



Gender-Responsive Peer Tutoring in Qur’anic Literacy through the Ash-Shafi’i Tahsin Method

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Gender-Responsive Peer Tutoring in Qur'anic Literacy through the Ash-Shafi'i Tahsin Method

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Abstract

A survey by the Institute of Qur'an Sciences (IIQ) Jakarta involving 3,111 respondents across 25 provinces found that 72.25% of Indonesian Muslims are still unable to read the Qur'an correctly. A similar condition was also observed at Daarul Umi, Bandung, where elementary school children had difficulty applying basic tajweed rules and pronouncing makharijul letters correctly, worsened by an unbalanced teacher–student ratio and a teacher-centered learning approach. This study aims to examine the implementation of peer tutoring in Tahsin learning using the Ash-Shafi'i method at Daarul Umi and its contribution to improving students' basic tajweed and makharijul skills. The study used a qualitative single case study involving 29 students aged 6–10 years, 1 Tahsin teacher, and 5 female peer tutors aged 12–15 years. Data were collected through six participatory observations (60 minutes each), in-depth interviews, and documentation, then analyzed using the Miles, Huberman, and Saldana model. Results show that peer tutoring was implemented through structured stages that encouraged repeated practice and direct feedback. Students gradually improved their ability to apply tajweed rules such as mad, idzhar, idgham, ikhfa, iqlab, ghunnah, and qalqalah, as well as the correct pronunciation of Arabic letters such as ث, ح, خ, ذ, ص, ض, ط, ظ, ع, and غ. These findings indicate that integrating peer tutoring with the Ash-Shafi'i method is a potential participatory learning strategy for non-formal Tahsin institutions facing teacher limitations.

Keywords: Peer Tutoring; Tahsin; Tajwid; Makharijul Letters; Ash-Shafi'i Method.

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INTRODUCTION

The ability to read the Qur'an is one of the important foundations as a Muslim and is not just a religious ritual, but a very fundamental cognitive-linguistic competence for every Muslim, especially for children in the age range of 6-10 years who are at the peak of a very rapid phase of cognitive and linguistic development [1]. The age of 6-10 years is also an important period that theoretically and empirically determines the success of learning to read the Qur'an. This is in line with Jean Piaget's theory of cognitive development, where children at this age enter the concrete operational stage, meaning that they become more able to develop the ability to think logically, classify, and understand concrete symbols such as processing visual symbols (in this case hijaiyah letters) and categorizing them into sound systems [2], [3]. Linguistically, this period coincided with the rest of the golden age of the Critical Period Hypothesis in which the plasticity of the articulatory muscles and auditory nerves allowed children to capture and imitate foreign phonemes very well [4], [5], [6]

At this elementary school age, children begin to form the basis of reading skills, including getting to know the phonological structure of the Arabic language, makharijul of letters, and basic tajweed rules [7]. But in reality, many children in this age range still have difficulty in reading the Qur'an properly and correctly [8]. Data in the field shows an alarming gap, a survey from the Institute of Qur'an Sciences (IIQ) Jakarta involving 3,111 respondents in 25 provinces concluded that 72.25% of Muslims in Indonesia are still categorized as illiterate. This problem not only affects the adult age group, but also affects the age of children, where many primary school-age students continue to face significant challenges such as the inability to read the Qur'an correctly [9]. Common mistakes in Daarul Umi include incorrect pronunciation of letters, inconsistencies in the short length of the reading, errors in the application of basic tajweed rules, and lack of fluency when reading

One of the factors causing this low ability is the teacher-centered learning method of the Qur'an, which is a learning method whose process is only focused on teachers [10], [11]. Teachers are often the only source of correction, so the learning process is not collaborative and does not provide space for intensive training to students, so that students experience boredom in the learning process [12], [13], [14]. This condition is influenced by limited learning time, an unbalanced teacher-student ratio, and a lack of variety of methods in tahsin learning [15]. These conditions are in accordance with what was observed in the initial observations, where similar conditions also occurred in Daarul Umi.

