
Bridging Tahfidz and Tahsin: A Model for Quranic Literacy in Indonesian Islamic Schools

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Abstract

Objective: This study aims to explore the implementation of tahfidz and tahsin programs at SMP Muhammadiyah 5 Surakarta, as well as identify strategies to improve the quality of memorization and recitation of the Qur'an through the optimization of dormitory facilities and the implementation of Saturday Islamic Boarding School activities (Pesat). **Theoretical framework:** This research is based on Qur'anic learning theory that emphasizes the integration of tahsin and tahfidz as part of Islamic character education, as well as kinesthetic and repetitive approaches such as talaqqi, tikrār, and muroja'ah to support successful memorization. **Literature review:** The literature review covers the urgency of tahfidz and tahsin in Islamic education, the effectiveness of methods such as talaqqi and tasmi', the role of curriculum and facilities, and the importance of tahsin as a basis for correct memorization. The literature also discusses common reading errors and their corrective strategies. **Methods:** The research uses a descriptive qualitative approach with a field study method. Data collection techniques include observation, interviews, and documentation, which are analyzed interactively through reduction, presentation, and conclusions drawn. The validity of the data was tested by triangulation and member check. **Result:** The results of the study show that the tahfidz and tahsin programs at SMP Muhammadiyah 5 Surakarta have great potential but have not been fully optimized. Two flagship programs were developed, namely the boarding school dormitory program and Pesat (Saturday Islamic Boarding School), which aims to improve the quality and quantity of memorization. It was also found that some students did not have the correct reading skills, so they needed to learn first before entering the tahfidz stage. **Implications:** This study shows the need for collaboration between schools, teachers, and policymakers in designing the tahfidz-tahsin curriculum and optimizing dormitory facilities to support intensive Qur'an learning. **Novelty:** This study presents a school-based Qur'an coaching model with the integration of tahsin as a prerequisite for tahfidz, utilizing the boarding system and the Pesat program as effective learning innovations.

Keywords: quranic literacy, tahfidz, tahsin, islamic education, boarding school program.

INTRODUCTION

Despite the growing body of research on Quranic education, there remains a significant research gap concerning the integrative approach of tahfidz (Qur'an memorization) and tahsin (Qur'anic recitation improvement) in enhancing Quranic literacy among students at the elementary and secondary levels. Most existing studies tend to focus on either tahfidz or tahsin in isolation, without exploring their synergistic impact on students' overall literacy in the Qur'an, which includes memorization, correct articulation, understanding of meanings, and spiritual engagement. Furthermore, many studies prioritize outcomes in Islamic boarding schools (pesantren) or specialized religious institutions, while neglecting how such integrative practices function in general educational settings, especially within Muhammadiyah schools which seek to balance religious and general education. This creates a gap in understanding how such integration can be implemented in broader educational contexts, especially among young learners who are at the early stages of cognitive and spiritual development [1].

The importance of addressing this gap is underscored by the urgent need to improve Quranic literacy across Muslim communities in Indonesia. In an era of digital distractions and declining interest in religious studies, a structured and engaging approach to learning the Qur'an—one that combines memorization with proper recitation—can foster a deeper attachment to the holy text. The integration of tahfidz and tahsin not only ensures that students memorize the Qur'an but also do so correctly following tajweed rules, thereby preserving the authenticity and integrity of the Qur'anic message. This study's focus on Muhammadiyah 5 Surakarta offers a valuable case for exploring how modern Islamic schools can develop effective curriculum strategies for Quranic literacy. By examining the methods, challenges, and outcomes of this integrative approach, the study provides practical insights that can be replicated or adapted in similar educational settings. It also contributes to the discourse on Islamic education reform, aligning with broader national goals for character development and spiritual growth [2].

Ultimately, this research is significant not only for enhancing pedagogical practices but also for preserving religious identity among the younger generation, thus reinforcing the spiritual foundation of the Muslim community in Indonesia and beyond. SMP Muhammadiyah 5 Surakarta (Muliska) is a leading junior high school that combines Islamic character education, academic achievement, and talent development through Boarding, Tahfidz, and sports programs. Equipped with adequate facilities, professional educators, and a track record of achievements, Muliska continues to give birth to a generation with noble and competitive character [1],[3].

SMP Muhammadiyah 5 Surakarta started from the Women's Intelligence School (SKP Aisyiyah), which was established in July 1947 in Pajang Village, Laweyan, Surakarta. On July 1, 1977, SKP officially changed to SMP Muhammadiyah 5 Surakarta. The address is Jl. Slamet Riyadi 443, Pajang, Laweyan, Solo (Surakarta), with postal code 57146. Accredited A by BAN-SM, carrying the motto: "Noble Character, Champion Mentality". To become a superior school that realizes optimal achievements based on faith, piety, and morals, by the word of Allah (QS Al Mujadalah:11). A 5-day full-day system with 18 classrooms, 2 laboratories, one library, and supporting facilities such as a mosque, canteen, and sports field [4].

