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Phonological Analysis of Reading Variations Al-Insyirah to the Participants of the Mu'allimil Qur'an (MMQ) Malang

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ABSTRACT

The accuracy of Qur'anic recitation is an essential prerequisite, as errors in the articulation of letters, vowel length, and the application of tajwid rules may reduce the quality of recitation and affect the learning process in Qur'anic education institutions (TPQ). The phenomenon of recitation variation is still found among teachers and participants of Qur'anic recitation training, including those in the Majelis Mu'allimil Qur'an (MMQ) Malang Branch, which applies the Qiraati method. This study aims to analyze the phonological variations in the recitation of QS. Al-Insyirah verses 3–7 among MMQ participants and to explain the role of MMQ training in correcting these variations. The research employs a descriptive qualitative method, with data collected through observation of training sessions, audio recordings of recitation, interviews with MMQ coaches and members, and documentation. The findings indicate that recitation variations mainly occur in the accuracy of makhraj and sifat al-huruf, consistency in applying the rules of nun sukun/tanwin at specific letter junctions, accuracy of madd, as well as tempo and orderliness of wasl and waqf. These variations are influenced by prior recitation habits, differences in learning references, training intensity, and articulatory stability. MMQ training plays a role through recitation monitoring, direct correction (tashih), modeling of correct recitation, and guided repetition, resulting in more accurate and consistent recitation. These findings contribute to the formulation of more focused correction points and specific training recommendations to improve the quality of Qur'anic recitation among Qur'an teachers.

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1. INTRODUCTION

The Qur'an as the holy book of Muslims has a very important position in the daily lives of Muslims (Aziba et al., 2025). Correct reading is indispensable to ensure that the message contained in the Qur'an can be understood correctly. Errors in the pronunciation of letters or the recitation of the Qur'an, both

in vowels and consonants, can change the meaning and can even be misleading (Asbarin and Amalia, 2022). Therefore, it is important for every individual who reads the Qur'an to pay attention to the accuracy of the pronunciation of each letter and word. In this context, tajweed serves as a guideline that regulates the procedures for the pronunciation of the letters of the Qur'an, starting from the makhraj (where the letters come out), the nature of the letters, the length of the sound, to the accuracy of reading (Nimah, Firdaus, and Hamzah, 2021).

In Indonesia, various methods of learning to read the Qur'an have been applied, one of which is the Qiraati method developed by KH. Dachlan Salim Zarkasyi (Ibtisam and Hamidah, 2022) The Qiraati method emphasizes the principle of "fluent from the beginning," which means that students are taught to read correctly from the first time they know the hijaiyah letters (Ali and Adler, 2017). Learning using the talaqqi and musyafahah system aims to allow students to immediately listen to the correct reading from the teacher and imitate it. Although this method has been shown to be effective in improving reading fluency, there are still problems in the practice of reading, especially related to the variation in reading among Qur'anic teachers (Fitriani et al., 2025)

This phenomenon of reading variations is important to study, considering how significant it is to the quality of reading in the Qur'anic educational environment. Reading variations can appear in the form of excessive reading (takalluf) or less careful reading (ta'assuf), both of which can affect the accuracy of tajweed and meaning (Maysaroh and Musyafa, 2024). Phonological errors in reading, such as the mismatch of the length and short sounds, errors in the pronunciation of the makhraj of letters, and the application of incorrect letter properties, are matters that need to be considered further (Rahayu et al., 2023).

The Malang Branch of the Mu'allimil Qur'an (MMQ) is an institution for the development of TPQ teachers who use the Qiraati method. MMQ is expected to be a forum to maintain the quality of Qur'an reading by teachers, but in the field, there is a significant variation in reading. Some MMQ participants still show errors in the phonological aspect of reading, especially in the length and short sounds (mad), the accuracy of makhraj, and the application of letter properties. This is an important concern, because the variation in reading that occurs can affect the teaching of the Qur'an at the TPQ level and ultimately affect the quality of memorization and learning of students.

