

Integrating Iqra' and Talaqqi Methods to Improve Qur'anic Reading Competence in Non-formal Islamic Education

Annisa Izzahra^{1*}, Siti Nur Hidayatul Hasanah²

^{1,2} Sekolah Tinggi Agama Islam Muhammadiyah Tulungagung, East Java, Indonesia

*annisaizzahra020@gmail.com

Abstract: *Although the Iqra' and Talaqqi methods have been widely recognised as effective approaches to Qur'anic learning, most previous studies have examined them separately or limited their application to memorisation programmes in formal educational settings. This study addresses that academic gap by investigating the simultaneous integration of both methods in a non-formal Islamic educational setting, namely Taman Pendidikan Al-Qur'an (TPQ). Using a descriptive qualitative design, the research explored the operational implementation of this pedagogical combination at TPQ Al-Hidayah Tulungagung. Data were collected through classroom observations, semi-structured interviews, and document analysis and were analysed using the Miles and Huberman interactive model. The findings indicate that the integration functions as a complementary learning system: the Iqra' method supports gradual and self-paced reading development, whilst the Talaqqi method provides immediate correction of pronunciation (makhraj) and grammatical rules (tajwid). Together, these methods contributed to improvements in learners' fluency, accuracy, and confidence in reading the Qur'an. Although the implementation faces institutional constraints such as limited teaching time and large class sizes, the combination remains highly effective in accommodating individual differences in learners' reading ability. This study contributes to contemporary Islamic pedagogy by demonstrating that the integration of traditional Qur'anic instructional methods provides an adaptive pedagogical model for strengthening Qur'anic literacy in non-formal Islamic educational settings.*

Keywords: *Iqra' Method, Talaqqi Method, Qur'anic Learning, Qur'anic Reading Ability, TPQ.*

Introduction

Proficiency in reciting the Qur'an accurately is an essential foundational skill. It ought to be cultivated in every Muslim from early childhood. The assessment of Quranic reading proficiency encompasses two key domains: fluency and accuracy in *makhraj* pronunciation, as well as the adherence to *tajwid* rules.¹ Therefore, learning to read the Qur'an plays an essential role in Islamic education, particularly in developing students' religious understanding and spiritual character. Effective Qur'anic learning requires appropriate teaching methods that can assist students in mastering reading skills gradually and systematically.²

Philosophical and Epistemological Foundations of Qur'anic Learning. From the perspective of Islamic educational philosophy, learning the Qur'an is not merely a technical activity but also a process of spiritual and moral formation (*tarbiyah*). Epistemologically, Qur'anic learning is grounded in the tradition of oral transmission (*sanad*), which emphasizes direct teacher guidance to ensure accurate pronunciation and proper recitation.³

Islamic Pedagogical Framework. From the perspective of Islamic pedagogy, integrating the Iqra' and Talaqqi methods reflects the principles of *tadarruj* (gradual learning) and *musyafahah* (direct teacher-student guidance).⁴ This approach accommodates individual learning

¹ Zulaihah, S. & Ajhuri, K. F. (2025). Penerapan pembelajaran ilmu tajwid dalam meningkatkan ketepatan bacaan Al-Qur'an pada santri: Taman Pendidikan Al-Quran (TPQ) Ibadusholihin Banaran Pulung Ponorogo. *Ihsan: Jurnal Pendidikan Islam*, 3(4): 830-41, <https://doi.org/10.61104/ihsan.v3i4.1970>.

² Husna, R. et al. (2024). Pendampingan pembelajaran membaca Al-Qur'an Bagi anak-anak dan remaja di Musholla Al-Fatah Bondowoso: Upaya meningkatkan kemampuan literasi Qur'ani dan spiritual," *Indonesian Journal of Community Dedication*, 2(3): 467-76.

³ Tran, A. D & Ragnarsdottir, H. (2018). Students of Vietnamese Heritage: What are their academic experiences in Icelandic upper secondary schools? *International Journal of Bias, Identity and Diversities in Education*, 3(2): 15-30, <https://doi.org/10.4018/IJBIDE.2018070102>.

⁴ Abbas, T. (2018). Traditional and modern muslim education at the core and periphery: Enduring challenge. in *Handbook of Islamic Education*, 7, ed. Holger Daun and Reza Arjmand, International Handbooks of Religion and Education (Springer International Publishing), https://doi.org/10.1007/978-3-319-64683-1_13.

differences (*furuq fardiyah*) while enabling students to develop reading fluency without compromising the accuracy of *makhraj* and *tajwid*.

As a non-formal institution for Islamic education, Taman Pendidikan Al-Qur'an (TPQ) organises its core operations around mentoring young learners in reading the holy book. Nonetheless, pedagogical practices within these centres frequently face diverse constraints, such as disparities in student literacy alongside pronunciation errors in *makhraj* and *tajwid* rules reading abilities, inaccuracies in *makhraj* and *tajwid*, limited instructional time, and the imbalance between the number of students and teachers.⁵ These conditions may reduce the effectiveness of Qur'anic learning and limit teachers in providing optimal guidance.⁶

Among the methods commonly applied in Qur'anic learning are the *Iqra'* and *Talaqqi* methods. The *Iqra'* framework centres on incremental learning through organized books, allowing pupils to progress based on their personal competency.⁷ This technique assists children in identifying hijaiyah characters, linking phonetic syllables, and systematically developing their overall reading flow. Meanwhile, the *Talaqqi* method is predicated on the notion of direct interaction between teachers and students through listening, imitation, and immediate correction of recitation errors.⁸ Through this approach, students receive direct guidance in improving *makhraj* pronunciation and *tajwid* application.⁹

A number of preceding studies have addressed the efficacy of the *Iqra'* method in enhancing students' reading fluency, while other studies have emphasized the *Talaqqi* method in optimising pronunciation precision and memorisation (Utama et al., 2025). Nevertheless, most previous studies examined these methods separately or restricted their use to formal schools and memorisation programs.

