

## The Application of Mujawwad Style Qur'anic Recitation to Improve Students' Qur'an Reading Skills at SDN Cileunyi 01 (Action Research on Grade 4 and 5 Students of SDN Cileunyi 01, Bandung Regency)

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### Abstract

*This study aims to identify the objective condition of students' ability in reading the Qur'an, the implementation of the Mujawwad style of Qur'anic recitation in Islamic Education (PAI) learning, and the extent to which this method improves students' reading skills in terms of tajwid and fluency (fashohah). This research employed a descriptive qualitative approach, with data collected through observation, interviews, and documentation. The results showed that the initial ability of fourth and fifth grade students was relatively low, as indicated by limited mastery of makharijul huruf, tajwid rules, and reading fluency. However, students demonstrated high interest and enthusiasm toward rhythm-based learning approaches. The implementation of the Mujawwad method was carried out in three main stages: strengthening the basic articulation of Arabic letters, teacher modeling, and student imitation practice. The findings revealed that approximately 50% of students showed improvement in their Qur'anic reading ability, particularly in pronunciation accuracy, basic tajwid comprehension, and reading fluency with proper rhythm. However, the improvement was not evenly distributed due to differences in students' initial abilities, limited instructional time, and individual learning variations. Therefore, the Mujawwad method is considered effective in gradually improving students' Qur'anic reading skills, although it requires continuous practice and intensive guidance*

**Keywords:** *Mujawwad, Qur'an Reading, Tajwid, Fluency, Islamic Education*

### INTRODUCTION

The Qur'an is the holy book of Allah ﷻ revealed to Prophet Muhammad ﷺ through the intermediary of the Angel Gabriel to be conveyed to the Muslim community. The Qur'an was revealed in Arabic, and as a noble sacred text, it possesses extraordinary qualities that inspire admiration in those who read and listen to it, while also granting spiritual rewards to its reciters. The greatness of Allah's teachings is reflected in the Qur'an as a true divine revelation, whose authenticity cannot be denied or doubted by anyone, whether in its content, linguistic style, or composition, and whose purity is guaranteed by Allah ﷻ. Furthermore, the Qur'an, as the revelation of Allah delivered to Prophet Muhammad ﷺ through the Angel Gabriel, serves as a definitive proof (hujjah) and constitutes an act of worship when recited. The purity and truth of its content are unquestionable, as it originates from the Almighty and the All-Wise. Therefore, everything conveyed within it is true, obligatory to follow, and must be internalized wholeheartedly. This should also be accompanied by a sense of joy and enthusiasm in reciting it. (Aliyudin, As, and Hafidz 2018)

Based on the explanation above, it can be concluded that reading will be successful if it is supported by interest and enthusiasm, which in turn requires proper guidance and cultivation. Martiya Rosita, in her journal, highlights the perfection of the Qur'an: Reading is a pathway that leads humans toward achieving the perfection of their humanity. Thus, it is often stated that "reading" is a fundamental requirement for building civilization. Since the Qur'an functions as guidance for humankind, its recitation should strive to achieve an understanding of its meanings. However, to reach this level, one must first go through the initial stage, namely learning the Qur'an, both in terms of reading its letters and understanding its meanings. (Rosita 2018)

Indonesia is a country that is very rich in culture. The diversity of cultures within it

contains many artistic elements originating from various ethnic groups. Each cultural group in Indonesia has customs and traditions that produce and sustain a culture passed down from generation to generation. Art is a part of culture that functions as a medium for expressing the beauty of the human soul. Art is very difficult to explain and also difficult to assess. This is because in art there is no concept of something being absolutely bad, nor are there specific boundaries that limit it. The manifestations of art can take the form of vocal arts, dance, visual arts, cultural arts, and the art of Qur'anic recitation.

In the present era, society is increasingly aware that preparing younger generations who are flexible, creative, and proactive is very important. This awareness becomes one of the reasons for making education a medium for the development of skills. In addition to being skilled in academic activities, students are also required to be skilled in social activities and interactions.

The art of Qur'anic recitation refers to the recitation (*qira'ah*) of the Qur'an in accordance with the rules of *tajwid*, which is beautified through melody and rhythm, or what is known as *nagham*. It can be categorized as a form of *handasah al-shaut* (the art of sound or vocal art). The term *qira'ah* is derived from the word *qira'at*, which means "reading" or "recitation."

*Mujawwad* is one of the styles within the art of Qur'anic recitation that can be heard on almost every occasion, with a wide range of listeners across various parts of the Islamic world, and it is deeply embedded in Islamic culture. This style of Qur'anic recitation is commonly referred to as the *mujawwad* style, which literally means "to make good" or "to beautify."

