

## The Implementation of The Asy-Syafi'i Method in Enhancing Al-Qur'an Reading Ability at Rumah Tahfidz Anwarul Madinah

Najahul Khairna. A<sup>1</sup>, Muhammad Riza<sup>2</sup>, Izzatursusuli<sup>3</sup>

<sup>1</sup>Rumah Tahfidz Anwarul Madinah, Bener Meriah, Indonesia

<sup>1</sup>IAIN Takengon, Central Aceh, Indonesia

<sup>1</sup>IAIN Takengon, Central Aceh, Indonesia

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### ABSTRACT

This study examines the implementation of the Asy-Syafi'i method in enhancing Qur'anic reading proficiency among students of Class (A) at Rumah Tahfidz Anwarul Madinah. The Asy-Syafi'i method, known for its structured phonetic approach and emphasis on tahsin (improvement of recitation quality), is designed to help learners develop accurate pronunciation, rhythm, and understanding of tajwid rules. The research employed a qualitative descriptive method, involving observation, interviews, and documentation to capture the learning process and students' progress. Data were analyzed through stages of data reduction, presentation, and conclusion drawing. The findings indicate that the systematic implementation of the Asy-Syafi'i method significantly improves students' ability to recognize letters, apply makhraj correctly, and recite the Qur'an fluently with proper tajwid. In addition, the method fosters students' motivation and discipline through repetitive practice and teacher-guided correction. The role of the instructor proved crucial in maintaining consistency, providing feedback, and ensuring individual attention to learners. Challenges identified include students' varying initial abilities and the need for continuous reinforcement outside class sessions. Overall, the Asy-Syafi'i method demonstrates effectiveness as a pedagogical strategy in Qur'anic education, contributing to the development of structured and efficient learning models in tahfidz institutions. This research suggests the importance of integrating traditional recitation methods with modern pedagogical approaches to strengthen Qur'anic literacy among young learners.

Keywords: Asy-Syafi'i method, Qur'anic reading proficiency, tajwid, Islamic education, tahfidz learning

### ABSTRAK

Penelitian ini mengkaji penerapan metode *Asy-Syafi'i* dalam meningkatkan kemampuan membaca Al-Qur'an pada peserta didik Kelas (A) di *Rumah Tahfidz Anwarul Madinah*. Metode *Asy-Syafi'i*, yang dikenal dengan pendekatan fonetik terstruktur dan penekanan pada *tahsin* (peningkatan kualitas bacaan), dirancang untuk membantu peserta didik menguasai pelafalan yang tepat, irama bacaan, serta pemahaman terhadap kaidah *tajwid*. Penelitian ini menggunakan metode deskriptif kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi guna menggambarkan proses pembelajaran serta perkembangan kemampuan peserta didik. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penerapan metode *Asy-Syafi'i* secara sistematis mampu meningkatkan kemampuan peserta didik dalam mengenal huruf, menerapkan *makhraj* dengan benar, dan melafalkan bacaan Al-Qur'an secara lancar sesuai kaidah *tajwid*. Selain itu, metode ini juga mendorong motivasi dan kedisiplinan belajar melalui latihan berulang dan bimbingan langsung dari pengajar. Peran guru sangat penting dalam menjaga konsistensi, memberikan umpan balik, serta memperhatikan kebutuhan belajar individu. Tantangan yang ditemukan meliputi perbedaan kemampuan awal peserta didik dan perlunya penguatan berkelanjutan di luar sesi pembelajaran. Secara keseluruhan, metode *Asy-Syafi'i* terbukti efektif sebagai strategi pedagogis dalam pendidikan Al-Qur'an dan berkontribusi pada pengembangan model pembelajaran yang terstruktur di lembaga *tahfidz*. Penelitian ini merekomendasikan pentingnya integrasi metode tradisional dengan

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pendekatan pedagogis modern untuk memperkuat literasi Al-Qur'an di kalangan peserta didik. Kata kunci: Kompetensi guru PAI, Media Pembelajaran, Pengembangan Profesional, Pendidikan Islam, Sekolah Dasar

Kata Kunci : metode *Asy-Syafi'i*, kemampuan membaca Al-Qur'an, *tajwid*, pendidikan Islam, pembelajaran *tahfidz*

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**Corresponding Author:**

Najahul Khairna. A  
IAIN Takengon  
Jl. Syiah Utama, Pondok Baru Bener Meriah  
Email: [khairnanajahul@gmail.com](mailto:khairnanajahul@gmail.com)

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## 1. INTRODUCTION

The global discourse on religious education increasingly emphasizes the critical role of foundational literacy skills, particularly in the mastery of sacred texts. For Muslim communities worldwide, the ability to read the Qur'an with proper pronunciation and understanding is a fundamental aspect of religious practice and identity. Despite widespread access to Islamic education, a significant challenge persists in ensuring that learners acquire proficient Qur'anic reading skills, which forms the bedrock for deeper religious comprehension and engagement (Basir et al., 2024). This global trend highlights the enduring importance of effective pedagogical approaches in transmitting religious knowledge, especially in its most accessible form: the recitation of the Qur'an.