SMP Muhammadiyah 5 Surakarta has several excellent programs, namely. Special Tahfidz Class, a special class for additional memorization targeting at least 3 juz, and the Tahsin program for all students. Sports Classes – focus on developing young athletes who remain balanced with academics. From the two flagship programs, Tahfidz al-Qur'an has become a very promising flagship program. Students are divided into two classes, namely special classes and regular classes. The special class targets student memorization of 3 juz in 3 years. A regular class focuses on Tahsin, Qur'anic recitation, and memorization of short letters. The enthusiasm of the students' guardians is also high with this program [5].

The tahfidz program in Muliska has very bright and potential prospects. However, this potential has not been maximally utilized. One of the important potentials is that Muliska, as a Muhammadiyah school, has assets in the form of a building in the Hajj tomb area, usually called the Muhammadiyah Junior High School boarding building. The building was once used for an Islamic boarding school, then it is now abandoned and is no longer in use. So it is necessary to formulate the tahfidz curriculum by utilizing the guidance. The building is managed by Muliska, but so far, because the pesantren is dead, it will be sold. The second problem is that the student body needs to be improved. Some of the students, when reciting, do not pay attention to the short length, makhorijul of letters, the nature of the letters, and some other provisions of tajweed. The absolute requirement for memorizing the Qur'an is that the makhorijul of letters must be fixed first. Tahsin or improvement of students' reading needs to be done [6].

This time, the service tries to provide a joint solution so that the superior tahfidz program runs well by utilizing the potential of the building. One of the service programs is to make the most of the boarding to support tahfidz activities. The integration of tahfidz and tahsin in Quranic literacy programs has far-reaching implications for Islamic education, particularly within general educational institutions like Muhammadiyah schools. First, this approach promotes a more holistic Quranic learning experience. Students not only memorize verses but also recite them accurately according to tajweed rules, which significantly enhances both their cognitive and spiritual engagement with the Qur'an. This dual-focus model strengthens religious identity, discipline, and moral development in ways that single-focus programs often cannot achieve [6].

Second, this integration supports curriculum innovation in Islamic-based schools. By embedding tahfidz and tahsin into daily learning routines, schools can cultivate a culture of continuous Qur'anic interaction, helping students internalize values and build habits of daily recitation. This model can also be aligned with character education efforts at the national level, especially within the framework of Indonesia's Penguatan Pendidikan Karakter (Character Education Reinforcement) program. Third, the study's findings could inform policy development in Islamic education at the institutional and governmental levels. The success of the integrated model at Muhammadiyah 5 Surakarta may serve as a best-practice reference for other schools seeking to enhance Quranic literacy without sacrificing academic achievement in general subjects [7].

The novelty of this study lies in its focused exploration of the integrative approach between tahfidz and tahsin within a non-pesantren, mainstream educational setting. While many previous studies have explored these two disciplines separately or within Islamic boarding schools, this research uniquely investigates how they can be effectively combined and institutionalized in a modern Islamic elementary school environment. Moreover, the study adds fresh insights into the pedagogical techniques used to implement this integration. It identifies specific strategies such as daily Qur'anic sessions, individualized correction methods, teacher-student mentoring, and the use of audio-visual aids—all of which can be adapted by educators across various educational contexts [7].

Another novel contribution is its contextual emphasis on Muhammadiyah education, a major yet understudied Islamic educational movement in Indonesia. By highlighting how Muhammadiyah 5 Surakarta integrates tahfidz and tahsin while maintaining balance with general education, the study contributes to the broader discourse on Islamic education modernization and innovation. This provides a replicable framework for educators and policymakers aiming to preserve religious heritage while fostering academic excellence.

LITERATURE REVIEW

The Importance of Tahfidz and Tahsin Programs in Islamic Education

Holistic Islamic education includes the formation of morals, strengthening spirituality, and Qur'anic literacy. One of the strategies that is widely applied is the integration of tahfidz (memorizing the Qur'an) and tahsin (improving reading) programs. The purpose of this program is to form a Qur'anic character and create a generation of Muslims who can maintain the purity of Allah's revelation textually and contextually. The tahfidz and tahsin programs not only emphasize cognitive aspects, but also spiritual and affective aspects. Strong memorization and correct reading reflect the thorough internalization of Islamic values. Therefore, educational institutions such as SMP Muhammadiyah 5 Surakarta place this program as one of the pillars of excellence in their boarding school system [8].

Effective Methods in Learning Tahfidz Al-Qur'an

Method is a crucial aspect in achieving the success of the tahfidz learning. Research by Rizalludin shows that the talaqqi method, which is direct learning between teachers and students in listening to the recitation of the Qur'an, is very effective in strengthening memorization. Fadhila et al added that the tasmi' method, which is depositing memorization directly to the teacher, plays a major role in improving the accuracy of memorization and students' courage in reading the Qur'an openly [9]. Kinesthetic and repetitive methods, such as tiktār (repetition) and muroja'ah (repeating old memorization), have also proven to be very effective in maintaining memorization in the long term. In addition, the choice of memorization time, such as after Fajr or at night, also affects the quality of student memorization [10].

