



The Development of the *Hidāyatul Qōri' fī Qirōati ar-Rasmil Utsmāni lil Muḩtadi'* Textbook Using the Ummi Method

Hari Praselia¹, Jasminto², Asriana Kibtiyah³

Universitas Hasyim Asy'ari Tebuireng Jombang, Indonesia^{1,2,3}

yukhaa.media@gmail.com¹, jasminto@unhasy.ac.id², asriana22d69@gmail.com³

Abstract: This study aims to design, implement, and evaluate the feasibility and effectiveness of the textbook *Hidāyatul Qōri' fī Qirōati ar-Rasmil Utsmāni lil Muḩtadi'*, based on the Ummi Method, in enhancing elementary madrasah students' understanding of the Qur'anic writing structure and recitation system by authentic sanad and rasm. The research contributes to the discourse of foundational Qur'anic education, particularly in the introduction of the Uthmānic script (rasm 'Utsmānī) and dhābt rules as employed in the Madinah Mushaf. The lack of structured learning media that integrates contextual learning approaches with the authentic characteristics of the Mushaf motivated the development of this textbook. This study adopts a research and development (R&D) methodology using the ADDIE model—Analyze, Design, Develop, Implement, and Evaluate—systematically applied at MIN 1 Jombang. Data were collected through classroom observations, in-depth interviews, expert validation surveys, and product trials involving 15 fifth-grade students who had previously studied ghorīb and tajwīd using the Ummi Method. The validation results showed an average feasibility score of 86.21%, and field testing indicated significant improvement in the accuracy of recitation and recognition of dhābt symbols. The study's main contribution lies in pioneering authoritative instructional media on rasm and dhābt for early-level education by combining the strength of qirā'ah transmission (sanad) with a pedagogical design that is visual, repetitive, and auditory. This textbook extends the scope of the Ummi Method toward standardized advanced tajwīd learning. The findings demonstrate that integrating classical methodologies with Mushaf Madinah-based instructional design can establish a strong foundation of recitational accuracy from an early age, making it relevant for adoption by other Qur'anic educational institutions nationally.

Keywords: *Hidāyatul Qōri'* textbook; Rasm 'Uthmānī; Dhābt; Ummi Method; Madinah Mushaf

Abstrak: Penelitian ini bertujuan untuk merancang, mengimplementasikan, dan mengevaluasi kelayakan serta efektivitas buku *Hidāyatul Qōri' fī Qirōati ar-Rasmil Utsmāni lil Muḩtadi'* berbasis Metode Ummi dalam meningkatkan pemahaman siswa madrasah ibtidaiyah terhadap struktur penulisan dan sistem baca al-Qur'an yang sah secara sanad dan rasm. Fokus penelitian berada pada pengenalan rasm 'Utsmānī dan kaidah dhābt sebagaimana digunakan dalam Mushaf Madinah. Minimnya media ajar sistematis yang mengintegrasikan metode pembelajaran kontekstual dengan karakteristik mushaf otentik mendorong pengembangan buku ini. Metode yang digunakan adalah research

and development (R&D) dengan model ADDIE (Analyze, Design, Develop, Implement, Evaluate), diterapkan secara sistematis di MIN 1 Jombang. Data diperoleh melalui observasi kelas, wawancara mendalam, angket validasi dari ahli, serta uji coba produk kepada 15 siswa kelas V yang telah mempelajari materi ghorib dan tajwid Metode Ummi. Hasil validasi menunjukkan skor rata-rata kelayakan sebesar 86,21%, dan uji coba lapangan mengindikasikan peningkatan signifikan dalam ketepatan membaca dan identifikasi simbol dhabt. Kontribusi utama riset ini adalah perintisan media ajar rasm dan dhabt otoritatif untuk jenjang dasar, menggabungkan kekuatan sanad qirā'ah dengan pendekatan pedagogis visual, repetitif, dan audio. Buku ini memperluas cakupan Metode Ummi ke arah tajwid lanjutan yang terstandarisasi. Temuan ini membuktikan bahwa integrasi metode klasik dan desain berbasis Mushaf Madinah dapat membentuk fondasi akurasi bacaan sejak dini, relevan untuk diadopsi oleh lembaga pendidikan Qur'ani lainnya secara nasional.

Kata kunci : Buku *Hidāyatul Qōri'*; Rasm 'Utsmānī; Dhabt; Metode Ummi; Mushaf Madinah

Corresponding Author:

Hari Prasetya

Universitas Hasyim Asy'ari Tebuireng Jombang, Indonesia; yukhaa.media@gmail.com

Introduction

Qur'anic education at the elementary level has undergone rapid development in response to growing demands for deeper religious literacy in this age of information disruption. One critical aspect still overlooked in the Qur'anic learning system at madrasahs is the introduction to *rasm 'Uthmānī* and *dhabt* rules, particularly as applied in the Madinah Mushaf, which serves as the international standard for Qur'anic script. Field research conducted at MIN 1 Jombang revealed that two students were unable to identify *Rasm 'Uthmānī* readings, while 100% of the respondents did not understand the function of *dhabt* symbols such as *shifr* and *waṣl*, based on initial validation questionnaires administered to 15 fifth-grade students. Interviews with Ummi Method instructors at the institution indicated that *Rasm* and *Dhabt* materials had not been systematically conveyed due to limitations in textbooks and teaching methods.