This style is characterized by a fully melismatic delivery, enriched with ornamental melodic variations to enhance its aesthetic quality. The melodic ornamentations in the *Mujawwad* style vary from one reciter to another, depending on the creativity and ability of the *qari* (male reciter) or *qari'ah* (female reciter). A male Qur'an reciter is referred to as a *qari*, while a female reciter is called a *qari'ah*.

The art of Qur'anic recitation is one of the forms of art that is widely accepted within society. This can be observed across communities, from rural areas to urban regions throughout Indonesia, where the recitation of the Qur'an is frequently heard within Islamic communities, both in religious rituals and social gatherings. In addition, the art of Qur'anic recitation is often performed and competed in religious events known as *Musabaqah Tilawatil Qur'an* (MTQ). These competitions include various styles of recitation such as *tartil*, *murottal*, and *qira'ah* (*mujawwad*), and are regularly आयोजित annually at different levels, ranging from village, regional, and national levels to even international competitions, involving participants from student, university, and general categories.

Basic education is one of the fundamental human rights that must be obtained, especially by children. Quality education at the elementary school level is a learning process that actively involves students in the learning activities, so that they do not merely listen to the teacher's explanations but also gain direct understanding through experience. This level of education serves as a foundation for achieving the national goal of educating the life of the nation, as stated in the Preamble of the 1945 Constitution of the Republic of Indonesia.

Learning at the elementary school level is a process of habituation carried out within the primary school environment. In addition, the learning process conducted in schools is supported by various materials and curricula established by the government. The benchmarks for success and achievement in elementary schools are often assessed through inter-school competitions up to the national level. Achievement in Qur'anic recitation can be measured through the *Musabaqah Tilawatil Qur'an* (MTQ). This event attracts significant interest and attention from both local and international communities. The availability of attractive prizes, the inherent potential of children, and government support encourage parents, teachers, and even schools to organize *tilawah* (Qur'anic recitation) learning activities, particularly at the elementary school level.

These *tilawah* activities receive considerable attention from parents. Although such

activities are often categorized as extracurricular, they are met with enthusiasm and strong support, especially from teachers and school administrators.

Etymologically (or *lughah*), the term *nagham* means song or symphony. The plural form of *nagham* (النَّغَم) is *angham* (أَنْغَام), and the plural of this plural form is *anaagham* (أَنْغَامِيْم). According to Bustaman Ismail, the term *nagham* is etymologically parallel to the word *ghina*, which also means song or melody. Terminologically, *nagham* refers to the recitation of the Qur'an with melody (artistic expression) or with a beautiful and melodious voice, that is, reciting the Qur'an properly and correctly without violating the established rules of recitation (Salim 2008)

The art of Qur'anic recitation, also known as *An-Nagham fil Qur'an*, refers to the beautification of the voice in the recitation of the Qur'an. Meanwhile, the science of *nagham* is the study of methods or techniques used to chant, intone, and beautify the voice in Qur'anic recitation. The art of Qur'anic recitation is essentially an oral discipline, meaning that it is a form of knowledge realized through spoken recitation.

The term *method* is derived from the Greek language, namely “*metha*,” meaning “through,” and “*hodos*,” meaning “way,” “path,” “tool,” or “style.” In other words, a method refers to “the way or path that must be followed to achieve a particular objective.” According to the *Kamus Besar Bahasa Indonesia* (KBBI), a method is defined as a well-organized and carefully considered way to achieve a goal (in science and other fields), as well as a systematic working procedure designed to facilitate the implementation of an activity in order to attain predetermined objectives.

According to Sanjaya, a method is “a way used to implement a plan that has been prepared into concrete activities so that the objectives that have been formulated can be achieved optimally.” Meanwhile, Triyo Supriyatno, Sudiyono, and Moh. Padil explain in their work that “a method is a way or procedure used by a facilitator in the learning interaction process, taking into account the entire system in order to achieve a specific objective.”

Meanwhile, the term *learning* is derived from the word *to learn*, which means an effort to acquire knowledge or skills. The term *pembelajaran* (learning) itself includes affixes that transform it into a noun, referring to the process, method, or act of enabling a person or living being to learn. According to Arifin, learning is an activity in which students receive, respond to, and analyze instructional materials presented by the teacher, which ultimately leads to the ability to master the material being taught.

According to Hamalik, learning is a structured combination consisting of human elements, materials, facilities, equipment, and procedures that interact with one another to achieve learning objectives. Meanwhile, according to Salamun, a learning method refers to different ways used to achieve different learning outcomes under different conditions. Aqib argues that a learning method is “a way used by teachers, which in carrying out its function serves as a tool to achieve learning objectives.”