Along with the development of modern pedagogy, Islamic education is required to present a learning model that is more participatory, collaborative, and in accordance with the characteristics of child development. One relevant approach is the peer tutoring method, which is a learning method in which students with higher abilities act as tutors for peers (tutee) [16]. In the context of learning in schools and madrasas, peer tutoring has been proven to increase student activity, accelerate the learning interaction process, strengthen children's confidence, and allow for natural drills through peer interaction [17].

Integrating peer tutoring with the Ash-Shafi'i method of Tahsin presents a new approach to learning the Qur'an. In contrast to tahsin learning in general which only emphasizes the improvement of reading and the application of tajweed rules, the Ash-Shafi'i method by Abu Ya'la Kurnaedi is developed with a practical, systematic, and tiered approach of material

levels ranging from the introduction of hijaiyah letters, grouping and strengthening of letters based on the similarity of makhraj and sifatul of letters, talaqqi-musyafahah exercises, visual images of the mouth, to more complex tajweed laws and the use of reading examples that concise and easy to understand according to the standardization of the Hafsh Narration. This method is also designed with the orientation of accelerating the ability to read the Qur'an through simple but structured material stages so that it makes it easier for beginner students to understand tajweed applicatively. In addition, the Ash-Shafi'i method emphasizes direct correction exercises against letter pronunciation errors and reading laws through intensive and repetitive learning [18]. In the context of peer tutoring, these characteristics allow students who have better reading skills to guide their peers in a more communicative and interpersonal manner, thus creating an active, collaborative, and fun atmosphere of learning the Qur'an.

This is in line with the opinion according to Bandura's social learning theory which states that children learn more easily from peer figures who are considered close and exemplary [19]. In addition, the peer tutoring process also supports the development of social aspects of elementary school-age children, such as empathy, cooperation, and responsibility [20].

Daarul Umi as a non-formal tahsin house that focuses on fostering Qur'an recitation has the characteristics of tahsin learning that is quite intensive. However, based on initial observations, the learning method is still quite conventional and has not made optimal use of the potential for peer interaction. Thus, the application of peer tutoring of the Ash-Shafi'i Method Tahsin has the opportunity to make a significant contribution in improving the quality of children's Qur'an reading, especially in the aspects of basic tajweed and makharijul letters.

Based on this description, this study aims to analyze in depth the three main aspects of learning the Qur'an in Daarul Umi. First, describe the structure and stages of implementation of the peer tutoring method, which is integrated with the Ash-shafi'i Method. Second, describe how the dynamics of tutor-tutee interaction as an example of social learning theory in the practice of improving Qur'an reading. Third, analyzing the improvement of basic literacy and tajweed skills in children aged 6-10 years. Thus, this research is expected to be able to make a theoretical contribution to the development of participatory Qur'anic pedagogy while providing practical solutions to the problem of Qur'anic illiteracy at the primary education level.

METHODS

This research uses a qualitative approach with a case study type of research. The qualitative approach was chosen because this research focuses on efforts to understand in depth the phenomena that occur in the field [21], especially related to the process of implementing peer tutoring which is integrated with the Ash-Syafi'i method in improving basic tajweed and makharijul literacy skills in elementary school age children. In this approach, the improvement of tajweed and makharijul literacy competencies is not as a statistical variable, but as a qualitative progression observed through the description of the structure and stages of peer tutoring implementation, an explanation of the dynamics of tutor-tutor interaction and an analysis of the improvement of literacy and basic tajweed skills. Case study research is used because this research focuses on one specific case, namely the implementation of peer tutoring which is integrated with the Ash-Shafi'i method and researched holistically according to the original context. Thus, this research is expected to be able to produce a rich and in-depth

description of the application of peer tutoring integrated with the Ash-Shafi'i method. This aims to improve basic tajweed and literacy skills in elementary school-age children.

