



# APPLICATION OF IQRA' METHOD IN STRENGTHENING THE QUALITY OF QUR'AN RECITATION: A CASE STUDY OF STUDENTS OF MADRASAH TSANAWIYAH QORYATUL QUR'AN WERU SUKOHARJO

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## ABSTRACT

*Objective: This study aims to analyze the application of the Iqra Method in strengthening the quality of Qur'an recitation of MTs Qoryatul Qur'an Weru Sukoharjo students. The main focus of the research is to assess the effectiveness of this method in improving the accuracy of makhraj, the application of tajweed laws, and the fluency of students' recitation. The background of the study is based on the low quality of Qur'anic reading among madrasah students, so an approach that not only emphasizes basic literacy, but also fosters sustainable reading that is tartil and religious is needed. Methods: The research used a descriptive qualitative approach with a case study design. The research subjects consisted of one tahfiz teacher and ten seventh grade students selected by purposive sampling. Data were obtained through observation, semi-structured interviews, and documentation, then analyzed using the Miles and Huberman interactive model through the stages of data reduction, presentation, and verification. Validity was strengthened by triangulation of sources and techniques. Results: The results showed that the gradual, systematic, and corrective application of the Iqra Method improved students' ability to pronounce letters, apply the laws of tajweed, and read fluently and correctly.*

## ABSTRAK

*Objektif: Penelitian ini bertujuan menganalisis penerapan Metode Iqra dalam penguatan kualitas bacaan Al-Qur'an siswa MTs Qoryatul Qur'an Weru Sukoharjo. Fokus utama penelitian ialah menilai efektivitas metode ini dalam meningkatkan ketepatan makhraj, penerapan hukum tajwid, dan kelancaran tilawah siswa. Latar belakang penelitian didasari oleh rendahnya kualitas bacaan Al-Qur'an di kalangan siswa madrasah, sehingga dibutuhkan pendekatan yang tidak hanya menekankan literasi dasar, tetapi juga pembinaan bacaan berkelanjutan yang tartil dan religius. Metode: Penelitian menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus. Subjek penelitian terdiri dari satu guru tahfiz dan sepuluh siswa kelas VII yang dipilih secara purposive sampling. Data diperoleh melalui observasi, wawancara semi-terstruktur, dan dokumentasi, kemudian dianalisis dengan model interaktif Miles dan Huberman melalui tahapan reduksi, penyajian, dan verifikasi data. Validitas diperkuat dengan triangulasi sumber dan teknik. Hasil: Hasil penelitian menunjukkan bahwa penerapan Metode Iqra secara bertahap, sistematis, dan korektif meningkatkan kemampuan siswa dalam melafalkan huruf, menerapkan hukum tajwid, serta membaca dengan lancar dan benar.*

**Kata kunci:** Metode Iqra', Bacaan Al-Qur'an, Tajwid

## INTRODUCTION

Qur'anic education serves as the main foundation in shaping the religious character of students within the madrasah environment (Ismaraidha et al., 2024; Rosyid, 2022). The ability to read the Qur'an correctly does not merely involve pronouncing the hijaiyah letters, but also includes the application of tajwīd rules and accurate understanding of makhraj (Ali et al., 2024; Tohari et al., 2025). According to a 2023 survey conducted by the Directorate General of Islamic Community Guidance (Ditjen Bimas Islam) of the Ministry of Religious Affairs, Indonesia's Qur'anic Literacy Index scored 66.038. The survey also revealed that 61.51% of respondents recognized Qur'anic letters and diacritics, 59.92% could read combinations of letters into words, 48.96% could recite verses fluently, and only 44.57% read in accordance with tajwīd principles. Meanwhile, 38.49% of respondents had no Qur'anic literacy skills at all.

