Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman
Vol. 15 No. 3, November 2026
P-ISSN: 2252-6099; E-ISSN: 2721-2483
DOI: https://doi.org/10.54437/urwatulwutsqo.v15i3.4014

Qiro'ati Guidance Model as a Remedial Strategy to Improve Qur'an Reading Proficiency of Madrasah Aliyah Students

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Received: October 15, 2026 Revised: October 21, 2026 Accepted: November 13, 2026 Online: November 24, 2026

Keywords:
Qiro'ati guidance model; remedial strategy; Qur'an reading proficiency; Madrasah Aliyah.

Abstract

This study aims to describe and analyze the Qiro'ati guidance model as a remedial strategy to improve Qur'an reading proficiency among students of MAN 2 Konawe Selatan. Qur'an reading proficiency, which includes fluency, accuracy of makhârijul huruf, and application of tajwîd rules, remains a problem at the madrasah aliyah level, while reading guidance has not been fully structured and remedial services have not been systematically provided. This study employed a descriptive qualitative approach with 12 students experiencing reading difficulties, purposively selected from 47 students below the standard, and three teachers as informants. Data were collected through observation, in-depth interviews, and documentation, and were analyzed using the interactive model consisting of data reduction, data display, and conclusion drawing. Data validity was ensured through source, technique, and time triangulation. The results show that the guidance was implemented as a scheduled program held twice a week for 20 sessions, with initial placement in Qiro'ati volumes and progress evaluations every four sessions; that the remedial form consisted of individual diagnosis, individual or small-group guidance, repeated immediate correction, periodic evaluation, and family reinforcement; and that after 20 sessions the accuracy of makhraj improved in 10 of the 12 students, the application of tajwîd in 8, and fluency in 10, with 9 students advancing to a higher volume, while the 3 students who did not advance were frequently absent and had no home assistance. This study contributes a Qiro'ati-based guidance model that functions not only as an instructional method but also as an adaptive remedial strategy at the madrasah aliyah level. Because there was no comparison group, the improvements are interpreted as associated with the guidance rather than caused by it. The findings imply that structured and individualized guidance, supported by regular attendance and home assistance, is important for improving students' Qur'an reading proficiency.

Kata kunci:
Model Bimbingan Qiro'ati; Strategi Perbaikan; Kemahiran Membaca Al-Qur'an.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis model bimbingan Qiro'ati sebagai strategi remedial untuk meningkatkan kemahiran membaca Al-Qur'an di kalangan siswa MAN 2 Konawe Selatan. Kemahiran membaca Al-Qur'an – yang mencakup kelancaran, ketepatan makhârijul huruf, dan penerapan kaidah tajwid – masih menjadi kendala di tingkat Madrasah Aliyah, sementara bimbingan membaca belum terstruktur secara menyeluruh dan layanan remedial belum diberikan secara sistematis. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan subjek 12 siswa yang mengalami kesulitan membaca – yang dipilih secara purposif dari 47 siswa yang berada di bawah standar – serta tiga orang guru sebagai informan. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model interaktif yang terdiri dari reduksi data, penyajian data, dan penarikan kesimpulan. Validitas data dipastikan melalui triangulasi sumber, teknik, dan waktu. Hasil penelitian menunjukkan bahwa bimbingan dilaksanakan sebagai program terjadwal sebanyak dua kali seminggu selama 20 sesi, dengan penempatan awal pada jilid Qiro'ati tertentu dan evaluasi kemajuan setiap empat sesi. Bentuk remedial yang diterapkan meliputi diagnosis individual, bimbingan secara personal atau dalam

kelompok kecil, koreksi langsung yang berulang, evaluasi berkala, serta penguatan dari keluarga. Setelah 20 sesi, ketepatan makhraj meningkat pada 10 dari 12 siswa, penerapan tajwid pada 8 siswa, dan kelancaran membaca pada 10 siswa; sebanyak 9 siswa berhasil naik ke jilid yang lebih tinggi, sementara 3 siswa yang tidak naik tingkat diketahui sering absen dan tidak mendapatkan pendampingan di rumah. Penelitian ini menawarkan model bimbingan berbasis Qiro'ati yang berfungsi tidak hanya sebagai metode pembelajaran, tetapi juga sebagai strategi remedial adaptif di tingkat Madrasah Aliyah. Mengingat tidak adanya kelompok pembanding, peningkatan yang terjadi ditafsirkan sebagai hal yang berkaitan dengan bimbingan tersebut, bukan semata-mata disebabkan olehnya. Temuan ini mengimplikasikan bahwa bimbingan yang terstruktur dan bersifat individual, yang didukung oleh kehadiran rutin serta pendampingan di rumah, merupakan faktor penting dalam meningkatkan kemahiran membaca Al-Qur'an bagi siswa.