The Role of the Curriculum and the Islamic Boarding School System in Strengthening Tahfidz

Systematic tahfidz learning requires structured curriculum planning. According to Fatmawati, the tahfidz curriculum must include the formulation of achievement targets, memorization evaluation methods, and reward systems to motivate students [11]. SMP Muhammadiyah 5 Surakarta has great potential in this case, with the existence of boarding school facilities that have not been functioning optimally. The initiative to reactivate the boarding building through the Pesat program (Saturday Islamic Boarding School) is a form of curricular innovation that is contextual and a solution. In the study of Prayogi et al, the success of tahfidz pesantren is highly dependent on institutional support, including cooperation with Muhammadiyah regional leaders and school management. This collaborative model allows for an efficient and sustainable boarding program [12].

Tahsin Reading as a Prerequisite for Quality of Memorization

Tahsin comes from the Arabic word "تحسين," which means to repair or beautify. In the context of the Qur'an, tahsin refers to efforts to improve the reading to conform to the makharijul of the letters and the laws of tajweed. Errors in the reading, such as errors in makharaj, long readings (mad), or the laws of idgham and ikhfa', can have fatal consequences on the meaning of the verses [13]. Research by Musradinur et al. revealed that students who are directly directed to memorize without correcting their reading tend to make mistakes (lahn) that are persistent and difficult to correct later in life. Therefore, tahsin must be a mandatory stage before entering the tahfidz process. Tahsin teachers must be able to identify students' reading errors and guide them on an ongoing basis [14].

Common Mistakes in Qur'an Reading and Their Corrective Strategies

Some common mistakes that often occur in reading the Qur'an include incorrect makharaj, pronunciation of similar letters, and incorrect reading of tajweed. These errors, if left

unaddressed, can distort the meaning and undermine the sacredness of the text. Makhraj mistakes, such as the pronunciation of 'ain (ع), which sounds like alif (ا), or šād (ص), which sounds like sīn (س), are obvious examples that often occur at the junior high school level [15]. To overcome this, it is necessary to conduct regular evaluations through reading, recording techniques, practice with teachers, and the use of audio-visual media. Weekly or daily tahsin classes have also been shown to increase students' sensitivity to their reading errors. In addition, learning directly from the bersanad teacher and teaching from qira'at experts is an ideal method to get the validity of the reading [16].

Synergy of Methods, Teachers, and Facilities in Program Success

The success of the tahfidz and tahsin programs is largely determined by the synergy between learning methods, teacher competence, and the availability of facilities. Ashani et al. stated that teachers who have a sound and strong tajweed experience will be better able to form correct student readings. On the other hand, the provision of comfortable and conducive learning spaces such as dormitories, mosques, and muroja'ah rooms is also an important supporting element [17]. In the context of SMP Muhammadiyah 5 Surakarta, the optimization of boarding school facilities and the development of the tahfidz thematic curriculum are urgent needs. With an integrative and collaborative approach, schools can improve students' memorization achievement both in terms of quantity (number of memorization) and quality (reading accuracy).

METHODOLOGY

This study uses a descriptive qualitative approach with a field study method. The purpose is to describe in depth the implementation of the tahfidz and tahsin Al-Qur'an program at SMP Muhammadiyah 5 Surakarta, especially in the context of the use of the dormitory and Saturday Islamic Boarding School activities (Pesat). The research location was chosen purposively, with subjects including school principals, tahfidz and tahsin teachers, as well as students from regular classes and special tahfidz classes [18].

Data collection was carried out through participatory observation, in-depth interviews, and documentation. Observation is used to directly observe learning practices, interviews to explore information related to program implementation strategies and obstacles, while documentation is in the form of memorization notes, syllabus, and tahsin evaluation recordings [19]. Data analysis is carried out interactively through the stages of data reduction, data presentation, and conclusion drawn. The validity of the data is maintained by triangulating sources and methods, as well as confirmation through member checks with relevant informants [20].

Table 1. Tahfidz and Tahsin Research Flow at Muhammadiyah 5 Surakarta Junior High School

Research Stage	Activities	Output
Problem Identification	Initial study, observation of the school environment, identification of tahfidz and tahsin programs	Formulation of research problems
Determination of Focus and Location	To set the focus of the study on the tahfidz & tahsin program and to choose the location of Muhammadiyah 5 Junior High School.	Research focus and appropriate location
Instrument Arrangement	Develop observation guidelines, interview guidelines, and documentation formats.	Ready-to-use data collection instruments
Data Collection	Observation of activities, interviews with principals, teachers, and students,	Relevant primary and secondary data

	and collection of documents	
Data Reduction	Filter and organize data relevant to the research focus	Data organized by category
Data Presentation	Compile narrative descriptions resulting from observations, interviews, and documentation.	Description of field findings
Tentative Conclusion Drawn	Develop initial interpretations based on the relationship between data	Initial findings that can be tested for validity
Data Validity Test	Triangulating sources and methods, as well as member checks	Validated data from multiple sources
Final Conclusion	Compile conclusions of research results and recommendations	Scientific conclusions and implications for program development

RESULTS AND DISCUSSION

Activity Program

Muliska tahfidz boarding school or pesantren program

This program focuses on the tahfidz activities of Muliska students. With this activity, there will be an acceleration of memorization, so that students will have a lot of memorization. This program is a long-term plan and requires synergy with the leadership of the Surakarta Muhammadiyah Region, especially those related to the development of Islamic Boarding Schools [21].