This research was carried out in Daarul Umi, which is a non-formal Al-Qur'anic tahsin house that was purposively chosen as a single case study because it meets the criteria of an instrumental case that represents the phenomenon of contemporary Qur'an education. This location was chosen for three reasons: first, there is an imbalance between the high learning intensity of 5 times a week and the understanding of makhraj and tajweed that is not optimal for students due to the low teacher-student ratio, making it ideal to implement peer tutoring. Second, the diversity of reading ability levels in children aged 6 – 10 years allows researchers to conduct precise descriptive analyses between tutors and students. Third, the availability of Daarul Umi teachers to innovate with peer tutoring of the Ash-Shafi'i Method strengthens researchers to conduct in-depth participatory observations on the dynamics of peer interaction that are not found in other conventional institutions. Thus, the choice of the location of Daarul Umi is not only for technical reasons, but also because of its peculiarity in providing in-depth knowledge of the transition of Quranic learning from teacher-centered learning to peer-assisted learning.

The research subjects in this study include several parties who are directly involved in the implementation of tahsin learning using the peer tutoring method. The main subjects include tahsin teachers who act as learning facilitators, as well as the director of the implementation of peer tutoring of the Ash-Shafi'i method. The next subjects are tutor (pupils who are more capable in reading) and tutee (pupils who still need guidance). The determination of the research subject was carried out by purposive sampling technique, which is the selection of informants based on certain considerations [22], such as direct involvement in peer tutoring programs, understanding of the implementation of the Ash-Shafi'i method, and the ability to provide information relevant to the focus of research.

The data collection technique in this study is carried out through several methods so that the data obtained is richer and can complement each other. First, the researcher uses participatory observation, namely the researcher is present directly at the learning location and observes tahsin learning activities with peer tutoring [23]. Observations were carried out to obtain data on the mechanism of peer tutoring, tutor and tutor interaction patterns, reading correction techniques, tajweed practice activities, letter makharijul coaching, and students' responses to the learning process. This observation also aims to capture the learning situation in real life, both in terms of communication, behavior, and the learning atmosphere formed during the peer tutoring process .

Second, the data collection technique is carried out through in-depth interviews in the form of semi-structured interviews. Interviews were conducted with tahsin teachers, peer tutors, as well as several tutee representatives who were peer tutoring students. Semi-structured interviews are chosen because they provide space for researchers to explore data flexibly while remaining focused on the research focus. In the interview, the researcher explored information about the strategy of implementing peer tutoring combined with the Ash-Shafi'i method in tahsin activities in improving basic tajweed and makharijul letters of elementary school age children, tutors' experiences in guiding their friends, tutee's experience in receiving guidance, the form of reading evaluation, and their perception of changes in basic tajweed and makharijul

letters after learning took place. This interview technique is also used to identify supporting and inhibiting factors for the implementation of tahsin peer tutoring in Daarul Umi.

Third, the researcher uses documentation techniques as a complement to observation and interview data. The documentation collected can be in the form of learning tools (such as Ash-Shafi'i method books, learning notes, activity schedules), voice or video recordings of learning, photos of activities, lists of learning participants, and results of student reading evaluations. Documentation is used to strengthen field data while providing authentic evidence about the learning process and the development of students' abilities in the aspects of basic tajweed and makharijul letters.

The data that had been obtained from observations, interviews, and documentation was then analyzed using a qualitative data analysis model from Miles, Huberman, and Saldana, which included three main stages. The first stage is data condensation, which is the selection process, concentration, simplification, and organization of raw data obtained from the field [24]. At this stage, the researcher sorts out data that is relevant to the focus of the research, such as the form of peer tutoring implementation, the dynamics of tutor-tutor interaction, the improvement of tajweed and makharijul literacy readings, as well as supporting and inhibiting factors. The second stage is data presentation, which is the preparation of data in the form of descriptive narratives, tables, and categories of findings so that the data is easier to understand and analyze. The third stage is conclusion drawing and verification, which is the process of describing the meaning of the data that has been presented and retesting conclusions through checking data consistency, strengthening evidence, and validating field findings [25].

