



Optimizing the Quality of Al-Quran Reading through the Management of the Tahsin Extracurricular Program

Siti Musfiroh, Syifa Hanifah Syandra*, Bambang Sri Anggoro, Sovia Mas Ayu

Universitas Islam Negeri Raden Intan Lampung, Indonesia

Email : shanifahsyandra15@gmail.com

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ABSTRACT

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*Corresponding Author

This study aims to analyze the management of Tahsin extracurricular programs in optimizing students' Qur'anic reading skills. The research focuses on the processes of planning, implementation, evaluation, and the supporting and inhibiting factors influencing program effectiveness. A qualitative descriptive approach was employed. Data were collected through observations, interviews, and documentation involving school leaders, Tahsin instructors, and students. Data analysis was conducted through data reduction, data display, and conclusion drawing, while data validity was ensured through source and technique triangulation. The findings reveal that the management of the Tahsin extracurricular program has been implemented through systematic planning, implementation, and evaluation stages. The program is conducted regularly using talaqqi, drill, and small-group learning methods, which contribute to improvements in students' Qur'anic reading abilities, particularly in tajwid application, makharij al-huruf accuracy, and reading fluency. Program effectiveness is supported by leadership commitment, teacher competence, student motivation, and a strong religious culture within the school environment. However, limitations in teaching staff, restricted instructional time, and insufficient Qur'anic reading habits at home remain significant challenges. The study implies that effective management of Tahsin extracurricular activities plays a crucial role in enhancing students' Qur'anic literacy and strengthening a Qur'anic culture within educational institutions.

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INTRODUCTION

The ability to read the Qur'an correctly is one of the fundamental competencies that should be developed among students in Islamic educational institutions. Beyond simple reading fluency, Qur'anic literacy encompasses mastery of tajwid rules, accurate pronunciation of makharij al-huruf, proper

articulation, and the cultivation of respectful attitudes toward the Qur'an. In contemporary society, strengthening Qur'anic literacy has become increasingly important because it contributes not only to religious competence but also to character formation and moral development among young learners. Educational institutions are therefore expected to provide systematic programs that support students in achieving adequate Qur'anic reading proficiency. Previous studies indicate that structured Tahsin learning significantly improves students' recitation quality and religious literacy development (Hikmah & Mualimin, 2023; Santosa, 2023). Furthermore, Qur'anic education programs that are managed systematically have been shown to strengthen religious values and foster a positive learning environment within Islamic schools (Sumarni et al., 2024; Warsono et al., 2022). Therefore, effective management of Qur'anic learning programs has become an important issue in contemporary Islamic education.

Despite the importance of Qur'anic literacy, many students continue to experience difficulties in reading the Qur'an accurately and fluently. This challenge remains evident even among students who regularly participate in formal Islamic Religious Education classes. The problem is often associated with limited instructional time, variations in students' learning abilities, inadequate reinforcement outside the classroom, and insufficient opportunities for individualized guidance. Several studies have reported that many learners still struggle with tajwid implementation, pronunciation accuracy, and reading fluency, indicating that classroom instruction alone may not sufficiently address students' learning needs (Nadlir et al., 2024; Putri & Muttaqin, 2024). Research also suggests that the effectiveness of Qur'anic literacy development depends on the availability of structured learning programs and consistent instructional support beyond regular classroom activities (Faizah & Iffah, 2022; Irza et al., 2024). Consequently, educational institutions require complementary programs capable of providing intensive and continuous Qur'anic reading guidance.

