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Weekend-Based Qur'anic Recitation Training: A Model for Improving Tilawah Skills in Elementary Students

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Abstract

This study aims to describe the implementation of the weekend bertilawah program and analyze its contribution to improving the Qur'an recitation skills of students. This study used a qualitative, case study approach. Data were collected through observation, interviews, and documentation, then analyzed using data reduction, data presentation, and conclusion drawing techniques. The results indicate that the weekend bertilawah program was implemented in a structured manner, utilizing weekends as a more intensive learning space. The learning strategies implemented included direct examples, repeated practice, and personalized guidance tailored to the students' ability levels. This program has been proven to improve Qur'an recitation skills, including tajweed accuracy, clarity of pronunciation, voice quality, and rhythmic mastery. Furthermore, the program also contributed to increasing students' confidence in reciting Qur'anic verses. The program's success was supported by a conducive learning environment, the active role of instructors, and student enthusiasm. However, several obstacles were encountered, such as time constraints, differences in ability among students, and inconsistent attendance. Overall, the weekend bertilawah program is considered effective as a learning alternative for continuously improving Quran recitation skills.

KATA KUNCI:
Seni Baca Al-Qur'an, Weekend Bertilawah, Pendidikan Islam

Abstrak:

Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan program *weekend bertilawah* serta menganalisis kontribusinya dalam meningkatkan kemampuan seni baca Al-Qur'an santri. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa program *weekend bertilawah* dilaksanakan secara terstruktur dengan memanfaatkan waktu akhir pekan sebagai ruang pembelajaran yang lebih intensif. Strategi pembelajaran yang diterapkan meliputi pemberian contoh langsung, latihan berulang, serta bimbingan personal yang disesuaikan dengan tingkat kemampuan santri. Program ini terbukti mampu meningkatkan kemampuan seni baca Al-Qur'an, baik dari aspek ketepatan tajwid, kejelasan makhraj, kualitas suara, maupun penguasaan irama. Selain itu, program ini juga berkontribusi dalam meningkatkan kepercayaan diri santri dalam melantunkan ayat-ayat Al-Qur'an. Keberhasilan program didukung oleh lingkungan belajar yang kondusif, peran aktif pembina, serta antusiasme santri. Namun demikian,

terdapat beberapa kendala, seperti keterbatasan waktu, perbedaan kemampuan antar santri, dan tingkat kehadiran yang belum konsisten. Secara keseluruhan, program *weekend bertilawah* dinilai efektif sebagai alternatif pembelajaran dalam meningkatkan kemampuan seni baca Al-Qur'an secara berkelanjutan.

INTRODUCTION

The Qur'an is the word of Allah SWT revealed to the Prophet Muhammad SAW as a guide for humanity. In addition to serving as guidance, the Qur'an is also a source of spiritual tranquility and holds great worship value for every Muslim who reads it. Reading the Qur'an is not merely a verbal activity but also a form of worship with great merit, as explained in various hadiths of the Prophet SAW. For instance, the parable of a believer who loves to read the Qur'an is like a citron its fragrance is pleasant and its taste is good (Al-Bukhari, 2002). Allah's word in Surah Al-Isra verse 9 affirms that the Qur'an guides to the straightest path, while also bringing glad tidings to believers who do righteous deeds. This shows that interacting with the Qur'an including reading it has both a spiritual and practical dimension in daily life.

In practice, reading the Qur'an emphasizes not only the accuracy of tajweed, but also the beauty of recitation, known as tilawah. Terminologically, according to Ar-Raghib Al-Asfahani, tilawah refers to something sequential whether through reading, understanding, or practicing. In the context of the Qur'an, tilawah is not merely reciting verses, but also following its guidance in life (Septina & Al., 2021). Therefore, the art of Qur'anic recitation is an important skill that needs to be developed in Islamic education. Learning the art of Qur'anic recitation requires appropriate pedagogical approaches to improve both the quality of recitation and aesthetic skills. Hussain (2015) found that effective Qur'an learning processes must integrate systematic teaching methods, repeated practice, and direct teacher guidance. The Qur'an has the best content compared to any work written by human beings (Maskur, 2019).

