

AUDIO-VISUAL MEDIA INTEGRATION FOR IMPROVING QUR'AN READING SKILLS IN DAARUL MUKHLASIN TAHFIDZ

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Abstract

Accurate Qur'an reading is a fundamental competency that supports both Qur'anic literacy and the quality of Islamic learning in Tahfidz institutions. Nevertheless, many students continue to encounter difficulties in reading the Qur'an fluently due to limited use of instructional media that effectively demonstrate tajwid rules and makharij al-huruf. This study aims to examine the role of integrating audio-visual media into Qur'an learning to improve students' Qur'an reading skills at Daarul Mukhlasin Tahfidz House. A descriptive qualitative approach was employed involving 25 purposively selected participants. Semi-structured interviews were conducted with four key informants, consisting of two Qur'an teachers and two students, while additional data were obtained through classroom observations and documentation. Data were collected through classroom observations, semi-structured interviews, and documentation. The learning program was conducted regularly five days a week (Monday–Friday) using digital murottal recitations, tajwid instructional videos, and multimedia presentations delivered through speakers, laptops, and projectors. The findings indicate that the integration of audio-visual media improved students' reading fluency, accuracy in applying tajwid, correct pronunciation of makharij al-huruf, and confidence during individual recitation. The approach also enhanced students' engagement and learning motivation while enabling teachers to monitor reading progress more systematically through continuous formative assessment. This study provides empirical evidence that integrating audio-visual media into routine Qur'an instruction offers an effective pedagogical strategy for strengthening Qur'anic literacy and improving instructional practices in non-formal Tahfidz education.

Keywords: Audio-Visual Media; Qur'an Learning; Qur'an Reading Skills; Qur'anic Literacy; Tahfidz Education

A. Introduction

Multimedia learning in Qur'an education can be explained through Mayer's Cognitive Theory of Multimedia Learning (CTML), which argues that learners process information more effectively when verbal explanations are combined with relevant visual representations. The dual-channel assumption suggests that learners receive information through auditory and visual channels, while active cognitive processing enables meaningful knowledge construction. In Qur'an learning, the integration of murottal recitations, tajwid videos, and visual demonstrations of makharij al-huruf provides complementary stimuli that facilitate pronunciation accuracy and reading fluency (Mayer, 2021).

The effectiveness of audio-visual media is also supported by Constructivist Learning Theory, which views learning as an active process in which learners construct knowledge through interaction, experience, and reflection. Within Qur'an instruction, students do not merely imitate recitations but actively refine their understanding through guided practice, teacher feedback, and repeated performance. Audio-visual media therefore function as instructional scaffolds that encourage active participation, collaborative learning, and gradual mastery of Qur'anic reading skills (Ni'amah & M, 2021; Schunk & DiBenedetto, 2020; Vygotsky, 2021).

Recent studies have consistently demonstrated the educational benefits of audio-visual media in Qur'an learning. Digital murottal applications and instructional videos have been shown to improve students' reading fluency, mastery of tajwid, and learning motivation by providing authentic pronunciation models and interactive learning experiences. Similarly, multimedia-assisted instruction enhances learners' concentration, facilitates independent practice, and enables teachers to provide more systematic feedback during Qur'an learning activities (Chumairoh & Fradana, 2025; Hambali et al., 2021; Syauky & Zubaidah, 2024).

Other recent studies have highlighted the growing role of digital learning within Islamic education. Multimedia-based Qur'an instruction has been reported to improve Qur'anic literacy, strengthen students' engagement, and support technology-enhanced learning environments in both formal and non-formal educational settings. Nevertheless, these studies have primarily evaluated the effectiveness of particular media or instructional methods without exploring how audio-visual media become integrated into the everyday learning culture of Tahfidz institutions (Bariroh et al., 2025; Iqbal & others, 2026; Nusriani, 2023).

Although previous studies provide valuable evidence regarding the effectiveness of audio-visual media, several important gaps remain. First, existing research predominantly employs quantitative or classroom action research designs that focus on learning outcomes rather than examining the instructional processes underlying technology-supported Qur'an learning. Second, studies generally investigate formal school settings, while empirical evidence from non-formal Tahfidz institutions remains limited. Third, little attention has been given to how teachers integrate audio-visual media into routine Qur'an learning practices to strengthen students' reading competence in authentic educational contexts.