In practice, many Islamic elementary schools have implemented Tahsin extracurricular activities as an effort to improve students' Qur'anic reading abilities. These programs generally involve regular training sessions, direct teacher guidance, repetition exercises, and small-group learning activities aimed at enhancing reading accuracy and fluency. However, the implementation of Tahsin extracurricular programs often varies across institutions due to differences in management practices, resource availability, teacher competence, and institutional commitment. Recent findings demonstrate that systematic Tahsin activities contribute significantly to improving students' mastery of tajwid and makharij al-huruf (Akmal et al., 2024; Basid et al., 2024). Other studies have also highlighted that community-based and school-based Tahsin initiatives can effectively strengthen Qur'anic literacy when supported by organized

instructional planning and continuous supervision (Dona et al., 2025; Rhain et al., 2025). These realities indicate the need to examine how Tahsin extracurricular programs are managed to achieve optimal learning outcomes.

Previous studies have extensively explored the implementation and effectiveness of Tahsin programs in improving Qur'anic reading quality. Research has shown that Tahsin methods contribute positively to students' reading proficiency through repetitive practice, teacher modeling, and direct correction of reading errors (Hikmah & Mualimin, 2023; Nadlir et al., 2024). Similarly, studies conducted in Islamic boarding schools and formal educational institutions reveal that structured Tahsin instruction enhances students' mastery of tajwid, pronunciation accuracy, and reading confidence (Faizah & Iffah, 2022; Irza et al., 2024). Other scholars have examined the integration of Tahsin and Tahfiz programs, demonstrating their potential to strengthen Qur'anic literacy development among students (Rhain et al., 2025; Santosa, 2023). Collectively, these studies confirm the educational benefits of Tahsin activities and their contribution to improving students' Qur'anic reading competence.

Although prior research has generated valuable insights, most studies primarily focus on instructional methods, learning outcomes, or program implementation rather than examining the managerial dimensions of Tahsin extracurricular activities. Limited attention has been given to how planning, implementation, evaluation, and organizational support interact to influence program effectiveness. Furthermore, existing studies tend to investigate Tahsin learning within individual institutions or specific educational contexts, resulting in limited understanding of broader management practices across schools. Research on educational management emphasizes that successful religious programs require systematic planning, continuous monitoring, and institutional support to achieve sustainable outcomes (Faizah, 2023; Warsono et al., 2022, Afif & Suamong, 2023). Likewise, studies on extracurricular religious activities highlight the importance of effective program management in fostering religious character and educational quality (Asriyani et al., 2024; Saragih & Budi, 2025). These gaps indicate the need for a comprehensive investigation into the management of Tahsin extracurricular programs.

This study offers a new perspective by examining Tahsin extracurricular activities through a comprehensive management framework that includes planning, implementation, evaluation, and contextual supporting and inhibiting factors. Unlike previous studies that predominantly emphasized instructional effectiveness or learning outcomes, this research seeks to understand how management processes contribute to the optimization of students' Qur'anic reading abilities. The study also highlights the interaction between institutional leadership, teacher competence, student participation, and organizational

culture in sustaining Qur'anic literacy programs. By integrating educational management and Qur'anic literacy perspectives, this research provides a more holistic understanding of how extracurricular religious programs can be organized effectively to improve learning quality and strengthen Qur'anic culture within educational institutions.

Based on the identified gaps, the central research problem concerns how Tahsin extracurricular programs are managed to optimize students' Qur'anic reading abilities and what factors influence their effectiveness. This study argues that effective management practices play a crucial role in determining the success of Tahsin extracurricular activities. Systematic planning, structured implementation, continuous evaluation, competent instructors, and supportive institutional environments are expected to contribute positively to students' Qur'anic literacy development. Therefore, this research aims to analyze the management of Tahsin extracurricular programs, identify supporting and inhibiting factors, and provide practical recommendations for improving the quality and sustainability of Qur'anic learning programs in Islamic educational institutions.

RESEARCH METHODS

This study employed a qualitative descriptive research design to obtain an in-depth understanding of the management of Tahsin extracurricular programs in optimizing students' Qur'anic reading abilities. A qualitative approach was considered appropriate because it enables researchers to explore educational phenomena comprehensively within their natural settings and to capture participants' perspectives regarding planning, implementation, evaluation, and challenges of program management. The study was conducted at several public Islamic elementary schools (Madrasah Ibtidaiyah Negeri) during the 2026 academic year. These schools were selected because they actively implement Tahsin extracurricular activities as part of their efforts to strengthen Qur'anic literacy and religious character development among students. Previous studies have emphasized that effective management and implementation of Tahsin programs contribute significantly to improving students' Qur'anic reading competence and religious learning outcomes (Santosa, 2023; Nadlir et al., 2024).

