

Sustainable Development: Learning the Quran Using the Drill Method

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Abstract

Quranic education plays a strategic role in teaching students to read the Quran correctly and accurately. Based on the researcher's preliminary survey, there are still students who struggle to read the Quran in accordance with the rules of tajwid. This study aims to analyze the implementation of the drill method as a learning strategy in Quranic educational institutions. The study employs an exploratory mixed-methods approach, with qualitative data obtained from in-depth interviews with ten informants comprising teachers and students and further supported by document analysis and direct observations by the research team. Meanwhile, quantitative data were collected through a Quranic reading proficiency test administered to forty students. Qualitative analysis was conducted using a thematic approach with NVivo 12 software, while quantitative analysis was performed using descriptive techniques via SPSS 23. The findings of the qualitative analysis revealed that teachers' strategies for implementing the drill method consisted of three steps: i) having students practice reading the Quran individually and repeatedly, ii) assessing the accuracy of each student's recitation, and iii) encouraging students to read the Quran daily. These three strategies enabled students to read the Quran more accurately in accordance with the rules of tajwid. These qualitative findings are supported by the results of a quantitative analysis, which show that the drill method is appropriate for use in Quranic education because it has been proven to improve students' proficiency in reading the Quran, as demonstrated by the results of a Quranic reading test. This study confirms that the drill method can serve as one solution for improving the quality of Quranic education and can be adopted as an alternative model in Islamic educational institutions.

INTRODUCTION

Teachers, as the primary actors in the learning process, are required to be creative in selecting and implementing methods that align with students' characteristics. Teacher creativity is not merely a matter of varying techniques but rather the adaptive ability to

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respond to students' diverse needs. In the context of Quranic education, teachers must be able to combine drill methods with other approaches such as *talaqqi*, peer learning, and the use of digital media to ensure that learning remains engaging (Nurhalifah et al., 2022). Research by Hai, (2017) confirms that teachers' creativity in integrating traditional and modern methods can increase students' motivation and engagement in reading the Quran.

In addition, teachers' creativity also serves as a strategy for addressing the challenges of the digital age, which often reduce students' focus on Quranic learning (Wijaya, 2024). Through a creative approach, teachers can create a learning environment that is enjoyable, interactive, and relevant to students' lives. For example, the use of tajwid apps, phonetic games, or simple rewards can enhance the effectiveness of drill-based methods. Wahyuni et al., (2025) emphasizes that creative teachers are able to make Quranic learning a meaningful experience, rather than merely a technical routine. Therefore, teachers' creativity in selecting relevant teaching methods is key to successfully improving the quality of Quranic education in Islamic educational institutions.

Quranic education is a fundamental aspect of Islamic education because it serves as a gateway for students to comprehensively understand religious teachings. The ability to read the Quran correctly according to the rules of tajwid serves not only as a technical skill but also as a key requirement for preserving the purity of the Quranic verses' meanings. Errors in recitation can alter the intended meaning and message, thereby highlighting the urgency of Quranic education. Previous studies have confirmed that the ability to read the Quran well is an indicator of the success of Islamic education at both the elementary and secondary levels (Rahayu et al., 2020).

However, the reality on the ground shows that many students still struggle to read the Quran in accordance with the rules of tajwid. These difficulties include the pronunciation of the *Hijaiyah* letters, the application of the rules for long and short vowel sounds, and the accuracy of pauses (*waqaf*). Internal factors such as low motivation to learn, shyness, and a lack of practice, as well as external factors such as limited time for Quranic recitation and a lack of parental support, further exacerbate this problem (Fauzan & Dariyanto, 2025). This situation calls for more effective and systematic learning strategies so that students can become accustomed to reading the Quran correctly.

One strategy widely used in Quranic education is the drill method. This method emphasizes repetitive practice so that students become accustomed to reciting the text accurately. Drill not only hones technical skills but also fosters the habit of consistently reading the Quran. Research by Mustafa et al., (2026) shows that the application of the drill method in Quran and Hadith instruction can improve recitation accuracy while boosting students' self-confidence. This aligns with the findings of Sabrina et al., (2022), who confirmed that drill is effective in morning Quran recitation programs at schools.