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Introduction

Reading the Qur'an well, with *tartîl*, *tajwîd*, and *makhârijul huruf*, is a basic competency in Islamic religious education and the foundation of worship and understanding of Islamic teachings. At madrasah aliyah level it is also related to mastery of Arabic vocabulary. Proficiency cannot be achieved instantly; it requires continuity between classroom learning, habituation in the madrasah, and family support, together with intensive guidance. Yet problems persist at every level: low letter recognition, inaccurate *makhârijul huruf*, and little reading habituation at SD/MI (Yaqin, 2025), inconsistent fluency and *tajwîd* and low motivation at MTs (Asmin, 2026) and, at SMA/MA, students who have not reached the standard because of differing initial abilities and limited time. Madrasah aliyah therefore cannot assume that all entering students have adequate basic skills, so ability mapping and assistance for lagging students are needed.

Low reading ability is influenced by learning methods, teacher competence, and parental support. Teachers need to combine *Iqra'*, *talaqqi*, and repetition with individual guidance and parental involvement to deal with uneven abilities, limited time, and low motivation (Hasibuan & Pasaribu, 2025), and regular lesson time is too limited for most students to read accurately, so additional hours are needed (Rahman Istaluhu & Dartim, 2023). Classical learning alone is therefore not enough. One widely used method is *Qiro'ati* (Hasan & Wahyuni, 2018), which emphasizes accuracy, *tartîl*, and systematic mastery of *tajwîd*: students read directly without spelling and move

through volumes in stages, with consistent teacher guidance and evaluation (Ika et al., 2024). Because teachers correct and evaluate each reading directly, the method offers a monitoring and improvement mechanism that can be used in remedial services.

The effectiveness of *Qiro'ati* has been reported repeatedly: better reading ability among seventh graders at a madrasah tsanawiyah (Umah, 2023); a rise in average scores from 71.4 to 81.75 in a madrasah extracurricular program (Yudha et al., 2025); a significant positive effect of combined *Qiro'ati* and tahsin on tenth graders' fluency, *makhraj* accuracy, and *tajwîd* (Yanti, 2025); and improved fluency from two other structured methods, Qiro'ah and Ummi (Rahman et al., 2024). These results depend on implementation quality, yet none explains in detail how *Qiro'ati* can be designed as a guidance service for students with difficulties. The problem is evident at MAN 2 South Konawe. Initial observations show students who are not fluent, imprecise in *makhârijul huruf*, and inconsistent in *tajwîd*. Reading guidance is not fully structured, and teachers have no clear guidelines for diagnosis, guidance, and periodic assessment, so students who need improvement have not been adequately handled.

Reading is treated only as an add-on to learning, so students lack individual accompaniment, remedial opportunities, and continuous evaluation, while heterogeneous initial abilities and uneven parental support reduce effectiveness. Remedial strategy is understood here as improvement based on diagnosis of learning difficulties that is individual, adaptive, continuous, and accompanied by direct feedback, with regular formative assessment as part of it (Black & Wiliam, 1998). Previous research mostly tests *Qiro'ati*, or its combination with other methods, in regular classes (Rahman et al., 2024), or discusses tahsin and Qur'an reading-writing guidance (Setiawan, 2024). Studies on *Qiro'ati* as a guidance model for remedial purposes at madrasah aliyah level appear limited, and reported practices have not linked difficulty diagnosis, level placement, and progress evaluation in one model.

This study distinguishes the model from three practices. Regular *Qiro'ati* starts from the class, not from each student's errors. Individual guidance generally takes the form of teacher assistance to lagging students (Hasibuan & Pasaribu, 2025) but lacks standardized placement tools and benchmarks. Tahsin programs strengthen *tajwîd* and *makhraj* without tying students to a volume order. What is offered is a remedial cycle that (a) starts from diagnosis of each student's reading errors; (b) uses *Qiro'ati* volumes as both placement tool and progress benchmark under the principle of completeness, akin to mastery learning; and (c) links improvement to progress books and family reinforcement. This series parallels multitiered intervention models in which students are screened, given more intensive instruction, and monitored (FUCHS & FUCHS, 2006).

