

Implementation of the Iqra' Method in Improving the Ability to Read the Qur'an at the Rahmah Al-Asri Al-Qur'an Education Park Unit 267 Basirih Selatan Village Banjarmasin

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Abstract

This study aims to analyze the implementation of the Iqra' method in improving Qur'anic reading skills among students at TPA Rahmah Al-Asri Unit 267, Basirih Selatan, Banjarmasin, and to examine the supporting and inhibiting factors influencing its implementation. This study employed a qualitative field research approach. Data were collected through observation, semi-structured interviews, and documentation involving the unit head, teachers, and students. The data were analyzed through data reduction, data display, and conclusion drawing. The findings reveal that the Iqra' method is implemented systematically through a gradual learning sequence from Volume 1 to Volume 6, supported by the CBSA approach, individual instruction, question-and-answer activities, direct assessment, repetition, and memorization. The effectiveness of implementation is supported by teacher commitment and patience, parental involvement, student rewards, and adequate learning facilities, while limited concentration, boredom, and students' tendency to play constitute major challenges. The novelty of this study lies in identifying the Iqra' method as a structured, individualized, and evaluative learning model that integrates gradual mastery with continuous reinforcement in a community-based Qur'anic education setting. These findings demonstrate that the Iqra' method can effectively facilitate hijaiyah recognition and progressively strengthen students' Qur'anic reading skills.

Keyword: Implementation, Iqra' Method, Quranic Reading Skills

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi metode Iqra' dalam meningkatkan kemampuan membaca Al-Qur'an pada santri di TPA Rahmah Al-Asri Unit 267, Basirih Selatan, Banjarmasin, serta mengkaji faktor pendukung dan penghambat yang memengaruhi implementasinya. Penelitian ini menggunakan pendekatan kualitatif dengan desain penelitian lapangan. Data dikumpulkan melalui observasi, wawancara semi terstruktur, dan dokumentasi yang melibatkan kepala unit, guru, dan santri. Data dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa metode Iqra' diterapkan secara sistematis melalui tahapan pembelajaran bertingkat dari Jilid 1 hingga Jilid 6, yang didukung oleh pendekatan CBSA, pembelajaran individual, tanya jawab, evaluasi langsung, pengulangan, dan hafalan. Efektivitas implementasi didukung oleh komitmen dan kesabaran guru, keterlibatan orang tua, pemberian penghargaan kepada santri, serta ketersediaan sarana

pembelajaran yang memadai. Sementara itu, rendahnya konsentrasi, kejenuhan, dan kecenderungan santri untuk bermain menjadi kendala utama. Kebaruan penelitian ini terletak pada identifikasi metode Iqra' sebagai model pembelajaran yang terstruktur, individual, dan evaluatif dengan memadukan penguasaan secara bertahap dan penguatan berkelanjutan dalam konteks pendidikan Al-Qur'an berbasis masyarakat. Temuan ini menunjukkan bahwa metode Iqra' efektif dalam memfasilitasi pengenalan huruf hijaiyah dan meningkatkan kemampuan membaca Al-Qur'an secara bertahap

Kata Kunci: Implementasi, Metode Iqra', Kemampuan Membaca Al-Qur'an

Introduction

The Qur'an occupies a central position in Islamic life as the primary source of religious guidance, moral values, and spiritual formation.(Yahya et al., 2025) The ability to read the Qur'an correctly is therefore an essential component of Islamic religious education, particularly for children who are beginning to develop their religious knowledge and practices.(Bakr et al., 2025) Qur'anic reading is not merely a technical ability to recognize Arabic letters and words, but also involves accuracy in pronunciation, fluency, and adherence to basic rules of recitation.(Azhari, Barni, et al., 2026; Azzahro & Darmawan, 2026; Darmawan et al., 2026; Mardikaningsih, jannah, et al., 2026; Norhapijah & Jamalie, 2026; Nugroho & Jamalie, 2026; Rusdiana, Hamdi, et al., 2026; Sofian et al., 2026; Syarifah & Kanafi, 2026) Adequate Qur'anic reading skills enable learners to engage more confidently with the Qur'an and facilitate their participation in various forms of worship.(Syarifah & Kanafi, 2026) Consequently, systematic and appropriate Qur'anic reading instruction is an important part of Islamic education.

Despite its importance, the ability to read the Qur'an remains a challenge for some learners. Differences in learners' backgrounds, levels of prior knowledge, learning motivation, and exposure to Qur'anic instruction can result in considerable variation in reading proficiency.(Yilmaz et al., 2025) Some learners may still experience difficulties in recognizing hijaiyah letters, distinguishing between letters with similar forms or sounds, combining letters into words, and reading Qur'anic verses fluently.(Nabriz et al., 2026) Difficulties may also arise in applying basic recitation principles, particularly when learners have limited opportunities for repeated practice and direct correction. These conditions indicate that Qur'anic reading instruction requires learning strategies that are gradual, structured, practical, and responsive to learners' abilities.

The effectiveness of Qur'anic learning is closely related to the methods used by teachers. A method that is appropriate to the characteristics of learners can make the learning process more systematic and reduce difficulties in mastering basic reading skills.(Abdullah et al., 2025c) Conversely, the use of approaches that are not sufficiently adapted to learners' needs may result in passive participation, limited practice, and slow improvement.(Amir, Abubakar, et al., 2026) Qur'anic learning for beginners particularly requires a method that introduces reading skills progressively, beginning with simple components before moving toward more complex combinations.(Abdullah et al., 2026) Repetition, individual guidance, and continuous evaluation are also important because Qur'anic reading proficiency develops through regular practice and correction.(Suriyadi & Fathorrahman, 2026a)

One method widely used in Qur'anic education in Indonesia is the Iqra' method.(Surbakti et al., 2026) The Iqra' method was developed as a practical approach to learning Qur'anic reading through gradual stages.(Amran & Huriyah, 2026) Learners are introduced to hijaiyah letters and subsequently guided toward combining letters, reading words, and progressing to Qur'anic texts.(Ridwan et al., 2026) The method emphasizes direct reading practice, systematic progression, repetition, and teacher guidance.(Ghuni et al., 2026) Its relatively simple structure allows learners to progress according to their individual level of mastery.(Rusdiana & Cahyadi,

2026) These characteristics have contributed to the widespread adoption of the Iqra' method in Qur'anic learning institutions, including Taman Pendidikan Al-Qur'an (TPA).