⁵ Shima, I. & Rohman, F. (2025). Integrasi program TPQ dalam pembelajaran formal untuk meningkatkan literasi Al-Quran siswa. *Al-Liqo: Jurnal Pendidikan Islam*, 10(1): 39–58, <https://doi.org/10.46963/alliqo.v10i1.2730>.

⁶ Shima, I. & Rohman, F. (2025). Integrasi program TPQ dalam pembelajaran formal untuk meningkatkan literasi Al-Quran siswa.

⁷ Hasnah, N. & Muliati, I. (2022). Penerapan metode *Iqra'* dalam pembelajaran membaca Alquran. *An-Nuha*, 2(1): 109–22, <https://doi.org/10.24036/ANNUHA.V2I1.161>.

⁸ Muhammad Agid Syafei et al. (2025). Efektivitas metode *Talaqqi* dalam pembelajaran Tahfidzul Qur'an di SMP IT Al-Kholis. *JIIIP Jurnal Ilmiah Ilmu Pendidikan*, 8(5): 4840–45, <https://doi.org/10.54371/jiip.v8i5.7864>.

⁹ Ita Rosita Nur, I. R. & Aryani, R. (2022). Upaya meningkatkan kemampuan membaca Al-Qur'an melalui metode *Iqra'* pada santriwan/santriwati TPQ Nurussolihin Pamulang Kota Tangerang Selatan. *Akademik: Jurnal Mahasiswa Humanis*, 2(3): 100–110, <https://doi.org/10.37481/jmh.v2i3.474>.

Research discussing the simultaneous integration of the Iqra' and Talaqqi methods in TPQ learning remains limited. To clarify the positioning of this research, Table 1 maps previous relevant literature and highlights the specific gap addressed by this study.

Table 1. Mapping of Previous Studies and Research Gap

No	Author & Title of Research	Research Focus	Main Findings	Differences & Research Gap Addressed
1.	Desi Apriliani Aruan (2022) <i>"Metode Talaqqi dalam Pembelajaran Baca Tulis Al-Qur'an di TPQ Laguboti"</i>	Implementation of the Talaqqi method through planning, execution, and evaluation stages.	Learning utilizes lesson plans and listening sessions. Supporting factor: students' enthusiasm.	Focused on cultural practices (<i>Living Qur'an</i>); did not investigate the simultaneous integration with tiered reading methods like Iqra'.
2.	Rita Aryani & Ita Rosita Nur (2022) <i>"Upaya Meningkatkan Kemampuan Membaca Al-Qur'an melalui Metode Iqra' di TPQ"</i>	Effectiveness of using the Iqra' method systematically for learners' reading ability.	Effective in improving reading quality through a volume-by-volume approach.	Applied Iqra' as a standalone method; lacked complementary techniques (such as Talaqqi) to refine advanced tajweed/makhraj.
3.	Annisa Najla Qonita (2022) <i>"Pembelajaran Tahfidz Al-Qur'an dengan Metode Talaqqi bagi"</i>	Process of <i>tahfidz</i> (memorisation) learning using Talaqqi and its impact on reading quality.	Combined with peer tutoring; significantly influenced reading quality.	Oriented towards memorisation targets (<i>tahfidz</i>); did not address basic reading fluency for non-formal learners.

	Siswa Kelas V SD"			
4.	Suci Anggita, Hemawati, & Nurhasanah (2022) "Pengaruh Penggunaan Metode Iqra' Terhadap Kemampuan Membaca Al-Qur'an"	Quantitative analysis concerning the effect of the Iqra' method on pupils' makhraj and tajweed	Confirmed a positive correlation ($r_{\{xy\}} = 0.49$) between Iqra' and reading skill.	Relied on statistical analysis; lacked deep, qualitative-descriptive insights into teacher-pupil interactions.
5.	Annisa Izzahra (This Study, 2026) "Integrating Iqra' and Talaqqi Methods to Improve Qur'anic Reading Competence in Non-formal Islamic Education"	Qualitative dynamics of combining Iqra' (building fluency) and Talaqqi (refining accuracy) simultaneously.	Both methods complement each other, significantly impacting learners' fluency, accuracy, and confidence.	Fills the gap by qualitatively analyzing the integrative synergy of Iqra' and Talaqqi methods within non-formal Islamic educational settings.

Previous studies indicate that Iqra' improves reading fluency, whereas Talaqqi strengthens pronunciation accuracy. However, studies examining the integration of both methods in non-formal Islamic education remain limited.

The conceptual framework of this study positions Qur'anic reading competence as the outcome of an integrated learning process involving gradual instruction, direct teacher guidance, and contextual learning support. The Iqra' method represents a gradual instructional pathway (*tadarrij*) that enables students to develop basic reading fluency according to their individual abilities. The Talaqqi method complements this process through direct teacher-student interaction, oral modelling, listening, and immediate correction (*musyafahah*), particularly in relation to *makhraj* and *tajwid*. The implementation of

both methods is also influenced by supporting and inhibiting conditions, including teacher involvement, learning habituation, differences in students' abilities, instructional time, and learning support at home. Accordingly, the integration of Iqra' and Talaqqi is conceptually expected to contribute to students' Qur'anic reading competence in terms of fluency, pronunciation accuracy, *tajwid* application, and confidence.