Saturday Pesantren

Islamic boarding school activities are held every Saturday. Students come every morning on Saturday and go home every afternoon. This activity was carried out to revive the abandoned boarding building. With this rapid activity, it is hoped that the quality and quantity of student tahfidz activities can be increased. This activity can be used to support student memorization [22]. In this program, students whose letters are still bad need to get a portion of improvement or Tahsin first. As for students who have been declared to have passed Makhoriul letters, they can take an intensive tahfid class every Saturday. With this intensive class, tahfidz learning will be able to run well, and memorization can be accelerated [23].

Qur'an Memorization Techniques: Effective Steps to Become a Hafidz

Memorizing the Qur'an is a long journey that requires patience, determination, and tawakkal to Allah SWT. With the right technique and prayers that continue to be offered, God willing, memorization will be facilitated and become the main provision for His paradise [24]. *"Indeed, Allah will raise one people with this Book (the Qur'an), and demean another by forsaking it."* (HR. Muslim). Memorizing the Qur'an is a noble worship that has great virtue in the eyes of Allah SWT. Not only brings rewards, but memorizing the Qur'an is also a light and guide in life. However, the process of memorizing it requires seriousness, discipline, and the right method [25]. Here are some effective techniques for memorizing the Qur'an:

Sincere Intentions

The first and most important step is to improve the intention. Memorizing the Qur'an must be solely for the sake of Allah, not because you want to be praised, get a title, or any other worldly interest. Sincere intentions will ease the way and make memorization more blessed [26].

Choose the Best Time to Memorize

The best time to memorize is the last third of the night and the morning after Fajr. At that time, the mind was still fresh and the heart was calmer. Avoid memorizing when the body is tired or sleepy [27].

Use the Same Mushaf

Using the same mushaf every day will help the brain record the position of the verse visually. This is very effective in helping memory and reinforcing memorization indirectly [28].

3-Layer Method (New Memorization, Half Old, Old).

This method divides memorization time into three parts:

- a. New Memorization: The first verse memorized that day.
- b. Half-Length: Verses that were memorized 1–3 days in advance.
- c. Old: A verse that has been memorized for more than a week.

With this method, memorization will continue to be strengthened and not easily lost.

Repeating Speech Many Times (Tikrār)

Repeat one verse 10–20 times until it is completely stuck in memory. After that, move on to the next verse and combine it with the previous verse gradually [29].

Use Sound and Hearing

Memorizing while speaking in an audible voice will engage more of the senses, so memorization enters memory faster. In addition, listening to murattal can also strengthen memorization [30].

Apply Muroja'ah Routine

Muroja'ah (repeating old memorization) is the main key so that memorization is not lost. Without muroja'ah, memorization will quickly fade. Make a daily and weekly muroja'ah schedule so that memorization is maintained [31].

Define Targets and Schedules

Set a memorization target, for example, 1 page per day or 1 juz per month. Then, create a realistic schedule and be disciplined to stick to it [32].

Make Memorization Notes

Keep track of daily progress, hard-to-memorize verses, or frequent mistakes. This helps evaluate and improve memorization more precisely [33].

Find a Friend or Memorization Teacher

Memorizing with friends or being listened to by teachers is very helpful in correcting reading errors and increasing enthusiasm. A supportive environment will accelerate successful memorization [34].

Tahsin Recitation of the Qur'an

Tahsin Qur'an Recitation

Tahsin comes from the Arabic (تحسين), which means to repair or beautify. In the context of the Qur'an, tahsin recitation means an effort to improve and beautify the way of reading the Qur'an by the rules of tajweed and makharijul of letters (where letters come out) [35]. Tahsin is not only about the beauty of the voice, but rather the accuracy of reading, pronunciation of letters, and mastery of the law of tajweed, which was taught by the Prophet Muhammad. The urgency of tahfidz activities is:

Maintaining the Purity of the Qur'an Recitation

Allah revealed the Qur'an in Arabic with a special structure and pronunciation. Reading them correctly is part of maintaining the sacredness and authenticity of Divine revelation.

Avoiding the Misuse of Meaning

Mistakes in the pronunciation of letters can change the meaning of the sentence. For example, replacing the letter 'ش' (syin) with 'س' (sin) can change the meaning of the word.

Following the Sunnah of the Prophet

The Prophet صلى الله عليه وسلم read the Qur'an with tartil (slowly, clearly, and truly). In Surah Al-Muzzammil verse 4, it is stated: "... *and recite the Qur'an with tartil (slowly and clearly).*"

Increasing Solemnity in Worship

Correct and beautiful recitation will bring spiritual delight and solemnity when reading or listening to the Qur'an, both in prayer and personal recitation.