The implementation of the Iqra' method, however, should not be understood merely as the use of an instructional book.(Panambaian et al., 2026) Its effectiveness depends on how teachers organize learning activities, provide explanations and demonstrations, guide individual learners, correct reading errors, and evaluate learning progress.(Wahyudi et al., 2026) Differences in learners' abilities also require teachers to provide appropriate levels of assistance.(Latifah et al., 2026; Nurdi & Cahyadi, 2026; Purnamasari et al., 2026) Learners who have difficulty recognizing letters may require more repetition, while those who have mastered basic letter recognition can be directed toward more advanced reading exercises.(Bolat et al., 2025) Thus, examining the implementation of the Iqra' method provides an opportunity to understand not only the method itself but also the instructional processes that support the development of Qur'anic reading competence.

Several factors may support or inhibit the implementation of the Iqra' method. Supporting factors may include teacher competence, learner motivation, parental support, adequate learning materials, sufficient instructional time, and a conducive learning environment.(Mahrusillah & Ahmad, 2025; Nurdi, Barni, et al., 2026; Zulkifli & Maimun, 2026) Meanwhile, inhibiting factors may include differences in learners' initial abilities, inconsistent attendance, limited parental involvement, insufficient learning facilities, and low learner motivation.(Husna et al., 2025b) Identifying these factors is important because the success of a Qur'anic learning method is influenced by the interaction between instructional strategies and the broader learning environment.(Fauzan & Mubarak, 2024; Hidayat & Riyannor, 2023; Miftahudin & Husni, 2024; Rifah & Cahyadi, 2026; Yonesi & Saihu, 2026) Understanding these conditions can help teachers and Qur'anic education institutions develop more effective learning practices.

In the context of Qur'anic education at the community level, Taman Pendidikan Al-Qur'an plays an important role in providing children with foundational religious education.(Azzam et al., 2026; Rifah, Hamdi, et al., 2026; Rusdiana & Jamalie, 2026) Such institutions serve as informal or nonformal learning environments where children acquire basic Qur'anic reading skills alongside religious values and practices.(Yahya et al., 2025) The implementation of an appropriate reading method at this level is particularly important because early experiences in learning the Qur'an can influence learners' confidence, motivation, and subsequent reading development.(Mardikaningsih, jannah, et al., 2026) Therefore, investigating how the Iqra' method is implemented in a particular TPA can provide valuable information regarding its practical application and its contribution to improving learners' Qur'anic reading abilities.

Previous studies have generally demonstrated the usefulness of structured methods in supporting Qur'anic reading development, but the effectiveness of a method cannot be separated from its implementation in a specific educational setting.(Haikal Mufid et al., 2026) Differences in institutional conditions, teacher practices, learner characteristics, learning intensity, and supporting factors may produce different outcomes.(Ghuni et al., 2025b) This creates a need for contextual studies that examine how the Iqra' method is actually implemented and how learners' reading abilities develop through the learning process.(Bahtiar et al., 2026; D. N. Mawaddah et al., 2026; Nasution et al., 2026; Rifah & Jamalie, 2026) Such research is particularly relevant for Qur'anic education institutions seeking to improve the quality of basic Qur'anic instruction.(Amsori, 2026; Salsabila et al., 2026) Based on this background, this study focuses on the implementation of the Iqra' method in improving learners' ability to read the Qur'an.(Amir, Mardan, et al., 2026; Amsori, 2026; Latifah & Huda, 2026; Nurdi, Hermina, et al., 2026; Rusdina et al., 2026; Salsabila et al., 2026) The study examines how the Iqra' method is implemented in the learning process, the development of learners' Qur'anic reading abilities, and the supporting

and inhibiting factors affecting its implementation.(Siti Nur Baiti et al., 2026) The study is expected to contribute empirically to the discussion of Qur'anic reading instruction and provide practical insights for teachers and Qur'anic education institutions in optimizing the use of the Iqra' method.(El-Yunusi & Juliansyah, 2026; Hasani et al., 2025; Panambaian & Cahyadi, 2026; Sehabudin, 2026) By examining the relationship between instructional implementation and learners' reading development, the study seeks to strengthen the practice of systematic, gradual, and learner-oriented Qur'anic education.

The Qur'an is the word of God, the foundation and primary guide for the lives of Muslims, making its recitation obligatory.(Bakar & Ridho, 2026; Fahriah, Huda, et al., 2026; Hadi, 2025; Huda, 2026; Zulfikri, 2025) This holy book contains various fundamental teachings, such as faith, morals, sharia, and other laws of life. To properly implement the guidance contained therein, Muslims are required to learn how to read it and understand its meaning carefully and deeply (Sinaga and Qorib, 2023). In addition to adhering to the rules of tajwid, the Qur'an must also be read slowly or with tartil, as stated by Allah SWT (QS. Al-Muzzammil [73]: 4).

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

Meaning: "Or more than (half) that, and recite the Qur'an slowly." (QS. Al-Muzzammil: 4)

The command to read the Qur'an slowly in Surah Al-Muzzammil verse 4 contains a much broader meaning than simply reading at a slow pace. According to a comparative study of various books of interpretation, tartil is basically reading the Qur'an slowly, calmly, and without rushing, by clarifying the pronunciation of each letter in accordance with its makhraj and tajwid rules. Wahbah Az-Zuhaili in Tafsir Al-Munir explains that reading slowly and paying attention to the rights of the letters will help the reader understand and contemplate the meaning of the verse. The same thing is emphasized by Imam Al-Qurtubi, who emphasizes the importance of reading letter by letter carefully without rushing so that the reader can contemplate the beauty of the language of the Qur'an and renew his enthusiasm in carrying out its rules. Meanwhile, Imam At-Tabari interprets tartil as an order to clarify the reading (tarassul) and explain its content when reading. Thus, the main purpose of the tartil order is for the reading to be heard and absorbed by the heart, thus facilitating the process of tadabur, strengthening faith, and instructing the reader to practice the teachings of the Qur'an in everyday life (Miswar H.H., 2024). Furthermore, in Law Number 20 of 2003 on the National Education System, Article 3 affirms that the purpose of national education is to develop the potential of students to become people who have faith, fear God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Mastery of reading the Quran is an important foundation that should be instilled in every Muslim from an early age, where its effectiveness is highly dependent on the application of appropriate learning methods, as demonstrated by various international studies.(Abdullah et al., 2025a, 2025b; Fatikhah et al., 2026; Husna et al., 2025a, 2026; Mukhlis, Tarlam, et al., 2025; Mukhlis, Yazid, et al., 2025) In this context, Lestari et al. suggest that the Iqra' method can significantly accelerate Quranic reading ability. This is achieved through a gradual approach, starting from basic levels to more complex levels, making it flexible and relevant for application to various levels of students (Lestari et al., 2023). Similarly, Umroni and Romelah found that the successful implementation of the Iqra' method in elementary schools is supported not only by teacher qualifications but also by parental involvement and the availability of adequate learning resources (Umroni and Romelah, 2025).

