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Curriculum Design and Pedagogical Structure of the Yusro Method for Beginner Quranic Readers

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Abstract

This study analyzes the curriculum design and pedagogical structure of the Yusro Method for beginner Quranic readers, focusing on material organization, instructional sequence, pedagogical principles, and learning implications. A qualitative descriptive-analytical design used instructional documents, eight limited observations, interviews, focus group discussions, and written reflections involving eight kindergarten teachers. Data were coded, reduced, displayed in analytical matrices, and verified through source and method triangulation, independent expert review, and an audit trail. Findings show that ten instructional units form five competency categories: basic phonetics, sound discrimination, progressive reading practice, articulation reinforcement, and application of Quranic reading rules. These units also form four developmental phases and reflect six principles: incremental learning, phonetic awareness, practical learning, repetition and habituation, learning readiness, and phonetic-tajwid integration. Learners progress from recognizing and distinguishing sounds to articulating letters accurately and applying rules in increasingly complex reading. The method therefore represents a systematic curriculum organized around phonological progression. However, the study does not establish comparative effectiveness; experimental research is needed to test reading accuracy, fluency, tajwid application, and retention.

Keywords Yusro Method; Curriculum Design; Pedagogical Structure; Quranic Reading Instruction; Phonemic Awareness

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1. INTRODUCTION

Learning to read the Qur'an is an integral part of Islamic education. The ability to read the Qur'an correctly is a fundamental competency for learners seeking to understand the sources of Islamic teachings. This competency encompasses the ability to recognize written symbols, map symbols to sounds, distinguish phonological elements, articulate precisely, read fluently, and apply recitation rules. From the perspective of Arabic literacy acquisition, reading skills are closely linked to phonological awareness and the ability to associate orthographic representations with speech sounds. (Tibi & Kirby, 2018); (Schiff & Saiegh-Haddad, 2018); (Ahmad & Share, 2021). Consequently, instruction in reading the Quran requires a systematic design and a structured progression of reading competencies, ranging from basic to advanced levels. The importance of this is underscored by the 2023 National Survey on Quranic Literacy Potential among Indonesians, involving 10,347 respondents,

which revealed that while 61.51% of respondents could identify Quranic letters and diacritics ("harakat") and 59.92% could read individual letters and words, only 48.96% possessed the competence to read verses fluently, and 44.57% could read the Quran in accordance with "tajwid" (rules of recitation). Furthermore, the survey indicated that 38.49% of respondents lacked Quranic reading literacy. These data reflect a gap between the ability to identify the constituent elements of Quranic words and the ability to synthesize them into fluent, "tajwid"-compliant recitation. This situation suggests that the challenges surrounding Quranic reading instruction lie in access to learning, as well as the need for reading competencies to be developed through a gradual and continuous process.

Several Quranic reading methods are widely used in Indonesia. Iqra' emphasizes practical, incremental participation; Qira'ati prioritizes accuracy, articulation, and tajwid; Tilawati combines classical and individual instruction through talaqqi, musyafahah, repetition, and rhythm; and Ummi emphasizes structured learning, teacher standardization, curriculum, and quality assurance. These methods have contributed positively to Quranic reading development (Tambak et al., 2023), illustrating the continuing evolution of instructional approaches.

Previous studies have primarily examined method implementation, effectiveness, learning strategies, and reading outcomes. Research has addressed learning stages (Supriadi et al., 2022), instructional design (Hanafi et al., 2019), activity-based learning (Dzulkifli et al., 2021), child-friendly approaches (Fauji et al., 2020), and technology-supported instruction (Yahya et al., 2021). Although valuable, these studies do not fully explain how material structure, instructional sequence, competency development, and the phonological characteristics of recitation operate as an integrated curriculum design.