Several previous studies have examined phonological errors in the reading of the Qur'an, such as those carried out by Amalia and Asbarin who analyzed phonological errors in the reading of the Qur'an in students of the superior tahfidzul qur'an program of Madrasah Aliyah Negeri Lumajang (Asbarin and Amalia, 2022) and Siti Uswatun Chasanah who analyzed the effectiveness of the qiraati method in improving the ability to read the Qur'an at TPQ Al Islahiyah Margorejo Surabaya (Chasanah, 2015). These studies showed that there were errors in the pronunciation of vowels and consonants in students who used the Qiraati method. However, this study is different because it focuses on the analysis of phonological variations in the context of Qur'anic teacher development in the MMQ environment. This research also integrates modern phonological approaches to provide a more objective mapping of the reading variations that occur.

More specifically, in the context of Malang, the variation of Qur'an reading is also related to the dynamics of changes in learning methods that have occurred. Based on field information, at one period most Qur'an educational institutions in Malang were directed to use the 5-volume method (IWI) which has different characteristics from the Qiroati method. This change not only affects the learning system, but also shapes the reading habits of teachers, thus giving rise to differences in reading styles and quality that can still be found today.

This study aims to analyze the phonological variations of the recitation of Surah Al-Insyirah verses 3–7 in MMQ participants of the Malang Branch. This surah was chosen because it is often recited both in memorization activities and in daily prayers. These verses have complex phonological characteristics, which require precision in the application of tajweed rules. The variations in recitation that occur in these verses will be analyzed using a phonological approach to identify phonological errors that appear in MMQ participants. The focus of this study is to describe the characteristics of phonological variations in

reading and analyze the role of MMQ coaching in correcting these variations to be in accordance with the correct tajweed rules.

This research has great relevance to efforts to improve the quality of Qur'an reading among TPQ teachers. As an institution responsible for the development of Qur'anic teachers, MMQ needs to ensure that the reading standards taught are in accordance with the correct tajweed rules. This research is also expected to make a theoretical contribution in developing phonology and tajweed studies, as well as enriching the treasures of tajweed science with an understanding of the phonological variations of Qur'an reading. In addition, the results of this research can be used as a reflection material for MMQ managers in designing and developing a more effective coaching program in improving the quality of Qur'an reading. This research not only contributes to the scientific field, but also has a direct impact on the quality of Qur'an education in Indonesia.

2. METHODS

The research method used in this study is a qualitative descriptive method, which aims to describe in depth the phenomenon of phonological variations in the reading of Surah Al-Insyirah verses 3–7 in MMQ participants Malang Branch (Sugiyono, 2013). Research data was obtained through observation, recording of participants' readings, interviews with Ustadzah MMQ Malang Branch, Qiroati coach and member of MMQ Malang, as well as documentation studies (Muhammad Wazid Husni et al., 2025). The collected data is then analyzed with phonological approaches and tajweed science to identify phonological errors that arise and measure the extent to which the coaching carried out by MMQ can improve the variation of the reading.

In this study, the phonological approach will be used to identify patterns of phonological errors in the recitation of the Qur'an (Asbarin and Amalia, 2022). Phonology is a branch of linguistics that studies sounds in a language, including how they are generated, organized, and used to distinguish meanings (Ramadhani et al., 2024). In the context of the Qur'an, phonology plays an important role in determining the accuracy of letter pronunciation, vowel and consonant pronunciation, and the duration of sound lengths. This study aims to understand the variations in reading in the phonological dimension, including the influence of long and short sounds (mad), the accuracy of makhraj pronunciation, and the correct application of letter traits.

3. FINDINGS AND DISCUSSION

Research Location and Participant Characteristics

This research was carried out at the Malang Branch of the Mu'allimil Qur'an (MMQ) Council, precisely at the Dome of the UMM (University of Muhammadiyah Malang) campus. MMQ is a forum for fostering Qur'an recitation aimed at teachers and prospective teachers of the Qur'an. MMQ functions as a learning space and strengthens the quality of reading through direct reading activities, receiving corrections (tashih) from the coach, and repeating until the reading is close to the set standards (Qadryansyah 2024). This coaching pattern that emphasizes practice and correction makes MMQ relevant as a research location, because the variation of reading can be observed in real life in the learning situation, as well as it can be traced how the coaching process affects the improvement of participants' reading.

