



Enhancing Qur'anic reading skills through murattal-assisted learning: evidence from an Indonesian TPQ

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ABSTRACT

Purpose: to examine the effect of Qur'an reading accompanied by murattal recitation on the Qur'anic reading skills of students at TPQ Aisyiyah Kramatsari.

Method: this study employed a quantitative approach using a pre-experimental one-group pretest-posttest design. The participants consisted of 30 students at TPQ Aisyiyah Kramatsari selected through total sampling. Data were collected using pretest and posttest assessments of students' Qur'anic reading skills and analyzed using descriptive statistics and a paired-sample t-test with IBM SPSS Statistics at a significance level of 0.05.

Findings: a significant improvement in students' Qur'anic reading skills after the implementation of murattal-assisted learning. The mean score increased from 67.43 in the pretest to 82.57 in the posttest, and the paired-sample t-test revealed a statistically significant difference ($t = -10.83$, $p < 0.001$). These findings indicate that Qur'an reading accompanied by murattal recitation effectively enhances students' pronunciation accuracy, tajwid application, reading fluency, and overall Qur'anic reading performance.

Implications: integrating murattal recitation into Qur'anic instruction is an effective strategy for improving students' Qur'anic reading skills and provides practical guidance for TPQ teachers and Islamic educational institutions in implementing audio-assisted learning to enhance Qur'anic literacy.

Originality: provides new evidence on the effectiveness of murattal-assisted learning in improving Qur'anic reading skills among TPQ students.



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Introduction

The ability to read the Qur'an accurately is one of the essential competencies that every Muslim is expected to acquire from an early age (Inten & Agustina, 2022). Qur'anic

reading encompasses not only fluency but also precise pronunciation (*makhārij al-ḥurūf*), appropriate intonation, and correct application of tajwid rules (Hasibuan et al., 2025). Mastery of these components enables learners to preserve the authenticity of Qur'anic recitation and understand the sacred text appropriately (Basir et al., 2024). Consequently, Qur'anic literacy has become a fundamental objective of Islamic education, particularly within non-formal educational institutions such as Taman Pendidikan Al-Qur'an (TPQ), which play a central role in introducing Qur'anic reading skills to children (Hanafi & Pohan, 2024; Wijayanti & Ishari, 2025). Various instructional methods have been implemented in TPQ to improve students' reading competence; however, ensuring consistent reading accuracy and fluency remains a considerable pedagogical challenge (Dinanti et al., 2026; A. H. Putri, 2024).

Despite continuous instructional efforts, many TPQ students continue to experience difficulties in achieving satisfactory Qur'anic reading proficiency (M. E. Putri et al., 2024). Differences in individual learning abilities, limited opportunities for repetitive practice, and the predominance of teacher-centered instructional approaches often result in slow progress in mastering pronunciation and tajwid (Mubi et al., 2024). In many TPQ settings, learning activities still rely heavily on direct teacher demonstrations, providing limited exposure to consistent auditory models that students can repeatedly imitate outside classroom instruction (Basir et al., 2024; Mundhori & Mumpuniarti, 2026). As a consequence, students frequently exhibit inconsistent articulation, inadequate fluency, and difficulties in applying tajwid rules correctly during Qur'anic recitation (Amalia et al., 2026; Fauzan & Dariyanto, 2025).

Advances in educational technology have encouraged the integration of audio-assisted learning media into Islamic education as an alternative strategy for enhancing learning effectiveness (Yunisa et al., 2025). Among these approaches, murattal recitation, systematic and rhythmic Qur'anic recitation performed according to established tajwid principles, has received increasing attention because it provides learners with authentic auditory models for repeated listening and imitation (Fajriah et al., 2025; Wahyuningsih et al., 2026). Listening repeatedly to murattal recitation enables students to internalize correct pronunciation, recognize appropriate articulation patterns, improve reading fluency, and strengthen memorization through continuous auditory exposure (Haq & Fahrudin, 2026). Furthermore, multimedia and audio-based learning environments have been shown to increase learner engagement and facilitate cognitive processing in religious education (Haris & Jazilurrahman, 2026; Satriya & Fahyuni, 2025).

