



Tartil Method: A Solution for Cultivating High-Achieving Students in Quranic Learning

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Abstract

Learning the Quran is often perceived as challenging by many students, which consequently leads to low academic achievement in evaluation processes, thereby highlighting the necessity of employing appropriate teaching methods that are responsive to learner diversity; this study aims to examine the effectiveness of the *tartil* method in enhancing students' achievement in Quran learning by adopting an exploratory sequential mixed methods design in which the qualitative phase involved in-depth interviews with fifteen informants (teachers and students) selected through purposive sampling and analyzed thematically using NVivo 12, while the quantitative phase employed a survey administered to 115 respondents chosen through simple random sampling and analyzed descriptively with SPSS 22; the qualitative analysis generated twelve themes related to students' learning achievement, corroborated by quantitative findings that revealed an overall mean score of 4.10 indicating high levels of achievement across knowledge, reading fluency, and examination performance, with teachers consistently reporting that the *tartil* method positively impacted the quality of Quran learning; the implications are both practical, as the *tartil* method can serve as an effective pedagogical strategy for optimizing Quran learning outcomes in schools and madrasahs, and academic, as the study contributes to the literature by integrating qualitative and quantitative evidence and offering new insights into the relationship between teaching methods and student achievement across cognitive, affective, and competitive dimensions.

INTRODUCTION

Student learning success is closely related to the teaching methods used by teachers. Selecting the right and effective method will encourage students to continue thinking and striving to master the material, so that they can achieve the expected learning success and academic achievement (Melianti et al., 2023). This means that teaching methods are one of the main factors determining students' success in achieving academic performance.

A common problem in Quranic education is that many students still struggle to read according to the rules of tajwid, make mistakes in pronouncing the *hijaiyah* letters, or even make errors when writing Quranic verses. This occurs because

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teachers use methods that are inappropriate and do not account for student diversity (Fauziah & Alamsyah, 2025; Hasanah et al., 2020; Khoiruddin & Kustiani, 2020). Some teachers focus solely on memorization without providing in-depth explanations of the rules of recitation, while others fail to vary their approaches, causing students to struggle to keep up with the lessons. As a result, students' learning success is low, and their performance on exams and in religious activities is suboptimal (Ikhwanuddin & Husnah, 2021; Sartika et al., 2022; Vandita, 2020).

Other studies also confirm that the use of teaching methods appropriate to students' circumstances has a positive impact on learning success. Overall, these findings indicate that teachers' selection of appropriate teaching methods is essential to ensure the effectiveness of learning (Engkizar et al., 2026; Putri et al., 2025; Rosyadi & Athari, 2025). Teachers have the freedom to determine methods that suit students' developmental stages and abilities, and the chosen method will play a significant role in fostering learning success and student achievement.

This means that in the practice of Quranic instruction, there are actually many methodological options available to teachers, ranging from traditional to more innovative approaches. One of the latest methods to emerge is the *tartil* method, which offers a distinct approach by not only emphasizing recitation in accordance with tajwid but also incorporating the skills of writing verses and chanting the recitation beautifully. The introduction of the *tartil* method provides teachers with a more comprehensive alternative for tailoring teaching strategies to the diversity of students, thereby optimizing their learning success and achievement in Quranic education (Syafil et al., 2021; Syafil & Yaumas, 2017).

Although many previous studies have highlighted the importance of teaching methods in improving learning success in the Quran, most of these studies have focused solely on the aspects of tajwid recitation or memorization. Previous research has not extensively integrated the dimensions of knowledge, the skill of writing verses, and the art of reciting with musical intonation simultaneously. This research gap has created a need to examine a new, more comprehensive method for improving students' learning success and achievement.

A search of the Scopus database for studies on Quranic learning found 11 documents from 2020 to 2026. The analysis clearly shows that no studies have been found related to the *tartil* method: a solution for cultivating high-achieving students in Quranic Learning. Below is a visualization of the bibliometric analysis using VOSviewer based on the themes Quran, learning the Quran, and fun learning.

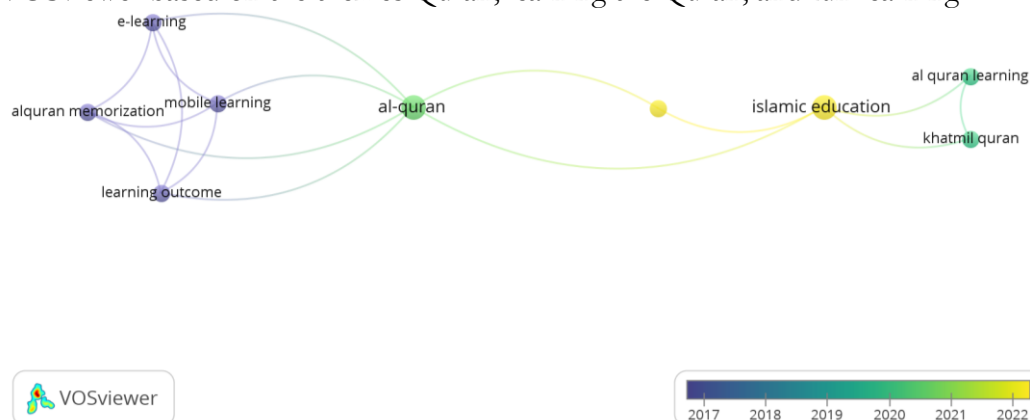


Fig 1. VosViewer visualization analysis related to the *tartil* method: a solution for cultivating high-achieving students in Quranic learning, based on the keywords Quran, learning the Quran, and fun learning