This gap is important because Arabic reading development depends on phonological awareness (Makhoul, 2017; Tibi & Kirby, 2018; Gharaibeh et al., 2021) the interaction of phonological and morphological information (Bar-On et al., 2018; Schiff & Saiegh-Haddad, 2018), and orthographic knowledge (Tibi et al., 2021). For beginners, letter knowledge and phonological awareness support early literacy (Ahmad & Share, 2021), while sound-symbol association, decoding, repeated practice, and automatization gradually develop accuracy and fluency (Castles et al., 2018; Rice et al., 2022).

Based on the analysis above, the research gap identified here lies in the limited body of research regarding Quranic reading instruction methods specifically in terms of curriculum design and pedagogical structure. Previous studies have not extensively analyzed learning stages designed as prerequisites for subsequent phases that is specifically the sequencing and continuity of material based on phonological complexity, encompassing sound recognition, phoneme differentiation, decoding, articulation, practical "tajwid" (rules of recitation), and reading fluency as an interconnected series of competencies. Thus, highlighting this research gap is not a claim that methods such as Iqra', Qira'ati, Tilawati, and Ummi are ineffective; rather, it points to the specific nature of curriculum design and pedagogical structure within Quranic reading instruction. Within this context, the Yusro Method emerges as a relevant subject for study. This method organizes ten learning components, ranging from the recognition of sounds and "Hijaiyah" letters with basic vowel markers ("harakat") to sound character differentiation, reading practice, articulation reinforcement, and the application of reading patterns and practical "tajwid". These stages represent more than a mere sequence of materials; they are designed to establish prerequisite relationships between competencies, ensuring that the skills acquired at one stage serve as the foundation for mastering the next. This approach aligns with curriculum development principles that prioritize the sequencing, continuity, and interrelationship of learning materials. (Richards, 2017). Furthermore, the structure is relevant to phonemic awareness, scaffolding, repetitive practice, and the development of reading fluency in beginning readers. (Castles et al., 2018); (Rice et al., 2022).

The study's novelty lies not in claiming that Yusro is more effective than other methods, because this is not a comparative effectiveness study. It analyzes the method as a curriculum based on

phonological-pedagogical progression: the relationship among content sequence, increasing phonological complexity, competency continuity, and beginner reading development. In doing so, the study connects Quranic curriculum analysis with research on Arabic literacy and reading science, tracing the ten modules from sound recognition and differentiation to articulation, practical tajwid, and fluent reading.

The researcher's position is transparently acknowledged, as the author is the developer of the Yusro Method. While this position offers advantages regarding the rationale behind the method's design and evolution, it also introduces a potential for bias in data analysis and interpretation. To minimize this potential bias, the study employs measures to uphold academic integrity, including the use of instructional documents as data sources, the application of clear analytical categories, source and technique triangulation, and the incorporation of empirical findings from other methods. Within this framework, the study aims to analyze the Yusro Method's Qur'an reading curriculum design, focusing on: (1) the systematization of materials, (2) the sequencing of learning content, (3) pedagogical principles, and (4) the instructional implications arising from the method's structure. The study posits that the Yusro Method's systematic approach presents a curriculum design aligned with phonological pedagogy and the development of reading skills in beginner learners. Furthermore, the study is expected to contribute theoretically to the development of Qur'an learning curriculum studies while serving as a practical reference for developing systematic Qur'an reading methods that meet the needs of beginner learners.

2. METHODS

Research Approach and Design

This qualitative study uses a descriptive-analytical design to examine the Yusro Method's curriculum and pedagogical structure rather than experimentally test its effectiveness. Analysis addresses four connected dimensions: material organization, instructional sequence, underlying pedagogical principles, and the implications of that structure. This focus reflects established principles for the systematic organization and development of curricula and learning materials (Richards, 2017; Tomlinson & Masuhara, 2017).

The unit of analysis comprises curricular and pedagogical components documented in Yusro materials and implemented during teacher training. The study traces competence development in sound recognition and discrimination, decoding, articulation, practical Quranic reading rules, and fluency. These dimensions reflect research identifying phonological awareness, decoding, word recognition, and fluency as foundations of reading development (Ahmad & Share, 2021; Caravolas et al., 2019; Rice et al., 2022), shaped by the phonological and orthographic characteristics of Arabic (Saiegh-Haddad, 2018; Tibi & Kirby, 2018; Tibi et al., 2021).

