

## **Tajwid Learning Strategies in Improving Qur'anic Recitation Skills Through the Bismi Method at Tahfiz Qur'an Elementary School Taman Cinta Al-Qur'an Barito Kuala**

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### **Abstract**

This study aims to describe the strategies used to teach tajwid through the Bismi method and identify the obstacles encountered at Tahfiz Qur'an Elementary School Taman Cinta Al-Qur'an, Barito Kuala, Indonesia. It employed a qualitative field-research design involving Bismi teachers and students, with data collected through observation, interviews, and documentation. The data were analyzed through reduction, display, and conclusion drawing, while source triangulation was used to support credibility. The findings indicate that instruction combines tajwid songs, teacher explanation, repeated reading drills, individual recitation tests, question-and-answer activities, written exercises, and small-group learning with educational games. These strategies support recall, conceptual understanding, repeated practice, individual diagnosis, participation, and confidence in recitation. The main constraints are differences in students' prior reading abilities, fluctuating attention during lessons, and limited Qur'anic practice at home, sometimes compounded by insufficient instructional time and parental assistance. The study's novelty lies in documenting how the locally developed Bismi approach is implemented through a coordinated set of mnemonic, explanatory, practical, evaluative, and collaborative strategies in an elementary tahfiz setting. The findings are contextual rather than experimental and do not establish a quantified causal effect.

**Keywords:** Bismi Method, Qur'anic Recitation, Tajwid Learning

### **Abstrak**

Penelitian ini bertujuan untuk mendeskripsikan strategi yang digunakan dalam mengajarkan tajwid melalui metode Bismi serta mengidentifikasi kendala yang dihadapi di Sekolah Dasar Tahfiz Qur'an Taman Cinta Al-Qur'an, Barito Kuala, Indonesia. Penelitian ini menggunakan desain penelitian lapangan kualitatif yang melibatkan guru dan siswa pengguna metode Bismi, dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Data dianalisis melalui tahapan reduksi, penyajian, dan penarikan kesimpulan, sementara triangulasi sumber digunakan untuk mendukung kredibilitas data. Hasil penelitian menunjukkan bahwa pembelajaran mengombinasikan penggunaan lagu-lagu tajwid, penjelasan guru, latihan membaca berulang, tes membaca secara individual, kegiatan tanya jawab, latihan tertulis, serta pembelajaran dalam kelompok kecil yang disertai permainan edukatif. Strategi-strategi ini mendukung kemampuan mengingat, pemahaman konsep, latihan yang berkesinambungan, diagnosis individu, partisipasi, serta kepercayaan diri dalam melantunkan ayat-ayat Al-Qur'an.

Kendala utama yang ditemui meliputi perbedaan kemampuan membaca awal siswa, fluktuasi tingkat perhatian selama pembelajaran, serta kurangnya praktik membaca Al-Qur'an di rumah, yang terkadang diperburuk oleh keterbatasan waktu pembelajaran dan kurangnya pendampingan dari orang tua. Kebaruan penelitian ini terletak pada pendokumentasian implementasi metode BISMI sebuah pendekatan yang dikembangkan secara lokal melalui serangkaian strategi yang terkoordinasi, mencakup penggunaan teknik mnemonik, penjelasan, praktik, evaluasi, dan kolaborasi dalam lingkungan sekolah dasar tahfiz. Temuan ini bersifat kontekstual, bukan eksperimental, dan tidak menetapkan hubungan sebab-akibat yang terukur secara kuantitatif.

Kata kunci: Metode BISMI, Pembacaan Al-Qur'an, Pembelajaran Tajwid

## **Introduction**

Learning to recite the Qur'an accurately is a foundational element of Islamic education because recitation is both a religious practice and a learned skill. Accuracy involves more than recognizing Arabic letters; learners must also pronounce letters from their correct articulation points, observe letter characteristics, and apply rules governing elongation, nasalization, and connected reading. For elementary pupils, these demands require systematic instruction that connects explanation with repeated oral practice. The Qur'an's instruction to recite with tartil provides a normative basis for careful and measured recitation (Qur'an, 73:4). In educational terms, tartil can be approached as a practical learning objective involving accuracy, fluency, and disciplined pacing. Therefore, tajwid instruction needs to be planned as a sustained process rather than treated as an incidental addition to memorization.

Qur'anic learning in schools serving young learners must respond to different levels of readiness. Some pupils enter a class with prior experience identifying hijaiyah letters and reading short surahs, whereas others still need support in recognizing letter forms or distinguishing similar sounds. A uniform instructional pace can leave beginners behind while offering limited challenge to more advanced learners. The study at Tahfiz Qur'an Elementary School Taman Cinta Al-Qur'an reports such variation in pupils' reading abilities, including difficulty with letter articulation and the application of tajwid rules (Nur Fadillah, 2026). This finding indicates that teaching strategies need to include diagnosis and responsive support. A teacher's task is consequently not only to deliver content but also to determine what each learner can already do and what guidance is needed next.

Tajwid provides a structured framework for maintaining the accuracy of Qur'anic recitation. Its practical scope includes makharij al-huruf, the characteristics of letters, rules of elongation, nasalization, and other recitation conventions. Learners may understand a rule verbally yet still fail to apply it while reading an actual verse, which makes practice essential. Research and community-based educational writing on tajwid learning similarly emphasize that accurate reading develops through instruction connected with guided application (Prabaningtyas & Tabroni, 2022; Hakim et al., 2022). These discussions reinforce the distinction between declarative knowledge and performance. Effective tajwid teaching must therefore assess both what students know about rules and how accurately they use those rules when reciting.