In his interview, Ustadzah Susanti explained that coaching at MMQ takes place through a pattern of reading deposit, direct correction by the coach (tashih), then repetition until the participants' readings are considered appropriate. A coaching model like this allows researchers to capture data more clearly because variations in reading can be heard when participants read, and then can be compared to the form of reading after being corrected. In addition, the correction and repetition process provides important information related to how coaching affects changes in participants' reading, both in terms of the clarity of letter pronunciation and the accuracy of the length and short readings (Susanti, 2026).

The research participants are participants in the coaching of MMQ Malang Branch who actively participate in activities during the data collection period. The selection of participants was carried out purposively by considering two main things: the involvement of participants in the coaching session and the availability of reading data in the unit of verse studied. In this way, the data obtained not only reflected the variations in readings that emerged, but also allowed researchers to trace the context of the coaching that the participants experienced.

The characteristics of the participants in this study are diverse, especially in terms of teaching experience and reading habits before participating in MMQ. Some of the participants have been teachers of the Qur'an for a long time so they have good confidence in reading, but variations are still found at certain points (Muslihan, 2026. These variations generally appear in the aspects of similar letter articulation, consistency of letter properties, and the accuracy of the application of mad rules that require stability in reading length.

On the other hand, there are participants who are relatively still building reading stability so that the variations that appear tend to be more frequent and more diverse. Based on the results of observations and interviews, this variation can be influenced by pre-formed reading habits, different teacher referrals, and the intensity of exercises that are not routine. This condition shows that the reading ability of the participants is not always in line with their role as teachers, because the teaching experience does not automatically guarantee the stability of pronunciation in all aspects of tajweed and phonology.

The diversity of the characteristics of the participants is important for this study because it provides a more complete picture of phonological variation in the context of Qur'anic teacher coaching. The data obtained not only helps map the forms of variation that appear in the QS. Al-Insyirah verses 3–7, but also shows that the variety of readings is related to the background of experience, habits, and the coaching process that the participants undergo. The analysis of reading variations can be understood more contextually, not simply as individual errors, but as a phenomenon that arises in learning practice and can be corrected through targeted coaching.

An Overview of QS Readings. Al-Insyirah Verses 3–7

Based on the results of observation of coaching activities, reading recordings, and information from interviews, QS readings. Al-Insyirah verses 3-7 in the participants of the Malang Branch of MMQ generally showed quite good fluency. The majority of participants were able to read a series of verses in sequence without many pauses that interfered with the flow of the reading. This shows that the text of the surah is quite familiar to the participants, both because it is often used in coaching activities and because of the intensity of its use in daily worship practices.

Although the fluency of reading tends to be good, at the level of pronunciation accuracy there is still a difference in the quality of reading between participants. This difference can be seen in the firmness of the pronunciation of certain letters, especially in letters that require the precision of the makhraj and the nature of the letter. In some recordings, the sound of the letters sounds less firm or less stable, resulting in variations in pronunciation between one participant and another (Tantawi, 2026). These variations do not necessarily cause the reading to be interrupted, but affect the accuracy of the expected sound realization in the recitation.

Another aspect that stands out in the reading overview is the accuracy of Long and short (mad) (Nokoe et al. 2026). In practice, some participants were able to maintain the duration of reading according to the rules, but some others still showed inconsistencies, such as a tendency to shorten the madness or extend the reading unevenly. These findings show that mastery of rules is not always in line with the stability of practice, especially when reading directly in front of coaches.

From observations during the coaching session, the quality of reading also seems to be influenced by the reading habits that have been formed before participating in MMQ. Participants who have certain reading habits tend to carry these pronunciation patterns when reading verses 3–7, so variations

appear as a form of "habit imprints" in reading practice. At this stage, the coach's correction is usually directed at the parts that are considered the most vulnerable, namely the reading segment that often raises inaccuracies in makhraj, the nature of letters, and madness.