The novelty of this study lies in its focus on the *tartil* method as one of the latest approaches in Quranic education. This method offers a distinct approach by integrating three dimensions simultaneously: knowledge of tajwid, the skill of writing verses, and the art of reciting with melody. Thus, this study not only provides a theoretical contribution to the development of Quranic teaching methods but also offers practical insights for teachers and Islamic educational institutions to comprehensively improve students' learning success and academic achievement.

The implications of this study are both theoretical and practical. Theoretically, this study broadens our understanding of the relationship between teaching methods and student learning success in Quranic education, particularly through an approach that integrates cognitive, psychomotor, and affective aspects. Practically, the results of this study can serve as a reference for teachers and Islamic educational institutions in selecting appropriate teaching methods, so that students not only succeed in academic exams but are also able to demonstrate excellence in religious competitions. Furthermore, the application of the *tartil* method can strengthen the quality of Quranic education in schools and madrasahs, as well as make a tangible contribution to the development of a more holistic Islamic education. Based on the research gap, novelty, and implications of this study, this research aims to answer the main question: Can the *tartil* method be a solution for fostering high-achieving students in Quranic education?

METHODS

This study is designed to analyze the impact of using the *tartil* method on improving students' academic achievement in Quranic education. The approach used is an exploratory sequential mixed-methods design, which combines qualitative and quantitative analyses in sequence. This design was chosen to gain a deep understanding of teachers' and students' experiences while statistically testing the findings to ensure the research results are comprehensive and academically accountable (Garip, 2025; Kumar et al., 2019; Shiyanbola et al., 2021). Thus, this methodology provides a solid foundation for comprehensively addressing the research objectives.

Research Methods and Type

This study employs an exploratory sequential mixed-methods design, which combines qualitative and quantitative analyses in sequence. This approach was chosen because it provides an in-depth understanding of teachers' and students' experiences while also statistically testing these findings. Snelson, (2016) asserts that a mixed-methods design enables researchers to obtain more comprehensive and valid data. This design choice ensures that the research is not only rich in narrative but also statistically robust.

Data Sources

Qualitative data were obtained through in-depth interviews with fifteen informants comprising teachers and students selected using purposive sampling. This technique was chosen to ensure that the informants were truly relevant to the research objectives (May et al., 2022; Muhlasin et al., 2026). Quantitative data were collected via a questionnaire administered to one hundred fifteen respondents selected using simple random sampling, ensuring that every student had an equal chance of being selected. The combination of purposive and random sampling ensures a balance between the depth of information and population representation.

Research Instruments

A semi-structured interview instrument was used to explore the informants' experiences more flexibly. This instrument was evaluated by four experts in methodology and Islamic education, thereby ensuring content validity (Bingham, 2023). For the quantitative instrument, a questionnaire was used with indicators of the ability to read the Quran using the *tartil* method. The reliability of this instrument was tested using Cronbach's Alpha, and the test results showed an alpha value of ≥ 0.70 , which means it meets the consistency standard (Edelsbrunner et al., 2025; Vaske et al., 2017). Expert validation reinforces the validity of qualitative instruments, while alpha reliability testing ensures the consistency and reliability of quantitative instruments.

Data Analysis Tools

Qualitative data were analyzed using NVivo 12 software, which helps researchers organize, code, and visualize themes emerging from interviews (Allsop et al., 2022; Ashley, 2014; Mortelmans, 2019). Meanwhile, quantitative data were analyzed using SPSS 22, a statistical software widely used in social research for both descriptive and inferential analysis. The selection of NVivo and SPSS ensures that the analysis process is systematic, efficient, and in accordance with academic standards.

Data Analysis Techniques

Qualitative data were analyzed using thematic analysis, which involves identifying patterns of meaning, main themes, and relationships between concepts derived from the interview results. Forbes, (2022); Nieman, (2023) explain that thematic analysis is a flexible method that can be used to systematically interpret qualitative data. Meanwhile, quantitative data is analyzed descriptively by calculating frequencies, percentages, and mean values. This approach allows researchers to capture deeper meanings while presenting a clear quantitative picture. For easier understanding, the research steps outlined above are illustrated in the following figure.