In Indonesia, as the world's largest Muslim-majority nation, the development of Qur'anic literacy is a national priority deeply embedded within the framework of religious education (Riza & Qodir, 2023). Various institutions, from formal Islamic schools (madrasahs) to informal learning centers like Rumah Tahfizh (Qur'anic memorization houses), are dedicated to this mission. Statistical data from the Ministry of Religious Affairs consistently indicates a sustained demand for Qur'anic education, yet challenges related to the quality of instruction and student learning outcomes remain a subject of ongoing concern and academic inquiry (Syaifuddin, 2006). This persistent need underscores the dynamic nature of religious education where continuous improvement in teaching methodologies is paramount.

The theoretical underpinnings of effective Qur'anic reading instruction are rooted in principles of language acquisition and cognitive learning. Research in educational psychology suggests that methods employing systematic repetition, clear articulation models, and engaging sensory experiences are highly effective in developing literacy skills (Bowers & Ramsdell, 2023). In the context of Qur'anic reading, this translates to the need for structured syllabi, qualified instructors, and learning environments that foster both memorization and accurate recitation, aligning with established theories of skill development.

Several pedagogical approaches have been developed and implemented to address the complexities of Qur'anic recitation. These range from traditional rote memorization techniques to more modern, multifaceted strategies that incorporate visual aids, auditory feedback, and interactive exercises. The effectiveness of these diverse methods, however, can vary significantly based on the learners' age, cognitive abilities, and the specific challenges they encounter in mastering Arabic phonetics and Tajwid (rules of recitation) (Nasution, 2026). This diversity in approaches necessitates continuous evaluation and adaptation.

A review of prior research reveals a consistent interest in evaluating the efficacy of various teaching methods for Qur'anic reading. Studies have explored the impact of visual aids in improving articulation, the benefits of auditory repetition for memorization and the role of qualified instructors in student progress (Harahap, 2026). While these studies offer valuable insights, a notable gap exists in comprehensively examining specific, established methods within localized contexts, particularly in the unique setting of Rumah Tahfizh centers which often operate with distinct pedagogical philosophies.

Furthermore, while extensive research exists on general Qur'anic education, there is a scarcity of empirical studies specifically investigating the implementation and impact of the "Asy-Syafi'i Method" on Qur'anic reading abilities. The Asy-Syafi'i Method, which is often associated with a holistic approach to learning that emphasizes clarity, repetition, and contextual understanding, has been recognized in certain circles but lacks widespread empirical validation in academic literature concerning its direct effect on reading proficiency. This represents a critical knowledge gap that this research aims to address.

The identified research gap is further exacerbated by the specific context of Rumah Tahfizh institutions. These centers, while crucial for fostering Qur'anic memorization, sometimes face challenges in ensuring that

learners develop strong foundational reading skills that go beyond mere memorization. The pressure to memorize can, at times, overshadow the meticulous attention required for correct articulation and adherence to Tajwid rules, potentially leading to ingrained recitation errors. Therefore, understanding how a specific method like Asy-Syafi'i can be integrated to bolster these foundational reading skills is of paramount importance. The urgency for this research stems from the perpetual need to enhance the quality of Qur'anic education and ensure that learners are not only memorizing the Qur'an but are also reading it accurately and beautifully, as prescribed by Islamic tradition. Inaccurate recitation can lead to misinterpretations and detract from the spiritual and pedagogical value of engaging with the holy text. Therefore, identifying and validating effective pedagogical interventions, such as the Asy-Syafi'i Method, is crucial for the holistic development of Qur'anic literacy.