From an effectiveness perspective, Abu et al.'s findings confirm that a systematically structured Quranic reading learning system focused on hands-on practice has been shown to significantly optimize students' reading abilities.(Abdullah et al., 2026; Ghuni et al., 2025a, 2025b, 2026; Husna et al., 2025b; Wahyudi et al., 2026; Yahya et al., 2025) This achievement is further strengthened when aligned with the pedagogical competence of qualified educators (Abu Bakar,

Ibrahim, and Ibrahim, 2020). Based on these research findings, the implementation of the Iqra' method in the Quranic Education Park (TPQ) is a highly relevant study for further research, including at the Rahmah Al-Asri TPQ in South Basirih Village, Banjarmasin.

The Iqra' method is an approach to teaching Quranic recitation that emphasizes hands-on practice and is structured hierarchically, from basic to advanced levels. Proper application of this method by educators not only optimizes learning effectiveness and material comprehension but also significantly fosters students' motivation and interest in learning.

As one of the non-formal educational institutions in South Basirih Village, TPA Rahmah Al-Asri Unit 267 plays a role in guiding students in learning the Qur'an. The success of students in reciting the Qur'an accurately according to the rules of tajweed is largely determined by the effectiveness of the teaching methods applied. Therefore, the Iqra' method was chosen by this TPA as a means of accompanying the process of learning to read the Qur'an gradually. However, the facts of field observations, specifically at TPA Rahmah Al-Asri Unit 267, Basirih Village, South Banjarmasin indicate that the students' ability to read the Qur'an is still at a low level and is not in line with the provisions of tajweed, even though the learning has utilized the Iqra' method. The dominant types of errors that appear include errors in the measurement of length and shortness of sounds, reading the rules of nun sukun, and the rules of idgham. Not only that, the implementation of the Iqra' method by the ustadz and ustadzah has not been running optimally. The implication is that students experience difficulty distinguishing letters with similar characters and have not yet mastered tajwid in a substantive manner, prioritizing mechanical memorization. Students' lack of motivation to learn is also a real obstacle, as evidenced by the presence of students over eight years old who are not yet fluent in reading the Quran despite actively participating in learning activities. Referring to the problems that have been explained, the main focus in this study is on the application of the Iqra' learning method. The researcher is interested in comprehensively analyzing the implementation of the Iqra' method to improve the ability to read the Qur'an at the location, so the researcher determined the title "Implementation of the Iqra Method in Improving the Ability to Read the Qur'an at the Rahmah Al-Asri Al-Quran Education Park Unit 267, South Basirih Village".

Literature Review

A. Implementation of the Iqra' Method

Implementation is an implementation or application that contains a method, not just an activity, but an activity planned to be carried out seriously according to norms so that the goal is achieved. The implementation of the Iqra' method does not require various tools because this method emphasizes fluent reading and uses the CBSA (Active Student Learning Method) system. The Iqra' method places the teacher as the main key to the success of Al-Qur'an learning through active student conditioning and the gradual application of strategies according to the students' abilities. (Ginoga et al., 2026; Hasnan, Jalaluddin, et al., 2026; Murtala, Hamzah, et al., 2026; Nurdi, Hamdi, et al., 2026; Yusnimaranti & Jamilus, 2026) The success of this method depends not only on the use of guidebooks, but also on the teacher's role in providing individual guidance, monitoring progress, and conducting evaluations when students experience difficulties so that the ability to recognize and read the hijaiyah letters increases significantly (Aziz, Napitupulu, and Sianipar, 2024).

In line with this explanation, the implementation of the Iqra' method in learning to read the Qur'an needs to be done gradually and adjusted to the abilities of each student. Quoted from a research journal by Yosi and Arman Husni shows that the implementation of the Iqra' method is carried out gradually and focuses on an individual approach through direct guidance, pronunciation correction, repetition of material, and independent reading evaluation according to the student's volume. (Alamsyah et al., 2026; Nabil et al., 2026; Raafi et al., 2026) The success

of this method is influenced by supporting factors such as teacher competence, media availability, parental motivation, and the initial abilities of the students. Conversely, the learning process can be hampered by differences in ability levels, difficulty distinguishing hijaiyah letters, low student concentration, and limited facilities and time (Yosi and Husni, 2026).

This also aligns with research conducted by Putri Andri Yani and colleagues, which revealed that the successful implementation of the Iqra' method is supported by structured learning planning, the availability of systematically bound modules, educator competence in understanding student characteristics, and parental support. (Halil & Aini, 2026; Mukhlis & Cahyadi, 2026; Nurullah & Kamil, 2026; Rajani et al., 2026a; Rusdiana, Yaqin, et al., 2026) Furthermore, consistent evaluation focused on fluency, pronunciation, and tajweed accuracy is key to ensuring students' ability to read the Quran correctly (Yani, Saputra, Andrianto, and Afrita, 2024).

B. Iqra' Method

1. Understanding the Iqra' Method

Methods in Quranic learning are crucial for teachers, although each method has its own advantages and disadvantages. Implementing methods in the learning process will create a generation of Quranic students and foster a positive personality for every Muslim. Etymologically, the term "method" comes from the Greek word "metodos." This word consists of two syllables: "metha," meaning "through" or "passing," and "hodos," meaning "path" or "way." According to the Big Indonesian Dictionary, "method" is defined as an orderly and well-thought-out way to achieve a goal (Lubis, 2020).