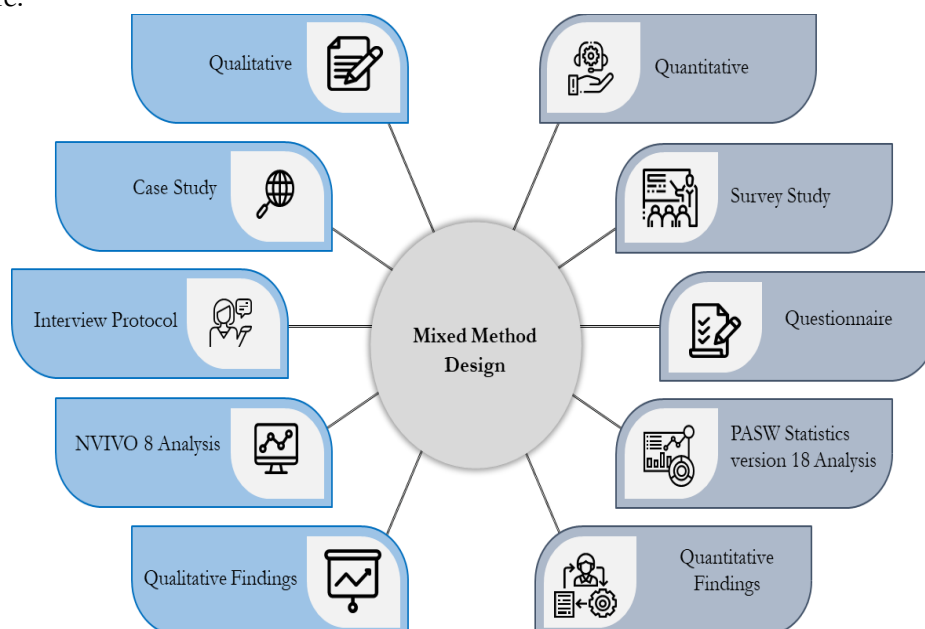


Fig 2. Research Process Flowchart

RESULT AND DISCUSSION

The findings of this study will be reported sequentially in accordance with the analysis design used. The results section begins with qualitative findings obtained through in-depth interviews with teachers and students, in which the data were analyzed thematically to reveal patterns of meaning and experiences related to the use of the tartil method. Subsequently, the discussion continues with quantitative findings obtained through questionnaires and analyzed descriptively, thereby providing an objective overview of students' minimum learning achievement scores. Thus, this research report is organized systematically, beginning with an exploratory qualitative analysis and concluding with a confirmatory quantitative analysis, thereby yielding a comprehensive understanding of the impact of the tartil method on student academic achievement.

Qualitative Results

The findings from the interviews regarding teachers' assessments of the impact of the tartil method on student academic achievement in this study refer to four main aspects: impressions of students' knowledge-based achievement, which includes understanding the rules of reciting the Quran, the ability to write verses according to correct rules, and mastery of the pitch levels of the tartil melody; perceptions of students' skill-based performance, which include the ability to recite verses with the tartil melody, the ability to write verses according to correct rules, and the ability to recite verses in accordance with the rules of tajwid; assessment of students' test score performance, as demonstrated by test results in the form of grades A, B, or C; and assessment of performance in the tartil competition, which reflects students' success in the competition by achieving first, second, or third place. Thus, the interview results confirm that the use of the tartil method has a tangible impact on improving students' academic performance, whether in terms of knowledge, skills, exam scores, or achievements in tartil competitions.

Impact on Students' Knowledge

Based on the interview results, the research findings indicate that there are three fundamental areas of knowledge acquired by students after learning using the tartil method, namely: (i) understanding the rules of reciting the Quran, (ii) knowing how to write verses according to the rules, and (iii) understanding the pitch levels of tartil recitation. These three fundamental areas of knowledge were then established as the three main themes discussed in this study.

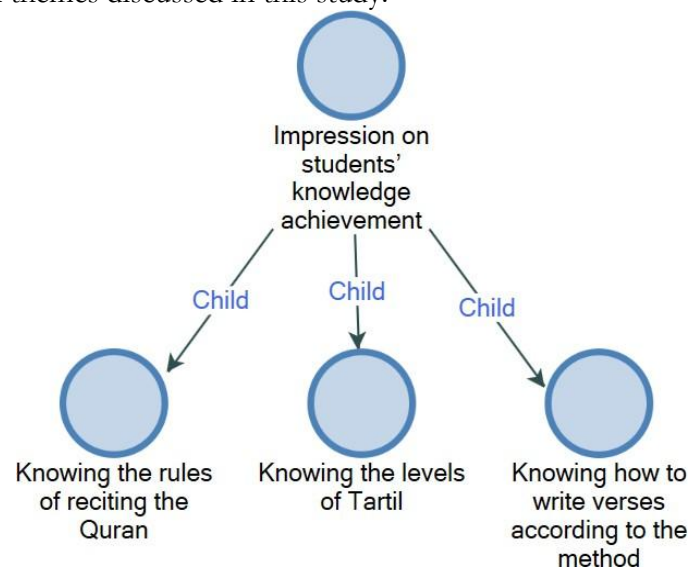


Fig 3. Overview of students' knowledge acquisition (Nvivo Model)

The first theme (understanding the rules of reciting the Quran) according to the subjects, refers to the foundational material students learn regarding the rules of Quranic recitation to avoid errors in pronouncing verses. This basic tajwid material is found in the two tartil rulebooks used by the students. In Series 1, students are taught the first stage of basic tajwid, which includes: (i) how to recite Quranic letters according to their points of articulation (*makharijul huruf*), (ii) reciting letters marked with a sukun, (iii) reciting letters marked with a tasdid (*musyaddadah*), and (iv) how to recite letters with a double vowel mark (*tanwin*). Meanwhile, in Book 2, students continue their study of advanced tajwid in the second stage, which covers: (i) reciting letters with long and short vowel sounds (*mad* and *qashar*), (ii) reciting letters with and without a nasal sound (*ghunnah* and *bilaghunnah*), (iii) the rules for pausing when reciting Quranic verses (*waqaf*), and (iv) the rules for resuming the recitation of Quranic verses (*ibtida*).

