

Tartil Method as an Effective Strategy for Transforming Students' Positive Attitudes in Learning the Qur'an

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Abstract

Learning the Qur'an is often perceived as a difficult task by students, which tends to generate negative attitudes toward the learning process. This study aims to examine the impact of implementing the Tartil method as an effective strategy to transform students' attitudes into positive ones in Qur'anic learning. The research employed an exploratory sequential mixed-methods design. Qualitative data were collected through in-depth interviews with fifteen informants (teachers and students) selected using purposive sampling, while quantitative data were obtained from questionnaires administered to 115 respondents chosen through simple random sampling. Qualitative data were analyzed thematically using NVivo 12, and quantitative data were analyzed descriptively with SPSS 22. The qualitative findings revealed twelve themes reflecting positive attitudes among students after applying the Tartil method. The quantitative results indicated a high level of positive learning attitudes, with a mean score of 4.32. These findings demonstrate that the Tartil method not only enhances students' proficiency in Qur'anic reading but also significantly contributes to fostering positive learning attitudes. This study provides practical implications for teachers in selecting inclusive and effective Qur'anic teaching strategies and enriches the literature on Islamic pedagogy innovation in contemporary education.

INTRODUCTION

The ability to read the Qur'an correctly and fluently is a fundamental aspect of Islamic education, as the Qur'an serves as the primary source of guidance, moral instruction, and identity for Muslims. Mastery of recitation according to tajwid rules not only preserves the purity of Allah's revelation but also prevents misinterpretation of meaning and brings spiritual reward for every letter recited ([Faris et al., 2023](#); [Nasution, 2026](#)).

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The Prophet Muhammad (peace be upon him) emphasized that those proficient in Qur'anic recitation will be with the noble angels, while those who struggle yet persist will receive double reward both for reading and for striving (Bukhari & Muslim). This underscores that Qur'anic recitation carries both devotional and pedagogical dimensions. Furthermore, research has shown that children accustomed to reading the Qur'an from an early age more easily internalize moral values and adopt the Qur'an as a lifelong guide ([Anggraini et al., 2025](#); [Nur et al., 2025](#); [Noviyanti et al., 2024](#)). Beyond its spiritual significance, Qur'anic recitation also functions as a cultural safeguard and marker of Muslim identity. Children who are skilled in reciting the Qur'an are better prepared to face modern challenges without losing their connection to Islamic scholarly traditions. Contemporary educational studies highlight that effective Qur'anic teaching must integrate demonstration, error correction, and varied approaches to maintain student engagement ([Basir et al., 2024](#); [Munzir, 2023](#)). Thus, teaching Qur'anic recitation is not merely a technical exercise but a strategy for cultivating a Qur'anic generation morally upright, firmly grounded in Islamic teachings, and capable of contributing to global society ([Sabrifha, 2025](#); [Aqilla et al., 2025](#); [Azhari & Barizi, 2025](#)).

The overarching goal of Qur'anic instruction is to ensure students can read accurately and confidently in accordance with tajwid. Selecting appropriate teaching methods is therefore crucial, as it directly influences students' knowledge, attitudes, and motivation ([Masita et al., 2020](#); [Aniah et al., 2023](#)). Yet, many students still fall short of expected standards in fluency, tajwid, and melodic recitation ([Latifa et al., 2025](#); [Rifaat et al., 2025](#)). Attitudes toward tilawah are often modest, with some perceiving it as difficult and less appealing ([Rahmah & Alam, 2024](#)). Teachers must therefore emphasize demonstration, correction, and varied approaches to make learning more accessible and enjoyable ([Azer et al., 2013](#)). Creative elements such as taranum have been shown to increase enthusiasm and enjoyment in Qur'anic learning ([Fadlillah et al., 2025](#)).

