The Sorogan Method as an Individualized Pedagogical Approach to Enhancing Qur'anic Reading Competence in Public Schools

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Abstract
This study examines the sorogan method as an individualized pedagogical approach for enhancing Qur'anic reading competence in public secondary schools. Situated within a Qur'anic Reading and Writing (BTQ) program, the study explores how a traditional Islamic instructional practice is adapted to a formal school context, identifies factors that support and constrain its implementation, and analyses its pedagogical impact on students' Qur'anic reading competence and religious engagement. Using a qualitative case study design, data were collected through classroom observations, semi structured interviews, and document analysis involving Islamic education teachers, student mentors from Islamic student organizations, teaching practicum students, and learners. The findings indicate that the individualized nature of the sorogan method, supported by talaqqi, musyafahah, and peer assisted learning, facilitated improvements in reading fluency, pronunciation accuracy, and the application of basic tajwid principles. In addition to technical reading skills, the approach contributed to the development of students' religious attitudes, learning motivation, and collaborative responsibility. This study argues that the sorogan method, when implemented in public school settings, provides a pedagogically viable and culturally grounded model for strengthening Qur'anic literacy within contemporary formal education.

Keywords: Qur'anic reading competence; individualized pedagogy; Islamic education; sorogan method; public schools

Introduction

The Qur'an functions as the fundamental source of guidance in the life of Muslims and serves as the primary foundation of Islamic teachings, encompassing ethical, spiritual, and moral values for human life (Rizkinta, 2023). The centrality of reading the Qur'an is explicitly emphasized from the very first revelation received by the Prophet Muhammad in Surah Al-'Alaq (96:1–5), which commands *iqra'* or "read" as a foundational obligation for Muslims to continuously engage with divine knowledge (Sya'bani & Tama, 2023). This emphasis is further reinforced in Surah Al-Muzammil (73:4), which instructs believers to recite the Qur'an with deliberation and precision. These verses indicate that Qur'anic reading is not merely a textual activity,

but an act of worship that requires accuracy, attentiveness, and *tartil* in order to preserve the authenticity of the recitation (Nisa & Maharani, 2022).

In Islamic tradition, every Muslim is obligated to recite the Qur'an correctly in accordance with established rules of *tajwid* and *makharij al-huruf*. This competence is not only an essential component of religious observance, but also a prerequisite for understanding the meaning and substance of divine revelation (Rijal et al., 2020). Qur'anic reading competence therefore constitutes more than a basic technical skill; it represents a foundational element in the formation of faith, moral character, and spiritual identity, particularly within educational settings (Padilah et al., 2024; Fauzi, 2018). Fauzi's work on *Etika Profesi Keguruan* highlights the importance of professional ethical orientation in Islamic education, including the pedagogical responsibility to foster competence and moral formation among learners.

However, empirical evidence suggests that at the senior secondary school level, a considerable number of students remain unable to recite the Qur'an accurately in accordance with *tajwid* rules and correct articulation (Rhamadan & Ikhlas, 2023). This condition is influenced by internal factors such as limited motivation and low engagement with religious learning, as well as external factors including insufficient environmental support for cultivating regular Qur'anic reading practices (Salsabila et al., 2024). Similar concerns are underscored in management-oriented Islamic education research, where Fauzi and Rodliyah (2025) emphasize the integration of character and religious practices as central to effective educational management and learner development.

National data further confirm this challenge. A survey conducted by the Ministry of Religious Affairs of the Republic of Indonesia in 2023 revealed that only 48.96 percent of respondents were able to recite Qur'anic verses fluently, while 44.57 percent demonstrated correct application of *tajwid* rules, and 38.49 percent lacked adequate Qur'anic reading competence (Kementerian Agama Republik Indonesia, 2023). These findings indicate that Qur'anic Reading and Writing education, commonly referred to as BTQ, remains a crucial area of development, particularly within formal educational institutions such as public secondary schools. BTQ instruction serves as an initial gateway for students to deepen their Islamic knowledge, as inadequate Qur'anic reading skills may hinder their ability to comprehend meanings and internalize the moral teachings embedded in the Qur'an (Supendi, 2023).