After students have studied both books (series 1 and series 2), according to the informants, they will understand the basic rules of reciting the Quran as explained above. The subjects' statements on this first theme were conveyed by several informants (TB1, TB2, TB6, TB8) through interview excerpts that emphasized that learning through the tartil method helps students master the rules of reciting the Quran in a more systematic and focused manner.

"Generally, after students learn using the tartil method, they will understand the rules for reciting the Quran. For example, knowing how to pronounce the letters of the Quran according to their points of articulation (makharijul huruf), reading letters marked with a sukun, reading letters marked with a tasdid (musyaddadah), and reading letters with a double tanwin. These include letters marked with sukun, tasdid, double lines, mad and qashar, ghunnah and bilaghunnah, as well as waqaf and ibtida'." (Teacher Informant 1)

In addition, another teacher added that students also understand various advanced recitation rules.

"...in addition, students also learn how to read passages marked with silent letters, tasdid, double lines, mad and qashar, ghunnah and bilaghunnah, as well as waqaf ibtida'..." (Teacher Informant 2)

A similar statement was also made by another informant who emphasized mastery of both basic and advanced tajwid.

"Alhamdulillah, after students learn the rules of tartil, they will understand the rules of reciting the Quran, including how to read letters marked with a silent letter, tasdid, double vowel, mad and qashar, ghunnah and bilaghunnah, as well as waqaf and ibtida'" (Teacher Informant 3)

Finally, there was also a teacher who emphasized that students are able to explain the rules in greater detail.

"...insha'Allah, they will be able to explain the rules of reciting the Quran, including pronouncing the Arabic letters according to their points of articulation, reading single-line letters, and how to read letters marked as silent, with tasdid, double-lined, mad and qashar, ghunnah and bilaghunnah, as well as waqaf and ibtida'..." (Teacher Informant 4)

The second theme (knowing how to write verses according to the rules) refers, according to the teacher informants, to students' knowledge of the basic rules for writing the letters and verses of the Quran. This is important to avoid writing errors, such as writing the letter Alif from the bottom instead of from the top. This material is always taught in every lesson; in fact, students are given homework assignments to write verses at home so they become accustomed to writing according to the correct rules.

One teacher emphasized that in addition to understanding the rules of reciting the Quran, students also know how to write the letters and verses of the Quran according to the correct rules:

“...in addition to knowing the rules for reciting the Quran, students also know how to write the letters and verses of the Quran according to the correct rules.” (Teacher Informant 3).

Another teacher added that students understand the rules for writing Quranic letters correctly:

“...students also know the rules for writing Quranic letters correctly” (Teacher Informant 4).

A similar point was emphasized by the next teacher, who stated:

“...students also know how to write the letters of the Quran according to the correct rules” (Teacher Informant 5)

In addition, one teacher emphasized that students also understand the rules for writing Quranic verses correctly:

“...in addition, students also know the correct rules for writing Quranic verses” (Teacher Informant 7)

The third theme knowing the pitch levels of the *tartil* melody refers, according to the teacher informants, to students' knowledge of the pitch levels when reciting the Quran using the *tartil* melody. These pitch levels are divided into three: low, medium, and high. The *tartil* melody serves as a guide to ensure the recitation is neither too fast nor too slow, so that it sounds beautiful and makes it easier for both students and listeners to follow along.

One teacher stated that students know the pitch levels of the *tartil* melody as a guide for recitation:

“...students also understand the pitch levels of the tartil melody as a guide for them in reciting the verses of the Quran...” (teacher informant 2)

Another teacher added that students understand the pitch of the *tartil* melody so that their recitation sounds more melodious:

“...and students are familiar with the pitch of the tartil melody when reciting Quranic verses, so that their recitation sounds more pleasant” (Teacher Informant 4)

This was also emphasized by a teacher who stated that an understanding of the *tartil* melody is acquired through regular instruction:

“...and they understand the tartil melodies when reciting the Quran, because they are taught this daily in class” (Teacher Informant 6)

From the above research findings, it can be concluded that there are three fundamental areas of knowledge acquired by students regarding the use of the *tartil* method in the teaching and learning of the Quran. These three fundamental areas of knowledge include an understanding of the rules for reciting the Quran, the ability to write verses according to the correct rules, and mastery of the levels of the *tartil* melody. When viewed from the percentage of statements made by the teacher informants, all three show equally high results. In other words, all informants agree that students will possess these three fundamental areas of knowledge after learning to recite the Quran using the *tartil* method.