Instructional strategy refers to the organized selection of activities through which teachers pursue learning objectives. In Qur'anic education, strategy selection should reflect the oral and performative nature of recitation, the developmental

characteristics of children, and the religious importance of precision. Explanation may establish a conceptual foundation, while modelling and repetition help students hear and reproduce accurate forms. Questioning and individual checks can reveal misconceptions that group recitation may conceal. Collaborative activities may also encourage participation, although they cannot replace direct listening to each child's recitation. The value of a strategy consequently depends on how well its component activities work together to support the intended skill.

Songs are one strategy used in the Bismi lessons described in the source study. Songs organize information through rhythm, repetition, and memorable verbal patterns, which may help young learners recall letter groups and distinctive shapes. The research reports songs such as "Sampan Bertitik," "Ekor Terpotong," "Huruf Bermahkota," "Mulut dan Mata," "Kaf dan Lam," and "Huruf Sendirian" as mnemonic supports for recognizing letter forms (Nur Fadillah, 2026). Pupils interviewed in the study described this activity as enjoyable and helpful for remembering learning material. Such responses are evidence of perceived usefulness and classroom engagement, not proof by themselves of long-term mastery. The educational value of songs is strongest when recall is subsequently checked through accurate reading and writing tasks.

Direct explanation remains relevant because learners need clear descriptions of the rules they are expected to apply. The Bismi teachers reportedly explain tajwid rules, letter articulation, and examples before pupils practise reading (Nur Fadillah, 2026). This sequencing can make practical exercises more intelligible by giving learners a language for identifying errors. However, explanation alone cannot ensure correct performance, particularly when a rule requires precise auditory discrimination or motor coordination of speech. It should be concise, concrete, and connected immediately to examples that pupils can imitate. Thus, the explanatory component is best understood as preparation for guided recitation rather than as the endpoint of learning.

Repeated practice is central to developing a reliable recitation habit. In the study site, teachers ask pupils to repeat passages or particular rules when mistakes occur, including difficulties involving mad, ghunnah, ikhfa, and selected makhraj distinctions (Nur Fadillah, 2026). Repetition allows the teacher to give feedback and gives pupils opportunities to adjust pronunciation. Yet repetition is productive only when pupils know what needs correction and can hear or observe the difference between an inaccurate and accurate form. Repeating an error without feedback can reinforce the wrong habit. Accordingly, drill should be deliberate, monitored, and directed at specific learning needs.

Individual recitation tests provide information that is difficult to obtain from whole-class activities alone. The source study describes teachers asking pupils to read selected verses and checking fluency, tajwid accuracy, length of vowels, and articulation (Nur Fadillah, 2026). Individual assessment helps teachers identify learners who require additional practice and determine whether previous explanations have transferred to performance. It can also provide immediate corrective feedback instead of postponing the correction until a later lesson. Assessment should be supportive rather than humiliating, especially for young learners who may be reluctant to read aloud. A well-designed assessment process therefore combines clear criteria, specific feedback, and opportunities to try again.

Question-and-answer activities and written exercises are also reported as parts of BISMI instruction. Teachers ask pupils to identify tajwid rules and sometimes use simple written tasks, such as matching letters or writing examples (Nur Fadillah, 2026). These activities can help reveal whether students understand the terminology and can distinguish among rules. They also create opportunities for learners to articulate their reasoning rather than merely repeat a group response. Nevertheless, written answers cannot substitute for listening to actual recitation because knowledge of a rule and accurate pronunciation are related but distinct outcomes. An integrated assessment system should therefore combine oral performance with brief conceptual checks.

Small-group learning and educational games are used to encourage participation and peer support. According to the source study, pupils work in small groups, help classmates who have more difficulty, and participate in games involving letter identification, short verses, and tajwid rules (Nur Fadillah, 2026). Such activities can reduce the pressure of performing only before the teacher and create more opportunities for active engagement. Peer assistance, however, needs teacher monitoring because pupils may inadvertently model inaccurate pronunciation. The teacher remains responsible for verifying the correctness of recitation and correcting misconceptions. Group learning is therefore most useful as a supplement to direct instruction and individual feedback.

The local context is important when interpreting this instructional approach. Tahfiz Qur'an Elementary School Taman Cinta Al-Qur'an is located in Berangas Timur, Alalak District, Barito Kuala Regency, South Kalimantan, and began operating in the 2020 academic year, according to the source document (Nur Fadillah, 2026). The institution combines national curricular provision with diniyah learning and has a stated emphasis on Qur'anic memorization and Islamic character. BISMI is described in the source as an approach developed by Abi Alfiansyah and implemented in the Taman Cinta Al-Qur'an school network from 2019. Its name refers to Baca, Tulis, dan Pahami—reading, writing, and understanding. The approach is therefore locally situated and should be examined in terms of its actual classroom practices rather than assumed to be identical to other Qur'anic teaching methods.

The relationship between reading, writing, and understanding offers a useful lens for examining BISMI. Reading requires learners to pronounce and connect written forms; writing can reinforce attention to letter shapes and their distinctions; understanding supports recognition of the rules that guide pronunciation. These activities may complement one another when their purposes are made explicit. The source describes BISMI as involving reading Qur'anic verses according to tajwid, writing correctly, and understanding the applicable recitation rules (Nur Fadillah, 2026). The classroom findings, however, particularly highlight songs, oral explanation, drill, individual testing, questioning, and group learning as teaching strategies. This article distinguishes the named method from the practical strategies teachers use to enact it.

