also reflects a participatory and conducive classroom environment for learning.

Figure 1: Implementation of the *Tahsin Binnadhori* Method



Based on the data obtained, three main trends emerged. First, the *Tahsin Binnadhori* method at this *pesantren* emphasizes a gradual approach, beginning with theory, followed by practice, and culminating in evaluation, ensuring a systematic learning process. Second, the active role of the *ustadz* in guiding students individually and in groups highlights the importance of personalized learning within this method. Third, the participatory and structured learning environment, as seen in the weekly schedule and documentation, reflects the *pesantren's* efforts to create a learning atmosphere that maximizes student engagement. This indicates that according to *tajwid* principles, the method effectively enhances students' Qur'an reading skills.

2. Supporting and Inhibiting Factors in Its Implementation

Based on observations at *Pondok Pesantren Hubbul Qur'an Yassalam* Jombang, the implementation of the *Tahsin Binnadhori* method has both supporting and inhibiting factors.

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The primary supporting factors include the availability of facilities such as dedicated classrooms and appropriate reference books. Mr. AB, a senior teacher, stated,

"We are grateful to have a quiet classroom and adequate books to support learning. This makes it easier for us to teach the Tahsin Binnadhori method." (Interview, November 15, 2024)

In addition, parental support in motivating their children has also been a significant strength. However, there are still some challenges, such as the lack of trained teachers and the varied abilities of the students. In an interview, Mrs. GH noted,

"Some students still struggle with basic reading, while others are already more proficient. This presents a challenge for us." (Interview, November 15, 2024)

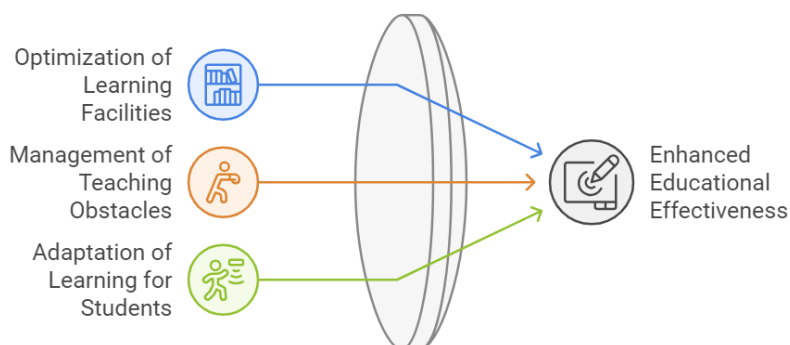
To address these challenges, the *pesantren* provides extra classes for students with basic skills. The following table summarizes the supporting and inhibiting factors:

Table 2. Supporting And Inhibiting Factors

Supporting Factors	Inhibiting Factors	Solutions
Adequate classroom facilities	Lack of trained teachers	Conducting training for teachers
Systematic reference books	Varied reading abilities of students	Dividing classes based on skill levels
Parental support for students	Limited study time outside formal hours	Adding evening classes for students

The supporting factors for the implementation of the *Tahsin Binnadhori* method at *Pesantren Hubbul Qur'an Yassalam* include adequate learning facilities, systematic reference books, and strong parental support for the students. However, challenges arise due to the limited number of trained teachers, the varying reading abilities of the students, and the limited study time available. To overcome these obstacles, the *pesantren* has taken several steps, such as conducting teacher training to enhance their skills, dividing classes based on student proficiency levels, and adding evening study sessions for students who require more intensive support.

Figure 2: Supporting and Inhibiting Factors



Three main tendencies from this data are: First, Optimization of Learning Facilities: The *pesantren* has provided adequate facilities, including dedicated classrooms and reference books, to support the successful implementation of the Tahsin Binnadhori method. Second, Management of Teaching Challenges: The *pesantren* actively addresses challenges such as the shortage of trained teachers by conducting regular training and enhancing the teaching staff's capacity. Third, Adaptation of Learning for Students: By dividing classes based on ability levels

and adding evening classes, the *pesantren* has created a flexible system that caters to students with diverse skills.

In conclusion, supporting facilities and implementing creative solutions to overcome challenges have ensured that the *Tahsin Binnadhori* method remains effective in this *pesantren*.