Furthermore, the drill method has the advantage of providing immediate feedback to students. Teachers can assess each student's reading accuracy and promptly correct any errors that arise. This strategy makes the learning process more interactive and focused. In his study on the "Al-Qur'anization" and "Tahfidz" extracurricular programs, Wangi et

al., (2022) found that the drill method helps students master recitation more quickly than lecture-based methods alone. Thus, the drill method serves not only as a repetition technique but also as a means of ongoing evaluation that strengthens Quranic reading skills.

The urgency of implementing the drill method is increasingly relevant in the modern era, when students face attention disruptions caused by digital technology. Many students are more interested in social media than in spending time reading the Quran. In this context, the drill method can serve as a practical solution because it emphasizes habit formation and discipline. Elhadj, (2010) emphasizes that Quranic education must integrate contextual, collaborative, and Quranic-values-based strategies to remain relevant in the face of contemporary challenges. The drill method, with its simple yet effective nature, can serve as an alternative model in Islamic educational institutions.

Quran instruction has been developed through various methods, such as the *talaqqi*, *iqra'*, and *tilawah* methods, among others. However, compared to these various approaches, the application of the drill method in Quranic education has been relatively little studied. This situation indicates a research gap in examining the application of the drill method as a learning strategy that relies on repetitive and structured practice to improve students' ability to read the Quran. Based on a search of the Scopus database, studies addressing the issue of methods in Quranic education yielded 130 documents containing the keywords "Quran learning" and "teaching methods." However, the analysis revealed no studies specifically focused on the sustainable development of Quranic education using the drill method, as shown in the following figure.

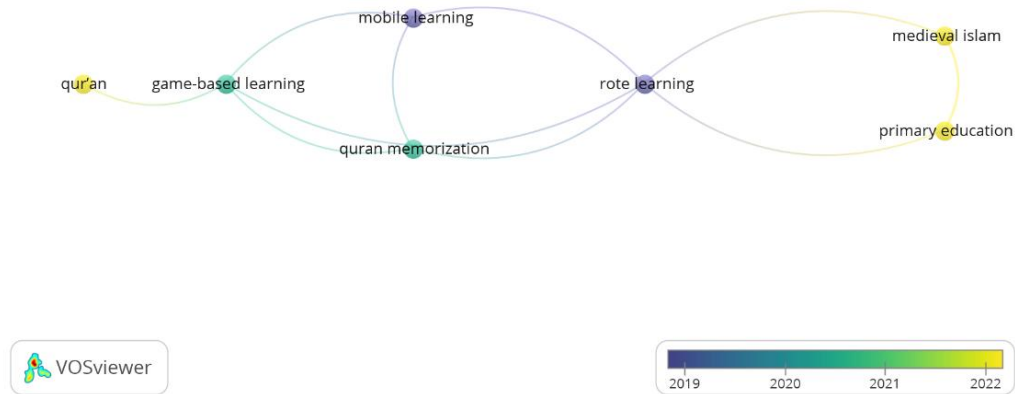


Fig 1. Results of the Vosviewer analysis based on the Scopus database using the keywords Quran learning and teaching methods (2019–2026)

Although various previous studies have highlighted the effectiveness of the drill method in improving Quran reading skills, there is a gap between theory and reality in the field. Most previous studies have focused solely on the technical aspects of reading repetition without linking them to the broader learning context, such as teacher creativity, technology integration, and students' psychological conditions. Furthermore, existing research tends to be limited to specific contexts for example, focusing solely on extracurricular activities or morning Quran recitation programs and thus has not provided a comprehensive picture of how the drill method actually functions in improving Quran reading skills in Islamic educational institutions (Ashidiqi et al., 2019; Novebri & Dewi, 2020).