Previous studies cited in the source document provide relevant comparisons. Astuti's 2020 study of tajwid learning among students at the Ma'had al-Jami'ah of UIN Maulana Malik Ibrahim Malang reportedly identified explanation, group learning, muraja'ah, evaluation, and a Qur'anic correction programme as instructional practices. Febriyanto's 2024 study of a singing method at TPA Miftahul Falah in Kebumen emphasized the role of songs in supporting recall and enthusiasm. Suryani's 2020

research at Ma'had Tahfizul Qur'an Umar bin Khattab in Banjarmasin also addressed tajwid strategies for improving Qur'anic reading competence (as summarized in Nur Fadillah, 2026). These studies overlap with the present topic but differ in setting, participants, and instructional framework. The present study adds a case-specific account of BISMI implementation in an elementary tahfiz school.

Despite the importance of instructional variation, a classroom strategy must be examined alongside the constraints that shape its use. The source study identifies differences in students' reading ability, fluctuating attention, and limited practice at home as recurring difficulties (Nur Fadillah, 2026). Teacher interviews also mention classroom noise and pressure on instructional time. These conditions can affect how much individual feedback a teacher can provide during a lesson. They also show that reading competence is shaped by interactions between classroom practice and the learning environment outside school. Research on a local method should therefore describe not only the strategies used but also the conditions that help or hinder their implementation.

Home practice is particularly relevant to a skill that develops through repeated performance. When pupils practise only during school hours, there may be a long interval between learning a rule and applying it again. The source study reports that some children do not regularly review Qur'anic reading at home and may lack consistent parental support (Nur Fadillah, 2026). It would be inappropriate to place responsibility solely on parents, since family time, literacy, and access to guidance can vary. Schools can instead make home practice manageable by assigning short, clearly specified exercises and explaining how families can listen without needing to teach complex tajwid terminology. A cooperative school-home routine may help extend learning opportunities beyond the classroom.

Attention and classroom climate likewise influence the success of instruction. Elementary pupils may become restless when a lesson relies too long on one activity, while an overly lively class can make accurate listening difficult. The source reports that BISMI teachers use songs, games, and collective reading to regain pupils' attention (Nur Fadillah, 2026). These techniques may improve participation, but teachers still need clear transitions between lively activities and focused recitation. A productive lesson balances engagement with calm, attentive listening. The goal is not simply to make learning entertaining, but to sustain the conditions needed for precise oral performance.

Although the source study describes strategies as helpful, its qualitative design does not establish a numerical effect size or causal relationship. Interviews and observations can explain how teaching is carried out and how participants perceive it, but they do not independently demonstrate the magnitude of improvement over time. Claims should therefore remain aligned with the available evidence. In this article, improvement is discussed as the instructional purpose and the reported classroom-level contribution of the strategies, rather than as a statistically measured outcome. Future research could add a structured pre-test and post-test, a recitation rubric, and a longer follow-up period. Such a design would complement the contextual detail provided by qualitative inquiry.

Against this background, the present article has two objectives. First, it describes the strategies used to teach tajwid through the BISMI method at Tahfiz Qur'an Elementary School Taman Cinta Al-Qur'an in Barito Kuala. Second, it identifies

the main obstacles encountered in implementing those strategies. Its contribution is a contextual analysis of how mnemonic songs, explanation, repeated practice, individual assessment, questioning, and cooperative learning are combined within a local elementary tahfiz setting. The analysis also considers the relationship between classroom strategies and home practice. By keeping claims close to the source evidence, the article seeks to offer a useful account for Qur'anic educators and researchers without overstating causal effectiveness.

### **Literature Review**

Tajwid learning can be understood as the teaching and acquisition of conventions that guide accurate Qur'anic recitation. The practical objective is to help learners pronounce letters and apply recitation rules with precision, rather than merely memorize the names of rules. Prabaningtyas and Tabroni (2022) discuss the improvement of tajwid knowledge in Qur'anic reading, while Hakim et al. (2022) describe tajwid-oriented efforts to improve Qur'anic reading quality in a community learning setting. These works are relevant because they connect conceptual knowledge with reading practice. Their broader implication is that tajwid instruction should be assessed through performance as well as verbal knowledge. In the present study, this distinction informs the interpretation of individual recitation tests and repeated reading drills.

Qur'anic reading competence is multidimensional. It includes fluency, accuracy in tajwid, appropriate articulation, and observance of measured recitation. A pupil may read quickly but misapply elongation, or may know a rule but struggle to articulate the relevant letters. The source thesis identifies fluency, tajwid accuracy, articulation points and letter characteristics, and tartil as key dimensions of reading ability (Nur Fadillah, 2026). These dimensions are useful as a conceptual framework for interpreting classroom assessments. They also suggest that teachers should avoid treating a single score or a group recitation as sufficient evidence of individual mastery.

Instructional strategies are selected in relation to learning objectives, content, and learner characteristics. Hanafi et al. (2024) discuss instructional strategy as an important component of planning effective learning, while Adiningrat and Albina (2024) emphasize the importance of strategic planning for meaningful and high-quality instruction. These general pedagogical discussions support the view that no single method will suit every learner or learning objective. Tajwid instruction requires a combination of explanation, listening, imitation, practice, and feedback. The present study can therefore be interpreted as an example of strategy integration rather than reliance on one isolated technique. The relevance of each activity depends on the specific learning problem it addresses.

Songs can function as mnemonic scaffolds for young learners. Rhythm and repetition may help learners remember sequences, labels, and visual categories, particularly when the content is presented in short, repeatable units. The BISMIL lessons described in the source use songs associated with letter forms and distinguishing features (Nur Fadillah, 2026). The study reports stronger enthusiasm and perceived ease of recall during these activities. This is consistent with the pedagogical rationale for making abstract classifications more memorable through patterned language. Nonetheless, songs should lead into identification and recitation tasks so that memorization is connected to accurate application.