This study therefore analyzes the *Qiro'ati* guidance model as a remedial strategy to improve the Qur'an reading proficiency of MAN 2 South Konawe students, understood as the ability to read fluently, with accurate articulation points, and in accordance with *tajwîd* rules. Its novelty lies in integrating diagnosis, volume placement, direct correction, periodic evaluation, and family strengthening within a

single remedial series. The objectives are (1) to describe the implementation of *Qiro'ati* guidance in improving students' reading proficiency; (2) to analyze its application as a remedial strategy for students with reading difficulties; and (3) to describe the development of students' proficiency after the guidance. The results are expected to help madrasahs develop structured reading programs, teachers guide students with difficulties, and future researchers develop remedial strategies.

RESEARCH METHOD

This research uses a descriptive qualitative approach, because it seeks to understand the meaning, process, and teacher–student interaction in applying the *Qiro'ati* guidance model, which is better captured through direct observation and in-depth conversation than numerical measurement (Creswell, 2018). The researcher acted as the main instrument, observing guidance activities, interacting with informants, and recording events as they occurred, including students' expressions while reading and the way teachers corrected mistakes.

The research was conducted at Madrasah Aliyah Negeri (MAN) 2 South Konawe, Southeast Sulawesi, chosen because the madrasah teaches Qur'an reading as part of Islamic religious education, initial observations showed students who were not fluent, imprecise in articulation points, and inconsistent in *tajwîd*, guidance was not yet fully structured, and access to teachers, students, and documents was open. The research ran for three months, August–October 2025 (odd semester 2025/2026). August was used for permits, instrument preparation, initial observation, and initial reading tests. Guidance ran from the second week of August to the second week of October, twice a week, for 20 meetings. Observations were made at every meeting, interviews in August, September, and October, and the final assessment in the third and fourth weeks of October. All activities were recorded in a research journal.

The population was all 412 students of grades X, XI, and XII in 2025/2026, plus teachers involved in Qur'an reading. In early August the researcher and teachers administered an initial reading test (fluency, accuracy of articulation points, *tajwîd*) to all students; 47 students (11.4%) had not reached the standard and became the sampling frame. Purposive sampling was used to select information-rich cases (Palinkas et al., 2015). Twelve students were selected (6 from grade X, 4 from XI, 2 from XII) using these criteria: initial scores below standard on at least two indicators, willingness to join the whole series, parental permission, and ability to attend the schedule. Three teacher informants were included: two supervising teachers using the *Qiro'ati* method and one Islamic religious education teacher. The number was considered adequate because no new information appeared in interviews (data saturation). Informants were coded G1–G3 and S1–S12 to maintain anonymity.

Primary data were obtained directly from the 12 students and 3 teachers through observation at all guidance meetings and interviews in three stages (August, September, October), covering implementation, students' difficulties, and reading

development. The two groups gave different perspectives that could be compared at the triangulation stage.

Three techniques were used. Observation, with structured guidelines, covered the schedule and stages of guidance, how teachers corrected readings, student responses, and reading development. Semi-structured in-depth interviews with teachers and students (25–40 minutes each) were recorded with consent and transcribed; field notes and reflective notes after each activity informed later observations and interviews. Documentation covered student data, learning notes, lists of volume achievement, madrasah archives, and photos of guidance activities, and was used to check consistency, for example between teachers' statements and recorded progress. Documents were collected with the madrasah's permission, coded, and kept confidential.

The main instrument was the researcher, assisted by four devices: (1) structured observation and semi-structured interview guidelines; (2) initial and final reading assessment sheets scoring fluency, accuracy of articulation points, and *tajwîd* on a scale of one to four (Table 1); (3) individual diagnosis sheets recording errors in *makhraj*, *tajwîd*, and fluency; and (4) a student progress book recording achievement at each meeting, evaluation results, and volume-promotion decisions. Rubrics and guidelines were reviewed by both supervising teachers. The standard was a score of three; students scoring below three on an indicator were considered not to have reached it.