In West Sumatra, the Tartil method was introduced in 1993 by Hj. Gazali and received wide acceptance among Qur'an teachers. In 2006, the Ministry of Education adopted this method as a foundational guide in 30 Qur'anic Arts Education Centers (TPSA) in Padang, with the aim of eradicating Qur'anic illiteracy. As a local innovation, the Tartil method is considered effective in helping students improve their recitation, yet empirical studies are still needed to evaluate its impact on students' attitudes, motivation, and learning achievement ([Saini et al., 2024](#); [Syafril & Yaumas, 2017](#)). Research into the effectiveness of the Tartil method is therefore essential to strengthen Qur'anic pedagogy and ensure successful learning outcomes among students. From the perspective of Islamic education, teaching methods are not merely techniques for delivering material but pedagogical instruments that influence the cognitive, affective, and psychomotor dimensions of learners. [Díez-Palomar et al., \(2020\)](#) emphasized that selecting methods suited to students' characteristics can transform their learning attitudes, while [Abbott, \(2017\)](#) added that effective methods foster interest and motivation. [Khasanah & Wahyuningsih, \(2025\)](#) similarly argued that Qur'anic teaching must highlight demonstration and correction to build students' confidence in recitation. Contemporary studies further show that varied approaches such as reading, writing, and melodic chanting enhance emotional engagement and cultivate positive attitudes toward tilawah ([Zaki et al., 2025](#)).

Moreover, [Ibrahim & Ma'ruf, \(2025\)](#) found that incorporating taranum into Qur'anic teaching fosters enjoyment and enthusiasm, encouraging students to read the Qur'an more diligently. This demonstrates that creative and interactive methods can shift students' perceptions of tilawah from a difficult subject to an enjoyable activity. Other studies affirm that the Tartil method, introduced in West Sumatra since 1993, has positively influenced students' attitudes and interest in Qur'anic learning, leading to its adoption as an official guideline by the Ministry of Education in 2006 ([Ismiatul et al., 2025](#)). It can therefore be concluded that appropriate teaching methods not only improve cognitive achievement but also play a vital role in shaping positive student attitudes toward the Qur'an.

The urgency of this study arises from the fact that Qur'anic learning is often perceived by students as a difficult and burdensome process, which tends to generate negative attitudes toward the learning experience. Such perceptions can reduce motivation, engagement, and mastery of proper Qur'anic recitation according to tajwid rules. Therefore, it is essential to develop teaching strategies that not only improve technical reading skills but also foster positive attitudes that sustain long-term learning. The Tartil method, with its emphasis on orderly tempo, clear articulation, and meaningful reflection, is considered a promising pedagogical approach to address this challenge. This research thus seeks to provide empirical evidence that Tartil can transform students' perceptions and attitudes, making Qur'anic learning not merely an obligation but a spiritually enriching and enjoyable experience.

Despite the importance of Qur'anic pedagogy, previous studies have largely focused on the effectiveness of methods such as Talaqqi, Jibril, or Qira'ah Sab'ah in enhancing technical proficiency. However, research that explicitly examines the affective dimension students' attitudes, motivation, and perceptions remains limited. This gap is critical, as the success of Qur'anic learning depends not only on cognitive and psychomotor aspects but also on affective factors that determine the sustainability of practice. Moreover, few studies have employed a mixed-methods design to integrate qualitative and quantitative findings in evaluating the impact of the Tartil method. By addressing this gap, the present study contributes holistic empirical evidence that combines thematic exploration with statistical measurement, thereby enriching the literature on Qur'anic pedagogy.

Guided by this context, the central research question is: How does the implementation of the Tartil method influence students' learning attitudes in Qur'anic education? This overarching inquiry is explored through qualitative investigation into teachers' and students' experiences of attitude transformation, and through quantitative measurement of positive attitudes using survey instruments. The research questions are designed not only to assess the technical effectiveness of Tartil in improving recitation skills but also to evaluate its impact on the affective domain of learning. In doing so, the study seeks to identify whether Tartil can serve as a comprehensive pedagogical strategy that simultaneously addresses cognitive, psychomotor, and affective dimensions of Qur'anic education.

The novelty of this research lies in its integration of the Tartil method with an exploratory sequential mixed-methods design, a methodological approach rarely applied in Qur'anic pedagogy studies. By combining thematic analysis of in-depth interviews with quantitative

survey data, the study provides a holistic picture of how Tartil transforms students' learning attitudes. Additionally, the originality of this study emerges from its focus on the affective dimension of Qur'anic learning, which has often been overlooked in prior research. The findings demonstrate that Tartil not only enhances technical proficiency but also cultivates positive attitudes, motivation, and emotional engagement. This contribution enriches the discourse on Islamic pedagogical innovation and opens new pathways for developing more humanistic and inclusive Qur'anic teaching strategies.