*Musabaqah Tilawatil Qur'an* (MTQ) is one of the initiatives of the Muslim community in promoting the understanding of the meaning, content, and messages of the Qur'an. At present, it has gained attention and support from the government. In addition to serving as a medium for Islamic preaching among Muslims, *Musabaqah Tilawatil Qur'an* (MTQ) also functions as a platform for developing artistic talent in Qur'anic recitation in accordance with the rules of *qira'at* from various countries.

*Mujawwad* tilawah is one of the branches of the art of Qur'anic recitation that has existed since earlier times and has become a form of artistic heritage passed down from generation to generation and preserved until the present day. The researcher chose the *Mujawwad* type of tilawah after observing the potential of students who show an interest in rhythm. This consideration led the researcher to study students at SDN Cileunyi 01, where the focus is still on relatively simple forms of tilawah that nevertheless contain complete melodic structures. Thus,

students are able to recognize different types of melodies and *nagham* from an early stage.

The method of learning the Qur'an essentially refers to the way of teaching the Qur'an to children, which serves as the initial step in introducing the Qur'an, with the expectation that students will be able to recognize letters as symbols of sound. The process of teaching Qur'anic reading cannot be equated with teaching reading and writing at the elementary school level, because in Qur'anic learning, children or students learn letters and words whose meanings they may not yet understand. The ability to read the Qur'an properly must follow the rules established in the science of *tajwid*.

Therefore, for teachers or educators, it is important to implement appropriate and effective methods in teaching Qur'anic reading. The lack of students' motivation in learning the Qur'an remains one of the factors contributing to the low quality of education, particularly in the ability to read the Qur'an. One of the efforts to increase motivation in learning to read and write the Qur'an is by applying suitable methods that can be implemented by Qur'an teachers in the classroom. In essence, contemporary society is increasingly aware of the importance of preparing younger generations who are adaptable, creative, innovative, and proactive. This awareness becomes one of the reasons for positioning education as a medium for developing skills. In addition to academic competence, students are also required to be proficient in social and religious activities.

The ability to read the Qur'an is an essential competency for Muslim students at the elementary school level, as mandated in the objectives of Islamic Religious Education (PAI) to form individuals of noble character who are literate in the holy scripture. However, the reality at SDN Cileunyi 01, Bandung Regency, shows that fourth- and fifth-grade students still face significant challenges in the accuracy of *tajwid* and fluency (*fashohah*). Based on preliminary observations, this low level of ability is often caused by learning methods that tend to be monotonous (lecture-based and direct submission without variation in techniques), resulting in students becoming easily bored and less motivated to improve the quality of their recitation (Arifin 1976).

*Musabaqah Tilawatil Qur'an* (MTQ) is organized through collaboration between regional governments and the Ministry of Religious Affairs, both at regional and national levels. However, it is not easy to recite the verses of the Qur'an properly and correctly, especially in the *Mujawwad* style, because this type of recitation involves intricate melodic ornamentations within the art of Qur'anic recitation. To observe and analyze these ornamentations in *Musabaqah Tilawatil Qur'an*, a qualitative descriptive method is required, incorporating a musicological approach to examine the ornamentation in Qur'anic recitation, an anthropological approach to study the behavior and techniques of reciters, and a historical approach to analyze the development of *Musabaqah Tilawatil Qur'an* (MTQ).

The art of Qur'anic recitation in the *Mujawwad* style offers both aesthetic and technical solutions in this learning context. Unlike *murattal*, which tends to be more straightforward and less ornamented, *Mujawwad* employs melodic patterns (*nagham*) with a slower tempo, which technically requires a high level of precision in vowel length (*mad*) and vocal timing. The use of art in Qur'anic learning has been proven to stimulate students' cognitive and emotional functions, enabling them to focus more effectively in practicing complex *tajwid*. Through the beauty of melodic modes (*maqamat*), students not only learn to read but also experience a meaningful spiritual engagement.

Each individual possesses diverse abilities and strengths. Vocal ability, in many cases, is an innate talent. However, the ability to perform *tilawah* can also be developed gradually through learning and practice. Many applications have been developed to support and facilitate learners of *tilawah*. Nevertheless, it is preferable that the chain of knowledge (*sanad*) be obtained directly through guided instruction, so that the learning process can be conducted properly and evaluated effectively.



The researcher's rationale for conducting this study on the Mujawwad tilawah learning method is based on personal experience of difficulties in teaching tilawah at the elementary school level. The challenges encountered by the researcher lie in selecting appropriate learning methods as well as determining the type of tilawah that can be effectively taught to students at the MI/SD (Islamic elementary/primary school) level. In addition to these challenges, another reason is the rapid advancement of technology, which has led many members of society to gradually neglect their local cultural traditions. Tilawah, as one of the cultural practices particularly among Muslim communities worldwide, must be continuously preserved. However, the condition of Muslim society in Indonesia is increasingly concerning.