The method in Arabic is called path. A method is a well-thought-out method, system, or systematic plan for presenting material and achieving learning objectives. According to Muhammad Athiyah al-Abrasyi, a method can be defined as a path taken by educators to help students achieve optimal understanding (Rahmat, 2019). The Iqra' method is a Qur'an learning method that emphasizes direct reading practice and is carried out in stages. (Fauziah et al., 2026; L. Mawaddah et al., 2026; Nurfadillah et al., 2026; Rajani et al., 2026b; Rif'ah, Ma'ruf, et al., 2026; Sa'adah et al., 2026) This method is structured in six volumes, ranging from simple to more complex material, so that students can participate in learning according to their level of ability. In addition, the Iqra' method applies the principle of Active Student Learning Methods (CBSA), which provides opportunities for students to be actively involved in the learning process and learn according to their rhythm of ability. The individual learning system also allows teachers to provide direct guidance to each student according to their reading development (Saputra, Putra, and Gusmaneli, 2024).

Based on this description, it can be concluded that the Qur'anic learning method is a method or system applied by educators in the teaching and learning process of the Qur'an in order to achieve maximum learning objectives. (Nurdi & Jamalie, 2026; Wahidah & Cahyadi, 2026) Etymologically, the word *Iqra'* comes from Arabic which is a form *fi'il amar* (command verb) from the word *qara'a, yaqra'u, iqra'*, which means have read, are reading, and read; so *Iqra'* literally means "read".

Thus, the Iqra' method can be understood as a method of reading the Quran that focuses on direct practical practice without the need for spelling. This means that each letter or word in Arabic is pronounced directly without any spelling explanation. This method is guided by a special book consisting of six step-by-step volumes. In practice, educators simply provide pronunciation examples at the beginning of the material, followed by independent reading activities by the students.

2. History of the Iqra' Method

The Iqra' method was first developed by a religious teacher named As'ad Humam. He is known to have lived in Yogyakarta and printed the Iqra' guidebook in six volumes. (Hasnan, Yazid, et al., 2026; Mubarak et al., 2026; Wahyuni & Handriani, 2025) Each volume includes instructions on how to learn the book, with the aim of making it easier for those who want to learn or teach it. The Iqra' method is very well known among the public. It doesn't require any tools, as it emphasizes the reading alone.

The Indonesian Ministry of Religious Affairs once implemented the Iqra' method in the Quranic reading learning process as a project aimed at fostering interest in Quranic reading. This method certainly has its own advantages and disadvantages. Therefore, it is highly recommended that efforts be made to determine the appropriate method for the learning process in order to create engaging, efficient, and comfortable learning (Anwar, 2016).

3. Systematics of the Iqra' Method

The systematics of the Iqra book are as follows:

- a. In volume 1, it contains an introduction to the sound of single Hijaiyah letters with the character Fathah. Starting with the letters a, ba, ya, sta until ya. In volume 1, a child is required to be able to sound the letters with the character fluently and in accordance with their makhraj.
- b. In volume 2, children are accustomed to reading the sounds of letters fluently, then the child is able to read connected letters and is introduced to the reading of "Mad" but still in the reference of kharakat. Usually children are advised to use their fingers where when there is a reading of mad, namely two kharakat, the child can use two fingers to count so that the child can distinguish the length of a reading which is usually followed by Alif or Fathah standing.
- c. At the beginning of Iqra' volume 3, children are taught to introduce reading with kasrah movements on single and continuous letters, followed by the introduction of dhammah movements after being able to distinguish fathah and kasrah. In addition, children are required to master reading long kasrah (followed by ya' sukun or standing kasrah) and long dhammah (followed by waw sukun or inverted dhammah).
- d. In Iqra' volume 4, children are introduced to the terms tanwin (fathatain, kasratain, dhammatain), the sounds ya' and wawu sukun after fathah, letters with sukun harakat (mim, nun, and other hijaiyah letters), and the qalqalah reading so that they become accustomed to practicing them from an early age. In this volume, children also learn all the names of the hijaiyah letters and their punctuation marks, before continuing with the alif lam qamariyah reading material in volume 5.
- e. The sign of waqaf, mad far'i, alif lam syamsiyah, idgham bigunnah, lam jalalah, and idgham bilagunnah, but the terms used in the science of tajwid have not been introduced.
- f. The contents of volume 6 already contain all the issues of tajwid, although the theories of tajwid have not yet been introduced.

4. Principles of the Iqra' Method

There are several principles applied in the process of learning the Qur'an using the Iqra' method:

- a. CBSA (Active Student Learning Method), is the principle of the Iqra method where the teacher's only duty is to listen and should not guide the child so that they really try to be able to pronounce it, but the teacher gives an example of the main lesson first so that the child is not confused in reading it.
- b. Private, in this principle a teacher conducts individual listening.

- c. Assistance, in this principle, usually children with higher levels of ability can help listen to other children.
- d. Regarding the titles, the teacher just gives examples of the reading, without needing to explain much.
- e. Once the child is able to read correctly, there is no need to repeat it again.
- f. When a child makes a mistake in pronouncing long and short words in reading, the teacher should give a firm warning.
- g. If a child misreads a letter, the teacher should only correct the wrong letter. This can be done by simply giving a signal, but if the child still gets it wrong, the teacher can provide a reminder, such as when the child pronounces the letter (Ba), the teacher simply reminds them that the dot is one and below, if the dot is two below, it is called (Ya), and so on. And if the child still gets it wrong, the teacher shows the correct reading.
- h. If the child has not mastered the material presented, the child is not allowed to move on to the next volume (Fatkiyah, 2019).

5. Steps in the Iqra' Method Learning Process

The steps in the Iqra method learning process are:

- a. The ustadz/ustadzah only act as listeners, do not guide, except only provide examples of the main points of learning.
- b. The ustadz/ustadzah listens individually to find out whether the students can read or not.
- b. Students with higher levels of knowledge can help to listen to other students.
- b. Regarding the titles, the ustadz/ustadzah immediately provided examples of readings.
- c. If every letter or word is read correctly, the ustadz/ustadzah should agree, for example with the words "correct", "good" or "yes".
- d. Once a letter is read correctly, it cannot/should not be read again.
- e. If a student makes a mistake in reading the letters in length, the ustadz/ustadzah must be warned firmly.
- f. If a student misreads a letter, simply correct the wrong letters by making signs.
- g. For students who have truly mastered the subject and if they can be motivated, then they can skip reading it.
- h. If a student often prolongs his reading, reprimand him by reading it in short bursts.
- i. If there are students with the same level of education, it is okay to use the tadarus system.
- j. For EBTA, it is best to determine the examining ustadz/ustadzah (Humam, 2000).