Specifically, the novelty of this study lies in its focus on simultaneously combining an analysis of teachers' strategies with students' experiences, thereby yielding a more holistic perspective. This study not only assesses the effectiveness of drills from a technical standpoint but also emphasizes the role of teachers as creative facilitators capable of integrating drills with other approaches such as *talaqqi*, peer learning, and the use of digital media. Furthermore, this study was conducted in the context of Quranic educational institutions in Indonesia, which have social and cultural characteristics distinct from similar studies in other countries. Thus, this study offers a new perspective that enriches the literature on Islamic education (Dasrizal et al., 2025).

The implications of this study are highly significant for the development of Islamic education theory and practice. Theoretically, this study enriches the literature on the effectiveness of the drill method by adding an integrative perspective that combines technical, pedagogical, and psychological aspects. Practically, the results of this study can serve as an alternative model for teachers and Islamic educational institutions in improving the quality of Quranic instruction. Furthermore, this study contributes to improving the well-being of the Muslim community by fostering a generation that is more proficient in reading the Quran in accordance with the rules of tajwid, so that the values of the Quran can be more easily understood and practiced in daily life (Hai, 2017). Based on the above discussion, this study aims to answer the main research question: How is the drill method implemented as a Quranic learning strategy in Islamic educational institutions, and to what extent is this method effective in improving students' proficiency in reading the Quran in accordance with the rules of tajwid?

METHODS

Before delving into a detailed description of the research methods, it is important to emphasize that this study was designed using a systematic methodological approach to address its primary objective: analyzing the implementation of the drill method in Quranic instruction at Islamic educational institutions. The choice of research methods was made with consideration for the complexity of the phenomenon under study namely, students' difficulties in reading the Quran according to the rules of tajwid and the strategies teachers employ to address these challenges. Therefore, this study employs a combination of qualitative and quantitative approaches to provide a comprehensive picture: qualitative methods to understand strategies, experiences, and the dynamics of learning, and quantitative methods to objectively measure students' proficiency levels. With this design, the study is expected to yield valid and comprehensive findings that can serve as a reference for the development of both theory and practice in Islamic education (Anidar et al., 2026; Creswell, 2014; Efendi et al., 2026; Engkizar et al., 2025; 2026; Rosyadi & Athari, 2025; Sugiyono, 2020; Wahyuni et al., 2025). All steps of this study were systematically organized and visualized in the following research flowchart, so that readers can understand the research stages more clearly and in a structured manner.

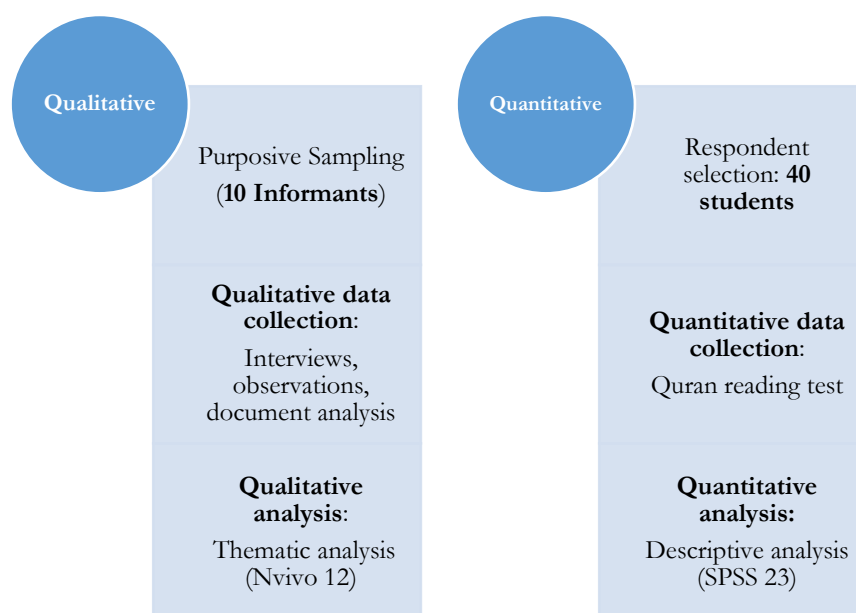


Fig 2. Flowchart of the exploratory mixed-methods research methodology

Research Methods and Type

This study employs an exploratory mixed-methods approach a combination of qualitative and quantitative methods to obtain a comprehensive picture of the implementation of the drill method in Quran instruction. This approach is appropriate because the research problem requires not only an in-depth understanding of teachers' strategies but also empirical evidence regarding improvements in students' abilities. According to (Creswell, 2018; Engkizar et al., 2022; 2026), an exploratory mixed-methods approach is relevant when researchers wish to explore a new phenomenon while simultaneously testing its effectiveness using quantitative data, which aligns with the objectives of this study.