3. Students' Learning Outcomes After Using the Method

Observations at *Pesantren Hubbul Qur'an Yassalam* Jombang show that, out of a total of 150 students—comprising 100 female and 50 male students—the majority demonstrated an improvement in their ability to read the Qur'an following the implementation of the *Tahsin Binnadhori* method. In an interview, Mr. FE explained,

"From our evaluations, around 80% of the students can now read the Qur'an well according to tajweed rules, approximately 15% fall into the 'adequate' category, and only 5% still require special guidance." (Interview, November 15, 2024)

Below is the data from the student learning evaluation:

Table 3. Evaluation of male and female students' learning outcomes

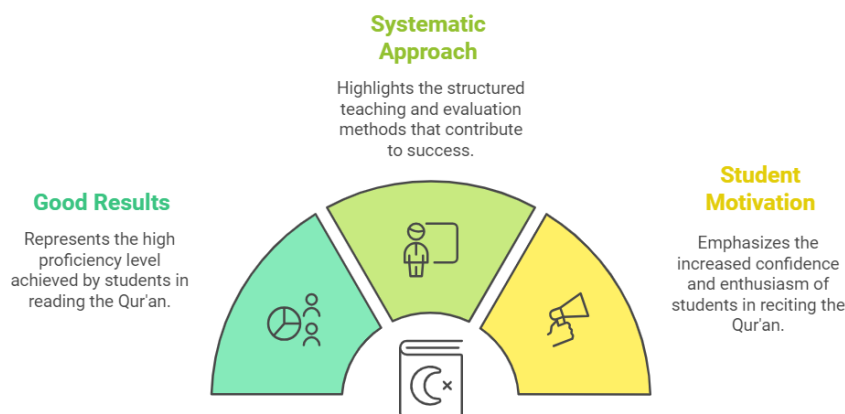
Reading Ability Category	Number of Students	Percentage	Remarks
Good	120	80%	Students can read the Qur'an fluently and correctly according to tajweed.
Adequate	22	15%	Students have a basic understanding but still make some tajweed mistakes.
Needs Guidance	8	5%	Students require special guidance, particularly in mastering basic tajweed.

In the documentation of activities, students were seen practicing Qur'an recitation under the direct supervision of teachers. One female student, AS, stated,

"I used to struggle with understanding tajweed rules, but now I feel more confident thanks to this method." (Interview, November 15, 2024)

The findings indicate that the implementation of the *Tahsin Binnadhori* method significantly improves the Qur'an reading ability of students at *Pesantren Hubbul Qur'an Yassalam*. Of the total 150 students, the majority fall into the "good" category, demonstrating mastery of tajweed and reading fluency. However, a small percentage of students still require additional guidance, especially those who are just beginning to learn Qur'an recitation. Mr. FE emphasized in the interview that the systematic approach of this method, coupled with the students' commitment to learning, has been key to its success.

Figure 3: *Tahsin Binnadhori* Method



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Three main tendencies can be drawn from the data: First, Predominance of Good Results: The majority of students, 80%, demonstrate the ability to read the Qur'an with correct *tajweed* and fluency. Second, The Importance of a Systematic Approach: The success of this method is supported by a well-structured teaching framework and consistent evaluation. Third, Student Motivation and Confidence: The improvement in learning outcomes has boosted students' confidence, as seen in their enthusiasm for reciting the Qur'an in public forums or religious events. In conclusion, the *Tahsin Binnadh* method has successfully made a significant positive impact on the students' ability to read the Qur'an, highlighting its relevance in the development of Qur'anic learning in the *pesantren* system.

Discussion

The findings from research at *Pesantren Hubbul Qur'an Yassalam* in Jombang indicate that the implementation of the *Tahsin Binnadh* method in Qur'anic learning has had a significant impact on the student's ability to read the Qur'an with correct *tajweed*.³¹ The learning process is systematically conducted through three stages: introduction to *tajweed* rules, reading practice, and daily evaluation.³² Key supporting factors include adequate facilities and parental support, while challenges involve a shortage of trained teachers and varying student abilities. Despite these challenges, the method has proven successful, with most students showing positive learning outcomes, where 80% of the students can read the Qur'an with proper *tajweed* and fluency. The evaluation results also reveal that most students fall into the "good" category, though a few still require further guidance. Overall, the students' learning outcomes at *Pesantren Hubbul Qur'an Yassalam* demonstrate that the *Tahsin Binnadh* method effectively improves Qur'anic reading skills among students.