Previous literature has extensively examined the development of *tajwīd* learning media using digital tools, ranging from digital booklets, Android and desktop applications, to innovations based on Augmented Reality (AR), mobile-based learning, and educational games (Afriyani et al., 2022; Anggreini & Putra, 2022; Ashadiqi et al., 2020; Febrianto, 2020; Khaerul & Haramain, 2018; Parini, 2022). However, nearly all of these approaches tend to focus on the visualization of sounds and general rules of recitation, not on the deeper understanding of the *Rasm 'Uthmānī* writing structure and *dhabt* principles, which are foundational to the Madinah Mushaf. Mastery of the mushaf's symbolic and structural components carries greater epistemic and *sanad*-based value in *qirā'ah* studies than phonetic pronunciation alone.

Moreover, gadget-based learning media for early childhood education pose challenges due to the high potential for distraction, screen dependency, and children's limited attention spans when accessing multitasking digital content (Aprianti et al., 2022; Habibi & Sanyata, 2018; Jamil & Rofi'ah, 2023). Recent studies in educational psychology show that the use of digital devices in foundational learning can decrease information retention effectiveness if not designed with strict cognitive control (El Syam & Mu'tafi, 2022). In practice, children often experience "focus shifting" between apps, causing *tajwīd* learning to lose its sense of reverence (*khushū'*) and visual discipline toward the manuscript, both of which are essential in the context of *qirā'ah*.

Based on the researcher's observation at Pondok Pesantren Murottilil Qur'anil Karim Lirboyo, learning rooted in the original *mushaf* text—emphasizing recognition of *shifr*, *waṣl*, and *qaṭ'* symbols—proved to enhance students' structural understanding of *qirā'ah* more effectively than purely phonetic, repetitive digital approaches. Teachers at the institution stated that the presence of a physical *mushaf* in the learning process "made symbol familiarization and writing comprehension easier," as students directly engage with the authentic script.

However, to date, no printed *tajwīd* textbook has been found that specifically and practically integrates *rasm 'Uthmānī* and *dhabṭ* symbols from the Madinah Mushaf into the Umḥi Method structure. Most printed Umḥi Method materials remain limited to pronunciation and general recitation rules, without incorporating symbolic elements of the *mushaf* in a structured way. Thus, the development of the *Hidāyatul Qōri'* textbook seeks to bridge two crucial needs: the communicative strength of the Umḥi approach and the precision of authentic, *sanad*-based *mushaf* content.

The theoretical framework of this study is grounded in two core models: Edgar Dale's theory of learning experience and the Atkinson & Shiffrin memory model. These theories are relevant to the cognitive characteristics of elementary school-aged children, who require concrete, multimodal, and repetitive learning strategies to establish long-term conceptual understanding.

Dale's theory, visualized in the "Cone of Experience," emphasizes that learning retention significantly increases when information is delivered not just verbally but also through visual, auditory, and kinesthetic elements (Mahyudin Ritonga, Apri Wardana Ritonga, Sri Wahyuni, 2023). In the context of teaching *Rasm 'Uthmānī*, this theory is especially relevant, as students must understand script forms that do not always align with conventional *imlā'ī* rules. Therefore, the *Hidāyatul Qōri'* textbook design integrates concrete examples of recitation from the Madinah Mushaf (visual), audio explanations in the Umḥi Method's signature tonal style (auditory), and direct symbol-marking exercises (kinesthetic). This

approach not only engages students' cognitive processes but also creates an active, contextualized learning experience—an essential step in fostering visual intuition toward *dhabṭ* symbols such as *shifr*, *waṣlah*, and *qaṭ'*.

Furthermore, the Atkinson & Shiffrin memory model strengthens the argument that repetition alone is insufficient for forming long-term memory. Information must undergo elaboration—integrating meaning, forming symbolic associations, and connecting with prior experiences—to move from short-term to long-term memory (Atkinson & Shiffrin, 1968). This textbook implements these principles by: (1) organizing content progressively from simple to complex forms, (2) repeating verses with comparative *rasm* variations between the Ministry of Religious Affairs and Madinah Mushafs, and (3) inserting contextual footnotes referencing Surahs and verses. This elaboration process compels students' brains to engage in deeper information processing, rather than mechanically memorizing symbols.

Therefore, both Dale's and the Atkinson-Shiffrin models are not only conceptually relevant but also actualized in product design. Together, they provide a pedagogical foundation that ensures even the "technically advanced" topics of *rasm* and *dhabṭ* can be made accessible and comprehensible to young learners if delivered through structured, multisensory learning experiences.

This study aims to develop the *Hidāyatul Qōri' fī Qirōati ar-Rasmil Utsmāni lil Muḥtadi'* textbook based on the Umḥi Method to address the gap in learning resources aligned with the Madinah Mushaf and the elementary-level Qur'anic education curriculum. The practical goal is to offer an alternative textbook that improves reading accuracy and student comprehension of Qur'anic script structure according to international standards. Theoretically, it contributes to the development of *qirā'ah*- and *sanad*-based Qur'anic literacy in the context of primary education.

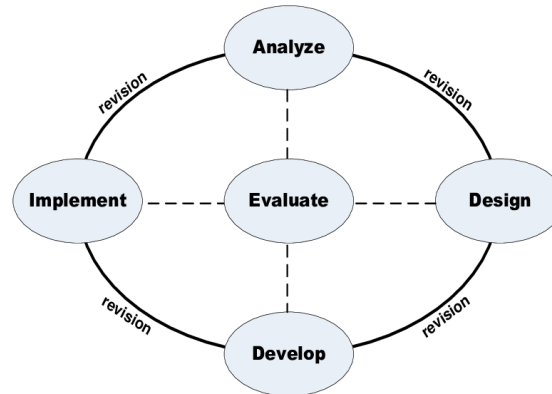
The novelty of this research lies in its integration of *Rasm-dhabṭ* content from the Madinah Mushaf into a textbook structured around the Umḥi Method, which has traditionally focused only on pronunciation. Unlike prior studies that tend to emphasize digital applications or phonetic-based methods, this study offers a systemic, *mushaf*- and *sanad*-based approach tailored to beginner learners while also addressing content gaps in current Umḥi textbooks.