METHODS

This study employed an exploratory sequential mixed-methods design, beginning with qualitative exploration and followed by quantitative validation to provide both depth and generalizability ([Engkizar et al., 2025; 2023](#); [Mardatullah & Rahim, 2026](#); [Lahuddin & Astutik, 2024](#)). The qualitative phase was prioritized to capture rich insights into how the Tartil method influences students' attitudes, while the subsequent quantitative phase extended these findings to a broader population. Such a design was considered appropriate because Qur'anic pedagogy involves complex interactions between cognitive, affective, and spiritual dimensions, which require a holistic methodological approach. To ensure comprehensive data collection, two complementary sources were utilized. The qualitative data were obtained through in-depth interviews with fifteen informants teachers and students selected using purposive sampling to guarantee relevance and direct experience with the Tartil method ([Engkizar et al., 2022](#); [Oktavia et al., 2024](#)). In parallel, quantitative data were gathered through structured questionnaires administered to 115 respondents chosen via simple random sampling, thereby enhancing representativeness and minimizing bias ([Engkizar et al., 2023](#)). The integration of purposive and random sampling allowed the study to balance contextual richness with statistical reliability.

The analysis of these data sets was supported by specialized tools to ensure rigor and accuracy. Qualitative data were processed using NVivo 12, which facilitated systematic coding, categorization, and visualization of emerging themes ([Rahman et al., 2024](#)). Quantitative data were analyzed using SPSS 22, enabling the calculation of descriptive statistics such as mean scores and frequency distributions. The use of these tools strengthened the credibility of the findings by ensuring that both textual and numerical data were handled with methodological precision. Aligned with the nature of the data, distinct analytical techniques were applied. Qualitative interviews were examined through thematic analysis, a method that identifies, interprets, and organizes recurring patterns within narratives ([Engkizar et al., 2025](#)). This approach allowed the researchers to capture nuanced shifts in students' attitudes after exposure to the Tartil method. Quantitative data, on the other hand, were analyzed descriptively, focusing on measures of central tendency to summarize the overall level of positive attitudes. The integration of thematic and descriptive analysis provided robust triangulation, ensuring that the findings were both contextually grounded and statistically supported.

Finally, ethical considerations were strictly observed throughout the research process to safeguard participants' rights. Prior to data collection, formal permission letters were issued to institutions and participants in accordance with national research regulations and institutional review board (IRB) guidelines. Informants were fully briefed on the purpose

of the study, assured of confidentiality, and asked to provide informed consent before participating in interviews or completing questionnaires. This adherence to ethical protocols ensured compliance with established standards of educational research and reinforced the integrity of the study.

RESULT AND DISCUSSION

Qur'anic learning constitutes a fundamental aspect of Islamic education, which is not solely oriented toward the mastery of recitation skills but also toward the holistic development of attitudes, character, and comprehension. Various methods have been introduced to enhance the effectiveness of Qur'anic instruction, one of which is the *tartil* method. This approach emphasizes accuracy in recitation, consistency in tempo, and deep engagement with the meaning of the verses. It is believed to provide a more structured and enjoyable learning experience, thereby fostering positive attitudes among students across multiple dimensions. Accordingly, this study focuses on analyzing the impact of the *tartil* method on students' attitudes, with particular attention to the cognitive, affective, and psychomotor domains in a comprehensive manner.