Previous empirical studies have consistently reported the educational benefits of murattal recitation and audio-assisted learning. Research has shown that repetitive listening improves pronunciation accuracy, reading fluency, memorization, learning motivation, concentration, and reduces learning anxiety (Baharun et al., 2026; Boulaares, 2026; Zuhriyah et al., 2026). Other studies have emphasized that structured Qur'anic recitation practices and innovative instructional models positively influence students' Qur'anic literacy and learning achievement (Hasibuan et al., 2025; Nasution, 2026; Nissa & Salim, 2026; Wajdi et al., 2024). Similarly, research has highlighted the importance of repeated imitation and systematic guidance in developing students' reading competence (Andani, 2025; Hidayatsah et al., 2026; Nurhayati et al., 2025).

Although the existing literature confirms the pedagogical value of audio-assisted Qur'anic learning, several important limitations remain. First, many previous studies have primarily focused on Qur'an memorization (*tahfiz*), students' learning motivation, or broader psychological outcomes rather than directly examining improvements in

Qur'anic reading competence. Second, relatively few empirical investigations have specifically evaluated the effectiveness of integrating murattal recitation with guided reading practice among elementary learners in non-formal Islamic educational institutions such as TPQ. Third, limited empirical evidence is available regarding whether combining direct reading activities with continuous murattal exposure can significantly improve students' pronunciation accuracy, reading fluency, and tajwid mastery simultaneously. These limitations indicate a clear research gap that requires further investigation.

Addressing this gap, the present study investigates the effectiveness of Qur'anic reading accompanied by murattal recitation in improving the Qur'anic reading skills of students at TPQ Aisyiyah Kramatsari. Unlike previous studies that mainly emphasized memorization or general instructional outcomes, this research specifically evaluates the influence of integrating direct reading practice with murattal recitation on students' reading competence within a non-formal Islamic educational context. Therefore, the novelty of this study lies in providing empirical evidence regarding the effectiveness of an audio-assisted learning strategy that combines repeated listening with active reading practice to enhance Qur'anic literacy among TPQ students.

The objective of this study is to examine whether reading the Qur'an accompanied by murattal recitation significantly improves students' Qur'anic reading skills. Investigating this issue is important because effective learning strategies are needed to overcome persistent difficulties in Qur'anic reading experienced by many TPQ students. Evidence-based instructional approaches can assist teachers in selecting appropriate learning media that accommodate diverse student learning characteristics while improving pronunciation accuracy, reading fluency, and adherence to tajwid rules. Moreover, strengthening Qur'anic literacy at the elementary level is expected to provide a strong foundation for subsequent Islamic learning and lifelong religious practice.

This study is expected to contribute both theoretically and practically. Theoretically, it enriches the growing body of literature on Qur'anic education by extending empirical understanding of audio-assisted learning in improving Qur'anic reading competence within non-formal Islamic education. Practically, the findings are expected to provide recommendations for TPQ teachers, curriculum developers, and Islamic educational institutions regarding the effective integration of murattal recitation into daily teaching activities. The results may also serve as a reference for future research exploring innovative instructional strategies for Qur'anic literacy development.

The theoretical foundation of this study is grounded in social learning theory, which posits that individuals acquire knowledge and skills through observation, imitation, and repeated practice. According to this perspective, learners improve their performance by observing competent models and reproducing observed behaviors through continuous reinforcement. Within Qur'anic learning, murattal recitation functions as an authentic auditory model that exposes students to accurate pronunciation, proper articulation, correct intonation, and appropriate application of tajwid. Through repeated listening and imitation, students gradually internalize these reading patterns, thereby enhancing both reading fluency and pronunciation accuracy. Continuous auditory reinforcement is therefore expected to strengthen Qur'anic reading competence by facilitating observational learning and repeated behavioral practice (Hidayatsah et al., 2026; Zuhriyah et al., 2026).

Based on social learning theory and previous empirical findings demonstrating the positive influence of repetitive listening and audio-assisted learning on students' Qur'anic literacy, it is reasonable to expect that integrating murattal recitation into

Qur'anic reading activities will improve students' reading competence. Exposure to accurate recitation models enables learners to imitate proper pronunciation and apply tajwid rules more consistently during reading practice, leading to better overall reading performance. Accordingly, the following hypothesis is proposed: H1: Reading the Qur'an accompanied by murattal recitation has a significant positive effect on the Qur'anic reading skills of students at TPQ Aisyiyah Kramatsari.