Impact on Students' Proficiency

Based on the interview results, the study shows that there are three basic skills mastered by students after learning using the *tartil* method in Quran instruction, namely: (i) the ability to recite verses using the *tartil* melody, (ii) the ability to write verses according to the correct rules, and (iii) the ability to recite verses according to the rules of tajwid. These three skills were then made the main themes of the study's discussion.

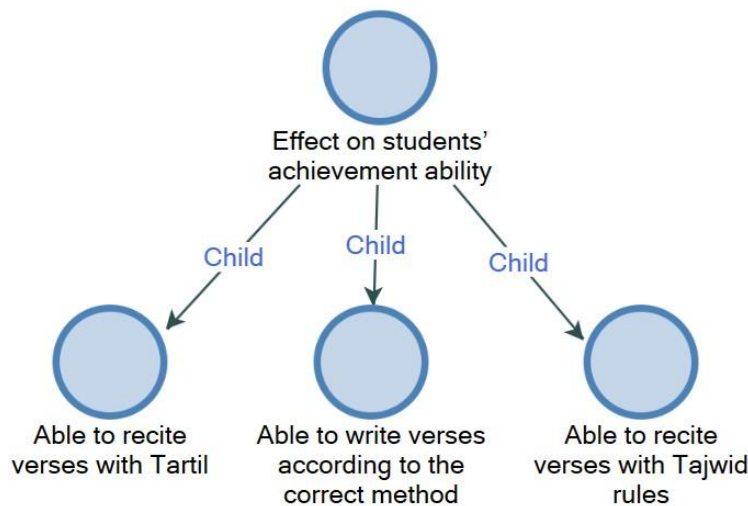


Fig 4. Overview of students' skill attainment (Nvivo model)

The first theme (the ability to recite verses using the *tartil* melody) indicates that students became accustomed to reciting the Quran with the *tartil* melody from the very beginning of their studies. The teacher emphasized that the *tartil* melody was taught starting from the first session and was repeatedly practiced so that students would become accustomed to using it.

"...indeed, the students' proficiency in reading verses with the tartil rhythm is very satisfactory, because I began teaching them the tartil rhythm from the very beginning for example, when reading the basmallah in the first session, I already taught them to read with the tartil rhythm, so when reading verses, they are accustomed to it..." (Teacher Informant 1)

Another teacher added that even though the students are not yet fully fluent in reading verses, they are already able to follow the *tartil* melody well because they find it enjoyable and easy:

"...because from the very beginning I've taught the students how to read verses using the tartil melody; even though the students aren't yet able to read the verses well, they've already mastered the tartil melody because they find it fun and enjoyable..." (Teacher Informant 4)

In addition, the students' success in reading with the *tartil* melody was also demonstrated through oral exams administered by the teachers:

"...Alhamdulillah, after I conducted the oral exam, 85% of the students were able to recite verses using the tartil melody..." (Teacher Informant 5) *"...This semester, I've started conducting oral exams. Alhamdulillah, 90% of all students are able to recite the Quran using the tartil melody; for me, this aspect is the most impressive"* (Teacher Informant 7)

There are also teachers who use the *tartil* melody as a guide for students in memorizing daily prayers and prayer recitations, so that students become accustomed to checking their recitations using the *tartil* melody:

"...I also use the tartil melody as a guide for students' recitations when memorizing, such as daily prayers and prayer recitations, because by using the tartil melody, I and other students can check when a student recites using the tartil melody" (Teacher Informant 3)

The second theme (being able to write verses according to the correct rules) emphasizes that students are not only able to write Quranic verses neatly but also in accordance with the correct writing rules. One teacher emphasized that students have become accustomed to writing Quranic verses well due to the extensive practice provided: *"...insba'Allah, they are also able to write Quranic verses well, because they've had plenty of practice"* (Teacher Informant 2)

Another teacher added that students are able to write verses according to the rules that have been taught:

“...the same goes for writing verses; insha’Allah, students are able to write Quranic verses according to the rules that have been taught” (Teacher Informant 4).

In addition, some teachers emphasized that daily writing practice makes the students’ handwriting neater:

“...I see that the students can indeed write verses correctly, because I give them writing practice every day, so their handwriting is neater” (Teacher Informant 5).

Another teacher affirmed that students not only write beautifully but also in accordance with proper writing rules:

“...I see that the students not only write beautifully but also in accordance with proper writing rules” (Teacher Informant 7)

The third theme (the ability to read verses using tajwid rules) indicates that students are able to apply the basic tajwid material taught. This ability includes reading letters according to their points of articulation (*makehraj*), the pronunciation of *sukun*, *tasdid*, *tanwin*, *mad*, and *qashar*, *ghunnah* and *bilaghunnah*, as well as the rules for *waqaf* and *ibtida’*. One teacher emphasized that students are already able to read Quranic verses with correct tajwid:

“...Praise be to Allah, the students are indeed able to recite Quranic verses with proper tajwid, such as reciting verses marked with a silent letter, a tasdid, double consonants, mad and qashar, ghunnah and bilaghunnah, as well as waqaf ibtida’” (Teacher Informant 2)

