



Enhancing Quranic Reading Skills through the Jibril Method: A Case Study in Non-Formal Islamic Education

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Abstract

The ability to recite the Quran with proper pronunciation in accordance with the rules of tajweed is a fundamental competency in Islamic education. However, many students have not yet mastered it to the fullest extent. This study aims to examine the effectiveness of the Jibril method on students' ability to recite the Quran. This study employs a qualitative approach with a case study design to explore the application of the Jibril method within the context of non-formal Islamic education. Data were collected through observation, interviews, and documentation involving educators, institutional administrators, and students, and were subsequently analyzed through data reduction, data presentation, and drawing conclusions. The results indicate that the Jibril method significantly improves reading fluency, accuracy of articulation points, and mastery of tajweed. Furthermore, this method also enhances students' learning motivation, discipline, and active engagement. These findings indicate that the Jibril method is an effective learning strategy for improving Quranic reading skills in non-formal Islamic education; however, its optimal and sustainable implementation requires support from educators' competencies and systematic learning management.

INTRODUCTION

The Quran is the holy book of Muslims and holds a fundamental position in the religious and social life of Muslim communities. One way to preserve the authenticity of the Quran is through reciting it in a measured manner (*tartil*) in accordance with the rules of tajweed (Engkizar et al., 2023; Firdaus et al., 2023; Mubarakah, 2020; Nasution, 2026; Nimah et al., 2021). Therefore, learning to read the Quran from an early age becomes an essential foundation for developing a generation that is not only proficient in recitation but also possesses religious character, discipline, and noble morals. In the modern era, challenges in learning to read the Quran have become increasingly complex. Limited learning time, low student motivation, and the lack of varied instructional methods are factors that hinder the achievement of optimal reading skills (Anam et al., 2022; Holimi, 2020; Ikhwanuddin & Husnah, 2021; Oktarina, 2020). This condition indicates the need for the development of more effective, systematic, and engaging learning methods that can enhance students' participation in the learning process.

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One method that has developed in Quranic reading instruction is the Jibril method. This method emphasizes the *talaqqi* approach, in which the teacher provides direct examples of recitation, and *tasmi'*, where students recite and submit their readings to the teacher. This approach facilitates direct interaction between teachers and students, allowing reading errors to be corrected immediately and enabling reading skills to develop gradually and continuously (Aisyah & Maknun, 2022; Maknun, 2022b; M. Putri et al., 2022).

In practice, the implementation of the Jibril method in non-formal Islamic education demonstrates potential in improving students' Quranic reading abilities, particularly in terms of fluency, accuracy of articulation (*makbray*), and mastery of tajweed (Azizah et al., 2021; Engkizar et al., 2024; Nasution, 2026). However, comprehensive academic studies that examine the effectiveness of this method through a qualitative case study approach remain limited. Existing studies tend to focus more on learning outcomes without exploring in depth the process of its implementation in real contexts.

Based on this background, this study aims to examine the effectiveness of the Jibril method in improving students' Quranic reading skills within the context of non-formal Islamic education. This study is expected to contribute theoretically to the development of Quranic learning methods and practically to assist educators in improving the quality of Quranic reading instruction in a more effective and sustainable manner (Engkizar, Jaafar, Alias, et al., 2025; Hoechner, 2011; Mohammed & Eltoukhi, 2025).

From a pedagogical perspective, learning to read the Quran is not only oriented toward mastering technical aspects of recitation but also toward developing habits and internalizing religious values. Approaches that emphasize direct practice, repetition, and continuous feedback are considered more effective in developing reading skills compared to purely theoretical methods. In this context, the Jibril method is highly relevant as it facilitates intensive interaction between teachers and students through demonstration and direct correction. This enables individualized and adaptive learning processes based on students' abilities (Adilla et al., 2025; Khunaifi & Sadili, 2022; Oktarina, 2020b; Suhardi et al., 2023).

Nevertheless, the implementation of practice-based learning methods such as the Jibril method requires systematic management and adequate teacher competence. Without proper planning, the learning process may become less effective and difficult to measure. Therefore, studies that not only assess outcomes but also explore the implementation process in depth are essential. This study seeks to address this need by providing a comprehensive understanding of how the Jibril method is implemented and its impact on improving students' Quranic reading skills in real learning contexts (Adilla et al., 2025; Rasita & Ginting, 2023).

METHODS

This study employs a qualitative approach with a case study design to explore in depth the implementation of the Jibril method and its impact on students' Quranic reading skills within the context of non-formal Islamic education. This approach was chosen as it enables a holistic understanding of the phenomenon in a real-life setting, particularly regarding the learning process and the interaction between educators and students (Allsop et al., 2022; Kyngäs, 2020; Lawless & Chen, 2019). The participants of this study consist of educators, institutional administrators, and students involved in the Quranic learning program. They were selected using purposive sampling based on their direct involvement in the implementation of the Jibril method (Engkizar et al., 2022; Engkizar, Jaafar, Masuwd, et al., 2025; Syafril et al., 2021).

Data were collected through observation, in-depth interviews, and documentation. Observation was conducted to examine the learning process,

interactions between educators and students, and the application of *talaqqi* and *tasmi'* techniques. In-depth interviews were used to explore participants' perceptions, experiences, and challenges encountered during the learning process. Documentation was utilized to support the data, including learning records, assessment instruments, and students' learning outcomes (Chand, 2025; Roller, 2019; Uiboleht et al., 2016). Data analysis was carried out using an interactive model consisting of data reduction, data display, and conclusion drawing. This process was conducted iteratively to ensure the depth and consistency of the findings. The credibility of the data was ensured through source triangulation and technique triangulation (Brennen, 2021; Mortelmans, 2019).