Data Sources

The research data sources consist of qualitative data collected through in-depth interviews, observations, and document analysis, as well as quantitative data collected through Quranic reading proficiency tests. This combination was chosen because it provides triangulation that strengthens the validity of the research findings. Qualitative data allows researchers to gain an in-depth understanding of teachers' strategies and students' experiences, while quantitative data provides objective evidence of improvements in reading ability. Sugiyono, (2020) emphasizes that combining qualitative and quantitative data sources enhances the reliability of educational research.

Research Instruments

The qualitative research instruments consisting of a semi-structured interview guide, an observation sheet, and Quranic learning documents have undergone an expert validation process. The validation was conducted by a research methodology instructor and an expert in Islamic education, who assessed the appropriateness of the content, the clarity of the language, and the relevance of the questions to the research objectives. This process is crucial to ensure that the instruments can elicit in-depth data without introducing bias or questions open to multiple interpretations. According to Moleong (2021), expert validation in qualitative research serves to ensure the credibility and dependability of the

instruments so that the research results are reliable. With this validation, the interview guide and observation sheet were deemed suitable for use in uncovering teachers' strategies and students' experiences in Quranic learning.

Meanwhile, the quantitative instrument a Quran recitation test designed to measure the accuracy of recitation according to the rules of tajwid has also been evaluated by experts. Validation was conducted by tajwid experts and Quran education instructors who assessed the alignment of test items with Quranic recitation standards, the level of difficulty, and the instrument's readability for students. This validation process ensures that the test truly measures the ability to recite in accordance with tajwid rules, rather than other irrelevant aspects. According to [Sugiyono, \(2020\)](#), expert validation of quantitative instruments is necessary to ensure content validity that is, the alignment of the instrument's content with the concept being measured. Thus, the Quran reading test used in this study possesses strong content validity and can serve as an objective measurement tool for evaluating the effectiveness of the drill method.

Informant Selection Technique

Informants for this qualitative study were selected using purposive sampling, which involves choosing subjects based on their relevance to the research objectives. The ten informants consisted of teachers and students selected for their direct involvement in the Quran learning process using the drill method. Teachers were selected because they serve as the primary facilitators in implementing the method, while students were selected because they are the subjects who directly experience the process of repetitive practice. This technique is appropriate because it allows the researcher to obtain data from individuals who truly understand the phenomenon under study. [Merriam & Tisssdell, \(2015\)](#) asserts that purposive sampling is effective in qualitative research because it provides access to informants who possess in-depth knowledge and relevant experience related to the research focus.

The respondents in this quantitative study consisted of forty students who took a Quran reading proficiency test. This number of respondents was selected to provide a general overview of Quran reading proficiency levels following the implementation of the drill method. Respondents were selected from students actively participating in Quranic studies at Islamic educational institutions, ensuring that the test results reflect real-world conditions. According to [\(Sugiyono, 2020\)](#), the selection of respondents in quantitative research must take into account the representativeness of the population so that the results of descriptive analysis can describe the phenomenon more accurately. Therefore, selecting forty students as quantitative respondents is appropriate for providing empirical evidence regarding the effectiveness of the drill method.

Data analysis tools

Qualitative data analysis was conducted using NVivo 12 software to assist with coding and theme clustering, while quantitative data was analyzed using SPSS 23 to process the results of the Quran reading proficiency test. The selection of these tools is appropriate because both enhance the accuracy and efficiency of the analysis. [Huberman, \(2014\)](#) emphasize that technology-based analysis tools strengthen the validity of research findings by minimizing manual bias. Thus, the use of NVivo and SPSS is appropriate for research that combines qualitative and quantitative data.

