



## Improving Qur'anic Faṣḥahah through the Wahdah Method: A Quasi-Experimental Study in a Madrasah Aliyah

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### Keywords

Faṣḥahah; Qur'an-Hadith Learning; Qur'anic Memorization; Wahdah Method

### ABSTRACT

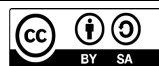
While the Wahdah method is widely recognized for increasing the quantity of Qur'anic memorization, its specific effectiveness in improving recitation quality particularly faṣḥahah, encompassing fluency, articulatory accuracy, and proper application of tajwīd rules within formal madrasah settings remains underexplored. Qur'an Hadith instruction at the Madrasah Aliyah level commonly relies on conventional memorization-based practices that insufficiently address these qualitative aspects of recitation. This study aimed to examine the effectiveness of the Wahdah method in enhancing students' faṣḥahah ability in a formal Madrasah Aliyah context. Using a quasi-experimental posttest-only control group design, the research was conducted at MAN 1 Bandar Lampung and involved two Grade XI classes selected through cluster sampling, assigned as experimental and control groups. Students' faṣḥahah ability was assessed using a validated performance-based recitation instrument measuring fluency, articulatory precision (makhārij al-ḥurūf accuracy), and correct application of tajwīd rules. Data were analyzed using an Independent Samples t-test after confirming variance homogeneity. The results indicated a statistically significant difference between groups, with the experimental group achieving higher mean faṣḥahah scores than the control group ( $t(57) = 2.076, p = 0.042$ ). Classroom observations supported these findings, revealing fewer articulation errors and more consistent tajwīd application among students exposed to intensive verse by verse repetition. The study concludes that the Wahdah method is a pedagogically effective approach, offering madrasah teachers a structured and practice-oriented technique to systematically improve students' faṣḥahah by integrating memorization with sustained recitatory accuracy.

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## INTRODUCTION

In the context of Islamic education, Qur'an Hadith learning in madrasahs plays a strategic role in shaping students' religious competence and character. Within this framework, instruction is directed not only toward enabling students to read the Qur'an accurately and fluently, but also toward developing systematic and precise memorization

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abilities that adhere to the principles of tajwid and faṣāḥah (Fajrin et al., 2025; Gade, 2024; Salsabilla & Dewi, 2024) Ideal Qur'anic memorization is characterized by accuracy of recitation, fluency, stability of retention, and consistency in maintaining memorization quality over time (Ar et al., 2024; Mustadamah, 2024). At the upper secondary level, particularly in Madrasah Aliyah Negeri (MAN), students are expected to achieve higher memorization standards, given their continuous exposure to structured Qur'anic instruction at previous educational stages (Silvira & Suyadi, 2023; Suryana et al., 2024) Under ideal conditions, the memorization process is implemented through systematic and repetitive practices that strengthen makhārij al-ḥurūf accuracy, correct vowel length and shortening, and alignment between memorized recitation and the written muṣḥaf, thereby supporting optimal development of faṣāḥah and overall memorization accuracy (Latipah, 2022)

However, despite the ideal objectives and standards of Qur'anic memorization outlined earlier, existing studies indicate that such conditions have not been fully realized in classroom practice. Consistent with challenges documented by Do'a and Purwidianto (2023), Qur'anic memorization activities in many madrasahs are still dominated by monotonous instructional patterns, in which teachers recite verses while students passively repeat them, with minimal variation in memorization strategies. This teacher-centered approach has been shown to limit active student engagement and reduce learners' motivation to memorize the Qur'an, ultimately weakening the effectiveness of the memorization process (Manurung et al., 2024). Furthermore, several studies have reported persistent deficiencies in students' recitational accuracy, particularly in aspects of faṣāḥah such as the precision of makhārij al-ḥurūf, the correct application of vowel length and shortening, and the continuity of rhythmic flow (Nor et al., 2022; Shahriar & Tariq, 2021; Sumberita, 2024). These recurring shortcomings suggest that commonly used memorization methods do not adequately support gradual and in-depth consolidation of memorized material. As a result, students' memorization tends to be unstable, easily forgotten, and frequently fails to meet established standards of proper Qur'anic recitation. This discrepancy between ideal expectations and classroom realities highlights the need for a more effective instructional model to improve the quality of Qur'anic memorization, particularly in terms of fluency and articulatory accuracy.