Addressing these gaps is important because non-formal Tahfidz institutions play a strategic role in developing Qur'anic literacy among Muslim children outside formal schooling. Understanding how audio-visual media are implemented within daily instructional practices may provide richer pedagogical insights than merely measuring learning outcomes. Such evidence is expected to broaden current understanding of technology integration in Islamic education while offering practical guidance for improving Qur'an instruction in community-based learning environments.

Accordingly, this study addresses the following research questions: (1) How are audio-visual media integrated into daily Qur'an learning practices at Daarul Mukhlisin

Tahfidz House? (2) How does the integration of audio-visual media contribute to improving students' Qur'an reading skills? (3) What pedagogical contributions does the integration of audio-visual media provide for strengthening Qur'anic literacy in non-formal Tahfidz education? Based on these questions, this study aims to analyse the implementation of audio-visual media in Qur'an learning, examine its contribution to improving students' Qur'an reading skills, and provide empirical evidence for developing technology-supported instructional practices in non-formal Islamic education.

B. Theoretical Review

The Culture of Qira'atul Qur'an

Culture is defined as a habit practiced consistently that becomes an integral part of a community's life. In the context of Islamic education, culture is understood not merely as tradition but also as a continuous process of internalizing Islamic values. The term qira'atul Qur'an derives from the word qira'ah, meaning "reading," while the Qur'an refers to the Word of Allah (SWT) revealed to the Prophet Muhammad (SAW) through the Angel Gabriel; the act of reciting it constitutes an act of worship (Hidayatulloh, 2023). Thus, the culture of qira'atul Qur'an can be defined as the habit of consistently reciting the Qur'an while observing the rules of tajwid, makhraj, and proper recitation etiquette.

According to Aziz & Nasution, reciting the Qur'an properly requires adherence to the science of *tajwid* to avoid errors in letter pronunciation (Aziz & Nasution, 2020). Historically, the practice of qira'atul Qur'an originated with the teachings of the Prophet Muhammad (SAW), who received the Qur'anic revelation and immediately taught his companions how to recite it. Rosulullah SAW guided them in reciting the Qur'an correctly, in accordance with the rules of tajwid, makhraj, and tartil.

Furthermore, the culture of qira'atul Qur'an plays a role in fostering a religious learning environment where students become accustomed to engaging with the Qur'an on a daily basis. This aligns with recent research indicating that the consistent practice of religious activities can enhance students' reading proficiency, discipline, and learning motivation (Iqbal & others, 2026).

The culture of Quranic recitation has a strong foundation in the Quran, one instance being Surah Al-Muzzammil, verse 4:

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

It means: "And recite the Qur'an with tartil (slowly and correctly)."

The Tafsir al-Jalalayn explains that the command to recite the Qur'an with tartil entails reading slowly and clearly, while paying attention to every letter and the rules of recitation (Al-Mahalli and As-Suyuti). Tartil encompasses the internalization of the verses being recited; it involves not merely reading, but also understanding and deeply absorbing their meaning. Achieving tartil requires repeated practice to improve one's recitation,

demonstrating that the learning process must be carried out gradually (Hsb, 2024). Consequently, there is a need for media that can facilitate this practice process.

Audio-Visual Media

Learning media encompasses any form of tool, resource, or technology used to convey educational messages from educators to learners, making the material easier to comprehend. In the educational process, media serves as a communication intermediary that enhances learning effectiveness. Audiovisual media combines sound (audio) and imagery (visuals), allowing learners to engage through both hearing and sight simultaneously. This modern concept of learning media has evolved alongside advancements in educational technology. Arief S. Sadiman defines audiovisual media as a medium that presents information through a combination of images and sound, aiming to clarify educational messages and render the material more concrete (Sadiman, 2021).

Meanwhile, Wati adds that audiovisual media creates a more engaging learning atmosphere by simultaneously involving the senses of sight and hearing, thereby improving student understanding (Wati, 2022). The development of audiovisual media is closely linked to the contributions of key figures in the fields of communication technology and education. One such early figure was Thomas Edison, who developed phonograph and motion picture technologies that laid the foundation for audio and visual media (Thomas et al., 2019). Audiovisual media plays a vital role in supporting the learning process. It is used to present correct Quranic recitation examples by qari (reciters), assist students in understanding makhraj (articulation points) and tajwid (rules of recitation), train auditory and visual faculties, and enhance imitation skills (replicating correct recitation).