This study posits that the Asy-Syafi'i Method, with its systematic and potentially interactive components, offers a promising avenue for improving Qur'anic reading abilities. By focusing on the specific implementation within Class (A) at Rumah Tahfiz Anwarul Madinah, this research seeks to provide empirical evidence of its effectiveness. The findings are expected to offer practical insights for educators and institutions striving to optimize their teaching strategies, thereby contributing to a more robust and effective transmission of Qur'anic knowledge. Consequently, this research is driven by the necessity to bridge the empirical gap concerning the Asy-Syafi'i Method's impact on Qur'anic reading skills in a specific learning environment. By examining its implementation and evaluating its outcomes, this study aims to provide a validated model that can inform best practices in Qur'anic pedagogy, ultimately fostering a generation of Muslims who can engage with the Qur'an not only through memorization but also through accurate, eloquent, and meaningful recitation.

## **2. Theoretical Framework**

### **2.1 Qur'anic Literacy and Tajwīd Pedagogy**

Qur'anic literacy (*al-mahārah al-qirā'iyah*) is defined as the ability to read the Qur'an fluently, accurately, and meaningfully while applying the principles of tajwīd (Tabroni, 2023). The learning of Qur'anic recitation is distinct from general literacy education because it requires both cognitive and spiritual dimensions; students must not only identify letters and sounds but also internalize rhythmic and phonetic precision as a form of worship (*ibadah*). As such, Qur'anic pedagogy traditionally emphasizes imitation (*taqlīd*), correction (*tashīh*), and continuous repetition (*tikrār*) (Hussein et al., 2025).

Recent scholarship notes that modern Qur'anic teaching in Indonesia and Southeast Asia has evolved from purely oral transmission toward hybrid models that incorporate structured modules, competency-based levels, and interactive media (Maspul et al., 2024). However, the essence of Qur'anic literacy remains grounded in three pillars: (a) recognition of Arabic letters (*huruf hijaiyah*), (b) articulation through correct makhraj, and (c) application of tajwīd rules such as *idghām*, *ikhfā'*, and *mad*. Effective instruction must therefore balance these technical dimensions with spiritual engagement, learner motivation, and consistent teacher guidance (Ruslan et al., 2025).

The Asy-Syafi'i Method aligns with this framework by providing a systematic approach that begins from phonemic awareness and progresses toward rule-based fluency. Unlike more textual approaches that prioritize memorization of rules, the Asy-Syafi'i Method emphasizes auditory modeling and guided repetition, allowing learners to internalize correct pronunciation through listening, imitation, and correction (Anisa & Khobir, 2022). This mirrors the classical *musyāfahah* system, where students directly face the teacher during recitation to ensure precise articulation.

### **2.2 Learning Theories Underpinning Qur'anic Instruction**

#### **a. Behaviorism and Repetition Learning**

The Asy-Syafi'i Method implicitly draws on behaviorist learning theory, which posits that learning occurs through reinforcement and repetition. Within behaviorism, desirable behaviors such as accurate pronunciation are strengthened through positive feedback and repeated practice. In Qur'anic education, this principle is reflected in the cycles of recitation (*tilāwah*), correction (*murāja'ah*), and teacher reinforcement (Afwadzi et al., 2023). Repetition consolidates motor memory associated with articulation, allowing learners to achieve automaticity in reading (Wolf, 2018). Empirical studies support this pedagogical mechanism. The students who practiced recitation through structured repetition demonstrated significantly higher retention rates of makhraj accuracy (Fauzan & Dariyanto, 2025). Similarly, consistent reinforcement from teachers was shown to improve learners' motivation and self-efficacy (Bonghawan & Macalisang, 2024). The Asy-Syafi'i Method's structured phonetic drills align closely with these behaviorist principles, using repetition not as rote memorization but as a tool for skill automatization.

#### **b. Constructivism and Scaffolding**

While repetition is central, effective Qur'anic teaching also requires constructivist elements, particularly scaffolding and learner interaction. Constructivist theory argues that learners construct knowledge through active engagement with content and social interaction (Rob & Rob, 2018). In the Qur'anic learning context, this involves teachers guiding learners progressively from recognition to comprehension, offering corrective feedback within the learner's "zone of proximal development."

The Asy-Syafi'i Method operationalizes scaffolding through a stage-based curriculum: beginning with sound recognition, continuing with syllable articulation, and advancing toward rule application. Teachers monitor each learner's progress, providing individualized correction as needed. This method also embodies socio-constructivist dynamics, as students often learn in pairs or small groups, observing and repeating one another's recitations enhancing peer learning and collaborative engagement. The dual application of behaviorism and constructivism ensures that the Asy-Syafi'i Method addresses both automatic skill formation and meaningful understanding. Learners not only imitate but also internalize why pronunciation rules matter, thus fostering deeper literacy and long-term retention.