Another teacher added that the results of the oral exam showed that students were able to recite the Quran using the correct rules of tajwid:

“...Alhamdulillah, after I conducted the oral exam, the students were indeed able to recite the Quran using the correct rules of tajwid” (Teacher Informant 5)

A similar point was emphasized by a teacher who stated that students became increasingly proficient after studying tajwid material in class:

“...Alhamdulillah, the students are indeed able to recite the Quran using the correct rules of tajwid after studying the material taught during class” (Teacher Informant 6)

Another teacher emphasized that, overall, students are able to recite the Quran in accordance with the tajwid rules that have been taught:

“...overall, students can recite the Quran in accordance with the basic rules of tajwid that have been taught” (Teacher Informant 7)

These findings align with what the teacher informants stated in the previous discussion, particularly regarding the impact on students’ knowledge acquisition (Figure 3). According to the teachers, students taught using the *tartil* method are not limited to merely knowing the material they have studied but are also able to apply it directly when reading or writing the Quran. Thus, the *tartil* method has a comprehensive impact on both students’ understanding and practical skills in Quranic learning.

Impact on Test Scores

Regarding the topic of students’ exam scores, this refers to the scores obtained by all students after taking an exam on the *tartil* principles studied during the learning process. According to the teachers, there are four main categories in the *tartil* exam grading. Students who scored between 86 and 95 were categorized as Grade A; those with scores between 71 and 85 were categorized as Grade B; those with scores between 55 and 70 were categorized as Grade C; and those who scored below 55 were categorized as Grade D (failed). Thus, these exam results provide a clear picture of the students’ level of achievement in mastering the *tartil* material, while also demonstrating the success of this method in improving their skills.

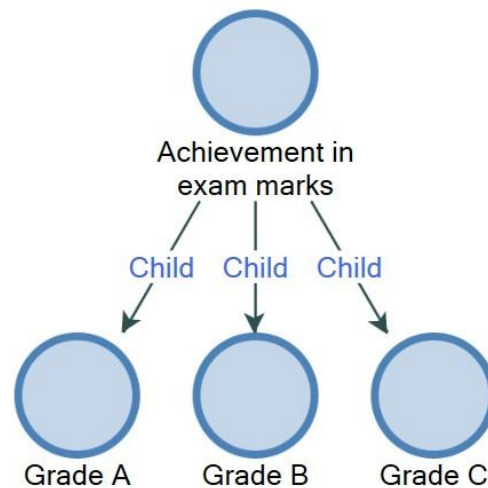


Fig 5. Exam Scores

A teacher explains the final exam results in her class:

“...Overall, after the final exam was administered, there were 20 students in this class 9 man and 11 women. Eleven students received an A, 6 received a B, and the remaining 3 received a C...” (Teacher Informant 1)

Another teacher reported similar results in their class:

“...In the class I teach, there are 20 students 12 boys and 8 girls. Alhamdulillah, 10 students received an A, 6 received a B, and 4 received a C.” (Teacher Informant 5)

This was also confirmed by another teacher who stated:

“...in the class I’m currently teaching, there are 20 students 11 girls and 9 boys. After I administered both oral and written exams, Alhamdulillah, 13 students received an A, 4 received a B, and 3 received a C” (Teacher Informant 7)

Referring to the overall scores obtained by students after taking the exam on the *tartil* rules they had studied during the learning process. Based on the interview results, students who received an A had the highest percentage, at 56.3%, followed by students who received a B at 28.1%, and students who received a C at 15.0%. These findings indicate that the majority of students were able to achieve a high level of performance on the *tartil* methodology exam, thereby strengthening the evidence of the method’s success in improving their academic abilities.

Impact on Performance in the *Tartil* Recitation Competition

Regarding the theme (i.e., student achievement in the *tartil* recitation competition), this refers to the success of students who have participated in the Quranic *tartil* recitation competition at both the regional and provincial levels. According to the teachers, these achievements were obtained through various Quranic *tartil* recitation competitions held in Padang City as well as outside Padang City. Student achievements are categorized into three main groups: (i) students who have won first place (*johan*), (ii) students who have won second place (*naib johan*), and (iii) students who have won third place.

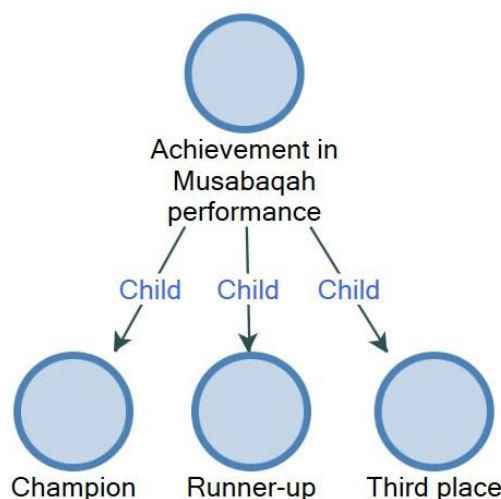


Fig 6. Achievements in the *Musabaqah*

The teacher explained that the students had achieved various accomplishments, ranging from first place to second place to third place. One teacher stated:

“...they’ve participated in those competitions many times; Alhamdulillah, many of them have won first place and second place. My students have also placed third in a regional-level competition, and one of my students even participated in the Festival Anak Saleh (FASI) competition at the West Sumatra level Alhamdulillah, that student won second place” (Teacher Informant 1) Another teacher added that his students have also achieved success at various levels: *“...at the level of Al-Quran educational institutions throughout Bandar Padang, Alhamdulillah, my students have won first place, second place, and third place. At the regional level, they have also won first place, second place, and third place”* (Teacher Informant 3)

A similar point was emphasized by another teacher:

“...at the regional level, my students have won first place, second place, and third place. At the national level as well, the students I teach have also won first place, second place, and third place” (Teacher Informant 8)

This refers to the success of students who have participated in the Quran recitation (*tartil*) competitions at both the regional and provincial levels. According to the teachers, these achievements were obtained through various Quran recitation (*tartil*) competitions held in the city of Padang as well as outside the city of Padang. Student achievements are categorized into three main groups: students who have won first place (*johan*), students who have won second place (*naib johan*), and students who have won third place.

Quantitative Results

Based on the analysis conducted, it was found that, overall, the minimum score for student academic achievement was (Min = 4.10, SD = 0.41). Referring to the interpretation of the minimum score used in this study, this score falls into the high category. Furthermore, when examined based on the minimum scores for each test item, student academic achievement can be grouped into two categories: very high and high. Of the twelve test items assessing student academic achievement, five items fall into the “very high” category (D1, D2, D3, D4, D6), while the other seven items fall into the “high” category (D5, D7, D8, D9, D10, D11, D12). In more detail, the overall minimum scores for the aspect of student academic achievement are shown in Table 1.

Table 1. Minimum scores for the aspect of student academic achievement

Category	Question Item	Mean Score	S. P	Interpretation
Knowledge	Knowledge of the rules for reciting the Quran	4.52	0.59	Very High
	Knowledge of how to write Quranic verses according to the correct rules	4.26	0.66	Very High
	Knowledge of the levels of melodic tones in tartil recitation	4.20	0.77	Very High
Ability	Ability to recite Quranic verses using tartil melodies	4.53	0.56	Very High
	Ability to write Quranic verses according to the correct rules	4.10	0.62	High
	Ability to recite Quranic verses according to the rules of Tajwid	4.37	0.59	Very High
Test Scores	Achieving a grade of A	3.83	0.70	High
	Achieving a grade of B	3.82	0.58	High
	Only a small number of students received a grade of C	3.96	0.80	High
Achievement	Having won first place	3.95	0.90	High
	Having won second place	3.88	0.82	High
	Having won third place	3.80	0.69	High
Overall		4.10	0.41	High

Referring to Table 1 above, it shows that there are twelve test items that assess the impact of using the *tartil* method on students' academic achievement. These achievements are divided into four main categories: knowledge, skills, test scores, and student performance in the Quranic *tartil* competition. The study results indicate that in the knowledge aspect, the three test items knowing the rules of reciting the Quran, knowing how to write verses according to correct principles, and knowing the pitch levels of *tartil* received scores in the "very high" category. Furthermore, regarding students' learning skills, two items also fell into the "very high" category: the ability to recite verses using the *tartil* melody and the ability to recite verses according to the rules of tajwid. Meanwhile, another item the ability to write verses according to correct rules received a minimum score in the "high" category.

Regarding exam scores, all test items scored in the "high" category. This is evident from the finding that many students received an A, the majority received a B, and only a few received a C. Similarly, regarding student performance in the *tartil* recitation competition, all test items fell into the "high" category. Students were reported to have won first, second, and third place, all of which demonstrate consistent high achievement.

Overall, the results of this study's analysis conclude that the use of the *tartil* method has a positive impact on students' academic achievement, whether in terms of knowledge, skills, test scores, or performance in the *tartil* competition. In other words, the teachers involved in this study agreed that the *tartil* method is capable of improving the quality of Quranic education and has a positive effect on students' academic achievement.

This study confirms that students' achievements in Quranic learning are significantly influenced by the teaching methods used by teachers. As stated by

(Engkizar et al., 2026), students' academic achievements depend not only on environmental factors, self-concept, or effort but also on the teaching strategies implemented in the classroom. In this context, the *tartil* method emerges as an approach capable of having a significant impact on student achievement. The research findings indicate that the twelve key themes identified through teacher interviews do indeed contribute to student achievement, with the overall average score at a high level (Min=4.10). This reinforces the view Syafril et al., (2021) that student achievement is closely linked to teaching approaches that align with their learning styles.