In response to the gap between ideal expectations and the persistent weaknesses in students' *faṣāḥah* identified earlier, the *Wahdah* method emerges as a theoretically relevant and pedagogically promising instructional approach (Khafidah et al., 2020; Muthohharoh et al., 2023). This method emphasizes verse-by-verse mastery, requiring students to fully internalize each *āyah* through repeated practice before progressing to subsequent verses, thereby operationalizing the principle of mastery learning in Qur'anic memorization (Hartati, 2024). Such intensive and controlled repetition directly addresses common *faṣāḥah* deficiencies, particularly articulatory imprecision and unstable rhythmic flow, by reinforcing accurate *makhārij al-ḥurūf* articulation and consistent application of vowel length and shortening at the earliest stages of memorization (Haryono & Rajagede, 2022; Neliwati et al., 2025). The *Wahdah* method is therefore especially suitable for students who experience difficulties in maintaining *faṣāḥah*, as it incorporates immediate correction of recitational errors before inaccuracies become embedded in long-term memory (Ansarian, 2021; Anwar et al., 2022; Manullang et al., 2021). Furthermore, the combination of independent repetition and teacher-guided supervision within this method enables systematic monitoring of memorization quality, ensuring sustained accuracy and fluency throughout the learning process (Engkizar et al., 2022; Farida et al., 2021). Through these structured stages, the *Wahdah* method transforms memorization into a focused, sequential, and less cognitively burdensome process, thereby enhancing the overall quality and stability of Qur'anic memorization (Rasyidi, 2024).

Building upon the theoretical relevance of the *Wahdah* method as a solution to persistent *faṣāḥah* weaknesses, several previous studies have demonstrated its effectiveness in improving Qur'anic reading and memorization through consistent and intensive repetition that strengthens memory and recitational accuracy (Fajriyani & Murniyetti, 2022). Nevertheless, the existing body of research has predominantly emphasized general improvements in memorization and has largely been conducted in non-formal educational contexts, such as Qur'anic learning centers (TPQ) and *tahfidz* houses (Loh Sandi & Febrianto, 2020; Nurfitriani et al., 2022). Empirical investigations that examine the application of the *Wahdah* method within formal Qur'an–Hadith instruction, particularly at the *Madrasah Aliyah Negeri* (MAN) level, remain scarce (Qaddri & Ilhamsyah, 2020). Moreover, prior studies have paid limited attention to the

method's effectiveness in addressing specific faṣāḥah indicators, despite faṣāḥah being a critical determinant of memorization quality (Zahra et al., 2024). Accordingly, this study addresses this gap by specifically investigating the efficacy of the Wahdah method in enhancing faṣāḥah indicators within the formal instructional context of a Madrasah Aliyah Negeri, a setting that remains underexplored in existing Qur'anic memorization research.

In line with the identified research gap and the proposed focus of this study, examining effective approaches to Qur'anic memorization within formal madrasah settings holds substantial pedagogical and scholarly significance. In Qur'an–Hadith instruction, students' memorization competence is a core learning outcome that must be developed not only in terms of quantity, but also in terms of recitational accuracy and fluency, which are essential indicators of memorization quality. Consequently, the availability of empirically grounded instructional methods is crucial to support teachers in implementing effective memorization practices. By examining the Wahdah method within the context of Madrasah Aliyah Negeri, this study provides practical insights for educators in selecting and applying structured memorization strategies that support the development of faṣāḥah from the early stages of learning. At the scholarly level, the findings are expected to contribute to the enrichment of Qur'anic memorization methodology literature, particularly by extending empirical evidence from non-formal settings to formal secondary Islamic education. Accordingly, this research offers a meaningful contribution to the improvement of Qur'an–Hadith instructional quality at MAN 1 Bandar Lampung and to broader discussions on effective memorization pedagogy in formal madrasah.

## **METHOD**

Following the research objectives outlined previously, this study employed a quasi-experimental posttest-only control group design at MAN 1 Bandar Lampung. Participants were selected using cluster sampling, in which two intact Grade XI classes were randomly chosen from the population of parallel classes and subsequently assigned to the experimental and control groups to ensure group equivalence. Class XI F1.1 received instruction using the Wahdah method, while class XI F1.2 was taught using a

conventional instructional model. This procedure was intended to minimize selection bias and strengthen internal validity. Qur'anic memorization ability was conceptually defined as encompassing memorization fluency, *faṣāḥah*, and conformity with tajwid rules; however, this study focused exclusively on *faṣāḥah* as the primary dependent variable, given its prominence as the most problematic aspect in students' memorization. *Faṣāḥah* was operationally defined as the ability to recite memorized verses fluently with clear articulation of *makhārij al-ḥurūf*, accurate application of vowel length and shortening, and consistent rhythmic flow. This variable was measured using a performance-based recitation assessment rubric comprising three observable indicators articulation clarity, tajwid accuracy, and recitational fluency each rated on a three-point scale. The rubric underwent expert validation to ensure content validity. A Likert-scale questionnaire was also administered as a supporting instrument to capture students' self-assessment of their memorization process; it consisted of 15 items (7 positive and 8 negative), of which 12 were valid, and demonstrated high reliability with a Cronbach's Alpha coefficient of 0.758.