However, in educational reality, the development of tilawah skills often faces various obstacles, especially time constraints due to the density of formal educational activities. Many students are interested in the art of Qur'anic recitation but do not have enough time for intensive learning. This causes the learning process to become suboptimal, particularly in mastering nagham (melody) and vocal quality. In response to these challenges, innovation in tilawah learning is needed something more flexible yet still effective. One such innovation is leisure-time-based learning programs, such as the weekend bertilawah program. This program gives students the opportunity to learn more intensively outside of formal school hours, thereby increasing the intensity of practice without disrupting their primary activities.

Several previous studies have discussed the importance of developing Qur'anic recitation skills through systematic and structured learning designs. Izzah & Ifadah (2022) found that the art of Qur'anic recitation training at TPQ Al-Huda was conducted through three main stages: material preparation, implementation of the learning process, and tilawah evaluation, which improved the quality of students' recitation in terms of both tajweed and fluency. Kurniawan et al. (2025) showed that assistance in reciting Surah Al-Fatihah in Sireja Village using the Tikrar method based on repetition and talaqqi proved effective in correcting children's makhrajul huruf and applying tilawah melody.

Meanwhile, Faiza (2023) affirmed that the competence of Qur'anic recitation teachers and the use of the Jibril method at the An-Najah Islamic boarding school played an important role in improving students' tilawah skills, though challenges such as varying initial ability levels and

determining appropriate learning models were still encountered. These findings indicate that special programs, intensive mentoring, and qualified teacher competence are key factors in successful tilawah learning all of which are relevant to the development of the weekend bertilawah program at Lembaga Murottalul Qur'an Nurus Sa'adah Banjar Indah. Therefore, this research is urgently needed to examine in depth the implementation of the weekend bertilawah program and the factors influencing its success.

Based on the foregoing, this study aims to describe the implementation of the weekend bertilawah program in supporting the art of Qur'anic recitation, and to identify the facilitating and inhibiting factors in its implementation. This research is important given that developing the art of Qur'anic recitation requires not only the right methods, but also program sustainability and effective management to produce significant improvements. Amid various time constraints and differences in students' abilities, studying the practical implementation of such programs is relevant for providing empirical insight into mentoring strategies that can be applied optimally. Furthermore, this research is expected to contribute as an evaluative reference for Islamic educational institutions in developing similar programs, so that tilawah coaching can be carried out in a more systematic, adaptive, and sustainable manner.

RESEARCH METHOD

This study used a qualitative approach with a case study research design. This approach was chosen because it aims to gain a deep understanding of the phenomenon of the weekend bertilawah program in supporting the art of Qur'anic recitation, and to uncover the meanings contained therein based on the research subjects' perspectives (Sugiyono, 2017). The research was conducted at an educational institution in the city of Banjarmasin. The location was selected purposively, considering that the institution has a structured weekend bertilawah program that is relevant to the research focus.

Research subjects consisted of institutional managers, tilawah coaches/trainers, and students participating in the weekend bertilawah program. Subject selection was carried out through purposive sampling choosing informants who were considered most knowledgeable and directly involved in the program's implementation (Moleong, 2018). Data collection techniques included observation, interviews, and documentation. Observation was conducted to obtain a direct picture of the weekend bertilawah program's implementation. In-depth interviews were conducted with informants to gather information related to the program's planning, implementation, and evaluation. Documentation was used to supplement data in the form of archives, activity photos, and other supporting documents (Nugraheni et al, 2026)

Data analysis was carried out in three stages: data reduction, data presentation, and conclusion drawing. Data reduction involved selecting and focusing on data relevant to the research objectives. Data presentation was done in descriptive narrative form for ease of comprehension. Conclusions were drawn gradually by paying attention to the interrelationships among the data obtained (Miles et al., 2014). To maintain data validity, this study used triangulation techniques both source triangulation and technique triangulation. Source triangulation involved comparing data obtained from various informants, while technique triangulation involved comparing the results of observation, interviews, and documentation. Thus, the data obtained is expected to have a high level of validity (Sugiyono, 2017), and was processed accurately in accordance with research norms.