Method

This study employed a research and development (R&D) approach using the ADDIE model—Analysis, Design, Development, Implementation, Evaluation (Branch, 2009) —Adaptively applied as a conceptual framework to design,

develop, and test the *Hidāyatul Qōri' fī Qirōati ar-Rasmil Utsmāni lil Muḥtadi'* textbook.

Figure 1. Stages of the ADDIE Development Model



Source: Researchgate.net

The research was conducted at MIN 1 Jombang during the second semester of the 2024/2025 academic year, involving 15 fifth-grade students who had completed the Ummi method for *tajwīd* and *ghorīb* levels.

The research procedure included: (1) needs analysis through observation and interviews, (2) product design based on *rasm* and *dhabt* content from the Madinah Mushaf, (3) draft development of the book using a multisensory approach aligned with Dale's and Atkinson-Shiffrin's theories, (4) implementation through limited trial testing, and (5) evaluation based on expert validation and student feedback. Research instruments included: (1) product feasibility validation questionnaires for experts in content, Ummi method, and design; and (2) student response questionnaires assessing clarity, appeal, and benefits of the textbook. All instruments were validated by methodology expert Dr. Ikhsan Gunadi, MM. Feasibility validation was conducted by three experts: Dr. AQ. Ahmad Budianto, S.Pd., SQ., MQ. (content expert), Syaichul Ansori, S.HI. (Ummi method expert), and Slamet Fatkhur Rohman (media design expert).

Quantitative data were analyzed using descriptive statistics in the form of average percentages, while qualitative data from observations and interviews were analyzed thematically. Interviews were conducted to explore user context and needs, involving Fatkhul Arifin, M.Pd. (Head of Ummi Daerah Jombang), Siti Thoifah, S.Pd.I. (Ummi Coordinator at MIN 1 Jombang), and Akromal Akromin, S.Pd.I. (Ummi teacher). The researcher also interviewed Dr. KH. Musta'in Syafi'ie, M.Ag. (Principal of Madrasatul Qur'an and Chairman of the Tebuireng Council of Masyayikh) and Dr. Ahmad Ubaydi Hasbillah (Director of Ma'had al-Jami'ah Tebuireng) to gain insights into the accuracy of the content, alignment with *rasm*-

dhabt standards, and the product’s epistemological context within the *sanad*-based Qur’anic tradition.

Results And Discussion

Results

Integration of Theory and Product Originality

An analysis of the findings reveals that this textbook successfully fills the gap in practical learning media for *Rasm ‘Uthmānī* at the elementary Islamic school level (*madrasah ibtidaiyah*). The unique contribution of this research lies in its integration of classical substance (international mushaf standards) with modern teaching methods (Ummi method), which had previously functioned independently. By combining elements of *sanad*, memory theory, and classical methodology, the textbook becomes a script-based learning tool for *tajwīd*, rather than merely a phonetically based one.

The following comparison table presents the strategic positioning of *Hidāyatul Qōri’* among several *tajwīd* learning media developed over the past five years. In terms of media, approach, and content, it is evident that most previous research focused more on innovation in form or technology, rather than on the depth of *Rasm* and *dhabt* material rooted in the Madinah Mushaf as a primary reference.

Table 1. Comparison of Previous Research Findings
(Azhar et al., 2024; Maesah, 2019; Rasyada, 2022)

Study	Focus	Media	Rasm & Dhabt Content	Theoretical Approach	Distinctiveness
Maesah (2019)	Illustrated basic <i>tajwīd</i> book	Print	None	National Curriculum	Visualization of basic symbols
Rasyada (2022)	Digital <i>tajwīd</i> pocketbook	Android	None	Interactive Digital	Portable, Android-based
Azhar et al. (2021)	AR-based <i>tajwīd</i> app	Augmented Reality	None	Game-Based Learning	Immersive technology
Hari Prasetya	Integrative Ummi	Print	Present (comprehe	Dale & Atkinson-	Based on Madinah

(2025)	method textbook	nsive)	Shiffrin	Mushaf, <i>sanad</i> - based
--------	--------------------	--------	----------	---------------------------------

From the data above, it can be concluded that *Hidāyatul Qōri'* is the only learning medium that explicitly and comprehensively integrates *rasm 'Uthmānī* and *dhabṭ* of the Madinah Mushaf into a textbook format based on the Ummi method. The distinction lies not only in content but also in its curricular orientation and the textual depth employed. While other digital media emphasize interactivity, gamification, or surface-level visualization, this textbook adopts a pedagogical approach grounded in authentic texts and multisensory learning supported by established theoretical frameworks.

Its scientific contribution strengthens two fronts simultaneously: (1) the substantive authority of *sanad* and mushaf structure, and (2) integration with the Ummi method, which has traditionally been viewed as suitable only for oral-repetitive learning. This study proves that the Ummi method can be extended into the symbolic-textual domain without losing its communicative character. In the context of *tajwīd* studies, this marks a significant step toward the development of *curriculum-connected qirā'ah*—an approach to Qur'anic reading instruction that is not only *sanad*-based but also structurally and modernly integrated into the formal education system.

Furthermore, this product also offers a new modular-integrative methodological proposal that connects auditory memorization, visual recognition, and mushaf structural comprehension simultaneously. This opens up new possibilities for developing instructional media that are not only technologically adaptive but also textually accurate. In the climate of modern Islamic education, such contributions are essential to balancing innovation demands with the need for textual authenticity.