In addition, the reading atmosphere in the coaching forum showed that some participants were able to read more stably after being given examples and direct corrections, while others required more repetition to achieve consistent pronunciation. In this case, the variation of the reading in QS. Al-Insyirah verses 3–7 can be understood as a natural phenomenon in the coaching process, because the difference in the level of stability of reading, experience, and initial habits of participants results in non-uniform performance.

An overview of QS readings. Al-Insyirah verses 3-7 in the participants of the Malang Branch of MMQ show two main things, namely the fluency of reading is relatively good, but the phonological accuracy and tajweed at some points still vary. This picture is the basis for the next discussion, namely mapping the types of reading variations that appear, analyzing their conformity with the rules of tajweed, and explaining the factors that affect variation and the role of MMQ coaching in improving reading.

Findings of Reading Variations That Emerge

On the pronunciation of QS. Al-Insyirah verses 3–7, it was found that the most prominent variation in reading occurred in the accuracy of the sound of the letters and the application of the rules of tajweed to certain segments. This variation appears to be a difference in the pronunciation results between participants on the same word, so that the quality of the reading becomes non-uniform even though the verses have been memorized or are quite familiar in coaching.

The first variation has to do with the firmness of the makhraj and the nature of the letters, especially in those letters that require the proper articulator position. In verses 3–7 there are several words that phonetically demand clarity of sound, so that when articulation is unstable, the sound of letters sounds close to other similar letters. In the context of coaching, this condition is understood as a pronunciation error that needs to be corrected because the accuracy of sound is the core of the quality of ajwid reading (Kalamurrahman, Hermawan, and Faqihuddin, 2025).

The second variation, in the pronunciation of "anqadho", indicates that there is an overemphasis so that it sounds like "anqoddho". This shows that there is a mistake in the application of tasydid, where the letters are read as if they are tasydid when it should not be. Second, the pronunciation of the letter 'ain in the word "wa rofa'na" sounds unclear. The resulting sound tends to be thick overall, thus obscuring the original makhraj of the letter 'ain that should come out clearly from the middle throat. Furthermore, in the letter kaf in the reading "wa rofa'na laka dzikrok", there is no hams (fine breath of breath). In fact, kaf is a letter that has these properties, so it needs to be clarified so that the pronunciation is more perfect. In addition, in the pronunciation of "fa inna ma", the pronunciation of the letters sounds unclear and tends to go into the nose excessively, so it resembles the recitation of ikhfa. In the next verse, it also happens in the pronunciation, in "innama al", the recitation should not be entirely put into the nose. The correct pronunciation is "innama al" with ghunnah in nun tasydid, but still maintain the clarity of the letters after it. This reading should not resemble ikhfa, but must remain clear with a proportional buzz, Lastly in the word "fansob" there is no qolqolah (Susanti, 2026). By paying attention to these details, it is hoped that the quality of the reading will be better, in accordance with the rules of tajweed, and able to maintain the beauty and accuracy in reciting the verses of the Qur'an.

The third variation is related to the length and short reading (mad). In verses 5–6 whose recitation patterns are repeated, there is a tendency to differ in the duration of the reading: some participants read shorter than the provisions, others lengthen inconsistently between repetitions of verses. In terms of coaching, this variation is important because madness is not only a matter of theory, but also a matter *of consistency of sound duration* when read in practice (Lestari et al., 2025).

The fourth variation is related to the tempo, fluency, and regularity of the reading when connecting (wasal) and stopping (waqaf). From the audio captions, some pronunciation errors appear when participants read too quickly, so that the articulation of letters becomes less firm, or when participants hesitate and then slow down the reading so that certain sounds are heard to change. This suggests that reading variations are not always purely due to not knowing the rules, but are also influenced by reading performance (habits, calmness, and articulation control).