The success of most students in achieving good reading abilities may be attributed to the systematic approach implemented by the *pesantren*. Through in-depth theoretical instruction and continuous practice, students gradually master *tajweed* and improve the quality of their recitation.³³ Supporting factors, such as adequate facilities, also play a crucial role in enhancing the quality of learning. Systematic reference books, such as *Tuhfatul Athfal*, enable teachers to teach *tajweed* rules in a structured and easily understandable way for students.³⁴

³¹ G Külünkoğlu, "Tafsir Translations in the Late Ottoman Period: An Evaluation on Tafsîr-i Mavâkib," *Cumhuriyet İlahiyat Dergisi* 26, no. 2 (2022): 917–35, <https://doi.org/10.18505/cuid.1162560>; Radhika Abi Kusuma and Anita Puji Astutik, "Strategi Pembelajaran Al-Qur'an Dengan Pendekatan Tahsin Dalam Memperbaiki Kualitas Bacaan Al-Qur'an Santri Di Pondok Pesantren," *Hikmah* (Sekolah Tinggi Agama Islam Sumatera Medan, 2024), <https://doi.org/10.53802/hikmah.v21i1.361>; Ach Khusnan, "Efektivitas Metode Diskusi Dalam Pembelajaran Kitab Kuning Terhadap Kepribadian Santri Di Pondok Pesantren," *FATAWA: Jurnal Pendidikan Agama Islam* (Sekolah Tinggi Agama Islam (STAI) Al-Azhar Menganti Gresik, 2021), <https://doi.org/10.37812/fatawa.v1i1.228>.

³² Hermawan and Asnawi, "The Role of Teachers in Improving the Quality of Reading the Qur'an for Early Class Santri."

³³ Shahbal and Nurrohim, "Introducing the Letters of Qalqalah in Tajweed Using Card Sort in Qur'an Learning"; Altalmas et al., "Analysis of Two Adjacent Articulation Quranic Letters Based on MFCC and DTW."

³⁴ Kusuma and Astutik, "Strategi Pembelajaran Al-Qur'an Dengan Pendekatan Tahsin Dalam Memperbaiki Kualitas Bacaan Al-Qur'an Santri Di Pondok Pesantren"; Muhammad Ilham Maulana Mulki, Ahmad Mulyadi Kosim, and Noor Isna Alfaien, "Penerapan Pembelajaran Kitab Tuhfatul Athfal Dalam Meningkatkan Kefasihan Membaca Al-Qur'an Santri," *MASALIQ* (Darul Yasin Al Sys, 2023), <https://doi.org/10.58578/masaliq.v3i5.1735>; Arifudin, "Metode Pembelajaran Ilmu Tajwid Dengan Menggunakan Kitab Tuhfatul Athfal Karangan Syekh Al Jamzury Di Pondok Pesantren Islam Darusy Syahadah, Simo Boyolali Jawa Tengah," *Rayah Al-Islam* (STIBA Arraayah Sukabumi, 2023), <https://doi.org/10.37274/rais.v7i2.753>.

However, despite the good results achieved by most students, the variation in abilities between beginners and more advanced students remains a challenge. This requires special attention, such as dividing classes based on ability levels or providing additional study time for students needing extra assistance.

The systematic approach of the *Tahsin Binnadhhor* method not only enhances the students' Qur'anic reading quality and boosts their confidence in performing religious duties. When students can read the Qur'an with the correct *tajweed*, they feel more confident interacting with the Qur'anic text, motivating them to continue learning and improving themselves.³⁵ Nevertheless, challenges remain regarding the varying abilities of the students. This variation in ability levels may cause some students to feel left behind, potentially reducing their motivation. Therefore, steps such as dividing classes based on ability levels or providing extra courses outside of regular school hours are essential to address this obstacle. The implementation of daily and weekly evaluations also plays a key role in ensuring that each student continues to progress according to their abilities.

The findings of this study align with previous research that demonstrates that *tahsin*-based approaches in Qur'anic teaching are effective in improving students' reading skills.³⁶ A study by Suryani (2022) also noted that teaching based on systematic techniques, such as the *Tahsin Binnadhhor* method, can accelerate the Qur'anic learning process,³⁷ particularly for beginners.³⁸ However, this research differs from earlier studies highlighting human resource constraints, such as the limited number of teachers, as a significant obstacle in similar Qur'anic learning methods.³⁹ At *Pesantren Hubbul Qur'an Yassalam*, efforts to address these limitations through regular teacher training and dividing classes by ability level have led to more significant success in overcoming these challenges.