Building upon these considerations, the present study offers an analytical investigation into the integration of the Iqra' and Talaqqi methods in Qur'anic reading learning at TPQ Al-Hidayah Tulungagung. Specifically, this research examines how these combined methods are implemented, identifies the supporting and inhibiting factors during execution, and analyses their overall impact on students' Qur'anic reading competence. Ultimately, this investigation provides valuable academic insights into enhancing Qur'anic literacy through efficient and adaptive pedagogical strategies within non-formal Islamic educational settings.

In the context of Islamic education, the problem becomes increasingly complex. Islamic education normatively has a rich pedagogical treasure, especially through the *tarbawi* hadith which records the educational practices of the Prophet.¹⁰ However, most studies of the *tarbawi* hadith are still moving in the descriptive and thematic areas, with an emphasis on the presentation of values without the development of an operational methodological framework. As a result, there is a gap between the normative text of hadith and contemporary pedagogical reality that demands contextual and adaptive responses.

Theoretically, the need for a rereading of religious texts in the contemporary context can be explained through a philosophical hermeneutic approach. Hermeneutics, as developed by Hans Georg Gadamer through the concept of horizon fusion, emphasizes the dialogue between the textual horizon and the reader's horizon in certain historical situations.¹¹ Meanwhile, Fazlur Rahman's idea of dual motion underscores the importance of understanding the historical context of the teaching's descent before formulating universal moral principles to be applied to new contexts. In this framework, the *tarbawi* hadith is not

¹⁰ Dini Widiyastutik et al. (2025). Lingkungan pendidikan Islam berbasis Hadis Tarbawi dalam perspektif pendidikan kontemporer, *Al Yasini: Jurnal Keislaman, Sosial, Hukum Dan Pendidikan*, 10(6): 643–57.

¹¹ Alan Cahyadi et al. (2025). Hermeneutika Hans Georg Gadamer sebagai pendekatan kritis dalam pembelajaran pendidikan agama Islam, *At-Tarbiyah: Jurnal Penelitian Dan Pendidikan Agama Islam*, 2(2): 385–90.

understood solely as a normative document, but as a source of pedagogical paradigms that can be dynamically reconstructed.

Previous research on prophetic pedagogy generally emphasizes the value of exemplary, dialogue, and moral development as the main character of the Prophet's education.¹² However, the approach used tends to be normative and has not fully integrated the set of philosophical hermeneutic analysis systematically. In addition, studies that explicitly link prophetic pedagogy with the learning challenges of the digital era are still limited. This is where there appears to be a research gap that requires more in-depth and contextual conceptual elaboration.

Departing from these conditions, this study asks fundamental questions about how the methodological construction of the Prophet's education in the hadith of tarbawi can be reconstructed through a hermeneutic approach, as well as how the results of the reconstruction are relevant in the context of learning in the digital era. By using the methods of literature research and hermeneutic analysis,¹³ This study aims to identify the pedagogical model in the tarbawi hadith, reconstruct it in a dialogical philosophical framework, and formulate a contextual prophetic pedagogical formulation of digital transformation.

The novelty of this research lies in the effort to reconstruct the prophetic educational method not only as a collection of normative values, but as a pedagogical paradigm that has a methodological structure and contemporary relevance. The theoretical implication is the enrichment of the treasures of Islamic educational theory through the integration of philosophical hermeneutics in the study of tarbawi hadith. Practically, this research offers a digital prophetic pedagogical model that integrates spiritual, moral, intellectual, and digital literacy dimensions, so as to be able to bridge the dialectic between tradition and modernity in Islamic education.

Method

This study employed a descriptive qualitative case study to examine the integration of the *Iqra'* and *Talaqqi* methods in improving students' Qur'anic reading competence at TPQ Al-Hidayah, Bangoan Village,

¹² Try Heni Aprilia et al. (2026). *Rasulullah Sang Pendidik Autentik: Refleksi Pendidikan Islam Di Indonesia* (Perkumpulan Akademi Pesantren Nusantara).

¹³ Tasrikin, A., & Walad, S. Z. (2025). Hermeneutika Al-Qur'an dan literasi digital: Revitalisasi metodologi tafsir untuk pendidikan berkelanjutan. *VIVENDUM: Vision of Islamic Values Dynamics Journal*, 1(1): 1-19.

Tulungagung Regency.¹⁴ A qualitative case study design was adopted to facilitate an in-depth and contextual understanding of the implementation of both methods within a natural non-formal Islamic educational setting. TPQ Al-Hidayah was selected because it consistently applies both methods to accommodate students with varying levels of Qur'anic reading ability.

Informants were selected purposively based on their direct involvement in the research focus. Four informants participated in the study: one TPQ administrator, one Qur'anic teacher, and two students. The administrator was selected because of her responsibility for institutional management, the teacher because of her direct experience in implementing the *Iqra'* and *Talaqqi* methods, and the students because of their direct learning experiences. To ensure confidentiality, all participants were identified using the codes INF-01 to INF-04.