Overall, that the variation of the QS reading. Al-Insyirah verses 3–7 in the coaching participants tend to concentrate on (1) the articulation of the sound of letters, (2) the application of the law of nun sukun/tanwin at the confluence of certain letters, and (3) the consistency of madness and tempo. These findings form the basis for further discussion of causative factors (e.g., previous reading habits and exercise intensity) as well as the role of MMQ coaching in improving reading through direct correction and directed repetition.

Analysis of Findings Based on Tajweed and Sounds (Phonology)

Based on the findings of the reading variation in QS. Al-Insyirah verses 3–7, the analysis is carried out by linking two frameworks: tajweed as a normative standard for the reading of the Qur'an and phonology as a way to explain how the difference in sound appears in practice (Nasution 2014). Through these two frameworks, the variation of readings is not only understood as "true–false", but it is also possible to explain the mechanism of occurrence and the reasons why some errors tend to recur at a certain point.

In terms of tajweed, the most visible variation of reading is generally related to the accuracy of the makhraj and the nature of the letters. In tajweed, each letter has a point of exit and sound characteristics that must be maintained so as not to be confused with other letters. When the makhraj is not precise or the nature of the letters is not clearly visible, the reading can be heard "approaching" other letters and the quality of the reading decreases. In the context of coaching, this section is usually the focus of tashih because errors in the sound of letters are seen as fundamental errors that affect the overall quality of reading (Marfuah et al., 2025).

Phonological analysis helps explain the phenomenon: pronunciation errors often arise when participants have not yet stabilized the position of their tongues, lips, and airflow according to the demands of the Arabic alphabet sounds. In letters with close articulation points, small changes in the articulation position can produce different sounds. Therefore, the variation in reading heard in the participants was not only because they did not know the rules, but because of the instability of articulation which then formed the variation of sounds in reading practice.

In addition, variations in the law of nun sukun/tanwin can be analyzed in tajweed as an inaccuracy in the application of the law of reading when nun sukun/tanwin meets certain letters. In verses 3–7, variation-prone points usually occur when participants are inconsistent in displaying the supposed sound characters (e.g., less clear in the parts that need clarity, or conversely overemphasized in the parts that should be merged). In tajweed, the accuracy of the application of this law is important because it is not only about the fluency, but also the accuracy of the sound character required in the tartil reading.

From a phonological perspective, variation in nun sukun/tanwin can be understood as a process of sound change that occurs due to the influence of sound afterwards. In phonology, this phenomenon is often described as a sound adjustment in a speech sequence (e.g. sounds become more "sticky" or more "clear" due to the surrounding sound environment) (Al-Shishtawi, 2019). When participants have not mastered the control of articulation in the sound sequence, the sound adjustment process occurs in an undirected manner resulting in different pronunciations.

Variations in the length and short recitations (mad) in tajweed are among the parts that often cause inconsistencies (Marfu'ah, Muliawan, and Sodik, 2026). Normatively, mad has a requirement for the duration of the reading to be met; if it is shortened or lengthened excessively, the reading is considered inappropriate. The findings showed that some participants were able to apply madness appropriately,

but others were not stable, especially in parts of the verse whose reading patterns were repetitive so that participants tended to "get carried away" tempo.

Phonologically, long-short readings can be understood as aspects of sound duration that require rhythm and tempo control skills (Nikma and Jalaluddin, 2026). When participants read too quickly, the duration of the sound tends to shorten; conversely, when participants hesitate or want to affirm, the duration tends to lengthen. This shows that madness consistency is not only a matter of memorizing rules, but also the ability to regulate the rhythm of reading stably in a live reading situation.

Analysis based on tajweed and phonology shows that the variation in the reading in QS. Al-Insyirah verses 3–7 are influenced by two interrelated things: the normative accuracy of the reading (tajweed) and the stability of sound production (phonology). These findings reinforce that coaching is not enough to emphasize memorization of rules, but it is necessary to emphasize articulation exercises and reading rhythms through examples, direct correction, and directed repetition so that participants can achieve accurate and consistent reading.