Therefore, *Hidāyatul Qōri'* is not merely an addition to the existing *tajwīd* teaching media list, but emerges as a representation of a new approach to *qirā'ah* learning that is manuscript-based, *sanad*-rooted, and grounded in contemporary learning theory.

Product Development

At the production stage, the researcher deepened the content substance by collecting and reviewing various authoritative references focused on the topic of *Rasm 'Uthmānī* and *dhabṭ* in the Madinah Muṣḥaf. This process was a strategic step to ensure that the content in the *Hidāyatul Qōri'* textbook had a strong and verified scientific basis, while also avoiding speculative bias in the material's composition. Rather than relying on a single source, the researcher explored references across

different approaches, ranging from academic texts and studies on recitation methods to official technical guidelines from authoritative institutions. The following table summarizes the main reference works used:

Table 2. List of Reference Texts on Rasm 'Uthmānī and Dhāt
(Birri, 2008; Farida, 2023; Fathoni, 2013; Lajnah Pentashihan Mushaf al-Qur'an, 2018; Madzkur, 2018; Mahfudhon, 2023; Safiruddin, 2001; Wahyudi, 2020)

No	Author		Title
1	Ulin Nuha Mahfudhon		<i>Diakritik al-Qur'an: Mengenal Lebih Dekat Ilmu Dabt Mushaf</i>
2	Rudi Wahyudi		<i>Penerapan Tarjih Rasm Utsmani dan Dhāt al-Qur'an</i>
3	Dr. Zainal Arifin Madzkur		<i>Perbedaan Rasm Usmani: Mushaf Standar Indonesia dan Mushaf Madinah</i>
4	Nizamul Safiruddin	Fakri	<i>Tajwid Metode Kunci Mushaf Rasmul Utsmani</i>
5	Dr. Khusna Farida		<i>Diskursus Rasm dan Qira'at al-Qur'an</i>
6	KH. Maftuh Basthul Birri		<i>Persiapan Membaca al-Qur'an bi ar-Rasmil Utsmani</i>
7	Dr. Ahmad Fathoni		<i>Ilmu Rasm Usmani</i>
8	Lajnah Pentashihan Mushaf		<i>Penyempurnaan Penulisan Rasm Usmani Mushaf Standar Indonesia</i>

Analysis of these sources provided the researcher with argumentative and structural foundations in determining the standards of *Rasm* and *dhāt* used in the book, including aspects of visual representation, symbolic terminology, and rule differences between the Madinah Muṣḥaf and the Indonesian Standard Muṣḥaf. Moreover, the researcher identified terminological and methodological discrepancies between traditional *sanad*-based works and modern codified academic texts, which were synthesized to ensure the book remains both authoritative and applicable.

To complement the literature review, the researcher also participated in intensive study sessions led by certified scholars of *qirā'ah* and *tajwīd*. These sessions aimed to enrich practical understanding of *rasm* and *dhāt* usage in real-life recitation, especially within the contexts of *qirā'ah 'ashrah* and classical *turāthī*

tajwīd (based on works such as *al-Jazariyyah* and *al-Itqān*). The sessions attended are summarized below:

Table 3. Practical Studies in Qirā'ah and Tajwīd Attended by the Researcher

No	Instructor	Study Topic
1	Dr. AQ. Ahmad Budianto	<i>Qirā'at of 'Āṣim and al-Kisā'i</i>
2	Ust. Adam Tri Rizky	<i>Qirā'at Al-'Asyrah</i>
3	Ust. Rendra Abu Shafiyyah	<i>Tajwīd: Jazariyyah, al-Itqān, and Qirā'at</i>
4	Ust. Rony Dasman	<i>Tajwīd and Qirā'at</i>

Participation in these studies demonstrates the researcher's commitment to integrating theoretical and practical approaches to *Sana-based* Qur'anic recitation. Through direct instruction from *qirā'ah* practitioners, the researcher gained firsthand insight into pedagogical challenges in introducing *dhabṭ* symbols to beginners and improved understanding of recitation accuracy, particularly within the Madinah Muṣḥaf framework.

This step reaffirms that the development of the textbook was not solely based on academic literature, but also drew from a living, *Sana-based* Qur'anic learning ecosystem. The integration of referential texts with *talaqqī musyāfahah* practice forms a strong epistemic foundation, ensuring the product's validity and relevance.

Following the completion of content and reference analysis, the researcher proceeded with the production of *Hidāyatul Qōri' fī Ma'rifati Rasmil 'Utsmānī lil Mubtadi'*, involving layout and design using Microsoft Word. This stage was not merely technical, but a pedagogical strategy tailored to the characteristics of elementary-level learners, especially those already enrolled in advanced levels of the Ummi method. Therefore, every formatting decision was based on functional, ergonomic, and educational considerations rather than purely aesthetic preferences.

Table 4. Technical Formatting Specifications and Academic Justifications

No	Formatting Rule	Academic and Pedagogical Justification
1	"Portrait" paper orientation	Aligns with children's textbooks and previous Ummi materials; familiar and legible.

