



The Manners of Reading the Qur'an from the Perspective of the Book of At-Tibyan: A Study on Participants in Talaqqi Classes

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Abstract

This study aims to analyze the application of the etiquette of reading the Qur'an based on the Book At-Tibyan fi Adabi Hamalatil Qur'an in talaqqi class participants. A qualitative approach was used with a field study design, involving 15 participants selected purposively. Data were collected through observation, interviews, questionnaires, and documentation, then analyzed thematically and validated through technical triangulation. The results show that technical-verbal etiquette, such as reading and listening in groups, raising the voice for correction, maintaining tajweed, and responding to greetings, have been consistently applied by all participants. In contrast, spiritual-social etiquette, including maintaining the quietness of the assembly, waiting for teacher corrections, responding to the call to prayer, and performing tilawah prostration, have not been consistently applied. These findings reveal a gap between mastery of technical aspects and appreciation of spiritual aspects in the application of etiquette of reading the Qur'an, which indicates that the talaqqi method is effective in improving reading competence but has not fully formed a holistic attitude of reverence towards the Qur'an. This study emphasizes the need for explicit and gradual integration of spiritual etiquette learning into the talaqqi curriculum to balance the technical and spiritual achievements of participants.

Article Information:

Received June 10, 2026

Revised July 02, 2026

Accepted July 30, 2026

Keywords:

Al-Qur'an Etiquette, At-Tibyan, Talaqqi, Tahsin, Al-Qur'an Learning.

INTRODUCTION

The Quran is the primary source of Islamic teachings, serving as guidance, a guide to life, and the foundation for shaping the character of Muslims. Interaction with the Quran is not only realized through reading, but also through efforts to understand, appreciate, memorize, and practice its contents in daily life. Reading the Quran is considered an act of worship, so its implementation cannot be equated with reading ordinary texts; this activity requires accurate pronunciation of letters, application of the rules of tajweed, physical and spiritual readiness, and an attitude of respect for the glory of God's word.

How to cite:

Harahap, N. M., & Muzakkir. (2026). The Manners of Reading the Qur'an from the Perspective of the Book of At-Tibyan: A Study on Participants in Talaqqi Classes. *Suluh Pasaman*, 4(2), 595-607.

E-ISSN:

2986-8467

Published by:

The Institute for Research and Community Service

Therefore, learning the Qur'an ideally should not only be directed at improving reading fluency, but also at developing the etiquette of the Qur'an reader. The etiquette of reading the Qur'an includes physical and spiritual attitudes that need to be considered before, during, and after reading, including personal hygiene, calmness, reverence, respect for the mushaf, control of speech, attention to reading, and adherence to the provisions of recitation. Good reading skills do not fully reflect a correct relationship with the Qur'an if they are not accompanied by an attitude of respect. The book *At-Tibyan fi Adabi Hamalatil Qur'an* systematically outlines the ethics for readers, memorizers, teachers, and students of the Qur'an, including intentions, cleanliness, reading methods, behavior in assemblies, and the relationship between students and teachers (An-Nawawi, 2023).

Quranic learning in the community is generally carried out through tahsin, tahfiz, and talaqqi programs. The talaqqi method places participants to read directly in front of the teacher so that errors in makhraj, letter characteristics, length and shortness of recitation, and tajweed rules can be immediately corrected, while also allowing direct transmission of readings and the habit of listening to the readings of other participants. Learning that is carried out gradually and continuously helps participants improve reading competence while maintaining the accuracy of the readings that have been learned (Andriani et al., 2024) (Is et al., 2024) (Suhendar et al., 2026), with its effectiveness influenced by the suitability of the method, continuity of practice, the role of the teacher, and the active involvement of participants (Salbiyah & Junaidi, 2025).

