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## QUICK RESPONSE TRAINING ON LEARNING THE QUR'AN METHOD AN NAHDLIYAH FOR TEACHERS OF DARUL HIKMAH MOSQUE, WONOKROMO VILLAGE, GONDANG DISTRICT, TULUNGAGUNG REGENCY

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### Abstract

Nowadays, we often encounter Muslim men and women who are still unable to read the *Quran* properly. This does not preclude them from learning and striving to be able to read the *Quran* through various methods or methods widely used by *Quran* teachers. One method we are familiar with is the *An Nahdliyah Quick Response Method for Reading the Quran (CTBA)*. The purpose of this service is to improve the skills of *Quran* teachers so they can provide maximum teaching to students using the *An Nahdliyah* method. The method in this service uses the *Service Learning (SL)* method. The results of this service contribute knowledge to human resource management, particularly regarding the knowledge of teachers and students about how to read the *Quran* using the *Nahdliyah* method. In addition, this service also resulted in a memorandum of understanding between the servants and mosque administrators regarding the continuity of *Quran* teaching and learning activities at the mosque, considering the extraordinary enthusiasm from the community for holding this training. With this memorandum of understanding, teaching and learning activities of the *Qur'an* can run sustainably and provide many benefits.

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### Keywords

*Quick Response Training, Learning the Quran, An Nahdliyah, Teaching*



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## 1. INTRODUCTION

The *Qur'an* is the main holy book in Islam, every Muslim, believes that the *Quran* is his guide for life. Muslims believe that the *Quran* was revealed by Allah SWT to the Prophet Muhammad SAW. The priority of reading the *Quran* every day will make life more blessed and make everything easier.

The *Qur'an* is the main source of Islamic teachings that occupies the highest position in the beliefs of Muslims and is believed to be absolute truth. This holy book contains the words of Allah (revelation) that were conveyed through the angel Gabriel to the Prophet Muhammad as the messenger of Allah in stages. The revelation was revealed as a guideline and guide for Muslims in living life, in order to obtain happiness and prosperity, both in this world and in the hereafter (Salim et al., 2023).

As a guide to life, the Qur'an is not only believed to be true, but also needs to be read, studied, understood, and practiced correctly. Reading it in accordance with the correct rules of tajweed is an important requirement so that the content of the meaning does not experience mistakes. Errors in pronunciation, especially in the aspect of the length and short reading and the accuracy of the makharijul letters, can result in changes in the meaning of the verse and obscure the divine message contained in it. Therefore, the ability to read the Qur'an properly and correctly is a basic competency that should be instilled in every Muslim from an early age (**M. Amhar Dany et al., 2025**).

"The virtue of reading the Qur'an is even mentioned in detail, one of which is through a hadith from the Narration of Abdullah Ibn Mas'ud which explains, every letter read will be rewarded with one kindness," said Sohib. The Prophet PBUH said: "Whoever reads one letter from the Book (Qur'an) will get a good one. While one goodness is multiplied to ten for example. I don't say alif lâm mîm one letter. However, alif is one letter, lâm one letter, and mîm one letter." (HR At-Tirmidhi).

The next priority is to intercede in the hereafter. As narrated from Abu Umamah al-Bahili, the Prophet PBUH said, "Read the Qur'an, then it will indeed come on the Day of Resurrection to intercede for its readers". "This hadith commands to make the Quran our main daily reading. In the future, the Quran will be a friend in the hereafter if we have reconciled it since we were in this world," he explained again.

For those who read the Qur'an, then study it and practice it, then their parents will be crowned with light on the Day of Resurrection. This is as the Prophet Muhammad PBUH said. "Whoever reads the Qur'an, studies it and practices it, then on the Day of Resurrection he will be crowned with its light and rays like the sun" (HR. Judge).

With all these priorities, it is very natural for the companions of the Prophet to compete to read, study and practice the contents of the Quran. In a narration, the Prophet PBUH ordered Abdullah bin Umar to recite the Quran once a week (HR Ahmad). Likewise, other companions of the Prophet were Zaid bin Tsabit, Uthman bin 'Affan, Ubay bin Ka'ab and Ibn Mas'ud; has made his dhikr to recite the Quran every Friday. However, at a minimum, every Muslim should be able to recite the Quran at least once a month.