To maintain the validity of the data, this study uses triangulation techniques, both source triangulation and triangulation techniques. Source triangulation was done by comparing information obtained from tahsin teachers, peer tutors, and tutees. The triangulation technique is carried out by comparing observation, interview, and documentation data so that research findings are more valid and accountable [26]. Furthermore, the researcher conducts a member check by reconfirming the results of the analysis and the summary of the interview to the informant to ensure that the interpretation of the researcher's data is in accordance with the respondent's perspective [27].

With this method, this study is expected to be able to provide a systematic and in-depth picture of how the implementation of the Asy-Syafi'i method of peer tutoring is carried out in Daarul Umi, how the dynamics of tutor-tutee interaction are formed, how changes in basic tajweed and makharijul literacy skills occur in children aged 6-10 years, as well as what factors affect the success or obstacles in the implementation of the method.

RESULTS AND DISCUSSION

Results

Overview of tahsin learning in Daarul Umi

Daarul Umi is a non-formal tahsin house in the city of Bandung that focuses on guidance in the tahsin of the Qur'an for elementary to secondary school students. Learning activities are carried out intensively every Monday to Friday. Located in Coblong District, this institution has one teacher who guides 34 students, consisting of 22 female students and 12 male students which are then detailed in the form of a table as follows:

Table 1. Profile of Daarul Umi Students and Peer Tutors by Reading Ability Level

Gender	Age Category	Age Range (Years)	Number of Student	Ability Level	Ability Description
Female	SD	6-10 years old	10	TPD1	Students who are not able to read hijaiyah letters independently or are already able but are still often confused in recognizing the letters.
Female	SD	6-10 years old	7	TPD2	Students who are able to read consecutive letters but are still stammering.
Male	SD	6-10 years old	10	TPD1	Students who are not able to read hijaiyah letters independently or are already able but are still often confused in recognizing the letters.
Male	SD	7 and 8 years old	2	TPD2	Students who are able to read consecutive letters but are still stammering.
Female	SMP	12–15 years old	5	TT	Students who are able to read the Qur'an fluently and read relatively correctly. And this is what acts as a tutor

This condition shows that the majority of Daarul Umi students are still in the pre-basic category, especially at the TPD1 level, so they need intensive guidance and continuous assistance in strengthening basic tajweed and makharijul literacy skills. On the other hand, the limited number of teachers who only have one person is a challenge in the process of fostering Qur'an reading, so a more effective and participatory learning strategy is needed, one of which is through the implementation of peer tutoring in tahsin learning.

The process of peer tutoring Tahsin Ash-Shafi'i Method in Daarul Umi

Based on the results of field observations, the implementation of peer tutoring in tahsin learning in Daarul Umi is carried out through several structured stages, including teacher briefings in preparing the Ash-shafi'i method, preparation of tutors who will teach, grouping students/tutors, implementation of guided practices, and evaluation of reading accuracy both in terms of basic tajweed and makharijul letters. The learning process takes place in one room, where students who have been grouped into 5 groups actively interact with each of 1 female peer tutors during tahsin practice. This peer tutoring approach is integrated with the Ash-Shafi'i method which emphasizes the habit of reading directly, gradual pronunciation correction, and repetition strategies to strengthen mastery of basic tajweed and makharijul letters. The learning

process using stages like this is carried out for 6 consecutive meetings with an estimated time of 60 minutes at each meeting.