Initial observations of a talaqqi class at a Quranic learning institution for adult Muslim women demonstrated the participants' enthusiasm and commitment to the lesson, but also revealed that the application of Quranic reading etiquette was not yet fully optimal. Some participants were still chatting while waiting for their turn, not paying attention to other participants' readings, or checking their mobile phones during the lesson. Others did not understand the actions they should take when the call to prayer sounded, when encountering a verse on the prayer mat, when unsure about the next verse, or when someone else offered a greeting. This situation indicates a gap between mastery of the technical aspects of reading and understanding the ethics of reading the Quran a crucial issue because talaqqi is not merely a process of improving the phonological aspects of reading, but also a space for shaping participants' attitudes toward the Quran, the teacher, and fellow members of the assembly. Classical book-based learning can be a means of internalizing manners if the values taught do not stop at delivering the material, but are accompanied by planning, habituation, role modeling, and behavioral evaluation, as shown in the effective learning of the *Ta'lim al-Muta'allim* Book when accompanied by observation of attitudes, respect for teachers, and the practice of values in daily life (Istiqamah et al., 2024).

Previous research on the Book of *At-Tibyan fi Adabi Hamalatil Qur'an* generally focused on conceptual studies. Some of them discussed the teacher-student relationship built on sincerity, respect, humility, and responsibility (Samudra & Zailani, 2023), character education values such as religiosity, discipline, patience, and respect for the Qur'an (Rahman et al., 2023), the relevance of etiquette for reading and teaching the Qur'an in a contemporary context (Ismail & Hamid, 2020), and the position of adab as an element of personality formation that reflects Qur'anic values through behavior (Suhartawan & Hasanah, 2023). Research that empirically tested the application of the Book of *At-Tibyan* was generally conducted in Islamic boarding schools, showing an increase in understanding of adab through structured teaching and dormitory habits (Maimon et al., 2026). Studies that directly observe the application of the etiquette of reading the Qur'an in adult participants in non-boarding institutions with characteristics of household responsibilities, work, and

social activities that are different from the context of Islamic boarding schools are still limited.

The novelty of this research lies in the empirical analysis of the application of ten manners from the Book of At-Tibyan fi Adabi Hamalatil Qur'an in talaqqi learning in non-boarding institutions, by comparing participants' understanding and their actual behavior through observation, interviews, questionnaires, and documentation. The analysis is directed at ten aspects: oral hygiene, facing the Qibla, respect when the Qur'an is read, reading in groups, raising and beautifying the voice, stopping when experiencing physical discomfort, responding to greetings and the call to prayer, behavior when forgetting the continuation of a verse, and the implementation of prostration during recitation. This approach allows the research to map manners that have become habits, that are still applied conditionally, and that have not been adequately understood.

Based on the description, the question arises: to what extent are the etiquette of reading the Qur'an based on the Book of At-Tibyan fi Adabi Hamalatil Qur'an applied by the participants of the talaqqi class, and what challenges influence its application? This study aims to analyze the application of the etiquette of reading the Qur'an based on the perspective of the Book of At-Tibyan fi Adabi Hamalatil Qur'an on the participants of the talaqqi class and identify the challenges that influence its application. Theoretically, this study contributes to the development of empirical studies on the etiquette of reading the Qur'an in non-boarding institutions; practically, the findings can be a reference for institutional managers, teachers, and participants in designing talaqqi learning that integrates improving the quality of reading with the internalization of etiquette, so that the learning outcomes not only produce correct reading skills, but also attitudes that are in accordance with the glory of the Qur'an.

METHODS

This research uses a qualitative approach with a descriptive field research type to obtain an in-depth understanding of the application of the etiquette of reading the Qur'an to participants in talaqqi classes based on the perspective of Kitab At-Tibyan fi Adabi Hamalatil Qur'an. The research was conducted in 2026 at Yayasan Griya Fadhilah Al-Qur'an, Medan Area District, Medan City. Observations were conducted in two talaqqi classes for five meetings, while the main interview with the ustazah was conducted on July 4, 2026. The research focus was directed at ten etiquettes selected from fifty-six etiquettes in Kitab At-Tibyan, based on their suitability with talaqqi learning activities and the possibility of their application being observed directly during the learning process.

The research participants consisted of 15 talaqqi class participants selected using purposive sampling technique, based on their active involvement in talaqqi activities and their ability to provide information in accordance with the research focus. The class teacher was also used as an informant to obtain information about the participants' behavior, learning implementation, and obstacles in internalizing the etiquette of reading the Qur'an. All participants have given informed consent to participate in this study, and the participants' identities are kept confidential by using codes/initials in reporting the research results.