Teacher explanation provides a conceptual map for practice. In tajwid lessons, explanation may clarify what a rule is, when it applies, and what a correct reading sounds like. The source study reports that BISMI teachers explain rules and articulation before asking pupils to practise (Nur Fadillah, 2026). Suryadinata et al. (2026), as cited in the source thesis, discuss the advantages and limitations of lecture-based instruction in Islamic education. Explanation is efficient for introducing structured information, but it can become passive if pupils are not asked to respond or practise. The pedagogical implication is to use short explanations linked immediately to demonstration, questioning, and performance.

Repeated practice is a common feature of skill learning. A drill provides opportunities to repeat a target sound, rule, or passage until the learner can perform it more reliably. The source study records repeated practice for difficult rules such as mad, ghunnah, and ikhfa, as well as selected articulation problems (Nur Fadillah, 2026). The key issue is not repetition alone but repetition with feedback. If teachers identify the error, model the correct form, and ask the learner to retry, the exercise becomes a focused learning cycle. This framework explains why the BISMI drill strategy is most useful when it is responsive to observed mistakes.

Assessment serves both diagnostic and instructional purposes. An individual recitation test lets a teacher hear the performance of each pupil and identify particular errors that may remain hidden in collective reading. The source thesis describes individual tests as a means of assessing fluency, tajwid accuracy, vowel length, and articulation (Nur Fadillah, 2026). The teacher then uses the information to decide who needs further guidance and which rule should be practised again. This is consistent with formative assessment, in which evidence of learning informs the next teaching step. Assessment is therefore not simply a final judgment but part of the learning process itself.

Question-and-answer methods create opportunities for retrieval and clarification. When pupils identify a rule or provide an example, teachers can check whether the content has been understood rather than merely heard. The source study reports oral questions and simple written exercises as part of BISMI lessons (Nur Fadillah, 2026). Harefa and Widiastuti, as cited in that study, are associated with discussion of question-and-answer interaction in learning. The method can make learners more active and expose misunderstandings that require explanation. However, a correct verbal answer should be followed by a reading task when the objective concerns oral recitation.

Collaborative learning is based on interaction among learners who work toward shared learning goals. In small groups, students may explain a concept to peers, compare answers, or support classmates who need additional practice. Afriani et al. (as cited in Nur Fadillah, 2026) discuss collaborative learning in group instruction, which provides a relevant conceptual comparison. In the BISMI classroom, group work and games are reported to encourage participation and confidence. Such collaboration may be especially useful when learners can practise in a less intimidating setting. The teacher must nevertheless verify the accuracy of peer demonstrations and prevent misconceptions from spreading.

Educational games can provide structure and motivation while maintaining a connection to the learning objective. The source study describes games involving letter recognition, short-verse reading, and guessing tajwid rules (Nur Fadillah, 2026). These

tasks transform recognition and recall into participatory activities. Their educational value depends on whether the rules of the game require pupils to demonstrate the targeted knowledge or skill. If a game rewards speed without accuracy, pupils may develop careless habits. For Qur'anic recitation, accuracy should remain the priority, with speed and competition used only when they do not compromise correct performance.

Learning differences are a central concern in elementary instruction. Students may differ in prior exposure to Qur'anic reading, familiarity with letter forms, auditory discrimination, confidence, and practice opportunities. The source thesis reports that some pupils quickly understand a lesson while others need repeated guidance, especially with letter articulation and long-short vowel distinctions (Nur Fadillah, 2026). This variation means that identical tasks may not provide equivalent support for every pupil. Teachers can respond through flexible grouping, targeted drill, and individual feedback. Such differentiation should be based on observed learning needs rather than fixed assumptions about ability.

Attention is necessary for listening to subtle differences in pronunciation and for monitoring one's own recitation. The source study notes that pupils may lose focus or become noisy, especially when a lesson continues in one format for too long (Nur Fadillah, 2026). A change of activity can renew engagement, but it should not fragment the lesson into unrelated entertainment. A coherent sequence may move from a short explanation to a song, a modelled reading, individual practice, and a brief check. This approach varies the activity while preserving a clear learning target. Classroom management is thus closely related to the quality of recitation instruction.

Practice beyond the classroom can reinforce learning, particularly when the skill requires frequent oral performance. The source thesis reports that some pupils practise mainly at school and may forget material when it is not reviewed at home (Nur Fadillah, 2026). Nurhanifah (2023) discusses challenges in Qur'anic reading ability and possible solutions, including learner motivation and practice. These sources suggest that home practice is a relevant factor, though it should not be treated as the only determinant of progress. Family guidance can be supported by short practice assignments and clear communication from teachers. A manageable routine is more realistic than assigning lengthy work without follow-up.

Parental involvement can support continuity between formal lessons and home learning. For young children, adults may help establish a routine, listen to assigned reading, and encourage persistence. The source study mentions limited parental assistance as one factor associated with inconsistent practice (Nur Fadillah, 2026). This finding does not mean that parents must replace the teacher or independently explain complex rules. Instead, families can support repetition while teachers remain responsible for technical correction. Clear home-practice instructions can make this division of responsibility more practical.

The Bismi approach is locally defined in the source as Baca, Tulis, dan Pahami—reading, writing, and understanding. The source describes it as developed by Abi Alfiansyah and implemented in the Taman Cinta Al-Qur'an school network from 2019 (Nur Fadillah, 2026). The method is linked to a teaching book and to activities for recognizing letter shapes and learning recitation rules. This makes Bismi more specific than a generic label for Qur'anic instruction. At the same time, the findings show that teachers combine it with broader pedagogical strategies, including songs, lecture, drill,

questioning, assessment, and group work. The distinction matters because the named method and the day-to-day instructional techniques are related but not identical concepts.