Furthermore, the research findings show that students acquire fundamental knowledge that is crucial for learning the Quran. They are able to understand the rules of tajwid, how to write verses according to the rules, and the levels of *tartil* intonation (Abdulghani et al., 2025; Engkizar et al., 2023, 2024; Erlina et al., 2022; Kaema & Ulwi, 2025; Pulungan et al., 2025). This knowledge is not only theoretical but also practical, as students can avoid mistakes in both reading and writing Quranic verses. The *tartil* approach, which combines reading, writing, and reciting verses, provides a more comprehensive learning experience. Hakim et al., (2022) emphasizes the importance of teachers demonstrating recitation to help students better understand the material, and this has proven effective in the *tartil* method.

Furthermore, the approach of writing Quranic verses in the *tartil* method adds a new dimension rarely found in other teaching methods. Students not only learn to read but are also trained to write letters and verses according to the correct rules (Engkizar et al., 2025). This is important to avoid errors in writing, as explained by Gazali in 2010, because even a small mistake in writing a letter can lead to errors in recitation. Through consistent writing practice, students become accustomed to writing Quranic verses neatly and orderly, thereby further developing their skills.

Furthermore, the artistic aspect of reciting with the *tartil* melody holds its own appeal. Students feel more motivated when the Quran is recited with a beautiful and rhythmic tone. Engkizar et al., (2024) emphasizes that a slow and melodious recitation captures students' interest more effectively than a rushed one. In fact, Engkizar et al., (2025) in the Al-Azhar commentary emphasize that reciting with *tartil* means reciting calmly, as exemplified by the Prophet Muhammad, peace be upon him. Therefore, the artistic aspect of the *tartil* method not only beautifies the recitation but also strengthens the internalization of spiritual values within students.

In addition to their knowledge, the students' skills have also improved significantly. They not only understand the theory but are also able to put it into practice: reciting verses with *tartil* intonation, writing verses correctly, and reciting with a beautiful and rhythmic voice (Nisa & Muhamad, 2023). The high average scores in the skills category indicate that the students have truly mastered the material taught. This aligns with the objectives of the *tartil* method as formulated by its founder, Hj. Gazali, namely that students should be able to recite the Quran in accordance with tajwid, write verses using the correct rules, and recite with a rhythmic *tartil* tone. Thus, the *tartil* method has proven to not only enhance knowledge but also develop students' practical skills in reciting the Quran.

In terms of formal academic achievement, teacher evaluations indicate that the majority of students achieved excellent test scores, while only a small proportion fell into the "average" category. Furthermore, student performance in the *tartil* recitation competition was also highly commendable, with many students winning first and second place, and a small number securing third place. These findings are consistent with research Mubarokah, (2019); Rasita & Ginting, (2023) confirming that the use of

appropriate teaching methods can improve students' academic achievement and performance. In other words, the *tartil* method not only impacts exam results but also students' performance in religious competitions.

Overall, the *tartil* method is unique compared to other Quranic teaching methods. This approach combines reading, writing, and reciting verses to the tune of *tartil*, a feature rarely found in other methods. Students not only become proficient in reading with tajwid but are also able to write verses correctly and recite them with a rhythmic voice, thereby creating a more meaningful learning experience. This aligns with the views of Al-Qardhawi (2010), who emphasizes the importance of tajwid from an early age, as well as (Hamka, 2003), who interprets the command to recite the Quran with *tartil* as a slow, calm, and unhurried recitation.

Thus, this study demonstrates that the principles of *tartil* constitute a comprehensive, relevant, and effective learning strategy for improving student achievement. These findings not only answer the research questions but also introduce a novel approach to Quranic instruction. Consequently, teachers and Islamic educational institutions can strengthen the implementation of the *tartil* method in the curriculum, while further research can explore the relationship between Quranic learning methods and student achievement in cognitive, affective, and psychomotor domains.

CONCLUSION

Overall, this study successfully answered the main research question regarding the effectiveness of the *tartil* method in improving students' academic performance in Quranic studies. The analysis results show that the majority of students achieved test scores in categories A and B and demonstrated high performance in the *tartil* recitation competition, dominating the first and second-place rankings. These findings confirm that the *tartil* method not only impacts academic achievement but also contributes to students' performance in religious competitions. Thus, this study provides a clear answer that the *tartil* method is an effective and relevant approach in Quranic education.

The novelty of this study lies in the integration of qualitative and quantitative analyses that link academic outcomes to students' competitive achievements. This approach has rarely been employed in previous research, thereby offering a new perspective that the *tartil* method serves a dual purpose: as a learning strategy and as a means of fostering student achievement. The implications of this study are both practical and academic. Practically, teachers and Islamic educational institutions can strengthen the implementation of the *tartil* method in the curriculum to improve the quality of Quranic education. Academically, this study opens the door for further research on the relationship between learning methods and student achievement across various aspects, both cognitive and affective. Thus, this study not only introduces a novel perspective but also makes a tangible contribution to the development of Islamic education and scholarship.

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DECLARATIONS

Author Contribution

Engkizar: Writing-Preparation of original manuscript, **Azhar Jaafar & Zainal**

Asril: Conceptualization, Methodology, **Mohd Isa Hamzah & Syafrimen Syafril:** Visualization, Investigation, Improve Content, **Affah Febriani & Gifa Oktavia:** Data accuracy, Improve Language.

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The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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