2	Paper size 16 x 21 cm	Larger than A5, close to half of F4; balances space for verses, symbols, and notes.
3	Margin 1.8 cm all around	Provides visual balance and technical accuracy for printing and manual binding.
4	Latin font: "Comic Sans MS"	Dyslexia-friendly, resembles children's handwriting, improves readability.
5	Arabic font Madinah: "KFGQPC Uthmanic Script HAFS"	Official font from King Fahd Qur'an Complex; consistent with international standard.
6	Arabic font Kemenag: "LPMQ Isep Misbah"	Official Indonesian font by Isep Misbah; supports comparative learning.
7	Font sizes: Latin 14pt; Madinah 30pt; Kemenag 24pt; verses 22pt	Adjusted for children's readability and font specs.
8	Page numbers: Latin numerals; headings: Arabic numerals; footnotes by language	Helps students get familiar with Qur'anic numeral systems.
9	Footnotes include surah/verse numbers, Ummi tajwīd notes, and qirā'ah info	Supports review and links current to previous material.

Figure 2. Inner Page Layout of *Hidāyatul Qōri'*



In addition, the researcher conceptually designed the book cover to reflect its content, target audience, and learning objectives. Key elements included:

1. Arabic title phrase: هِدَايَةُ الْقَارِئِ فِي قِرَاءَةِ الرَّسْمِ الْعُثْمَانِيِّ لِلْمُبْتَدِئِ, honoring classical manuscript traditions and *sanad* authenticity.
2. Main Indonesian title: *Hidāyatul Qōri': Panduan Mudah Membaca Mushaf Madinah*. The term "Mushaf Madinah" was chosen for its familiarity and communicative clarity over the technical term "rasm," which is less known among children.
3. The author's name and affiliation as a graduate student at UNHASy Tebuireng were included to lend academic legitimacy and indicate that the book was developed as part of a master's thesis.

Figure 3. Front and Back Cover of *Hidāyatul Qōri'*



Through a consciously designed and critically executed layout, *Hidāyatul Qōri'* serves not only as a teaching medium but as a pedagogical instrument attuned to the cognitive and visual development needs of young learners. The technical format aligns with the substantive content, ensuring harmony between form, message, and didactic purpose.

Validation Results and Product Feasibility

The development of *Hidāyatul Qōri' fī Qirōati ar-Rasmil Utsmāni lil Muḩtadi'* has undergone a systematic validation process involving three groups of experts, each representing core competencies in content, methodology, and media design. The validation employed a Likert-scale questionnaire (ranging from 1 to 5), evaluating aspects such as content feasibility, alignment with the Ummi method, and the aesthetics and readability of the visual design. The average validation

results indicate that the book falls into the "highly feasible" category for instructional use, with a cumulative score of 86.21%. Detailed validation results are presented in Table 4:

Table 5. Recapitulation of Validation Results for the *Hidāyatul Qōri'* Book

Validator	Score (%)	Category
Content Expert	83.78%	Highly Feasible
Umḥi Method Expert	85.45%	Highly Feasible
Media Design Expert	89.41%	Highly Feasible
Average	86.21%	Highly Feasible

A critical analysis of these results reveals that the product meets not only content feasibility standards but is also methodologically and visually compatible with learning processes based on the Umḥi method. These findings are consistent with observations made at MMQ Lirboyo, which suggest that instructional media incorporating authentic *mushaf* structures and visual presentation significantly enhance children's comprehension of *qirā'ah*. In this context, expert validation is not a mere administrative formality, but rather an evaluative mechanism that harmonizes *sanad* values, local pedagogy, and modern graphic standards to produce instructional materials that are both authoritative and practical.

By involving experts from three distinct yet integrated disciplines, this validation process illustrates that the product development is not the work of a single field but a synergy across multiple areas of expertise, contributing to a comprehensive and transdisciplinary curricular design. Such validation also strengthens the product's potential for replication and adaptation in other *madrasahs* outside Jombang, with only minor adjustments to accommodate local contexts.

Student Responses to the Book

A limited field trial was conducted with 15 fifth-grade students at MIN 1 Jombang who had completed *tajwīd* and *ghorīb* materials in the Umḥi method curriculum. Student responses to the *Hidāyatul Qōri'* book were highly positive, reflected in a questionnaire score of 81.23%, placing it in the "very good" category. The highest-rated indicators were the clarity of material delivery, ease of understanding examples of *Rasm 'Uthmāni* and *dhabṭ* symbols, and the visual appeal of the design. This score demonstrates that despite the technical and often difficult nature of the content (such as *hamzah waṣl* and *ṣifr*), its contextual and

communicative presentation succeeded in reaching the students' basic literacy level.

This finding is supported by qualitative classroom observations, which showed that the majority of students were able to distinguish between the Ministry of Religious Affairs' *mushaf* (using *rasm imlā'ī*) and the Madinah *mushaf* (using *rasm 'Uthmānī*) after using the book. This indicates a shift from mere phonetic recognition toward structural visual comprehension of Qur'anic verse transcription. The ability to differentiate *mushaf* structures is a key indicator in forming initial competencies for *sanad*-based *qirā'ah*, and understanding *dhabṭ* symbols is better cultivated through visual-explorative strategies rather than pure memorization approaches.

Interviews with supervising teachers confirmed that the repetition technique based on Ummi-style melodies, employed in this book, aligns well with the learning style of elementary students who rely on rhythmic patterns and verbal association. In this regard, repetition in learning is not mechanical, but serves as a pedagogical strategy to link symbols and meanings within familiar narrative contexts. This is consistent with the *retrieval practice* theory in educational psychology, which posits that meaningful repetition in varied contexts undeniably strengthens memory reconstruction (Hintzman, 1976). The book not only provides content repetition but also context variation through diverse verse samples, inter-*mushaf* comparisons, and symbolic footnotes, which collectively enhance active student engagement.