RESULT AND DISCUSSION

Result

The implementation of the weekend bertilawah program produced a number of findings related to supporting factors, inhibiting factors, and the efforts made to overcome obstacles during the activities. These findings were obtained from direct observation of the program's implementation. The following are the results of the interviews conducted:

Table 1. Interview Results

No	Informant	Aspect	Interview Excerpt	Meaning of Finding
1	Student's parent	Program impact	"I found out about the weekend bertilawah program from a friend. After I enrolled my child, alhamdulillah, my child has started to understand tilawah and has been progressing compared to before joining the program. Especially during the learning evaluation, my child has become more confident and brave to perform in front of the ustadz, ustadzah, and friends."	There has been an improvement in tilawah skills and students' self-confidence
2	Institution head	Teacher preparation	"Before teaching, the ustadz and ustadzah are equipped with a briefing first. This training is carried out at the institution, namely at Langgar Nurus Sa'adah Banjar Indah. The ustadz and ustadzah listen to tilawah recordings through a YouTube link prepared by the Institution Head..."	Learning is supported by structured teacher training
3	Teacher / evaluation system	Program evaluation	"In the evaluation session, each student is individually tested to read the Qur'an according to the maqro (passage) that has been studied. All students will perform one by one, resembling a competition atmosphere..."	Evaluation is individual and trains performance confidence
4	Program manager	Obstacles	"An unexpected obstacle occurs when a teacher is suddenly unable to attend, so the temporary replacement teaches melody with different variations..."	Instructor consistency is the main obstacle

In general, the program ran quite well and showed support from various aspects. A conducive learning environment was one of the main factors supporting the success of the activity. A quiet atmosphere with minimal disturbances helped students focus more during tilawah practice. In addition, the active, patient, and communicative role of the coaches had a significant influence in guiding students, particularly in gradually correcting recitation errors.

From the participants' side, student enthusiasm was quite high, as evidenced by their active involvement in practice and their earnestness in improving recitation quality. The availability of adequate facilities and infrastructure also served as another supporting factor for the smooth implementation of the program. On the other hand, several obstacles were found during the implementation. Time constraints were the primary challenge, given that the program is only conducted on weekends. Additionally, differences in ability among students required the coaches to make adjustments in their teaching methods. Inconsistent student attendance also became an inhibiting factor in maintaining the continuity of the material provided.

In response to these obstacles, coaches undertook several efforts, including providing additional guidance for students experiencing difficulties, repeating material for those who had fallen behind, and adjusting the learning approach based on each student's ability level. The factors influencing the implementation of the weekend bertilawah program both supporting and inhibiting along with the solutions implemented, are summarized in Table 2 below:

Table 2. Supporting Factors, Inhibiting Factors, and Solutions for the Weekend Bertilawah Program

Supporting Factors	Inhibiting Factors	Solutions Implemented
Conducive learning environment with minimal disturbances	Limited learning time	Optimization of weekend time and more structured scheduling of practice
Active role of patient, diligent, and communicative coaches	Differences in ability among students	Implementation of individual guidance and adjustment of teaching methods
High enthusiasm and internal motivation of students	Unstable student attendance consistency	Strengthening motivation and cultivating attendance discipline
Availability of adequate facilities and infrastructure	Need for repeated practice requiring extended time	Gradual repetition of material and provision of additional practice

Table 2 above shows that every obstacle that arose was addressed through adaptive and solution-oriented strategies. This confirms that the program's success is not only determined by the presence of supporting factors, but also by the managers' ability to effectively overcome various challenges.

Figure 1. Collecting Data

Figure 2. Halaqah al-Qur'an

Discussion

Implementation and Learning Strategies of the Weekend Bertilawah Program

The weekend bertilawah program at Lembaga Murottalul Qur'an Nurus Sa'adah Banjar Indah was organized as an alternative space for students to develop their Qur'anic recitation skills more intensively. Programs like this are aligned with various Qur'anic literacy strengthening initiatives in Islamic educational institutions designed so that students can read well, correctly, and tartil (Mappanyompa et al., 2025). Weekends were chosen as the implementation time because they are relatively freer, allowing learning to take place more focused and without conflicting with students' dense daily activities (Efendi et al., 2020). Activities were carried out routinely with a longer duration than regular learning sessions. The learning atmosphere was kept relaxed yet directed, beginning with communal Qur'an reading as a warm-up, followed by the core session of tilawah practice. Students were grouped by ability so that each participant received practice proportional to their level of development a grouping pattern also used in BTQ and tilawah programs at other institutions to optimize mentoring ('Aini & Muliati, 2025).