Research Object and Participants

The research object is the Yusro Method, purposefully selected because its materials progress from basic to complex reading competencies and permit analysis of sequencing and continuity. Such progression reflects literacy research on the interaction of foundational skills in developing reading proficiency (Caravolas et al., 2019; Sucena et al., 2021). Systematic stages also characterize established Quranic methods, including Iqra', Qira'ati, Tilawati, and Ummi (Hidayah & Zumrotun, 2023; (Lestarirtini & Lestari, 2023; Abdurrahman & Arifin, 2025; Nufus & Handayaningrum, n.d.).

The study participants consisted of eight kindergarten teachers who had never used the Yusro Method. This criterion was established to ensure participants entered the training process without prior experience with the method, thereby making it easier to observe how they learned, understood, and implemented the instructional structure. Before observation, participants underwent a three-day

introductory training session covering the principles, materials, instructional sequence, and practical application of the Yusro Method. The participant criteria were: (1) active kindergarten teachers; (2) no prior teaching experience using the Yusro Method; (3) completion of the introductory training; (4) participation in the observed instructional sessions; and (5) willingness to participate in the research activities.

Data Sources and Document Selection

Data came from fieldwork and four documents: the Yusro guidebook, textbook, syllabus, and lesson plans. The guidebook represented instructional principles and procedures; the textbook showed material organization and progression; the syllabus linked objectives, content, and competencies; and lesson plans demonstrated how the curriculum was translated into activities. Together, these sources represent the relationships among objectives, content, instruction, and evaluation central to curriculum development (Richards, 2017).

Document analysis examined objectives, material organization and sequence, continuity between stages, inter-competency relationships, activities, repetition, articulation, practical tajwid, and expected outcomes. The analysis considered both what the materials contained and how their organization supported learner development (Tomlinson & Masuhara, 2017).

Data Collection Procedures

Data were collected through document analysis, observation, interviews, focus group discussions (FGDs), and written reflections. Document analysis was conducted systematically by identifying and coding sections of the documents relevant to the research focus. This process yielded an initial framework for analyzing how the Yusro Method organizes and links the various stages of instruction.

"Limited observation" is operationally defined as the observation of aspects directly related to the curriculum design and pedagogical structure under study, rather than the observation of classroom behaviors. The observation was carried out over one month within the context of Yusro Method training, comprising eight sessions of 60 minutes each. The observation focused on: (1) the sequence of material presentation; (2) the methods used to introduce and model sounds, letters, and reading patterns; (3) the transition from one instructional stage to the next; (4) procedures for practice, repetition, and reading correction; (5) the application of articulation and practical “tajwid” (rules of recitation); and (6) the relationship between acquired competencies and subsequent material. The selection of phonological aspects, repetition, decoding, and fluency as the focus of observation is supported by research demonstrating the contribution of phonological awareness to Quranic reading development and the importance of practice in developing reading competence. (Gharaibeh et al., 2021); (Makhoul, 2017); (Maki & Hammerschmidt-Snidarich, 2022); (Tibi & Kirby, 2018).

Interviews explored participants’ understanding and experience after training, particularly the clarity and progression of materials, transitions, implementation difficulties, and links between structure and reading development. FGDs clarified convergent and divergent experiences, while written reflections documented challenges and understandings. Combining these techniques enabled comparison among the designed curriculum, observed practice, and participant experience.

Researcher Positionality, Bias Control, and Objectivity

The lead researcher is the developer of the Yusro Method. This position provides direct access to the conceptual rationale and the method's development process but also carries the potential for confirmation bias and subjectivity in data interpretation. Consequently, the researcher's position is explicitly stated as a methodological consideration and is managed through specific procedures.