Method

This study adopted a quantitative research approach employing a pre-experimental design, specifically the one-group pretest–posttest design. This design was selected to evaluate the effectiveness of Qur'an reading accompanied by murattal recitation in improving students' Qur'anic reading skills at TPQ Aisyiyah Kramatsari. The research involved measuring participants' reading performance before the intervention (pretest), implementing the murattal-assisted learning program, and subsequently measuring their reading performance after the intervention (posttest). The comparison between pretest and posttest scores enabled the researchers to determine the effect of the treatment on students' Qur'anic reading competence.

The study was conducted at TPQ Aisyiyah Kramatsari, a non-formal Islamic educational institution providing Qur'anic instruction for elementary learners. The research population comprised all students enrolled in the institution during the study period. Considering the relatively small population size, this study employed total sampling, whereby every member of the population was included as a research participant. This sampling approach ensured comprehensive representation of the study population and minimized sampling bias. The intervention consisted of integrating murattal recitation into regular Qur'anic reading activities over a predetermined instructional period. During each learning session, students listened to a qualified Qur'an reciter performing murattal recitation while simultaneously reading the Qur'an under the teacher's guidance. Throughout the intervention, students were encouraged to imitate the reciter's pronunciation (*makhārij al-ḥurūf*), intonation, rhythm, and application of tajwid rules. This instructional strategy was designed to provide repeated auditory exposure that reinforced accurate Qur'anic pronunciation and reading fluency through continuous observation and imitation.

Primary data were collected through direct assessment of students' Qur'anic reading performance administered before and after the intervention. The pretest was conducted to determine students' initial reading competence, whereas the posttest measured their reading performance following participation in the murattal-assisted learning program. The independent variable in this study was Qur'an reading accompanied by murattal recitation, while the dependent variable was students' Qur'anic reading skills. Students' Qur'anic reading skills were assessed using a structured evaluation rubric developed to measure the major dimensions of Qur'anic reading competence. The assessment included four indicators: (1) pronunciation accuracy (*makhārij al-ḥurūf*), (2) correct application of tajwid rules, (3) reading fluency, and (4) overall reading performance. Each indicator was evaluated according to predetermined scoring criteria, allowing students' reading abilities to be measured objectively and consistently across both testing occasions.

Data analysis was conducted using IBM SPSS Statistics. Descriptive statistics were first employed to summarize the characteristics of the pretest and posttest scores, including the mean, standard deviation, minimum score, and maximum score. Prior to hypothesis testing, the normality of the score distribution was examined to determine

whether the data satisfied the assumptions required for parametric analysis. If the data were normally distributed, a paired-sample t-test was performed to examine whether there was a statistically significant difference between students' pretest and posttest scores. All statistical analyses were conducted at a significance level of $\alpha = 0.05$, with a p-value below 0.05 indicating a statistically significant improvement in students' Qur'anic reading skills following the implementation of the murattal-assisted learning program.

Results and discussion

This study investigated the effect of Qur'an reading accompanied by murattal recitation on the Qur'anic reading skills of students at TPQ Aisyiyah Kramatsari. Students' reading performance was measured before the intervention (pretest) and after completing the murattal-assisted learning program (posttest). The assessment focused on students' overall Qur'anic reading competence, including pronunciation accuracy (*makhārij al-ḥurūf*), application of tajwid rules, reading fluency, and overall reading performance. The descriptive statistics of students' pretest and posttest scores are presented in Table 1.

Table 1 descriptive statistics of students' Qur'anic reading scores

Assessment	N	Mean	Standard deviation
Pretest	30	67.43	7.82
Posttest	30	82.57	6.41

Source: primary data, processed

As presented in Table 1, the average score increased from 67.43 in the pretest to 82.57 in the posttest, representing an improvement of 15.14 points after students participated in the murattal-assisted learning program. The decrease in the standard deviation from 7.82 to 6.41 also indicates that students' reading performance became more consistent following the intervention. These descriptive findings suggest that the integration of murattal recitation contributed not only to higher overall reading achievement but also to a more homogeneous level of reading competence among the participants. Before conducting hypothesis testing, the normality assumption was examined to determine the suitability of parametric statistical analysis. The normality test showed that both the pretest and posttest data were normally distributed ($p > 0.05$). Since the assumption of normality was satisfied, a paired-sample t-test was employed to compare students' reading performance before and after the intervention. The results of the paired-sample t-test are presented in Table 2.

