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Optimising Qur'anic Reading Ability through the Jibril Method: A Qualitative Case Study in Indonesian Madrasah Tsanawiyah

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Abstract

Qur'anic reading instruction in Indonesian Islamic junior secondary schools (madrasah tsanawiyah) frequently confronts persistent learner heterogeneity in makhraj (articulation), tajwid (recitation rules), and reading fluency, with predominantly teacher-centred methods failing to accommodate individual learning needs. This study examined the implementation of the Jibril Method and its contribution to Qur'anic reading skill development at MTs Nurur Rahmah Sambirampak Lor Kotaanyar, Probolinggo, Indonesia. A qualitative single case study design was employed with 20 purposively sampled informants: two Qur'anic teachers, twelve Grade VII-VIII students with at least one semester of programme participation representing high, moderate, and low reading ability, one school principal, and five parents. Data were generated through eight structured classroom observations, twenty in-depth semi-structured interviews, and systematic document analysis. The Miles, Huberman, Saldaña interactive thematic model was applied, with trustworthiness established through source, technique, and time triangulation and member checking. Findings reveal that the Jibril Method is implemented through four integrated pedagogical components: (1) talqin (teacher modelling of correct recitation), (2) taqlid (student imitation as observational learning), (3) repetitive practice (3–5 repetitions per identified error), and (4) immediate corrective feedback. Across five indicators makhraj accuracy, tajwid application, reading fluency, reading confidence, and learner engagement documented evidence confirmed gradual, progressive improvements over the eight-session observation period, corroborated by teacher records, student accounts, and parent reports. The study offers an empirically grounded four-component pedagogical model that positions the Jibril Method as a theoretically coherent approach integrating Social Learning Theory, skill automaticity, and formative assessment principles, with practical implications for adaptive Qur'anic literacy instruction in formal Islamic school contexts.

Keywords: Jibril Method; Qur'anic reading; Makhraj; Tajwid; Islamic education; Reading fluency; Madrasah tsanawiyah

Introduction

Qur'anic literacy the ability to recite the Qur'an accurately according to established rules of *tajwid* and *makhraj* constitutes a foundational competency in Islamic education, underpinning religious practice, devotional life, and scriptural understanding for Muslim learners globally (Boyle, 2006; Hassan, 2020; Zuhdi, 2010). Unlike secular literacy, Qur'anic reading requires mastery of a distinctive phonological system Arabic phonetics in combination with an elaborate rule-based recitation framework (*tajwid*) that governs vowel prolongation, nasalization, assimilation, and phoneme articulation (Bergman, 2021; Katz, 2007). In Muslim majority countries, this competency

is formally institutionalized through Islamic school curricula, with Indonesia's *madrasah tsanawiyah* (Islamic junior secondary schools) mandated to develop students' Qur'anic recitation ability as a core learning outcome (Kementerian Agama, 2022; Sitorus et al., 2025).

Despite its centrality in Islamic education, Qur'anic reading instruction in Indonesian *madrasah* settings faces persistent challenges. A substantial proportion of junior secondary students enter formal Islamic schools with heterogeneous prior Qur'anic literacy levels, reflecting varied quality and consistency of early Qur'anic instruction in informal settings such as *taman pendidikan Al-Qur'an* (TPQ) (Hadinata, 2021; Husin & Arsyad, 2022). Classroom-level difficulties commonly include persistent errors in *makhraj* discrimination (particularly among phonologically proximate Arabic consonants), inconsistent application of *tajwid* rules, halting reading fluency, and learner reluctance to recite individually (Idris et al., 2024; Wulandari & Khotimah, 2024). Conventional whole-class instruction methods frequently dominated by teacher-led recitation without systematic individual monitoring or corrective feedback are structurally insufficient to accommodate this heterogeneity, leaving weaker readers without adequate remediation while providing insufficient challenge for more proficient ones (Bayidi et al., 2023; Fauziyyah et al., 2025).