### 2.3. The Pedagogical Model of the Asy-Syafi'i Method

The Asy-Syafi'i Method was originally designed as a structured framework for beginner-level Qur'anic learners, emphasizing systematic progression, discipline, and teacher supervision. Its pedagogy can be understood through four major components: phonetic sequencing, repetition cycles, teacher feedback, and learner motivation (Anisa & Khobir, 2022).

#### 2.3.1 Phonetic Sequencing

The method introduces learners to Arabic letters based on phonetic articulation rather than traditional alphabetical order. This sequence mirrors the natural ease of pronunciation and enables early mastery of fundamental sounds. Phonetic grouping enhances cognitive association between similar articulation points facilitating quicker recognition and correction (Aprianty & Makarim, 2025).

#### 2.3.2. Repetition Cycles and Evaluation

Each learning session includes cycles of repetition where learners recite individually and collectively. Teachers then evaluate pronunciation, rhythm, and tajwīd accuracy. The cyclical model reflects the takwīn principle in Islamic pedagogy gradual formation through continuous correction. The repetition cycles in Asy-Syafi'i sessions increase learners' articulation accuracy by up to 40% over a six-week period, demonstrating the method's measurable effectiveness (Asnawi et al., 2023).

#### 2.3.3. Teacher Feedback and Emotional Engagement

Teacher feedback in Qur'anic pedagogy serves both corrective and affective purposes. The emotional support from instructors fosters learner persistence and reduces anxiety, particularly among beginners who struggle with pronunciation errors. The Asy-Syafi'i Method formalizes feedback through immediate correction (*tashīh mubāshir*), reinforcing accuracy and preventing fossilization of incorrect articulation. Teachers also integrate motivational cues such as verbal praise and recitation modeling to strengthen engagement (Alhamuddin et al., 2023).

#### 2.3.4 Learner Motivation and Discipline

Motivation in Qur'anic learning is multifaceted, encompassing intrinsic religious drive and extrinsic reinforcement from the learning environment. Studies indicate that learners in structured recitation programs demonstrate higher persistence than those in self-paced or informal contexts. The Asy-Syafi'i Method fosters discipline through consistent scheduling, homework cycles, and parental involvement. These components cultivate *adab al-tilāwah* the ethical and spiritual attitude of Qur'anic reading which further enhances learners' affective engagement (Jannah et al., 2024).

### 2.4. Integration with Contemporary Pedagogical Paradigms

Recent discourse in Islamic education emphasizes the integration of traditional pedagogies with digital and competency-based frameworks. Astuti et. al (2023) argue that technology-enhanced Qur'anic learning environments can increase accessibility and engagement without undermining traditional authenticity. The Asy-Syafi'i Method, when combined with digital audio models and phonetic recognition software, can facilitate self-correction and independent practice (Pamungkas & Syihabuddin, 2025). Such hybridization aligns with 21st-century Islamic education reforms, which promote andragogical and learner-centered approaches within a faith-based context.

Moreover, the theoretical alignment between Asy-Syafi'i and competency-based education (CBE) frameworks supports its scalability. By defining clear mastery indicators such as recognition accuracy, articulation precision, and rule comprehension the method parallels modern assessment paradigms (Sari et al., 2024). This ensures that learners progress not by duration but by demonstrated competence, making the method adaptable to diverse institutional settings.

### 3. Methodology

This study employed a qualitative descriptive approach to explore the implementation of the Asy-Syafi'i Method in enhancing Qur'anic reading proficiency among beginner students (Class A) at Rumah Tahfidz Anwarul Madinah. The qualitative descriptive design was chosen to enable an in-depth understanding of the teaching and learning process in its natural context, focusing on meaning, experience, and interaction rather than quantifiable outcomes (Creswell & Poth, 2016). This approach was considered appropriate because it allows the researcher to describe and interpret how the method functions in real classroom situations, how teachers and students interact,

and how improvement in Qur'anic reading develops through systematic practice. It also facilitates the discovery of pedagogical patterns and learning dynamics through rich contextual data.

The research was conducted at Rumah Tahfidz Anwarul Madinah, an Islamic educational institution dedicated to Qur'anic recitation and memorization. The study focused on Class A, which consists of beginner learners who were still in the early stages of mastering Qur'anic reading. Participants were selected using purposive sampling to ensure the relevance and depth of data. The participants included one Qur'anic instructor with more than three years of experience applying the Asy-Syafi'i Method and ten students aged between seven and ten years who had basic knowledge of Arabic letters but limited fluency in recitation. Prior to data collection, informed consent was obtained from the institution and the students' parents, ensuring full ethical compliance and voluntary participation.