During the learning process, emphasis was placed not only on tajweed accuracy but also on the beauty of recitation. Coaches actively demonstrated pronunciation, length, and melody, which students then imitated step by step. Such talaqqi and demonstration patterns have proven effective in tilawah learning as they enable direct correction of students' recitation errors (Neliwati et al., 2024). Intense interaction between coaches and students helps accelerate recitation improvement and cultivates practice discipline. Practice was conducted repeatedly, especially on difficult sections, to form correct reading habits and train vocal stability. Students' challenges varied from difficulties with makhraj to maintaining melody so coaches gave more personal attention and adjusted their approach to each student's needs, as recommended in tajweed and tahsin mentoring programs at various pesantren (Masrury et al., 2022).

The learning strategy was not one-directional. Coaches demonstrated reading techniques, asked students to imitate, and then provided immediate feedback. This demonstration-practice approach made it easier for students to absorb and practice good Qur'anic recitation (Izzah & Ifadah, 2022). The learning atmosphere was kept comfortable so that students were encouraged to try even if not yet perfect, which gradually increased their confidence in their tilawah ability (Akmal et al., 2024). Students' mental aspects and motivation also received attention. Not all students were willing to read aloud in front of others, so coaches acted not only as teachers but

also as motivators encouraging the courage to perform and consistency in practice consistent with findings that mental support is important in tilawah coaching at pesantren (Faiza, 2023).

As part of the learning strategy, evaluation was carried out periodically. Evaluation mostly took the form of direct observation during practice, supplemented by opportunities for students to perform individually in front of their peers. Such process and performance evaluation patterns are commonly used in tilawah and BTQ programs to assess skill development while simultaneously training readiness to perform in broader settings (Ishak et al., 2017). Overall, the implementation and learning strategies of the weekend bertilawah program demonstrate serious efforts in creating an effective and sustainable learning process. Learning focused not only on the technical aspects of reading but also on habit formation, self-confidence, and aesthetic sensitivity in reciting Qur'anic verses. With this approach, the weekend bertilawah program becomes a coaching space that provides real impact on the development of students' tilawah skills.

Improvement in Students' Qur'anic Recitation Skills

The implementation of the weekend bertilawah program had a significant impact on the development of students' Qur'anic recitation skills. This improvement occurred through a continuous and directed practice process; various tilawah programs at pesantren and schools have similarly shown that structured habitual practice can improve students' Qur'anic reading skills (Fahriansyah & Asikin, 2025). As the intensity of practice increased, students began to show changes both technically and in terms of confidence in reading. One of the most visibly developed aspects was accuracy in reading according to tajweed rules. Students who were previously often making errors in letter pronunciation or long-short readings gradually improved their recitation. The practice pattern emphasizing repetition and direct correction proved to improve reading quality and prevent errors in meaning due to improper tajweed application (Rusmin B et al., 2023).

Improvement was also evident in the mastery of makhraj (articulation points). In the early stages, some students still had difficulty distinguishing similar-sounding letters, but through directed guidance their pronunciation became clearer and more accurate consistent with training programs using tajweed and Ummi methods that emphasize makhraj accuracy (Prayitno et al., 2023). Another significantly developing aspect was the ability to manage the voice. In the art of Qur'anic recitation, breath control, vocal stability, and tone mastery play important roles in producing beautiful recitation (Faiza, 2023). Repeated vocal practice transformed what were initially stiff readings into smoother and more controlled ones.

Mastery of nagham (melody) also improved. While not all students were immediately able to follow melodic patterns, gradual practice helped them understand the flow and variations of tone, so that previously flat recitations gradually gained nuance. Such coaching aligns with findings that tilawah melody training can transform students who could merely read into those more skilled in the art of Qur'anic recitation (Kurniawan et al., 2025). Beyond technical aspects, students' self-confidence also developed. The weekend bertilawah program provided space for students to perform readings in front of others, similar to tahsin activities, BTQ, or MTQ competitions that have been shown to sharpen participants' courage and mental readiness (Hansyah et al., 2025). With support and a conducive atmosphere, students who were initially hesitant began to confidently demonstrate their abilities.

Skill development was also reflected in attendance consistency. Students who were active and regular in attending practice tended to show greater improvement supporting the finding that discipline and practice intensity are key factors in the success of Qur'anic literacy programs (Sholihah, 2018). Overall, the weekend bertilawah program made a real contribution to improving

students' Qur'anic recitation skills, encompassing tajweed accuracy, clarity of makhraj, voice quality, melody mastery, and self-confidence. The learning carried out not only produced good reading ability, but also shaped students' attitudes and readiness to present Qur'anic recitation more optimally.