Rumah Tahfidz

A Rumah Tahfidz is a non-formal Islamic educational institution focused on Quranic studies—specifically reading, memorizing, understanding, and applying the teachings of the Quran. It serves as a flexible, community-based alternative for religious education. According to Astuti, the Rumah Tahfidz Al-Qur'an provides an educational venue for the community—particularly children—to learn to read and understand the Quran as the foundation of Islamic religious education (Astuti, 2022).

A Rumah Tahfidz Qur'an is a facility dedicated to Quran memorization. It operates as an institution or community group providing non-formal Islamic religious education aimed at teaching the Quran from an early age and instilling the fundamentals of Islam in children—whether they attend standard elementary schools (SD), Islamic elementary schools (Madrasah Ibtidaiyah or MI), or even higher levels of education. This is in accordance with the following Hadith of the Prophet:

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ قَالَ وَأَفْرَأُ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الْحَجَّاجُ قَالَ وَذَاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هَذَا

Meaning: Has told us Hajjaj bin Minhal Has told us Syu'bah he said: Has told me 'Alqamah bin Martsad I heard Sa'd bin Ubaidah from Abu Abdurrahman As Sulami from 'Uthman radliyalahu 'anhu, from the Prophet sallallaahu 'alaihi wa sallam, he said: "The best person among you studies the Qur'an and teaches it." Said: And Abu Abdurrahman read (the Qur'an) during the time of 'Uthman until Hajjaj said: "And that is what made me sit in my seat." (HR. Bukhari, No. 4639) (Al-Bukhari, 2002).

This hadith explains that the best people in the sight of Allah SWT are those who study and teach the Koran. Studying the Koran is not only limited to reading, but also includes improving reading, understanding the meaning, memorizing, and practicing its teachings in everyday life. By studying the Koran, a Muslim can use the Koran as a guide to life and a means to get closer to Allah SWT. Apart from that, this hadith emphasizes the importance of teaching the Koran to others. Teaching the Koran is a very noble charity because the benefits can be felt by many people and the rewards will continue to flow as long as this knowledge is put into practice.

Quranic Reading Proficiency

The ability to read the Qur'an refers to an individual's skill in correctly reciting its verses in accordance with the rules of **tajwid** (rules of recitation) and **makharij al-huruf** (proper articulation points of letters), while maintaining fluency. This ability encompasses not only the technical aspects of pronunciation but also the accurate application of the relevant recitation rules. Syarifuddin state that the ability to read the Qur'an is a fundamental skill for Muslims, comprising accurate letter pronunciation, the application of **tajwid**, and reading fluency (Syarifuddin et al., 2022). Thus, it can be concluded that the ability to read the Qur'an is the skill of reading correctly, fluently, and in accordance with the rules of **tajwid**. Regarding the Qur'an, Allah (SWT) states the following in Surah Al-Alaq, verses 1-5:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۚ الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: "Read with (mentioning) the name of your Lord who created. He has created man from a clot of blood. Read, and your Lord is the Most Glorious. Who teaches (man) with the pen. He teaches man what he does not know."

According to Ibnu Katsir this verse was revealed as the first form of mercy and favor from Allah SWT to humans. At the beginning of the verse it is explained that the first human was created from *'alaqah* (a clot of blood), which contains an important lesson about human origins (Mukmin, 2016). Apart from that, the manifestation of Allah SWT's love can be seen from the gift of the ability for humans to learn things that were previously unknown. This verse also becomes a theological basis that emphasizes the importance of the learning and teaching process, including the use of methods and media that continue to develop following the progress of the times, such as digital technology.