In the initial stage, the tahsin teacher opens the learning first while explaining the learning objectives and giving brief directions related to the asy-shafi'i method peer tutoring that will be practiced on that day. After that, as many as 29 students were grouped into 5 groups which consisted of 1 female tutor who was already Skilled Level (TT) and 5-6 tutees. The grouping system is adjusted to the student's reading qualification data which confirms that the tutor is selected from the Primary and Basic Level students, while the tutor is selected based on the track record of reading achievement contained in the reading qualification data book. Based on the results of interviews with tahsin teachers, the selection of female tutors was deliberately carried out to build a more "nurturing" atmosphere. This is in line with the findings of interviews with tutors who stated that they felt more comfortable and less tense when making a mispronunciation in front of their tutor than in front of the main teacher. According to Fikrie and Fitriah [28] in their research, it is proven that adolescent girls tend to be superior to adolescent boys in certain aspects of prosocial behavior needed in the peer guidance process such as comforting character, sharing, and relational honesty. Adolescent girls were confirmed to have a higher average value of prosocial behavior (mean = 80.80) than adolescent boys (mean = 76.47), this significantly proves that girls are more capable of being "good listeners" and "wise advisors" in their school environment. In addition, the five female tutors were selected because they were included in the Skilled Level (TT) reading qualification, so that the learning process could be more effective.

During the core learning activities, female tutors guide students one by one, where every 1 tutee will be guided for 10 minutes and tutees who have not yet got their turn are directed by the tutor to pay attention to their friends. Furthermore, the tutor practiced reading the Qur'an using the Ash-Shafi'i method book by Abu Ya'la Kurnaedi, focusing on the accuracy of the makharijul of the letters, the application of the basic tajweed law, and the fluency of reading. The tutor usually starts by giving an example of correct pronunciation, then the tutor is asked to imitate repeatedly. If the tutee is wrong in pronunciation, then the tutor provides correction directly through improvement of the makhraj and the nature of the letters, then asks the tutee to repeat the reading until it is close to the correct pronunciation standard, occasionally the tutor does a demonstration of mouth articulation and tongue placement while looking at the illustration of the mouth image in the textbook to ensure that the letters come out according to the proper provisions. In this process, tahsin teachers continue to play the role of the main supervisor to ensure that the corrections given by female tutors remain accurate in accordance with the rules of tajweed and proper pronunciation standards.

This pattern of implementation shows that peer mentoring not only functions as a learning variation, but also as a teaching strategy that strengthens a more participatory and collaborative learning atmosphere. The existence of female peers in the study group also encourages the tutee to be more active in practicing and asking questions, because the interaction feels more intimate and the learning atmosphere is pleasant so that it does not seem formal or monotonous. In addition, tutors tend to provide reinforcement such as saying, "Come on, you can definitely do it, a little more you can say the letter 'ain, keep repeating it" "Well, the pronunciation of the letter Dhad is like this (while showing the pronunciation of the mouth)", "Don't forget to read the sentence mad thabi'i it must be slightly extended by 2

harakat", such sentences are often spoken by tutors in order to try to achieve learning goals. The tutor also often gives positive feedback for example "Well, the pronunciation of the letters is good, it's just that the gunnah part has to be held for a longer time", and other encouragement support. This kind of reinforcement is important because some students initially show doubt when pronouncing letters that seem difficult. Therefore, peer guidance can reduce psychological barriers such as feeling tense and rigid because reading corrections come from peers and not directly from teachers [29].

Thus, students become more confident to try to read, and receive corrections without feeling pressured as when facing the teacher directly. These findings are in line with social learning theory which emphasizes that students tend to develop skills through the process of observation, imitation, and reinforcement of socially close person models [30]. In this context, female peer tutors act as model persons who are more easily accepted by students because they have equal age proximity and social ties. These conditions form a more comfortable learning environment, so that the process of developing basic tajweed skills and makharijul letters can take place more effectively.