However, there are still a lot of Muslims or Muslims, even adults, who are still not able to read the Qur'an properly and correctly, this does not rule out the possibility of them to study and strive persistently to be able to read the Qur'an through various methods or methods that are widely conveyed by Ustadz and Kyai who are experts in reading the Qur'an. One of the methods we know is the Quick Response Method for Reading the Qur'an (CTBA) An Nahdliyah.

The An-Nahdliyah Fast Response Method for Reading the Qur'an (CTBA) is one of the learning methods of reading the Qur'an that has developed in Indonesia and is widely applied in Al-Qur'an Education Gardens (TPQ) and madrasah diniyah. This

method is arranged as an alternative to a structured and systematic approach to learning to read the Qur'an, with the aim of helping students to be able to read the Qur'an tartly and in accordance with the correct rules of tajweed (M. Amhar Dany et al., 2025).

The An-Nahdliyah method is present as an answer to the community's need for a method of learning the Qur'an that is easy for children to understand, but still maintains the accuracy of pronunciation in accordance with the makhraj of letters and the rules of tajweed. Therefore, this method is arranged in stages and systematically, starting from the stage of introduction of hijaiyah letters to the ability to read the Qur'an fluently and correctly (Hidayati & Bukhori, 2022).

One of the main characteristics of the An-Nahdliyah method is the use of beats or murottal rhythms in the learning process. The beats function to help students understand the difference between the length and short readings (mad and qashr) more easily. With this system, students can read the Qur'an more regularly, rhythmically, and in accordance with the correct rules of tajweed (Cahyono et al., 2024).

This method then developed widely in various TPQs and Islamic educational institutions, because it was considered effective in improving the ability to read the Qur'an as well as fostering the learning motivation of students. The application of this method is also one of the important strategies in an effort to improve the quality of learning the Qur'an, especially in the environment of non-formal Islamic educational institutions (Fadli, 2019).

An Nahdliyah was born in the 1990s, which is now known as the "An Nahdliyah" Method. It is one of the methods of reading the Qur'an that emphasizes the appropriateness and orderliness of reading using taps. This method was born in Tulungagung and was compiled by the Central Agency for the Study of Qur'an Education (BP3Q) with author KH. Drs. Syamsu Dhuha.

KH. Drs. Syamsu Dhuha, who is usually called Kyai Dhuha, told the history of this method starting in 1987 in Kepatihan sub-district, Tulungagung Regency, Iqro' emerged as a method of learning the Qur'an for children. The existence of Iqro' can be well received by many people because of its practical and easy-to-understand method and is widely used by various places to read the Qur'an in mosques and prayer rooms.

What makes the researcher interested in choosing this method is, first, because this method according to the personal researcher that this method is easy to understand because in the learning it emphasizes more on the suitability and regularity of reading, and using beats and accompanied by tartil and murottal is a characteristic of this method. This method is a development of al-Baghdadi's method, so in learning it is not much different from the iqra and qiro'ati methods. The second reason why researchers strongly chose the An-Nahdliyah method is because this method has developed rapidly in almost various regions and has led many people to be able to

learn to read the Qur'an quickly and responsively. third, this method is also used in coaching and teaching the Qur'an for migrant workers (Indonesian workers) in Hong Kong. As quoted on the DDHK News website, the An-Nahdliyah method was taught by Ustadz Sabarudin at the Dompot Dhuafa Hongkong (DDHK) Innovative Teacher Training Teacher Training. So it is an interesting phenomenon to be studied, researched and understood more deeply.

From these various backgrounds, this service is entitled "Rapid Training for Responding to Learning the Qur'an Method An Nahdliyah in Adult Congregations of the Darul Hikmah Mosque, Wonokromo Village, Gondang District, Tulungagung Regency".

## 2. METHODS

This Service Method uses qualitative with a Service Learning (SL) approach, in essence this service is carried out mainly related to human behavior patterns (behavior) and what meaning is contained behind behavior that is difficult to measure with numbers. Qualitative research is research that stems from an inductive mindset, which is based on participatory objective observations of social phenomena (Tanzeh, 2011). In the context of social science, service activities begin with an interest in studying in depth the emergence of a certain phenomenon (Bungin, 2012).

In this service, we try to implement what is in the principles of service learning, namely; *Engagement, reflection, reciprocity, and Public Dissemination* (Afandi, 2022). First, building an intensive and equal proactive relationship between service partners and service implementers (lecturers and students of Arabic language and literature). Second, connecting the partnership and student experience with the lecture material. Third, there is a reciprocal relationship between service implementers and service partners, namely providing mutual benefits through joint learning. Fourth, informing the public, as a form of getting support from other stakeholders.