Data were collected through three main qualitative techniques: classroom observation, semi-structured interviews, and document analysis. Observation was carried out over six weeks covering twelve instructional sessions, focusing on teaching strategies, corrective feedback, and student engagement during Qur'anic reading practice. The researcher used structured observation guides to maintain consistency and focus. Semi-structured interviews were then conducted with the instructor and five selected students to capture their experiences, perceptions, and challenges in using the Asy-Syafi'i Method. Each interview lasted between thirty and forty-five minutes, was audio-recorded with permission, and later transcribed verbatim for analysis. In addition, document analysis was conducted on relevant materials such as lesson plans, student evaluation forms, and progress sheets. These documents provided contextual support and validated the data obtained from observations and interviews. The combination of these three techniques ensured triangulation, enhancing the study's credibility and validity (Guba & Lincoln, 1994).

Data analysis followed the interactive model, consisting of data reduction, data display, and conclusion drawing (Ridder et al., 2014). During data reduction, the researcher coded and categorized the data into thematic clusters, such as implementation process, student progress, instructional challenges, and learner motivation. The data were then organized into visual displays and narrative summaries to identify relationships between teaching strategies and learning outcomes. Conclusions were drawn through iterative interpretation, supported by member checking with the instructor to verify accuracy and authenticity. This continuous and reflective process allowed for a deeper understanding of how the Asy-Syafi'i Method operates within its pedagogical and spiritual dimensions.

To ensure the trustworthiness of the findings, the research applied the four criteria proposed by (Guba & Lincoln, 1994) : credibility, transferability, dependability, and confirmability. Credibility was achieved through data triangulation, prolonged engagement in the field, and participant validation. Transferability was strengthened by providing rich descriptions of the learning environment and participant characteristics. Dependability was maintained through consistent documentation of data collection and coding procedures, while confirmability was ensured through the researcher's reflexive journaling and peer debriefing to minimize personal bias. Ethical considerations were carefully observed throughout the study. Institutional approval was obtained before data collection, and participants were fully informed about the research purpose, procedures, and their rights. Participation was voluntary, and all data were anonymized to maintain confidentiality, following the ethical guidelines of the American Educational Research Association.

The researcher's role was primarily that of a non-participant observer, maintaining objectivity while recording classroom interactions and student behavior. Reflexive notes were taken to capture emerging insights and control for subjective assumptions. This role helped maintain analytic neutrality while ensuring that the researcher's interpretations were grounded in actual field data. The overall research process followed a structured sequence: preparation, observation, interview, documentation, analysis, and interpretation. Each stage was interrelated and systematically implemented to ensure coherence and depth in data interpretation.

Although the qualitative design provided deep contextual insights, the study acknowledges its limitations. The small number of participants and single-institution setting may limit generalizability to broader populations. However, this focus allowed a rich, nuanced understanding of how the Asy-Syafi'i Method functions within a real teaching environment. Future studies are encouraged to expand the scope to include multiple tahfidz institutions or combine qualitative and quantitative approaches to further assess the effectiveness of the method. Overall, this methodological framework provided a rigorous and ethically sound foundation for understanding how structured Qur'anic pedagogy specifically the Asy-Syafi'i Method can enhance reading proficiency, motivation, and learning engagement among beginner learners in Islamic education.

## **4. Results and Discussion**

### **4.1 Results**

The findings of this study reveal that the Asy-Syafi'i Method plays a significant role in improving the Qur'anic reading skills of beginner students in Class A at Rumah Tahfidz Anwarul Madinah. Based on the triangulation of data obtained through interviews, classroom observations, and document analysis, the research demonstrates a consistent pattern of improvement in pronunciation accuracy (*makhraj*), fluency, and learners'

motivation. The data collectively highlight that the systematic and phonetic nature of the Asy-Syafi'i Method fosters not only technical mastery of Qur'anic recitation but also a deeper emotional connection between the learners and the sacred text.

From classroom observations, it was evident that the Asy-Syafi'i Method employs a structured, step-by-step instructional sequence that begins with articulatory drills before progressing to longer recitations. Each lesson typically commenced with repetition of Arabic letters, followed by guided reading of short verses that applied tajwīd principles. Over the course of six weeks, students demonstrated steady progress in articulation precision, tone, and rhythm. The teacher's consistent modeling and use of corrective repetition enabled learners to internalize pronunciation patterns effectively. This finding is in line with Al-Qahtani (2022), who emphasizes that explicit phonetic instruction coupled with repetition enhances phonological awareness and reading fluency in Arabic-based literacy learning. The observation notes also recorded that as the sessions advanced, students displayed increased focus and self-correction, indicating growing autonomy in reading practices.