In the subsequent stage, the *Wahdah* method was implemented in the experimental class. The instructional process began with the *ustadz* providing an explanation of the memorization technique, which emphasizes repeating each verse between five and ten times until it is fully mastered before proceeding to the next verse. Students were then guided to consistently repeat the recitation from the first verse to the last at least ten times, or until their memorization became firmly established. During this phase, the *ustadz* also received students' memorization recitations, corrected inaccuracies in their recitation, and provided motivational support. In contrast, the control class received instruction through a conventional approach, consisting of material explanation and memorization practice without the intensive repetition pattern characteristic of the *Wahdah* method.

Following the implementation of the instructional intervention, which was conducted over a four-week period with two 45-minute sessions per week, both the experimental and control groups completed a posttest in the form of a recitation and memorization performance assessment to measure students' *faṣāḥah*. During the treatment phase, students in both groups were instructed to memorize selected Qur'anic passages, namely *Surah Al-Kāfirūn* (verses 1–6), *Surah Yūnus* (verses 40–41), *Surah Al-*

Kahf (verse 29), and Surah Al-Ḥujurāt (verses 10–13), with the experimental group receiving instruction through the Wahdah method and the control group following a conventional instructional approach. Upon completion of the posttest, the faṣḥahah scores of the two groups were analyzed using an independent samples t-test under the assumption of pooled variance to determine whether a statistically significant difference existed in Qur'anic memorization ability, particularly in terms of recitational fluency, between the two instructional conditions. The results of this analysis provided the empirical basis for drawing conclusions regarding the effectiveness of the Wahdah method in enhancing students' Qur'anic memorization ability in the Qur'an Hadith subject.

## RESULT AND DISCUSSION

### Results

The data collected through the questionnaire were analyzed to address the research questions. The findings of this study include the results of the instrument validity and reliability tests, as well as the effect of the instructional method on the variables under investigation. The results were presented in a systematic manner to provide a clear overview of the main research points. The research data were obtained through the administration of a 15-item questionnaire to a pilot testing class. The outcomes of the validity and reliability tests conducted in the pilot class subsequently served as the basis for applying the instrument in both the experimental and control groups.

The normality test is a statistical procedure used to determine whether the collected data follow a normal distribution pattern. Data are considered to be normally distributed when the significance value exceeds 0.05. The following section presents a description of the normality test results for the Wahdah method variable and Qur'anic memorization ability among eleventh-grade students at MAN 1 Bandar Lampung.

**Tabel 1.** *Description of Tests of Normality*

Tests of Normality							
Data	Kelompok	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
	1,00	,166	29	,040	,923	29	,036
	2,00	,149	30	,089	,965	30	,422

a. Lilliefors Significance Correction

Based on the Shapiro–Wilk normality test results presented in the table, the significance value for the Wahdah method group (X) was 0.036, indicating a deviation from the normality assumption, while the Qur’anic memorization ability variable (Y) yielded a significance value of 0.422, suggesting normal distribution. Despite this partial violation of normality, further analysis was conducted using the Independent Samples t-test, as the sample sizes between groups were comparable and the homogeneity of variance assumption was satisfied. Under these conditions, the t-test is considered robust to moderate deviations from normality.

**Table 2.** *Test of Homogeneity of Variances*

		Levene Statistic	df1	df2	Sig.
Data	Based on Mean	,593	1	57	,445
	Based on Median	,398	1	57	,531
	Based on Median and with adjusted df	,398	1	50,584	,531
	Based on trimmed mean	,589	1	57	,446

Based on the results of the homogeneity test, the significance value was 0.445, which is greater than the 0.05 threshold. Therefore, it can be concluded that the data are homogeneous, indicating equal variances. Accordingly, the post-test data can be considered to originate from a similar or homogeneous population, as evidenced by the significance value of  $0.445 > 0.05$ .