Research data was collected through observation, interviews, open-ended questions, online questionnaires, and documentation. Observations were conducted by observing participants' behavior while reading, listening, waiting their turn, and interacting with the female teacher and other participants. In-depth interviews were conducted with the female teacher and several participants to obtain clarification regarding their understanding and application of etiquette. The online questionnaire used was validated through expert judgment and consisted of eight items referring to

the ten forms of etiquette that were the focus of the study. The open-ended questions and questionnaire were used to obtain supporting data regarding participants' habits that could not all be observed in the classroom, while documentation was used to supplement data regarding the institution's profile and the implementation of talaqqi activities.

Data were analyzed using an interactive analysis model that includes data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1992). the reduction stage, data from observations, interviews, open-ended questions, questionnaires, and documentation were selected and grouped based on the ten forms of etiquette that were the focus of the study. The grouped data were then presented in the form of descriptive descriptions, interview quotes, percentages of questionnaire results, and a summary table of etiquette implementation. Next, conclusions were drawn by comparing participant behavior with the provisions of etiquette in the Book *At-Tibyan fi Adabi Hamalatil Qur'an*. Data validity was strengthened through technical triangulation by comparing data from observations, interviews, questionnaires, open-ended questions, and documentation, so that the research results could describe the implementation of etiquette in reading the Qur'an among talaqqi class participants credibly and comprehensively.

RESULT AND DISCUSSION

Profile and Implementation of Talaqqi Learning at the Griya Fadhilah Al-Qur'an Foundation

The Griya Fadhilah Al-Qur'an Foundation is a Qur'an educational institution located in Medan. The foundation was founded in 2019 and officially began operations in 2021. The institution's vision is to shape Muslim women with Qur'anic and Rabbani characters. This vision is realized through the implementation of tahsin (recitation), tahfiz (memorization), Arabic language learning, tafsir (interpretation), hadith (hadith), and sirah (audience) studies, as well as various socio-religious activities. The Qur'an learning program is implemented in a structured manner and is open to Muslim women with diverse educational backgrounds, occupations, ages, and Qur'an reading abilities. (Is et al., 2024)

The tahsin program consists of tahmidi and talaqqi classes. The tahmidi class is intended for beginners who are still learning the pronunciation of letters, the characteristics of letters, and the basics of tajweed. Meanwhile, the talaqqi class is aimed at participants who have already understood the basic material and require further guidance to improve their reading accuracy and fluency. This division indicates that learning is conducted in stages according to the participants' abilities. In the talaqqi class, participants read the Quran directly in front of a female teacher. The participants' reading is listened to to identify errors in pronunciation, the characteristics of letters, the length of the reading, and the application of tajweed laws. Any errors found are then corrected directly so that participants can immediately repeat the reading correctly. Learning is carried out in the form of a halaqah (religious circle). Each participant is given the opportunity to read in turn, while other participants are directed to listen to the reading and corrections given by the female teacher.

This pattern allows learning to not only take place between the ustazah and the participants who are reading, but also involves all members of the halaqah. Participants can study the mistakes and corrections of other participants' readings as an evaluation material for their respective readings. The talaqqi method thus has a corrective and educational function. The corrective function is seen from the direct correction of readings by the ustazah, while the educational function is seen through the activities of listening, observing, and studying the corrections given to other participants. The pattern of reading and listening alternately also supports

strengthening the quality of reading and memorization of participants (Andriani et al., 2024).



Figure 1.The Learning Atmosphere and Talaqqi Process at the Griya Fadhilah Al-Qur'an Foundation

Source: Research documentation, 2026.

Figure 1 shows the learning that is carried out in the form of a halaqah. Participants sit around the ustazah, carrying the mushaf and learning materials. Each participant reads the Quran in turn in front of the ustazah, while the other participants listen to the reading and corrections given. In the process, the ustazah provides corrections if errors are found in the makhraj, the nature of the letters, the length of the reading, or the application of the law of tajwid. The halaqah formation facilitates direct interaction between the ustazah and the participants, while also providing opportunities for other participants to learn through memorization. However, the circular sitting pattern means that not all participants can face the qibla because the sitting direction is adjusted to the ustazah's position and the conditions of the room.