This verse is the main basis for Islamic education which emphasizes the importance of reading as a process of gaining knowledge. The reading command in this verse is not only limited to the text, but also includes the process of understanding and studying. In the context of learning, reading is the first step in building knowledge. Therefore, the ability to read the Koran must be developed optimally. This is relevant to the research conducted (Putri et al., 2023). Qira'atul Qur'an is an activity of reading the Al-Qur'an in a tart and continuous manner as part of the practice of worship as well as learning. Pedagogically, qira'atul Qur'an is not only understood as a technical reading activity, but also as a process of internalizing the values of the Qur'an in the lives of students. The culture of qira'atul Qur'an is formed when the activity of reading the Qur'an is carried out routinely, in a structured manner, and becomes a collective habit in an Islamic educational institution. The habit of qira'at can foster students' love for the Al-Qur'an through enjoyable religious experiences (Bariroh et al., 2025) (Bariroh et al., 2025).

In the context of Islamic Religious Education, Quranic recitation (*qira'atul Qur'an*) serves as a means to strengthen students' cognitive, affective, and psychomotor domains. The activity of reading the Quran not only hones reading skills but also cultivates religious attitudes and spiritual discipline. Fauziyah asserts that Quranic recitation and *tadarus* (collective recitation) programs can reinforce religious moderation and the Islamic character of students (Fauziyah et al., 2024; Mukhlisin & Atsalawi, 2026). Proficiency in reading the Quran extends beyond mere letter pronunciation; it encompasses the accuracy of articulation points (*makhraj*), the application of recitation rules (*tajwid*), reading fluency, and the aesthetic quality of the recitation. This competence cannot be acquired instantly; rather, it requires a structured, repetitive, and continuous learning process. Recent research indicates that mastering *tajwid* and engaging in consistent practice play a significant role in enhancing the quality of Quranic recitation, particularly regarding accuracy and fluency (Kholidia, 2024). The ability to read the Quran is also influenced by the surrounding social environment and learning culture (Mahdali, 2020).

Audiovisual media are instructional tools that combine sound and imagery, thereby stimulating more than one of the student's senses simultaneously. The use of such media has proven effective in clarifying the delivery of material and boosting student focus and engagement during the learning process. In the context of Quranic instruction, audiovisual media offer a distinct advantage: students not only hear examples of correct recitation but also visually observe the mechanics of pronunciation, including articulation points and the application of *tajwid* rules. Consequently, these media are considered highly effective in addressing abstract challenges, particularly in understanding the technical aspects of Quranic recitation (Chumairoh & Fradana, 2025). In Quranic instruction, audiovisual media play a significant role by providing examples of correct verse pronunciation and demonstrating reading techniques that adhere to *tajwid* (recitation) rules. Media such as *murattal* videos or *tajwid* animations allow learners to both

hear and see the process of reciting Quranic verses, making it easier for them to emulate correct recitation.

The use of audiovisual media in Quranic instruction creates a more concrete and engaging learning experience. Hambali demonstrates that teaching tajwid through audiovisual media boosts students' enthusiasm for learning and facilitates the delivery of material by teachers. Media such as murattal videos and animations of Arabic letters help students mimic recitation more accurately (Hambali et al., 2021). The author believes that the effectiveness of audiovisual media lies in its ability to reduce learning fatigue and enhance student focus.

Satingi notes that audiovisual media are effective in Qur'an instruction because they enhance the memory and attention of early-childhood learners. This indicates that the use of audiovisual media aligns with the cognitive development of santri. Habituation is a crucial strategy for developing Qur'an reading skills (Satingi et al., 2023). Hadinata explains that Qur'an instruction conducted regularly and progressively can significantly improve children's reading abilities. Cultivating the habit of Qur'an recitation helps students build self-confidence and consistency in their reading (Hadinata, 2021).

Learning motivation plays a vital role in supporting successful Qur'an instruction. Planned and sustained recitation activities can improve reading fluency by encouraging active student engagement in the learning process. Furthermore, integrating a culture of Qur'an recitation with audiovisual media creates a learning atmosphere that is engaging, interactive, and free from pressure. These conditions contribute to fostering students' interest and enthusiasm for learning. As a result, students' intrinsic motivation tends to grow when Qur'an instruction is presented creatively and contextually, and holds personal meaning for them.

Integrating the culture of Qur'an recitation with audiovisual media represents an innovative approach to Qur'an instruction. Bariroh demonstrates that innovation in recitation activities can boost students' enthusiasm for and love of the Qur'an. Combining reading habits with audiovisual media not only enhances technical reading skills but also strengthens the Qur'anic culture within educational institutions (Bariroh et al., 2025).