Steps in Learning Tahsin:

Reciting to Qualified Teachers

Learning directly from ustadz/ustadzah who master tajweed and are proficient in reading the Qur'an is very important so that they can be guided directly.

Mastering the Basics of Tajweed

Starting from getting to know the makharijul of letters (where the letters come out), the properties of letters, to the laws of tajweed, such as mad, idgham, ikhfa, and others.

Regular and Consistent Exercise

Consistency in practice plays a big role in improving reading. The more you practice, the more you will be able to read correctly.

Recording and Self-Evaluation

Recording your reading and replaying it can help you evaluate mistakes that you may not have noticed while reading.

Attending a Tahsin Class or Assembly

Many institutions or mosques provide weekly tahsin classes. Following it regularly is very helpful in the process of improving reading [\[36\]](#).

Tahsin recitation is not only a task for reciters or memorizers of the Qur'an. This is the obligation of every Muslim who wants to draw closer to Allah through His book. Reading the Qur'an well is a form of respect for His words and is a provision of charity that will accompany one in the hereafter. *"You should study the Qur'an and teach it."* (HR. Bukhari)

Mistakes in Reading the Qur'an

Reading the Qur'an correctly is not only a matter of the beauty of reading, but also part of maintaining the purity of Allah's revelation. Therefore, let us continue to improve our reading, study diligently, and always ask God to give us fluency and understanding in reading His words. Reading the Qur'an is a very noble worship and has many virtues. However, to get the perfect reward, reading the Qur'an must be done correctly according to the rules of tajweed and makharijul huruf (the place where the letters come out). Unfortunately, there are still many mistakes that often occur in reading the Qur'an, either due to ignorance, negligence, or lack of practice [\[37\]](#). The following are some common mistakes to avoid:

Makharijul Letter Error

Each letter in the Qur'an has its exit point that must be pronounced correctly. Wrongly pronouncing makhraj can change the meaning of words in the Qur'an. For example, the letter "ṣād" (ص) reads like "sīn" (س), or the letter "ʿain" (ع) is not heard at all.

Not Following the Rules of Tajweed

Tajweed is a science that regulates how to read the Qur'an correctly. Some common tajweed mistakes include:

- 1). Do not extend the mad (reading length) according to the rules.
- 2). It does not idgham, (melt) the letters that should be idgham.
- 3). Reciting qalqalah without correct reflection.

Wrong in Waqaf and Ibtida'

Waqaf (stop) and ibtida' (starting the re-reading) must be considered so as not to spoil the meaning of the verse. Stopping in the wrong place can cause a change in meaning and can even cause misunderstandings about the content of the verse.

Reading Too Fast

Reading the Qur'an in a hurry can lead to errors in pronunciation and tajweed. The Prophet صلى الله عليه وسلم recited the Qur'an with tartil (slowly and full of appreciation), not in a hurry.

Lack of Understanding of Gharib Letters

Some letters in the Qur'an have special properties, such as tafkhīm (thick) and tarqīq (thin). Mistakes in distinguishing the two can affect the beauty and accuracy of the reading.

Makharijul Letter Error (Letter Exit). Example:

- 1). The letter 'ain (ع) is read like alif or hamzah (أ).
- 2). The letter ḍād (ض) is pronounced like dzāl (ذ).
- 3). The letter qāf (ق) is read like kāf (ك).

Not Paying Attention to Waqaf and Ibtida' (Stop and Start Reading). Example:

- 1). Stopping in the wrong place to spoil the meaning.
- 2). Start reading from an inappropriate word.

Fatal example: Verse: "إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ" Salah stops at "إِنَّمَا" and then starts with "يَسْتَجِيبُ..." without context. To avoid such mistakes, every Muslim needs to learn to read the Qur'an directly from a teacher who understands tajweed. Self-taught learning without guidance can risk instilling mistakes that are difficult to correct [38].

Makharijul Letters in the Qur'an

Makharijul letter (مخارج الحروف) is the place where hijaiyah letters come out of the mouth or throat when they are spoken. Understanding the meaning of the letters is very important so that the reading of the Qur'an does not change its meaning due to mispronunciation [39]. In general, scholars divide the makharijul letters into 5 main places and further divide them into 17 makhraj, namely:

Al-Jauf (Oral cavity) – 1 Makhraj

Letter:

- a. ا (alif)
- b. و (wawu breadfruit after dhammah)
- c. ي (yes breadfruit after kasrah)

The letters are mad, coming out of the middle of the oral cavity (jauf). The following is a description of the mouth when pronouncing the letter jauf.