Data Analysis Techniques

Qualitative data were analyzed using a thematic approach to identify patterns and main themes from interviews, observations, and documents, while quantitative data were analyzed using descriptive techniques to calculate percentages, means, and the distribution of test scores. These techniques are appropriate because thematic analysis can reveal teachers' strategies and students' experiences, while descriptive analysis provides easily understandable empirical evidence. [Braun & Clarke, \(2012\)](#) assert that thematic analysis is suitable for educational research, whereas descriptive analysis is effective for describing students' test performance results.

RESULT AND DISCUSSION

The results of this qualitative study reveal patterns in the strategies teachers use when applying the drill method in Quran instruction. The analysis was conducted using a triangulation approach, which involved combining in-depth interview data with teachers and students, analysis of instructional documents, and direct classroom observations. This approach allowed the researcher to obtain a more comprehensive picture of drill practices, both from the perspectives of teachers' and students' experiences and from written evidence and field observations. From the collected data, three main themes emerged that describe teachers' strategies for training students to read the Quran: having students practice reading individually and repeatedly, assessing the accuracy of each student's recitation, and encouraging students to read the Quran daily. These three findings will be explained in detail in the following section, beginning with a narrative of relevant theory, then supported by interview excerpts, document analysis, and observation results.

Qualitative results

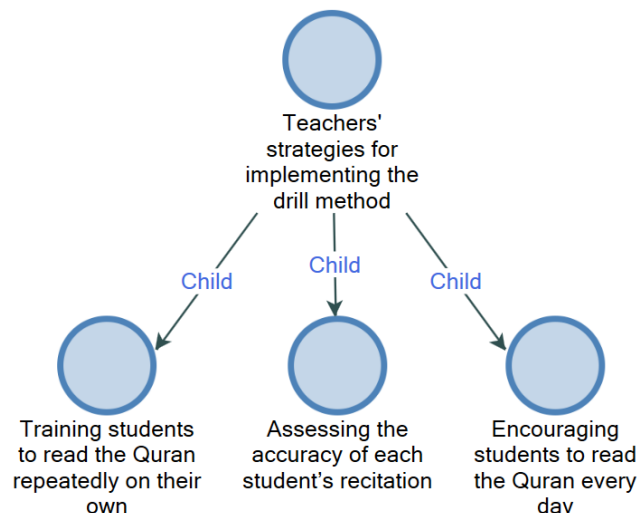


Fig 3. Teachers' strategies for implementing the drill method

First theme: (training students to read the Quran individually and repeatedly). In learning theory, the drill method is viewed as an effective strategy for developing basic skills through systematic repetition. [Gagné et al., \(1993\)](#) emphasizes that repetition serves to strengthen long-term memory and form stable habits. In the context of Quranic learning,

individual repetition helps students consistently internalize the articulation points of letters and the rules of tajwid. The following are excerpts from interviews, document analysis, and observational findings.

Interview Results: Teacher (G1) stated, *“We train students one by one so they get used to pronouncing the letters correctly. This repetition is important so their tongues become trained”* Teacher (G2) added, *“Repetitive practice not only helps students memorize the text but also gets them used to the intonation required by tajwid.”* Student (M3) stated that repetitive practice made them more confident, while student (M4) emphasized, *“At first, I often misread, but after repeated practice, I became more fluent”*

Furthermore, the analysis of the learning documents revealed a daily individual practice schedule, with a specific column for recording reading errors and corrections made by the teacher. The teacher’s daily notes showed that each student took a turn reading at least twice per session. In addition, the school’s code of conduct emphasized the importance of regular practice as part of developing the habit of reading the Quran.

Meanwhile, the research team’s observations revealed that the teacher consistently provided immediate corrections after students read. Students appeared enthusiastic about participating in the exercises, although some seemed nervous at first. The teacher offered encouragement through simple praise, helping to maintain a positive classroom atmosphere. The observations also showed that students who practiced repeatedly tended to master reading more quickly than those who practiced infrequently.