Interviews with the teacher and students further reinforced these observations. Students expressed that they felt "more confident and closer to the Qur'an" after practicing under the Asy-Syafi'i Method. They appreciated the structured guidance and the way errors were corrected gently rather than harshly. The teacher confirmed that individualized attention and constant repetition were crucial in facilitating each student's progress. She mentioned that the goal was not only technical mastery but also nurturing love for the Qur'an through patience and empathy. This emotional component of teaching reflects Abdullah's (2021) notion of pedagogical empathy, which posits that affective engagement between teacher and student can enhance both motivation and retention in Qur'anic education.

Document analysis supported the qualitative findings through quantitative evidence. Weekly evaluation sheets revealed consistent progress among the ten participants. The assessment results showed that by the end of the sixth week, 80% of students moved from the "beginner" level to the "developing" level in terms of reading fluency and accuracy. These measurable improvements demonstrate that a structured literacy framework, such as the Asy-Syafi'i Method, can yield tangible progress in a relatively short time. This is consistent with Snow's (2020) structured literacy model, which emphasizes systematic instruction, feedback, and cumulative practice as key to developing reading proficiency.

The qualitative data also revealed a strong correlation between fluency improvement and learner motivation. Initially, students were hesitant and often made frequent pauses while reciting. However, as they became more familiar with the rhythm of the Asy-Syafi'i sessions, their confidence grew, and their fluency improved. By the fourth week, most students could recite longer verses without losing focus. This behavioral shift illustrates the concept of experiential learning, in which knowledge and skill are developed through repeated action and reflection (Kolb, 2021). Moreover, Nawi et al. (2022) emphasized that when Qur'anic learning incorporates emotional engagement and spiritual motivation, students exhibit greater persistence and enjoyment in the learning process a phenomenon also observed in this study.

A central aspect identified across all data sources was the teacher's role as facilitator and motivator. Observations revealed that the instructor frequently interacted with students through positive reinforcement, using encouraging words and gentle corrections. The teacher avoided punitive methods, instead fostering a nurturing environment that built trust and comfort. This aligns with Rahman and Ismail's (2023) findings, which show that positive feedback loops in Qur'anic learning promote better retention and self-efficacy among students. The teacher's ability to balance authority with compassion contributed significantly to the success of the method. As documented in the lesson plans, her teaching strategy followed a consistent sequence modeling, guided practice, and independent recitation which mirrors the gradual release of responsibility framework proposed by Fisher and Frey (2021). This structured progression encouraged students to move from dependence to autonomy, enhancing both accuracy and confidence.

The triangulated evidence from interviews, observations, and documents suggests that the Asy-Syafi'i Method harmonizes traditional Islamic pedagogy with modern educational principles. While the method is deeply rooted in classical recitation traditions, it incorporates aspects of modern pedagogy such as scaffolding, reflective correction, and student-centered engagement. This integration was especially evident in the teacher's adaptive approach, where repetition and feedback were tailored to individual learning needs. The result was not only technical improvement but also emotional resilience and spiritual attachment to the act of recitation. Hassan and Nasir (2023) similarly argue that the most effective models of Islamic education today are those that maintain traditional authenticity while embracing modern pedagogical innovation.

Overall, the findings indicate that the Asy-Syafi'i Method effectively enhances Qur'anic reading proficiency by addressing both the cognitive and affective dimensions of learning. Students not only improved their articulation and fluency but also developed a stronger sense of discipline, focus, and devotion. The combination of structured phonetic instruction, emotional reinforcement, and supportive teacher-student interaction formed a comprehensive learning ecosystem that contributed to sustainable progress. The results affirm that Qur'anic pedagogy, when implemented through a reflective and systematic framework, can achieve measurable success while preserving the spiritual essence of Islamic education.

#### 4.2 Discussion

The findings of this study demonstrate that the Asy-Syafi'i Method serves as a highly effective pedagogical approach for enhancing Qur'anic reading proficiency among beginner learners. This effectiveness can be understood through the integration of classical Islamic pedagogical traditions with contemporary educational theories. The method's structured phonetic focus, learner-centered correction, and emotionally supportive learning environment collectively contribute to measurable improvements in pronunciation, fluency, and motivation. When analyzed in light of recent pedagogical frameworks, these outcomes affirm the ongoing relevance of traditional tajwīd-based methods within modern literacy instruction paradigms.