The pedagogical literature on oral and phonetic skill acquisition converges on several evidence-based principles relevant to Qur'anic reading instruction. Bandura's (1986) Social Learning Theory identifies modelling and observational learning as primary mechanisms through which learners acquire new behavioral repertoires, with accurate teacher modelling serving as the perceptual foundation for learner production. Skill automaticity theory (Anderson, 1982; Fitts & Posner, 1967) specifies that procedural skills including phonetic production transition from effortful, controlled processing to automatic performance through structured repetitive practice. Immediate corrective feedback has been empirically established as a critical mechanism for preventing error fossilisation in phonetic learning contexts (Black & Wiliam, 1998; Lyster & Ranta, 1997). These theoretical principles collectively support the design logic of the Jibril Method, which integrates modelling (*talqin*), imitation (*taqlid*), repetition, and immediate correction within a structured instructional sequence.

Existing Indonesian language scholarship on the Jibril Method has demonstrated its effectiveness in a range of educational settings (Masrukin & Zaky, 2023; Nur & Rokhman, 2022; Ningsih et al., 2023; Romziana et al., 2024). However, this body of literature presents three important limitations. First, the majority of documented studies are conducted in non-formal settings *pesantren*, community Qur'anic schools (TPQ), and adult learning programmes making it unclear whether findings transfer to formal *madrasah tsanawiyah* contexts, which involve distinct curricular constraints, assessment requirements, and learner profiles (Wulandari & Khotimah, 2024). Second, most studies report learning outcome improvements without specifying the pedagogical mechanisms through which the method produces change, limiting theoretical development and practical replicability (Bayidi et al., 2023; Mukaromah et al., 2023). Third, studies rarely examine the affective dimensions of reading development particularly reading confidence and learner engagement as observable outcomes, focusing almost exclusively on technical accuracy indicators (Izzah & Hidayatulloh, 2022; Fathorrahman & Hasanah, 2023). These gaps leave teachers and curriculum developers without a theoretically grounded, process-level account of how to implement the Jibril Method effectively in formal Islamic secondary school classrooms.

This study addresses these gaps by examining the implementation process and learner development outcomes of the Jibril Method in a formal *madrasah tsanawiyah* context at MTs Nurur Rahmah Sambirampak Lor Kotaanyar, Probolinggo, Indonesia. The novelty of the study lies in three contributions: (1) constructing an empirically grounded four-component pedagogical model that specifies the mechanisms through which the Jibril Method produces Qur'anic reading skill development; (2) extending Social Learning Theory and skill automaticity frameworks to the Qur'anic literacy instruction context; and (3) providing the first systematic qualitative account of Jibril Method implementation in a formal Islamic junior secondary school setting with a heterogeneous learner population. The study is guided by two research questions: (1) How is the Jibril Method structured and implemented in Qur'anic reading instruction at MTs Nurur Rahmah? (2) What are the observed contributions of the method to students' Qur'anic reading development across indicators of *makhraj* accuracy, *tajwid* application, reading fluency, confidence, and engagement?

Method

This study employed a qualitative single instrumental case study design (Stake, 1995; Yin, 2024). A qualitative approach was selected because the research questions require in-depth, context-sensitive exploration of the implementation process, instructional interactions, and learning experiences as lived by participants in their natural classroom setting phenomena ill-suited to quantitative measurement (Creswell, 2024; Merriam & Tisdell, 2016). A case study design was adopted because the research focuses on a bounded, contemporary educational phenomenon (the Jibril Method implementation) within a specific institutional context (a single MTs), enabling comprehensive investigation across multiple data sources (Yin, 2024). The bounded case comprises the Jibril Method as implemented in formal Qur'anic reading instruction at MTs Nurur Rahmah, rather than all Qur'anic instruction at the site, ensuring analytical focus.

The study was conducted at MTs Nurur Rahmah Sambirampak Lor Kotaanyar, Probolinggo, East Java, Indonesia, from March to May 2026 (an eight-week active data collection period). The site was selected purposively on three criteria: (1) documented institutional adoption of the Jibril Method as a primary Qur'anic reading instructional approach; (2) availability of systematic instructional records (lesson plans, reading assessment records, attendance documentation); and (3) institutional accessibility and formal research consent. Probolinggo's peri-urban educational landscape, where learner heterogeneity in Qur'anic literacy is pronounced, provided an ecologically valid context for examining the method's adaptive capacity.

