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The Role of Tajweed Learning in Improving the Accuracy of Arabic Pronunciation of Students: A Case Study at the Baitul Qur'an Cirata Purwakarta Islamic Boarding School

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Abstrak

Correct pronunciation is a fundamental aspect in learning Arabic, but many students who are able to read the Qur'an well still experience difficulties pronouncing Arabic phonemes in the context of everyday communication. So far, tajwid and Arabic language learning often run separately, so the potential for phonological knowledge transfer has not been optimally utilized. This study aims to analyze in depth the role of tajwid learning as a means of developing phonological competence in helping students' Arabic pronunciation accuracy, with the scope of the study in the Baitul Qur'an Islamic Boarding School, Cirata, Purwakarta. This study uses a qualitative approach with a case study design. Data collection was carried out through in-depth interviews, participatory observation, and documentation involving students, tajwid teachers, Arabic teachers, and boarding school administrators. Data analysis adopted the interactive model of Miles and Huberman, including data reduction, data presentation, and conclusion drawing, with data validity guaranteed through triangulation of sources and techniques. The results show that tajwid learning makes a significant contribution to the accuracy of Arabic pronunciation. Mastery of the makhārij al-ḥurūf and ṣifāt al-ḥurūf from the tajwid class was successfully transferred into Arabic language practice, making it easier for students to distinguish phonemes that do not exist in Indonesian. In addition, the intensity of Qur'an reading practice forms phonological habits and articulatory muscle memory that support fluent speech. Despite being supported by a conducive pesantren environment and teacher competence, there are obstacles in the form of mother tongue interference and the lack of systematic curriculum integration between the tahsin and Arabic language divisions. These findings confirm that tajwid is not just the science of reading the Qur'an, but a strategic phonological foundation that needs to be integrated into Arabic language pedagogy in pesantren.

Keyword: Arabic Phonology; Arabic Pronunciation; Tajweed Learning; Islamic Students.

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INTRODUCTION

Correct pronunciation is a fundamental aspect of Arabic language learning because it is directly related to the ability to understand and produce sounds accurately (Baharudin et al., 2018). In Islamic boarding schools (pesantren), students generally receive Tajweed instruction from the beginning of their education as a preparation for reading the Qur'an according to correct rules. However, several problems are still frequently encountered. First, some students are able to read the Qur'an well but still experience difficulty pronouncing Arabic phonemes when used in the context of communication and Arabic language learning (Rido et al., 2024). Second, Tajweed and Arabic language learning often take place separately, so the potential for knowledge transfer regarding the makhārij al-ḥurūf and ṣifāt al-ḥurūf has not been optimally utilized. Third, pronunciation errors are still found in typical Arabic sounds such as غ ،ع ،خ ،ح, and ض, which are not found in the Indonesian phonological system. This condition indicates that the tajwid skills possessed by students are not necessarily automatically implemented in their Arabic language skills, thus requiring more in-depth study of the role of tajwid learning in improving students' Arabic pronunciation.

Extensive research has been conducted on the relationship between tajwid, phonetics, and Arabic pronunciation. Nasution explains that the study of phonetics can be utilized to develop tajwid learning so that the concepts of makhraj and letter properties become more measurable and easier to understand (Nasution, 2014). Furthermore, Ni'mah and Salamiyah emphasize that the science of ashwat is an important foundation in Arabic language learning because it plays a role in mastering the language's sounds (Nimah & Salamiyah, n.d.). Research by Arifin et al. shows that mastery of Arabic phonetics is a primary requirement for improving Arabic letter pronunciation (Sapar et al., 2024). Meanwhile, Mohamed et al. found that repeated articulation practice can improve the accuracy of pronunciation of the hijaiyah letters (Mohamed et al., 2024). Furthermore, Alagrami and Eljazzar emphasized that tajwid is a system that regulates the accuracy of Arabic letter pronunciation based on the letter's makhraj and properties (Alagrami & Eljazzar, 2020). However, these studies primarily focus on phonetics, tajwid, and pronunciation in general, while studies specifically examining the role of tajwid learning in improving Arabic pronunciation among students in Islamic boarding schools (pesantren) are relatively limited. Therefore, this study aims to fill this gap.