Similar conditions were observed at SMA Negeri 1 Susukan, where preliminary observations indicated that many students had not yet mastered Qur'anic reading in accordance with *tajwid* principles and correct pronunciation. Some students continued to struggle with recognizing *hijaiyah* letters and lacked consistent Qur'anic reading habits both at home and at school. These realities underscore the need for structured and systematic intervention through targeted Qur'anic literacy programs supported by direct and individualized instructional guidance.

To address this challenge, effective instructional strategies are required, one of which is the *sorogan* method. Sorogan is a traditional Islamic pedagogical approach that emphasizes direct interaction between teacher and learner, in which students individually recite Qur'anic passages while the teacher listens, corrects errors, and provides immediate feedback (Setyowati et al., 2023). This method enables intensive and personalized guidance, allowing reading inaccuracies to be identified and corrected promptly, while fostering greater learner concentration and discipline (Setyowati et al., 2023). Aligning with this, Fauzi's management perspective on religious education emphasizes that instructional approaches must integrate moral and ethical guidance to be fully effective (Fauzi, 2019).

The application of the *sorogan* method within BTQ programs is also aligned with Islamic teachings that emphasize the virtue of learning and transmitting the Qur'an, as reflected in prophetic traditions (Salsabila et al., 2024). These values highlight the critical role of educators in guiding students toward accurate and meaningful Qur'anic recitation. Empirical studies have demonstrated the effectiveness of BTQ mentoring programs in improving Qur'anic reading and writing skills through various instructional approaches, including habituation and structured guidance (Supendi, 2023). Additionally, the *sorogan* method has been shown to enhance recitation accuracy, discipline, and teacher-student relational closeness within religious learning contexts (Setyowati et al., 2023).

Despite these findings, existing studies predominantly focus on religious institutions such as *pesantren* or Qur'anic learning centers. Limited scholarly attention has been given to the adaptation of traditional Islamic pedagogies within public secondary schools, where learner characteristics, institutional culture, and instructional constraints differ substantially from religious educational environments (Fitria, et al., 2025). This gap indicates a need for research that examines how classical Islamic instructional methods can be recontextualized and operationalized within contemporary formal schooling.

Accordingly, this study aims to analyze the implementation of a BTQ program using the *sorogan* method in a public secondary school context. Specifically, it seeks to examine how the *sorogan* method is applied as an individualized pedagogical approach, identify factors that support and hinder its implementation, and explore its impact on students' Qur'anic reading competence, religious attitudes, and spiritual motivation. By doing so, this study contributes to the broader discourse on Islamic education by offering an empirically grounded model for integrating traditional Islamic pedagogy into modern public education, thereby strengthening Qur'anic literacy among adolescents in secondary schools.

Method

This study employed a qualitative research design to provide an in depth and contextualized understanding of the implementation of the Qur'anic Reading and Writing program (BTQ) using the sorogan method in a public secondary school setting. A qualitative approach was selected to capture the natural dynamics of instructional practices, interactions, and participant experiences within their real educational context, allowing for a comprehensive exploration of how individualized Qur'anic pedagogy operates in formal schooling.

The study was conducted at SMA Negeri 1 Susukan, where the BTQ program is implemented as a complementary religious learning activity. Participants were selected using purposive sampling based on their level of involvement and roles in the program. The participants included Islamic Education teachers, student members of the Islamic Spiritual Organization (Rohis), teaching practicum students from Islamic Education programs, and learners who actively participated in BTQ sessions. This selection strategy ensured that data were obtained from multiple perspectives directly connected to the planning, implementation, and experience of the sorogan based BTQ program.