Implementation of Preparation and Ethics in Al-Quran Assembly

The first etiquette analyzed is maintaining oral hygiene before reading the Quran. Imam al-Nawawi explained:

وَيَنْبَغِي إِذَا أَرَادَ الْقِرَاءَةَ أَنْ يُنَظِّفَ فَمَهُ بِالسَّوَاكِ

It means: *"When a person intends to read the Quran, he should clean his mouth with a siwak."* (An-Nawawi, 2023)

This recommendation demonstrates that physical cleanliness is part of respecting the word of God. Miswak refers to the use of a branch or other material to remove dirt from teeth, clean plaque, and reduce bad breath. The material used should be safe, clean, and effective in maintaining oral health (Al-Fanjari, 1999) (Luaily et al., 2024).

The recommendation to clean the mouth is reinforced by the hadith:

لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ وُضُوءٍ

It means: *"If it were not a burden to my people, I would indeed order them to use the siwak every time they perform ablution."* (Hanbal, 2001)

Another hadith describes the Prophet Muhammad's (peace be upon him) habit of cleaning his mouth when he woke up at night:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاَهُ بِالسَّوَاكِ

It means: *"When the Prophet (peace be upon him) woke up at night, he would clean his mouth with a siwak."* (Al-Bukhari, 1422).

The recommendation to use siwak shows the importance of getting used to oral hygiene, especially before performing worship that involves reading and dhikr.

This habit not only follows the sunnah, but also helps maintain comfort when reading the Qur'an (Mianoki, 2020). The meaning of siwak is not limited to the use of arak wood, but includes tools that can fulfill the purpose of cleaning teeth and mouth. Therefore, the use of brushes and toothpaste can be seen as fulfilling the hygiene goals contained in the recommendation to use siwak, although the tools used are different from traditional siwak (Muslimedika, 2024). siwak is also associated with health benefits, such as refreshing the mouth, strengthening the gums, helping with smooth pronunciation, and increasing comfort when reading the Qur'an (Abdullah, 2024) (Melati et al., 2019)

The questionnaire results showed that 12 of the 15 participants had cleaned their mouths before participating in the talaqqi ritual. Cleaning was generally done using a toothbrush and toothpaste. These findings indicate that most participants had practiced basic oral hygiene practices, although they did not always use the traditional siwak.

The next etiquette is to face the Qibla when reciting the Quran outside of prayer. Imam al-Nawawi explains:

يُسْتَحَبُّ لِلْقَارِئِ فِي غَيْرِ الصَّلَاةِ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ

It means: *"It is recommended for readers of the Qur'an outside of prayer to face the Qibla"* (An-Nawawi, 2023)

The history that is often used in this discussion reads:

خَيْرُ الْمَجَالِسِ مَا اسْتَقْبَلَ بِهِ الْقِبْلَةَ

It means: *"The best assembly is the one that faces the Qibla."* (Ath-Thabrani, 1995)

This narration is considered weak by a number of scholars and therefore cannot be used as a binding legal basis. However, facing the Qibla is still considered to perfect good manners when conditions permit. Reading the Quran from other directions is still permitted and does not affect the validity of the reading (Al-Fauzan, 1999) (Bin Baz, 1999) (Hibban, 1976).

Observations showed that not all participants could face the Qibla during the lesson because the seating was arranged in a circle around the female teacher. However, questionnaire results showed that 12 participants were accustomed to facing the Qibla when reciting the Quran independently. This difference indicates that the application of etiquette is influenced by the learning environment. In halaqah (religious circle), ease of interaction and reading correction are the primary considerations, while in personal activities, participants have the freedom to choose their sitting orientation. Respect for the Quran is also demonstrated through calmness during recitation. Imam al-Nawawi emphasized:

وَمِمَّا يُعْتَنَى بِهِ وَيَتَأَكَّدُ الْأَمْرُ بِهِ اخْتِرَامُ الْقُرْآنِ

It means: *"Among the things that need to be noted and emphasized is respect for the Quran"* (An-Nawawi, 2023)

This principle is in line with QS. Al-A'raf [7]: 204:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

It means: *"When the Quran is recited, listen carefully and remain silent so that you may receive mercy."* (Indonesia, 2019)