First, interpretations are grounded in traceable documentary evidence and field data, rather than relying solely on the developer's explanation of the Yusro Method. Second, data from documents, observations, interviews, FGDs, and written reflections are systematically compared to ensure that

conclusions do not rely on a single source or perspective. Third, analytical interpretations are validated by three independent experts possessing relevant expertise in Quranic education, curriculum studies, Arabic language, and research methodology. These experts analyze the analytical framework, the alignment between data and categories, and the soundness of the interpretations and research conclusions. An audit trail is maintained throughout the research process by documenting data sources, coding decisions, the formation and modification of categories, revisions to interpretations, and the evidence underpinning each key conclusion. The procedure is intended to ensure the traceability of the analysis process and to reduce the dominance of the researcher's perspective as the developer of the Yusro Method.

Data analysis

Analysis proceeded iteratively from data collection to conclusion drawing. Data were organized by source, reduced according to the research focus, and coded for material organization, sequencing, continuity, pedagogical practice, phonology, articulation, practical tajwid, and reading development. Codes were grouped into broader curricular and pedagogical categories. Each Yusro stage was then examined for its target competence, prerequisites, and contribution to subsequent learning, informed by research linking phonological awareness, word reading, and Arabic literacy (Saiegh-Haddad, 2018; Schiff & Saiegh-Haddad, 2018; Tibi & Kirby, 2019).

A cross-source comparison examined whether structures identified in guidebooks, textbooks, syllabi, and lesson plans were consistent with observations and participant accounts. Both convergent and divergent evidence was retained. Findings were displayed in analytical descriptions and matrices linking stages, content, competencies, and pedagogical functions. Conclusions were verified against their supporting data and interpreted in relation to Quranic and Arabic reading research (Saiegh-Haddad et al., 2020; Supriadi et al., 2022; Tibi & Kirby, 2019).

Data Validity and Triangulation

Validity was strengthened through source and method triangulation, independent expert review, and an audit trail. Source triangulation compared the guidebook, textbook, syllabus, lesson plans, observations, interviews, FGDs, and reflections to identify support, clarification, or contradiction across evidence.

Method triangulation compared the designed curriculum documented in teaching materials with its observed implementation and participants' accounts. Convergent evidence strengthened interpretations, while discrepancies were acknowledged and analyzed rather than excluded.

Three independent experts reviewed the analytical categories, evidence-interpretation links, and coherence of conclusions. This external validation was particularly important because the lead researcher developed the method. Combined with triangulation and audit documentation, it supported a transparent process in which conclusions reflected critical comparison of documents, observations, participant data, and independent review rather than the developer's perspective alone.

3. FINDINGS AND DISCUSSIONS

Finding

This section presents reduced and categorized findings on Yusro's curriculum design and pedagogical structure. The guidebook, textbook, syllabus, and lesson plans were analyzed for material organization, competency sequence, pedagogical principles, and instructional implications. Literature provides conceptual markers for categories such as phonological awareness and fluency but does not replace the research evidence ((Rice et al., 2022; Hassanein et al., 2023).

Organization of the Yusro Method

The results of the document reduction show that the Yusro Method is composed of ten teaching materials starting from the introduction of sound elements and graphic symbols to the application of complex Al-Qur'an reading. Grouping is done by comparing the objectives, type of exercise, form of reading stimulus, and repeated achievements in each material. With this procedure, phonological awareness, reading fluency, and practical recitation are treated as categories resulting from data reduction, not as theoretical labels assigned before analysis. (Gillon, 2017); (Grabe, 2002).

The materials progress from individual letters and sounds to harakat, sukun, madd, tasydid, articulation quality, and integrated reading sequences. Tajwid is not presented solely as separate theory; its elements are embedded in examples, imitation, correction, and repetition. The intended outcome is therefore the application of rules during reading performance (Supriadi et al., 2022; Fitriani & Sunarso, 2025).