Relevant previous research includes a study by Siti Sholichah (NIM: 131310001276), Faculty of Tarbiyah and Teacher Training, Islamic Education Department, Universitas Islam Nahdlatul Ulama Jepara (2015), entitled "*The Effectiveness of Teaching the Art of Qur'anic Recitation at the Al-Qur'an Education Foundation Al-A'la Margoyoso Kalinyamatan Jepara.*" This study discusses the teaching of the art of Qur'anic recitation at YPA Al-A'la Margoyoso Kalinyamatan Jepara. The difference between that study and the present research lies in its focus, as the previous study only explains the art of Qur'anic recitation in general, whereas the present study focuses more specifically on the *tahsin* method with an emphasis on the *maqomat bayati* approach.

Another relevant study was conducted by Rahmat Solihin, Muhammad Iqbal, and Muhammad Tamsil Muin (2021) from STAI Asy-Syukriyyah, Tangerang, entitled "Implementation of Murottal and Mujawwad Rhythm to Improve Children's Skills in Reading Al-Qur'an," published in *Community Empowerment* (Vol. 6, No. 5, pp. 727–731). This study introduced and trained santri at Rumah Tahfizh Nurul Qur'an At-Taqwa, Tangerang, in distinguishing and applying the murottal and mujawwad rhythms through demonstration and guided practice. The findings showed that repeated, structured introduction of these rhythms helped students recognize and differentiate between murottal and mujawwad, and increased their motivation to read the Qur'an more beautifully. The difference between that study and the present research lies in its scope and design: Solihin et al.'s study was a short-term community service activity focused on introducing the mujawwad rhythm as a form of recitation art, without measuring its effect on students' formal Qur'an reading competence, whereas the present study examines the systematic application of the mujawwad style within a school-based learning process to improve elementary students' Qur'an reading skills at SDN Cileunyi 01.

A further relevant study was conducted by Fatimah Rahayu (2024) from Universitas Negeri Padang, entitled "Pengaruh Metode Tartil terhadap Kemampuan Membaca Al-Qur'an pada Mata Pelajaran PAI di SD Negeri 29 Dadok Tunggul Hitam," published in *ALSYS: Jurnal Keislaman dan Ilmu Pendidikan* (Vol. 4, No. 5, pp. 649–662). Using a quantitative approach with a control and experimental group design involving 51 fourth- and fifth-grade students, this study measured the effect of the tartil method on students' Qur'an reading ability through pre-test and post-test scores analyzed with a Paired Sample T-Test. The results showed a significant improvement in the experimental group's reading ability, with a post-test mean of 86.13 compared to 83.62 in the control group, confirming that the tartil method effectively enhanced students' fluency, pronunciation accuracy, and application of tajwid rules. The difference between that study and the present research is that Rahayu's study tested the tartil method using a quantitative experimental design at the elementary school level, whereas the present study focuses on the mujawwad recitation style as a distinct approach and uses a different research design to examine its effectiveness in improving Qur'an reading skills among students at SDN Cileunyi 01.

Another relevant study was conducted by Ulfa Ainul Mardhiyah (NIM: 1420421016), Graduate Program, UIN Sunan Kalijaga Yogyakarta, entitled "The Effectiveness of Tahsin-Based Qur'an Reading and Memorization Learning (BTHQ) in Improving Students' Qur'an

Memorization at SDIT Luqman Al-Hakim Yogyakarta." This research evaluates the effectiveness of the BTHQ learning program at SDIT Luqman Al-Hakim Yogyakarta using an evaluative research design. The difference between that study and the present research is that it focuses solely on evaluating the effectiveness of reading instruction, whereas the present study emphasizes the *tahsin* learning method integrated with *nagham*.

Another relevant study was conducted by Ulfa Ainul Mardhiyah (NIM: 1420421016), Graduate Program, UIN Sunan Kalijaga Yogyakarta, entitled "*The Effectiveness of Tahsin-Based Qur'an Reading and Memorization Learning (BTHQ) in Improving Students' Qur'an Memorization at SDIT Luqman Al-Hakim Yogyakarta.*" This research evaluates the effectiveness of the BTHQ learning program at SDIT Luqman Al-Hakim Yogyakarta using an evaluative research design. The difference between that study and the present research is that it focuses solely on evaluating the effectiveness of reading instruction, whereas the present study emphasizes the *tahsin* learning method integrated with *nagham*.

Furthermore, Kiki Rizky Ramadhani (NIM: 1786108006), Universitas Islam Negeri Raden Intan Lampung, in the thesis entitled "*The Effectiveness of Tilawah Learning in Improving the Art of Qur'anic Recitation at UKM Higma UIN Raden Intan Lampung,*" discusses tilawah learning aimed at improving the art of Qur'anic recitation using a qualitative research approach. However, the thesis focuses only on improving recitation skills in general and does not refer to specific types of *nagham*, whereas the present study emphasizes the *tahsin al-Qur'an* method with a *maqomat bayati* approach.