An effective Qur'anic teaching method is therefore essential in addressing these challenges. One of the most popular and widely implemented approaches in Indonesia is the Iqra Method, which introduces students progressively from letter recognition to simple tajwīd application and is considered to accelerate basic reading proficiency more effectively than traditional methods (Qureshi et al., 2022; Utami & Saputra, 2024). However, the effectiveness of the Iqra Method is not always consistent across different educational settings, as it heavily depends on the quality of the teacher's implementation and the students' learning motivation.

Preliminary observations at MTs Qoryatul Qur'an Weru Sukoharjo revealed that several seventh-grade students still struggled to maintain the proper length of recitation and consistency in applying tajwīd rules, even though the Iqra Method had already been adopted. This indicates that the method's implementation has not yet reached its optimal level and thus requires further examination, particularly regarding instructional strategies and supporting factors. The researcher deems it essential to evaluate how far the application of the Iqra Method can systematically and sustainably enhance students' recitation quality.

From the perspective of *Anders Ericsson's (2008)*, Deliberate Practice Theory, the ability to read the Qur'an cannot be developed instantly; rather, it requires continuous skill refinement and repetition under close supervision. In this context, the Iqra Method is regarded as a classical yet relevant approach, as it employs a step-by-step learning structure from letter recognition to basic tajwīd application. Umairah et al. (2023) emphasize that the success of the Iqra Method does not solely rely on its textbook, but significantly depends on the teacher's direct correction of recitations. Interestingly, in this approach, the teacher neither dictates nor guides students word by word; instead, learners are encouraged to read independently and confidently until they can comprehend and pronounce correctly. Therefore, the effectiveness of the Iqra Method should be reexamined not merely as a tool for teaching letters but as an instrument for developing advanced recitation quality.

Previous studies by Aminullah et al. (2025), Ifada (2025) and Subhan (2020) found that the Iqra Method is effective in improving students' initial reading skills such as recognizing letters and reading short syllables. However, these studies did not explore the reinforcement of reading quality as students progress to higher levels, especially concerning tajwīd application, tartīl stability, and accuracy of long and short recitations. Consequently, there remains a research gap regarding how the Iqra Method can be optimized for advanced Qur'anic reading training in madrasah tsanawiyah.

This study aims to fill that gap by examining the implementation of the Iqra Method within the context of strengthening the quality of Qur'anic recitation—beyond the basic

literacy stage. Referring to tajwid theory by Amir (2019) and the corrective learning approach by Marrison (2018), this research positions the Iqra Method as a gradual developmental system that involves reading, listening, direct correction, and periodic evaluation. The novelty of this study lies in its implementation-focused observation, which not only describes the method procedurally but also assesses students' recitation quality based on practical tajwid indicators.

Based on this background, this research aims to analyze the implementation of the Iqra Method in enhancing the Qur'anic reading quality of seventh-grade students at MTs Qoryatul Qur'an Weru Sukoharjo, covering the implementation process, students' reading outcomes, as well as challenges and strategies for improvement. Through this study, it is expected that a more comprehensive model of Iqra implementation will emerge one that goes beyond mere letter recognition and fosters tartil-based recitation aligned with Qur'anic educational standards in madrasah.

## METHOD

This study employed a qualitative approach with a case study design, as it focused on an in-depth analysis of the implementation of the Iqra Method within the specific context of MTs Qoryatul Qur'an Weru Sukoharjo. The qualitative approach was chosen to explore the learning process naturally through direct observation and interaction with research participants (Waruwu, 2023). This case study is descriptive in nature, as it not only describes the implementation of the method but also evaluates its effectiveness in holistically strengthening students' Qur'anic reading quality. Thus, the study does not aim to test hypotheses but rather to interpret educational phenomena in depth through rich contextual data (Creswell, 2014).

The research design applied was an intrinsic case study, in which the researcher focused on a single object, situation, individual or group condition, and specific location without making comparisons with other institutions (Poltak & Widjaja, 2024). The study sought to understand how the Iqra Method was practically implemented in the classroom, from the planning stage to the execution and evaluation of students' recitations. This design enabled the researcher to observe teachers' practices in guiding students' Qur'anic reading, including listening sessions, direct correction, and gradual habituation. Moreover, this design was deemed appropriate as it allowed data triangulation from multiple sources, thereby producing credible findings (Arianto, 2024; Haryono, 2023).