**Table 3.** *Independent Samples Test*

		Levene's Test for Equality of Variances		t-test for Equality of Means			95% Confidence Interval of the Difference			
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Data	Equal variances assumed	,593	,445	2,076	57	,042	1,79885	,86654	,06363	3,53407
	Equal variances not assumed			2,085	54,552	,042	1,79885	,86298	,06928	3,52842

Based on the results of the variance homogeneity test using Levene’s Test, a significance value of 0.445 ( $> 0.05$ ) was obtained, indicating that the variances of the experimental and control groups were homogeneous. Accordingly, the comparison of group means was conducted using an Independent Samples t-test under the assumption of equal variances. The descriptive statistics presented in Table 3 show that the

experimental group achieved a higher mean score in faṣḥahah ability than the control group, accompanied by differences in standard deviation and sample size across groups. The t-test results further revealed a statistically significant difference between the two groups, with  $t(57) = 2.076$  and  $p = 0.042$  (two-tailed). These findings indicate that the implementation of the Wahdah method has a statistically significant effect on improving students' faṣḥahah ability compared to conventional instruction within the context of Qur'an Hadith learning at the Madrasah Aliyah level.

The results of the Independent Samples t-test indicate that the implementation of the Wahdah method has a statistically significant effect on students' faṣḥahah ability compared to conventional instruction. The experimental group achieved a higher mean faṣḥahah score than the control group, and this difference was statistically significant,  $t(57) = 2.076$ ,  $p = 0.042$ . This finding provides empirical evidence that the Wahdah method effectively enhances students' fluency, systematic accuracy, and articulatory precision in Qur'anic memorization at the Madrasah Aliyah level. The improvement is reflected in students' ability to recite verses fluently without improper pauses, to articulate makhārij al-ḥurūf accurately, and to apply tajwīd rules consistently, as emphasized in previous studies on quality-oriented Qur'anic memorization (Mohammad et al., 2025; Muthohharoh et al., 2023).

## **Discussion**

The observed improvement in faṣḥahah can be attributed to the core pedagogical mechanism of the Wahdah method, which emphasizes verse-by-verse mastery through intensive and structured repetition (takrīr). By requiring learners to repeat each verse multiple times before proceeding to subsequent verses, the method promotes deeper articulatory control, stable rhythmic flow, and precise phonetic production. This intensive repetition trains the speech organs such as the tongue, lips, and vocal cords to consistently produce correct makhārij al-ḥurūf and appropriate vowel lengthening and shortening. Moreover, the tartīl-based recitation embedded in the Wahdah method reduces both laḥn khafī and laḥn jalī, thereby strengthening overall recitation fluency (El-sharawy & Fathy, 2025). Consequently, the Wahdah method does not merely improve memorization quantitatively, but also enhances the qualitative dimensions of Qur'anic recitation,

particularly fluency and articulatory accuracy, as supported by Noor et al. (2021) and Hinayah (2024)

Building on the preceding discussion of the Wahdah method's effectiveness, *faṣḥahah* is understood as an indicator that is highly dependent on the accuracy of recitation, the correct application of *tajwīd* rules, and consistency in articulatory precision (Al-Jarrah et al., 2022; Shaiakhmetov et al., 2025). Within Wahdah-based instruction, the teacher assumes a central role not only as a model of correct recitation but also as a supervisor (*musyif*) who continuously monitors and corrects students' recitations (Nadrah et al., 2025). Each verse is introduced with a high level of phonetic and rhythmic precision, after which students repeatedly imitate the recitation until an acceptable standard of fluency is achieved. This theoretical mechanism was empirically reflected in the present study's classroom observations, which indicated that students in the experimental group demonstrated fewer articulation errors and more consistent *tajwīd* application after undergoing intensive verse-by-verse repetition cycles. These observations suggest that systematic correction and repetition enabled students to internalize accurate *makhārij al-ḥurūf*, rhythmic flow, and vowel lengthening and shortening more effectively. Such findings support the behaviorist learning perspective that emphasizes habit formation through repeated stimulus response reinforcement, where correct recitation is strengthened through immediate feedback and repetition (Naufal et al., 2024). The observed reduction in articulatory errors aligns with the theory of *takrīr* proposed by Kakoh and Helminswita (2024), which highlights repetition as a key mechanism for stabilizing fluency and minimizing both overt and subtle recitation errors. Consequently, the structured instructional process inherent in the Wahdah method facilitates not only memorization but also a significant improvement in the qualitative dimensions of *faṣḥahah* (Muslim et al., 2024).