Table 2 paired-sample t-test results

Variable	Mean difference	t	Sig. (2-tailed)
Pretest–Posttest	-15.14	-10.83	0.000

Source: primary data, processed

As shown in Table 2, the paired-sample t-test revealed a statistically significant difference between the pretest and posttest scores ($t = -10.83$, $p < 0.001$). The significance value of 0.000 indicates that the observed improvement in students' Qur'anic reading skills was unlikely to have occurred by chance. Therefore, the proposed hypothesis (H1) was accepted, indicating that Qur'an reading accompanied by murattal recitation had a significant positive effect on the Qur'anic reading skills of students at TPQ Aisyiyah Kramatsari. Overall, the statistical findings demonstrate that integrating murattal recitation into Qur'anic reading instruction effectively improved students'

reading competence. The increase in average scores and the statistically significant difference between the pretest and posttest provide empirical evidence that the intervention contributed positively to students' mastery of Qur'anic reading.

The present study provides empirical evidence that integrating murattal recitation into Qur'anic reading instruction significantly enhances students' Qur'anic reading skills. The statistical findings indicate that students performed better after participating in the murattal-assisted learning program, supporting the view that auditory learning can play an important role in developing Qur'anic literacy among beginning learners. Rather than functioning merely as supplementary media, murattal recitation appears to facilitate the acquisition of correct pronunciation, reading fluency, and appropriate application of tajwid through repeated exposure to accurate recitation models.

The improvement observed in this study can be explained through the perspective of social learning theory, which emphasizes that learning occurs through observation, imitation, and repeated practice. According to this theoretical framework, learners acquire new knowledge and skills by observing competent models and reproducing the demonstrated behaviors through continuous reinforcement. In the context of Qur'anic learning, murattal recitation serves as an authentic auditory model that exposes students to correct articulation, pronunciation, rhythm, and intonation. Repeated listening enables students to internalize these recitation patterns, while guided reading practice provides opportunities to imitate and refine their performance (Hidayatsah et al., 2026; Wibowo & Subekti, 2026). Through this process, auditory perception gradually develops into accurate oral production, leading to measurable improvements in Qur'anic reading competence.

The findings further suggest that repeated auditory exposure strengthens phonological awareness, which is an essential component of reading development. Students who repeatedly listened to murattal recitation became increasingly familiar with the pronunciation of Arabic phonemes, the characteristics of *makhārij al-ḥurūf*, and the rhythmic structure of Qur'anic verses. As familiarity increased, students were better able to reproduce correct pronunciation during reading practice, resulting in greater fluency and fewer reading errors. Continuous repetition also reduced hesitation while reading, allowing students to read more confidently and consistently (Arifin & El-Yunusi, 2026).

Another important explanation concerns the role of auditory modeling in facilitating procedural learning. Qur'anic reading requires learners not only to understand theoretical tajwid rules but also to apply those rules accurately during oral recitation. Listening to qualified murattal reciters repeatedly provides concrete demonstrations of how theoretical rules are implemented in authentic recitation. Consequently, students can connect conceptual knowledge with practical performance, making the learning process more effective than relying solely on teacher explanations or textbook-based instruction (Prasetia et al., 2025).

The findings of this study are consistent with previous research demonstrating the effectiveness of audio-assisted learning in Islamic education. Fajriah et al. (2025) reported that audio-based instructional media improve students' learning outcomes by increasing engagement and facilitating comprehension. Similarly, Satriya & Fahyuni (2025) stated that multimedia-assisted learning creates more interactive instructional environments that support students' cognitive development. The present findings extend these conclusions by demonstrating that audio-assisted learning is equally

effective in developing practical Qur'anic reading skills within non-formal Islamic education.

The results also corroborate previous studies emphasizing the educational benefits of repetitive listening. Zuhriyah et al. (2026) found that repeated listening significantly improves phonetic accuracy through continuous auditory reinforcement. Likewise, Baharun et al. (2026) demonstrated that audio repetition methods enhance students' Arabic speaking competence by strengthening pronunciation accuracy and reading fluency. The current study supports these findings by showing that repeated exposure to murattal recitation contributes to significant improvements in students' overall Qur'anic reading performance.

Furthermore, the findings align with studies highlighting the importance of imitation in Qur'anic learning. Hidayatsah et al. (2026) argued that repetition and imitation are fundamental mechanisms through which learners develop recitation skills. Similarly, Andani (2025) emphasized that systematic guidance combined with repeated reading practice facilitates the development of Qur'anic recitation competence among elementary learners. The present study reinforces these arguments by providing quantitative evidence that students benefit substantially when authentic auditory models support imitation through murattal recitation.