Data were collected through three primary techniques: observation, interviews, and document analysis. Observations were conducted to examine the instructional process, teacher student interactions, the application of the sorogan method, and student engagement during BTQ sessions. These observations enabled the researcher to document how individualized guidance, corrective feedback, and learner participation unfolded in practice. Semi structured interviews were carried out with teachers, student mentors, practicum students, and learners to explore their experiences, perceptions, and reflections on the effectiveness, challenges, and supporting factors of the program. Document analysis was used to complement observational and interview data, including BTQ schedules, attendance records, student grouping based on reading ability, instructional materials, and photographic documentation of learning activities.

In qualitative research, the researcher served as the primary instrument of data collection, supported by observation checklists and interview guides developed based on key indicators of BTQ implementation. These indicators included instructional methods, patterns of participation, forms of corrective feedback, and strategies for improving Qur'anic reading accuracy. This approach allowed the researcher to maintain flexibility while ensuring systematic data collection aligned with the research objectives.

Data analysis was conducted interactively following the procedures of data condensation, data display, and conclusion drawing as proposed by Miles, Huberman, and Saldana (2014, pp. 12–13). During data condensation, field notes, interview transcripts, and documents were carefully selected, coded, and organized according to emerging themes related to individualized

instruction, learning processes, and pedagogical outcomes. The data were then displayed in thematic narratives to facilitate interpretation and pattern recognition. Conclusions were drawn through continuous comparison and verification across data sources.

To ensure the trustworthiness of the findings, data credibility was strengthened through triangulation of sources and techniques. Observational data, interview responses, and documentary evidence from different participant groups were systematically compared to ensure consistency and validity. This triangulation process enhanced the credibility, dependability, and confirmability of the findings, thereby reinforcing the methodological rigor of the study.

Results and Discussion

Results

The implementation of the Qur'anic Reading and Writing program (BTQ) demonstrated a positive contribution to students' Qur'anic reading competence and religious engagement within the public secondary school context. The program was conducted once a week outside formal Islamic Education class hours and focused on structured reading practice, pronunciation correction, and gradual mastery of tajwid principles. Classroom observations confirmed that although the program frequency was limited, the instructional intensity and individualized guidance provided meaningful learning opportunities.

The BTQ sessions were facilitated by Islamic Education teaching practicum students in collaboration with members of the Islamic Spiritual Organization (Rohis). Prior to routine implementation, an initial diagnostic assessment was conducted over two sessions to identify students' baseline Qur'anic reading competence. Based on this assessment, students were grouped into three instructional levels: basic (Iqra'), intermediate (Tahsin), and advanced (Hafalan). Observational data indicated that this grouping system enabled facilitators to manage heterogeneous classrooms more effectively and to deliver targeted instructional support.

Interview data revealed that facilitators perceived the grouping strategy as essential for instructional effectiveness. One Islamic Education teacher (T1) stated that students' reading difficulties varied significantly, and grouping them according to competence allowed the learning process to become more focused and manageable. A practicum student facilitator (P2) similarly noted that without grouping, it would be difficult to provide corrective feedback efficiently during limited instructional time.

The instructional framework integrated sorogan, talaqqi, and musyafahah methods. Observations showed that during sorogan sessions, students individually recited Qur'anic verses while facilitators provided immediate feedback on articulation points, vowel length, and tajwid rules. An

observed BTQ session documented that students appeared more attentive and confident when receiving one to one guidance, particularly those at the Iqra' and Tahsin levels. This observation was supported by interview data, where a student participant (S4) explained that direct correction helped them understand mistakes more clearly and prevented repeated errors.

The talaqqi method functioned as a collective reinforcement mechanism, with facilitators modeling correct recitation followed by group repetition. Observational notes indicated that this approach strengthened students' auditory sensitivity to correct pronunciation patterns. Meanwhile, musyafahah was applied through individualized face to face correction, particularly for students struggling with makharij al huruf. A Rohis member acting as a peer mentor (R3) reported that musyafahah allowed them to focus on specific weaknesses and adjust guidance according to individual learning pace.