Data were collected through observations, semi-structured interviews, and document analysis. The research participants consisted of school principals, Tahsin instructors, and students involved in Tahsin extracurricular activities. Informants were selected using purposive sampling to ensure that participants possessed direct experience and relevant knowledge regarding the implementation of the program. Observations were conducted to examine learning activities and management practices, while interviews explored

participants' experiences, perceptions, and evaluations of the program. Documentary evidence, including program plans, attendance records, activity schedules, and evaluation reports, was used to complement and verify information obtained through observations and interviews. The use of multiple data sources is considered essential for understanding the effectiveness of Qur'anic literacy programs and educational management practices (Faizah, 2023; Warsono et al., 2022).

Data analysis followed the interactive model consisting of data condensation, data display, and conclusion drawing or verification. Data condensation involved selecting, simplifying, and organizing information relevant to the research objectives. Subsequently, the data were displayed in descriptive narratives and thematic categories to facilitate interpretation and identification of emerging patterns. The final stage involved drawing and verifying conclusions continuously throughout the research process to ensure consistency between findings and empirical evidence. To enhance trustworthiness, the study applied source triangulation and technique triangulation by comparing information obtained from different participants and data collection methods. These procedures were employed to strengthen the credibility, dependability, and validity of the research findings regarding the management of Tahsin extracurricular activities and their contribution to students' Qur'anic literacy development (Saragih & Budi, 2025; Sumarni et al., 2024).

RESULTS AND DISCUSSION

Planning of the Tahsin Extracurricular Program

The findings revealed that the implementation of the Tahsin extracurricular program began with a systematic planning stage. Program planning was conducted through coordination meetings involving school principals, student affairs coordinators, and Tahsin instructors at the beginning of the academic year. During these meetings, the objectives of the program, expected Qur'anic reading competencies, learning schedules, instructional methods, and evaluation mechanisms were determined. The planning process was not only directed toward improving students' Qur'anic reading abilities but also toward fostering religious character through regular Qur'anic reading habits. This finding supports previous studies emphasizing that effective educational programs require systematic planning to achieve instructional objectives efficiently (Faizah, 2023; Warsono et al., 2022, Wahyudi & Ananda, 2025).

Based on interview data, most schools established specific learning targets related to students' mastery of makharij al-huruf, basic tajwid rules, reading fluency, and proper recitation etiquette. These standards served as indicators for

measuring the effectiveness of the Tahsin program. The existence of clear learning targets reflects the importance of planning as a fundamental management function that guides educational activities toward measurable outcomes. Similar findings have been reported in studies highlighting the significance of structured Tahsin management in improving students' Qur'anic literacy (Fauzi & Rahmawati, 2023; Santosa, 2023).

The study also found that several schools experienced challenges during the planning stage, particularly regarding the limited availability of qualified Tahsin instructors and the absence of a standardized Tahsin curriculum across institutions. Consequently, differences emerged in teaching methods, instructional materials, and expected learning outcomes. These findings indicate that extracurricular Tahsin management still requires stronger institutional coordination and standardization to ensure consistency and sustainability. Similar concerns regarding program quality assurance have been identified in studies discussing the management of Qur'anic education programs and religious extracurricular activities (Sumarni et al., 2024; Rohman, 2023).

Implementation of the Tahsin Extracurricular Program

The implementation of the Tahsin extracurricular program was carried out regularly outside formal classroom hours, generally once or twice a week according to each school's schedule. Learning activities employed various instructional approaches, including talaqqi, tiktirar (repetition), reading drills, and small-group learning. These methods were designed to facilitate students' understanding of tajwid principles and improve the accuracy of Qur'anic recitation. The findings support previous studies indicating that intensive Tahsin instruction contributes significantly to students' mastery of Qur'anic reading skills (Hikmah & Mualimin, 2023; Faizah & Iffah, 2022).

