



The Ecosystem of Quranic Literacy: Exploring Management Dynamics in Tartila Method

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ABSTRACT

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This study examines the learning management approach of the Tartila method in enhancing students' Qur'an reading skills, in response to the challenge of improving the effectiveness of teaching Qur'an literacy in formal institutions. This study employs a case study design, collecting data through in-depth interviews, document analysis, and field findings, which are then analyzed thematically to enhance the credibility of the findings. The results showed that the management of the Tartila method was carried out systematically through careful planning, involving the classification of students and the preparation of certified teachers. This approach included structured implementation with spiritual opening activities, core sessions that combined classical and individual learning, and concise closing. The achievement of students' fluent reading of the Qur'an is monitored through various evaluation mechanisms, ranging from daily to comprehensive final exams, with an overall success rate of 68%. The main supporting factors include teacher competence, adequate facilities, and parental support, while inhibiting factors include teacher inconsistency, student indiscipline, and lack of monitoring from parents at home. The implications of this study include strategic recommendations for the development of more adaptive Qur'anic teaching practices and educational policies, as well as identifying crucial areas for future research to optimize the effectiveness of these learning methods.

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INTRODUCTION

Qur'an education in Indonesia plays a fundamental role in shaping character and morals, with the ability to read the holy book serving as the primary prerequisite (Mujahid, 2021; Supriadi et al., 2022; Taja et al., 2021). Reports sourced from various research sources indicate that many educational institutions, including formal schools, still face substantial challenges in

achieving consistent standards of fluency and fluency in Qur'an recitation among students (Ilma & Rohmah, 2024; Islam & Stapa, 2021; Stuart et al., 2023). This phenomenon can be explained through the perspective of constructivist learning theory, where the active process of forming students' understanding is hampered by teaching methods that are less structured or not adaptive to various levels of cognitive ability and learning styles. As a result, students often struggle to pronounce hijaiyah letters and apply the rules of tajweed correctly, indicating a pedagogical gap. In this context, the Tartila method emerges as a promising systematic approach, designed based on the principles of instructional design to guide students from basic introduction to comprehensive mastery of tajweed (Dewi et al., 2021; Maman et al., 2024; Tanjung et al., 2022). The exploration of this method's implementation is crucial to understanding its effectiveness in overcoming persistent Qur'an literacy problems from both theoretical and practical perspectives.

Various previous studies have examined the effectiveness of Qur'anic learning methods. Research conducted by Nugraha et al. (2025) highlights strategies to improve the pronunciation of Makhoriul literacy and tajweed in TPQ, demonstrating the importance of a systematic approach that aligns with the principles of structured instructional design. Almulla (2023). Exploring the Effectiveness of *Quantum Learning* in Improving Learning Outcomes, it is evident that innovative methods can influence student achievement through cognitive and affective stimulation, which is relevant to constructivist learning theory. Meanwhile, Sulistyowati (2024) specifically researched the implementation of the Tartila method at the elementary level, providing a preliminary overview of the potential of this method in the context of basic education. Sims et al. (2025) emphasize the role of professional teachers in achieving educational goals, which is essential within the framework of teacher effectiveness theory. However, although these studies provide a foundation for the individual aspects of Qur'anic learning and the role of teachers, there are still gaps in a comprehensive understanding of the holistic management of the Tartila method in the context of formal schools, especially from the perspective of education management and curriculum innovation.

Although the Tartila method has been recognized for its effectiveness in improving Qur'an reading skills and has been applied in several institutions, the existing literature still has significant gaps regarding an in-depth understanding of the comprehensive management of this method in a formal school setting. Previous research tends to focus on implementation aspects or partial effectiveness. However, it lacks a holistic exploration of how planning,

implementation, evaluation, supporting and inhibiting factors interact to shape the success of the method. There has been no qualitative study that has detailed the internal dynamics of Tartila management from the perspectives of various stakeholders (teachers, management, students, and parents) within one institution. This gap becomes crucial because without a thorough understanding of management, efforts to replicate or improve the success of these methods in other institutions will be suboptimal.