The command to listen and remain silent does not only mean refraining from speaking, but also maintaining attention and reverence when reciting the Quran. This respect is also illustrated by the account of Ibn Umar, who did not speak while reciting the Quran, unless there was a need to explain the content of a verse (Al-Bukhari, 1422)

Interviews with the female Islamic teacher in charge of the talaqqi class indicate that the practice of maintaining composure has progressed, although not yet fully consistent. Participants sometimes engage in discussions while their peers are reading, both about the reading and other matters outside the learning material. However, their attention to their peers' reading increases as the learning process

progresses. One informant explained that "in the beginning, they may not pay much attention to their peers' reading, but over time, they increasingly listen to their peers' reading" (Suhendar et al., 2026)

These findings were reinforced by observations during five meetings. During the first to third meetings, participants were still chatting or laughing while others were reading, while during the fourth and fifth meetings, participants began to calm down, reduce conversation, and pay more attention to their peers' reading. However, only three of the 15 participants consistently avoided chatting and laughing throughout the entire observation period. This percentage does not indicate that the other participants were always talking, but rather that quiet behavior was not consistently applied from the first to the fifth meeting.

Implementing Reading Etiquette and Dealing with Certain Situations

Talaqqi learning is carried out in groups with the mechanism of one participant reading and the other participants listening. This practice is in line with QS. Al-Ma'idah [5]: 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

It means: *"And help one another in doing good and piety."* (Indonesia, 2019)

The virtue of gathering in gatherings for remembrance and learning is also explained in the hadith:

مَا مِنْ قَوْمٍ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْ بِهِمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

It means: *"No people gather to remember Allah except that the angels surround them, mercy covers them, tranquility descends upon them, and Allah mentions them before those who are with Him."* (Al-Naisaburi, 2016).

Observations showed that all participants participated in group learning. Each participant had the opportunity to read directly in front of the female teacher, while the other participants listened to the reading and received corrections. This practice demonstrated that group learning can occur simultaneously with individual guidance. Participants also read aloud within earshot of the female teacher and members of the halaqah. This is supported by the hadith:

مَا أَذِنَ اللَّهُ لشيءٍ مَا أَذِنَ لِنَبِيِّ حَسَنَ الصَّوْتِ يَتَعَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ

It means: *"Allah does not listen to anything as He listens to a prophet who has a melodious voice, reciting the Qur'an and making his recitation loud."* (Al-Bukhari, 1422).

Raising the voice can be more important if it helps the reader maintain concentration, reduce drowsiness, increase enthusiasm, and provide benefits to the person listening. However, reading quietly can be more important if it is feared that a loud voice will cause a desire to be praised or disturb others (Al-Ghazzali, 2023). In talaqqi learning, the participant's voice needs to be heard clearly so that the ustazah can recognize and correct reading errors. Observation results show that all participants read in a voice that can be heard by the ustazah and members of the halaqah. Raising the voice in the context of talaqqi is not intended to obtain praise, but to support correction and memorization. In addition to reading clearly, participants also try to beautify the reading. The Messenger of Allah (peace and blessings of Allah be upon him) said:

زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ، فَإِنَّ الصَّوْتِ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا

It means: *"Beautify the Quran with your voices because a good voice adds to the beauty of the Quran"*. (Dawud, n.d.)

The recommendation to read with tartil is also explained in the hadith:

يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُوهَا

It means: *"It will be said to the Companions of the Qur'an: Recite, ascend, and recite with a recitation as you recited it with a recitation in the world. Indeed, your position is at the end of the verse you recite"*. (Dawud, n.d.)

The results of the observation show that all participants try to read with a good and clear voice. However, to beautify the voice, one must still pay attention to tajwid, makhraj, the nature of the letters, and the length of the reading. Songs that cause changes in the letters or reading rules cannot be justified (An-Nawawi, 2023).

Another etiquette analyzed is stopping when experiencing physical discomfort. Imam al-Nawawi explains:

إِذَا كَانَ يَقْرَأُ فَعَرَضَ لَهُ رِيحٌ يَنْبَغِي أَنْ يُمْسِكَ عَنِ الْقِرَاءَةِ حَتَّى يَتَكَمَّلَ خُرُوجُهَا، ثُمَّ يَعُودُ إِلَى الْقِرَاءَةِ

It means: "If someone is reading and experiences flatulence, he should stop until the condition is over, then continue reading." (An-Nawawi, 2023)

The etiquette when yawning is reinforced by the hadith:

إِذَا تَنَآبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ

It means: "When one of you yawns, he should cover his mouth with his hand, for Satan may enter." (Al-Naisaburi, 2016).