Data were collected through semi-structured interviews, non-participant observations, and documentation. Interviews were conducted with all informants, while documentation included students' learning records and institutional documents. Data were analysed using the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing.¹⁵ To enhance the credibility of the findings, source triangulation, method triangulation, and member checking were employed.¹⁶

Ethical considerations were observed throughout the research process. Permission to conduct the study was obtained from TPQ Al-Hidayah. All participants were informed about the objectives of the research and voluntarily agreed to participate. Their identities were protected using participant codes (INF-01-INF-04), and all data were used solely for academic purposes.

Results and Discussion

The findings of this study are presented and discussed based on three primary research focus areas: the operational implementation of the integrated *Iqra'* and *Talaqqi* methods, the supporting and inhibiting

¹⁴ Komang Ayu Henny Achjar et al. (2023). *Metode Penelitian Kualitatif: Panduan Praktis Untuk Analisis Data Kualitatif Dan Studi Kasus* (PT. Sonpedia Publishing Indonesia).

¹⁵ Qomaruddin, Q. & Sa'diyah, H. (2024). Kajian teoritis tentang teknik analisis data dalam penelitian kualitatif: Perspektif Spradley, Miles Dan Huberman," *Journal of Management, Accounting, and Administration* 1, no. 2 (2024): 77–84.

¹⁶ Wiyanda Vera Nurfajriani et al. (2024). Triangulasi data dalam analisis data kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, 10(17): 826–33, <https://doi.org/10.5281/zenodo.13929272>.

factors influencing their execution, and the subsequent impact on students' Qur'anic reading competence.

Implementation of the Iqra' and Talaqqi Methods

The Iqra' and Talaqqi methods were implemented simultaneously in the daily Qur'anic learning activities at TPQ Al-Hidayah Tulungagung. Learning activities began collectively with daily prayers and Arabic greetings before students engaged in individualized recitation based on their respective reading levels. Students who were still at the foundational level learned using the Iqra' book series (Volumes 1 through 6), whereas students who had completed the final stage of Iqra' continued reading directly from the Qur'an.

The Iqra' method was executed through structured and step-by-step learning stages (*tadarrij*). Students read individually in front of the assigned teacher according to their active volume level. The learning process emphasized repetition and gradual reading exercises to help students recognize *hijaiyah* letters, connect syllables, and improve reading fluency. As articulated by the head of TPQ Al-Hidayah (INF-01):

"For basic learners, we use Iqra' from volumes 1 to 6. However, students do not automatically advance to the next volume; if their recitation lacks fluency or contains multiple errors, they repeat the page. The key priority is not how fast they advance, but whether they correctly pronounce the hijaiyah letters." (Interview with INF-01, May 8, 2026).

Meanwhile, the Talaqqi method was implemented through direct listening (*musyafahah*) and immediate correction conducted by the teacher. Students read Qur'anic verses or Iqra' pages directly in front of the teacher, and pronunciation errors were immediately corrected through verbal guidance and direct examples. The Talaqqi method emphasized the accuracy of makhraj pronunciation and *tajwid* application. Senior instructor Ustadzah Lutfia (INF-02) highlighted this real-time feedback mechanism:

"During Talaqqi sessions, I listen attentively to their makhraj and tajwid. If an error occurs, I halt the student, demonstrate the accurate articulation, and ask them to repeat after me. Even for students still on Iqra', Talaqqi is applied so they grasp correct pronunciation from the very beginning." (Interview with INF-02, May 2, 2026).

The integration of the Iqra' and Talaqqi methods created a complementary learning pattern in Qur'anic instruction. The Iqra' method functioned to improve reading fluency gradually, while the Talaqqi method strengthened students' pronunciation accuracy

through direct correction and repetition. Student participant Widan (INF-03) described this routine:

"Ustadzah teaches us one by one. If we are still on Iqra', we read Iqra' in front of her. She listens carefully, and whenever I make a mistake, she corrects it immediately." (Interview with INF-03, May 2, 2026).

This combination enabled students to improve both reading fluency and the accuracy of *makhraj* and *tajwid*, consistent with previous studies on Qur'anic learning.¹⁷ Teachers continuously monitored students' progress, provided motivation, and adjusted instruction according to individual learning needs.¹⁸

These empirical findings are in line with Annuri, who emphasized that correct *makhraj* pronunciation and proper application of *tajwid* are essential aspects of Qur'anic learning.¹⁹ Likewise, Aziz and Nasution explained that effective Qur'anic instruction requires gradual learning stages and direct guidance from teachers to improve students' reading accuracy and fluency.

From the perspective of Islamic pedagogy, this pattern reflects the principle of *tadarruj*, in which learning is developed progressively according to the learner's capacity, and *musyafahah*, in which correct Qur'anic recitation is acquired through direct interaction between teacher and learner. These findings suggest that integrating Iqra' and Talaqqi represents an adaptive pedagogical approach that combines gradual skill development with direct oral validation. Pedagogically, this approach implies that Qur'anic learning in non-formal settings should provide differentiated progression while maintaining intensive teacher feedback, particularly for aspects of pronunciation and *tajwid* that cannot be adequately mastered through written materials alone.

Supporting and Inhibiting Factors in the Implementation of the Iqra' and Talaqqi Methods

The implementation of the Iqra' and Talaqqi methods at TPQ Al-Hidayah Tulungagung was influenced by several supporting factors that contributed to the effectiveness of Qur'anic learning activities. One of the primary supporting factors was teachers' active and patient guidance

¹⁷ Awliyah, I. & Darras, M. A. (2024). Implementasi metode Iqro' dalam meningkatkan kemampuan membaca Al-Qur'an di TPQ Ar-Tadris Kampung Tanah Koja Jakarta Barat. *Jurnal Kewarganegaraan*, 8(1): 1137-44.