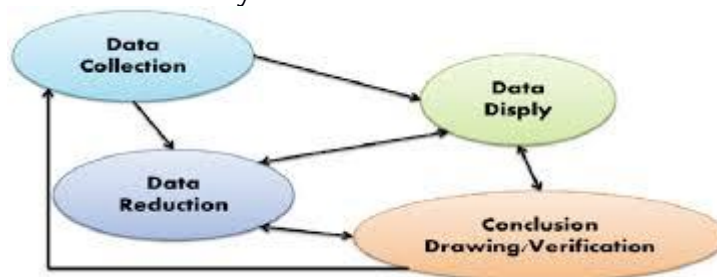
The participants in this study consisted of one tahfiz instructor and ten seventh-grade students from MTs Qoryatul Qur'an Weru Sukoharjo, selected through a purposive sampling technique. This sampling method was chosen because participants had to meet specific criteria: students who had completed at least Iqra Book Volume 4 and actively participated in Qur'anic learning within halaqah-based sessions. The tahfiz instructor was selected as the key informant because of his direct experience in implementing the Iqra Method and evaluating students' recitation progress (Nasir et al., 2023). The number of participants was considered adequate for qualitative research, as the main focus is on data depth rather than sample size (Sugiyono, 2019).

Data were collected using three main techniques: participant observation, semi-structured interviews, and documentation. Observations were conducted directly during the Iqra learning sessions to record teacher-student interactions and correction patterns. Semi-structured interviews were used to explore the teacher's experiences and students' perceptions of the method's effectiveness in improving recitation quality. Documentation,

including students' reading evaluation notes, audio recordings, and photos of learning activities, was also collected to strengthen data validity. The primary instrument in this research was the researcher (human instrument), supported by observation and interview guidelines developed based on practical tajwīd indicators.

Data were analyzed using the interactive analysis model developed by Miles and Huberman, which includes data reduction, data display, and conclusion drawing or verification. During the data reduction stage, all observation results and interview transcripts were coded according to themes such as correction techniques, evaluation patterns, and student responses. An overview of the data analysis process can be seen in Picture 1 below;

**Picture 1: Data analysis model of Milles and Hubberman**



The data were then presented in a narrative matrix to identify systematic patterns in the method's implementation (Miles et al., 2014). Subsequently, source and technique triangulation were carried out to ensure the validity of the findings. The thematic analysis results were finally interpreted to explain the effectiveness of the Iqra Method as an instrument for strengthening the quality of Qur'anic recitation.

## RESULT AND DISCUSSION

### *Result*

One effective way to strengthen the quality of Qur'anic recitation is through the implementation of the Iqra Method. The Iqra Method remains one of the most widely used approaches to date. Through this method, students are expected to find it easier to understand the verses of the Qur'an and improve the overall quality of their recitation. Moreover, the application of the Iqra Method aims to help students learn how to read the Qur'an correctly and properly in accordance with the established tajwīd rules.

This section presents the results of direct observations, interviews, and documentation studies related to the use of the Iqra Method among seventh-grade students. Therefore, it aims to describe how the Iqra Method is implemented to enhance the Qur'anic reading quality of students at MTs Qoryatul Qur'an Weru Sukoharjo. The data were collected through observations and interviews with the principal, the ustadz (teacher), and seventh-grade students, along with supporting documentation obtained during the research process.

**Picture 2. The atmosphere of Halaqah Tahfidz and Tilawah at MTs Qoryatul Qur'an Weru Sukoharjo**





Picture 2 above shows the implementation of the Iqra Method at this madrasah takes place in a halaqah-based learning setting, where the ustadz acts as a direct instructor and students actively participate as learners. The Iqra Method was chosen because of its structured, step-by-step guidance that begins with the recognition of hijaiyah letters and continues toward reading Qur'anic verses following tajwīd rules. Its gradual, systematic, and individualized approach is particularly suitable for seventh-grade students, whose initial reading abilities vary widely.