C. Method

This study uses a descriptive qualitative approach because it aims to understand in-depth the cultural phenomenon of audiovisual-based Qur'anic recitation in improving the Qur'anic reading skills of Islamic boarding school students (santri). The qualitative approach was chosen because it allows researchers to explore the meaning, process, and dynamics of Qur'anic learning naturally and contextually. Qualitative research is a research method based on post-positivist philosophy used to examine objects in natural conditions, where the researcher is the key instrument (Sugiyono, 2021). The researcher served as the primary research instrument responsible for collecting, interpreting, and

validating the data throughout the study, while maintaining reflexivity during the research process (Creswell & Creswell, 2023).

This research was conducted at the Daarul Mukhlisin Tahfidz House, located at Jalan Makmur Gg Tanjung No. 17, Tembung Pasar 7, Deli Serdang Regency. Participants consisted of 25 purposively selected individuals, including 20 elementary and junior high school students, four Qur'an teachers, and one Tahfidz House administrator. Purposive sampling was employed because participants were directly involved in the implementation of audio-visual Qur'an learning. Student participants had actively attended the Qur'an learning programme for at least one semester, while teachers and the administrator possessed direct responsibility for planning and implementing instructional activities.

Data were collected through classroom observations, semi-structured interviews, and document analysis to obtain comprehensive information regarding the implementation of audio-visual media in Qur'an learning. The observation focused on students' participation, teacher-student interactions, the use of digital murottal recitations and instructional videos, students' responses to the learning activities, and indicators of Qur'an reading proficiency, including reading fluency, tajwid accuracy, and makharij al-huruf pronunciation. Semi-structured interviews were conducted with the Tahfidz House administrator, Qur'an teachers, and selected students using an interview protocol covering instructional implementation, perceived benefits, learning challenges, and the role of audio-visual media in improving Qur'an reading skills. Documentary evidence, including lesson plans, attendance records, students' learning portfolios, institutional documents, photographs, and learning activity records, was used to complement and verify the observational and interview data (Moleong, 2021).

The collected data were analysed using the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification. Data analysis began with open coding to identify meaningful units from interview transcripts, observation field notes, and documentary evidence, followed by categorisation into broader themes related to technology-supported Qur'an learning. To ensure the trustworthiness of the findings, the study employed source triangulation by comparing information obtained from students, teachers, and the Tahfidz House administrator, as well as method triangulation through observations, interviews, and document analysis. In addition, member checking was conducted by returning interview summaries to participants for confirmation, while peer discussion among the research team was used to enhance the credibility and consistency of data interpretation (Miles et al., 2014).

D. Finding and Discussion

Implementation of Audio-Visual Media in Qur'an Learning

Daarul Mukhlisin Tahfidz House is a non-formal Islamic educational institution providing Qur'an learning programmes for elementary and junior high school students. Qur'an learning activities are conducted regularly from Monday to Friday through structured sessions combining talaqqi, guided reading, repetition, and the integration of

audio-visual media. Classroom observations showed that audio-visual media were systematically incorporated into daily instructional practices rather than being used as supplementary teaching aids. The learning process followed three sequential stages consisting of classroom preparation, guided multimedia learning, and formative evaluation, enabling students to participate actively throughout the instructional process.

During the instructional stage, teachers employed digital murottal recitations, tajwid instructional videos, and visual demonstrations of makharij al-huruf using speakers, laptops, and projectors. Students first listened carefully to authentic Qur'anic recitations before jointly imitating the pronunciation, after which they individually practised the assigned verses under teachers' supervision. Difficult passages were replayed repeatedly to reinforce pronunciation accuracy and facilitate students' mastery of tajwid rules. This structured sequence allowed students to receive immediate feedback while gradually refining their Qur'an reading performance.

Classroom observations further revealed that integrating audio-visual media substantially increased students' attention during learning activities. Compared with conventional oral instruction, students remained more attentive, actively followed teachers' instructions, and demonstrated greater participation during collective and individual reading sessions. Teachers also reported that students became more willing to practise independently because the multimedia resources reduced monotony and created a more engaging learning environment.