However, previous studies tended to focus on the effectiveness of tajwid learning in reading the Quran, analyzing phonological errors, or theoretical studies on the science of ashwat (Muballighin & Ana, 2024). There is still little research specifically examining how tajwid learning plays a role in improving students' Arabic pronunciation in the context of Arabic language learning in Islamic boarding schools (pesantren). Furthermore, most studies focus more on learning outcomes than on students' experiences, perceptions, and actual practices in utilizing tajwid competence to improve their Arabic pronunciation. Thus, there is a research gap that needs to be filled through studies that focus on the relationship between tajwid learning and Arabic pronunciation skills in the context of Islamic boarding school education.

Based on this gap, this study offers a novel approach in the form of an in-depth analysis of the role of tajwid learning as a means of developing phonological competence in Arabic language learning. Unlike previous studies that focused more on Quranic reading

skills and quantitative analysis of phonological errors, this study views tajwid as a linguistic asset that can support the ability to pronounce Arabic vocabulary and expressions correctly. Another novelty lies in the context of the research, conducted at the Baitul Qur'an Cirata Islamic Boarding School in Purwakarta, allowing for a more contextualized understanding of how tajwid knowledge is transferred into everyday Arabic pronunciation from the perspective of the students' and teachers' experiences.

This research is expected to contribute to the development of Arabic language education, particularly in the areas of phonology and pronunciation learning. Theoretically, the results can enrich studies on the relationship between tajwid, the science of ashwat, and the acquisition of Arabic as a second language. Practically, the research findings can serve as a basis for Arabic language teachers to integrate elements of tajwid into pronunciation instruction, thereby making the learning process more effective and contextual. Furthermore, this research can also serve as a consideration for Islamic boarding school administrators in designing Arabic language learning models that utilize tajwid competency as a starting point for improving the ability to speak, read, and communicate in Arabic more fluently and accurately.

METHOD

This research uses a qualitative approach with a case study approach. The qualitative approach was chosen because it aims to deeply understand the role of Tajweed learning in supporting students' Arabic pronunciation, based on the experiences, perceptions, and practices that occur naturally in Islamic boarding schools (J.W., 2014). Through this approach, researchers can explore the meanings, views, and experiences of students and teachers regarding the contribution of Tajweed learning to Arabic pronunciation skills. The research was conducted at the Baitul Qur'an Cirata Islamic Boarding School in Purwakarta, a location with a tradition of integrated Quranic and Arabic language learning. The qualitative approach enabled researchers to obtain rich and contextual data regarding the phenomenon under study through direct interaction with the research subjects. Interviews, observation, and documentation are techniques commonly used in qualitative research to understand the phenomenon in depth and comprehensively.

The data sources in this study consist of primary and secondary data. Primary data were obtained from eight students (grades 10-12), two Tajweed teachers, one Arabic language teacher, and one Islamic boarding school supervisor, selected purposively. Informants were selected based on their involvement in the learning process that was the focus of the research. Secondary data was obtained from various supporting documents, such as Islamic boarding school curricula, tajwid textbooks, Arabic language learning modules, learning activity schedules, student evaluation archives, and scientific literature relevant to the study of tajwid, the science of ashwat, and Arabic language learning. The use of these various data sources aimed to strengthen the validity of the findings through source triangulation.

Data collection techniques included in-depth interviews, observation, and documentation. Semi-structured interviews were used to obtain information about students' experiences in utilizing tajwid knowledge to pronounce Arabic and teachers' views on the role of tajwid in Arabic language learning. Direct observations were

conducted of the tajwid and Arabic language learning processes to observe pronunciation practices, teaching methods, and interactions between teachers and students. Meanwhile, documentation was used to supplement the interview and observation data through the collection of documents, activity photographs, lesson notes, and relevant archives. The combination of these three techniques enabled researchers to gain a more comprehensive understanding of the phenomenon under study and increased the credibility of the research data (Sugiyono, 2013).

The data analysis technique in this study uses the Miles and Huberman interactive model which includes three stages: data reduction, data presentation, and drawing conclusions or verification. In the data reduction stage, the researcher selects, focuses, and simplifies the data obtained from interviews, observations, and documentation. Next, the reduced data is presented in the form of descriptive narratives and thematic matrices to facilitate the interpretation process. The final stage is drawing conclusions and verification which are carried out continuously throughout the research process to find patterns, themes, and meanings related to the role of tajwid learning in helping students' Arabic pronunciation. To ensure the validity of the data, this study applies source triangulation and technical triangulation techniques carried out by comparing the results of student interviews regarding the difficulties in pronouncing the hijaiyah letters with observation notes when they read Arabic texts, as well as daily teacher assessment documents.