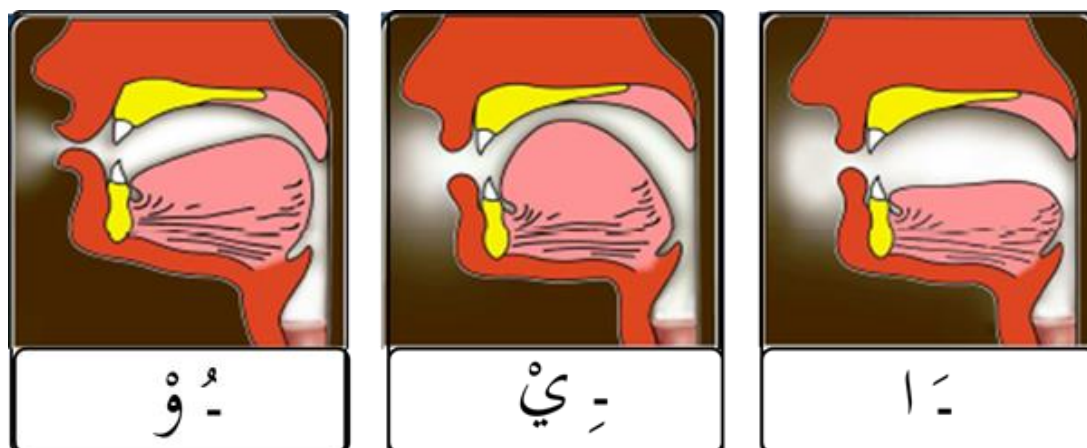


Figure 1. The Condition of the Mouth When Pronouncing the Letters

1. Al-Ḥalq (Throat) – 3 Makhraj

- Aqṣa al-ḥalq (innermost part of the throat): Letters: ء(hamzah), ه(ha)
- Wasat al-ḥalq (middle throat): Letters: ع, ح
- Adnā al-ḥalq (throat tip): Letters: خ, غ

The following is a picture of the Halq letter speaker

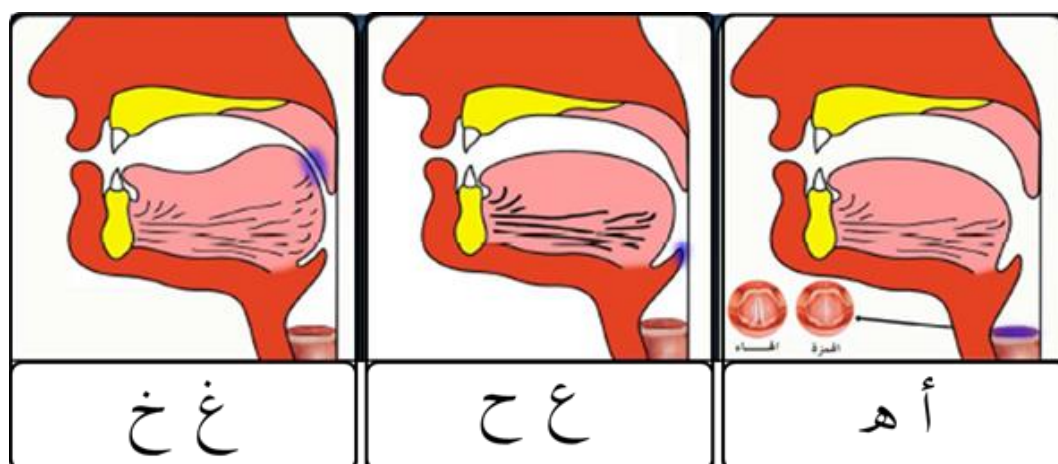


Figure 2. The Condition of the Mouth When Pronouncing the Letters

Al-Lisān (Tongue) – 10 Makhraj [18]

- Tip of the tongue and palate: Letters: ر, ل, ن
- Tip of the tongue and upper incisors: Letters: ط, د, ت
- Tongue edge and upper molar: Letter: ض
- Middle tongue and palate: Letters: ي, ش, ج
- Base of the tongue and back palate: Letters: ق
- Somewhat forward from makhraj qaf: Letter: ك
- Tip of the tongue and base of upper incisors: Letters: ظ, ذ, ث