Previous studies cited in the source provide a comparative basis for the present inquiry. Astuti (2020) examined tajwid strategies and Qur'anic reading skills among foundational-level students at UIN Maulana Malik Ibrahim Malang and reportedly described lectures, group learning, muraja'ah, evaluation, and tashih. Febriyanto (2024) examined a singing-based tajwid strategy at TPA Miftahul Falah, Kebumen, and reported that singing supported recall and learning enthusiasm. Suryani (2020) studied tajwid learning strategies at Ma'had Tahfizul Qur'an Umar bin Khattab, Banjarmasin. These studies share the concern with improving recitation but involve different institutions and methods. The Bismi case adds evidence from elementary schooling and a method explicitly framed around reading, writing, and understanding.

Research on tajwid instruction can usefully distinguish perceived benefits from measured outcomes. Interviews may show that learners find songs memorable or that teachers believe drills are helpful, while observations can document participation and instructional sequence. Neither form of evidence alone establishes a statistically significant improvement in reading accuracy. The source study is qualitative and presents descriptive evidence from interviews, observation, and documentation (Nur Fadillah, 2026). Its strength is its contextual account of what teachers do and what obstacles they encounter. A later evaluation could use a standardized recitation rubric and repeated measures to estimate changes more precisely.

The conceptual framework for this article brings together instructional alignment, practice, formative assessment, and learner context. Songs are interpreted as mnemonic support; teacher explanation as conceptual preparation; drill as repeated performance; individual tests as diagnosis; questions and written exercises as conceptual checks; and group work as collaboration and engagement. These strategies address different dimensions of the learning process and are not interchangeable. Their combination is potentially useful because tajwid competence requires both knowledge of rules and the ability to perform them in recitation. The framework also includes attention, prior ability, home practice, and parental support as contextual conditions. This integrated lens guides the presentation and interpretation of the findings.

## **Method**

This study used field research with a qualitative approach to describe tajwid-learning strategies through the Bismi method at Tahfiz Qur'an Elementary School Taman Cinta Al-Qur'an in Barito Kuala, South Kalimantan. A qualitative design was appropriate because the research questions concerned classroom practices, participants' experiences, and implementation constraints rather than the statistical testing of an intervention. The study focused on how teachers organized learning activities and how pupils responded to them. The source thesis identifies the Bismi teachers and students as the principal research subjects (Nur Fadillah, 2026). The inquiry therefore prioritizes contextual description and interpretation of naturally occurring instruction. Its findings should be read as a case study of the specified school rather than as a representative claim about all Qur'anic schools.

The research setting was Tahfiz Qur'an Elementary School Taman Cinta Al-Qur'an, located in Berangas Timur, Alalak District, Barito Kuala Regency, South

Kalimantan. The source document states that the school began operating in the 2020 academic year and forms part of the Taman Cinta Al-Qur'an foundation's educational network (Nur Fadillah, 2026). This setting was relevant because Bismi is implemented within the institution's Qur'anic education programme. The school context also provides the practical conditions in which the instructional strategies and constraints were observed. Details about the site are included to help readers understand the scope and transferability of the findings. The article does not assume that the same activities will produce identical results in other settings.

The participants consisted of Bismi teachers and students who could provide information about instructional practice and learning experiences. Teacher interviews were used to understand lesson strategies, perceived difficulties, and decisions made during instruction. Student interviews provided a learner perspective on songs, explanations, practice, assessment, and group activities. The source thesis includes interviews with teachers and pupils from different classes, alongside observation and documentation (Nur Fadillah, 2026). Participants' accounts were interpreted in relation to the research questions rather than treated as numerical measurements. Because the supplied document does not establish a complete sampling frame in the excerpt reviewed here, this article does not invent a participant count beyond the source's stated categories.

Data were collected through observation, interviews, and documentation. Observation helped record the conduct of lessons, pupil participation, the use of songs and games, and the teacher's correction of recitation. Interviews elicited descriptions of teaching choices and pupils' perceptions of the activities. Documentation provided contextual information about the institution and supported the interpretation of field data. Using these methods together allowed the researcher to compare what participants said with the instructional practices observed and the information recorded in documents. This combination is consistent with qualitative inquiry that seeks a detailed account of a phenomenon in its natural setting.

Data analysis followed three connected processes: data reduction, data display, and conclusion drawing. During reduction, information relevant to the two research questions was selected and organized, particularly evidence concerning the instructional strategies and the constraints of implementation. Data display involved arranging the findings into descriptive categories so that patterns across observations and interviews could be examined. Conclusion drawing involved interpreting the patterns in relation to the study's objectives and checking whether the claims were supported by the available evidence. The source thesis refers to qualitative analysis and the Miles–Huberman tradition when describing these procedures (Nur Fadillah, 2026). The process was intended to maintain a transparent link between collected information and the conclusions reported.

Credibility was supported through source triangulation. The researcher compared information from Bismi teachers, pupils, direct observations, and available documentation to identify convergence or divergence. For example, teacher descriptions of songs and repeated drills were considered alongside observed participation and pupils' accounts of the activities. Triangulation can strengthen the credibility of qualitative findings, but it does not automatically remove all bias or guarantee that every interpretation is correct. The source thesis also discusses checking information across informants and observation (Nur Fadillah, 2026). In this

article, conclusions are phrased descriptively and do not claim causal effects that the design cannot establish.