6. Advantages and disadvantages of the Iqra' method

The Iqra' method has several advantages that support the effectiveness of Quranic learning. Iqra' guidebooks are readily available at affordable prices and have been widely implemented throughout Indonesia. (Azizi & Misnawati, 2026; Balqis et al., 2026; Eriska et al., 2026; Murjiah et al., 2026; Suriyadi & Fathorrahman, 2026b; Ubaidillah & Hulbat, 2026) In its learning process, this method employs the Active Student Learning Method (CBSA) system and is flexible in page or volume progression. For example, if a child demonstrates maximum ability, even though he or she sometimes confuses hijaiyah letters like Ba and Na, but is fluent in other letters, he or she is still allowed to continue to the next page. Furthermore, this method is considered practical because it makes it easier for ustadz or ustadzah to directly understand the ability level of each student. In less than a year, students are generally able to complete all volumes of Iqra' and are ready to move on to the Quranic level. Another advantage

of the Iqra' method lies in its systematic and gradual structure, starting from the concrete to the abstract, from the easy to the difficult, and from the simple to the complex. This material is also presented in a varied manner through interesting and colorful modules, so that it can arouse students' interest in reading and prevent boredom during the learning process (Ulfah, Assingkily, and Kamala, 2019).

Despite its various advantages, the Iqra' method also has several drawbacks that should be considered. (Darmawan & Adi, 2026; Firmansyah, 2025; Mukhlis et al., 2026; Murtala, Miswar, et al., 2026; Saadah et al., 2026; Wahidah & Jamalie, 2026) First, students may have difficulty recognizing the complete names of the hijaiyah letters because they are not explicitly introduced from the beginning of the lesson. Second, students' absence from even one meeting can cause them to miss material on the page being studied. Third, this method tends to focus on direct reading practice, making students less familiar with the theoretical terms used in tajwid (Tajweed) (Lubis, 2020).

C. Ability to Read the Qur'an

1. Understanding the Ability to Read the Qur'an

According to Poerwadarminta in the Big Indonesian Dictionary, capable means power, being able to do something, while ability means skill, to do something (Suherman, 2017). as a characteristic that exists in a person and then that person is able to carry out his duties or work. So it can be concluded that ability is an individual's ability to carry out various kinds of tasks or work whatever he will face according to what has been determined. Reading is the first revelation sent down by Allah SWT which was received by the Prophet Muhammad (peace be upon him). (Nurtawab, 2013). It is found in Q.S Al-Alaq: 1-5

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝۱ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝۲ إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝۳ الَّذِي عَلَّمَ بِالْقَلَمِ ۝۴ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝۵

Meaning: Read in the name of your Lord who created you (1). He created man from a clot of blood (2). Read, and your Lord is the All-Knowing, the All-Merciful (3). Who teaches (mankind) by the pen (4). He teaches man that which he did not know (5). (Q.S. al-Alaq: 1-5).

So the author concludes that reading is an activity of seeing and understanding the contents of a written reading which is then spoken, spelled and pronounced orally.

2. Indicators of the Ability to Read the Qur'an

a. Able to recite the reading according to the makharijul huruf

A person is said to be able to read the Qur'an correctly if he reads according to the makharijul letter. What is meant by the makharijul letter is the place where the letters come out when they are pronounced. Mistakes in pronouncing letters then it will result in an error in meaning. Like the word (شكر) means "grateful" then read سكر which means changed to "Drunk". Therefore, it is obligatory for us to learn to read the Quran correctly, both in the pronunciation of the makhrāj and in the tajwid (At-Tirmidhi, 2010).

عَنْ ابْنِ مَسْعُودٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا ، لَا أَقُولُ الْم حَرْفٌ ، وَلَكِنْ أَلِفٌ حَرْفٌ ، وَلَامٌ حَرْفٌ ، وَمِيمٌ حَرْفٌ (رَوَاهُ التِّرْمِذِيُّ)

From Abdullah bin Mas'ud (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever recites one letter from the Qur'an, then for him is one good deed with that recitation, one good deed is multiplied into ten good deeds like it, and I do not

say (alif, lam, mim) one letter, but Alif is one letter, Laam is one letter, and Mim is one letter. (Narrated by Tirmidhi)

The way to know the makhraj of a letter is to make the letter supukan or tasydid, then add a vowel after it, then read it. Then when the sound is retained, then show the makhraj of the letter in question (Abdurrohim, 2012).

- b. Able to read the Quran according to the knowledge of tajweed

The Quran contains rules for recitation, namely the science of Tajweed. Tajweed is the method of correcting the pronunciation of verses and improving recitation according to established rules. Learning Tajweed is an obligation. Reading the Quran correctly is obligatory.

3. Procedures/Etiquette for Reading the Qur'an

In Islamic teachings, the Quran provides a comprehensive set of teachings. One of these is the etiquette that must be observed when reading the Quran, with the aim of ensuring it is considered a form of worship for the reader (Al Bukhari, 2010).

وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
رَوَاهُ الْبُخَارِيُّ) خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (

From Usman bin Affan ra, Rasulullah saw. said, "The best of you are those who learn the Qur'an and teach it." (HR. Bukhari).

The manners for those who want to read the Quran are:

- a. In a Musyafahah manner
- b. Purify yourself from impurity.
- c. When reading the Quran, one must first perform ablution, then dress and be clean.
- d. Reading isti'adzah.
- e. Always recite the Basmalah when reading the Qur'an, except for Surah At-Taubah. And when finished reading *The greatest charity*.
- f. When reading, get used to using a moderate voice and reading slowly, don't rush.
- g. It is best to be calm and face the Qiblah.
- a. The intention to read the Qur'an is only to gain Allah's pleasure.
- h. It is recommended to prostrate for recitation when encountering the verses of the prayer mat.
- i. Listen carefully when someone reads the Qur'an
- j. Learn to understand the contents and content of the Qur'an
- k. Get used to reading with the rules of tajwid
- l. When reading divine revelation, always glorify Allah SWT so that it feels good in the hearts of the readers.

4. Factors Affecting the Ability to Read the Qur'an

Basically, every child's abilities are different, and many factors influence this. Among them are:

- a. Internal factors (factors that exist within an individual)

Internal factors are divided into two parts, namely (physiological factors and psychological factors).