h. Between the tongue and the upper teeth: Letters: ص, ز, س

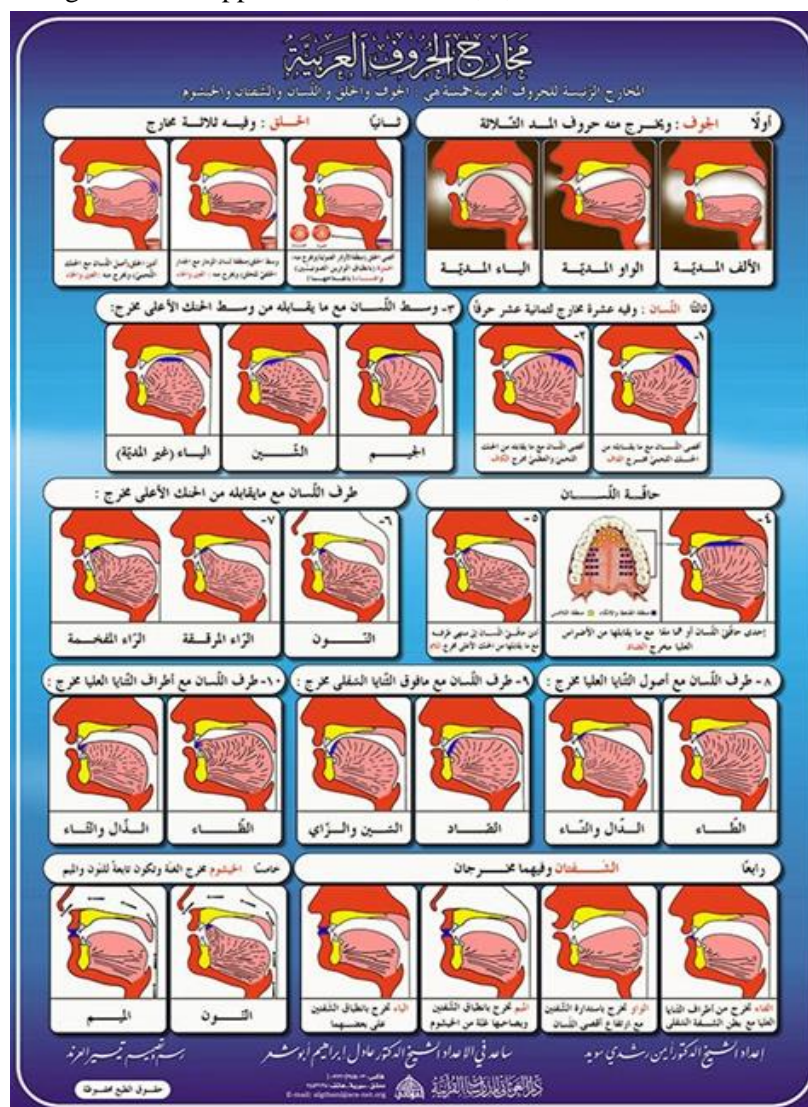


Figure 3. The Condition of the Mouth When Pronouncing the Letters

Ash-Shafatān (Two Lips) – 2 Makhraj

- Between two lips: Letters: ب, م
- Lower lip and upper incisors: Letter: ف

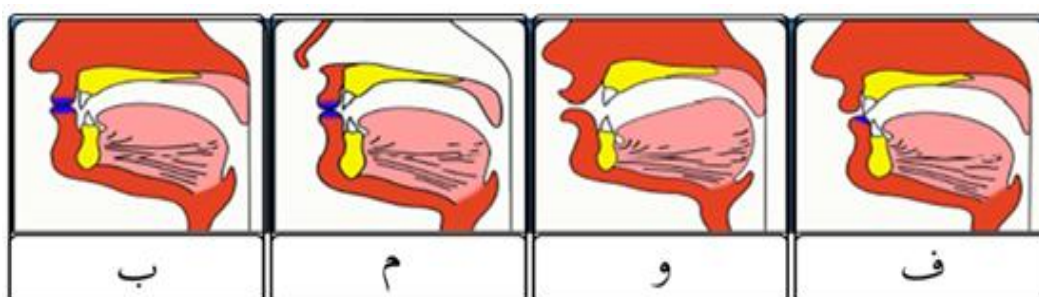


Figure 4. The Condition of the Mouth When Pronouncing the Letters

Al-Khaisyūm (Nose) – 1 Makhraj

Letter: ghunnah (buzzing on the letters ن and م when performing tasydid or meeting certain laws). Understanding the meaning of the letters is very important in reading the Qur'an so that each letter is pronounced correctly, according to the place of its exit. Errors in makhraj can change the meaning of words in the Qur'an, which certainly has a big impact on the meaning of the verse [40].

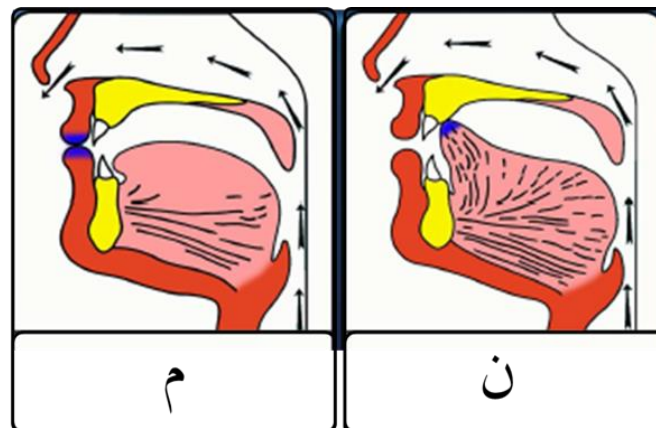


Figure 5. The condition of the mouth when pronouncing the letters.

Letter Properties

The nature of letters is the characteristics or circumstances inherent in hijaiyah letters when they come out of their makhraj (the place where letters come out). This trait helps distinguish between one letter and another, even though the makhraj is almost the same [41].

Purpose of Learning the Properties of Letters

Understanding the nature of letters is very important in reading the Qur'an so that:

1. The reading is correct according to the rules of Tajweed.
2. There are no pronunciation errors (tahfif and tahrif).
3. Maintain the purity of meaning in the recitation of the Qur'an.