Supporting and Inhibiting Factors of Program Implementation

The implementation of the weekend bertilawah program was shaped by various factors both supportive and challenging. The program's success was not solely determined by careful planning, but also by how these factors were properly managed in practice. One important supporting factor was the conducive learning environment. A quiet atmosphere with minimal disturbances helped students concentrate more easily during practice, allowing the process of forming reading habits and improving recitation to proceed more optimally. Such a supportive environment has also been identified as one of the keys to the success of Qur'anic learning programs at various Islamic educational institutions (Akmal et al., 2024).

Additionally, the role of the coach was a key factor in the program's success. Coaches not only delivered material but also guided, directed, and motivated students. Patience in correcting errors, diligence in demonstrating recitation, and emotional closeness have proven highly influential in the development of students' Qur'anic reading ability (Hasibuan et al., 2025). Student enthusiasm was also an equally important supporting factor. High interest in the art of Qur'anic recitation motivated students to follow the program earnestly in line with findings that participants' internal motivation is one of the key success factors in Qur'anic coaching programs at university and pesantren levels (Afifah et al., 2025; Warsah & Morganna, 2025).

In terms of facilities and infrastructure, the availability of adequate practice space and basic supporting facilities contributed to learning effectiveness. Research on tilawah extracurricular activities and religious study clubs shows that sufficient facilities and comfortable learning spaces contribute to the smooth implementation of programs (Neliwati et al., 2024; Silalahi & Harfiani, 2025). On the other hand, the program also faced several obstacles. Time constraints were one of the main challenges, as tilawah learning demands intensive repetition and habituation. Insufficient time allocation has also been reported in various tahsin, tahfiz, and Qur'an reading habituation programs, impacting the optimality of learning outcomes (Zulkifli & Rofie, 2024).

Differences in ability among students posed another challenge. Within one group, there is often a wide range of ability, requiring coaches to adjust their methods to serve all students. Similar conditions are found in Qur'an learning at madrasahs and TPAs, where variations in ability and learning pace demand individual mentoring strategies to ensure no participant is left behind (Hasibuan et al., 2025; Samudra et al., 2022). Another obstacle was attendance consistency. Not all students could attend every weekend, disrupting the continuity of the material covered. Studies on Qur'an reading habituation programs and tilawah improvement have shown that absenteeism and lack of time discipline hinder equitable achievement and slow the improvement of skills (Nasution & Rahman, 2024; Rahmita et al., 2025).

Facing these obstacles, the institution made various adjustments, such as providing additional guidance for struggling students and repeating material for those who frequently missed sessions. Similar efforts including individual mentoring, homework, and additional study time have been proven to help address ability differences and attendance problems in tahsin and Qur'anic literacy programs (Hasibuan et al., 2025; Sumarni et al., 2024). Overall, the supporting and inhibiting factors in the weekend bertilawah program demonstrate that learning success depends not only on method, but also on the quality of the environment, coach support, student

motivation, and time and attendance management. When supporting factors are maximized and obstacles are well-managed, the program has great potential to continue developing and producing more optimal outcomes.

Analysis of the Effectiveness of the Weekend Bertilawah Program

Viewed comprehensively, the weekend bertilawah program can be said to have run quite effectively in supporting the improvement of students' Qur'anic recitation skills. This effectiveness is reflected not only in the program's continuity, but also in the real changes evident in students' abilities and attitudes after regularly participating in activities. One indicator of effectiveness is the increased Qur'anic reading ability of students compared to before joining the program. Students who were initially still struggling began to show fluency, both in terms of tajweed and letter pronunciation. Similar results have been found in various Qur'anic coaching programs, where repeated practice accompanied by direct guidance has proven to improve phonological accuracy, fluency, and tajweed application (Afifah et al., 2025; Warsah & Morganna, 2025).

Program effectiveness was also apparent in the development of the aesthetic aspect of recitation. Students not only read correctly, but gradually became able to bring melody and depth of feeling to their tilawah. Tilawah extracurricular activities and nagham training at pesantren and Islamic schools have been reported to improve tone mastery and reading aesthetics, resulting in progressively better tilawah quality among participants (Neliwati et al., 2024). Changes in students' attitudes and self-confidence were another important indicator. Students who were previously passive and hesitant to perform began to boldly read in front of others. Regular performance in a supportive atmosphere has been shown to strengthen confidence and mental readiness in reading the Qur'an in public settings (Basit et al., 2023; Silalahi & Harfiani, 2025).