The questionnaire results showed that 14 participants stopped reading when yawning or experiencing physical discomfort. Observation data also showed that several participants appeared sleepy during the lesson. This condition was influenced by work, household activities, and the participants' busy schedules before attending the class. When greeted with a greeting, all participants stopped reading to respond. This practice is in accordance with QS. An-Nisa' [4]: 86:

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

It means: "When you are honoured with an honour, return it with a better honour or return it with the like. Indeed, Allah takes account of all things." (Indonesia, 2019)

Unlike the etiquette for responding to greetings, some participants still did not understand the proper attitude when the call to prayer sounds. When the call to prayer is heard, the reader should stop reading, respond to the call to prayer, and then continue reading after the call to prayer is finished. When forgetting the next verse, 7 of the 15 participants chose to stop and wait for the teacher's assistance, while the other eight participants immediately asked, such as "Ustazah, what comes after this word?" or "Does it continue like this?" These expressions were heard throughout the learning activity. At-Tibyan encourages readers to repeat the previous part of the verse, then pause for a moment and wait for the teacher's help (Al-San'ani & al-Himyari, 1983). This recommendation is not to prohibit participants from asking questions, but to get them used to asking for help in a more orderly way so that the reading remains intact. The application of prostration in recitation is also still low. The basis is found in QS. Al-Insyiqaq [84]: 20–21:

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ

It means: "Why do they not believe? When the Quran is recited to them, they do not prostrate" (Indonesia, 2019).

This verse contains a rebuke for those who fail to show submission when the Quran is recited. After the various signs of Allah's power are demonstrated, humans should accept His guidance, obey His commands, and humble themselves before Him. In the context of the prayer rug verse, prostration (sujud) is a form of submission and obedience when reading or hearing the verse (As-Sa'di, n.d.) (Tuasikal, 2026). The virtue of prostration (sujud) is explained in the hadith:

إِذَا قَرَأَ ابْنُ آدَمَ السُّجْدَةَ فَسَجَدَ اعْتَزَلَ الشَّيْطَانُ يَبْكِي

It means: "When the son of Adam reads the verse of the prayer rug and then prostrates himself, Satan moves away while crying." (Al-Naisaburi, 2016)

The virtue of tilawah prostration is also explained in the hadith, which states that when a son of Adam recites the verses of the prayer rug and then prostrates, Satan flees while weeping. Five of the 15 participants understood and practiced tilawah prostration, while the other ten had not performed it consistently. This condition is related to limited understanding of the law, timing, and procedures for

performing tilawah prostration (Salim, 2006).

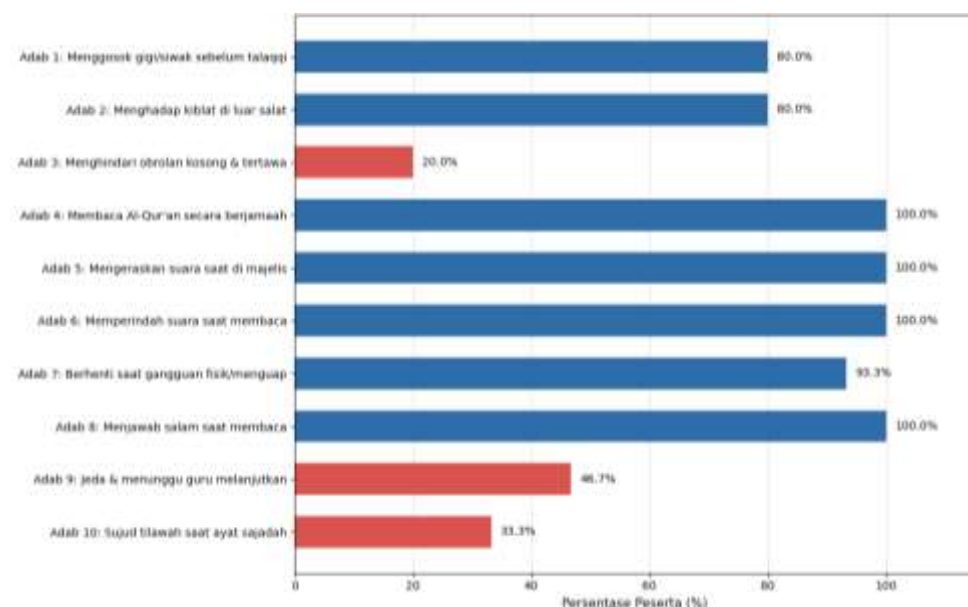
Levels of Implementation, Challenges, and Strengthening of the Manners of Reading the Qur'an