This research offers a unique contribution and significant novelty by conducting an in-depth qualitative exploration of the learning management of the Tartila method at SMP Ahmad Syarifuddin. In contrast to previous studies that tended to focus on effectiveness or partial aspects, this study holistically outlines how the planning, implementation, and evaluation of the Tartila method are integrated in the context of formal schools. The novelty lies in an in-depth analysis of the interactions between the components of management (e.g., student classification, teacher roles, use of props, layered evaluation mechanisms), as well as the identification of specific supporting and inhibiting factors that emerge from real-life experience in the field. As such, the study provides new insights into best practices and challenges faced in managing the Tartila method, offering a more comprehensive guide for Qur'anic education practitioners and policymakers.

This qualitative research aims to analyze in-depth the learning management of the Tartila method in improving students' reading ability of the Qur'an at Ahmad Syarifuddin Junior High School, focusing on planning, implementation, and evaluation, as well as identifying supporting and inhibiting factors. This study will examine how each stage of the Tartila method's management is implemented, how students' reading fluency achievement is monitored through various evaluation mechanisms, and how the dynamics between internal and external factors influence the program's success. Thus, this study seeks to provide a comprehensive understanding of effective management practices and the challenges that need to be addressed, in order to provide evidence-based recommendations for continuous improvement in Qur'anic literacy education in formal schools.

METHOD

This study employs a case study design that focuses on an in-depth exploration of the learning management of the Tartila method at Ahmad Syarifuddin Junior High School in Probolinggo. The selection of this design is based on its ability to provide a holistic and contextual understanding of complex phenomena in a real environment, which is highly relevant to efforts to improve the Qur'an reading skills of students at the institution (Renjith et al.,

2021; Shahzad et al., 2021; Sompolgrunk et al., 2023). As a type of qualitative research, case studies enable researchers to conduct in-depth explorations of the experiences, perceptions, and interactions of key actors, including teachers, students, and management. The qualitative research approach was chosen for its ability to capture the richness of narrative and descriptive data, providing deep insights into the "why" and "how" of a learning practice being implemented and evaluated, rather than just "what" the outcome is (Cirgin Ellett & Beausang, 2002; Hicks et al., 2021; Miller et al., 2023). Thus, this approach facilitates the construction of meaning from the collected data, enabling a rich and nuanced understanding of the management of the Tartila method.

Table 1. Research Informant

Informant	Code	Role
Teacher Informant	W1, W3, W4, W5, W6, W7	Provide insight into the planning, daily implementation, and evaluation of learning the Tartila method in the classroom.
Principal Informant	W2	Provide views on school policies, facility support, and general management related to the Tartila method.
Daily Tartila Tester Informant	W8	Provide information on students' fluency achievements and the daily evaluation mechanisms used.

The data collection methods in this study included in-depth interviews, document analysis, and field observations, which were selected to achieve data triangulation and increase the credibility of the findings (Ismail, 2023; Maxwell, 2020; Song et al., 2024). In-depth interviews were conducted with key informants directly involved in the management and implementation of the Tartila method, including teachers, principals, and representatives from JQH NU, to explore their perspectives and experiences. The role of the researcher is as the main instrument, interacting participatively but not intervening, to build rapport and facilitate the extraction of rich information. Documentation, such as lesson plans, student achievement records, and evaluation notes, was analyzed to complete the interview data. Findings in the field, obtained through non-participant observation, provide real context on the implementation of the method in everyday life. This research was conducted at Ahmad Syarifuddin Junior High School, Probolinggo, over a period of one month, ensuring data relevant to the specific context. The research informants used in this study are listed in Table 1.