Based on the findings of this study, it is recommended that other *pesantren* implementing similar methods focus on developing teacher capacity through regular training and workshops. Additionally, dividing classes according to student's abilities can be an important step to ensure that each student receives the attention they need. The technology could also be an alternative to accelerate learning, such as through mobile applications that allow students to practice Qur'anic recitation outside the classroom.⁴⁰ Strengthening parental support is also crucial in supporting the success of the learning process, so *pesantren* should

³⁵ Adiningsih, Maryono, and Fuadi, "Implementasi Metode Tahsin Binnadhhor Dalam Pembelajaran Al-Qur'an Santri Putri Di Pondok Pesantren Tahfidzul Qur'an Al-Asy'ariyyah Kalibeber Mojotenagah"

³⁶ M Putri, A Indria, and R Pasaleron, "Improving Student's Skills in Reading the Al-Quran Through the Tahsin Program at the Islamic Boarding School," ... *Islamic Education*, 2022, <http://ejournal.stitahlussunnah.ac.id/index.php/JIE/article/view/116>.

³⁷ M Shariq, "First Language Acquisition: A Qur'anic and Linguistic Perspective," *TESOL International Journal* 15, no. 4 (2020): 89–101, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85106559702&partnerID=40&md5=531558c3bdd6cb7b233ab59d39146fee>; R Anwar and L Hakim, "THE QUR'ANIC LEARNING BASED ON ISLAMIC ECO-THEOLOGY AT PESANTREN," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 169–86, <https://doi.org/10.15575/jpi.v9i2.24933>.

³⁸ Shariq, "First Language Acquisition: A Qur'anic and Linguistic Perspective"; Anwar and Hakim, "THE QUR'ANIC LEARNING BASED ON ISLAMIC ECO-THEOLOGY AT PESANTREN"; Külünkoğlu, "Tafsir Translations in the Late Ottoman Period: An Evaluation on Tafsîr-i Mavâkib."

³⁹ Sulistyowati, "Development and Innovation of Qur'anic Learning Methodologies in Indonesia."

⁴⁰ Almalki, "Qur'anic Reading Between The High-Level Chain Of Transmission And Criticism Of Grammarians."

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establish more intensive communication with parents to ensure smooth learning progress at home.

CONCLUSION

This study found that implementing the *Tahsin Binnadhori* method at *Pesantren Hubbul Qur'an Yassalam* in Jombang significantly improved students' ability to read the Qur'an according to *tajweed* rules. The learning process was systematically conducted through three main stages: introducing *tajweed* rules, reading practice, and in-depth daily evaluation. The majority of students, approximately 80%, could read the Qur'an with correct and fluent *tajweed*, while 15% were categorized as having sufficient ability, and only 5% required further guidance. Supporting factors, such as adequate facilities, structured reference books, and parental support, played a crucial role in enhancing the effectiveness of this method. Nevertheless, challenges remain regarding the varying abilities among students and the limited number of trained teachers, which need to be addressed to ensure all students can develop optimally.

Conceptually, this study contributes to understanding Qur'anic teaching through a systematic and *tahsin*-based approach. It demonstrates that structured and consistent learning can yield significant results, particularly improving students' Qur'anic reading skills. The *Tahsin Binnadhori* method has proven effective in addressing everyday challenges faced by *pesantren* in teaching *tajweed*, mainly through class division based on students' proficiency levels and regular teacher training. This study also contributes to the development of Qur'anic teaching theory based on *tahsin* by emphasizing the importance of daily evaluations, learning based on structured reference books, and adaptive class management to meet the needs of each student.

However, this study has several limitations that should be considered by future research. First, the research was conducted only at *Pesantren Hubbul Qur'an Yassalam* in Jombang, so the results may not be fully generalizable to other *pesantren*. Second, although several supporting and inhibiting factors were identified, the study did not explore the influence of external factors, such as technology or modern learning media, on the effectiveness of this method. Therefore, future research is recommended to expand the scope of the study to other *pesantren* with different backgrounds and further explore the use of technology in Qur'anic teaching. Moreover, developing more effective strategies for addressing differences in students' abilities and ensuring that each student receives appropriate attention according to their needs is essential.

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