This analysis indicates that the learning of *Rasm* and *Dhabṭ*, previously viewed as abstract and “advanced-level” material, can be effectively introduced in primary school classrooms through structured cognitive approaches. It affirms that the *Hidāyatul Qōri'* book design successfully facilitates the transition from oral repetition to symbol-based textual recognition. In other words, this book serves not merely as a reading aid, but as a cognitive tool for reconstructing understanding of *mushaf* authenticity—an aspect that was previously almost untouched at the elementary level.

Student Performance Analysis Results

Although no pre-test was conducted due to the fact that the topics of *rasm* and *dhabṭ* had not been previously introduced, the researcher included a structured task-based evaluation at the end of the learning sessions. Of the 15 students, 13 (86.6%) completed all exercises involving the identification of *Rasm* script forms and *dhabṭ* symbols correctly. Two students encountered difficulties, particularly with *tajwīd* diacritical marks that are not explicitly taught in the Ministry of Religious Affairs' *mushaf*.

Within the theoretical framework of Atkinson & Shiffrin's long-term memory model, these results suggest that learning through repeated visual and verbal cues, as structured in the book's design, achieved optimal cognitive elaboration. This finding supports Dale's Cone of Experience principle, which posits that the integration of visual, auditory, and verbal modes can enhance learning retention by up to 90%.

Discussion

Integrating the Ummi Method and *Rasm 'Utsmānī*: Reconstructing the Pedagogy of Foundational *Tajwīd*

One of the most prominent contributions of this research lies in its successful integration of the Ummi learning method, which is historically grounded in memorization, *tartīl*, melodic recitation, and mastery of articulation points (*makhārij*) – with symbolic and structural curricular content, specifically *rasm 'Utsmānī* and *dhabṭ* as found in the *Madīnah mushaf*. Pedagogically, this integration represents a merger between oral culture and symbolic-visual cognition, two domains previously regarded as disconnected at the elementary education level.

Theoretically, this approach aligns closely with Dale's Cone of Experience, which posits that learning incorporating visual, verbal, and motoric aspects results in higher cognitive retention. The design of *Hidāyatul Qōri'*, by combining *Madīnah mushaf* samples, symbolic notation, and direct marking exercises, enables students to engage in a multisensory learning process. Dale emphasizes *direct purposeful experiences* and visual simulations as key to concrete learning, especially relevant to learners in the concrete operational stage of cognitive development (R. C. Clark et al., 2003).

Moreover, this integration corresponds to Atkinson and Shiffrin's information-processing model of memory, which argues that long-term memory storage requires meaningful elaboration. In this context, the introduction of *shifṭ* and *hamzah waṣl-qat'* symbols is not merely for memorization; rather, they are directly associated with Qur'anic verse forms and recitation functions. This strengthens the connection between symbol and sound, form and meaning.

The research also demonstrates that the use of authentic *mushaf* manuscripts in teaching *tajwīd* can significantly improve students' reading precision. *Hidāyatul Qōri'* adopts a similar principle, utilizing a more communicative and relatable version of the Ummi method for elementary Islamic school learners. The book's inclusion of footnotes for every verse, highlighting relevant *sūrah*s and *tajwīd* rules—illustrates the application of information elaboration theory in a practical pedagogical format.

The study reinforces the notion that symbolic learning need not be postponed until advanced levels or within the strict classifications of *qirā'ah* sciences. Rather, it can be introduced progressively to young learners, provided that the approach is aligned with appropriate cognitive development and cultural learning contexts. This supports Vygotsky's concept of the *zone of proximal development* (ZPD), where children can reach higher levels of symbolic understanding when guided within a structured and supportive environment (Shabani et al., 2010).

Pedagogically, this integration also challenges the assumption that the Umḥi method is "mechanical" or reliant solely on rote repetition. On the contrary, this research proves that the Umḥi method can serve as a flexible *pedagogical platform* when enriched curricularly. In practice, this book succeeds in combining oral-based learning with visual-structural literacy—a blend known in learning theory as *dual coding*, in which information is processed simultaneously through verbal and non-verbal channels (J. M. Clark & Paivio, 1991).

Thus, the integration of *rasm-dhāt* into the Umḥi method serves not only as an instructional innovation but also as an expansion of the foundational *tajwīd* curriculum. This book opens new conceptual space, showing that *mushaf* literacy need not be limited by age or educational stage. On the contrary, with the right approach, *sanad*-based Qur'anic literacy can be cultivated from an early age, ensuring the continuity of *sanad* and preserving authenticity in a digital age increasingly prone to reducing the *mushaf* to mere phonetic representation.

Product Feasibility Based on Expert Validation and Student Responses

As presented in the results section, the book *Hidāyatul Qōri' fī Qirōati ar-Rasmil Utsmāni lil Muḥtadī'* achieved an average expert validation score of 86.21%, categorized as "highly feasible." The highest score came from the media design expert (89.41%), while the lowest was from the subject matter expert (83.78%). This variation does not necessarily indicate a content weakness; rather, it reflects a potential for further enrichment in theoretical depth, especially regarding advanced *dhāt* symbols, which the book does not yet fully address. Nevertheless, the findings affirm that the product meets standards of readability, pedagogical alignment, and media aesthetics for use at the *madrasah ibtidaiyah* (Islamic elementary school) level.

The high score in design confirms the essential role of visualization in helping young learners grasp non-phonetic concepts such as *Rasm* structures and *dhāt* marks. This suggests that the structure of the *mushaf* based on *rasm 'Utsmāni* requires guided visual aids for learners to systematically understand it. By employing the distinctive Madīnah *mushaf* font, centralized layout, and symbolic

guide icons, the book presents intuitive visual representations that do not burden children's cognitive processing.