Improvement of Basic Tajweed Skills and Makharijul of Tutee Letters through Peer Guidance

In the final stage, this study shows that peer guidance contributes significantly to the development of basic tajweed mastery as well as increasing the accuracy of students' makharijul letters. In the aspect of tajweed, improvement is observed through the accuracy of students in applying basic rules such as mad, idzhar, idgham, ikhfa, iqlab, qalqalah, and ghunnah; where they begin to show a better awareness of the rules of long-short reading. In line with this, peer guidance can also overcome the difficulty of pronouncing makharijul letters, especially in letters that are prone to errors such as ث, ح, خ, ذ, ص, ض, ط, ظ, ع, and غ. The process of improvement in these two aspects does not occur instantaneously, but is gradual through the Ash-Shafi'i method which emphasizes step-by-step mastery thanks to structured practice. The existence of peer tutors reinforces this structure by guiding the tutee to repeat words or passages of verses until they are relatively correct, as well as acting as direct feedback givers so that students can practice more intensively without having to wait for the teacher's turn. This development is confirmed by the perspective of the teacher in the interview who said that learning with this tutor-tutee method makes children feel more comfortable in learning and more willing to accept correction without having to experience feelings of pressure. Theoretically, this combination of the Ash-Shafi'i method and peer guidance strategies encourages an effective practice-based learning process where theoretical understanding is refined through intense practice, consistent correction, and continuous repetition to ensure that neither articulation nor tajweed errors are repeated repeatedly

Discussion

The findings of this study indicate that the integration of peer tutoring with the Ash-Shafi'i method offers a relevant pedagogical response to the limitations of teacher-centered Qur'anic learning in non-formal tahsin institutions. The initial condition at Daarul Umi showed that most elementary school-age learners were still at the pre-basic level, particularly in recognizing hijaiyah letters independently, reading consecutive letters fluently, applying basic tajweed rules, and pronouncing difficult Arabic phonemes accurately. This condition is consistent with

previous studies which reported that children at the elementary school age are still in a crucial phase of developing phonological awareness, symbol recognition, and articulatory accuracy in Arabic reading [1], [7]. From the perspective of cognitive development, the age range of 6–10 years corresponds to the concrete operational stage, in which children are more capable of classifying symbols, following structured patterns, and connecting visual forms with sound systems [2], [3]. Therefore, the structured, repetitive, and demonstrative nature of the Ash-Shafi'i method becomes pedagogically relevant because it provides concrete examples of pronunciation, mouth articulation, letter grouping, and gradual tajweed practice that are suitable for children's developmental characteristics [18].

The results also strengthen the argument that teacher-centered Qur'anic learning is insufficient when the number of learners is not proportional to the available teacher. Previous studies have shown that passive and teacher-dominated learning tends to limit student participation, reduce opportunities for direct practice, and create dependence on the teacher as the only source of correction [10], [11], [12], [13], [14]. The situation found in Daarul Umi reflects this problem, as one teacher had to guide a large number of students with diverse reading abilities. By implementing peer tutoring, the learning process shifted from a centralized correction model to a distributed assistance model, in which skilled students helped their peers through direct demonstration, repetition, and immediate feedback. This finding is in line with Andini and Deswalantri [16], who emphasized that peer tutoring can improve student achievement in Islamic religious education by creating more active learning interactions. It also supports Sanches-Ferreira et al. [17], who found that peer tutoring can improve elementary students' reading fluency and accuracy through repeated practice and peer-based correction.

The tutor–tutee interaction observed in this study confirms the relevance of Bandura's social learning theory in Qur'anic learning. Students did not only learn from formal teacher explanation but also from observing, imitating, and receiving reinforcement from socially closer peer models [19], [30]. The female peer tutors functioned as accessible learning models who demonstrated correct pronunciation, guided mouth and tongue positioning, corrected errors in tajweed application, and provided motivational feedback. This process made students more willing to repeat difficult sounds, such as ث, ح, خ, ذ, ص, ض, ط, ظ, ع, and غ, without feeling excessively anxious or embarrassed. These findings are consistent with Burton et al. [20], who argued that cross-age peer mentoring supports not only academic development but also socio-emotional growth, including confidence, responsibility, and relational support. In this study, the peer tutoring process did not merely support technical mastery of tajweed and makharijul huruf but also created a psychologically safer learning environment.