- 1) Physiological factors refer to a child's physical health, such as the health of their senses of hearing and sight. (Amin et al., 2025; Handayani, 2026; Handayani et al., 2025; Hilal, 2026; Murjiah & Jamalie, 2026; Wahidah, Barni, et al., 2026) These two factors significantly influence a student's ability to read

the Quran. Poor hearing and sight will hinder the absorption of Quranic knowledge.

- 2) Psychological factors according to Slameto in his book entitled "Learning and the Factors that Influence It", reveal internal factors reviewed from a psychological perspective, namely intelligence, attention, interest, talent, motivation, maturity and readiness (Aquami, 2017).
- b. External Factors
 - 1) External factors are factors that exist outside of oneself. These factors include two things, namely social environmental factors and non-social environmental factors.
 - 2) Social environmental factors consist of a teacher, community environment, peers and the curriculum at school. While the non-social environment includes physical objects such as school buildings, geographical location, learning materials, the time the child has and the condition of the student's home.

From the explanation of external factors above, it can be concluded that having a teacher will make it easier for a child to develop reading skills because the child has a good teacher and a supportive community. (Azhari, Ma'ruf, et al., 2026; Khumaeni et al., 2026; Mulyani & Kartini, 2025; Murjiah et al., 2025; Rusdina et al., 2025; Samsudin, 2026; Tanuri, 2025; Wahidah, Hamdan, et al., 2026) Similarly, in a non-social environment, if the home is cramped and there is a lack of learning tools, a child will easily become bored. This boredom will impact their ability to read the Quran.

5. Evaluation of Iqra' Method Learning

The initial evaluation is a form of questioning, which the teacher asks the children before starting an Iqra lesson. The questions asked are about the material that will be taught that day (new material). (Abd Faiz et al., 2025; Abdel Nasier, 2024; Abu Bakar & Rifqi Ridho, 2025; Ahmad Rivai & Rahmawati, 2025; Al Aswa et al., 2026; Ali Subhan et al., 2026; Arithama Rohman & Nurhasanah Munawaroh, 2025; Ayu Qomariyah & Surya Anggraini, 2025; Dwi Latifah, 2025; Fahriah, Cahyadi, et al., 2026; Fitrotul Uyun, 2025; Mukhlis & Jamalie, 2026; Nurdi, Yaqin, et al., 2026; Qori Lhegina et al., 2025; Sail Attahiry, 2026) This questioning is usually done at the beginning of the Iqra lesson. The initial evaluation is given with the aim of determining whether any of the children already know the material to be taught. The initial evaluation can also be interpreted as an activity to test the level of knowledge of the children regarding the material to be presented. The initial evaluation activity is carried out before the teaching is given.

Daily evaluation is an evaluation conducted at the end of each discussion of a subject or topic intended to determine the extent to which the learning process has proceeded as planned. (Mardikaningsih, Alfarid, et al., 2026; Paramita, 2026; Savero et al., 2026) And the evaluation of increasing volume is a form of question given after the lesson or material has been delivered. Evaluation of increasing volume is the final evaluation when the material taught has been completed. Evaluation of increasing volume is continued with the intention of whether the child has understood and comprehended all the material that has been delivered during the learning process of reading the Quran using the Iqra method (Handayani, Oktavia, and Hidayah, 2023).

D. Supporting and Inhibiting Factors in Implementing the Iqra' Method in Improving the Ability to Read the Qur'an

1. Supporting Factors

- a. The existence of a module book in learning using the Iqra' method can make it easier for educators to apply the Iqra' method to students because the module book already has instructions in each volume, where each instruction has an explanation and examples.
- b. A teacher's ability to understand student characteristics makes the Iqra' method very precise, especially in selecting appropriate learning media. This creates a pleasant learning environment, prevents boredom, and fosters good communication between teacher and students (Afrianingsih and Putri, 2019).
- c. The students' memory and comprehension are so good that they can understand and comprehend whatever their teachers convey, even if it's slow and requires repeated explanations. Students' ability to grasp learning quickly is influenced by their own attitudes and activeness in asking or answering questions if there's something they don't understand (Suriani, 2019).
- d. Parental support plays a crucial internal role in fostering students' interest and enthusiasm in learning to read and write the Quran. Positive responses and parental guidance at home, such as helping students remember material so they don't forget it easily, can foster a sense of enjoyment in children, leading them to study harder and achieve maximum results (Atkiyah, 2019).

2. Inhibiting Factors

- a. The lack of supporting facilities and infrastructure means that sometimes learning does not go as planned due to inadequate facilities, which makes students learn with minimal facilities and makes the learning system less than optimal.
- b. A child's world is a world of play, which is crucial for their development, enjoyment, and personal and social adjustment. However, the intense engrossment in play often leads children to neglect learning and reciting the Quran, especially when parents allow their children too much freedom, allowing them to spend most of their time playing without limits.
- c. A less religiously oriented peer group can have negative impacts, such as triggering laziness in Quranic study and causing students to fall behind in their studies due to their preference for playing. Given that friendships significantly influence a child's character development, providing Quranic education from an early age is crucial to foster self-confidence and prevent them from being easily influenced by environments lacking religious understanding (Julianto, 2020).

Method

This research uses the field research type (*field research*) with a descriptive qualitative approach to explain in depth the aspects that are the target of research regarding the implementation of the Iqra' method. This descriptive qualitative approach relies on the researcher as the main instrument (*human instrument*) to collect and analyze data directly from natural sources at the research location without using initial hypotheses that are conjectural (Kurniawan, Hakim, and Sanulita, 2023). The research was conducted at the Rahmah Al-Asri Al-Qur'an Education Park (TPA) located on Jalan Tembus Mantuil RT. 07 RW. 01, Basirih Selatan Village, South Banjarmasin District, Banjarmasin City, South Kalimantan. The selection of this location was based on easy accessibility, the diverse background of students from various economic levels and ethnicities, and the status of TPA Rahmah Al-Asri as one of the leading institutions that focuses on achieving achievements and improving the quality of reading and writing of the Al-Qur'an.

The subjects in this study involved teachers and students, with details of two teachers (head of unit and class teacher) and two students representing the Iqra' level and the Al-Qur'an

level. The involvement of these subjects aims to gather comprehensive information regarding the effectiveness of students aged 5-6 years in recognizing and reading the hijaiyah letters. Meanwhile, the object of the study focused on the students' ability to read the hijaiyah letters through the application of the Iqra' method. The research data is classified into primary data and secondary data. Primary data is also data or information obtained directly from actors who see and are directly involved in the research conducted by the researcher. Meanwhile, secondary data is also called supporting data or a second data source after primary data. Secondary sources are data sources that do not directly provide data to researchers. For example, through other people or documents (Sugiyono, 2016). Primary data was obtained directly through in-depth interviews with key informants (teachers and students of TPA Rahmah Al-Asri Unit 267). Meanwhile, secondary data functions as support obtained from the institution's leadership and supporting documents, such as TPA profiles, teacher and student data, learning outcome records, activity photos, and other relevant administrative archives.