¹⁸ Yulda Septiana, Y. & Utami, S. F. (2024). Implementasi metode komprehensif dalam pembelajaran baca tulis Al-Qur'an di TPA Nurul Hikmah Lubuk Juangan. *Jurnal Pavaja: Jurnal Pendidikan Islam Anak Usia Dini*, 6(1): 9-19.

¹⁹ H. Ahmad Annuri, H. A. (2020). *Panduan Tahsin Tilawah Al-Qur'an & Ilmu Tajwid*. (Pustaka Al-Kautsar).

through continuous feedback, correction, and motivation.²⁰ Another supporting factor was the habituation of regular Qur'anic reading activities carried out at the TPQ, such as daily *murojaah*.²¹

Furthermore, the provision of educational resources such as Iqra' books, Qur'anic texts, and individual learning progress cards (*Kartu Kontrol Santri*) facilitated home reinforcement.²² As stated by student participant Aisyah (INF-04):

"When I make mistakes, Ustadzah corrects me directly. At home, I repeat reading my assigned pages and ask Ustadzah again during the next session if I am still confused." (Interview with INF-04, May 2, 2026).

Similar findings were reported by Shima and Rohman, as well as Husna et al., who emphasized that continuous habituation and community or family support play an important role in strengthening Qur'anic literacy. These findings are also supported by Waliko, who emphasised the importance of continuous habituation, teacher guidance, and environmental support in Qur'anic learning.²³

However, the implementation of both methods also encountered several inhibiting factors. One of the main obstacles was the differences in students' reading abilities and learning pace (*furuq fardiyah*). Some students recognized and read texts fluently, while others struggled with identifying *hijaiyah* letters. As explained by INF-02:

"The main challenge is the difference in student ability. Some absorb lessons quickly, while others are slower. Combined with limited time and high student numbers, it is difficult to give maximum individual attention to everyone at once." (Interview with INF-02, May 2, 2026).

As noted by Rangkuti et al., every learner has different intelligence, absorption capacity, and character, requiring varied approaches and time allocations for effective learning.²⁴ Another challenge was the high student-to-teacher ratio, which limited opportunities for intensive

²⁰ Hendra et al. (2024). Rumah Tahfidz: Pembentukan sistem pembelajaran Islam berbasis hafalan dan dampak psikologis pada anak didik. *Arini: Jurnal Ilmiah Dan Karya Inovasi Guru*, 1(2): 78-87, <https://doi.org/10.71153/arini.v1i2.159>.

²¹ Syamsul Hadi et al. (2025). Upaya peningkatan kemampuan santri dalam membaca Al-Qur'an melalui program bimbingan intensif berbasis kelas kecil di Yayasan Pondok Pesantren Al-Amin Gersik Kediri Lombok Barat. *Kreasi: Jurnal Inovasi Dan Pengabdian Kepada Masyarakat*, 5(2): 716-24.

²² Mursal Aziz and Zulkipli Nasution, *Metode Pembelajaran Baca Tulis Al-Qur'an: Memaksimalkan Pendidikan Islam Melalui Al-Qur'an*, vol. 2 (CV. Pusdikra MJ, 2020).

²³ Waliko. (2022). *Metode Tahfidz Al-Qur'an Di Nusantara: Disertai Rujukan Lembaga Pendidikan Dan Pesantren Yang Menerapkan* (Wawasan Ilmu).

²⁴ Charles Rangkuti et al. (2023). *Mengembangkan Metode Menghafal Al-Qur'an: Pendekatan Kecerdasan Majemuk* (PT. Green Pustaka Indonesia).

individual Talaqqi sessions. In addition, some students lacked consistent reading practice at home.²⁵

These findings are consistent with studies by Septiana and Utami, as well as Hadi et al., which revealed that variations in students' abilities, tight schedules, and time limitations require intensive guidance and additional support. The operational success of both approaches relies heavily on balancing internal facilitators and systemic barriers, corroborating research by Ali (2024) regarding the duality of supporting and inhibiting factors in educational settings.

From an Islamic pedagogical perspective, these findings illustrate the principle of *furuq fardiyah*, which recognises differences in learners' abilities, pace, and learning needs. Such differences require teachers to adjust instructional attention rather than applying identical expectations to all learners. The pedagogical implication is that the integration of Iqra' and Talaqqi should be accompanied by flexible time allocation, differentiated guidance, and continued reading practice outside the TPQ. Thus, the effectiveness of the methods depends not only on the instructional techniques themselves but also on the teacher's capacity to respond to learner diversity within the limited conditions of non-formal education.

The Impact of the Iqra' and Talaqqi Methods on Students' Qur'anic Reading Ability

The integration of the Iqra' and Talaqqi methods at TPQ Al-Hidayah Tulungagung demonstrated positive, multi-dimensional impacts on students' Qur'anic reading abilities. First, regarding literacy fluency (*fasahah*), Continuous practice through the Iqra' method improved students' familiarity with hijaiyah letters, resulting in greater reading fluency.²⁶

Second, the Talaqqi method contributed substantially to pronunciation accuracy and *tajwid* mastery. Through direct listening and immediate correction, students received real-time feedback from teachers regarding *makhraj* pronunciation.²⁷ This persistent, face-to-face

²⁵ Fitriani et al. (2025). Penggunaan metode Qiraati dalam meningkatkan kemampuan fonologi bahasa Arab anak di TPQ Nurul Falah. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 9(4): 1025–35, <https://doi.org/10.31004/obsesi.v9i4.6972>.