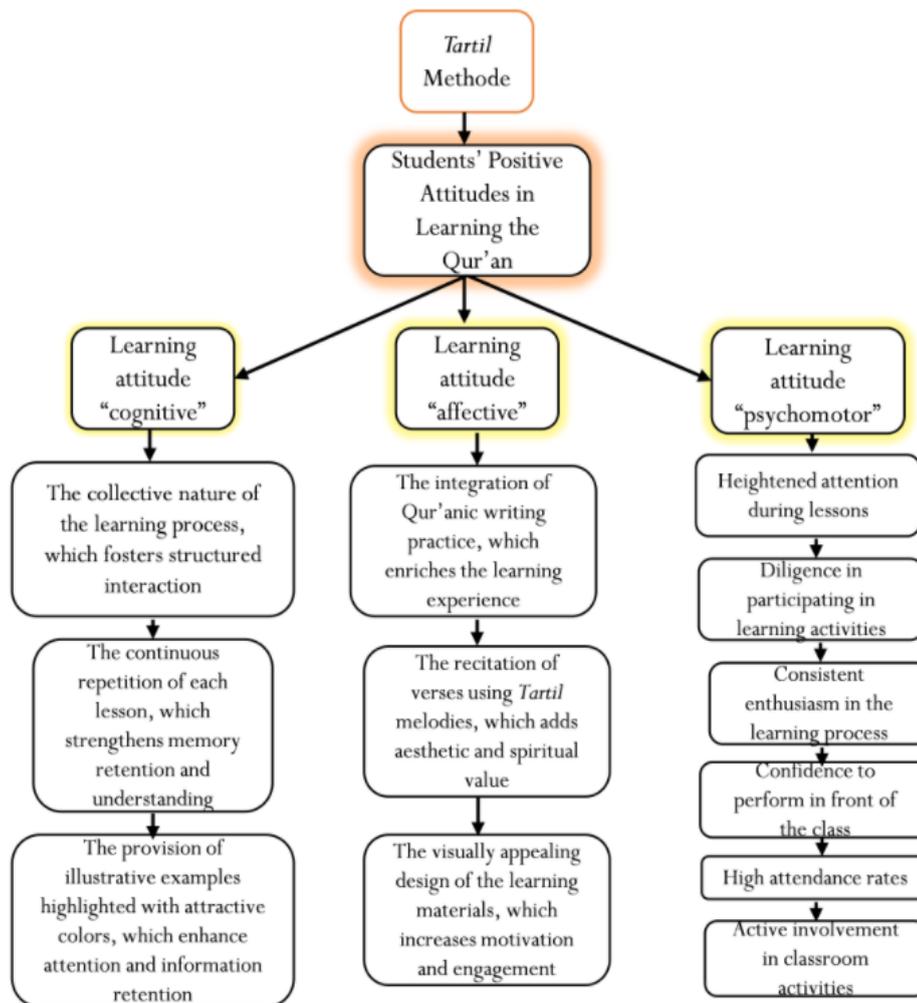


Fig 1. Findings of qualitative interview data analysis

The findings of this study indicate that the implementation of the *tartil* method in Qur’anic learning has made a significant contribution to the development of positive attitudes among students. These positive attitudes are manifested across three major dimensions: cognitive, affective, and psychomotor. In the cognitive dimension, students reported experiencing greater ease in comprehending the learning material. This ease was facilitated by several factors: (i) the collective nature of the learning process, which fosters structured interaction; (ii) the continuous repetition of each lesson, which strengthens memory retention and understanding; and (iii) the provision of illustrative examples highlighted with attractive colors, which enhance attention and information retention.

Within the affective dimension, students expressed enjoyment and enthusiasm in learning through the *tartil* method. Three primary factors underpin this positive emotional response: (i) the integration of Qur’anic writing practice, which enriches the learning experience; (ii) the recitation of verses using *tartil* melodies, which adds aesthetic and spiritual value; and (iii) the visually appealing design of the learning materials, which increases motivation and engagement. Regarding the psychomotor dimension, six indicators of positive student attitudes were identified: (i) heightened attention during lessons; (ii) diligence in participating in learning activities; (iii) consistent enthusiasm in the learning process; (iv) confidence to perform in front of the class; (v) high attendance rates; and (vi) active involvement in classroom activities. Overall, these findings underscore that the *tartil* method functions not merely as a technical strategy for Qur’anic recitation, but also as a pedagogical approach that holistically integrates cognitive, affective, and psychomotor aspects. Consequently, the *tartil* method can be regarded as an effective instructional model for fostering both competence and character development among students.

The qualitative findings of this study, which revealed that the *tartil* method fosters positive student attitudes across cognitive, affective, and psychomotor domains, are further substantiated by quantitative evidence. The qualitative insights such as students’ ease in understanding lessons, their enjoyment of Qur’anic writing and melodic recitation, and their active participation in classroom activities are consistently reflected in the statistical results, with mean scores ranging from 3.92 to 4.64 across all indicators. The convergence of these two strands of evidence demonstrates that the *tartil* method not only generates observable behavioral and emotional responses but also achieves measurable outcomes at a very high level (overall mean = 4.32). This alignment between qualitative perceptions and quantitative data reinforces the validity of the conclusion that the *tartil* method constitutes an effective pedagogical approach, integrating cognitive comprehension, affective engagement, and psychomotor involvement in a holistic manner.