The second theme (assessing the accuracy of each student’s recitation). Individual assessment in Quranic education aligns with the theory of formative evaluation proposed by [Martins, \(2008\)](#), in which evaluation serves as feedback to improve the learning process. In the context of the drill method, individual assessment ensures that each student not only practices but also receives appropriate corrections in accordance with tajwid standards. The following are excerpts from interviews, document analysis, and observational findings.

Interview Results: Teacher (G4) explained that assessment is conducted by paying attention to the aspects of *makhraj*, the length of recitation, and the rules of tajwid. Teacher (G5) added, *“We record students’ mistakes on the assessment sheet so they can be corrected in the next session.”* Student (M6) stated that this assessment helps them identify which parts they still get wrong, while student (M7) said, *“I feel more motivated because the teacher always lets me know how my recitation is progressing.”*

The findings from the interviews above are supported by the results of an analysis of instructional documents, which show that a Quran recitation assessment rubric is used routinely, covering indicators such as accuracy of letters, length of recitation, and the rules of tajwid. The teachers’ assessment sheets show records of each student’s progress from week to week. These documents also confirm that assessment is conducted continuously, not just once. Field Observations: The research team found that teachers provided immediate feedback after students read. Teachers often repeated the reading with students until it fully complied with tajwid rules.

In fact, the author's observations show that students who received individual corrections corrected their mistakes more quickly than students who only read together. Teachers were also observed using different strategies for students who were struggling, such as slowing down the reading pace or providing repeated examples.

The third theme (encouraging students to read the Quran every day) The theory of habit formation in Islamic education emphasizes the importance of habit formation as a means of internalizing values. According to Budiman, (2017), habit formation through behavioral repetition creates a stable pattern. In the context of Quranic learning, the habit of reading every day not only improves technical skills but also fosters students' spiritual connection with the Quran. The following are findings from interview excerpts, document analysis, and observational data.

Interview Findings: Teacher (G2) explained that habit formation is carried out through a morning *tadarus* program before classes begin. Teacher (G6) added, "*We also hold weekly recitation sessions so that students get used to reading and repeating verses.*" Student (M8) stated that this routine makes them more disciplined, while student (M9) said, "*I've gotten used to bringing my Quran every day because of the morning recitation.*"

The findings from the interviews above are supported by the results of a document analysis, which revealed that the weekly lesson schedule included daily reading activities integrated into the school program, including Quran recitation and memorization sessions. The school's code of conduct emphasizes that every student is required to participate in Quran reading activities before classes begin. Teachers' notes indicate that these activities took place consistently throughout the semester, with a special attendance sheet used to ensure student participation.

Furthermore, the research team observed that nearly all students actively participated in the morning Quran recitation sessions. Teachers motivated students by offering praise and simple rewards to those who read consistently. Observations also revealed a devout classroom atmosphere, where students sat neatly, opened their respective copies of the Quran, and read together attentively. Some students were seen helping classmates who were struggling, so this activity not only fostered a habit of reading but also cultivated a sense of community.

Quantitative Results

In addition to qualitative analysis, this study also produced quantitative data obtained through Quran reading tests administered to 40 students. The quantitative data were analyzed using descriptive techniques with the aid of SPSS 23 software to calculate the percentages, averages, and distributions of reading scores according to the rules of tajwid. This analysis provides an objective picture of the students' proficiency levels following the implementation of the drill method, while also reinforcing the qualitative findings previously obtained through interviews, documents, and observations. Thus, the quantitative results serve as empirical evidence that complements the interpretation of the qualitative findings. The following is a detailed description of the quantitative findings.

Table 1. Quantitative findings

Tajwid Aspect	Assessment Indicator	Number of Good Students (≥ 75)	Number of Fair Students (60–74)	Number of Poor Students (< 60)	Error Percentage
<i>Makharij al-Huruf</i>	Accuracy of pronouncing Arabic letters	28 students	9 students	9 students	20%
<i>Sifat al-Huruf</i>	Accuracy of letter characteristics (<i>qalqalah</i> , <i>tafkhim</i> , etc.)	27 students	10 students	3 students	18%
<i>Mad</i> (Lengthening)	Accuracy of vowel length (madd tabi'i, far'i)	25 students	10 students	5 students	30%
<i>Nun sakinah & tanwin</i>	Application of rules: izhar, ikhfa, idgham, iqlab	26 students	9 students	5 students	25%
<i>Mim Sakinah</i>	Application of rules: izhar syafawi, ikhfa syafawi	29 students	8 students	3 students	15%
<i>Waqf & ibtida'</i>	Accuracy in stopping and starting recitation	30 students	7 students	3 students	15%
Average Total Score					78.5 (SD = 6.2)