Table 1. Rubric for assessing Qur'an reading proficiency

Score	Smoothness	The accuracy *of articulation points*	Application of *tajwîd*
1	Stuttering, often stopping and repeating words	Many letters are confused and not corrected	The reading rule is hardly applied
2	Often pausing in the middle of a sentence	Often confused about letters with close exit points	The reading rules applied are inconsistent
3 (standard)	Rarely stopped; occasional mistakes	The letters are generally correct; errors are occasional and can be self-corrected	The reading rules learned are generally applied correctly
4	Smooth and uninterrupted	Almost all letters are accurate	The reading rule is applied consistently to different verses

Source: assessment sheets of supervising teachers used in the study.

Analysis followed the interactive model of Miles et al. (Miles et al., 2014): data reduction (summarizing, coding, and grouping into themes by the three problem formulations), data presentation (narratives, excerpts, and tables), and conclusion drawing verified across sources and time.

Proficiency changes were analyzed by comparing initial conditions (initial test, diagnosis sheet, initial observation, first-stage interview) with final conditions (final assessment, last-meeting observation, third-stage interview) on three indicators per student. An indicator was declared improved if errors recorded initially no longer appeared or decreased significantly, supported by at least two data sources. Fluency also used average reading time per page, and volume increase was read from the progress book. Figures show numbers of students, not statistical tests.

Validity was tested through triangulation (Patton, 1999) of sources (teachers and students), techniques (observation, interviews, documentation), and time (observation at each meeting and three interview stages). Teachers' statements on volume increases were compared with progress books, and students' acknowledgments of difficulties with diagnosis sheets and observation notes. The same rubric was used by both supervising teachers. Double assessment was not conducted, so inter-assessor agreement was not calculated, which is noted as a limitation. Reflective notes and the research journal served as an audit trail (Lincoln & Guba, 1985).

Results And Discussion

Results

Initial Condition of Students' Qur'an Reading Proficiency

The initial test in the first week of August 2025 showed that 47 of 412 students (11.4%) had not reached the standard; 12 became the main informants. Nine of them were not fluent: they often stopped in the middle of a verse, repeated words, and needed an average of nine minutes per page. G1: "*When asked to read one page, they still stutter, stopping intermittently, so their time was only spent on one page*" (G1, interview, August 12, 2025). Ten of twelve mispronounced letters with close articulation points, especially ث with س, ذ with ز, ص with س, and ح with ه. S4: "*I know the letters, but once in a verse, I often get confused, especially with a large ha and a small ha*" (S4, interview, August 14, 2025). The same errors appeared in three consecutive observations because students had never received repeated direct correction.

Application of *tajwîd* was also inconsistent: 8 students often erred on *nun sakin*, *tanwin*, and *mad*, getting one verse right and another with the same rule wrong. S7: "*When explained in class, I understand, but when reading by myself I forget which to nasalize and which to read clearly*" (S7, interview, August 14, 2025). Abilities were diverse; G2: "*In one class, some are already fluent, some are still at the basic level. If I teach classical teaching, those fluent get bored, those who are weak fall further behind*" (G2, interview, August 13, 2025). The initial test placed 3 students in volume 2, 5 in volume 3, and 4 in volume 4, and parental support was uneven (G3, interview, August 13, 2025). Documentation showed that Qur'an reading was only a 10-minute add-on at the start of religious lessons, with no schedule, individual progress record, diagnostic document, or written remedial program. G1: "*So far we have only instructed to read*

together. Who has been able and who has not, we know only from estimates, there is no record" (G1, interview, August 12, 2025).

Implementation of Qiro'ati Method Learning Guidance

Guidance was held on Tuesdays and Thursdays, 15:30–16:10, from the second week of August to the second week of October 2025 (20 meetings), outside regular class hours in the madrasah library, under an assignment letter from the madrasah head. Two supervising teachers, G1 and G2, guided two small groups of six students using volume books provided by the madrasah. G1: "*Now there is a schedule, so the children know they have to go to the library on Tuesdays and Thursdays. Back then, there were no special hours*" (G1, interview, September 18, 2025). At the start each student took an individual reading test of about five minutes, assessed on a scale of one to four, which produced the placement in volumes 2, 3, and 4. S2: "*At first, I was embarrassed because I was placed in volume two, but the teacher said it was okay, the important thing was to start with the right part*" (S2, interview, September 20, 2025). Results were announced privately so that students did not feel compared with peers.