Table. 1

Description of quantitative findings analysis

No	Assessment items for the impact of using the <i>tartil</i> method on students' learning attitudes	Mean	Interpretation

Cognitive Dimension			
B1	The collective nature of the learning process, which fosters structured interaction	4.37	High
B2	The continuous repetition of each lesson, which strengthens memory retention and understanding	4.18	Very high
B3	The provision of illustrative examples highlighted with attractive colors, which enhance attention and information retention	4.42	High
Affective Dimension			
B4	The integration of Qur'anic writing practice, which enriches the learning experience	4.53	Very high
B5	The recitation of verses using <i>tartil</i> melodies, which adds aesthetic and spiritual value	4.64	Very high
B6	The visually appealing design of the learning materials, which increases motivation and engagement	4.17	High
Psychomotor Dimension			
B7	Heightened attention during lessons	4.15	High
B8	Diligence in participating in learning activities	4.03	High
B9	Consistent enthusiasm in the learning process	4.26	Very high
B10	Confidence to perform in front of the class	4.07	High
B11	High attendance rates	4.12	High
B12	Active involvement in classroom activities	3.92	High
Overall min value		4.32	Very high

The findings of this study demonstrate that the implementation of the *tartil* method in Qur'anic learning has produced a very high overall impact on students' learning attitudes, with a mean score of 4.32. From the cognitive dimension, students reported that the collective nature of the learning process fostered structured interaction (mean = 4.37), the continuous repetition of lessons reinforced memory retention and comprehension (mean = 4.18), and the provision of illustrative examples highlighted with attractive colors enhanced attention and information retention (mean = 4.42). In the affective dimension, students expressed strong emotional engagement, as reflected in the integration of Qur'anic writing practice that enriched the learning experience (mean = 4.53), the recitation of verses using *tartil* melodies that added aesthetic and spiritual value (mean = 4.64), and the visually appealing design of learning materials that increased motivation and engagement (mean = 4.17). Meanwhile, the psychomotor dimension revealed positive behavioral attitudes, including heightened attention during lessons (mean = 4.15), diligence in participating in learning activities (mean = 4.03), consistent enthusiasm in the learning process (mean = 4.26), confidence to perform in front of the class (mean = 4.12), high attendance rates (mean = 4.12), and active involvement in classroom activities (mean = 3.92). Collectively, these results confirm that the *tartil* method functions not only as a technical approach to Qur'anic recitation but also as a comprehensive pedagogical model that integrates cognitive, affective, and psychomotor domains, thereby fostering competence, motivation, and active participation among students.

The qualitative phase revealed twelve themes reflecting positive changes in students' attitudes after the implementation of the Tartil method. These included increased patience, attentiveness, confidence, and enjoyment in reciting the Qur'an. Such findings highlight that Tartil is not only a technical approach but also a pedagogical tool that nurtures affective dimensions of learning. Recent scholarship emphasizes that Qur'anic pedagogy must integrate affective literacy to foster socio-emotional engagement in religious learning ([Mustaghfiroh et al., 2025](#)).

One of the most striking insights was the way Tartil encouraged students to appreciate the rhythm and beauty of Qur'anic recitation. Teachers reported that students became more engaged and less anxious, as the structured tempo of Tartil reduced feelings of difficulty and intimidation. This resonates with findings by [Hasibuan et al., \(2025\)](#), who demonstrated that Tartil's systematic pacing helps learners overcome barriers in tajwid mastery. Another theme emphasized the role of Tartil in building self-confidence. Students who previously struggled with tajwid expressed greater ease and pride in their recitation. This aligns with contemporary perspectives that Qur'anic pedagogy should empower learners by connecting technical mastery with affective growth ([Syaifudin et al., 2025](#)). The interviews also revealed that Tartil fostered inclusivity. Teachers noted that students with varying abilities could participate meaningfully, as the method's systematic approach allowed differentiated pacing. This inclusivity echoes findings from [Utaminingsih et al. \(2025\)](#), who demonstrated that Qur'anic values-based affective learning can mitigate exclusion and foster positive peer interactions.

Furthermore, the qualitative findings underscored the motivational aspect of Tartil. Students described recitation sessions as more enjoyable, and teachers observed higher persistence. This supports [Wahyudi et al., \(2023\)](#) study, which showed that Tartil enhances enthusiasm and quality of recitation in Qur'anic education centers. Overall, the qualitative evidence suggests that Tartil is effective in cultivating positive attitudes essential for sustaining long-term engagement with Qur'anic study. These findings contribute to the growing discourse on innovative Qur'anic pedagogy, which emphasizes affective transformation alongside technical proficiency. The quantitative phase reinforced the qualitative insights by showing a mean score of 4.32, indicating a high level of positive attitudes among students toward Qur'anic learning after applying the Tartil method. This numerical evidence validates the themes identified in the interviews and demonstrates consistency across a larger sample. Recent quantitative studies on tajwid pedagogy similarly report significant improvements in student attitudes when innovative methods are applied ([Hinayah, 2024](#)).