Various Character Traits

In general, the properties of letters are divided into two:

1. The nature of having an opponent (Mutadhaddah)
2. The nature that has no opponent (Ghairu Mutadhaddah)

Table 2. Qualities That Have Opponents (Mutadhaddah)

Characteristic	Enemy	Explanation
Hams (weak)	Jahr (strong)	Hams: a voice comes out weakly and the breath flows (ف, ك, ح, ث, هـ, ش, خ, ص, س, ت). Jahr: loud voice and not flowing.
Rakhawah (soft)	Syiddah (strong)	Rakhawah: the sound can be fully flowing (like س). Syiddah: a cut-off sound (like ب). There is also a middle: Tawassuth.
Isti'la' (lifted)	Istifal (downgrading)	Isti'la': there is a sound rising to the ceiling (خ, ص, ض, غ, ط). Istifal: flat tongue.
Itbaq (sticky)	Infatih (open)	Itbaq: there is a surah accumulated on the ceiling or the tongue attached to the ceiling (ظ, ط, ص, ض). Infatih: the

		tongue does not stick.
Idzlaq (light)	Ishmat (weight)	Idzlaq: easy to pronounce and quick to come out (ر, ل, م, ن, ب, ف). Ishmat: It's harder to say.[29]



Figure 6. Characteristics of the Hijaiyah Letters

Table 3. The Qualities That Have No Opponent (Ghairu Mutadhaddah)

Characteristic	Letter	Explanation
Qalqalah	ق, ط, ب, ج, د	Sound vibrations if breadfruit or stop at the end of the sentence. Example: <i>Al-Haqq</i>
Sofir	س, ص, ز	Hissing sounds like whistling
Loan	و, ي (if breadfruit and before the letter are harakat fathah)	Soft and light reading
Inhiraf	ر, ل	Strapping or deviating to the side
Stuttgart	ر	Vibration of the tongue when pronouncing the letter ra'
Stuttgart	ش	Sound spreads when pronouncing the syin letter
Istitalah	ض	Length of sound from base to tip of the tongue[30]

The nature of letters is an important part of tajweed that every Muslim must learn for his or her recitation of the Qur'an to be correct and perfect. By understanding the nature of letters, we are not only able to read well, but also maintain the purity of the utterances in the Kalamullah.

This study examines the integration of tahfidz (Qur'an memorization) and tahsin (recitation improvement) at SMP Muhammadiyah 5 Surakarta to enhance Qur'anic literacy. Using a descriptive qualitative approach, data were collected through observation, interviews, and documentation, validated by triangulation and member checks. The research is grounded in Qur'anic learning theory, emphasizing talaqqi, tiktār, and muroja'ah methods. Findings reveal that while the tahfidz and tahsin programs have strong potential, they remain underutilized. Two flagship initiatives—the boarding school dormitory program and Pesat

(Saturday Islamic Boarding School)—aim to accelerate memorization and ensure accurate recitation. A major challenge is that some students lack proper recitation skills, making tahsin a necessary prerequisite before entering the memorization stage.

The integration of tahsin and tahfidz promotes a holistic Qur'anic learning model, strengthening both spiritual engagement and technical accuracy. This dual approach supports character development, discipline, and moral integrity, aligning with Indonesia's Character Education Reinforcement program. The study recommends optimizing dormitory facilities, enhancing teacher competence, and designing a structured, integrative curriculum. By situating the model in a non-pesantren setting, the research contributes novel insights into modern Islamic education. It offers a replicable framework for schools seeking to balance religious heritage with academic excellence, ensuring that Qur'anic literacy is both correct in form and deep in meaning.

CONCLUSION

SMP Muhammadiyah 5 Surakarta (Muliska) is one of the leading schools that focuses on strengthening Islamic character through the tahfidz Al-Qur'an program and the development of sports achievements. The tahfidz program has shown potential prospects, but it still needs to be strengthened in terms of the quality of student reading (tahsin) and optimization of supporting facilities, such as dormitories or boarding buildings. For this reason, pesantren-based activities such as Pesat (Saturday Islamic Boarding School) are the right strategy to support the improvement of memorization and coaching of students' Qur'an reading. The results of the study show that tahsin needs to be used as a foundation before students are directed to memorize, so that the memorization produced is correct in terms of tajweed and makharijul letters. The boarding and Pesat programs also require structured curriculum support and the involvement of competent teachers so that tahfidz learning can run intensively and sustainably. With the synergy between the right methods, adequate facilities, and progressive school management, the tahfidz and tahsin programs at Muliska can become a superior and inspiring model of Qur'an coaching.

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Author Contribution

All authors contributed equally to the development of this research. They were actively involved in conceptualizing the study, conducting fieldwork, analyzing data, and writing the manuscript. The collaborative effort between Universitas Muhammadiyah Surakarta and Universiti Sains Islam Malaysia enriched the academic quality and practical relevance of this study on Quranic education.

Conflicts of Interest

The authors declare that there is no conflict of interest concerning the research, authorship, or publication of this article. All stages of this research were conducted independently and objectively, ensuring ethical compliance and academic integrity from both collaborating institutions in Indonesia and Malaysia.

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