Table 1. Organization of Content and Learning Competencies

Category	Material/Stage	Focus of Reduced Data	Identified Competencies
1. Introduction to basic phonetics	1–2	Recognition of letters, vowels, and symbol-sound relationships	Recognizing and pronouncing the basic sounds of the Hijaiyah letters.
2. Sound discrimination	3–4	Differentiation of adjacent sounds and articulatory exercises	Distinguish between makhraj, properties and sound patterns
3. Initial smoothness	5–6	Combining sound units and repeated reading practice	Reads letter and word sequences with increasing accuracy
4. Strengthening the quality of reading materials	7–8	Long-short, tasydid, tarqīq/tafkhīm, and articulation correction	Maintaining pronunciation quality throughout the reading sequence.
5. Application of the reading	9–10	Application of patterns and rules within more complete reading units.	Applying practical rules in Quranic recitation.

Sequence of Learning Materials

An analysis of the material sequence yields four developmental phases that encompass the ten teaching units without eliminating the distinct nature of each stage. The first phase covers stages 1–2; the second, stage 3; the third, stages 4–6; and the fourth, stages 7–10. Thus, the four phases serve as analytical categories describing competence development, while the ten stages remain the instructional structure of the Yusro Method.

Units were coded by learning object (letters, diacritics, sound patterns, articulation, or reading sequences), dominant activity (recognition, discrimination, blending, repetition, correction, or application), and shared learning outcome. The resulting trajectory moves from sound recognition through controlled decoding to integrated reading. It reflects the interrelated contribution of phonological awareness, orthographic knowledge, naming speed, and linguistic skills to Quranic reading (Gharaibeh et al., 2021; Hassanein et al., 2023; Jabbour-Danial et al., 2024).

Table 2. Sequence of Content and Stages of Reading Competence Development

Phase	Stage	Development Focus	Reduction Outcome Indicators	Competency Outcomes
I	1–2	Basic phonological awareness	Introduction to letters/phonemes, short vowels (harakat), and sound imitation.	Recognizing and distinguishing the basic sounds of the Hijaiyah letters.

Phase	Stage	Development Focus	Reduction Outcome Indicators	Competency Outcomes
II	3	Start of decoding	Combining phonemes and reading simple sequences	Read simple letters
III	4–6	Initial accuracy and smoothness	Madd, sukun, tasydid, pengulangan terarah	Reading becomes increasingly accurate and stable
IV	7–10	Articulation and full reading	Articulation points (makhraj), characteristics (sifat), thinning/thickening (tarqīq/tafkhīm), and inter-word connections.	Reading more fluently, naturally, and seamlessly.

Pedagogical Principles

Cross-document analysis identified six recurring principles: incremental learning, phonetic awareness, practical learning, repetition and habituation, learning readiness, and the integration of phonetics with practical tajwid. Together they orient the curriculum toward reading performance. The phonetic emphasis is consistent with evidence that phonological awareness supports Arabic word reading, while phonology, morphology, and orthography jointly require learners to connect sound units with graphic forms (Schiff & Saiegh-Haddad, 2018; Tibi et al., 2021; Rice et al., 2022).

Table 3. Pedagogical Principles and Operational Indicators

No.	Principle	Manifestation in Data	Operational Indicators
1	Gradual learning	The material progresses from simple units to more complex readings.	Stimulus complexity increases between stages.
2	Phonetic awareness	Practice of letters, vowel marks (harakat), sukun, madd, tasydid, and articulation quality.	Learners distinguish and produce sound contrasts.
3	Practical learning	Examples are read, imitated, and corrected directly	The dominance of reading performance over theoretical definitions
4	Repetition and habituation	Sound patterns appear repeatedly in increasingly complex stimuli	Directed repetition and response reinforcement
5	Readiness to learn	Stage moves follow mastery of prerequisites	The new material builds upon the competencies of the previous stage.
6	Phonetic-tajweed integration	Rules are embedded in articulation and reading practice	Sound accuracy and adherence to rules are tested within the same performance.