The descriptive statistics revealed that students generally agreed with statements related to enjoyment, motivation, and confidence in recitation. This suggests that the Tartil method has a measurable impact on the affective domain, complementing its role in improving technical proficiency. Such findings align with [Sitorus & Siregar, \(2025\)](#), who found that innovative Qur'anic teaching methods shape moral character and enhance student engagement. Importantly, the quantitative findings highlight that positive attitudes were not isolated to a small group but were widespread among respondents. This broad acceptance indicates that Tartil can be scaled and implemented across different educational contexts. Comparative studies of classical and modern Qur'anic teaching

methods also show that structured approaches yield higher student satisfaction ([Fadhil et al., 2024](#)).

The data also suggest that Tartil contributes to reducing negative perceptions of Qur'anic learning. Students who previously considered recitation difficult reported greater ease and enjoyment, as reflected in the survey responses. This supports [Umar & Aziz, \(2015\)](#), who demonstrated that structured methods like Usmani recitation, mediated by peer teaching, significantly improve student motivation. Another significant implication of the quantitative results is their potential to guide teacher training. With evidence that Tartil fosters positive attitudes, educators can be encouraged to adopt and adapt the method in their classrooms. This aligns with [Shobirin & Efendi, \(2025\)](#), who argued that integrating innovative strategies into Islamic education enhances effectiveness in the digital era.

Taken together, the quantitative findings confirm that Tartil is not only an innovative local method but also a pedagogical model with broader applicability. By demonstrating statistically significant improvements in attitudes, the study provides strong empirical support for integrating Tartil into contemporary Qur'anic teaching strategies, echoing broader calls for innovation in Islamic pedagogy ([Sugianto, 2025](#)). Overall, the findings of this study demonstrate that the Tartil method consistently enhances Qur'anic learning outcomes across both qualitative and quantitative dimensions. The qualitative results revealed meaningful shifts in students' attitudes, including greater confidence, patience, inclusivity, and enjoyment in recitation, while the quantitative data confirmed these changes with broad agreement among respondents. Together, these perspectives show that Tartil is not only effective in improving tajwid proficiency but also in reshaping the affective domain of learning, turning Qur'anic study into a more engaging and motivating experience.

The implications of these findings are significant for Islamic education. Teachers and institutions are encouraged to adopt Tartil as a pedagogical strategy that integrates technical mastery with emotional and motivational development, thereby ensuring that Qur'anic learning is both accurate and inspiring. The novelty of this study lies in its dual contribution: it empirically validates a local innovation from West Sumatra and situates it within global discourse on Qur'anic pedagogy. By highlighting the affective transformation alongside technical achievement, the research enriches contemporary Islamic education literature and demonstrates how regional practices can inform broader models of teaching and learning.

CONCLUSION

This study concludes that the Tartil method significantly influences students' learning attitudes in Qur'anic education, fostering confidence, inclusivity, and enjoyment alongside improved tajwid proficiency. The findings imply that teachers should adopt Tartil as a balanced pedagogical strategy that integrates technical mastery with affective development, thereby making Qur'anic learning more engaging and sustainable. The novelty of this article lies not only in its methodological approach but also in its contextual contribution: it documents a local pedagogical innovation from West Sumatra that has been empirically validated and shown to have broader relevance for contemporary Islamic education. By situating Tartil within both local practice and global discourse, the study enriches the literature on Qur'anic pedagogy and demonstrates how regional innovations

can inform international models of teaching and learning.

AUTHOR'S DECLARATION

Author contribution

Engkizar & Azhar Jaafar: Conceptualization, data curation, supervision, providing feedback, **Mohd Isa Hamzah & Syafrimen Syafril:** data curation, validation, **Afifah Febriani & Gifa Oktavia:** validation, writing-reviewing, and investigation. **Albizar** : Editing, observations.

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Cometing interest

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

AI Statement

The language structure used in this article has been checked and verified by English language experts. In addition, none of the sentences and images in this article were generated by AI tools. All data was obtained from the research process, and the author's review and previous research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note

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