In general, the analysis results show that the majority of students fell into the “good” category in the aspects of letter articulation (28 students) and *waqf & ibtida'* (30 students). However, when looking at the aspect of mad (length of vowel sounds), it is evident that only 25 students achieved the “good” category, while 10 students were in the “fair” category and 5 students in the “poor” category. In other words, the most common errors were found in the application of vowel length (30%) and the rules governing the silent nun and *tanwin* (25%), confirming that more complex aspects of tajwid remain a challenge for some students.

Furthermore, when viewed from the overall average, the students' recitation score was 78.5 with a standard deviation of 6.2. This average score places the students' proficiency in the “good” category according to the Quranic recitation assessment indicators. Moreover, the relatively small standard deviation indicates that the students' proficiency is fairly homogeneous, although there is variation in certain aspects such as mad and silent nun/*tanwin*. Thus, this quantitative data reinforces the qualitative findings that repeated practice and individualized assessment can improve reading skills evenly among students.

Finally, a detailed analysis of tajwid items provides teachers with more specific guidance for improvement. The findings indicate that teachers need to pay special attention to the aspects of mad and the rules governing the silent nun and *tanwin*, as errors in these two areas are more prevalent than in others. Field observations support this, as students often rush through their recitation, resulting in the length of the recitation not conforming to the rules, and they still struggle to distinguish between the rules of *ikhfa'* and *idgham*. Therefore, the quantitative results not only confirm the effectiveness of the drill method in improving overall reading ability but also provide a sharper focus on complex aspects of tajwid.

In the context of Quranic education, the teacher's creativity is a key factor in the success of the drill method. Creativity does not merely mean varying teaching techniques but also the teacher's ability to adapt strategies to students' needs for example, by using digital tajwid resources, phonetic games, or simple rewards to maintain motivation. Constructivist theory [Piaget & Vygotsky, \(2008\)](#) emphasizes that students learn more effectively when teachers are able to create engaging and meaningful learning experiences. Therefore, creative teachers can avoid the monotony of the drill method, making it more interactive and fostering students' interest in continuing to practice reading the Quran.

In educational theory, the drill method is viewed as an effective strategy for training basic skills through systematic repetition ([Iqbal et al., 2024](#)). In Quranic instruction, individual repetition serves to strengthen long-term memory and establish the habit of reading in accordance with the rules of tajwid. Qualitative findings indicate that teachers repeatedly drill students, assess individual recitations, and encourage daily reading. This aligns with quantitative results showing that the majority of students fell into the "good" category with an average score of 78.5, confirming the effectiveness of drill in improving reading skills. From this general context, the discussion then shifts to the relationship between repetitive practice and the distribution of student scores.

The repetitive practice conducted by teachers was shown to boost students' confidence and correct reading errors. The theory of habit formation [Skinner, \(2010\)](#) explains that repeating a behavior establishes a stable pattern. Quantitative data supports this, as 65% of students achieved the "good" category on the reading test. In other words, the repetitive practice strategies observed in the classroom directly contributed to high scores, demonstrating a close relationship between drill practices and empirical results. However, the effectiveness of repetitive practice is closely tied to the teacher's creativity in structuring drill methods to prevent monotony; thus, the following discussion highlights the role of individual assessment.

Individual assessments conducted by teachers align with the theory of formative assessment ([Hair et al., 2019](#)), in which assessment serves as feedback to improve the learning process. Qualitative findings indicate that teachers note students' reading errors and provide immediate corrections. This is where teachers' creativity plays a crucial role for example, by using varied assessment sheets, color-coding errors, or utilizing digital tajwid apps. Quantitative data show that the most common errors occur in the aspects of mad (30%) and *tanwin* (25%). This indicates that while individual assessment effectively

improves general skills, teachers need to be more creative in designing learning strategies for complex aspects of tajwid. Based on this individual evaluation, the discussion then moves on to the role of daily practice in further strengthening the consistency of students' scores.