A central theoretical implication of this study lies in its confirmation of structured literacy theory, which posits that reading mastery develops through explicit, systematic, and cumulative instruction (Snow, 2020). The Asy-Syafi'i Method exemplifies this approach through its incremental progression from sound recognition and articulation (*makhraj*) to rule-based recitation incorporating *mad*, *ghunnah*, and *waqf* principles. Students' progressive mastery observed during the study reflects the importance of repeated exposure and scaffolding. This process aligns with the gradual release of responsibility model proposed by Fisher and Frey (2021), where teachers initially provide modeling and guided practice before encouraging learner autonomy. The method's emphasis on repetition, feedback, and guided self-correction demonstrates that Qur'anic pedagogy can effectively embody the same cognitive scaffolding processes that contemporary literacy education promotes.

Equally important is the integration of experiential learning theory, which emphasizes learning through active participation and reflection (Kolb, 2021). Students in this study did not merely memorize phonetic patterns; they experienced the rhythm and emotion of recitation as part of their spiritual development. Observation and interview data revealed that learners felt "closer to the Qur'an" as their fluency improved, illustrating how emotional engagement enhances retention and meaning-making. This finding supports the argument of Nawi et al. (2022), who found that emotional and spiritual engagement in Qur'anic literacy fosters intrinsic motivation and deeper comprehension. Thus, the Asy-Syafi'i Method functions not only as a linguistic training system but also as an affective learning experience that connects intellect and spirituality.

The study's findings also reinforce the role of pedagogical empathy and teacher-student rapport as essential elements in Qur'anic education. Abdullah (2021) argues that successful Islamic pedagogy depends on the teacher's ability to balance authority with compassion, transforming correction into encouragement rather than punishment. The instructor in this study exemplified this empathetic approach providing gentle feedback, affirming student effort, and creating a safe emotional climate for learning. This relational dimension parallels modern educational psychology, which identifies positive teacher-student interaction as a determinant of learner engagement and self-efficacy (Anderson & Becker, 2022). When applied to Qur'anic recitation, empathy transforms the traditionally hierarchical teacher-student relationship into a collaborative space that nurtures growth and reverence for the sacred text.

In line with sociocultural theory (Vygotsky, as interpreted by Rogoff, 2021), the findings suggest that Qur'anic learning in Rumah Tahfidz Anwarul Madinah operates as a social and cultural practice mediated through guided interaction. The Asy-Syafi'i Method creates a shared learning zone where students internalize pronunciation norms through imitation, correction, and dialogue with the teacher. This mirrors the concept of the zone of proximal development (ZPD), in which learners achieve higher proficiency with scaffolding from a more knowledgeable other. The teacher's feedback, peer observation, and collaborative repetition sessions constitute a dynamic process of co-construction of knowledge. Consequently, Qur'anic reading becomes both a linguistic and communal act, aligning with Rahman and Ismail's (2023) assertion that recitation learning is a socially mediated process in which spiritual and educational growth occur simultaneously.

Furthermore, the results highlight the compatibility between traditional tajwīd pedagogy and formative assessment theory. The teacher's continuous correction and progress monitoring reflect the essence of formative assessment providing immediate feedback that informs learning adjustments (Brookhart, 2021). The documented progress sheets, showing steady student improvement, indicate that such feedback loops effectively bridge the gap between instruction and performance. Unlike summative tests, this method allowed for ongoing refinement, consistent with modern understandings of assessment for learning. This finding underscores that Qur'anic pedagogy, though rooted in tradition, already embodies the feedback-rich instructional cycles advocated in contemporary education systems.

Another significant aspect revealed in this research is the motivational impact of structured and compassionate teaching. Motivation has long been recognized as a critical component in second language and literacy acquisition (Ushioda, 2022). In the context of Qur'anic learning, motivation transcends cognitive engagement and encompasses spiritual fulfillment. The data show that as students' recitation skills improved, their enthusiasm for attending lessons increased. This intrinsic motivation is consistent with self-determination theory, which posits that autonomy, competence, and relatedness enhance learners' persistence and satisfaction (Ryan & Deci, 2020). The Asy-Syafi'i Method naturally fulfills these needs: structured repetition builds

competence, supportive feedback fosters relatedness, and the gradual release of responsibility promotes autonomy.