Factors Influencing the Occurrence of Variation

Based on the results of observation of coaching activities, recording readings, and oral statements that lead to QS pronunciation errors. Al-Insyirah verses 3–7, the variations of the readings that appear do not stand alone, but are influenced by a number of interrelated factors. These variations are mainly seen in the aspects of the accuracy of letter pronunciation, consistency in the application of reading laws, and the stability of the length and short readings. Therefore, the discussion of the causative factors needs to look at the context of the participants as learners as well as (partially) acting as teachers of the Qur'an.

The first factor is the reading habits that have been formed before participating in coaching. Many participants brought reading patterns from previous learning experiences, including how to pronounce certain letters and the habit of applying mad. Reading patterns that have been used for a long time tend to be fixed and difficult to change in a short period of time. As a result, when participants read the same verse in the MMQ forum, variations in pronunciation appear as "traces of habits" that have not been completely corrected, even though participants have received tajweed material in theory (Muslihan, 2026).

The second factor is related to the difference in teacher referrals or reading models that participants have received. In learning the Qur'an, participants can learn from a variety of different teachers, methods, or environments. Differences in correction styles, emphasis on certain aspects, and reading habits in the home environment can affect the quality and character of the participants' reading (Wahyudin, Karim, and Solehah, 2024). This condition explains why at the same point of the verse, some participants are consistent, while other participants still show different pronunciations.

Third factor In addition to the factor of initial habits and differences in learning references, the variety of readings is also influenced by the dynamics of changes in the learning methods of the Qur'an that occur in Malang. Based on the results of the interviews, in a period of time many institutions were directed to use the 5-volume method (IWI) known as the M3 approach (mangap, grimace, and cucucu). This method brought about a change in the pronunciation style and expression of reading that was different from the previous Qiroati rule. These changes are strengthened through an intensive training program for teachers, including LPD coaching activities that last for 40 days. In this process, there is a shift in the reading pattern from the Qiroati KH approach. Dachlan is moving towards a reading style that is considered more expressive. However, some practitioners consider that this approach tends to cause an element of takalluf in reading, both in terms of voice, tajweed, and expression. This condition has led to the emergence of variations in reading between institutions, especially between institutions that maintain the Qiroati method and institutions that adopt new methods. Although some institutions later reverted to the Qiroati method, the process of readjustment required further coaching to re-normalize reading standards (Susanti, 2026).

The fourth factor is the intensity of training and the regularity of following coaching. Participants who regularly attend coaching sessions tend to show more stable readings because they get repeated corrections and more consistent habituation. In contrast, participants who were infrequent or less directed self-training showed more variation, especially in parts that require high precision such as makhraj, letter nature, and madness duration. This shows that the variation in reading is not only a matter of initial ability, but also the result of the frequency and continuity of practice.

The fifth factor concerns articulation skills (sound production ability). Some participants knew the rules of tajweed, but were not able to produce sounds accurately and stably when reading. This can be seen from the pronunciation of letters that are less firm or variable, especially in letters with close articulation points. In coaching practice, this problem usually requires special practice, because the improvement is not enough with a theoretical explanation, but rather requires the correct habituation of the position of the tongue, lips, and airflow.

The sixth factor is the tempo of reading and the condition of performance when reading in front of the coach. Reading variation can increase when participants read too quickly so that the sound of the letters becomes less clear and the madness tends to shorten. Conversely, when participants hesitate or feel assessed, the reading can slow down and repetition occurs which affects the rhythm and duration of the sound. Reading variations are also influenced by situational factors, such as self-control, calmness, and reading habits in formal coaching settings (Tantawi, 2026).

Overall, the factors that affect the variation of QS readings. Al-Insyirah verses 3–7 for the participants of the Malang Branch of MMQ include aspects of initial habits, study references, intensity of practice, articulation skills, as well as tempo and conditions when reading. These findings confirm that reading variation cannot be understood only as individual error, but as a learning phenomenon influenced by experiences and coaching processes. Therefore, an effective improvement strategy needs to combine tajweed correction with consistent articulation and habituation exercises through mentoring and directed repetition.