The model used in the implementation of service is the pyramid learning model. The implementation of devotion refers to the pyramid model starting from the best model, namely the model that teaches each other (*teach others*), practice (*practice by doing*), group discussions (*Discussion*), demonstrations (*Demonstration*), audio-visual, reading (*Reading*) and finally education (*Reading*) (Afandi, 2022). As the *Service Learning*, the implementation emphasizes the collaboration of the service team and service partners.

## 3. FINDINGS AND DISCUSSION

This community service activity was carried out in the form of training for teaching staff at the Darul Hikmah Mosque, Wonokromo Village, Gondang District, Tulungagung Regency. The training entitled *Cepat Tanggap Belajar Al-Qur'an* took place in an orderly and smooth manner according to the plan that had been set.

The routine recitation activity at the Darul Hikmah Mosque used to run well, with many worshippers participating in the activity (especially from the elderly), but as time goes by, the routine recitation activity is not as intense as it used to be. Therefore, as an effort to regrow the routine recitation activity, the service focuses on the educators first by providing teaching methods that are considered more interesting, namely the an nahdliyah method.

This community service activity was carried out in the form of Qur'an reading training which was packaged through the *Focus Group Discussion* (FGD) method for two meetings. The FGD approach was chosen to create a participatory and dialogical learning atmosphere, so that participants not only receive the material in one direction, but also actively engage in discussions, practices, and reflections together regarding good and correct Qur'an reading techniques. Through the two focused discussion sessions, it is hoped that there will be a strengthening of participants' understanding and skills, especially in the aspects of tajweed, makharijul letters, and the fluency of reading in tartil.

In general, participants showed enthusiasm and active participation during the activity. This can be seen from the involvement of participants in material presentation sessions, discussions, and practice of reading the Qur'an. The positive response from the participants showed that the material presented was relevant to the need to improve the competence of teaching staff in learning the Qur'an.

The material in the first session of the Focus Group Discussion was held at 19.30-21.00 WIB, referring to the topics in the book *Cepat Tanggap Belajar Al-Qur'an*. In the implementation of the activity, the speaker delivered an explanation of the Murattal Bridge as one of the methods in learning to read the Qur'an. Murottal al-Qur'an is explained as the recitation of the Qur'an chanted by a reciter by paying attention to the rules of tartil and tajweed correctly. Emphasis is given on the importance of the accuracy of the makhraj, the nature of the letters, and the regularity of the tempo in reading.



Figure 1. Phase I Training Session

Murottal is a way of reading the Qur'an that pays attention to the rules of tajweed and is done in a tartle manner, which is read slowly and not hastily so that the

pronunciation of the letters can be heard clearly and precisely. The comfort of the students in listening to the murottal of the Qur'an can be achieved if the chant is listened to at a stable tempo, around 60-70 BPM, without sudden changes in rhythm, and using a soft tone. This condition can cause a sense of calm and comfort for students, thus helping them to concentrate more easily and focus on the recitation of the Qur'an (Ridwan et al., 2022).

In addition, participants were also given an understanding of the use of songs or tunes in reading the Qur'an as part of the art of recitation which is still based on the rules of tajweed. One of the songs introduced in this training is the song Nahawand. In general, Nahawand is a rhythm that has light movements but is so impressive, has a simplicity that captivates the soul, and is in accordance with a simple *tabaqot*. Therefore, it is more suitable and suitable for prayer and grief verses. In addition, this rhythm is also able to soften the recitation of the Qur'an and calm the soul of each reader and listener. Nahawand has its own properties and uses that are very meaningful in a recitation of the Qur'an. By knowing its properties and uses, the reading will be more pleasant to hear. The song Nahawand is practiced with a relatively fast and light tempo, as well as a passionate performance, without neglecting the accuracy of the reading and manners in reading the Qur'an.

Overall, this training activity makes a positive contribution in improving the understanding and skills of teachers in teaching the Qur'an, especially in the application of the murattal method and the variety of reading songs.

The results of the first FGD showed that some teachers were not very confident in teaching with the murottal pattern and the use of songs as a variation of learning methods. So far, the method used is more conventional with an emphasis on repetition of readings without a clear rhythmic structure. After the training was carried out, the participants began to understand that the use of murottal rhythm and the use of Nahawand songs can help increase participants' concentration and facilitate the process of imitating readings. In addition, a structured rhythm can also help maintain the tempo of the reading so that it is more in accordance with the principle of *tartil* in reading the Qur'an.