Observational data showed that the talaqqi method was the most frequently applied instructional strategy. In this method, teachers first recited Qur'anic verses, after which students repeated the recitation several times until the expected level of accuracy was achieved. This direct learning approach enabled students to receive immediate correction regarding pronunciation, articulation, and tajwid application. Similar findings have been reported by previous researchers who identified talaqqi as an effective method for improving reading fluency and pronunciation accuracy among learners (Irza et al., 2024; Nadlir et al., 2024).

From a management perspective, schools that grouped students according to their reading proficiency demonstrated better learning outcomes than schools that combined students with different competency levels into a single learning group. Ability-based grouping allowed instructors to provide more targeted

guidance and adapt instructional strategies according to students' needs. These findings suggest that adaptive instructional management plays a significant role in enhancing the effectiveness of Tahsin programs. Previous studies have similarly highlighted the importance of differentiated instruction in Qur'anic literacy development (Putri & Muttaqin, 2024; Rhain et al., 2025).

Furthermore, the effectiveness of the program was strengthened by the presence of a supportive religious school culture. Daily Qur'anic reading activities, collective muroja'ah sessions, and teachers' role-modeling practices reinforced students' engagement with Qur'anic learning. Therefore, the optimization of students' Qur'anic reading abilities was influenced not only by extracurricular activities but also by the broader educational environment. These findings are consistent with studies emphasizing the role of religious culture in strengthening students' religious character and learning outcomes (Asriyani et al., 2024; Sarah et al., 2025).

Evaluation of the Tahsin Program

The evaluation of the Tahsin extracurricular program was conducted continuously through reading tests, practical recitation assessments, and regular monitoring of students' progress. Evaluation activities were not limited to end-of-semester assessments but were integrated into every learning session through direct observation of students' recitation performance. Teachers provided feedback regarding tajwid application, pronunciation accuracy, and reading fluency. Continuous assessment has been recognized as an important component of effective Qur'anic education programs (Zachroh & Haryono, 2025; Santosa, 2023).

The findings demonstrated that ongoing evaluation positively influenced students' motivation to improve their Qur'anic reading skills. Students became more disciplined and engaged because they were aware that their progress was regularly monitored. Several schools also implemented Tahsin monitoring books that documented learning achievements, common reading errors, and individual learning targets. Similar evaluation practices have been identified as effective tools for tracking students' Qur'anic literacy development (Nadlir et al., 2024; In'ami et al., 2025).

From a theoretical perspective, evaluation represents a critical stage within the educational management cycle because it provides information regarding program effectiveness and achievement of objectives. In this study, evaluation functioned not only as a measurement tool but also as a mechanism for continuous program improvement. Schools that implemented structured evaluation systems demonstrated greater improvements in students' reading proficiency than schools with less systematic evaluation practices. This finding

supports previous research highlighting the importance of regular assessment and feedback in Qur'anic learning programs (Akmal et al., 2024; Dona et al., 2025).

Nevertheless, several challenges were identified, particularly regarding limited instructional time and the insufficient number of qualified instructors available to conduct comprehensive assessments. As a result, evaluation activities could not always be implemented optimally for all students. Therefore, schools need to develop more efficient evaluation strategies that maintain assessment quality while accommodating existing resource limitations (Fauzi & Rahmawati, 2023; Warsono et al., 2022).

Supporting and Inhibiting Factors of the Tahsin Extracurricular Program

The success of Tahsin extracurricular management was influenced by several supporting factors, including leadership commitment, instructor competence, student motivation, and a strong religious school culture. School principals played a crucial role in providing administrative support, policy direction, and educational resources necessary for program implementation. Additionally, competent Tahsin instructors were able to create engaging and effective learning experiences that facilitated students' improvement in Qur'anic reading skills. These findings are in line with previous studies emphasizing the importance of leadership and instructional competence in educational program effectiveness (Faizah, 2023; Saragih & Budi, 2025).