The results of observations and questionnaires showed variations in the application of the ten manners of reading the Qur'an among 15 participants in the talaqqi class.

Table 1.Level of Implementation of the Manners of Reading the Qur'an

No.	Form of manners	Number of participants	Percentage
1	Clean your mouth before reading the Qur'an	12	80%
2	Facing the Qibla when reading independently	12	80%
3	Avoid chatting and laughing during the assembly	3	20%
4	Reading and listening to the Qur'an in groups	15	100%
5	Raising your voice for the sake of talaqqi	15	100%
6	Beautifying the sound while maintaining tajweed	15	100%
7	Stop when yawning or experiencing physical discomfort	14	93,3%
8	Responding to greetings while reading	15	100%
9	Waiting for the teacher to help continue the verse	7	46,7%
10	Performing the recitation prostration	5	33,3%

Source: Results of research observations and questionnaires, 2026.



Graph 1.Percentage of Application of the Manners of Reading the Quran by Talaqqi Class Participants

Source: Results of research observations and questionnaires, 2026.

Table 1 and Graph 1 show that the manners of reading and listening in groups, raising the voice for the sake of talaqqi, beautifying the voice by maintaining tajwid, and answering greetings have the highest level of application because they are applied by all participants or 15 people (100%). The high level of application of the four manners is related to its position as a direct part of the learning mechanism and participants' habits during the talaqqi class. The manners of stopping when experiencing physical disturbances were applied by 14 participants (93.3%), while

maintaining oral hygiene and facing the Qibla when reading independently were each applied by 12 participants (80%). Meanwhile, the etiquette of waiting for the teacher's help when forgetting the continuation of the verse was applied by 7 participants (46.7%) and prostration to recitation was applied by 5 participants (33.3%). The etiquette with the lowest level of consistency is avoiding chatter and laughter during the assembly, which was only shown consistently by 3 participants (20%). Despite this, the results of the observation showed a positive development because in the fourth and fifth meetings the participants started to be calmer compared to the previous three meetings.

The findings indicate that etiquette directly integrated into the talaqqi mechanism is easier to implement than etiquette that requires specific understanding. The etiquette of waiting for the teacher's help when forgetting the continuation of a verse, responding to the call to prayer, and performing sujud tilawah (prostration in recitation) has not yet become a habit because the material has not been adequately explained. Another challenge relates to the condition of the adult participants. Based on interviews and questionnaires, some participants experienced difficulty dividing their time between Quranic study activities, work, and household responsibilities, which affected the consistency of their murajaah (recitation) and preparation before attending the lesson. These findings were conveyed indirectly based on participants' answers and are not derived from specific dialogue quotes from informants.

Strengthening the internalization of manners can be done by integrating the material from the Book At-Tibyan gradually into the learning process, for example by explaining one form of etiquette at each meeting along with the basis of verses or hadith, examples of application, and behaviors to avoid. Participants waiting for their turn can also be given structured tasks, such as noting reading errors, writing corrections from the teacher, or filling out a listening sheet to reduce unnecessary conversation and increase attention to the reading of other participants. The teacher has an important role as a role model in maintaining composure, holding the mushaf, listening to the reading, responding to greetings, responding to the call to prayer, and performing tilawah prostration because etiquette education is not enough through explanation, but requires role models, habituation, supervision, and regularity in the learning process (Rahman et al., 2023) (Samudra & Zailani, 2023). Overall, participants have a fairly good foundation in applying etiquette in reading the Qur'an, especially in behaviors that are a routine part of the talaqqi method. However, maintaining composure, waiting for the teacher's help when forgetting a verse, responding to the call to prayer, and performing tilawah prostration still need to be strengthened through learning that combines technical guidance on reading with systematic teaching of etiquette so that participants are able to interact with the Qur'an correctly, respectfully, and orderly.