RESULT AND DISCUSSION

The findings indicate that the implementation of the Jibril method in Quranic learning is carried out systematically through two main stages, namely *talaqqi* and *tasmi'*. In the *talaqqi* stage, the educator provides a model of Quranic recitation in a measured manner (*tartil*) in accordance with the rules of tajweed, which is then followed by students through repeated imitation. This stage functions as a process of internalizing correct recitation patterns. Subsequently, in the *tasmi'* stage, students recite the verses to the educator to receive direct feedback, allowing pronunciation errors to be corrected immediately (Hendrawati et al., 2020; Muhammad Faizal Rabbani et al., 2025; Muhammad, 2022).

The implementation of this method is conducted regularly and in a structured manner in each learning session. This pattern not only creates a conducive learning environment but also fosters disciplined and sustainable learning habits. In addition, educators play an active role in providing reinforcement through verbal motivation, such as praise and advice, as well as simple rewards for students who demonstrate significant progress (Aisyah & Maknun, 2022; Arifin et al., 2020; Maknun, 2022a). This strategy has been shown to enhance students' active engagement in the learning process.

Furthermore, in terms of learning outcomes, the findings reveal that the implementation of the Jibril method contributes significantly to improving students' Quranic reading skills. These improvements are reflected in several key aspects, including reading fluency, accuracy of articulation (*makbray*), and mastery of tajweed rules. Students demonstrate more consistent progress in reciting Quranic verses accurately and systematically compared to their performance prior to the implementation of this method (Engkizar et al., 2025; Putri et al., 2025; Rosyadi & Athari, 2025).

In addition to improvements in reading skills, the Jibril method also impacts students' affective domain. The findings indicate increased learning motivation, discipline, and self-confidence in participating in the learning process (Kaema & Ulwi, 2025; Rambe et al., 2025). Students become more active, enthusiastic, and committed to completing learning tasks. These findings suggest that the Jibril method not only targets cognitive and psychomotor outcomes but also contributes to the development of positive learning attitudes (Engkizar et al., 2025; Oktavia et al., 2025; Sari et al., 2025).

From a theoretical perspective, these findings are consistent with the principles of direct instruction, which emphasize the importance of modeling, repetition, and feedback in the learning process. In this context, the Jibril method provides a clear recitation model and enables immediate correction, thereby minimizing errors at an early stage. The intensive interaction between educators and students further enhances learning effectiveness through an individualized and adaptive approach (Faiza, 2023; Ummah et al., 2025).

From a practical perspective, the effectiveness of this method is influenced by

the consistency of its implementation and the educator's competence in providing appropriate feedback. Without systematic management, the method may lose its effectiveness. Therefore, the implementation of the Jibril method requires structured instructional planning and strong pedagogical skills to manage learning interactions effectively (Agzamovna, 2024; Ping et al., 2018).

Overall, the findings demonstrate that the Jibril method is an effective instructional strategy for improving students' Quranic reading skills, particularly in terms of fluency, accuracy of articulation, and mastery of tajweed. In addition, the method contributes to enhancing students' motivation and learning discipline, making it a relevant and sustainable approach in the context of non-formal Islamic education (Achmad et al., 2022; Djuned et al., 2022; Fauzan et al., 2024).

In addition, the effectiveness of the Jibril method can be understood through the lens of experiential and practice-based learning, where skill acquisition is achieved through direct engagement and continuous correction. The repetitive nature of *talaqqi* and *tasmi'* not only reinforces memory retention but also facilitates the gradual refinement of pronunciation and fluency (Anwar et al., 2022; Azizah et al., 2021; Firdaus et al., 2023; Nurman, 2022; Wulandari et al., 2023). This iterative learning process allows students to internalize correct recitation patterns over time, making the learning experience more meaningful and sustainable. As a result, students are not merely passive recipients of knowledge but active participants in constructing their own learning outcomes.

Moreover, the findings highlight the importance of integrating structured instructional methods with supportive learning environments. The combination of systematic practice, immediate feedback, and motivational reinforcement creates a balanced learning ecosystem that supports both skill development and character formation. This suggests that the success of the Jibril method is not solely dependent on the technique itself, but also on how it is implemented within a well-managed instructional framework. Therefore, future instructional practices should emphasize not only methodological accuracy but also the creation of an engaging and supportive learning atmosphere to maximize students' learning potential.

CONCLUSION

Based on the findings of this study, it can be concluded that the Jibril method is an effective instructional approach for improving students' Quranic reading skills. This effectiveness is reflected in the improvement of reading fluency, accuracy of articulation (*makbray*), and mastery of tajweed. In addition, the method contributes to enhancing students' learning motivation, discipline, and active engagement in the learning process.

These findings indicate that the systematic implementation of the Jibril method through the stages of *talaqqi* and *tasmi'* is capable of creating a learning process that not only focuses on technical skills but also fosters positive learning attitudes. Therefore, the Jibril method can be considered a relevant and sustainable instructional strategy within the context of non-formal Islamic education. The implications of this study highlight the importance of strengthening educators' competencies and ensuring well-structured instructional management to optimize the implementation of the Jibril method. Accordingly, this method holds significant potential to be more widely adapted in efforts to improve the quality of Quranic reading instruction.

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