Each meeting began with a prayer and repetition of the previous reading; the teacher then modelled the reading and students read one by one without spelling while the others listened. Every *makhraj* or *tajwîd* error was corrected immediately and repeated until correct, and the teacher did not move to the next page before the reading met the standard. G2: "*The principle is not to be left alone. If it is wrong, I immediately stop, I give examples, then the child repeats until it is correct, then continues*" (G2, interview, September 18, 2025). Evaluation every four meetings determined volume increases: in the first, 3 students advanced and 9 repeated; at the eighth meeting, 6 advanced and 6 still reviewed certain parts. Results were recorded in the progress book and shared with religious education teachers. S9: "*If it's not correct, you shouldn't take the grade. At first, I was upset, but eventually I realized because my reading was still wrong*" (S9, interview, September 25, 2025). Obstacles were limited time and mentors, and three of the 20 meetings were postponed because of madrasah activities. G1: "*Two teachers for twelve children is actually still tough, especially when there are madrasah activities, the tutoring schedule often shifts*" (G1, interview, September 18, 2025). Some students were also embarrassed to read in front of friends (S11, interview, September 20, 2025). Teachers motivated them, rescheduled sessions, and coordinated with homeroom teachers when students were absent; average attendance was 85%.

Forms of Applying Qiro'ati Guidance as a Remedial Strategy

Remedial application began with diagnosis. Each student read two to three pages while the teacher recorded errors in *makhraj*, *tajwîd*, and fluency on an individual diagnosis sheet: S4 and S5 had difficulty distinguishing ـح and ـه, S7 and S8 erred on *nun sukun* and *tanwin*, and S1 and S10 mainly had fluency problems. G1: "*With this diagnosis sheet, I know exactly where the child went wrong, so I don't repeat all the material from the beginning*" (G1, interview, October 2, 2025). This distinguishes remedial from mere

repetition. Guidance was then arranged individually and adaptively: students with similar difficulties formed groups of two to three for special exercises, while those with special difficulties were guided one by one for 10 minutes per meeting. For *makhraj*, teachers trained letter pairs and showed tongue and mouth positions; for *tajwîd*, they briefly explained rules and practiced them directly in verses. S5: "*I was specially trained on the letter ha until I could do it. If the others advanced, I still repeated that part, so I wasn't rushed*" (S5, interview, October 2, 2025).

Repeated practice and direct correction were the core. The teacher pointed out the error, gave an example, and asked students to repeat three to five times, giving encouraging feedback; G2: "*I never blame, I just say 'try again,' then when it's right I say it's good, so they are brave*" (G2, interview, October 2, 2025). A page was assigned for reading at home and checked at the next meeting. Students who were initially passive began to ask questions, a sign that they felt safe making mistakes. Evaluation and monitoring continued: progress was recorded at each meeting to decide on promotion or repetition, and final results were reported to homeroom teachers and parents via a text message group. G1: "*These notes make me not guess. Every meeting clearly shows who has improved and who still needs to be repeated*" (G1, interview, October 23, 2025). This reflects the formative use of assessment information (Black & Wiliam, 1998). Family support completed the picture: students were advised to read at home at least 10 minutes daily and parents signed weekly reading sheets. G3: "*Children whose parents listen to reading at home develop faster than those left alone*" (G3, interview, October 23, 2025). Seven of the 12 students received regular accompaniment at home and 5 did not. Overall, the forms comprised diagnosis, volume placement, individual or small-group guidance, direct correction, periodic evaluation, and environmental reinforcement.

Improving Students' Qur'an Reading Skills

Changes were read by comparing initial and final conditions on fluency, accuracy of articulation points, *tajwîd* application, and volume achievement (Table 2). Table 3 gives details for students whose data were documented, and Table 4 relates volume achievement to home assistance. Figures show numbers of students among the 12 informants.