These observational findings were supported by interview data. The Tahfidz House administrator explained that the primary objective of integrating audio-visual media was to cultivate regular interaction with the Qur'an while improving students' reading competence rather than merely encouraging memorisation:

"We found that many children were still unable to read the Qur'an fluently according to the rules of tajwid. Therefore, daily Qur'an learning is designed to familiarise students with reading the Qur'an correctly through continuous practice supported by audio-visual media." (Interview, MS)

Similarly, one Qur'an teacher emphasised that multimedia resources enabled students to understand correct pronunciation more efficiently than conventional verbal explanations:

"Students can directly see and hear correct recitation, making the learning process more interesting and easier to understand." (Interview, K)

Students also perceived the learning process positively. One participant stated:

"Learning becomes more enjoyable because I can watch the video and listen to the recitation at the same time, making it easier to follow the reading." (Interview, NR)

Another student explained:

"The audio examples really help me pronounce difficult letters because I can repeat them several times until I understand." (Interview, HA)

These findings indicate that the effectiveness of audio-visual media extends beyond increasing classroom engagement. The simultaneous presentation of auditory and visual information enabled students to concentrate on pronunciation while observing accurate models of Qur'anic recitation. This finding aligns with Mayer's

Cognitive Theory of Multimedia Learning, which proposes that meaningful learning occurs when learners process complementary verbal and visual information through dual cognitive channels. By integrating authentic audio with visual demonstrations of articulation, students were able to construct more accurate mental representations of Qur'anic pronunciation while reducing unnecessary cognitive processing during learning (Mayer, 2021).

The learning process also reflected active knowledge construction rather than passive imitation. Students developed their reading competence through repeated interaction with teachers, multimedia resources, and continuous corrective feedback. Teachers functioned as instructional scaffolds who gradually guided learners toward independent and accurate Qur'an reading. Such findings support Vygotsky's view that learning develops through guided social interaction before learners internalise new knowledge and skills independently (Schunk & DiBenedetto, 2020).

The present findings are consistent with previous studies reporting that multimedia-assisted Qur'an instruction improves students' learning engagement and reading performance. Hambali found that audio-visual media enhanced students' enthusiasm for learning tajwid, while Syauky and Zubaidah demonstrated that multimedia resources facilitated pronunciation practice through repeated exposure to authentic Qur'anic recitations. Likewise, Chumairoh and Fradana reported that audio-visual instruction strengthened students' understanding by combining auditory and visual stimuli during learning (Chumairoh & Fradana, 2025; Hambali et al., 2021; Syauky & Zubaidah, 2024). However, unlike previous studies that primarily evaluated instructional effectiveness, the present study demonstrates how audio-visual media become systematically integrated into the daily instructional routines of a non-formal Tahfidz institution, thereby contributing not only to students' reading competence but also to the development of sustainable technology-supported Qur'an learning practices.

Students' Qur'an Reading Skills After the Implementation of Audio-Visual Media

The findings demonstrate that integrating audio-visual media into daily Qur'an learning contributed to noticeable improvements in students' Qur'an reading proficiency. Classroom observations indicated that students gradually developed greater reading fluency, more accurate application of tajwid, clearer pronunciation of makharij al-huruf, and increased confidence when reciting individually. These improvements emerged progressively through routine learning activities rather than as immediate outcomes, suggesting that repeated exposure to multimedia-supported instruction played a crucial role in strengthening students' reading competence.

Observation data further revealed that students became more attentive and actively engaged during learning sessions. Unlike conventional oral instruction, audio-visual media enabled students to repeatedly observe and imitate authentic Qur'anic recitations while receiving immediate corrective feedback from teachers. This combination of guided practice and repeated exposure reduced hesitation during

individual recitation and encouraged students to participate more confidently in classroom learning activities.

The observed improvements were reinforced by teachers' experiences during the instructional process. One Qur'an teacher explained:

"Audio-visual media make it much easier for students to imitate correct recitation because they immediately hear accurate pronunciation while seeing the examples. This also makes learning more enjoyable and prevents students from becoming bored." (Interview, K)

Students expressed similar experiences. One participant stated:

"The videos and sounds help me follow the recitation more easily because I can repeat them several times until I understand." (Interview, NR)

Another student added:

"I find difficult letters easier to pronounce because I can listen to the examples repeatedly before reading them myself." (Interview, HA)

These findings indicate that repeated multimedia exposure strengthened students' retention of tajwid rules and improved pronunciation accuracy through continuous auditory and visual reinforcement. The possibility of replaying murottal recitations enabled students to compare their own pronunciation with authentic models until correct articulation was achieved. Such repeated practice is particularly important in Qur'an learning because mastery of tajwid requires procedural knowledge that develops through continuous observation, imitation, correction, and reinforcement rather than memorisation alone.