The distinction from previous studies, which gives rise to the novelty of this research, lies in its focus on methods or approaches to learning the art of Qur'anic recitation that make it easier and more enjoyable, complemented by beautiful melodies, structured rhythms, and proper application of *tajwid*.

The objective of this research is to increase interest in learning *tahsin*. The findings of this study offer a *tahsin* method that incorporates beautiful and engaging melodies. The beauty of the Qur'an becomes even more remarkable when it is recited with a melodious and soulful voice, especially when accompanied by harmonious rhythms, structured melodies, and accurate *tajwid*. The rhythms and melodies used in the art of Qur'anic recitation are generally derived from Arabic melodic modes, often referred to as desert melodies.

The geographical condition of SDN Cileunyi 01, which is located within a religious community in Bandung Regency, should serve as strong social capital. However, without innovation in teaching methods within the school, this potential will not develop optimally. This research is therefore essential to shift the paradigm that learning *tajwid* is rigid, transforming it into an artistic and inspiring activity for students. Through the implementation of the Mujawwad style, it is expected that there will be a significant improvement in the Qur'an reading abilities of fourth- and fifth-grade students at the school.

## RESEARCH METHODS

The researcher's rationale for conducting this study on the Mujawwad tilawah learning method is based on personal experience of difficulties in teaching tilawah at the elementary school level. The challenges encountered by the researcher lie in selecting appropriate learning methods as well as determining the type of tilawah that can be effectively taught to students at the MI/SD (Islamic elementary/primary school) level. In addition to these challenges, another reason is the rapid advancement of technology, which has led many members of society to gradually neglect their local cultural traditions. Tilawah, as one of the cultural practices particularly among Muslim communities worldwide, must be continuously preserved. However, the condition of Muslim society in Indonesia is increasingly concerning.

To address these problems, the research method used in this study can be explained according to expert opinion. This study employs a descriptive qualitative method, which according to is a research method grounded in postpositivist philosophy, used to examine natural object conditions in which the researcher acts as the key instrument, data collection is carried out through triangulation, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization. This view is supported by Bogdan and Biklen (Moleong 1995), who state that descriptive qualitative research is the collection of data in the form of words or images rather than numbers, so that the data gathered, once analyzed, is described in a way that is easily understood by others. This method was selected because it allows the researcher to observe and describe, in a natural setting, how the Mujawwad style of Qur'anic recitation is applied in the learning process and how it affects students' Qur'an reading skills at SDN Cileunyi 01, without manipulating the variables involved in the teaching and learning process.

Therefore, the researcher formulates the research problems as follows:

- (1) What is the objective condition of the Qur'an reading ability of fourth- and fifth-grade students at SDN Cileunyi 01 before the implementation of the Mujawwad recitation style?
- (2) How is the Mujawwad style of Qur'anic recitation implemented in Islamic Religious Education (PAI) learning in grades 4 and 5 at SDN Cileunyi 01?
- (3) To what extent can the implementation of the Mujawwad recitation style improve students' reading ability (in terms of *tajwid* and *fashohah*) at the school?

This study employs a qualitative research design using an experimental approach, namely research conducted in a field setting by taking samples from the existing population to form two classes as research objects (Hamalik 2003). The descriptive technique involves fact-finding with accurate interpretation, examining problems within society, and analyzing particular situations, including relationships, activities, attitudes, perspectives, ongoing processes, and the influence of a given phenomenon.

According to Lexy J. Moleong (Moleong 1995), qualitative methods aim to understand phenomena experienced by research subjects, including explaining behavior, perceptions, motivations, and other aspects holistically, in terms of language and within a natural context, using various naturalistic methods.

The research was conducted at SDN Cileunyi 01, Bandung Regency, located at Kp. Babakan Situ RT 03 RW 08, Cileunyi Wetan Village, Cileunyi District, Bandung Regency, 40622. The reason for selecting this location and object is due to the enthusiasm and motivation of the students in learning the art of Qur'anic recitation, as well as the school's strong attention to the development of moral character and Islamic insight.

Data collection techniques refer to the methods used to gather information and facts from the field through systematic and strategic steps in order to produce accurate data (Andi Prastowo, p. 208). In this study, the researcher focuses on the learning method of the Mujawwad style of Qur'anic recitation.

## RESULTS AND DISCUSSION

### Results

The learning of the art of Qur'anic recitation was conducted at SDN Cileunyi 01. Furthermore, from all participating students, several were subsequently selected based on their mastery of the Mujawwad style of recitation.