Implications for Learning

The relationship between the systematic approach, the sequencing of material, and the six pedagogical principles yields seven instructional implications: the reinforcement of phonological awareness, the development of reading fluency, practical "tajwid" (rules of Quranic recitation), support for learning motivation, opportunities for fostering independence, the strengthening of Arabic phonological experience, and support for remedial learning. These implications are formulated as potential outcomes derived from the data structure, rather than as causal evidence regarding learning results. This distinction is crucial to ensure that the findings remain consistent with the nature and strength of the available data.

Table 4. Learning Implications Based on Pedagogical Structure

Dimension	Basis of Findings	Formulation of Measurable Implications
Phonological awareness	Sound discrimination and production exercises	Potential to improve the accuracy of phoneme discrimination and production
Reading fluency	Repetition and increasing complexity of the stimulus	Has the potential to support decoding automation and reading stability.
Practical Tajweed	Rules are integrated into reading performance.	Encouraging the application of rules while reading.
Motivation to learn	Small milestones and clear performance targets	Can provide an experience of incremental success; needs to be tested.
Independent learning	Sequence of content and explicit achievement indicators	Can facilitate progress monitoring; has not yet demonstrated self-regulation.
Arabic Phonology	Systematic exposure to sound contrasts	Expanding experience of the Arabic sound system of the Koran
Remedial	Competencies are broken down into specific units.	Enables more localized fault diagnosis.

Discussion

Yusro's primary value is not the mere use of exercises, repetition, or practical tajwid, which also occur in other methods, but their organization as an explicit phonological progression. Its ten units, five competency categories, four phases, and six principles move learners from sound recognition to integrated reading. This progression aligns with evidence that phonological awareness, orthography, morphology, and processing speed jointly shape Arabic reading (Tibi & Kirby, 2019; Tibi et al., 2021; Hassanein et al., 2023).

Curriculum Structure and the Distinctive Position of the Yusro Method

Curricularly, Yusro constitutes a micro-sequencing design: Quranic reading is divided into smaller performance units arranged by increasing complexity (Richards, 2017). Sequence determines prerequisites and task load. In Yusro, learners first connect symbols and sounds, distinguish contrasts, combine units, and stabilize articulation before reading longer texts. This supports accurate decoding before automaticity and fluency (Castles et al., 2018).

Yusro resembles Iqra' in its incremental structure and direct reading practice (Lestarirtini & Lestari, 2023; Umroni & Romelah, 2025). Its distinctive feature in this analysis is the explicit mapping from sound discrimination to articulation quality and rule application. The novelty is therefore not that other methods ignore sound, but that Yusro makes phonological development the traceable axis of curriculum sequencing.

Qira'ati emphasizes accurate Quranic reading and tajwid (Hidayah & Zumrotun, 2023; Fitriani & Sunarso, 2025). Yusro differs in analytical emphasis by explicitly linking curriculum sequence with phonological progression, without implying comparative superiority.

Ummi emphasizes an instructional system, curriculum development, and teacher professionalism (Nufus & Handayaningrum, n.d.; Muhaini et al., 2023; Tambak et al., 2023). Yusro shares its concern for structure but places greater analytical granularity on phonetic and articulatory content. Tilawati

likewise provides an important comparison across educational levels (Idawati et al., 2024; Abdurrahman & Arifin, 2025). The present evidence does not establish that Yusro is more effective; it shows that phonological progression is more explicit within the framework analyzed here.