The findings of this study are supported by various relevant studies that demonstrate the effectiveness of the Wahdah method in improving the quality of Qur'anic recitation and memorization. A study conducted by Syifa Adilla (2024) and Qaddri & Ilhamsyah (2020) The study asserts that the wahdah method enhances students' fluency, as concentrating on the repeated practice of a single verse enables learners to pay closer attention to the accurate application of *tajwid* rules and the precise articulation of *makharij*

al-ḥuruf. Another study conducted by Loh Sandri & Febrianto (2020) found that students who employed the wahdah method exhibited a lower rate of recitation errors compared to those using the conventional memorization based instruction. In addition, a study by Nurfitriani (2022) and Fajriyani & Murniyetti (2022) emphasized that the wahdah method optimizes the internalization process of memorization through intensive repetition, thereby rendering students' verse articulation more stable and fluent. Consequently, the present study strengthens the empirical evidence that the wahdah method constitutes an effective approach, particularly for the development of Fashahah in the teaching and learning of Qur'an Hadith studies (Abdelftah et al., 2025).

While the findings of this study indicate that the Wahdah method was effective in improving students' faṣṣahah, this effectiveness may also have been facilitated by specific contextual conditions at MAN 1 Bandar Lampung. The learning environment at this madrasah is generally supportive of regular verse-repetition practices, and previous studies have noted that students in similar contexts tend to demonstrate relatively high levels of religious motivation within a conducive atmosphere for talaqqi and murāja'ah activities (Nurfadlilah & Nurhayati, 2025; Yusup et al., 2025). In addition, the Qur'an Hadith teachers at the institution are reported to possess strong proficiency in Qur'anic recitation (Hermawan & Asnawi, 2023), which may further support the optimal implementation of structured memorization methods. Moreover, MAN students are typically accustomed to gradual instruction and systematic repetition, characteristics that align well with the learning pattern of the Wahdah method and may contribute to collective improvements in faṣṣahah at the classroom level (S et al., 2024; Yundianto et al., 2023). However, it is important to note that this study did not explicitly measure or control for moderating variables such as student motivation, teacher proficiency, or broader environmental factors. Therefore, these contextual elements should be interpreted as potential supporting conditions rather than empirically tested determinants. Future research is recommended to systematically measure and control for these variables in order to obtain a more comprehensive understanding of their role in influencing the effectiveness of the Wahdah method.

Building on the confirmed results discussed above, this study makes a distinct contribution to the literature by demonstrating that the Wahdah method is effective in

improving a specific indicator of Qur'anic memorization quality, namely *faṣḥahah*, within the formal instructional context of a madrasah. While previous studies have predominantly examined the *Wahdah* method in terms of its general contribution to increasing the amount of memorization often within non-formal settings such as *tahfīz* institutions or Islamic boarding schools this study provides empirical evidence that its effectiveness extends to enhancing the precision and fluency of recitation in a formal Madrasah Aliyah environment. The findings confirm that the *Wahdah* method supports the development of accurate *makhārij al-ḥurūf*, proper application of *tajwid* rules, and sustained fluency, thereby emphasizing that the quality of Qur'anic memorization is as critical as its quantity. In this respect, the present study strengthens the argument that *tahfīz* instruction in madrasahs should prioritize structured and quality-oriented memorization practices, and it offers a focused empirical reference for the further development of Qur'an–Hadith learning methodologies that align with formal educational standards.

## **CONCLUSION**

Based on the posttest analysis, this study revealed a statistically significant difference in *faṣḥahah* ability between students taught using the *Wahdah* method and those receiving conventional instruction, with the experimental group achieving higher mean scores. These findings indicate that the implementation of the *Wahdah* method in Qur'an–Hadith learning at the Madrasah Aliyah level contributes to improving the quality of Qur'anic memorization, particularly in terms of *faṣḥahah*, which encompasses fluency of recitation, accuracy of *makhārij al-ḥurūf*, and consistency in the application of *tajwid* rules. From a theoretical perspective, this study provides empirical evidence that positions *faṣḥahah* as a measurable and relevant indicator of memorization quality within formal educational contexts, thereby extending the application of the *Wahdah* method beyond its predominant focus on memorization quantity in non-formal *tahfīz* institutions. Practically, the findings offer important implications for Qur'an–Hadith teachers, highlighting the need to adopt structured memorization strategies that emphasize not only the number of verses memorized but also the precision and fluency of students' recitation. Nevertheless, this study is subject to certain limitations, as it did not measure or control

for contextual variables such as students' learning motivation, teacher proficiency, or the broader learning environment, which may moderate the effectiveness of the Wahdah method. Accordingly, future research is recommended to incorporate these variables and employ broader research designs to obtain a more comprehensive understanding of the factors influencing the success of this method. Overall, this study contributes to the advancement of Islamic education scholarship by enriching the methodological discourse on quality-oriented Qur'anic memorization within formal madrasah settings and by providing empirical insights to support more systematic and meaningful Qur'an Hadith instruction.

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