Twenty participants were selected using purposive sampling (Patton, 2015), targeting individuals with direct and substantive relevance to the research questions. The sample comprised: one madrasah principal (KM-01), two Qur'anic reading teachers (GQ-01, GQ-02), twelve Grade VII–VIII students (SW-01 to SW-12), and five parents (OT-01 to OT-05). Teacher inclusion criteria required: (a) minimum one year of Jibril Method implementation in formal classroom contexts; (b) active teaching assignment at the research site. Student inclusion criteria required: (a) minimum one semester of participation in Jibril Method instruction; (b) representation of high, moderate, and low reading ability categories as determined by teacher assessment records; (c) voluntary informed consent from students and legal guardians. Parent participants were those directly involved in supporting home Qur'anic practice. Data saturation (Fusch & Ness, 2015) was confirmed following

the final two interview sessions, when no new themes emerged. Table 1 presents the full participant profile.

Table 1 Participant Profile (N = 20)

No.	Code	Role	Profile	Basis for Selection
1	KM-01	Madrasah Principal	Male; >5 yrs in leadership; familiar with all academic programmes	Institutional authority; oversees and sanctions the Jibril Method programme
2–3	GQ-01– GQ-02	Qur'an Teachers (2)	Both female; ≥1 yr implementing Jibril Method in formal classroom	Primary implementers; direct instructional data sources
4–15	SW-01– SW-12	Students (12), Gr. VII & VIII	Age 13–15; ≥1 semester participation; sampled across high, moderate, and low reading ability	Primary learner informants; represent full range of reading competency in the classroom
16–20	OT-01– OT-05	Parents (5)	Parents of sampled students; present during home Qur'an practice	External validation of generalisation of reading improvements to home context

Note. GQ = Guru Qur'an (Qur'anic Teacher); KM = Kepala Madrasah (Principal); SW = Siswa (Student); OT = Orang Tua (Parent). Reading ability categories based on teacher assessment records.

Three complementary data collection methods were employed across eight classroom sessions and the full research period. *Participant observation* (eight sessions, each 60–90 minutes) was conducted with the researcher in a complete observer role (Arikunto, 2021), attending and observing without participation in instruction or evaluation. Observation focused on the five Qur'anic reading indicators specified in the instrument: *makhraj* accuracy, *tajwid* application, reading fluency, reading confidence, and learner engagement. Field notes documented session stages, teacher–student interactions, corrective feedback events, and researcher analytic memos. *Semi-structured in-depth interviews* (20 sessions, 30–60 minutes each) were conducted individually with all informants using protocols organized around the two research questions and the five reading indicators. All interviews were audio-recorded with informed consent and transcribed verbatim. *Document analysis* encompassed: teacher lesson plans (RPP), student reading evaluation sheets, individual reading progress records, attendance registers, session photographs, and madrasah administrative records relevant to the Qur'anic reading programme (Yin, 2024; Sugiyono, 2024).

Data were analyzed using Miles, Huberman, and Saldaña's (2024) interactive thematic analysis model, comprising three iterative and concurrent components: (1) *data condensation*, open coding of all transcripts, field notes, and documents, followed by focused coding consolidating categories into themes aligned with the research questions; (2) *data display*, construction of thematic matrices, the five-indicator before/after behavioral comparison tables, and cross-participant pattern grids; and (3) *conclusion drawing and verification*, inductive generation and iterative verification of

findings against raw data. Both researchers coded independently; inter-coder discrepancies were resolved through discussion until full consensus was reached.