The data collection techniques applied included three main procedures: observation, interviews, and documentation. Observations were conducted non-participant-oriented, with the researcher acting as an independent observer who directly observed, recorded, and recorded the Quranic learning process using the Iqra' method in class without being involved in teaching activities. Structured and in-depth interviews were conducted with unit heads, class teachers, and students to obtain technical information regarding the planning, implementation, and obstacles to learning. Furthermore, documentation techniques were used to obtain valid written and visual data regarding the general description of the research location, organizational structure, facilities and infrastructure, and documentation of learning implementation.

Data analysis was carried out using a descriptive qualitative approach using an interactive model which includes three main stages, namely data reduction (*data reduction*), data presentation (*data display*), and drawing conclusions or verification (*conclusion drawing/verification*). The data reduction stage focuses on the process of summarizing, selecting the main points, and focusing the data according to the research theme. Next, the data is presented in the form of a structured narrative text description to facilitate understanding and drawing conclusions. Testing the validity and credibility of the data is carried out through the application of triangulation techniques, which include source triangulation (comparing data from interviews with unit heads, teachers, and students), technical triangulation (matching the results of observations, interviews, and documentation), and time triangulation (conducting observations and re-interviews in different situations and time spans).

The research was conducted through four systematic stages: orientation (pre-field), exploration (field), member check, and report preparation. The orientation stage began with a preliminary site survey and the development of research instruments, such as interview guidelines and observation sheets. The exploration stage was the core of data collection in the field, conducted through direct observation of the learning process on February 12, 2026, interviews with informants, and document collection. After the data were collected and analyzed, the researcher conducted a member check by reconfirming the preliminary findings with informants (teachers and principals) to test the data's consistency. The final stage concluded with the compilation of verified data into a structured research report.

Result and Discussion

A. Research result

The implementation of the Iqra' method at the Rahmah Al-Asri Al-Qur'an Education Park (TPA) Unit 267, Basirih Selatan Village, Banjarmasin, is carried out in stages starting from the basic level (Iqra 1 to 6) until students are able to read the Qur'an fluently, well, and correctly. To maintain the smoothness and effectiveness of the learning process, the TPA



management divides the learning space into 4 separate classes, namely 2 special Iqra classes and 2 special Al-Qur'an classes, with simultaneous operational hours from 14.00 to 17.00 WITA. This organization aims to ensure that the activities of Iqra level students do not interfere with the solemnity of students in the Al-Qur'an class. In practice, this TPA also applies an assistance system, namely empowering senior students who have reached volume 5 or 6 to help female teachers listen to the readings of their junior students in volumes 1 to 3. This method has proven to be very helpful for female teachers and makes it easier for students to understand the hijaiyah letters, as directly felt by female students who have experienced rapid progress from not knowing Arabic letters to being fluent in reading the Qur'an.

The Iqra' method learning planning at TPA Rahmah Al-Asri is systematically arranged every day by the ustazah by adjusting the ability level of each student. Teachers prepare teaching materials, set target pages that students must master, and utilize tools such as hijaiyah letter cards. The core learning structure lasts 60 minutes and is divided into three sessions: an opening with a prayer before learning, a core session of Iqra' reading, and a closing filled with memorization of short surahs. After the main class session ends at 3:00 PM WITA, activities continue with a break until 3:20 PM WITA, congregational Asr prayer, and resumes in the second hour session in each class to deepen memorization of daily prayers and short surahs. The main purpose of implementing this method is to make it easier for teachers to introduce hijaiyah letters from a basic level, teach correct reading of the Qur'an, and foster a love of the Qur'an for the students.

Learning evaluation is conducted consistently through two forms: daily evaluation and grade-level evaluation. Before starting a new lesson each day, the teacher conducts an apperception through an interactive question-and-answer method to gauge the students' initial understanding. (Burhan Ashfiya', Datul Amalia, et al., 2026; Burhan Ashfiya', Fathimatuz Zahro, et al., 2026; Defri Juliansyah et al., 2026; Fauzi Noor et al., 2026; Ihsan Syarifuddin, 2026; Laili Fauziyah & Ika Surachman, 2026; Mafridatul Mahbubah & Darmawan, 2026; Nur Hilal et al., 2026; Rizkia Al Aswa et al., 2026; Yusuf Yudhyarta et al., 2026) For example, when teaching the letter Ta with the fathah vowel, the teacher shows a visual of the letter and asks the students to map their learning readiness. Meanwhile, grade-level evaluation is conducted at the end of the Iqra' book to thoroughly test whether the students have truly understood all the reading rules in the relevant volume before being allowed to move on to the next level.

The implementation of the Iqra' method at TPA Rahmah Al-Asri has several advantages and disadvantages. The advantages include the preparation of a practical, economical guidebook, and a systematic, tiered arrangement from concrete to abstract material and from easy to difficult. This method applies the Active Student Learning Method (CBSA) approach, is private, and flexible (can be taught individually or in groups) without the need for complicated visual aids, with module colors that attract children's interest. However, there are several weaknesses found. At the Iqra level, students still often have difficulty distinguishing long punctuation marks (mad), sukun, and waqf signs due to inattention or drowsiness when the teacher explains. Meanwhile, at the Al-Qur'an level, weaknesses that emerged were students' still stuttering reading, unclear intonation, and incorrect pronunciation of makhorijul huruf and basic tajweed.

The success of the Iqra' method is influenced by supporting and inhibiting factors. Supporting factors include the commitment and patience of the teachers, the clarity of the module books, the students' good memory and comprehension, the availability of adequate infrastructure (such as study tables, whiteboards, markers, cupboards, Iqra' books, the Quran, books on Quranic achievements, and report cards), and the provision of small rewards as

motivation. In addition, parental support and guidance at home play a key role in reviewing children's learning. Conversely, the main inhibiting factor faced by teachers is the problem of limited student concentration. In a 60-minute study session, children's focus generally only lasts 10 to 15 minutes, while the remaining time tends to be used for playing, chatting, joking, or daydreaming due to the dominance of children's play world and the lack of learning discipline in the family environment.