The findings strongly support Mayer's Cognitive Theory of Multimedia Learning, which argues that meaningful learning occurs when learners process complementary auditory and visual information simultaneously. In this study, students did not rely solely on verbal explanations from teachers; instead, they observed visual demonstrations while listening to authentic Qur'anic pronunciation. This combination reduced cognitive burden, facilitated more accurate information processing, and strengthened long-term retention of pronunciation patterns and tajwid rules. Consequently, students demonstrated greater confidence when independently reciting Qur'anic verses after repeated multimedia-assisted practice (Mayer, 2021).

From the perspective of Constructivist Learning Theory, improvements in Qur'an reading proficiency resulted from students' active engagement in constructing knowledge through repeated interaction with teachers, peers, and multimedia resources. Teachers continuously provided corrective feedback, while students refined their pronunciation through observation, imitation, self-correction, and repeated practice. This instructional process reflects Vygotsky's concept of scaffolding, whereby learners progressively achieve higher levels of competence through guided assistance before becoming independent readers of the Qur'an.

Another important finding concerns students' learning motivation. Classroom observations consistently showed that students participated more enthusiastically during multimedia-supported instruction than during conventional reading sessions. Attractive visual displays, authentic murottal recordings, and interactive learning activities reduced classroom monotony and encouraged students to practise voluntarily, both during

classroom instruction and at home. Increased motivation subsequently promoted greater learning persistence, which contributed to the gradual improvement of Qur'an reading proficiency.

These findings are consistent with previous empirical studies demonstrating the effectiveness of audio-visual media in Islamic education. Hambali reported that multimedia-based tajwid instruction significantly enhanced students' motivation and reading performance, while Syauky and Zubaidah found that repeated exposure to audio-visual learning improved pronunciation accuracy and students' engagement during Qur'an learning. Likewise, Chumairoh and Fradana concluded that multimedia learning environments enhance students' cognitive processing by integrating auditory and visual information simultaneously. The present study extends these findings by demonstrating that the systematic integration of audio-visual media into the daily instructional practices of a non-formal Tahfidz institution contributes not only to technical reading proficiency but also to sustainable learning motivation and the development of Qur'anic literacy.

The Role of Audio-Visual Media in Improving Students' Qur'an Reading Skills

The findings indicate that the integration of audio-visual media played a substantial role in improving the quality of Qur'an learning at Daarul Mukhlisin Tahfidz House. Rather than functioning merely as instructional aids, multimedia resources became an integral component of classroom pedagogy by facilitating students' attention, supporting the mastery of tajwid, strengthening pronunciation accuracy, enhancing learning motivation, and assisting teachers in monitoring students' learning progress. These complementary functions demonstrate that technology integration can improve both instructional processes and learning outcomes within non-formal Islamic education.

One of the most significant findings concerns the ability of audio-visual media to enhance learners' attention during Qur'an learning. Classroom observations consistently showed that students became calmer, more attentive, and actively engaged when teachers used digital murottal recitations and instructional videos. Unlike conventional oral explanations, multimedia learning stimulated both auditory and visual senses simultaneously, enabling students to concentrate on pronunciation while observing accurate models of Qur'anic recitation. As one teacher explained:

"Audio-visual media make learning more interesting and less monotonous. Students pay closer attention because they can hear and directly observe correct Qur'anic recitation."
(Interview, K)

These findings correspond closely with Mayer's Cognitive Theory of Multimedia Learning, which proposes that learners process information more effectively when verbal explanations are accompanied by relevant visual representations. The dual presentation of sound and visual demonstration reduces unnecessary cognitive effort while directing learners' attention toward essential instructional information. Consequently, students become more capable of maintaining concentration throughout the learning process, resulting in greater engagement and more effective classroom participation. Similar

conclusions were reported by Hambali, who found that multimedia-assisted Qur'an learning significantly increased students' attention and classroom participation (Hambali et al., 2021; Mayer, 2021).