Data analysis in this study was carried out through a thematic approach, following the stages of data reduction, data presentation, and conclusion drawing (Castleberry & Nolen, 2018; Jowsey et al., 2021; Morgan, 2022). Data reduction involves the process of selecting, focusing, simplifying, and transforming raw data from interview transcripts, field notes, and documents to identify patterns and themes relevant to the research question. Furthermore, the

data are presented in the form of narratives and visualization tables, allowing researchers to see the relationships between the data and identify key categories related to the planning, implementation, and evaluation of the Tartila method. Conclusions are drawn iteratively, comparing findings with existing literature and theoretical frameworks to build a coherent understanding. These measures collectively contribute to increasing the credibility of research results, ensuring that the interpretation of the data is based on strong empirical evidence and in-depth reflection on the phenomenon being studied.

RESULT AND DISCUSSION

Result

Learning Planning

Learning the planning of the Tartila method is a crucial step in ensuring the effectiveness of improving students' ability to read the Qur'an. This process involves not only the preparation of the curriculum but also the adjustment of the material to the students' ability level, as well as the preparation of supporting facilities and infrastructure. Careful planning will be the foundation for implementing systematic and targeted learning, allowing for the identification of students' specific needs and the optimal allocation of resources. In this context, planning involves classifying students based on their initial ability and preparing teaching staff who possess competence in the Tartila method. This aims to create a conducive learning environment and support the achievement of learning objectives to the maximum. Without comprehensive planning, the implementation of the Tartila method will not run efficiently, and the expected results will not be achieved.

The informant's statement suggests that the learning planning of the Tartila method places significant emphasis on identifying differences in students' abilities as the initial step in the teaching and learning process. The following informant's statement evidences this, "Our planning began by grouping students based on their level of Qur'an reading ability. This is important so that the material provided is neither too difficult nor too easy for them. We have several levels or volumes that they have to follow gradually (W1)." This explanation is reinforced by another view of the importance of teacher preparation and teaching tools: "Before starting learning, we make sure that teachers already have Tartila certification and understand each volume of the book. We prepare all Tartila props and books according to the number of students in each class (W2)."

From the results of the interview above, it is clear that the planning of the Tartila method at Ahmad Syarifuddin Junior High School focuses on a structured approach, starting from the classification of students' abilities to the readiness of teachers and teaching aids. The classification of students into classes/volumes according to their abilities indicates an effort to personalize

learning, where the material is adjusted to be relevant to the student's level of mastery. In addition, the emphasis on the qualification of teachers who have Tartila's creed and the availability of special Tartila teaching aids and books reflect the institution's commitment to providing adequate resources for the implementation of the method. This planning inherently aims to create a strong foundation for effective and efficient Qur'an learning.

Implementation of the Tartila Method Learning

The implementation of the Tartila method is the stage in the planning process that involves a series of systematic activities designed to improve students' ability to read the Qur'an. This process includes structured opening, core, and closing activities, each with the specific goal of supporting the achievement of fluency in reading the Qur'an. In the core stage, emphasis is placed on practicing reading classically and individually, as well as repeating material to ensure a deep understanding. Consistent and targeted implementation is key to the success of this method in forming good Qur'an reading habits in students. The implementation of learning with the tartila method at Ahmad Syarifuddin Junior High School is illustrated in Figure 1.



Figure 1. Implementation of Learning with the Tartila Method

Opening Activity

The opening activity in learning the Tartila method at SMP Ahmad Syarifuddin is strategically designed to create a conducive spiritual atmosphere and mentally prepare students before entering the core of learning. This section plays a vital role in building focus and a sense of togetherness among students.

Each session begins with a joint prayer ritual led by the teacher, aimed at invoking blessings and ease in pursuing knowledge, so that students can receive lessons with a calm heart and a clear mind. In addition, the classical reading of short letters is an integral part of the opening activity, serving as a vocal warm-up and memorization strengthening, as well as familiarising students with the correct pronunciation of hijaiyah letters. The adjustment of the letter read based on the student's volume level shows an adaptive approach, ensuring the relevance of the material and the effectiveness of learning preparation. This whole series of activities effectively fosters a religious atmosphere that supports the Qur'anic teaching and learning process.