Ethical and interpretive caution is important when reporting classroom research involving children. Participants' statements are used to illuminate learning experiences, not to label individual pupils as deficient. The analysis focuses on patterns reported in the source, including varied prior ability, attention, and home practice, while avoiding unsupported assumptions about family circumstances. The study's evidence supports a contextual account of the strategies and challenges but does not provide a standardized pre-test/post-test comparison. This limitation is relevant when interpreting the phrase "improving recitation skills," which is the instructional purpose of the strategies rather than a quantified effect in this qualitative study. Future research could strengthen the evidence by documenting consent procedures, using a transparent recitation rubric, and following pupils' performance over time.

## Results and Discussion

The findings are organized around two research questions: the strategies used to teach tajwid through BISM and the obstacles encountered during implementation. The source data identify six main instructional strategies: songs, teacher explanation, repeated drills, individual recitation tests, question-and-answer activities with written exercises, and small-group learning with games. The main obstacles are differences in prior reading ability, fluctuating attention in class, and insufficient Qur'anic practice at home. Teacher interviews also mention classroom noise and limited instructional time. The table below summarizes the source-derived findings before the detailed discussion. These results are descriptive and should not be interpreted as a quantified estimate of effectiveness.

| Theme                           | Evidence in the source study                                                              | Instructional implication                                                   |
|---------------------------------|-------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------|
| Songs and rhythmic recall       | Songs categorize and distinguish letter forms; pupils report enjoyment and easier recall. | Use songs as memory aids, then verify learning through reading and writing. |
| Teacher explanation             | Teachers explain tajwid rules, articulation, and examples before practice.                | Keep explanations clear and connect them directly to oral demonstrations.   |
| Repeated drill                  | Pupils repeat difficult passages and rules; teachers correct errors during practice.      | Use focused repetition with immediate, specific feedback.                   |
| Individual recitation tests     | Teachers assess fluency, tajwid, vowel length, and articulation pupil by pupil.           | Use diagnostic results to plan individual follow-up.                        |
| Questions and written exercises | Oral questions and simple written tasks check understanding of rules.                     | Combine conceptual checks with actual recitation performance.               |
| Group learning and games        | Small groups support peer learning and participation                                      | Monitor accuracy while using collaboration to build                         |

|                               |                                                                             |                                                                                  |
|-------------------------------|-----------------------------------------------------------------------------|----------------------------------------------------------------------------------|
|                               | in games on letters and tajwid.                                             | engagement.                                                                      |
| Different prior abilities     | Some pupils learn quickly while others need repeated guidance.              | Differentiate practice and allocate time for targeted support.                   |
| Attention and classroom noise | Pupils may become restless or distracted during longer activities.          | Vary activity format while maintaining clear transitions and listening routines. |
| Limited home practice         | Some pupils practise mainly at school and receive limited adult support.    | Provide short home routines and clear guidance for caregivers.                   |
| Instructional time            | Teachers report difficulty balancing explanation, practice, and evaluation. | Prioritize essential learning targets and plan concise formative checks.         |

The first finding is that songs function as a mnemonic strategy within BISMIL instruction. Teachers use named songs to help pupils distinguish letter forms and remember categories, and pupil interviews indicate that the activity is enjoyable and memorable (Nur Fadillah, 2026). The observation record described in the thesis also indicates stronger enthusiasm during song-based activities. These findings suggest that songs may support initial encoding and recall, particularly when pupils are learning visual distinctions among hijaiyah letters. The implication is not that singing alone produces fluent recitation, but that it can prepare pupils to recognize forms more confidently. The teacher should therefore follow the song with identification, writing, and reading tasks that check whether the remembered information transfers to Qur'anic text.

The song strategy also illustrates how instructional materials can be adapted to the developmental needs of elementary learners. Abstract categories may be easier to remember when represented through rhythm and repeated language. The BISMIL songs described in the source are tied to recognizable features of letter forms, making the mnemonic link more concrete than a list of labels (Nur Fadillah, 2026). This design may be especially helpful when students confuse letters that look similar. At the same time, teachers should ensure that the song's simplified description does not replace accurate recognition of the letter in different written contexts. The strategy is most robust when visual recognition and correct pronunciation are taught together.

The second finding concerns teacher explanation before recitation practice. The BISMIL teachers reportedly introduce tajwid rules, makhraj, and examples in language accessible to pupils (Nur Fadillah, 2026). Pupils described this explanation as helpful because it gives them a basic idea of what to apply when they begin reading. Such a sequence can reduce uncertainty and establish shared terminology for feedback. It also gives teachers a chance to model correct reading before pupils attempt the task independently. Nevertheless, explanation must remain proportionate to pupils' attention spans and should not displace the practice time needed to develop oral skill.

Teacher explanation is particularly relevant when a rule is difficult to infer from imitation alone. Learners may need to know why a particular sound is prolonged or why a given combination of letters triggers a specific rule. Clear verbal explanation can help pupils notice the relevant feature in an example. Yet accurate recitation is a motor-auditory skill as well as a conceptual one, so pupils must hear, imitate, and

receive correction. The findings support a blended pattern in which explanation prepares learners for performance. In practical terms, teachers can use a brief explain–model–practise–check cycle to keep theory connected to application.

The third finding is the use of repeated drills for passages and rules that pupils have not yet mastered. Teachers ask students to repeat readings and focus on errors involving mad, ghunnah, ikhfa, and articulation (Nur Fadillah, 2026). Repetition gives learners several opportunities to adjust the sound and helps teachers determine whether the correction has been understood. It is particularly valuable when a pupil's error is stable and specific rather than caused by general uncertainty. This finding accords with the skill-based nature of tajwid, where accurate performance depends on repeated, attentive practice. The critical condition is that repetition must be accompanied by correction rather than conducted mechanically.