From an implementation standpoint, using weekend time as a practice space was relatively effective in overcoming time constraints on regular weekdays. The use of special time slots outside of regular class hours has also been shown to support the success of reading habituation programs and other religious activities at madrasahs and pesantren (Basir et al., 2024; Nasution & Rahman, 2024). However, the program's effectiveness was still affected by several notes particularly regarding time constraints, ability differences, and the inconsistent attendance of some students. Various studies have shown that participants who are less consistent in attending programs tend to experience slower improvement compared to those who are active and disciplined (Akmal et al., 2024; Rahmita et al., 2025).

Understood in the context of the overall process, the weekend bertilawah program is a form of continuous learning that emphasizes practice consistency, the intensity of coach-student interaction, and a conducive learning atmosphere. Accordingly, the program's effectiveness lies not only in teaching methods, but in the program's ability to create a learning ecosystem that encourages students to continue developing. Thus, the weekend bertilawah program in addition to being effective in improving the technical skills of Qur'anic reading also plays a role in shaping students' attitudes, self-confidence, and sensitivity to the beauty of recitation. This adds value to the program as one model of tilawah learning with the potential to be replicated at other institutions with similar characteristics.

Research Significance

This research holds important significance both theoretically and practically in the development of Qur'anic learning, particularly in the field of the art of Qur'anic recitation (tilawah). To achieve effective Qur'anic learning, teaching techniques must be able to stimulate students' curiosity, deepen their understanding, and encourage the application of Qur'anic values in daily

life (Latipah et al., 2025). Theoretically, this research contributes to enriching the study of habitual program-based learning models, particularly in the context of weekend bertilawah activities. Existing studies on Qur'anic learning have mostly focused on the aspects of tahsin and tahfiz, while approaches emphasizing the development of the art of Qur'anic recitation in a programmatic and sustained manner are still relatively limited. Therefore, this research is expected to serve as a conceptual reference for the development of more systematic and structured tilawah learning models.

Practically, this research provides a real picture of the implementation of the weekend bertilawah program, including learning strategies, evaluation systems, and supporting and inhibiting factors encountered in the field. The research findings are expected to serve as a reference for Islamic educational institutions particularly TPAs, madrasahs, and pesantren in developing similar programs to improve the Qur'anic recitation skills of their students. In addition, this research also provides practical recommendations related to time management, improving teacher quality, and strengthening student motivation so that the program can run more optimally. Furthermore, the significance of this research also lies in its contribution to building awareness of the importance of developing the aesthetic aspect of Qur'anic recitation not only in terms of reading accuracy (tajweed), but also in terms of melodic beauty (nagham) and performance confidence. Thus, this research is expected to encourage the emergence of a generation that is not only able to read the Qur'an correctly, but also beautifully and with deep appreciation.

CONCLUSION

The implementation of the weekend bertilawah program demonstrates that the activity ran quite well and made a positive contribution to improving students' Qur'anic reading skills. The program's success was supported by a conducive learning environment, the active role of coaches, high student motivation, and the availability of adequate facilities and infrastructure. However, the program's implementation still faced several challenges, such as time constraints, differences in ability among students, and unstable attendance consistency. Various efforts were made to overcome these obstacles, including individual guidance, material repetition, and adjustment of teaching methods. With proper management, this program has great potential to continue developing and producing more optimal results. This research has several limitations that should be noted. First, the study was conducted at only one location, so the results cannot be broadly generalized to other institutions with different characteristics. Second, the data obtained is more qualitative-descriptive in nature and has not been supported by more structured quantitative measurement of students' tilawah improvement.

Based on these limitations, future research is recommended to expand the scope of locations by involving various Islamic educational institutions to obtain more comprehensive and representative results. Additionally, subsequent studies could combine qualitative and quantitative approaches for example, by using standardized tilawah assessment instruments to measure the level of improvement more objectively. Longitudinal research is also important to examine the long-term impact of the program. Furthermore, a more in-depth study of effective tilawah coaching models including the use of innovative teaching methods or media could be a focus for future research to continuously improve the quality of such programs.

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