Furthermore, student response data supports these findings from the user experience side. The questionnaire score of 81.23% indicates that the book is not only user-friendly but also engaging and personally meaningful to students. The highest indicators pertain to symbol clarity, the exercise flow, and ease in distinguishing between the Ministry of Religious Affairs (*Kemenag*) and the Madīnah *mushaf*. This data reinforces that *tajwīd* learning media that are communicative, contextual, and visually appealing significantly enhance students' motivation, especially in repetition-based learning.

This student's response can also be analyzed through the lens of *flow* theory in educational psychology, where high engagement occurs when there's a balance between challenge and student competence. This book creates an optimal *challenge condition* by embedding symbolic material (new content) into a familiar structure (the Umḥi method), thereby cognitively stimulating students without overwhelming them.

Thus, the combination of expert validation and student response offers empirical grounding for recognizing *Hidāyatul Qōri'* as a viable introductory teaching tool for early-stage *mushaf*-based literacy with *sanad*. The high scores in both domains suggest that the product is not only valid in terms of content and methodology but also *psychopedagogically relevant* to the learning characteristics of MI students.

Qualitative Analysis of Observations and Interviews: Strengths and Challenges

Interviews with Umḥi method teachers at MIN 1 Jombang indicate that *Hidāyatul Qōri'* successfully fills a curricular gap in the teaching of *rasm 'Utsmāni* and *dhabṭ* symbols—especially at the advanced stage of instruction following the completion of the *ghorīb* level. Teachers noted that traditional Umḥi instruction has focused heavily on pronunciation and practical *tajwīd*, with minimal exploration of symbolic structures or the layout of the Madīnah *mushaf*. The book's use of full verses per page, along with footnotes that list the *sūrah* and verse numbers, was deemed effective in establishing students' habit of *murāja'ah* using a standard *mushaf*. This marks an important contribution to cultivating a *cross-referencing culture* previously absent from the formal Umḥi curriculum.

However, field observations revealed that not all students could accurately distinguish between the *shifr* symbol (a small circle above a letter) and *sukūn*, or grasp the function of *hamzah qaṭ'* and *waṣlah*, both of which carry complex phonetic and morphological roles. This suggests that while visual approaches are effective for building foundational awareness, intensive teacher guidance remains crucial, particularly during the initial symbol introduction phase. In classroom settings,

students who received direct support during exercises demonstrated quicker comprehension than those relying solely on the book.

Media can strengthen the theoretical dimensions of *tajwīd* learning, yet deep understanding ultimately hinges on the teacher's role as an *active facilitator*. Within a guided instruction framework, the teacher acts as a bridge between symbolic text and the student's conceptual understanding by offering examples, correcting errors, and reinforcing learning through contextual repetition. This underscores the importance of designing media that is not only *self-instructional* but also aligned with interactive classroom dynamics that involve demonstration and real-time feedback.

In conclusion, the book's greatest strength lies in its function as an initial scaffold for accessing the symbolic world of the Madīnah *mushaf*, not as a standalone learning tool. The very challenges it presents create opportunities: this medium will have the most impact when positioned as part of an integrated approach that includes teacher mediation, a standardized *mushaf*, and a stepwise, communicative training strategy. Therefore, the success of implementing this book largely depends on the teacher's capacity to mediate meaning, not merely to deliver material mechanically.

Conclusion

This study reveals an unexpected but significant finding: integrating *Rasm 'Utsmānī* content and *dhabṭ* symbols from the Madīnah *mushaf* into the Ummi method can substantially enhance Qur'anic literacy among elementary-level *madrasah* students. This finding is particularly surprising given the previous assumption that technical materials such as *rasm* and recitation symbols could only be taught at advanced levels through *talaqqī musyāfahah* (direct oral transmission). However, field data demonstrate that elementary students are capable of grasping technical script symbols effectively when these are presented through instructional materials that are communicative, visually engaging, and repetitive—core principles of the Ummi method. The high level of student engagement and expert validation scores above 85% indicate that the teaching of *Rasm* and *Dhabṭ* should no longer be confined to advanced *qirā'ah* institutions.

Academically, this research contributes a conceptual synthesis between traditional *sanad*-based learning methodologies (as represented by the Madīnah *mushaf*) and modern pedagogical approaches grounded in Dale's Cone of Experience and the Atkinson-Shiffrin model of cognitive processing. The study not only confirms that children can comprehend standard Qur'anic texts through visual and narrative strategies, but also challenges the notion that the Ummi method is solely suited for oral recitation rather than symbolic reasoning. Accordingly, this research offers a new perspective: classical approaches like the

Ummi method can be expanded to include visual *mushaf* literacy while preserving their communicative and repetitive essence. Such an approach has the potential to shape a new model of *tajwīd* instruction rooted in standardized international texts, starting from the earliest educational levels.

Nonetheless, this study has several limitations. The participants were limited to fifth-grade students at a single Islamic elementary school (MIN 1 Jombang) who had completed the *ghorīb* and *tajwīd* levels, so the results may not reflect broader effectiveness across different educational levels or institutional settings. Moreover, the study did not explore gender differences or variations in age and other instructional methods. Therefore, future research should involve larger, more diverse samples across educational stages (MI and MTs) and regions to test the replicability of the findings and the external validity of the product. With a more comprehensive approach, the outcomes will not only strengthen the academic discourse but also serve as a foundational basis for national policy formulation in developing Qur'anic curricula that meet global standards and reach children from an early age.