The activity began with instructing all students in *tahsin* (improvement of recitation) or *makharij al-huruf* (articulation points of letters). Subsequently, the instruction proceeded to the core material, which included introduction, demonstration, and direct practice under the guidance of the supervising teacher.

## The Objective Condition of Fourth- and Fifth-Grade Students at SDN Cileunyi 01 Prior to the Implementation of the Mujawwad Recitation Method

Based on the results of the preliminary observations conducted at SDN Cileunyi 01, a general overview was obtained regarding the objective condition of Qur'anic reading abilities among fourth- and fifth-grade students prior to the implementation of the Mujawwad recitation method. In general, the students' Qur'anic literacy skills were still at a relatively low level. This was indicated by the fact that most students were not yet able to read the Qur'an in accordance with the rules of *tajwid*. Moreover, a number of students were still at the stage of recognizing the *hijaiyah* letters and had not yet been able to combine letters into words fluently.

These limitations were not only evident in the technical aspects of recitation, such as *makharij al-huruf* (articulation points of letters) and the rules of vowel length (*mad-qashr*), but also in the students' lack of fluency and self-confidence in reading. In the previous learning process, the methods employed tended to be conventional and monotonous, thus failing to optimally engage students' interest. As a result, students often experienced difficulties in maintaining focus and learning motivation, which ultimately contributed to low learning outcomes in Qur'anic reading.

Nevertheless, despite these limitations, a significant potential was identified in the affective domain, particularly in terms of students' interest and enthusiasm toward Qur'anic learning when it was presented in an engaging manner. This was reflected in the high level of student participation in *tilawah* extracurricular activities. Students demonstrated greater interest when Qur'anic recitation was combined with elements of tone and rhythm. In this context, students tended to find it easier to remember recitation patterns through a musical approach, even though cognitively they had not yet fully understood the correct structure of recitation. This phenomenon indicates that students exhibit a tendency to learn more effectively through auditory and rhythmic approaches, where elements of melody serve as effective stimuli in enhancing memorization and learning engagement. In other words, although the students' basic Qur'anic reading ability remained low, there existed an initial foundation in the form of intrinsic motivation and an interest in the art of Qur'anic recitation that could be further optimized in the learning process.

Therefore, this objective condition serves as an important basis for designing more innovative instructional interventions, one of which is the implementation of the Mujawwad recitation method. This approach is expected to bridge the gap between students' basic abilities and their interest in rhythm-based learning, thereby making the learning process more effective, engaging, and meaningful.

Based on findings at SDN Cileunyi 01, the researcher concluded that almost all fourth- and fifth-grade students had not yet mastered Qur'anic reading skills.

### A. Diagnosis of Students' Qur'anic Reading Ability

Based on the results of the instructional activities that have been conducted, it was found that SDN Cileunyi 01 places emphasis on the art of Qur'anic recitation, particularly in preparation for inter-school competitions. The melodic patterns used in recitation are left flexible, allowing students to adapt them according to their individual abilities.

From these findings, it can be observed that the overall quality of the students' recitation is relatively good. However, most students are still not familiar with the structured melodic patterns (*maqamat*) used in Qur'anic recitation. This indicates that while students possess a basic level of reading proficiency, their understanding of the artistic and tonal aspects of recitation remains limited.

### B. Demonstration of Mujawwad Melody

The demonstration was conducted by the supervising teacher by reciting selected Qur'anic verses using a standard *qori* style with a particular *maqam* (specific melodic mode). Subsequently, the same verses were recited again using the Mujawwad style with the same



*maqam*. This approach was intended to help students identify and understand the differences between regular recitation and Mujawwad recitation, even when using identical verses and melodic modes.

Following the demonstration, students were guided to practice reciting the verses in accordance with the model presented during the initial session. This practice was carried out under close supervision and repeated multiple times to ensure that the melodic patterns could be internalized and retained in the students' memory.

It is important to emphasize that the Mujawwad melody is a form of Qur'anic recitation art that cannot be mastered instantly. It requires a considerable amount of time, practice, and sustained effort for students to be able to apply this style fluently in their recitation. Therefore, in this instructional process, the primary focus of the supervising teacher was to introduce the Mujawwad melody to the students, with the aim of fostering motivation and encouraging them to continue practicing so that they may eventually master the recitation accurately and effectively.

It is evident from the results of observations and interviews conducted by the researcher with students at SDN Cileunyi 01 that the evaluation of Qur'anic reading (*Qira'ah Al-Qur'an*) instruction has been implemented with the aim of achieving good and melodious recitation quality. SDN Cileunyi 01 implements compulsory extracurricular activities designed to help students master both the technical aspects and the artistic elements of Qur'anic recitation.