Student motivation emerged as another important factor influencing program success. Students who demonstrated strong interest in Qur'anic learning generally showed faster progress in reading accuracy and fluency. Teachers' communicative and supportive approaches were also found to enhance students' enthusiasm and participation in learning activities. Similar findings have been reported in studies examining the relationship between student engagement and religious education outcomes (Asriyani et al., 2024; Sarah et al., 2025).

On the other hand, several inhibiting factors were identified, including limited instructional time, shortages of qualified Tahsin instructors, and inadequate parental support for Qur'anic reading practice at home. Some students also experienced difficulties maintaining consistent practice due to the increasing influence of digital entertainment and gadget use. These findings reflect broader challenges in sustaining students' engagement with religious learning activities outside school settings (Rohman, 2023; Nasution & Hidayat, 2024).

Critically, these conditions suggest that the responsibility for improving students' Qur'anic literacy should not rest solely on educational institutions. Strong collaboration among schools, families, and communities is essential for

establishing a sustainable culture of Qur'anic literacy. Consequently, Tahsin extracurricular management should be viewed as part of a broader Islamic educational movement aimed at developing a generation with strong Qur'anic values and competencies in the contemporary era (Umam & Hasan, 2025; Wiyah & Setiawan, 2026).

Analysis of Tahsin Extracurricular Management from an Islamic Education Perspective

The findings indicate that the management of Tahsin extracurricular activities reflects the implementation of core educational management functions, namely planning, implementation, and evaluation. However, the effectiveness of these functions remains dependent upon the quality of human resources, institutional management systems, and environmental support. Within the framework of Islamic education, Tahsin activities serve not only as a means of improving technical recitation skills but also as a medium for developing students' spirituality, discipline, and moral character (Warsono et al., 2022; Umam & Hasan, 2025).

Well-managed Tahsin programs contribute significantly to the creation of a religious school culture and the improvement of Islamic educational quality. The findings suggest that strengthening religious programs through professional management approaches is increasingly important in addressing contemporary educational challenges. Therefore, future program development should focus on standardizing learning procedures, improving teacher competence, and integrating Qur'anic literacy activities into the broader school culture (Santosa, 2023; Sumarni et al., 2024).

These findings reinforce previous studies demonstrating that the success of Qur'anic learning programs is strongly influenced by the quality of educational management. Effective management enables institutions to optimize learning processes, monitor student progress, and ensure program sustainability. Consequently, Tahsin extracurricular management can be regarded as an effective strategy for improving students' Qur'anic reading competence while simultaneously strengthening the Islamic identity of educational institutions (Fauzi & Rahmawati, 2023; Saragih & Budi, 2025).

CONCLUSION

This study demonstrates that the effective management of Tahsin extracurricular programs through systematic planning, implementation, and evaluation plays a significant role in optimizing students' Qur'anic reading abilities, particularly in the areas of tajwid mastery, makharij al-huruf accuracy, reading fluency, and the development of a Qur'anic culture within educational

institutions. The most important lesson derived from this research is that the success of Qur'anic literacy programs depends not only on instructional methods but also on the quality of educational management, leadership support, teacher competence, student motivation, and a supportive religious environment. The primary contribution of this study lies in extending the discourse on Islamic educational management by providing a comprehensive understanding of how managerial functions influence the effectiveness of Tahsin extracurricular activities in enhancing students' Qur'anic literacy. However, this study is limited to a qualitative investigation within a specific educational context and therefore does not measure the quantitative impact of program management on students' learning outcomes. Future research is recommended to employ mixed-method or experimental approaches, involve broader educational settings, and examine the relationship between management practices, student achievement, and long-term Qur'anic literacy development.

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