B. Discussion

Based on the research results, the implementation of the Iqra' method at TPA Rahmah Al-Asri Unit 267, Basirih Selatan Village, Banjarmasin, shows that the effectiveness of teaching reading the Qur'an relies heavily on a student-centered learning approach. The application of the Active Student Learning Method (CBSA) principle positions students as active subjects who directly practice reading, while the female teacher acts as a facilitator and listener. The strategy of separating classes between Iqra and the Qur'an and the use of high-volume students as assistant tutors has been proven to create a conducive learning climate. This assistance system not only helps overcome the limitations of the teacher-student ratio, but also fosters self-confidence, independence, and positive social interactions among students in accordance with the principles of constructivist learning.

The learning planning and evaluation implemented by the teachers at Rahmah Al-Asri Kindergarten meet the principles of good Islamic educational management. (Aisyatul 'Asyiroh et al., 2026; Anwari & Azhari, 2026; Barizi et al., 2026; Dwi Aditya et al., 2026; Hanjani Putri et al., 2026; Mar'atus Solihah et al., 2026; Mukhsin Irfangi et al., 2026; Mukhti Nalendri et al., 2026; Rahma Detriska et al., 2026; Ratna Sari et al., 2026) The well-structured 60-minute time allocation between the introduction, core activities, and short surah memorization reflects the teachers' pedagogical readiness in managing the class. The use of apperceptive question-and-answer techniques before the lesson begins serves as a highly effective formative assessment to identify prior knowledge (*prior knowledge*) students. Likewise with the evaluation of increasing the volume which applies the principle *mastery learning* (complete learning), ensuring that students do not merely move up a level formally, but have truly mastered the accuracy of reading at each level of volume.

The existence of technical weaknesses in students such as not yet mastering the signs of waqaf, sukun, long-short, as well as the makhorijul letters and tajwid indicates a natural limitation of the character of the Iqra' method itself. The Iqra' method is designed to provide fast and practical reading skills without burdening young children with complicated tajwid theoretical terms. As a result, understanding the rules of reading in depth requires a longer adjustment time. This problem is further exacerbated by internal factors of students who are sleepy or inattentive. Therefore, a combination of teaching methods is needed, such as direct demonstration techniques of makhraj articulation and repetition practice (*drill*) visually so that the technical weaknesses of the students' reading can be overcome gradually.

The implementation of the Iqra' method in learning the Qur'an has been proven to make a significant contribution to improving the reading ability of students, especially when combined with the strengthening of tajwid knowledge and a systematic approach. This is as found in the research of Ihsan Nurhuda et al. who confirmed that the effectiveness of the Iqra' method lies in its systematic learning structured in stages from volume 1 to volume 6, by applying the principles of the Active Student Learning Method (CBSA) and a private system. The teaching process is carried out through direct guidance, periodic evaluations (initial, daily, and volume increase evaluations), and an emphasis on the accuracy of the makharijul huruf and the length of the reading (*mad*). Although in its implementation, obstacles are often encountered in the form of limited focus and boredom in children, the use of various methods such as religious songs, the system *reward*, and communicative

interactions have been proven effective in maintaining student motivation. This finding reinforces the urgency of implementing the Iqra' method in a structured manner in TPA to guide students in reciting the Qur'an fluently and in accordance with the rules of tajwid (Nurhuda, Fadillah, Latifah, and Sarmita, 2025).

An analysis of supporting and inhibiting factors demonstrates the importance of synergy between the TPA environment, the role of the family, and innovative teaching methods. Supporting factors such as complete facilities and infrastructure, the patience of teachers, and motivation through rewards and parental attention at home provide a strong foundation for developing children's learning character. However, the challenge of students' short attention spans, which only last around 10–15 minutes, requires innovation in learning strategies. To overcome boredom and children's strong urge to play, teachers need to integrate learning variations such as icebreakers, interactive media, and play-while-learning methods (*game-based learning*) so that learning the Qur'an at TPA Rahmah Al-Asri can take place in a fun, effective and optimal manner.

The application of appropriate and structured Quranic learning methods has been proven to significantly contribute to the effectiveness of the students' learning process. The Iqra' method is a popular method based on a multidisciplinary approach (*learning by doing*) without spelling, arranged in stages starting from the introduction of the hijaiyah letters to the basic rules of tajwid. In its implementation, the application of the Iqra' method is combined with the repetition technique (*drill*), teacher demonstrations, and imitation of reading have been proven to have a significant influence in making it easier for students to recognize the hijaiyah letters, improving accuracy (*exit*), improving the application of tajwid, to gradually trigger fluency in reading the Qur'an (Nurhayati, et al., 2026). In addition, the advantages of this method are not only seen in improving the technical aspects of reading, but also in being able to create an interactive learning atmosphere, fostering students' motivation and self-confidence, and building a culture of continuous Qur'an learning. This is in line with the implementation of the iqra' method in improving the ability to read the Qur'an in students at the Rahmah Al-Asri Unit 267 Al-Qur'an Education Park (TPA), Basirih Selatan Village, Banjarmasin.

Conclusion

Based on the research results and discussion, it can be concluded that the implementation of the Iqra' method at Rahmah Al-Asri TPA Unit 267, Basirih Selatan Village, Banjarmasin has been carried out in a structured, effective manner, and according to the established priorities. The application of this method aims to gradually improve the students' ability to read the Qur'an while simultaneously fostering their love for the Qur'an. The learning process is carried out through an individual approach (private system), direct evaluation, question and answer techniques, as well as repetition and memorization. The Iqra' method has proven to be practical and efficient because it is easy to implement without relying on many media. However, this method has limitations, such as a lack of emphasis on explicit tajweed rules, limited media variety, and effectiveness that is highly dependent on direct face-to-face meetings. The successful implementation of the Iqra' method is influenced by supporting and inhibiting factors. The main supporting factors include the commitment and patience of teachers, the active involvement of parents, and the provision of motivation in the form of reward to students, as well as the availability of adequate supporting facilities and infrastructure. Conversely, the inhibiting factors faced are low levels of concentration and student boredom during the learning process. Therefore, innovation and more interactive and adaptive teaching methods are needed, tailored to the characteristics of the children, so that the learning process at the TPA can be more optimal and effective.

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