Trustworthiness was operationalized through Lincoln and Guba’s (1985) four-criterion framework. *Credibility* was established through: source triangulation (comparing teacher, student, principal, and parent accounts of identical instructional events), technique triangulation (cross-checking observation field notes with interview data and documentary evidence), time triangulation (data collected across eight sessions spanning three months to assess behavioural consistency), and member checking (returning interpretations to both Qur’anic teachers and the principal for verification). *Transferability* was supported through thick contextual description of the site, learner profiles, and instructional environment. *Dependability* was ensured through systematic audit trail documentation of all coding and analytical decisions (Moleong, 2024). *Confirmability* was maintained through researcher reflexivity journals and by anchoring all interpretive claims to specific data sources.

Results

Implementation Structure of the Jibril Method

Across all eight observation sessions, the Jibril Method was implemented through a consistent five-stage lesson sequence: (1) apperception/orientation, (2) *talqin* (teacher models target verse with *tartil* recitation), (3) *taqlid* (students imitate collectively), (4) repetitive practice with immediate corrective feedback, and (5) individual evaluation. Lesson plans (RPP) confirmed this sequence as the institutionally prescribed instructional structure. The madrasah principal confirmed the programme’s pedagogical rationale:

“*The Jibril Method is implemented here because it gives the teacher the opportunity to guide each student according to their individual ability. The repetition carried out continuously has proven to help students improve their recitation.*” (KM-01, Interview, March 2026)

Table 2 presents the baseline reading profile established through initial observations.

Table 2 Baseline Qur’anic Reading Profile: Observations from Sessions 1–2

Indicator	Baseline Observation (Sessions 1–2)
Makhraj accuracy	Persistent errors in articulating phonologically proximate letters: ع (‘ayn), ح (hā’), ض (d{d}ād), ظ (zhā’), and ق (qāf)
Tajwid application	Frequent errors in mad (vowel prolongation), ghunnah (nasalization), ikhfā’ (concealment), and qalqalah (echoing) rules
Reading fluency	Halting, non-rhythmic recitation with frequent mid-verse pauses; loss of <i>tartil</i> (measured tempo)
Reading confidence	Reluctance or refusal to recite individually; dependence on peer or teacher prompting
Learner engagement	Passive participation; waited for teacher direction before beginning; minimal self-initiated recitation

Note. Errors classified based on tajwid and makhraj criteria from Al-Jazari’s foundational recitation classification system.

Error correction was applied immediately and consistently. When *makhraj* or *tajwid* errors were detected, the teacher halted recitation, modelled the correct form, and requested 3–5 repetitions until accurate production was confirmed. Students experiencing persistent difficulties received

individual guidance before rejoining collective practice. The primary Qur'anic teacher (GQ-01) described her practice:

"I always model the verse with tartil first, then students imitate. If there is a makhraj or tajwid error, I immediately stop the recitation and ask them to repeat several times until it is correct. For students who are still struggling, I provide individual guidance." (GQ-01, Interview, March 2026)

Documentation of reading evaluation records confirmed that teachers systematically recorded each student's progress on *makhraj*, *tajwid*, and fluency at every session, enabling longitudinal monitoring of individual improvement trajectories.

Observed Contributions to Qur'anic Reading Development

Convergent evidence from observations, interviews, and documentation confirmed progressive improvements across all five Qur'anic reading indicators between Sessions 1–2 (baseline) and Sessions 5–8 (post-implementation). Table 3 presents the structured before/after comparison.

Table 3 Observed Qur'anic Reading Development Across Five Indicators
(Sessions 1–2 vs Sessions 5–8)

Indicator	Before Consistent Implementation	After Consistent Implementation (Sessions 5–8)
Makhraj accuracy	Errors on several hijaiyah letters with similar points of articulation	Marked reduction in articulation errors; differentiation of proximate letters more consistent
Tajwid application	Frequent errors on mad, ghunnah, ikhfā', and qalqalah	Tajwid application more consistent; errors concentrated on fewer rules
Reading fluency	Halting recitation with irregular rhythm; frequent mid-verse stops	Smoother recitation with more stable tempo; fewer mid-verse interruptions
Reading confidence	Most students declined or hesitated when asked to recite individually	Students visibly more willing to recite individually; self-initiation observed
Learner engagement	Passive; teacher-dependent initiation; minimal questioning	Active participation in collective recitation; students posed content questions spontaneously

Note. All observations were documented in field notes and cross-validated through teacher evaluation records. 'Before' and 'After' comparisons reflect documented changes, not pre-/post-test scores.