Phonological Progression, Arabic Reading, and Diglossia

Arabic reading research strongly supports attention to phonology. Early literacy foundations (Ahmad & Share, 2021), phonological awareness and rapid naming (Gharaibeh et al., 2021), and phonemic instruction (Rice et al., 2022) explain why Yusro introduces sound discrimination and production before complex text. Yet Quranic reading is not exclusively phonological. Word reading also involves accuracy and speed (Hassanein et al., 2023; Jabbour-Danial et al., 2024), while morphological awareness contributes to Arabic reading (Tibi & Kirby, 2017; Shahbari-Kassem et al., 2025). Phonology is therefore a foundation for beginners, not a complete account of literacy. At advanced levels, morphology, vocabulary, syntax, and comprehension must be integrated. Arabic diglossia further separates everyday spoken varieties from the standard language of formal literacy; phonological and lexico-phonological distance affect awareness and comprehension (Saiegh-Haddad et al., 2020; Shahbari-Kassem et al., 2024). Explicit practice with Arabic sound contrasts therefore has a defensible pedagogical basis.

A Psycholinguistic Synthesis of Six Pedagogical Principles

Complex reading requires beginners to coordinate grapheme recognition, sound production, duration, articulation rules, and fluency. Yusro manages these demands by limiting each stage's focus and introducing new components after prerequisite competencies have been established.

Learning readiness in Yusro aligns task complexity with processing capacity. Although the study does not measure cognitive development, the progression from simple units to complex combinations prevents learners from managing too many unfamiliar operations simultaneously. This reflects material-development principles connecting input, practice, performance targets, and readiness (Tomlinson & Masuhara, 2017).

Sound models, learner responses, correction, and repetition form a practice cycle. This is not purely behavioristic: repetition supports automatization, while discrimination requires phonological representations and conscious attention. Directed practice and retrieval accompanied by feedback and meaningful organization can strengthen retention (Weinstein et al., 2018; Agarwal & Bain, 2019).

Integrating practical tajwid with phonetics reduces the gap between declarative rules and reading performance. Presenting definitions, symbols, categories, and sound production simultaneously could overload beginners; embedding rules in examples allows practiced patterns to become more automatic, freeing attention for articulation and fluency. Research likewise connects practice and automaticity with reduced low-level processing demands (Calet et al., 2017; Maki & Hammerschmidt-Snidarich, 2022).

Teacher correction plays a crucial role in this process, as uncorrected pronunciation errors can solidify into ingrained response patterns. Clear auditory models, opportunities for imitation, and immediate feedback assist learners in refining their sound representations and production. Research on Qur'anic learning for students with special needs also highlights the importance of active engagement, instructional support, and medium adaptation in developing reading skills. (Dzulkifli et al., 2021); (Aly & Bustomi, 2022).

Reading Fluency and the Transition from Accuracy to Automaticity

Yusro prioritizes sound accuracy and decoding before stable fluency. This matters because accuracy and speed are related but distinct dimensions (Jabbour-Danial et al., 2024), and fluency gains depend on the nature and dosage of practice (Maki & Hammerschmidt-Snidarich, 2022). Repetition should therefore be assessed through improvements in accuracy, stability, and automaticity, not frequency alone.

Fluency assessment should also consider naming speed, orthographic knowledge, and learner-level reading difficulties, because these factors may shape responses to repeated practice (Gharaibeh et al., 2021; Tibi et al., 2021; Layes et al., 2022).

Practical Tajweed as Procedural Knowledge

A consistent finding is that tajwid is integrated into recitation practice, shifting it from rule knowledge to applied performance. Evidence from Qira'ati and broader Quranic literacy research similarly supports tajwid understanding and systematic instructional stages (Fitriani & Sunarso, 2025; Supriadi et al., 2022). Yusro operationalizes this relationship through activities connecting symbols, sounds, and rules.

The advantage of a procedural approach is the reduction of the gap between knowing a rule and applying it. A beginner might know the name of a "madd" (elongation) but fail to execute the duration accurately, or recognize the concept of "tafkhīm" (heavy articulation) yet be unable to produce the appropriate sound quality. Therefore, indicators of success in practical "tajwīd" should be performance-based. Future research could distinguish between accuracy in "makhraj" (articulation points), "ṣifāt" (phonetic characteristics), duration, rule application, and consistency within the context of recitation. Such operationalization would render the construct of practical "tajwīd" more empirical and link curriculum design to observable outcomes.