The opening activities at the beginning of learning are emphasized as an important routine to prepare students spiritually and mentally. This is evidenced by the following informant's statement, "Every morning before the start of the lesson, all students from different volumes gather for a joint prayer. This is not just a ritual, but to instill spiritual values and make it easier for them to receive knowledge. After that, they will enter their respective classes (W3)."

This statement is reinforced by the emphasis on reading short letters as part of the warm-up: "In class, after prayer, we also read short letters together. This varies, depending on the volume. For the initial volume, we read An-Nas to At-Takatsur, and so on. The goal is for them to get used to it and run smoothly (W4)."

Based on the interview excerpts, the opening activities in the Tartila method strongly emphasize the spiritual aspects and mental preparation of students. Prayer, together with tawasul whose sanad is connected to the Prophet PBUH shows an effort to bless the learning process and make it easier for students to understand knowledge. In addition, the classical reading of short letters at the beginning of each meeting, adjusted to the level or volume of students, serves as a warm-up exercise and a habit of reading the Qur'an. This demonstrates that the opening activities are not merely a formality, but an integral part that contributes to the creation of a positive and supportive learning environment.

Core Activity

Core activities constitute a significant part of implementing the Tartila method, with a focus on practising the direct reading of the Qur'an. This section is divided into structured time segments, including classical prop readings, individual sessions, and repetition of prop readings. The emphasis on

individualization aims to ensure each student receives immediate attention and correction from the teacher, allowing for personalised identification and correction of reading errors. Meanwhile, the repetition of the props, both at the beginning and the end of the session, aims to strengthen students' understanding of the material, familiarise their ears with correct pronunciation, and speed up the memorisation process. This combination of classical and individualised approaches is designed to create a dynamic learning environment where students can learn collectively while receiving personalised guidance that is essential for improving their Qur'an reading skills. The informant explained that the essence of the Tartila method is a combination of classical and individual practice to ensure mastery of reading.

The following informant's statement evidences this; "Our core activity is one hour. The first fifteen minutes read the props together, then those thirty minutes for the individual, the students progressed one by one. The last fifteen minutes, we read the prop again. So, repetition is very important so that it can be memorized quickly (W5)."

This statement is reinforced by an explanation of the student's activities while waiting for an individual turn: "When the other friends are individual, the student who has not or has deposited writes the page that they will or have read. So, there is no free time and they stay focused on the material (W6)."

The results of the interviews highlighted the structured management of the core learning activities of the Tartila method. The existence of a clear division of time for classically (twice) prop readings and individual sessions demonstrates an effective combination of group learning and personalization. The repeated reading of props aims to strengthen the introduction of letters and rules. Meanwhile, individual sessions enable teachers to provide immediate feedback and specific corrections to each student. Writing page assignments while waiting for individual turns is also a smart strategy to keep students focused and productive throughout the learning session. This demonstrates systematic efforts in optimising study time and ensuring that each student receives proportionate attention.

Closing Activity

The closing activity of learning the Tartila method serves to summarise the learning session, strengthen student understanding, and end the activity with spiritual nuances. Although brief, this section plays a crucial role in giving a positive final impression and preparing students for the next activity. This closing sequence includes the recitation of tasdiq 'shodaqollahul'adzim' and

joint prayers in their respective classes, led by the teacher. This process not only marks the end of the lesson but also instils religious values and invokes blessings for the knowledge that has been acquired. A handshake between students and teachers at the end of the session also strengthens emotional bonds and fosters respect. Efficiency and spiritual meaning are the primary focus in this closing activity.

The closing activity is designed to balance efficiency and spirituality, concluding the learning session with a prayer. This is evidenced by the following informant's statement: "At the end of the lesson, it did not take us long. Only tasdiq 'shodaqollahul'adzim' and immediately pray together in their respective classes. This is to close the lesson well and ask for blessings (W7)." Based on the results of the interview conducted, it is known that the closing activity of learning the Tartila method is designed in a concise but meaningful way. The recitation of tasdiq and the Qur'an sermon together serve as a marker of the end of the study session, while also cultivating religious values. The handshake process with the teacher at the end of the session also strengthens the bond between students and teachers, while fostering respect. This suggests that learning is not only oriented towards the cognitive aspect, but also towards character development and spiritual growth.