Drill should be individualized whenever possible. The source study indicates that pupils vary in how quickly they grasp material and that some require several rounds of guidance (Nur Fadillah, 2026). A whole-class repetition may allow confident pupils to move forward while struggling pupils continue to make the same error unnoticed. Teachers can respond by identifying one or two target errors for each learner and monitoring progress across attempts. Short, focused practice may be more effective than asking a pupil to repeat an entire passage without a clear target. This approach makes repetition purposeful and helps protect students' confidence.

The fourth finding is the role of individual recitation tests. Teachers listen to pupils read selected verses and assess fluency, tajwid, vowel length, and articulation, then use the results to identify who needs further support (Nur Fadillah, 2026). The individual format provides information that is difficult to capture through choral reading, because a group response can mask a pupil's mistakes. It also creates a direct opportunity for feedback at the point of performance. These features make individual checks a diagnostic tool rather than merely a summative test. Their value depends on the teacher's ability to apply clear criteria consistently and give pupils a chance to correct the error.

Individual assessment can also guide differentiated instruction. If a pupil reads fluently but misapplies one tajwid rule, the next activity can target that rule rather than repeat material already mastered. If another pupil struggles with letter recognition, the teacher can return to the foundational distinctions before expecting accurate verse reading. The source study reports that teachers use the tests to determine the need for additional guidance (Nur Fadillah, 2026). This is an example of assessment informing instruction. A simple record sheet tracking recurring errors could help teachers follow progress over time and communicate targeted practice needs to families.

The fifth finding concerns questioning and written exercises. Teachers ask oral questions after explaining rules and may assign simple written tasks such as matching letters to tajwid rules or providing examples (Nur Fadillah, 2026). Pupils' responses allow teachers to see whether they understand the concepts and provide opportunities for immediate clarification. Questioning can also encourage active retrieval, which is more informative than asking whether everyone understands. Written work gives a visible record of conceptual knowledge and may be useful for reviewing distinctions. However, because the target skill is recitation, written success

must be checked against oral performance rather than treated as a complete measure of competence.

Questioning is most effective when it moves from recognition to application. A learner might first name a rule, then identify an example in a written passage, and finally read that passage correctly. This sequence checks several aspects of learning and makes the relationship between knowledge and performance explicit. The BISMI study reports oral questioning and written exercises but does not provide standardized scores for their outcomes (Nur Fadillah, 2026). Therefore, the evidence supports their role as classroom checking strategies, not a precise estimate of their contribution to improvement. Future classroom documentation could record common misconceptions and the percentage of pupils who can apply each rule correctly after feedback.

The sixth finding is the use of small-group learning and games. The teacher divides pupils into small groups so they can practise together and support classmates who need help, while games focus on letter forms, short verses, and tajwid rules (Nur Fadillah, 2026). Pupils report enjoying these activities, and the source describes greater willingness to participate and read before peers. Such interaction can lower the social barrier to participation and give learners more chances to respond. It can also support peer explanation when pupils articulate how they recognize a rule. The teacher's monitoring remains essential because a peer may give inaccurate guidance or reinforce an error.

Group learning is not a replacement for teacher expertise in Qur'anic recitation. Pupils can assist one another with recall and practice, but the teacher must verify articulation and rule application. Games should also reward accuracy, not speed alone, because hurried reading may undermine the central objective of tajwid instruction. The source study describes games as a way to keep lessons lively and prevent boredom (Nur Fadillah, 2026). A practical improvement would be to use a simple scoring rubric that gives priority to correct pronunciation, rule application, and respectful listening. This would preserve the motivational benefits of play while maintaining academic and religious standards.

Taken together, the six strategies suggest that BISMI implementation is a coordinated instructional package rather than a single technique. Songs help recall; explanation introduces concepts; drill develops repeated performance; individual tests diagnose errors; questions and written exercises check conceptual understanding; and group learning supports interaction. Each strategy addresses a different part of the learning process, and none is sufficient on its own. This interpretation is consistent with the multidimensional character of Qur'anic reading competence described in the source thesis (Nur Fadillah, 2026). The instructional value lies in the sequence and alignment among activities. Teachers should make the target of each activity explicit so pupils understand how it contributes to accurate recitation.

The first major obstacle is the variation in pupils' prior reading ability. The source reports that some learners quickly understand lessons while others need repeated guidance with letter forms, vowel length, and tajwid rules (Nur Fadillah, 2026). This variation affects lesson pacing and the amount of individual attention that can be provided. It also means that the same exercise may be too easy for some learners and too difficult for others. The findings support the need for a brief initial diagnostic check and flexible grouping based on current skill. Such grouping should

remain flexible because pupils may progress at different rates across different aspects of recitation.

Differentiation can be implemented without creating a rigid hierarchy among pupils. Teachers might assign a foundational task for letter recognition, a guided task for applying one tajwid rule, and an extension task for reading a longer passage accurately. Pupils who need extra support can receive short individual feedback while more confident learners practise with carefully defined peer tasks. The source study describes teachers providing additional and repeated guidance to pupils who have difficulty (Nur Fadillah, 2026). A more systematic record of specific errors could help make this support efficient. The goal is to ensure that every learner is challenged appropriately while preserving a shared classroom community.

The second obstacle is fluctuating attention and classroom noise. Teachers report that pupils can become restless, talk to one another, or lose concentration during longer activities, and they use songs, games, and collective reading to regain attention (Nur Fadillah, 2026). This is significant because tajwid learning depends on careful listening to small differences in sound and timing. Activity variation may help sustain engagement, but too many transitions can also reduce time for focused practice. Teachers therefore need to balance lively participation with quiet listening and accurate individual performance. Clear signals for moving between activities and short lesson segments may help maintain this balance.