The practice of reading the Quran daily through the morning *tadarus* program and reciting memorized verses aligns with the theory of habit formation in Islamic education, which emphasizes the internalization of values through routine. Qualitative findings indicate that students become more disciplined and feel a closer connection to the Quran. Quantitative data supports this, with a relatively small standard deviation in scores (6.2), indicating homogeneity in student ability. Teachers' creativity is evident in the ways they motivate students, such as through simple rewards, phonetic games, or the integration of tajwid apps. Thus, daily practice not only improves technical skills but also fosters a spiritual connection, as reflected in the consistency of test scores. Furthermore, field observations provide a concrete picture of how teachers facilitate this process through motivation and creative strategies.

Field observations showed that teachers consistently provided immediate feedback, motivated students with praise, and created a conducive classroom atmosphere. This is consistent with the theory of learning motivation (Rahmadi et al., 2024), which emphasizes the importance of teacher support in enhancing students' intrinsic motivation. Teachers' creativity is evident in their varied approaches, such as combining drill methods with *talaqqi*, peer learning, or digital media. Quantitative data indicate that the aspects of mad and *tanwin* remain a challenge. Therefore, this discussion underscores that drill strategies need to be reinforced with teachers' creativity in designing more interactive tajwid lessons that focus on complex aspects. Finally, the overall synthesis of theory, qualitative data, and quantitative data provides important implications for the development of Quranic education.

Overall, a synthesis of theory, qualitative findings, and quantitative results indicates that the drill method is an effective strategy for improving Quran reading skills. Repetitive practice, individual assessment, and daily practice have been shown to yield high scores and consistency in student performance. However, a detailed analysis reveals that certain aspects of tajwid such as mad and *tanwin* still require special attention. This is where the teacher's creativity becomes a determining factor, as innovation in drill methods can make learning more engaging, varied, and tailored to students' needs. The implication of these findings is the need to develop more creative drill modules that focus on complex aspects of tajwid, so that Quranic instruction not only improves technical skills but also strengthens the internalization of religious values in students.

CONCLUSION

This study confirms that the drill method is an effective strategy for improving students' Quran reading skills, particularly in the area of tajwid. The study's objective to test the effectiveness of the drill method was achieved through a synthesis of qualitative and quantitative data: teachers repeatedly trained students, assessed individual readings, and established a daily reading routine, which proved to result in an average score of "good" with homogeneous proficiency levels. Furthermore, this study indicates that teacher

creativity is a key factor in success, as innovative approaches to implementing the drill method not only prevent monotony but also boost student motivation and engagement.

The implications of these findings highlight the need to develop drill modules that focus more on complex tajwid aspects, such as mad and the rules governing the silent nun (*nun sukun*) and *tanwin*, which remain challenges for some students. These modules can be applied in Islamic schools, Islamic boarding schools (*pesantren*), and Quran memorization institutions (*tahfiz*) as models of best practices in Quranic education. Furthermore, the results of this study can serve as a reference for Islamic education policymakers in designing a *tahfiz* curriculum that is adaptive, creative, and oriented toward developing both students' technical skills and religious character. Thus, this study not only fulfills academic objectives but also makes a practical contribution to the holistic development of Islamic education.

AUTHOR'S DECLARATION

Author contribution

Wahyu Illahi: Data curation, supervision, providing feedback, data curation, validation, **Muhammad Hafizh & Hafizhah Zulkifli:** validation, writing-reviewing, and investigation, **Gifa Oktavia & Selpiya Sri Wulandari:** Conceptualization, **David Vebrio:** editing, observations.

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Conflict of 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

Researcher and International Islamic Studies Development and Research Center (IISDRC) as the publisher, and Editor of Journal of Quranic Teaching and Learning state that there is no conflict of interest towards this article publication.

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