²⁶ Utami, R. & Saputra, A. A. (2025). Implementation of the Iqra' method in improving children's Al-Quran reading skills at TPA Miftahusalam: Implementasi metode Iqra' dalam meningkatkan kemampuan membaca Al-Qur'an anak di TPA Miftahusalam," *Journal of Elementary School Research and Development*, 1(1): 39–49.

²⁷ Syafei, I. (2025). *Metodologi Penelitian Pendidikan* (Cv Widina Media Utama).

feedback mechanism gradually eliminated recurring articulation errors and substantially improved overall recitation quality.²⁸

Beyond technical improvement, both methods also increased students' confidence during Qur'anic learning. The gradual learning stages applied through the Iqra' method enabled students to progress without excessive pressure,²⁹ while the supportive guidance of the Talaqqi method created a comfortable environment.³⁰ Learners demonstrated an increased inclination to read aloud during evaluations and exhibited heightened enthusiasm.³¹ This transformation was explicitly described by Aisyah (INF-04):

"Previously, I stammered a lot and often mispronounced letters. Now, I feel much more fluent, I am more enthusiastic about learning, and I feel confident reading in front of Ustadzah and my friends." (Interview with INF-04, May 2, 2026).

These findings support previous studies showing that gradual instruction combined with direct correction improves Qur'anic reading competence.³² Overall, the integration of systematized literacy drills and immediate instructor mentorship provides a complementary learning system that supports continuous progress in out-of-school Islamic educational establishments.³³

These findings can also be interpreted through the Islamic pedagogical principle that learning should unite cognitive, practical, and affective dimensions.³⁴ The improvement in fluency and pronunciation was accompanied by greater confidence in reading before the teacher and peers, indicating that Qur'anic learning was not

²⁸ Desi Apriliani Aruan. (2024). Metode Talaqqi dalam pembelajaran baca tulis Al-Qur'an di TPQ Laguboti Kabupaten Toba (Studi Living Qur'an). (UIN Suska Riau).

²⁹ Suci Anggita et al. (2023). Pengaruh penggunaan metode Iqra' terhadap kemampuan membaca Al-Qur'an pada peserta didik di TPQ Aisyiyah. *Jurnal Penelitian, Pendidikan Dan Pengajaran: JPPP*, 4(1): 32-54, <https://doi.org/10.30596/jppp.v4i1.13576>.

³⁰ Nimim Ali. (2024). Efektivitas metode pembelajaran Al-Qur'an dalam meningkatkan kemampuan membaca siswa di Madrasah Ibtidaiyah. *Jurnal Pendidikan Islam Al-Ilmi*, 7(2): 163-74, <https://doi.org/10.32529/al-ilmi.v7i2.3637>.

³¹ Atthahirah Azzahra et al. (2024). Analisis kemampuan membaca lancar level I di sekolah dasar. *Protasis: Jurnal Bahasa, Sastra, Budaya, Dan Pengajarannya*, 3(1): 171-82.

³² Abror Indal, (2022). *Metode Pembelajaran Al-Qur'an: Kumpulan Metode-Metode Belajar Huruf Al-Qur'an* (Yogyakarta: SUKA-Press).

³³ Awliyah, A. & Darras, D. Implementasi metode Iqro dalam meningkatkan kemampuan membaca Al-Qur'an di TPQ At-Tadris Kampung Tanah Koja Jakarta Barat."

³⁴ Abbas, "Traditional and Modern Muslim Education at the Core and Periphery."

limited to technical mastery. The direct teacher-student relationship established through Talaqqi also provided continuous feedback and emotional support during practice.³⁵ Pedagogically, this suggests that Qur'anic reading instruction should create a learning environment in which correction is delivered directly but supportively, allowing students to improve their technical competence while developing confidence and willingness to participate in recitation activities.

Table 2. Qualitative Coding of Research Findings

Research Focus	Initial Code	Category	Emerging Theme
Implementation	Gradual Iqra' progression	Structured learning	Adaptive Qur'anic instruction
Implementation	Direct listening and correction	Teacher guidance	Musafahah-based learning
Supporting factors	Teacher guidance and motivation	Instructional support	Learning facilitation
Supporting factors	Regular reading habituation	Learning practice	Continuous learning
Inhibiting factors	Different reading abilities	Learner diversity	Individual learning challenges
Inhibiting factors	Limited time and teacher-student ratio	Institutional constraints	Limited individual attention
Impact	Improved fluency	Reading development	Qur'anic reading competence
Impact	Improved makhraj and tajwid	Reading accuracy	Corrective learning
Impact	Increased confidence	Affective development	Learner engagement

³⁵ Farid Panjwani and Lynn Revell. (2018). Religious education and hermeneutics: The case of teaching about Islam. *British Journal of Religious Education*, 40(3): 268–76, <https://doi.org/10.1080/01416200.2018.1493269>.