Attention should be treated as a condition to be managed, not simply a fault of the learner. Classroom design, activity duration, clarity of instructions, and opportunities for participation can all influence whether pupils remain engaged. The source findings suggest that children respond positively when lessons include movement, song, and games, but they also show that the class can become noisy (Nur Fadillah, 2026). This tension calls for structured engagement rather than entertainment without boundaries. For example, a song can be followed by a quiet individual reading turn, with peers listening for a specified rule. Such routines can transform energy into purposeful participation.

The third obstacle is limited practice at home. Teachers report that some pupils mainly practise during school and consequently forget previously taught material or develop more slowly (Nur Fadillah, 2026). Because Qur'anic reading is a performance skill, the interval between lessons matters: learners need opportunities to revisit sounds and rules before they become unfamiliar. Home practice need not be long to be useful, but it should be regular and focused on a clear target. Teachers can assign a short passage or one rule for a few minutes of daily practice. They can also ask pupils to mark completion or briefly demonstrate the task at the next lesson.

Parental assistance is linked to this obstacle, but it should be approached realistically. The source study mentions that some children receive limited guidance from parents at home (Nur Fadillah, 2026). Parents may not all have the same confidence in tajwid or the same availability to supervise practice. Schools can help by providing simple instructions, audio models where appropriate, and guidance that asks parents to encourage and listen rather than correct rules they do not know. The teacher can then check accuracy during school time. This arrangement makes home practice more feasible without shifting the technical responsibility for instruction away from educators.

The source also records a practical constraint involving instructional time. Teachers describe the challenge of dividing lesson time among explanation, practice, and evaluation (Nur Fadillah, 2026). When pupils have different needs, individual recitation checks can consume substantial time, while skipping them may leave errors unidentified. A structured lesson plan can reserve time for each component and focus on a small number of learning objectives per session. Group practice can increase opportunities for participation, but individual checks should remain part of the routine. A brief record of the most common errors may help teachers prioritize the next lesson.

The findings point to the importance of aligning instructional strategies with observable learning indicators. Teachers should be able to explain what a pupil is expected to demonstrate after a song, an explanation, a drill, or a group activity. Relevant indicators include letter recognition, correct articulation, appropriate elongation, application of the targeted rule, fluency, and measured recitation. The source thesis identifies several of these dimensions and describes their use in individual assessment (Nur Fadillah, 2026). Making the indicators explicit would help pupils understand the purpose of each activity and help teachers evaluate progress more consistently. It would also make future studies easier to compare across classes and settings.

The study's novelty is contextual and practice-oriented. It documents how the BISMI approach is enacted at an elementary tahfiz school through a combination of mnemonic songs, explanatory instruction, repeated oral practice, individual testing, questioning, written exercises, and collaborative games. Previous studies summarized in the source examined tajwid learning in university preparatory classes, a community Qur'anic centre, and a different tahfiz institution (Astuti, 2020; Febriyanto, 2024; Suryani, 2020, as cited in Nur Fadillah, 2026). The present case therefore adds an account of a locally developed method in a specific elementary-school context. It does not claim that BISMI is universally superior to other methods. Its contribution is to make the instructional pattern and its implementation constraints visible for further scrutiny.

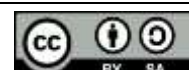
Several limitations should be considered when interpreting the findings. The evidence is qualitative and comes from one institutional setting, so transferability depends on how similar another setting is in learner age, teaching conditions, and institutional aims. The source does not report a standardized pre-test/post-test score or a numerical effect size, and the article therefore does not assert a measured causal improvement. Interview responses about enjoyment and ease of recall are valuable but should not be equated with durable mastery. The findings also show that teaching outcomes are influenced by prior ability, attention, home practice, and instructional time. Further studies could combine qualitative observation with a validated recitation rubric, longitudinal follow-up, and comparison across classes or methods.

Practical recommendations follow directly from the findings. First, teachers can sequence lessons so that songs and explanations lead to guided reading, targeted drill, and an individual check. Second, assessment records can track a small set of observable indicators and identify the exact errors that need further practice. Third, group games should emphasize accuracy and respectful listening, while teacher feedback verifies the correctness of peer learning. Fourth, home practice can be supported through brief assignments and clear caregiver guidance. Finally, school leaders can protect adequate

time for individual recitation and support professional sharing among BISMI teachers. These steps develop the practices already described in the source without assuming that a new programme is required.

## **Conclusion**

This study describes tajwid-learning strategies through the BISMI method at Tahfiz Qur'an Elementary School Taman Cinta Al-Qur'an, Barito Kuala. The strategies reported in the source include songs, teacher explanation, repeated reading drills, individual recitation tests, question-and-answer activities with written exercises, and small-group learning supported by games. Each strategy serves a different instructional function: supporting recall, establishing conceptual understanding, developing accurate performance, diagnosing individual needs, checking knowledge, or encouraging collaboration. Their combined use offers a structured way to connect the knowledge of tajwid rules with actual Qur'anic recitation. However, the qualitative evidence describes classroom practices and perceived contributions rather than a quantified causal effect. The main implementation challenges are differences in students' prior reading abilities, fluctuating attention and classroom noise, limited practice at home, and pressure on instructional time. Addressing these challenges requires differentiated guidance, purposeful activity variation, regular focused practice, formative assessment, and realistic cooperation with families. The study's novelty lies in its contextual account of how the locally developed BISMI approach is enacted through multiple complementary strategies in an elementary tahfiz setting. Future research should evaluate recitation development with explicit performance indicators and longitudinal or pre-test/post-test evidence. This would help determine not only how the strategies are implemented but also the extent to which they improve accuracy, fluency, and tartil over time.



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