Table 2. Comparison of initial and final conditions of students' reading proficiency

Aspects	Initial condition (August 2025)	Final condition (October 2025)	Not showing improvement yet
Fluency and fluency	9 students were not fluent; often paused and repeated words; average 9 minutes per page	Increased by 10 students; average 5 minutes per page; rarely stopped in the middle of a verse	2 students

The accuracy *of articulation points*	10 students made mistakes on letters with close exit points, including upper Ha and lower Ha	Increased by 10 students; S4 and S5 pronounced both large and small ha correctly in almost all readings	2 students (S10 and S12; still confused about the letters shad and tsa)
Application of *tajwîd*	8 Students Often Make Mistakes in the Rules of Nun Mati, Tanwin, and *Mad*	Increased by 8 students; the rules of nun mati and tanwin were applied more consistently	4 students (S3, S8, S10, and S12; still confused about *the rules of mad* and *ikhfa*)
Volume reach	Volume 2 (3 students), volume 3 (5 students), and volume 4 (4 students)	9 students advanced to volume (6 students advanced one volume and 3 students advanced two volumes)	3 students (S3, S10, and S12)

Sources: initial reading test results, diagnosis sheets, student progress books, observations, and interviews.

After 20 sessions, *makhraj* accuracy increased in 10 of 12 students. S4 and S5 began pronouncing ح and ه correctly in almost all recitations, while S10 and S12 still mispronounced ص and ث. S4: "*Now I can tell the difference, the big ha comes out of the middle throat, so the sound is deeper*" (S4, interview, October 27, 2025). G1: "*The change is clearly audible. If before it was constantly confused, now they stop and correct it themselves*" (G1, interview, October 27, 2025). The researcher linked this to the frequency of corrections, as the same mistakes were repeated until students were used to pronouncing letters correctly. *Tajwîd* application increased in 8 of 12 students, who applied *nun sukun*, *tanwin*, and *mad* more consistently across verses; S3, S8, S10, and S12 were still confused about *mad* and *ikhfa*. S7: "*Now when I find nun sakin, I pause for a moment and remember the rules, not just read it randomly*" (S7, interview, October 27, 2025). G2 stated that *tajwîd* requires longer habituation than *makhraj*.

Fluency increased in 10 of 12 students. Average reading time per page fell from nine to five minutes, and students rarely stopped in the middle of a verse. S1: "*I used to be afraid of being called to read, now I am brave because I already know how to read*" (S1, interview, October 27, 2025). Some students who once stayed silent even asked for extra reading time (G2, interview, October 27, 2025), indicating that fluency was influenced not only by technical mastery but also by successful experience and self-confidence.

Of the 12 students, 9 advanced (6 by one volume, 3 by two volumes), while S3, S10, and S12 did not. The highest achievement was S2, who moved from volume 2 to volume 4 with full attendance and regular home assistance; the slowest was S12, with

60% attendance and no home assistance. G1: "*Those who did not increase average because they were often absent. They were not incapable, but their training was interrupted*" (G1, interview, October 27, 2025). Supporting factors were regular guidance, direct correction, motivation, and teacher and parent support; inhibiting factors were limited time, differences in initial ability, and irregular attendance. All 7 students with routine home assistance advanced, while of the 5 without it, 2 advanced and 3 did not. Triangulation of sources, techniques, and time showed consistent data. *Qiro'ati* guidance as a remedial strategy is thus related to improved reading proficiency, though the magnitude varies among students.

Details of documented students (Table 3) show that changes occurred in the difficulties recorded on the diagnosis sheet. S4 and S5 began to pronounce the two ha letters correctly, S7 applied *nun sukun* more consistently, and S8 still needed practice on *mad* and *ikhfa*. All assisted students were promoted, while three of the five unassisted students were not (Table 4). Because the students who did not advance were also often absent, the influence of attendance, family accompaniment, and guidance cannot be separated.

Table 3. Initial and final conditions of students with documented data

Code	Initial condition	Final condition	Volume reach
S1	Hindered by fluency; afraid of being called to read	Dare to read and rarely stop	Volume up
S2	Placed in volume 2	Move up to volume 4; full attendance and regular accompaniment at home	Up to two volumes
S3	*Tajwîd* is not yet consistent	Still mistaken about *the rules of mad* and *ikhfa*	Not yet up
S4	Swapped between large ha and small ha	Pronounce correctly in almost the entire recitation	Volume up
S5	Swapped between large ha and small ha	Pronouncing correctly in almost all recitations after special training	Volume up
S7	Misunderstanding in the rules of nun mati and tanwin	Pause briefly and apply the rule of nun mati more consistently	Volume up
S8	Misunderstanding in the rules of nun mati and tanwin	Still mistaken about *the rules of mad* and *ikhfa*	Volume up
S10	Hindered by smooth operation	Still confused about the letters shad and tsa as well as *the mad* and *ikhfa rules*	Not yet up
S12	Below standard in at least two indicators; presence of 60%	Still mistaken about the letters shad and tsa as well as *the rules*	Not yet up

		of mad and *ikhfa*; without accompaniment at home	

Sources: diagnosis sheets, student progress books, observations, and interviews. Other students were not detailed because their individual data were not recorded separately.