Table 3. Summary of Research Findings

Research Focus	Main Findings
Implementation of the Iqra' and Talaqqi Methods	The Iqra' method was implemented through gradual and structured learning stages (<i>tadarrij</i>), while the Talaqqi method emphasized direct guidance, face-to-face listening (<i>musyafahah</i>), and immediate oral correction of students' recitation.
Supporting Factors and Inhibiting Factors	Supporting Factors: Active teacher involvement, regular Qur'anic reading habituation (<i>murojaah</i>), student motivation, parental support, and available learning facilities. Inhibiting Factors: Heterogeneous student reading abilities (<i>furuq fardiyah</i>), limited instructional time, high student-to-teacher ratios, and inconsistent reading practice at home.
Impact on Students' Qur'anic Reading Ability	The integration of both methods improved reading fluency (<i>fasahah</i>), <i>makhraj</i> pronunciation accuracy, <i>tajwid</i> application, and overall student self-confidence in reciting the Qur'an.

Conclusion

This study concludes that the integration of the Iqra' and Talaqqi methods at TPQ Al-Hidayah Tulungagung contributes positively to improving pupils' Qur'anic reading competence. The Iqra' method develops reading fluency through gradual and systematic learning, while the Talaqqi method strengthens pronunciation accuracy (*makhraj*) and the application of recitation rules (*tajwid*) through direct teacher guidance and correction. Together, both methods create a complementary learning system that improves pupils' reading fluency, pronunciation accuracy, and confidence in Qur'anic learning.

The implementation of these methods was supported by active teacher involvement, regular Qur'anic reading habituation, and a conducive learning environment. However, variations in pupils' reading abilities, limited instructional time, and a relatively high pupil-to-teacher ratio remained significant challenges. These constraints limited opportunities for intensive individual guidance.

The study contributes theoretically by demonstrating how the Islamic pedagogical principles of *tadarruj* (gradual learning) and

musyafahah (direct oral correction) can be integrated within non-formal Qur'anic education. Practically, the findings provide a contextual model for TPQ teachers to accommodate learners' diverse reading abilities through gradual progression, direct feedback, and continuous practice. As the study was conducted at a single TPQ, the findings should be interpreted within their specific context rather than generalised to all non-formal Qur'anic educational institutions. Future research involving multiple TPQs and a wider range of participants may provide comparative evidence on the integration of the Iqra' and Talaqqi methods.

Bibliography

- Abbas, A. & Tahir, T. (2018). Traditional and modern muslim education at the core and periphery: Enduring challenge. In *Handbook of Islamic Education*, 7, edited by Holger Daun & Reza Arjmand. International Handbooks of Religion and Education. Springer International Publishing. https://doi.org/10.1007/978-3-319-64683-1_13.
- Achjar, A. Komang Ayu Henny, K. A., Rusliyadi, M. A., Zaenurrosyid, Z., Rumata, N. A., Nirwana, I. & Abadi, A. (2023). *Metode Penelitian Kualitatif: Panduan Praktis Untuk Analisis Data Kualitatif Dan Studi Kasus*. PT. Sonpedia Publishing Indonesia.
- Ali, Nimim. (2024). Efektivitas metode pembelajaran Al-Qur'an dalam meningkatkan kemampuan membaca siswa di Madrasah Ibtidaiyah. *Jurnal Pendidikan Islam Al-Ilmi*, 7(2): 163-74. <https://doi.org/10.32529/al-ilmi.v7i2.3637>.
- Anggita, A., Suci, S., Hemawati, H. & Nurhasanah, N. (2023). Pengaruh penggunaan metode Iqra' terhadap kemampuan membaca Al-Qur'an pada peserta didik di TPQ Aisiyyah. *Jurnal Penelitian, Pendidikan Dan Pengajaran: JPPP*, 4(1): 32-54. <https://doi.org/10.30596/jppp.v4i1.13576>.
- Annuri, H. Ahmad. (2020). *Panduan Tahsin Tilawah Al-Qur'an & Ilmu Tajwid*. Pustaka Al-Kautsar.
- Aruan, Desi Apriliani. (2024). Metode Talaqqi dalam pembelajaran baca tulis Al-Qur'an di TPQ Laguboti Kabupaten Toba (Studi Living Qur'an). UIN Suska Riau.
- Awliyah, A., Irna, I. & Darras, M. A. (2024). Implementasi metode Iqro dalam meningkatkan kemampuan membaca Al-Qur'an di TPQ At-Tadris Kampung Tanah Koja Jakarta Barat. *Jurnal Kewarganegaraan*, 8(1): 1137-44.
- Aziz, A., Mursal, M. & Zulkipli, N. (2020). *Metode Pembelajaran Baca Tulis Al-Qur'an: Memaksimalkan Pendidikan Islam Melalui Al-Qur'an*.

Vol. 2. CV. Pusdikra MJ.