Another important finding is that the selection of female tutors contributed to the emergence of a nurturing and less intimidating learning atmosphere. The tutors were not only selected based on their Qur'anic reading competence but also because they demonstrated patience, attentiveness, and supportive communication during the learning process. This finding is aligned with Fikrie and Fitriah [28], who reported that adolescent girls tend to show stronger prosocial behaviors, particularly in comforting, sharing, and relational support. In the context of Daarul Umi, these prosocial characteristics were reflected in the tutors' use of encouraging expressions, gentle corrections, and repeated demonstrations. Such interaction helped reduce students' hesitation when making pronunciation mistakes. This also supports Moliner and Alegre [29], who showed that peer tutoring can reduce students' anxiety because

correction from peers is often perceived as less threatening than correction from teachers. Thus, the affective dimension of peer tutoring becomes a key mechanism that explains why students were more confident in practicing tajweed and makharijul huruf.

The improvement in students' basic tajweed skills and makharijul huruf accuracy should be understood as a qualitative progression rather than a statistically measured outcome. The study found that students gradually became more aware of long-short pronunciation, ghunnah, qalqalah, and the differences among similar Arabic sounds. This progression occurred through repeated imitation, direct correction, tutor modeling, and teacher supervision. Previous studies on tahsin and Qur'anic reading improvement have emphasized the importance of structured practice and continuous correction in helping students overcome reading difficulties [8], [9], [15]. However, the present study extends these findings by showing that correction does not always have to rely solely on the main teacher. When peer tutors are properly selected and supervised, they can become effective mediators who help students practice more frequently and receive feedback more immediately. This is particularly important in non-formal Qur'anic institutions where teacher availability is often limited.

The novelty of this study lies in the integration of three elements that have rarely been examined together: peer tutoring, the Ash-Shafi'i tahsin method, and the development of basic tajweed and makharijul huruf skills among elementary school-age children in a non-formal Qur'anic learning institution. Previous studies have discussed peer tutoring in general Islamic education or reading instruction [16], [17], while other studies have focused on Qur'anic reading improvement through specific methods such as tahsin, An-Nahdliyah, or Qiroati [8], [9], [15]. However, this study provides a more specific contribution by demonstrating how the Ash-Shafi'i method, which emphasizes structured material progression, talaqqi-musyafahah, articulation modeling, and repeated correction [18], can be operationalized through peer-assisted learning. Therefore, the study contributes to the development of participatory Qur'anic pedagogy by showing that peer tutoring can function not only as a supplementary strategy but also as a pedagogical bridge between structured tahsin materials and children's need for intensive, low-pressure practice.

Theoretically, this study contributes to the expansion of social learning theory in the context of Qur'anic education. The findings show that observation, imitation, reinforcement, and peer modeling are not only relevant in general classroom learning but also highly applicable in the acquisition of Qur'anic reading skills, especially in pronunciation-sensitive domains such as tajweed and makharijul huruf. The study also enriches the discussion on child-centered Islamic pedagogy by demonstrating that children learn more effectively when they are placed in a participatory environment that combines structured guidance, emotional safety, and peer interaction. This finding supports the broader argument that Islamic education should move beyond teacher-dominated instruction and adopt more collaborative approaches that correspond to children's cognitive, linguistic, and socio-emotional development [10], [14], [19], [20].