From a broader theoretical perspective, the study contributes to contemporary discourse on the Islamic pedagogy of integration, which advocates blending traditional religious instruction with modern educational methodologies (Hassan & Nasir, 2023). The success of the Asy-Syafi'i Method exemplifies this synthesis, showing that traditional recitation methods can be revitalized through systematic structure and evidence-based pedagogy. This aligns with the paradigm of Islamic educational renewal proposed by Al-Attas (2022), which calls for pedagogical reform that preserves spiritual authenticity while enhancing educational rigor. By harmonizing the sacred (reverence for the Qur'an) with the scientific (structured instruction), this study demonstrates how Islamic education can thrive in modern contexts without losing its epistemological foundation.

Moreover, the emotional dimension of learning observed in this study resonates with the growing body of research on spiritual literacy the capacity to read and engage with sacred texts in ways that connect knowledge with inner transformation. According to Mahfouz and Kamaruddin (2023), effective Qur'anic pedagogy must cultivate not only pronunciation and memorization but also spiritual reflection and ethical awareness. The Asy-Syafi'i Method, by encouraging mindfulness in recitation and fostering respect for divine words, promotes this holistic literacy. Students were not only reading correctly but also internalizing meaning through disciplined practice a process that transforms recitation into devotion.

Taken together, these theoretical intersections demonstrate that the Asy-Syafi'i Method embodies a hybrid pedagogical model that bridges classical Qur'anic education and contemporary learning theories. Its structured yet compassionate design fosters both cognitive development and emotional growth, positioning it as a viable model for modern Islamic education reform. The convergence of structured literacy, experiential learning, pedagogical empathy, and formative assessment creates a multidimensional framework that supports sustainable learning outcomes. This integrative approach echoes the findings of Al-Khalifa (2023), who emphasized that Qur'anic pedagogy should not be isolated from broader educational innovations but instead evolve through culturally grounded adaptation.

Ultimately, this discussion reinforces the notion that effective Qur'anic teaching in the 21st century requires a balance between tradition and innovation. The Asy-Syafi'i Method demonstrates that Islamic pedagogy, when systematically applied and critically reflected upon, can meet modern educational standards while preserving its spiritual depth. The study thereby contributes to the theoretical discourse on faith-based education and offers a replicable model for developing literacy programs that are both religiously authentic and pedagogically sound.

## 5. CONCLUSION

This study concludes that the Asy-Syafi'i Method is an effective, systematic, and spiritually grounded pedagogical approach for improving Qur'anic reading proficiency among beginner learners. Its success at Rumah Tahfidz Anwarul Madinah demonstrates that traditional Islamic educational frameworks can be revitalized through structured instruction, repetitive practice, and emotionally responsive teaching. The integration of tajwid principles with clear stages of learning allows students to progress from basic phonetic recognition to fluent recitation, building both accuracy and confidence.

Theoretically, this research reinforces the compatibility between classical Qur'anic pedagogy and modern learning theories and sociocultural theory. The Asy-Syafi'i Method mirrors these frameworks by emphasizing gradual learning, scaffolding, and meaningful engagement. The findings also highlight the role of pedagogical empathy and continuous formative feedback, aligning with current educational psychology emphasizing motivation and emotional well-being in learning.

Practically, this study provides significant implications for Qur'anic educators and Islamic institutions. Teachers should adopt structured and reflective teaching strategies that prioritize both cognitive and affective learning dimensions. Training in empathetic feedback, scaffolding techniques, and interactive recitation sessions can enhance students' engagement and mastery. Educational institutions may integrate this method into curriculum development, utilizing digital tools such as audio feedback and interactive *tajwid* modules to strengthen student-centered learning.

Furthermore, the research underscores the importance of bridging traditional pedagogy with modern educational innovation. The Asy-Syafi'i Method exemplifies how faith-based learning can maintain its sacred authenticity while adapting to contemporary standards of literacy instruction. This balance between spiritual heritage and educational reform supports the ongoing call for Islamic pedagogical renewal, where religious education must evolve to meet the intellectual and emotional needs of the 21st-century learner.

Although this study was limited to a single context and a specific learner group, its implications extend to broader Islamic education environments. Future research should explore the scalability of the Asy-Syafi'i Method across diverse settings, including public madrasahs and online Qur'anic programs. Mixed-method and longitudinal studies could further validate its long-term impact on reading retention, memorization, and comprehension.

In conclusion, the Asy-Syafi'i Method is not merely a recitation technique it is a holistic framework that integrates cognitive skill, emotional development, and spiritual connection. Its implementation successfully bridges traditional Islamic pedagogy and modern learning theory, reaffirming that Qur'anic education can be both academically rigorous and spiritually transformative. Ultimately, the method contributes to the broader vision of Islamic education: nurturing not only competent readers of the Qur'an but also reflective, disciplined, and spiritually aware believers

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