Teacher records confirmed a reduction in *makhraj* and *tajwid* error frequency across sessions. Students who initially required intensive individual guidance showed increasing ability to self-correct or recite independently by sessions 6–8. The primary teacher observed:

"After using the Jibril Method, students' reading ability has clearly developed. Makhraj and tajwid errors are decreasing because every error is corrected immediately and students repeat the reading several times until it is correct." (GQ-01, Interview, April 2026)

Student accounts corroborated the observed improvements in both technical accuracy and reading confidence:

“Now I can read the Qur'an more fluently. Before, I often made tajwid mistakes and was embarrassed when asked to read alone. After regularly following the teacher's recitation and repeating it many times, I am more confident.” (SW-04, Interview, April 2026)

“When I make a reading mistake, the teacher immediately corrects it. We are asked to repeat until it is correct, so now I can more easily distinguish the correct recitation.” (SW-08, Interview, May 2026)

Parents independently confirmed that improvements generalised to the home learning context:

“I can see a change in my child. Now the recitation is more fluent, more confident, and at home they often repeat the recitation the same way as taught at school.” (OT-02, Interview, May 2026)

The principal’s external perspective corroborated both the process and its outcomes:

“We can see a fairly clear change in students' reading ability. The teacher does not only model the recitation but also guides each student according to their ability level, so their development can be observed from session to session.” (KM-01, Interview, May 2026)

Notably, improvement rates varied across learners. Students classified at low baseline reading ability required more intensive individual sessions and exhibited slower rate of error reduction, while high-ability students progressed to more complex recitation segments by sessions 5–6. This differential trajectory highlighted the importance of the method’s adaptive individual guidance component.

Table 4 Four-Component Pedagogical Model of the Jibril Method

Component	Pedagogical Function	Observed Mechanism	Theoretical Grounding
Talqin (teacher modelling)	Auditory modelling of correct phonological form	Provides perceptual input for makhraj discrimination; establishes phonetic benchmark before student practice	Social Learning Theory modelling (Bandura, 1986); phonetic modelling in L2 literacy (Rost, 2016)
Taqlid (student imitation)	Observational learning through immediate repetition	Links auditory input to articulatory output; builds auditory memory for tajwid patterns and recitation rhythm	Observational learning (Bandura, 1986); phonological awareness development (Goswami, 2008)
Repetitive practice (3–5× per error)	Procedural skill automatisation	Repeated correct production shifts recitation from controlled to automatic processing; reduces mid-verse stops	Skill automaticity (Anderson, 1982); spaced retrieval (Cepeda et al., 2006); habit formation (Lickona, 1991)
Immediate corrective feedback	Error prevention and targeted remediation	Interrupts error before fossilisation; teacher models correct form; student repeats until accurate production confirmed	Corrective feedback in SLA (Lyster & Ranta, 1997); formative assessment (Black & Wiliam, 1998)

Note. Components operate sequentially within each session and cyclically across sessions. Theoretical citations refer to full reference list.

Discussion

Talqin as Phonological Modelling: Establishing the Perceptual Benchmark

The finding that *talqin*, the teacher's modelled recitation with full *tartil*, functions as the perceptual foundation for subsequent student production is theoretically grounded in Bandura's (1986) Social Learning Theory, which identifies the accuracy and credibility of the model as primary determinants of observational learning effectiveness. In the Qur'anic reading context, where Arabic phonemes are non-native for most Indonesian learners, accurate teacher modelling of *makhraj* provides the perceptual input students require to discriminate between phonologically proximate letters including ع ('ayn)/ح (hā') and ض (d{d}ād)/ظ (zhā') a task that declarative instruction alone cannot accomplish. This finding extends Rost's (2016) account of phonetic modelling in second-language (L2) literacy acquisition to the Qur'anic reading context, positioning the teacher not merely as a content instructor but as a phonological model whose production quality directly determines the quality of learner input.