The Role of MMQ Coaching in Reading Improvement

Based on the results of the interview, the activities of the Mu'allimil Qur'an Council (MMQ) at the institution, sub-district, and branch levels are the implementation of the will of KH. Dachlan Salim Zarkasyi who aims to maintain the quality of Qur'an recitation (Muslihan, 2026). The main functions of MMQ include as a gathering place between Qiroati teachers, a means of maintaining and standardizing the quality of reading according to the rules that have been set, as well as a forum for fostering and delivering the development of learning methodologies that continue to experience dynamics in various institutions.

In addition, MMQ also acts as an evaluation space for various obstacles and problems in learning the Qur'an (Indriyani and Nadlif, 2022). Every form of reading error, whether related to tajwid, makhraj, or the nature of the letters, will be immediately listened to, analyzed, and corrected by the person in charge at the branch, sub-district, or institution levels. The correction is accompanied by an explanation of correct reading in accordance with the rules and scientific sanad that are connected to the Prophet PBUH, including through the scientific transmission channel of KH. Dachlan Salim Zarkasyi.

With this mechanism, MMQ functions as a reading quality control system. Readings that are considered unusual or deviant from the rules will be immediately detected and straightened out through the coaching process. This makes MMQ have a significant role in maintaining reading uniformity, improving the quality of learning, and ensuring that reading standards remain in accordance with the rules of Qiroati that can be accounted for (Zulkarnaen et al., 2023).

The role of coaching is then seen concretely in the practice of MMQ activities. The coach not only functions as a material presenter, but also as a supervisor of the quality of participants' readings through direct monitoring of each submitted reading (Rahmadania, Niswah, and Rohman, 2026). At

this stage, the coach listens carefully to the participants' readings to catch the inappropriate parts, both in the pronunciation of the letters, the connection of the reading, and the rhythm.

After monitoring, the coach provides direct corrections (tashih) to the wrong part. Corrections are made specifically by showing the location of the error while providing examples of correct readings. Participants were then asked to imitate the reading, so that they not only understood the errors theoretically, but also obtained the right sound model.

The coaching process is further strengthened through directed repetition. Participants were asked to repeat the same part of the reading until they achieved a more stable and consistent pronunciation. In some cases, the coach breaks down the readings into smaller units before recombining them, so that participants can gradually build correct reading habits.

With a coaching pattern that includes monitoring, direct correction, example, and repetition, MMQ not only serves as a learning forum, but also as a mechanism for controlling the quality of reading. This shows that the improvement of reading variations does not occur instantly, but through a systematic, repetitive, and directed coaching process.

4. CONCLUSION

The variation of the reading is still found in several main aspects, namely the accuracy of the makhraj and the nature of the letters, the consistency of the application of the law of nun sukun/tanwin, Ghunnah, Tasydid and the accuracy of the length and short reading (mad), and also the tempo and regularity of wasal-waqaf. These variations are influenced by pre-formed reading habits, differences in learning references, exercise intensity, and stability of participants' articulation. MMQ coaching has proven to play an important role through reading monitoring, direct correction (tashih), providing examples of correct readings, and directed repetition, so that participants' readings become more precise and consistent according to the rules of tajweed.

The findings of this study have wide application possibilities, especially in the development of Qur'an teacher development programs. The results of the analysis of reading variations can be used as a basis for determining a more specific correction focus on the most error-prone parts of the reading. In addition, the coaching pattern applied at MMQ Malang Branch can be used as a model for strengthening learning to read the Qur'an in similar institutions, especially in integrating tajweed understanding with continuous articulation and reading rhythm exercises.

Further research is suggested to expand the object of study, either by examining surah or other verses that have different phonological characteristics, or by involving more coaching institutions in order to obtain a more comprehensive picture of reading variations. In addition, follow-up research can develop quantitative or mixed methods approaches to measure the rate of reading improvement more measurably after coaching has been conducted. Thus, the study of the variety of Qur'an readings is expected to continue to develop and make a broader contribution to improving the quality of Qur'an education.

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