Evaluation of the Tartila Method Learning

The achievement of students' Qur'an reading ability is an indicator of the success of implementing the Tartila method, which is systematically monitored through various comprehensive evaluation mechanisms. The fluency rate of students varies. Based on the data, nine students reached the 'L' category (Passed), seven students in 'L-' (repeated), and the rest are preparing for the Tashih Akhir Santri, with a total achievement of 68%. Evaluations are carried out daily ('L'/L-' assessment), volume increase (formal test), weekly (with teachers discussing obstacles), monthly through SMQ (teacher coaching), and TAS final exam (testing nine essential materials). Supporting factors include certified competent teachers, adequate facilities, parental support, and periodic evaluation and coaching. However, inhibiting factors such as teacher inconsistency, student indiscipline (including not bringing achievement books/Tartila, crowds), and a lack of parental attention at home were also identified, which required attention to optimise learning.

Ustadz Irfan, as the daily Tartila tester, gave his views on the level of fluency of students. This is evidenced by the following informant's statement: "Students who have read the Qur'an above are quite good. Meanwhile, students at the Finishing level have been fluent in reading the Qur'an, and have also understood the science of tajweed and ghorib, and prepared themselves to

carry out the exam, in which there are nine materials that they must master (W8)." The results of the statement delivered by Ustadz Irfan highlighted the difference in the level of fluency in reading the Qur'an among grade VII students, who are divided according to the level or volume they are studying. Students at the Qur'an level demonstrate "fairly good" reading skills, indicating a sufficient basic mastery. Meanwhile, students at the Finishing level have achieved a high level of fluency, accompanied by a deep understanding of tajweed and ghorib, as well as readiness to face a comprehensive exam that includes nine materials. This demonstrates that the Tartila method effectively guides students to various levels of mastery, corresponding to the stages of learning.

The results of the application of the Tartila method of grade VII students in the practice of reading the Qur'an in the aspect of "fluency", both fluently in applying the letter makhorijul and letter sifatul, can be seen in Table 2.

Table 1. Results of the Application of the Tartila Method for Grade VII Students in the Practice of Reading the Qur'an on the Aspect of "Fluency"

No	Name	Grade / Level	Result	
			L	L-
1.	Vicky	Tartila 5		✓
2.	São Paulo	Tajweed 3		✓
3.	Ana	The Qur'an	✓	✓
4.	Debbie	The Qur'an		✓
5.	Elisha	Ghorib 1		✓
6.	Feli	Finishing	Exam Preparation	
7.	Iim	Tartila 6	✓	
8.	Beautiful	The Qur'an	✓	
9.	Diamond	Finishing	Exam Preparation	
10.	Adel	Finishing	Exam Preparation	
11.	Aini	Finishing	Exam Preparation	
12.	Fira	Finishing	Exam Preparation	
13.	Horse	The Qur'an	✓	✓
14.	Ido	The Qur'an	✓	✓
15.	Gandi	Ghorib 1	✓	✓
16.	Arifin	The Qur'an	✓	✓
17.	Rohid	Tajweed 1	✓	✓
18.	Fendi	Ghorib 2	✓	✓
19.	Danil	Tajweed 1	✓	✓
20.	Labib	Finishing	✓	✓
21.	Noval	Finishing	Exam Preparation	
22.	Sohib	Ghorib 1	✓	

Based on the table above and information from Ustadz Irfan, the students' achievements show that nine students have reached the 'L' category (PASSED), seven students are in the 'L-' category (repeating), and the rest are in preparation for the Tashih Akhir Santri. The percentage of overall student

achievement in reading the Qur'an using this method reached 68%, indicating a fairly success rate in improving students' ability to read the Qur'an in grade VII at Ahmad Syarifuddin Junior High School.