Peer learning emerged as a significant supporting strategy. Students with higher reading proficiency were encouraged to assist peers who experienced difficulties. Observations revealed that peer assisted interactions reduced students' anxiety and increased participation. One student mentor (R5) explained that assisting peers also improved their own reading accuracy, as they became more conscious of correct recitation when teaching others. This reciprocal learning dynamic fostered collaborative responsibility and strengthened social cohesion within the learning environment.

Qualitative assessment of reading competence indicated substantial improvement over the program duration. At the initial stage, most students struggled with articulation accuracy, vowel length, and emphasis markers, with overall fluency estimated at approximately 35 percent. As sessions progressed, facilitators documented improvements in students' mastery of tajwid rules, including mad jaiz munfashil, nun sakinah, and tanwin. By the final observation phase, approximately 80 percent of students demonstrated fluent recitation in accordance with basic tajwid principles. Overall, the program contributed to an estimated improvement of around 45 percent in Qur'anic reading competence, based on continuous instructional evaluation rather than statistical measurement.

The sustainability of the BTQ program was reinforced through post session training for Rohis members. These sessions focused on strengthening Qur'anic reading competence, tajwid understanding, and peer mentoring skills using intensive sorogan practice. Interviews with Rohis members indicated that this training increased their confidence and sense of responsibility as student mentors. A Rohis coordinator (R1) noted that the program prepared them to continue BTQ activities even after the practicum students completed their assignments, ensuring continuity of the program.

Supporting factors included institutional support from school leadership, active involvement of Islamic Education teachers, and collaborative facilitation by practicum students and Rohis members. Identified

constraints included limited instructional time, wide variation in students' initial reading competence, and limited learning resources such as Qur'anic texts and Iqra' materials.

Discussion

The findings of this study demonstrate that the BTQ program, when implemented through the sorogan method, functions as an effective individualized pedagogical approach for enhancing Qur'anic reading competence in public secondary schools. The positive learning outcomes observed in this study reinforce existing scholarship emphasizing the importance of Qur'anic education within Islamic Education curricula as a foundation for moral, spiritual, and intellectual development (Wulandari et al., 2024). Regular exposure to guided Qur'anic reading practices enabled students to internalize correct recitation patterns while developing greater religious awareness.

The initial diagnostic assessment and subsequent grouping of students into Iqra', Tahsin, and Hafalan levels reflect core principles of differentiated instruction. Understanding learners' starting points allows educators to design instruction that is responsive to diverse learning needs and capacities (Wulandari et al., 2024; Kepala Badan Standar, Kurikulum, dan Asesmen Pendidikan, 2022). This approach aligns with Tomlinson's (2014) framework, which emphasizes adapting instructional processes to learners' readiness and learning profiles. In this study, differentiated grouping proved essential for managing heterogeneous classrooms and optimizing limited instructional time, particularly within a once weekly program structure.

The effectiveness of the sorogan method observed in this study can be explained through its emphasis on individualized feedback and corrective instruction. Sorogan allows facilitators to identify specific pronunciation errors and address them immediately, reducing the likelihood of fossilized reading mistakes. This finding corroborates prior research demonstrating the effectiveness of sorogan in improving tajwid accuracy and reading fluency (Saputra et al., 2022; Setyowati et al., 2023). From a broader educational perspective, individualized instruction has been shown to enhance learning precision and learner confidence, particularly in skill based learning domains such as literacy (Hattie, 2009).

The complementary use of talaqqi and musyafahah further strengthened the instructional process by combining auditory modeling with individualized correction. These methods reflect prophetic pedagogical traditions and emphasize embodied learning through direct transmission (Suriansyah, 2020). Their effectiveness in this study suggests that traditional Islamic instructional methods remain pedagogically relevant when adapted to contemporary educational contexts. Rather than being limited to religious institutions, such methods can be recontextualized to address the needs of learners in public schools.