REFERENCES

- Afriyani, E., Bachri, O. S., & Ramdhan, N. A. (2022). Aplikasi Android Hukum Bacaan Tajwid Berbasis Augmented Reality. *Infokam: Informasi Komputer Akuntansi Dan Manajemen*, 2.
- Anggreini, N. L., & Putra, I. P. (2022). Aplikasi Pembelajaran Ilmu Tajwid Berbasis Mobile. *Jurnal Informasi Dan Komputer*, 10.
- Aprianti, F., Dayurni, P., Fajari, L. E. W., Pernanda, D., & Melisa, R. (2022). The Impact of Gadgets on Student Learning Outcomes: a Case Study in Indonesia Junior High School Students. *International Journal of Education, Information Technology and Others (IJEIT)*, 5.
- Ashadiqi, M. H., Erlansari, A., & Farady, F. (2020). Aplikasi Pembelajaran Ilmu Tajwid Berbasis Android. *Rekursif*, 8.
- Atkinson, R. C., & Shiffrin, R. M. (1968). Human Memory: A Proposed System and its Control Processes. *Psychology of Learning and Motivation*, 2, 89–195.
- Azhar, M., Salminawati, S., & Dahlan, Z. (2024). Pengembangan bahan ajar ilmu tajwid matan tuhfatul athfal berbasis aplikasi google play store. *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia*, 10(1), 22. <https://doi.org/10.29210/1202423629>
- Birri, M. B. (2008). *Persiapan Membaca al-Qur'an bi ar-Rosmi al-'Utsmaniyy*. Madrasah Muḥtadīl Qur'anil Karim Lirboyo.
- Branch, R. M. (2009). *Instructional Design: The ADDIE Approach*. Springer.
- Clark, J. M., & Paivio, A. (1991). Dual coding theory and education. *Educational Psychology Review*, 3(3), 149–210. <https://doi.org/10.1007/BF01320076>
- Clark, R. C., Mayer, R. E., & Thalheimer, W. (2003). E-learning and the science of instruction: Proven guidelines for consumers and designers of multimedia

- learning. *Performance Improvement*, 42(5), 41–43.
<https://doi.org/10.1002/pfi.4930420510>
- El Syam, R. S., & Mu'tafi, A. (2022). Gadget Ini Membunuhmu: Urgensi Penyadaran atas Fenomena Problem Pendidikan Islam. *Jurnal Paramurobi*, 5.
- Farida, K. (2023). *Diskursus Rasm dan Qira'at al-Qur'an (Kritik atas Pandangan Orientalis-Revisionis)*. Institut Ilmu al-Qur'an (IIQ) Jakarta Press.
- Fathoni, A. (2013). *Ilmu Rasm Usmani*. Institut Ilmu al-Qur'an (IIQ) Jakarta.
- Febrianto, W. (2020). Aplikasi Game Edukasi Pembelajaran Hukum Tajwid Pada Anak Usia Dini Berbasis Android. *ISL: Information System Development*, 5.
- Habibi, A. M., & Sanyata, S. (2018). An initial study in the development of smartphone addiction scale for student (SAS-S). *Couns-Edu: The International Journal of Counseling and Education*, 3.
- Hintzman, D. L. (1976). Repetition and Memory. *Psychology of Learning and Motivation*, 10.
- Jamil, S. N. F., & Rofi'ah. (2023). Analisis Kecanduan Teknologi Membuat Anak-anak Kecanduan Gadget. *Dewantech: Jurnal Teknologi Pendidikan*, 1.
- Khaerul, & Haramain, M. (2018). Aplikasi Digital Risalah Ilmu Tajwid dalam Meningkatkan Kemampuan Baca Al-Qur'an. *Kuriositas: Media Komunikasi Sosial Dan Keagamaan*, 2.
- Lajnah Pentashihan Mushaf al-Qur'an. (2018). *Penyempurnaan Penulisan Rasm Usmani Mushaf Standar Indonesia*.
- Madzkur, Z. A. (2018). *Perbedaan Rasm Usmani: Mushaf Standar Indonesia dan Mushaf Madinah* (2nd ed.). Azza Media.
- Maesah. (2019). *Pengembangan Media Pembelajaran Buku Bergambar Pada Mata Pelajaran PAI Materi Tajwid*. UIN Sultan Maulana Hasanuddin.
- Mahfudhon, U. N. (2023). *Diakritik al-Qur'an: Mengenal Lebih Dekat Ilmu Dabt Mushaf* (1st ed.). Yayasan Wakaf Darus-Sunnah.
- Mahyudin Ritonga, Apri Wardana Ritonga, Sri Wahyuni, J. (2023). Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature. *I J A Z A R A B I : J o u r n a l o f A r a b i c L e a r n i n g*, 5(3), 25–40.
- Parini. (2022). Application of CAI Method in Tajwid Science Learning Media Applications Multimedia Based. *Jurteks: Jurnal Teknologi Dan Sistem Informasi*, 8.
- Rasyada, F. I. (2022). *Pengembangan Buku Saku Digital Berbasis Android untuk Meningkatkan Hasil Belajar Tajwid*. UIN Sultan Maulana Hasanuddin.
- Safiruddin, N. F. (2001). *Tajwid Metode Kunci Mushaf Rasmul Utsmani*.
- Shabani, K., Khatib, M., & Ebadi, S. (2010). Vygotsky's Zone of Proximal Development: Instructional Implications and Teachers' Professional Development. *Canadian Center of Science and Education*, 3(4).
<https://doi.org/10.4028/www.scientific.net/AMM.411-414.2952>
- Wahyudi, R. (2020). *Penerapan Tarjih Rasm Utsmani dan Dhabt al-Qur'an: Studi Komparatif Mushaf Madinah dan Indonesia* (1st ed.). Farha Pustaka.