RESULTS AND DISCUSSION

The Role of Tajweed Learning in Helping Students' Arabic Pronunciation at the Baitul Qur'an Cirata Purwakarta Islamic Boarding School

Based on interviews, observations, and documentation conducted at the Baitul Qur'an Cirata Purwakarta Islamic Boarding School, it was found that tajwid learning significantly helps students pronounce Arabic sounds more accurately. Most students stated that the experience of learning tajwid from the beginning provided a basic understanding of the pronunciation of letters (makharij al-ḥurūf) and the pronunciation of letters (ṣifāt al-ḥurūf), which then made it easier for them to learn Arabic. Students who have a good command of tajwid tend to be able to more easily distinguish sounds with similar articulation, such as between the letters ح and ه, between ع and أ, and between ص and س. Observations of Arabic learning activities also show that students who actively participate in tajwid learning are able to pronounce Arabic vocabulary with a better level of accuracy than students who still have difficulty understanding the rules of pronunciation of letters. These findings indicate that tajwid learning not only serves as a means for reading the Quran correctly, but also serves as a phonological foundation in Arabic language learning (Alagrami & Eljazzar, 2020). Mastery of letter pronunciation acquired through tajwid practice helps students recognize the articulation positions of each Arabic phoneme, enabling them to reproduce sounds more accurately. From the perspective of the science of ashwat, this ability is part of phonological awareness, enabling learners to understand the relationship between sounds and their production methods (Shafirayanti et al., 2025). Therefore, tajwid learning can be viewed as a form of phonetic practice that supports the mastery of Arabic speaking and reading skills.

Mastery of the Makhārij al-Ḥurūf as the Basis for Accurate Arabic Pronunciation

The results of the study indicate that the aspect most benefited by students was mastery of the Makhārij al-ḥurūf. The students explained that learning tajwid made them understand the places where Arabic letters come out in detail, starting from the oral cavity, throat, tongue, to the lips. This understanding helps them pronounce letters that are not found in Indonesian, such as غ، ع، خ، ح, and ق. Field findings show that the transfer of makhraj knowledge from recitation classes to Arabic classes has a significant impact. This was expressed explicitly by one of the student informants:

'I used to think that the letters ḥā' (ح) and hā' (ه) had the same sound. But after the ustadzah explained in the tajwid class that ḥā' comes from the middle of the throat, I realized. When I was studying Arabic, I became more careful when pronouncing words like ḥādir (حاضر) so as not to get confused.' (Student A, Class XI, Interview, 12 May 2026).

This finding aligns with the theory of articulatory phonetics, which emphasizes that sound production is influenced by an understanding of the articulatory organs and the position of the sound (Idris Jauhar, 2024). In the context of Arabic language learning, tajwid provides practical experience that strengthens students' phonetic abilities, thus facilitating language acquisition.

Tajweed Practice as a Means of Forming Phonological Habits

In addition to providing an understanding of letter pronunciation, tajwid learning also serves as a means of developing students' phonological habits. Based on interviews, most students admitted that intensive daily Quran reading has made them accustomed to repeating Arabic sounds. This habit indirectly trains the articulatory muscles, making Arabic pronunciation easier.

Observations show that students who regularly participate in tahsin and tahfiz programs have better pronunciation skills than those who rarely practice Quran reading. Intense, regular Quran reading practice has been shown to develop students' articulatory muscle memory (Alghamdi, 2015). One student actively participating in the tahfiz program shared this experience:

"Because we memorize every morning, our tongues are accustomed to and flexible with Arabic sounds." So, during Arabic lessons, pronouncing difficult words like ghā'ib (غائب) or ṣādiq (صادق) feels more natural and less awkward than with friends who rarely study the Quran.' (Student B, Grade 10, Interview, May 14, 2026)

In second language acquisition theory, repeated practice can help learners develop more permanent linguistic habits (Arrochmah, 2024). This phenomenon is seen in students who automatically apply pronunciation rules learned in tajwid when pronouncing Arabic vocabulary. Thus, learning tajwid contributes to the formation of phonological habits that form the foundation of Arabic language skills (Marfuah et al., 2025).