Table 4. Volume achievement according to home assistance

Group	Number of students	Volume up	Not yet up
Routine home support	7	7	0
Without home accompaniment	5	2	3
Total	**12**	**9**	**3**

Source: student progress book and weekly reading activity sheet. The average attendance of all students was 85%.

Discussion

Qiro'ati guidance at MAN 2 South Konawe was run as a planned program of 20 meetings with clear supervisors, and most participating students improved. This agrees with findings that *Qiro'ati* runs well because students pass through volumes in stages (Hidayah, 2023) and contributes to better reading ability (Umah, 2023). Obstacles such as low motivation (Asmin, 2026) appeared here as student embarrassment and postponed meetings. The tiered system and periodic evaluation thus appear to be the main strengths of the method, which answers the first problem formulation. The diverse initial condition (3 students in volume 2, 5 in volume 3, 4 in volume 4) explains why classical learning alone is inadequate. Similar difficulties in *makhraj*, *tajwîd*, and fluency, with differences in initial ability as a main obstacle, were reported for madrasah tsanawiyah (Asmin, 2026) and madrasah aliyah pesantren students (Khakim, 2026). This recurring heterogeneity suggests that initial diagnosis and grouping are prerequisites for remedial guidance, in line with the screening and tiered-support logic of response-to-intervention models (FUCHS & FUCHS, 2006). This study adds that diagnosis can be combined with *Qiro'ati* volume placement, so that one set of instruments shows both the location of difficulties and the starting point of improvement.

As a remedial strategy, the guidance was individual, adaptive, and continuous. Integrating *Iqra'*, *talaqqi*, and repetition with individual guidance and parental involvement can overcome uneven abilities and limited study time (Hasibuan & Pasaribu, 2025); *talaqqi*, practice, and small-group sessions improve *tajwîd*, *makhraj* accuracy, and fluency when managed through planning, implementation, and evaluation (Ayu, 2026); and regular lesson hours are too limited, so extra time is needed (Rahman Istaluhu & Dartim, 2023). These findings align with ours: remedial work requires specific time, clear stages, and repeated evaluation, not mere repetition of material. This answers the second problem formulation.

The conceptual contribution lies in the mechanism that makes guidance remedial. Three mechanisms appear to work together. First, diagnosis directs practice to clear errors, as G1's account and S5's special training on the letter ha show, which distinguishes remedial work from repeating material. Second, the principle of

completeness in volume increase means students do not advance before their reading meets the standard, so errors must be corrected rather than left unchecked, resembling mastery learning (Guskey, 2007); in the first evaluation only 3 students advanced and 9 repeated. Third, direct correction repeated three to five times lets students recognize and correct their own mistakes, consistent with evidence that clear and purposeful feedback is among the most powerful influences on learning (Hattie & Timperley, 2007). This may explain why improvement in *makhraj* (10 students) is broader than in *tajwîd* (8 students): *makhraj* errors can be corrected in each recitation, whereas *tajwîd* needs longer habituation. This explanation is interpretative, drawn from interviews and observations, and the mechanisms were not tested individually.

The improvements, in *makhraj* accuracy (10 of 12 students), *tajwîd* (8), and fluency (10), are in line with studies of *Qiro'ati*'s impact: a rise in average scores from 71.4 to 81.75 (Yudha et al., 2025), a positive and significant effect of *Qiro'ati* combined with tahsin on tenth graders (Yanti, 2025), and improved fluency from the different Qiro'ah and Ummi methods (Rahman et al., 2024). This study differs by focusing on students with difficulties at madrasah aliyah level through remedial guidance, complementing studies of regular classes. The results answer the third problem formulation and are read from changes in students' abilities, not from statistical tests.

Claims about effectiveness must be limited. With no comparison group and no causal design, the improvements can only be said to be related to the guidance. Rival explanations cannot be ruled out: the madrasah's 10-minute reading habituation before lessons, extra teacher attention increasing motivation, three months of student development, and parental guidance at home. Assessment by supervising teachers without double assessment leaves possible evaluator bias, although triangulation showed consistent results. Comparisons with studies reporting quantitative or categorized outcomes (Yanti, 2025; Yudha et al., 2025) therefore show only a similar direction of change, not equivalent strength of evidence.