- Azzahra, A., Atthahirah, A., Fajar, M. M., Rabbani, S., Chandra, C. & Suriani, A. (2024). Analisis kemampuan membaca lancar level I di sekolah dasar. *Protasis: Jurnal Bahasa, Sastra, Budaya, Dan Pengajarannya*, 3(1): 171-82.
- Fitriani, F., Nasarudin, N., Husnan, H., Nurjannah, N., Ahmad Helwani, A. & Ishanan, I. (2025). Penggunaan metode Qiraati dalam meningkatkan kemampuan fonologi bahasa arab anak di TPQ Nurul Falah. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 9(4): 1025-35. <https://doi.org/10.31004/obsesi.v9i4.6972>.
- Hadi, H., Syamsul, S., Al-Jumhuri, M. A., Alfarizi, D., et al. (2025). Upaya peningkatan kemampuan santri dalam membaca Al-Qur'an melalui program bimbingan intensif berbasis kelas kecil di Yayasan Pondok Pesantren Al-Amin Gersik Kediri Lombok Barat. *Kreasi: Jurnal Inovasi Dan Pengabdian Kepada Masyarakat*, 5(2): 716-24.
- Hasnah, H., Nur, N. & Muliati, I. (2022). Penerapan Metode Iqra' dalam pembelajaran membaca Alquran. *An-Nuha*, 2(2): 109-22. <https://doi.org/10.24036/ANNUHA.V2I1.161>.
- Hendra, H., Darmila, L. & Banurea, S. (2024). Rumah Tahfidz: Pembentukan sistem pembelajaran Islam berbasis hafalan dan dampak psikologis pada anak didik. *Arini: Jurnal Ilmiah Dan Karya Inovasi Guru*, 1(2): 78-87. <https://doi.org/10.71153/arini.v1i2.159>.
- Husna, H., Rifqatul, R., Haniah, R. & Siahaan, L. N. (2024). Pendampingan pembelajaran membaca Al-Qur'an bagi anak-anak dan remaja di Musholla Al-Fatah Bondowoso: Upaya meningkatkan kemampuan literasi Qur'ani dan Spiritual. *Indonesian Journal of Community Dedication*, 2(3): 467-76.
- Indal, Abror. (2022). *Metode Pembelajaran Al-Qur'an: Kumpulan Metode-Metode Belajar Huruf Al-Qur'an*. Yogyakarta: SUKA-Press.
- Nur, N., Rosita, I. & Aryani, R. (2022). Upaya meningkatkan kemampuan membaca Al-Qur'an melalui metode iqra' pada santriwan/santriwati TPQ Nurussolihin Pamulang Kota Tangerang Selatan. *Akademik: Jurnal Mahasiswa Humanis*, 2(3): 100-110. <https://doi.org/10.37481/jmh.v2i3.474>.
- Nurfajriani, N., Vera, W., Ilhami, M. W., Mahendra, A., Afgani, M. W. & Sirodj, R. A. (2024). Triangulasi data dalam analisis data kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, 10(17): 826-33. <https://doi.org/10.5281/zenodo.13929272>.
- Panjwani, P., Farid, F. & Revell, L. (2018). Religious education and hermeneutics: The Case of teaching about Islam. *British Journal of Religious Education*, 40(3): 268-76.

<https://doi.org/10.1080/01416200.2018.1493269>.

- Qomaruddin, Q. & Sa'diyah, H. (2024). Kajian teoritis tentang teknik analisis data dalam penelitian kualitatif: Perspektif Spradley, Miles Dan Huberman. *Journal of Management, Accounting, and Administration*, 1(2): 77-84.
- Rangkuti, R., Charles, C., Ependi, R. & Amin, N. (2023). *Mengembangkan Metode Menghafal Al-Qur'an: Pendekatan Kecerdasan Majemuk*. PT. Green Pustaka Indonesia.
- Septiana, S., Yulda, Y. & Utami, S. F. (2024). Implementasi metode komprehensif dalam pembelajaran baca tulis Al-Qur'an di TPA Nurul Hikmah Lubuk Juangan. *Jurnal Pavaja: Jurnal Pendidikan Islam Anak Usia Dini*, 6(1): 9-19.
- Shima, S., Inara, I. & Rohman, F. (2025). Integrasi program TPQ dalam pembelajaran formal untuk meningkatkan literasi Al-Quran siswa. *Al-Liqo: Jurnal Pendidikan Islam*, 10(1): 39-58. <https://doi.org/10.46963/alliqo.v10i1.2730>.
- Syafei, Isop. (2025). *Metodologi Penelitian Pendidikan*. Cv Widina Media Utama.
- Syafei, S., Agid, M., Basyar, S. & Akmansyah, M. (2025). Efektivitas metode talaqqi dalam pembelajaran tahfidzul Qur'an di SMP IT Al-Kholis. *JiIP-Jurnal Ilmiah Ilmu Pendidikan*, 8(5): 4840-45. <https://doi.org/10.54371/jiip.v8i5.7864>.
- Tran, Anh-Dao & Ragnarsdottir, H. (2018). Students of Vietnamese Heritage: What are their academic experiences in Icelandic Upper secondary schools? *International Journal of Bias, Identity and Diversities in Education*, 3(2): 15-30. <https://doi.org/10.4018/IJBIDE.2018070102>.
- Utami, U., Rahma, R. & Saputra, A. A. (2025). Implementation of the Iqra' method in improving children's Al-Quran reading skills at TPA Miftahusalam: Implementasi metode Iqra' dalam meningkatkan kemampuan membaca Al-Qur'an anak di TPA Miftahusalam. *Journal of Elementary School Research and Development*, 1(1): 39-49.
- Waliko. (2022). *Metode Tahfidz Al-Qur'an Di Nusantara: Disertai Rujukan Lembaga Pendidikan Dan Pesantren Yang Menerapkan*. Wawasan Ilmu.
- Zulaihah, Z., Siti, S. & Ajhuri, K. F. (2025). Penerapan pembelajaran ilmu tajwid dalam meningkatkan ketepatan bacaan Al-Qur'an pada santri: Taman Pendidikan Al-Quran (TPQ) Ibadusholihin Banaran Pulung Ponorogo. *Ihsan: Jurnal Pendidikan Islam*, 3(4): 830-41. <https://doi.org/10.61104/ihsan.v3i4.1970>.