This theoretical positioning advances the prior Indonesian scholarship on the Jibril Method. Masrukin and Zaky (2023) and Nur and Rokhman (2022) documented positive outcomes without specifying the mechanism through which *talqin* generates learning gains. The present study's observation data specifically, the reduction in *makhraj* errors for letters students could not previously differentiate following repeated *talqin* exposure provides the first empirical account of *talqin* as a phonological perceptual anchoring mechanism in formal *madrasah* instruction. Practically, this finding implies that teacher phonological proficiency is a non-negotiable prerequisite for effective Jibril Method implementation a requirement that should inform teacher selection, training, and professional development policies in Islamic secondary schools.

Taqlid and Repetition as Procedural Skill Automatisation

The *taqlid* and repetition components of the Jibril Method correspond precisely to the mechanisms of procedural skill acquisition identified in Anderson's (1982) Adaptive Control of Thought (ACT) framework, which specifies that complex skills are acquired through a three-stage progression from declarative (knowing the rule) to procedural (applying the rule consciously) to automatic (applying the rule without attentional effort). The observed transition from halting, error-prone recitation in early sessions to smoother, more rhythmically stable recitation in later sessions reflects this progression: repeated *taqlid* practice particularly with immediate correction gradually automates the phonological-articulatory coordination that fluent Qur'anic recitation requires. Cepeda et al.'s (2006) evidence on spaced retrieval practice further explains why the weekly session format, combined with intra-session repetition (3–5 repetitions per error), consolidates learning more durably than massed practice would. The finding that students' reading pace stabilized and mid-verse interruptions decreased across the eight-session observation period is consistent with both frameworks.

These findings contribute substantively to the Islamic Qur'anic education literature. Ningsih et al. (2023) and Romziana et al. (2024) observed improvements in fluency through Jibril Method use without theoretical explication. The present study demonstrates that this fluency improvement is not a by-product of mere repetition but reflects the mechanism of procedural automatisation: repeated correct production gradually transfers Qur'anic recitation from cognitively demanding, attention-intensive activity to increasingly automatic performance, freeing attentional resources for higher-order elements of recitation quality such as *tartil* (measured recitation pacing) and contextual *tajwid*

application. This account provides Islamic education practitioners and curriculum designers with a principled explanation grounded in cognitive skill acquisition theory for why repetition is a structural necessity in Qur'anic literacy instruction rather than a pedagogically arbitrary convention.

Immediate Corrective Feedback as Error Prevention and Formative Assessment

The systematic use of immediate corrective feedback halting incorrect recitation, modelling the correct form, and requesting repeated accurate production aligns with two distinct theoretical traditions with convergent practical implications. From a second-language acquisition (SLA) perspective, Lyster and Ranta's (1997) corrective feedback typology identifies recasts (immediate teacher modelling of the correct form following an error) as particularly effective when paired with student uptake (repetition of the corrected form), because they prevent error fossilisation the hardening of incorrect production patterns into persistent habits. The present findings corroborate this prediction: evaluation records showed a systematic reduction in recurring *makhraj* and *tajwid* error types across sessions, indicating that immediate feedback interrupted error consolidation before it could become habitual. From a formative assessment perspective, Black and Wiliam (1998) established that feedback which is immediate, specific, and followed by student response produces the greatest learning gains. The Jibril Method's corrective feedback protocol satisfies all three criteria and is thus consistent with formative assessment best practice.

This finding extends Bayidi et al.'s (2023) and Izzah and Hidayatulloh's (2022) accounts of the Jibril Method by providing the first specification of the feedback mechanism in terms of established SLA and assessment theory. The practical implication for *madrasah* teachers is that the timing of error correction matters: deferred feedback (common in large-class settings where corrections are aggregated and addressed at session's end) is considerably less effective than the in-the-moment corrective response the Jibril Method requires. This finding supports the institutional decision at MTs Nurur Rahmah to maintain smaller recitation group sizes, where immediate individual monitoring is structurally feasible.