Another important finding concerns the contribution of audio-visual media to strengthening students' retention of tajwid rules and improving pronunciation accuracy. Observation data showed that repeated exposure to authentic murottal recitations enabled students to distinguish subtle differences in letter articulation, vowel length, and pronunciation patterns. Students frequently replayed difficult sections before attempting individual recitation, allowing them to internalise correct pronunciation gradually. One student described this learning experience as follows:

"It really helps me because I can listen to the pronunciation repeatedly until I understand how to read difficult letters correctly." (Interview, HA)

The repeated listening and imitation process reflects the procedural nature of Qur'an learning, where mastery of tajwid develops through continuous practice rather than memorisation alone. From a constructivist perspective, learners actively construct pronunciation competence by integrating sensory experiences with corrective feedback provided by teachers. Repetition supported by multimedia therefore strengthens long-term retention while reducing pronunciation errors during independent recitation. These findings are consistent with Syauky, who demonstrated that repeated multimedia exposure significantly improves tajwid mastery and pronunciation accuracy among Qur'an learners (Syauky & Zubaidah, 2024).

The study also revealed that audio-visual media positively influenced students' learning motivation. Classroom observations showed that students demonstrated greater enthusiasm, actively volunteered to participate in individual recitation, and expressed enjoyment during multimedia-supported learning sessions. Attractive visual presentations combined with authentic Qur'anic audio reduced boredom commonly associated with repetitive reading activities and encouraged students to continue practising outside formal learning hours. One participant stated:

"Learning becomes more enjoyable because there are videos and audio. I don't get bored, and I want to practise again at home." (Interview, NR)

Increased learning motivation represents an important outcome because students' willingness to engage continuously with the Qur'an is essential for developing lifelong Qur'anic literacy. The findings suggest that technology does not replace the teacher's role; rather, it functions as a pedagogical tool that supports meaningful interaction between teachers and learners. This finding supports previous studies by Nusriani, which concluded that multimedia learning environments improve students' intrinsic motivation while fostering more active participation during Qur'an instruction (Nusriani, 2023).

The findings demonstrate that integrating audio-visual media contributes not only to improving students' technical reading abilities but also to strengthening instructional practices within Tahfidz education. Teachers utilised multimedia resources to provide standardised pronunciation models, facilitate guided practice, and conduct

formative assessments based on students' individual reading performance. This instructional approach reflects the principles of technology integration in education, where digital resources complement rather than replace teachers' pedagogical roles. Therefore, the present study extends previous research by demonstrating that sustainable integration of multimedia into routine Qur'an learning can simultaneously improve learners' attention, strengthen tajwid retention, increase learning motivation, and enhance Qur'anic literacy within non-formal Islamic educational settings

E. Conclusion

This study demonstrates that integrating audio-visual media into daily Qur'an learning contributes positively to improving students' Qur'an reading proficiency at Daarul Mukhlisin Tahfidz House. The combination of digital murottal recitations, tajwid instructional videos, and teacher-guided practice enhanced students' reading fluency, pronunciation accuracy, mastery of tajwid, and learning motivation through a more engaging and interactive learning environment. These findings indicate that technology-supported Qur'an instruction can complement conventional teaching practices by providing authentic pronunciation models, facilitating repeated practice, and strengthening students' active participation during learning. For non-formal Tahfidz institutions, the findings offer practical implications for integrating audio-visual media into routine Qur'an instruction as a pedagogical strategy to support Qur'anic literacy while maintaining teachers' central role in providing guidance and corrective feedback.

This study is limited to a single Tahfidz institution involving 25 participants, comprising students, teachers, and one administrator, which may limit the transferability of the findings to other Islamic educational settings with different institutional characteristics or learner populations. Therefore, the findings should be interpreted within the context of the present study rather than generalised to all Qur'anic educational institutions. Future research is recommended to involve multiple Tahfidz institutions, employ larger and more diverse participant groups, and adopt mixed-methods or longitudinal designs to examine the long-term effectiveness of audio-visual media in improving Qur'anic literacy and supporting technology integration in Islamic education.

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