Uneven development, with 9 students advancing and 3 not, appears related to teacher competence and environmental support. Teacher competence, a supportive environment, and student motivation are determining factors, with differences in initial ability and time constraints as the main obstacles (Khakim, 2026); teachers, parents, environment, motivation, and reading habit contribute to madrasah aliyah students' ability (Yaqin, 2025); and parental involvement is associated with better outcomes among secondary students (Jeynes, 2007). Here all 7 students accompanied at home advanced, while the 3 who did not advance were unaccompanied and often absent. However, attendance and accompaniment occurred together in the same students (S2 versus S12), so their effects cannot be separated; family support should be part of the guidance design, for example through weekly reading sheets signed by parents, and its relation to attendance needs further research. Proficiency also develops through continuous habituation: students who studied *Qiro'ati* continuously from the basic level showed stronger and more even abilities (Nuraini, 2026), and consistent teacher guidance and evaluation are emphasized (Ika et al., 2024). Madrasah

aliyah therefore needs to treat *Qiro'ati* guidance as continuous development, supported by teacher training, additional mentors, and parental involvement.

Conclusion

Qiro'ati guidance was designed as a remedial strategy with a flow of difficulty diagnosis, volume placement, individual or small-group guidance, direct correction, and periodic evaluation, followed by reading improvement in most initially non-fluent students. After 20 meetings, *makhraj* accuracy increased in 10 of 12 students, *tajwîd* application in 8, and fluency in 10, with 9 students advancing a volume. These are developments related to the guidance, not evidence of effectiveness, since there was no comparison group. Improvement also appeared related to parental presence and accompaniment: all 7 students assisted at home advanced, while the 3 who did not came from the unassisted group and were often absent. Because attendance and accompaniment coincide, their effects cannot yet be separated.

Qiro'ati is positioned not only as a regular learning method but as a remedial guidance model for students with reading difficulties at madrasah aliyah level, combining diagnosis, volume placement, direct correction, tiered evaluation, and family involvement in a single monitored series. The model was formulated in one madrasah and still needs testing elsewhere, so the contribution is conceptual and practical rather than proof of effectiveness.

This study has limitations: one madrasah, 12 students and 3 teachers, three months, a descriptive qualitative design without comparison groups (so no statistical or causal conclusions and no generalization), assessment by supervising teachers without double assessment, and simultaneous parental accompaniment and attendance. Further research should involve more madrasahs and informants, multiple assessors with agreement coefficients, quasi-experimental or mixed-method designs, and separate examination of the roles of parents and attendance.

Acknowledgments

The authors express their sincere gratitude to the principal, teachers, and students of MAN 2 South Konawe, Southeast Sulawesi, for their cooperation and valuable contributions throughout the research process. Appreciation is also extended to the parents who supported their children's participation in the Qiro'ati remedial guidance program.

Ethical Statement

This study was conducted with due consideration of research ethics, including voluntary participation, parental permission, confidentiality, and the protection of participants' identities. Parental permission was obtained for participating students, and interviews were recorded with participants' consent. Student and teacher identities were anonymized using participant codes. Institutional documents were collected with the madrasah's permission and treated confidentially throughout the research process.

Artificial Intelligence (AI) Use Statement

Artificial intelligence (AI) tools were used solely to assist with language editing, grammatical correction, and improving the clarity and readability of the manuscript. AI was not used in data collection, data analysis, interpretation of findings, or formulation of research conclusions. All scholarly content was reviewed and verified by the authors, who assume full responsibility for the accuracy, originality, and integrity of the manuscript.

Author Contributions

Mohammad Dardiri contributed to the conceptualization, research design, investigation, data collection, data analysis, and preparation of the initial manuscript. Saefudin Zuhri contributed to methodological development, supervision, validation, interpretation of findings, and critical review of the manuscript. Mahbub Nuryadien contributed to theoretical framework development, validation, interpretation of findings, and manuscript revision. All authors reviewed and approved the final version of the manuscript.

Funding Statement

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Conflict of Interest Statement

The authors declare that they have no financial, professional, institutional, or personal conflicts of interest that could have influenced the conduct, interpretation, or publication of this research.

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