The findings are likewise consistent with research investigating innovative learning strategies for improving Qur'anic literacy. Wajdi et al. (2024) reported that innovative instructional models strengthen Qur'anic literacy by increasing students' participation and learning effectiveness. Hasibuan et al. (2025) similarly found that structured Qur'anic recitation practices contribute positively to reading fluency, while Nissa & Salim (2026) demonstrated that well-designed Qur'anic learning programs significantly improve students' reading skills. The current study confirms these observations and further indicates that integrating murattal recitation into routine learning activities represents an effective instructional innovation for non-formal Islamic education.

Despite these consistencies, the present study offers an important contribution to the existing literature. Previous investigations have predominantly examined the influence of murattal recitation on Qur'an memorization (*tahfiz*), learning motivation, emotional well-being, concentration, or broader educational outcomes. Comparatively fewer studies have specifically evaluated its effectiveness in improving Qur'anic reading competence, particularly among TPQ students. By focusing directly on reading performance assessed through pronunciation accuracy, tajwid application, reading fluency, and overall recitation quality, this study extends previous research and provides empirical evidence regarding the instructional effectiveness of murattal-assisted learning for developing Qur'anic literacy in non-formal Islamic educational settings.

From a practical perspective, these findings suggest that murattal recitation can be integrated into routine Qur'anic learning as a complementary instructional strategy rather than merely as supporting media. Teachers may incorporate guided listening sessions before reading practice, encourage repeated independent listening outside the classroom, and use selected murattal recordings that demonstrate accurate pronunciation and tajwid. Such instructional practices may help create a more engaging learning environment while simultaneously improving students' reading competence through continuous auditory reinforcement.

Nevertheless, several limitations should be acknowledged when interpreting the findings. This study employed a one-group pretest-posttest design without a comparison group, making it difficult to attribute improvements exclusively to the

intervention. In addition, the research involved a relatively small number of participants from a single TPQ, thereby limiting the generalizability of the findings to other educational contexts. Future studies are therefore encouraged to employ quasi-experimental or randomized controlled designs involving larger and more diverse samples from multiple Islamic educational institutions. Further research may also compare different murattal reciters, investigate varying durations of listening practice, or examine the long-term retention of Qur'anic reading skills following audio-assisted learning interventions.

Conclusions

The findings of this study demonstrate that Qur'an reading accompanied by murattal recitation has a significant positive effect on the Qur'anic reading skills of students at TPQ Aisyiyah Kramatsari. The statistical analysis revealed a significant improvement in students' reading performance after participating in the murattal-assisted learning program, indicating that the intervention effectively enhanced pronunciation accuracy (*makhārij al-ḥurūf*), the application of tajwid rules, reading fluency, and overall recitation quality. These findings support the proposed hypothesis and provide empirical evidence that repeated exposure to accurate murattal recitation, combined with guided reading practice, constitutes an effective instructional strategy for improving Qur'anic literacy among elementary learners in non-formal Islamic educational settings.

This study contributes both theoretically and practically to the field of Qur'anic education. Theoretically, it extends the application of Social Learning Theory by demonstrating how observation, imitation, and repeated auditory reinforcement facilitate the development of Qur'anic reading competence. It also enriches the existing literature by providing empirical evidence that murattal-assisted learning improves Qur'anic reading skills, an aspect that has received less attention than Qur'an memorization or motivational outcomes in previous studies. Practically, the findings offer recommendations for TPQ teachers and Islamic educational institutions to integrate murattal recitation systematically into daily learning activities as a complementary instructional approach to enhance students' reading competence. Nevertheless, the findings should be interpreted with caution because the study employed a one-group pretest–posttest design without a control group and involved a relatively small sample from a single TPQ, which limits the generalizability of the results.

Future research should employ more rigorous research designs, such as quasi-experimental or true experimental approaches involving control groups, to strengthen causal inference regarding the effectiveness of murattal-assisted learning. Studies involving larger and more diverse samples across multiple TPQ or other Islamic educational institutions would improve the external validity of the findings. In addition, future investigations may compare different murattal recitation models, examine the optimal duration and frequency of listening sessions, explore the long-term retention of Qur'anic reading skills, or integrate digital learning technologies into murattal-assisted instruction to further advance evidence-based practices in Qur'anic education.

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