Overall, the outcomes of the implemented activities can be considered to have met the expected targets, as they fall within a good category. Based on the learning outcomes during the 2025–2026 academic year at SDN Cileunyi 01, several evaluations have been identified through the application of the Mujawwad method. This method also functions as an evaluative tool for both students and teachers in the learning process of the art of Mujawwad Qur'anic recitation.

Based on the findings from observations and interviews with students and parents, it can be concluded that the method used in teaching the art of Qur'anic recitation still requires several improvements. These are outlined as follows:

- a. The method has not yet provided sufficiently broad and detailed explanations regarding the articulation of each letter based on *makharij al-huruf* and *sifatul huruf*.
- b. The method incorporates a variety of melodic patterns, which can make it difficult for some learners to fully comprehend and master.
- c. The method does not consistently emphasize the importance of referring back to classical Qur'anic scholarly texts (*kutub al-'ulama*) in each core topic discussed.

#### C. Student Evaluation

The final session of the activity involved evaluating the material that had been delivered. The evaluation was conducted by asking all students to collectively recite the melodic patterns that had been introduced, without assistance from the instructor. Once this was deemed sufficient, the instructor selected representatives from both male and female students to recite Qur'anic verses in front of the supervising teacher, using one of the recitation methods that had been taught.

The results of the evaluation indicated that the students had begun to recognize and distinguish between *murottal* and *mujawwad* styles of recitation. Furthermore, they were able to identify one or several melodic patterns that had been introduced during the learning sessions. In addition, the students demonstrated a high level of enthusiasm in reciting the Qur'an, as reflected in their active participation and their commitment to continue practicing the material that had been taught.

Based on the evaluation described above, it can be concluded that the implementation of Mujawwad-based Qur'anic recitation learning has generally been effective. However, several enhancements are still needed to make the method more engaging and enjoyable, as well as to broaden students' understanding of the artistic dimensions of Qur'anic recitation. Such

improvements are also expected to further increase students' interest and motivation in learning *Qira'ah Al-Qur'an*.

### Discussion

#### The Implementation of the Mujawwad Style of Qur'anic Recitation in Islamic Education (PAI) Learning for Fourth- and Fifth-Grade Students at SDN Cileunyi 01

The implementation of the Mujawwad style of Qur'anic recitation in Islamic Education (PAI) learning for fourth- and fifth-grade students at SDN Cileunyi 01 is carried out through a gradual approach that integrates students' cognitive, psychomotor, and affective domains. This instructional strategy is systematically designed to accommodate the students' initial condition, which reflects limited Qur'anic reading ability, while simultaneously optimizing their interest in rhythm-based learning.

The first stage in this implementation is the strengthening of foundational skills through instruction in *makharij al-huruf*. At this stage, the teacher provides explanations and demonstrations regarding the correct articulation points of the *hijaiyah* letters, accompanied by repeated pronunciation exercises. The primary focus is to develop pronunciation accuracy, ensuring that students build a strong foundation before progressing to subsequent stages. The activities are conducted both classically and individually to ensure that each student receives adequate guidance.

The second stage involves modeling the Mujawwad recitation by the teacher. In this phase, the teacher presents Qur'anic recitation using distinctive Mujawwad melodic patterns. The examples are taken from selected verses or short surahs that are familiar to students, such as *Surah Ar-Rahman* and *Surah Al-Ikhlash*. The selection of these materials aims to facilitate students' recognition of recitation patterns while also enhancing their emotional engagement in the learning process. The teacher not only demonstrates complete recitations but also breaks them down into smaller segments to make them easier for students to follow.

The third stage consists of imitation and practice by the students. After observing the teacher's model, students are instructed to imitate the recitation collectively (classical drills), followed by group and individual practice sessions. During this stage, the teacher provides direct feedback on the accuracy of *makharij al-huruf*, the application of vowel length (*mad-qashr*), and the appropriateness of the melodic patterns. This approach fosters an interactive and student-centered learning environment.

Furthermore, in implementing the Mujawwad method, the teacher leverages students' tendency to learn more effectively through rhythmic patterns. Consequently, the learning process not only emphasizes the technical aspects of recitation but also strengthens students' memorization and self-confidence. Repetitive practice using specific melodic patterns has been shown to help students internalize the structure of Qur'anic recitation more effectively.

Overall, the implementation of the Mujawwad recitation style in PAI learning for fourth- and fifth-grade students at SDN Cileunyi 01 is carried out through three main stages: mastery of *makharij al-huruf*, teacher modeling of melodic recitation, and student imitation and practice. This approach demonstrates that the integration of correct recitation techniques with aesthetic elements can create a more engaging, interactive, and adaptive learning environment that aligns with students' learning characteristics.