Strengthening the Manners of Reading the Quran for Talaqqi Class Participants

Based on the results of the research, strengthening the manners of reading the Qur'an in talaqqi class participants needs to be done through habituation, guidance, and more focused learning activities. The first effort is related to the habit of participants talking while waiting for their turn to read. To reduce this behavior, participants can be directed to record tahsin material, reading errors, and corrections given by ustazah to other participants. These notes can be written using easy-to-understand language so that they can be reused as murajaah materials. This activity not only keeps the participants' attention during learning, but also helps them learn from the readings and mistakes of other participants.

Guidance is also needed when participants laugh or talk about things that are not related to learning. Ustazah can give educational tasks, such as asking participants to re-explain tahsin material, repeat corrected reading examples, or convey errors

found in other participants' readings. These tasks are not intended as punishment, but as a way to form discipline and return participants' attention to talaqqi activities. Guidance delivered in a good and consistent way can help participants understand that maintaining calm is part of respecting the Quran.

The next reinforcement relates to participants' physical readiness. Observations indicate that some participants experience drowsiness during the lesson. To address this, participants can be encouraged to renew their ablution (wudu), change their sitting position, or take a short break if necessary. The teacher can also insert short questions, quizzes, or review the material to keep participants engaged while waiting for their turn to read. These activities can help restore concentration and gauge participants' understanding of the material.

Difficulty juggling Quranic study, work, and household responsibilities also impacts participants' readiness before attending classes. Therefore, participants need to create a recitation schedule that suits their individual circumstances. Recitation doesn't have to be lengthy, but it should be done regularly. Schedules can be created using a notebook or a reminder app on their mobile phone. Participants can also set a light daily reading target to ensure they can continue their preparation for talaqqi despite their busy schedules.

The most important reinforcement is to include the material on the etiquette of reading the Qur'an into the learning program gradually. The results of the study showed that the participants had applied the etiquette that was directly related to the talaqqi activity, but had not fully understood some etiquette that was rarely discussed, such as the attitude when the call to prayer sounded, the action when forgetting the continuation of the verse, and the implementation of the recitation prostration. Therefore, one form of etiquette can be explained at each meeting before the reading activity begins. The explanation can be accompanied by verses of the Qur'an, hadiths, information in the *Book At-Tibyan fi Adabi Hamalatil Qur'an*, and examples of its application in daily activities.

Ustazah also has an important role as a role model in the application of adab. The attitude of maintaining calm, listening to the recitation, answering the greeting and the call to prayer, treating the mushaf with respect, and performing the prostration of recitation will be easier to imitate if shown directly during learning. Education in adab is not enough to be done through explanation, but requires habituation, example, and guidance that is carried out consistently (Rahman et al., 2023). With these steps, learning talaqqi not only improves the accuracy of tajwid and makharijul huruf, but also forms participants who are able to interact with the Al-Quran in an orderly and respectful manner.

CONCLUSION

This study shows that talaqqi class participants consistently apply technical-verbal etiquette, such as reading and listening in groups, raising their voices for corrections, maintaining tajweed, and responding to greetings, but not optimally apply spiritual-social etiquette, such as maintaining the tranquility of the assembly, responding to the call to prayer, and performing sujud (prostration) during recitation. This gap is influenced by the participants' limited understanding and the challenge of dividing their time between learning, work, and household responsibilities.

These findings provide an empirical contribution by revealing the pattern of technical-spiritual gaps in talaqqi learning in non-boarding institutions, a context that has not been widely studied in previous research that focused on conceptual studies or the pesantren environment. This confirms that improving reading competence needs to be accompanied by systematic internalization of adab, including through gradual integration of material from the *At-Tibyan Book* and direct role modeling from teachers. This study was limited to 15 participants and ten selected adab, so

further research is recommended to reach a wider participant base, compare institutions across institutions, and examine behavioral changes following planned adab learning interventions.

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