Practically, the findings imply that non-formal tahsin institutions can use peer tutoring as an alternative strategy to overcome limited teacher availability and unequal teacher-student ratios. Institutions may identify students with stronger reading competence, train them as peer tutors, and involve them in guided tahsin sessions under teacher supervision. However, tutor preparation should not only focus on reading ability but also on correction techniques,

communication ethics, patience, and the ability to provide constructive feedback. The teacher must remain the main supervisor to ensure that tutors do not transmit incorrect pronunciation or tajweed rules. Thus, the peer tutoring model should be implemented as a supervised collaborative system rather than as a replacement for qualified tahsin teachers.

In terms of social welfare and educational equity, this study also suggests that peer-assisted Qur'anic learning can expand access to quality religious literacy support for children in non-formal settings. When institutions with limited human resources can mobilize trained peer tutors, more students receive direct practice opportunities, individualized attention, and emotional support. This implication is important because Qur'anic literacy is not merely a technical reading skill but also part of children's religious identity, confidence, and participation in Muslim educational communities. Therefore, the integration of peer tutoring and the Ash-Shafi'i method can be seen as a practical, low-cost, and socially responsive strategy for strengthening Qur'anic literacy among elementary school-age children, particularly in institutions that face teacher limitations and diverse student ability levels.

CONCLUSION

This study concludes that the implementation of peer tutoring integrated with the Ash-Shafi'i method in tahsin learning at Daarul Umi significantly improved the tajweed and makharijul huruf skills of elementary school-aged children. Through systematic collaborative interactions, this method not only provides psychological comfort that boosts student confidence but also provides a practical solution to the limited teaching staff. These findings reinforce the relevance of social learning theory in Quranic education, where peer tutors serve as role models that optimize both the cognitive and socio-emotional aspects of students. While effective, further research is needed to test the long-term impact and standardize tutor training to ensure consistent teaching quality across other Islamic educational contexts.

LIMITATIONS

This study has several limitations that should be considered when interpreting the findings. First, the research was conducted as a single case study in one non-formal Qur'anic learning institution, Daarul Umi, involving a limited number of participants aged 6–10 years. Therefore, the results may not fully represent other educational settings or different age groups. Second, the study employed qualitative methods such as observation, interviews, and documentation, which may contain subjective interpretations from both participants and the researcher, although data triangulation and member checking were applied to enhance credibility. Third, the implementation period was relatively short, consisting of only six meetings, so the study could not comprehensively examine the long-term development of students' tajweed and makharijul skills. In addition, the peer tutors involved were only female students categorized at the TT, which may have influenced the interaction patterns observed during the learning process.

Despite these limitations, the study still provides valuable insights into the use of peer tutoring integrated with the Ash-Shafi'i method in Qur'anic learning. Future studies are recommended to involve larger participant groups, longer observation periods, and different educational contexts. Further research may also combine qualitative and quantitative

approaches to obtain more comprehensive and objective findings regarding the effectiveness of peer-assisted Qur'anic learning.

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AUTHOR CONTRIBUTION

M. S. A. designs research topics, conducts literature reviews, and develops the design of research methods and instruments. M. S. A. is also fully responsible for the collection of field data, data analysis, and the preparation of the main draft of the manuscript technically and during the journal submission process. A. K. contributed to the refinement of research titles, provided theoretical and practical direction in the field, and conducted a thorough critical review of manuscripts. J. plays a role in providing reinforcement of references and citations, refinement of research instruments, and providing technical direction during the implementation of research in the field. All authors have read and approved the final version of the manuscript and are willing to take responsibility for all aspects of the work in this study.

CONFLICT OF INTEREST

"The authors declare no conflict of interest."

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

The author used Gemini, Scopus AI, and Consensus AI during the preparation of this work to facilitate the search for reference sources relevant to the research. After using these tools, the scientific articles obtained were then combined with NotebookLM to efficiently identify similar sentences from the validly obtained articles, facilitating effective citation. Additionally, the author occasionally used Quilltolt Paraphrasing Tools to enhance the academic appeal of

certain sentences. Finally, the author ensured thorough review and editing of the manuscript as needed, taking full responsibility for the content of the publication.

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