Discussion

This study examines the systematic implementation of the Tartila method at Ahmad Syarifuddin Junior High School to enhance students' Qur'an reading skills. Key findings demonstrate a structured approach that includes careful planning, consistent execution, and comprehensive evaluation. Planning involves classifying students based on the abilities and preparation of certified teachers, as well as the availability of adequate resources. The implementation consists of a spiritual opening activity, a core segment that balances classical and individual practice with repetition, and a concise but meaningful closing. The achievement of students' reading fluency is monitored through various levels of evaluation, from daily to final exams. Despite being supported by competent teachers, adequate facilities, and parental involvement, implementation faces challenges such as teacher inconsistency and lack of parental monitoring at home.

This study examines the implementation of the Tartila method in support of literature that emphasizes a structured pedagogical approach in religious education (Aditya et al., 2025; Sudrajat et al., 2024; Taufikin et al., 2025). The importance of careful planning, including student classification and teacher certification, aligns with the study of effective curriculum design and teacher professional development (Marques & Pombo, 2021; Popova et al., 2022; Ramírez-Montoya et al., 2021). A dual focus on classical and individual recitation in core activities aligns with research advocating for differentiated teaching to meet diverse learning needs (Supriadi et al., 2022; Taja et al., 2021; Yuan & Xu, 2024). The multi-layered evaluation system, ranging from daily to final exams, reinforces the importance of continuous assessment in monitoring student progress and program effectiveness, consistent with the educational evaluation framework (Chaudhry et al., 2023; Ilma & Rohmah, 2024; Yeganeh et al., 2025). This study makes a unique contribution by detailing the operational nuances of the Tartila method in a formal school setting, thereby filling a gap in the literature that often focuses on general Qur'anic learning methods or informal contexts.

The implementation of the Tartila method can be effectively analysed through the lens of Activity Theory, particularly the Cultural-Historical Activity Theory (CHAT) framework proposed by Sims et al. (2025). In this context, the entire learning process of Tartila at Ahmad Syarifuddin Junior High School can

be seen as a system of activities in which *Subject* (students), *object* (improvement of the ability to read the Qur'an), *tool* (Tartila books, props, evaluation forms), *rule* (structured daily routine, evaluation criteria), *community* (teachers, students, JQH NU management, parents), and *division of labor* (teacher roles, student assignments) interact dynamically. Challenges observed, such as teacher inconsistency or lack of parental monitoring, represent *a contradiction* in this system of activities that hinder the achievement of objectives.

This study provides comprehensive insights into the management of learning the Tartila method, from planning to evaluation, as well as the factors that influence it. The findings confirm that a systematic approach, which includes student classification, teacher training, and multi-layered evaluation, is essential for improving Qur'anic reading ability. The specific contribution of this study is to document in detail the implementation of the Tartila method in the context of formal schools. This area has not been widely explored in the literature. Furthermore, by applying Activity Theory, this research enriches a theoretical understanding of how various elements in a learning system interact and how internal contradictions can hinder the achievement of goals. It provides a robust framework for analyzing and designing more effective interventions in Qur'anic literacy education in the future.

CONCLUSION

This study comprehensively examines efforts to improve students' Qur'an reading skills through the management of the Tartila method, a crucial challenge in religious education. Key findings indicate that success is achieved through careful planning, structured implementation that integrates spiritual activities and repetitive individual reading practices, and a multi-layered evaluation system, ranging from daily assessments to final exams. Despite being supported by competent teachers, adequate facilities, and parental participation, implementation faces obstacles such as teacher inconsistency and lack of parental monitoring at home. The implications of this study underscore the need for further research to quantify the impact of specific factors and identify best practices. On the policy side, it is important to develop ongoing teacher training programs and encourage more active parental involvement. Practically, teachers are encouraged to implement innovative classroom management strategies and improve communication with parents. This research not only enriches the understanding of the dynamics of the Tartila method in a formal context, but also provides a theoretical foundation and applicative recommendations for the improvement of Qur'an literacy in the future.

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