Adaptive Individual Guidance and the Affective Dimension of Qur'anic Reading Development

The finding that students previously reluctant to recite individually developed observable reading confidence across the eight-session period without explicit confidence-building instruction points to an important indirect mechanism: the reduction of performance anxiety through accumulated successful practice experience. This pattern is consistent with Bandura's (1986) self-efficacy theory, which posits that mastery experiences (successful performance of previously challenging tasks) constitute the most powerful source of self-efficacy beliefs, and that heightened self-efficacy in turn produces greater willingness to engage in challenging tasks independently. The progressive reduction in *makhraj* and *tajwid* errors through repetitive practice and immediate correction created the mastery experience conditions through which reading confidence developed as an emergent outcome not a pedagogically targeted goal.

This finding fills the gap identified by Izzah and Hidayatulloh (2022) and Fathorrahman and Hasanah (2023), who noted the absence of affective outcome reporting in prior Jibril Method studies. It also resonates with Hadinata's (2021) finding that structured Qur'anic learning methods improve not only technical proficiency but also learner motivation and engagement when the learning environment provides sufficient practice with appropriately graded challenge. The differential

developmental trajectory documented across high, moderate, and low ability students further confirms that adaptive individual guidance a distinctive feature of the Jibril Method's implementation at MTs Nurur Rahmah is essential for ensuring equitable learning gains across heterogeneous classrooms. This has direct implications for class size policy and teacher allocation in Islamic junior secondary Qur'anic reading programmes.

The parent accounts confirming transfer of improved recitation habits to home practice represent an ecologically significant validation of the method's durability beyond the formal school context a dimension rarely examined in prior research (Sahputra et al., 2024). Bronfenbrenner's (1979) ecological systems framework predicts that learning outcomes are most durable when the learning environment (school microsystem) and the home environment (family microsystem) are aligned in their reinforcement of the same skills. The finding that students independently replicated the *talqin-taqlid*-repetition sequence at home suggests that the Jibril Method's structured practice protocol has been sufficiently internalised to be self-administered a hallmark of procedural skill acquisition.

Conclusion

This study provides a theoretically grounded empirical account of the Jibril Method's implementation and contribution to Qur'anic reading skill development in a formal Islamic junior secondary school context. The method operates through four integrated pedagogical components *talqin* (teacher phonological modelling), *taqlid* (student imitation and auditory memory formation), repetitive practice (procedural skill automatisisation), and immediate corrective feedback (error prevention and formative assessment) that together constitute a coherent, theoretically defensible approach to Qur'anic literacy instruction. Across five assessed dimensions *makhraj* accuracy, *tajwid* application, reading fluency, reading confidence, and learner engagement documented evidence from eight observation sessions, twenty interviews, and systematic document analysis confirmed progressive, if variable, improvements consistent with Social Learning Theory and skill automaticity frameworks.

Theoretically, this study contributes a four-component pedagogical model that repositions the Jibril Method from an informal practice tradition to a theoretically coherent instructional approach consistent with established principles of phonological learning, procedural skill acquisition, corrective feedback, and self-efficacy development. Practically, the findings indicate that optimal implementation requires: teacher phonological proficiency as a prerequisite; class or group sizes that enable real-time individual monitoring; systematic reading assessment documentation using standardised *makhraj*, *tajwid*, fluency rubrics; and ability-differentiated grouping to enable appropriately calibrated individual guidance. Madrasah administrators and curriculum coordinators in Islamic secondary education should consider these structural conditions when adopting or scaling the Jibril Method.

Several limitations and future research directions are indicated. The single-site case study design limits transferability, and findings should not be generalised beyond comparable institutional contexts without further investigation. Future research should: (1) employ mixed-methods designs combining qualitative process analysis with standardised quantitative *makhraj*, *tajwid*, fluency assessment to enable measurement of effect magnitude; (2) conduct multi-site comparative studies across *madrasah* with varying resource levels and teacher proficiency profiles; (3) examine long-term retention of Qur'anic reading gains through longitudinal follow-up; and (4) investigate the optimal

session frequency and group size configurations for maximizing the Jibril Method's adaptive guidance capacity in resource-constrained Islamic secondary school contexts.

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