#### The Extent to Which the Implementation of the Mujawwad Style of Qur'anic Recitation Improves Students' Reading Ability (Tajwid and Fashohah)

Based on the results of the implementation of the Mujawwad style of Qur'anic recitation in fourth- and fifth-grade classes at SDN Cileunyi 01, it was found that this method contributes positively to the improvement of students' Qur'anic reading abilities, particularly in the aspects of *tajwid* and *fashohah*. The improvement occurs gradually in line with the structured and repetitive learning process.

From a descriptive quantitative perspective, approximately 50% of students demonstrated improvement in their Qur'anic reading skills. Indicators of this improvement include increased accuracy in pronouncing letters according to *makharij al-huruf*, better understanding of basic *tajwid* rules (such as *mad*, *ghunnah*, and *idgham*), and enhanced fluency in reading short verses. In addition, in terms of *fashohah*, some students began to read with more appropriate intonation, smoother delivery, and better alignment with the rhythmic patterns characteristic of the Mujawwad style. (Suryati 2017)

The implementation of the Mujawwad recitation method has proven effective in helping students internalize recitation patterns through auditory and rhythmic approaches. The melodic elements function as cognitive aids that facilitate students in remembering the sequence of recitation and maintaining consistency in vowel length. Consequently, students not only learn to read mechanically but also develop a more comprehensive understanding of the flow of Qur'anic recitation.

However, the findings also indicate that not all students experienced significant improvement. Some students remained at a relatively stagnant level, particularly those who lacked adequate foundational skills in Qur'anic reading. This is due to the nature of the Mujawwad method, which requires prior mastery of basic *tajwid* and *makharij al-huruf* before it can be effectively applied. Additionally, limited instructional time and individual differences among students also influenced the level of success in implementing this method.

These findings suggest that the Mujawwad style of recitation is not an instant method that can immediately enhance Qur'anic reading ability within a short period. Rather, it requires a continuous learning process, consistent practice, and intensive guidance from teachers. In other words, the effectiveness of the Mujawwad method is highly dependent on sustained practice and the students' foundational readiness.

Overall, it can be concluded that the implementation of the Mujawwad style of Qur'anic recitation is capable of improving students' reading ability in terms of *tajwid* and *fashohah* to a partial extent, with a success rate of approximately 50%. Nevertheless, additional supporting strategies and a longer duration of instruction are needed to optimize learning outcomes for all students.

## CONCLUSION

Based on the implementation of this learning activity, it can be concluded that the instructional process at SDN Cileunyi 01, particularly the integration of the Mujawwad melodic style in Qur'anic learning, has been effectively carried out. This approach has successfully introduced students to new knowledge regarding the melodic aspects of Qur'anic recitation and has contributed to increasing their motivation to read the Qur'an. Such activities should not be conducted as one-time events בלבד but rather as continuous and routine learning practices to ensure sustained improvement in students' recitation skills, enabling them to develop creativity and proficiency in the art of Qur'anic melody in a proper and aesthetically refined manner.

Furthermore, based on the findings of this study on the implementation of the Mujawwad style of Qur'anic recitation among fourth- and fifth-grade students at SDN Cileunyi 01, it can be concluded that the students' initial Qur'anic reading ability was relatively low. This was evident across multiple aspects, including *tajwid*, *fashohah*, and reading fluency. Most students had not yet mastered *makharij al-huruf* accurately and were still at a basic level of Qur'anic reading. Nevertheless, students demonstrated considerable potential in the affective domain, particularly in their high level of interest and enthusiasm toward engaging and rhythm-based Qur'anic learning approaches.

The implementation of the Mujawwad recitation method in Islamic Education (PAI) was conducted through systematic stages, beginning with the reinforcement of *makharij al-huruf*,

followed by teacher modeling, and subsequently student imitation and practice. This approach effectively integrates cognitive, psychomotor, and affective aspects of learning, thereby creating a more interactive, engaging, and adaptive instructional environment that aligns with students' auditory and rhythmic learning tendencies.

The results indicate that approximately 50% of students experienced improvement in their Qur'anic reading abilities, particularly in terms of pronunciation accuracy, understanding of basic *tajwid* rules, as well as fluency and rhythmic quality (*fashohah*). The melodic elements of the Mujawwad style function as effective stimuli in enhancing students' ability to memorize and comprehend recitation patterns. However, this improvement has not been evenly distributed, as some students remain at a relatively stagnant level due to limited foundational skills, individual differences, and time constraints within the learning process.

Therefore, it can be affirmed that the Mujawwad style of Qur'anic recitation represents an effective instructional method for gradually improving students' Qur'anic reading abilities, although it is not an instant solution. Its success is highly dependent on continuous practice, strong foundational mastery of *tajwid*, and intensive teacher guidance. Accordingly, more comprehensive and sustainable instructional strategies are required to ensure that all students can achieve optimal outcomes in reading the Qur'an accurately and proficiently.

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