Factors Supporting and Inhibiting the Use of Tajwid in Arabic Pronunciation

Research findings identified several factors that support the success of tajwid learning in aiding Arabic pronunciation. The first factor is the Islamic boarding school environment, which places the Quran as part of the students' daily activities. Intensive interaction with Quranic recitation provides students with the opportunity to continuously practice their articulation skills. The second factor is the competence of teachers who are able to provide examples of correct pronunciation and provide direct

correction. The third factor is the existence of tahsin and tahfiz programs that continuously strengthen students' phonological practice.

On the other hand, there are several inhibiting factors. One major obstacle is the lack of systematic integration between tajweed learning and Arabic language learning. Some teachers still teach the two subjects separately, so students do not always realize that tajweed knowledge can be applied to Arabic pronunciation. Furthermore, this study identified a gap between students' tajweed competence and its application in Arabic classes. One student highlighted the lack of phonological correction from Arabic teachers:

"In Arabic class, teachers rarely remind students about makhraj." "Sometimes, if I mispronounce the letter ḍād (ض), my friends laugh because it sounds like Sundanese, instead of correcting it using the tajwid rules we've learned." (Student C, Grade XII, Interview, May 15, 2026).

This finding indicates that tajwid and Arabic learning still occur in parallel (silo), rather than integrated. According to Lado's Contrastive Analysis theory, without scaffolding that bridges the phonological systems of the mother tongue (Sundanese or Indonesian) with Arabic through mastered tajwid rules, negative interference will continue to occur. This is a crucial point that needs to be addressed through curriculum integration.

Implications of Tajweed Learning for the Development of Arabic Language Learning

Overall, the findings of this study confirm that tajwid learning is not merely an isolated religious competency, but rather has strategic potential as a cognitive and articulatory scaffolding in Arabic language learning. This aligns with the view of Alagrami and Eljazzar (2020), who define tajwid as a system for regulating pronunciation accuracy. However, this study offers a more progressive perspective than previous studies. While Nasution (2014) emphasized the use of phonetic studies to facilitate tajwid learning, field findings point in the opposite direction: a solid mastery of the makhārij and ṣifāt al-ḥurūf in students can serve as the primary linguistic capital in learning Arabic phonology (Marlina, 2019). Theoretically, this integration serves to minimize negative transfer or phonological interference from the mother tongue (Sundanese/Indonesian), as predicted by Contrastive Analysis theory. The practical implications of these findings call for a pedagogical paradigm shift from fragmented (silo) teaching to an integrative approach. Rather than teaching the often-confusing concept of Arabic articulation from scratch, teachers can leverage the "muscle memory" already established through tahsin and tahfiz routines. Arabic teachers need to design activities such as integrated pronunciation exercises, read-alouds, and conversation simulations that explicitly link tajwid rules (e.g., emphasis on halqiyah or syajariyah letters) with communicative vocabulary. This way, students do not need to start from scratch but simply adapt their existing knowledge to the context of Arabic communication. This adaptation process not only increases the efficiency of learning time but also builds students' phonological confidence, making Arabic learning more contextual, meaningful, and aligned with the pesantren educational ecosystem.

CONCLUSION

Tajweed learning serves as a strategic phonological foundation for improving the accuracy of students' Arabic pronunciation, going beyond its conventional function of simply reading the Quran. Mastery of the grammar of the letters (makharij al-huruf) and

syllables (ṣifāt al-huruf), acquired through repeated practice, enables students to overcome the phonological interference of their native language and produce distinctive Arabic phonemes more accurately. The articulatory habits and muscle memory developed through tahsin and tahfiz routines automatically transfer these competencies into Arabic communication practices, building students' confidence in using the target language.

These findings underscore the urgency of a paradigm shift in Arabic language pedagogy in Islamic boarding schools, from fragmented instruction to systematic curriculum integration. Rather than teaching Arabic phonetics from scratch, educators can leverage the linguistic capital students have developed through tajweed as a starting point for learning. Strong synergy between the memorization and Arabic language divisions, supported by consistent phonological correction in the classroom, will significantly reduce the gap between students' Quranic reading ability and communicative competence. This practical implication makes the learning process more efficient, contextual, and has a long-term impact on the overall quality of Arabic language competence.

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