A Review of Motivation, Independence, and Remedial Effectiveness

The Yusro documents do not measure motivation with a psychometric scale, assess self-regulated learning, or compare remedial outcomes with a control group. These dimensions must therefore be treated as potential pedagogical implications rather than demonstrated effects. Child-friendly instruction and supportive feedback may contribute to reading proficiency and engagement (Fauji et al., 2020), while Yusro's systematic targets allow teachers and learners to observe incremental progress. Such monitoring, however, does not by itself establish intrinsic motivation or independent learning. Independence also requires goal setting, strategy selection, self-monitoring, and reflection. The clearest remedial implication lies in the method's diagnostic granularity. Dividing performance into sound discrimination, duration, articulation, and rule application enables teachers to locate specific errors and select focused practice. This principle is consistent with foundational reading interventions that target particular component skills (Sucena et al., 2021). Future studies should test these proposed motivational, self-regulatory, and remedial benefits with appropriate measures and comparison conditions.

Theoretical and Practical Novelty

The novelty operates at three levels. Descriptively, the study maps ten components into competency categories and developmental phases, making the curriculum's internal logic traceable. Pedagogically, it identifies mechanisms linking phonological awareness, repeated practice, articulatory accuracy, and practical tajwid. Theoretically, it frames these mechanisms as a phonological progression within Quranic curriculum design.

This contribution must be distinguished from evidence of effectiveness: the study does not show that Yusro produces statistically higher scores than other methods. Its contribution concerns curriculum design, particularly the explicit treatment of phonological and articulatory foundations. This positioning is consistent with evidence that Arabic literacy is multi-component, involving word-reading predictors, linguistic skills, accuracy and speed, diglossic distance, and morphological awareness (Hassanein et al., 2023; Mansour-Adwan et al., 2023; Jabbour-Danial et al., 2024; Shahbari-Kassem et al., 2025).

Limitations and Directions for Further Validation

This discussion highlights certain limitations regarding the evidence. The findings rely on an analysis of curriculum documents and the Yusro Method materials. Comparisons with other methods

are also based on literature rather than direct classroom-based comparisons. These limitations point to a clear agenda for future validation. Further research should employ performance rubrics to measure the accuracy of "makhraj" (articulation points), phoneme differentiation, the application of "madd" (vowel lengthening) and "tasydid" (consonant doubling), fluency, and consistency in "tajwid" (recitation rules). Error patterns at each stage need to be recorded to test whether the Yusro Method's phonological sequence accelerates the transition from decoding to automaticity. Overall, the research supports interpreting the Yusro Method as a Quranic reading instructional design oriented toward phonological progression and performance. Its primary contribution lies in the traceable relationship between the sequencing of materials, phonetic demands, exercise formats, and reading targets. A dialogue with Arabic reading literature indicates that this orientation rests on a solid theoretical foundation, particularly for beginning learners. Comparisons with instructional methods.

4. CONCLUSION

The Yusro Method structures beginner Quranic reading through material systematization, competency sequence, pedagogical principles, and instructional implications. It positions phonology as a foundation by integrating sound recognition and discrimination, articulation, repetition, and practical tajwid within progressively complex reading activities. The study contributes an analytical framework connecting curriculum sequence, phonological development, and reading performance. Its novelty lies in treating Yusro as a curriculum design based on phonological progression rather than merely a set of instructional procedures.

These conclusions remain limited by the study's reliance on document analysis and training-based observation, the lack of experimental testing, limited learner involvement as direct data sources, and a restricted implementation context. The study therefore does not establish Yusro's superiority or comparative effectiveness. Experimental or quasi-experimental research should test phoneme discrimination, makhraj accuracy, tajwid application, fluency, and retention across equivalent groups, age ranges, initial proficiency levels, and formal and non-formal settings. Such work could assess the method's consistency, adaptability, and effectiveness.

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