The incorporation of peer learning represents a significant pedagogical innovation within the BTQ program. Grounded in Vygotsky's concept of the Zone of Proximal Development, peer assisted learning enables students to progress through interaction with more capable peers (Bakri et al., 2022). The findings of this study align with empirical evidence indicating that peer learning enhances engagement, motivation, and learning outcomes across educational contexts (Topping, 2017; Thaha, 2025). Importantly, peer learning in this study also fostered social responsibility and empathy, reinforcing the communal dimensions of Islamic education.

Beyond technical reading competence, the BTQ program contributed to students' religious character formation and leadership development. The training of Rohis members as peer mentors reflects the holistic objectives of Islamic education, which emphasize the integration of cognitive, moral, and spiritual dimensions (Faruq & Bakar, 2025). This finding resonates with international literature on character and values education, which highlights the role of experiential and community based learning in shaping ethical dispositions and leadership qualities (Lickona, 2012; Nucci et al., 2014).

The sustainability mechanism embedded in the BTQ program represents a notable contribution of this study. By preparing Rohis members as internal facilitators, the program reduced dependency on external instructors and ensured continuity beyond the practicum period. This approach aligns with models of sustainable school based religious education that emphasize capacity building and student leadership (Bush & Glover, 2014; Hallinger, 2018).

Overall, this study contributes to the growing discourse on integrating traditional Islamic pedagogies into formal education systems. It demonstrates that pedagogical innovation in Islamic education does not require abandoning classical methods, but rather reinterpreting and contextualizing them within contemporary schooling environments. The sorogan based BTQ model presented in this study offers a viable framework for strengthening Qur'anic literacy, promoting individualized learning, and cultivating sustainable religious learning cultures in public secondary schools.

Conclusion

This study demonstrates that the Qur'anic Reading and Writing program (BTQ), when implemented through the sorogan method, constitutes an effective individualized pedagogical approach for enhancing Qur'anic reading competence in a public secondary school context. The integration of sorogan with complementary instructional methods such as talaqqi, musyafahah, and peer assisted learning not only improved students' technical recitation skills, including pronunciation accuracy and application of basic tajwid rules, but also fostered religious engagement, social responsibility, and collaborative learning attitudes among students.

The instructional grouping of learners into Iqra', Tahsin, and Hafalan levels emerged as a key pedagogical strategy aligned with principles of differentiated instruction. This structure enabled facilitators to provide targeted guidance based on learners' initial competence, thereby maximizing instructional effectiveness within limited learning time. Furthermore, the involvement of Islamic Spiritual Organization (Rohis) members as peer mentors contributed significantly to the sustainability of the program by developing internal human resources capable of continuing Qur'anic literacy activities beyond externally supported instructional periods. This finding highlights the importance of student leadership and capacity building in sustaining school based religious education initiatives.

Beyond its practical implications, this study contributes conceptually to the discourse on Islamic education by demonstrating that traditional Islamic pedagogies can be meaningfully recontextualized within contemporary public schooling. The findings challenge assumptions that classical methods such as sorogan are confined to religious institutions and instead position them as adaptable instructional models capable of addressing modern educational challenges related to learner diversity and individualized instruction.

Despite these contributions, this study is limited by its qualitative case study design and focus on a single institutional context, which may restrict the generalizability of the findings. Future research is therefore encouraged to examine the implementation of sorogan based BTQ programs across diverse educational settings, employ mixed methods designs to capture both qualitative insights and quantitative learning outcomes, and explore the integration of digital or technology mediated platforms to enhance accessibility and instructional reach. Strengthening institutional collaboration between Islamic Education teachers and student religious organizations, increasing instructional frequency, and improving learning resources are also recommended to further optimize program effectiveness.

In conclusion, the BTQ program examined in this study functions not only as a mechanism for improving Qur'anic reading competence, but also as an integrated model of spiritual, moral, and social education within public secondary schools. The sorogan based approach offers a viable and culturally grounded framework for advancing Qur'anic literacy and character formation in contemporary formal education.

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