The discussion that developed in this FGD showed that the application of murottal with a certain rhythm can be an effective strategy in improving the quality of learning the Qur'an, especially for beginner students. Participants also realized that this method not only beautifies reading, but also helps maintain the accuracy of letter pronunciation and short reading length.



Figure 2. Participants seemed enthusiastic

Unlike the *first phase* of Focus Group Discussion, the *second phase of Focus Group Discussion* presents different speakers. The presenter in this second session has qualified experience in the field of coaching Al-Qur'an recitation, including as a trainer for the MTQ Caravan in Tulungagung and Gondang Regencies. This experience is an added value in the delivery of the material, because the presenter not only provides theory, but also shares practice and field experience in fostering Qur'an reading.

On this occasion, the speaker delivered material on makharijul letters and murattal titian (advanced stage). In learning the Qur'an, understanding the meaning of letters is a fundamental aspect that must be mastered, because it is directly related to the accuracy of the pronunciation of letters according to the place of their exit. The presenter gave a detailed explanation of the position and way of pronouncing hijaiyah letters, accompanied by examples and practices with the participants.

Students were given an explanation of the classification of makharijul letters, starting from the letters that come out of the throat, tongue, lips, to the nasal cavity. In addition to the presentation of theory, the activity was also equipped with direct letter pronunciation practice and joint correction between participants and presenters. This participatory approach allows participants to learn from each other and correct errors in pronunciation.

In addition, the Murattal Bridge material was also the focus of the discussion. The murattal titian is explained as the distance or continuity of pronunciation between one letter and another, so that the recitation of the Qur'an can be pronounced precisely, both in terms of length and short (*mad-qashr*), tempo, and clarity of articulation. The material of the murattal titian is given as a technique to practice the continuity of the reading of the Qur'an by paying attention to the tempo, accuracy of tajweed, and smoothness in moving from one verse to another.

Titian murottal is a training tool that helps teachers in guiding their students to be able to read the Qur'an gradually, starting from letter recognition to reading verses with tartil. Through the understanding of the murattal passage, participants are able

to read the Qur'an sequentially, measurably, and in accordance with the rules of tajweed.



Figure 3. Phase II training session

The results of the second session of the FGD showed an increase in participants' understanding of the importance of makharijul letters in learning the Qur'an. The teaching staff realize that good reading ability of the Qur'an does not only depend on the fluency of reading, but also on the accuracy of the pronunciation of each letter. In addition, the *murottal* footpath technique is considered very helpful in creating a more systematic and gradual learning process for students.

In addition to the *Focus Group Discussion*, this service activity also produced a *memorandum of understanding* (MoU) between the devotees and the management of the Darul Hikmah mosque in Wonokromo Village, Gondang District, Tulungagung Regency related to the implementation of Qur'an teaching and learning activities in a sustainable manner at the Darul Hikmah mosque, so that the process of teaching and learning the Qur'an at the Darul Hikmah Mosque does not stop when this service activity is completed. In order to support the sustainability of these activities, facilities and infrastructure automatically need to be improved. Among the efforts made is the availability of several supporting tools such as the latest volume of *iqra an-Nahdhiyah* books, *al-Qur'an al-Karim al-Uswah*, several folding wooden benches, wooden sticks for learning the Qur'an. In addition, a schedule of routine recitation learning activities was also formed along with the division of tasks for educators so that the Qur'an learning activities ran as expected.

#### 4. CONCLUSION

Overall, this service activity has a positive impact on increasing the capacity of Qur'an teaching staff at the Darul Hikmah Mosque. The participants gained a new understanding of the importance of integration between aspects of tajweed, *murottal* rhythm, and the accuracy of makharijul letters in learning the Qur'an. The hands-on approach to discussion and practice also allows participants to be more actively

involved in the learning process.

In addition to improving individual competence, this activity also encourages the formation of collective awareness among teaching staff to continue to improve the quality of Qur'an learning in the mosque environment and the surrounding community. With the application of the An Nahdliyah Method which emphasizes the speed of responsiveness in reading the Qur'an and the systematic use of murottal rhythms, it is hoped that the learning process of the Qur'an at the Darul Hikmah Mosque can take place more effectively, interestingly, and in accordance with the correct reading rules.

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