Based on preliminary observations, the learning process begins with an opening session consisting of a collective prayer and short motivational messages. This motivation typically emphasizes the virtues of reading the Qur'an, the importance of maintaining proper tajwīd, and the spiritual rewards associated with recitation. Although this activity appears simple, the motivational messages delivered at the beginning of each session have a positive impact on students' attitudes, enhance their enthusiasm for learning, and create a conducive halaqah environment.

During the main session, students are called to read one by one according to their respective levels. The ustadz typically begins by calling students from the right-hand side, reflecting traditional etiquette in halaqah learning. Each student reads between one and five lines of text or verses, depending on individual ability. When an error occurs, the ustadz provides direct correction, particularly regarding letter articulation, vowel length (mad-qasr), and the application of tajwīd rules. These corrections are immediately followed by repetition, allowing students to practice until their reading becomes accurate and fluent.

The adoption of the Iqra Method in MTs Qoryatul Qur'an Weru, particularly for seventh-grade students, was motivated by the observation that many students still faced difficulties in reading the Qur'an fluently. Conceptually, the Iqra Method focuses on progressive Qur'anic reading instruction, beginning with letter recognition, mastery of makhraj (points of articulation) and letter characteristics, application of tajwīd laws, and precision in vowel length, leading to overall reading fluency.

The implementation of the Iqra Method in this study can be summarized in the following key stages:

#### **Letter Recognition**

Field findings indicate that the majority of students have mastered hijaiyah letter recognition well. However, a few still struggle to distinguish between letters with similar shapes, such as tsa, ta, and ba, or ha, ja, and kha. The ustadz provides intensive guidance

through repetition exercises. This approach aligns with the foundational principle of the Iqra Method, which emphasizes consistent letter recognition before moving on to word formation.

### **Mastery of Makhraj and Letter Characteristics**

Some students still make mistakes in pronouncing letters with similar articulation points, such as between qaf (back of the tongue) and kaf (middle of the tongue), or between dho, za, and dzal. The ustadz corrects these errors through direct demonstration and simple explanations about the origin of each letter's sound. Training in makhraj is crucial, as incorrect pronunciation can alter the meaning of words in the Qur'an.

### **Application of Tajwīd Rules**

Students are introduced to nun sukun and mim sukun rules, such as ikhfa' and iqlab. Most students can apply these correctly, for instance, by producing nasalization (ghunnah) in ikhfa' as prescribed, although some still show inconsistency. The ustadz guides them through targeted practice on verses containing these rules until their recitation becomes stable.

### **Accuracy in Vowel Length (Mad and Qasr)**

A common challenge observed was the students' inaccuracy in reading long (mad) and short vowels. Many students tended to shorten sounds that should be elongated, or vice versa. The ustadz addressed these issues by providing contrasting examples of correct and incorrect readings, followed by repeated practice until the students achieved the proper length and rhythm.

Interviews with the principal revealed that the Iqra Method has greatly facilitated the teaching and learning process, particularly in guiding students who possess varying levels of basic reading ability. The principal noted that ustadz (teachers) found it easier to identify students' weaknesses and provide more personalized support.

An interview with Ustadz Ardi further explained that the use of the Iqra Method helps students significantly in strengthening the quality of their Qur'anic recitation. Meanwhile, the students themselves reported that before using the Iqra Method, they often found it difficult to read and understand Qur'anic texts. However, after applying the method, they found it easier to read and comprehend the verses of the Qur'an, even though some were not yet fully fluent.

After the Iqra Method was implemented, a significant improvement was observed in students' recitation quality. The ustadz adopted a gradual approach by dividing students into small groups according to their reading abilities. Learning materials were introduced slowly, beginning with hijaiyah letter recognition and progressing toward fluent reading practice. This systematic structure made the method easier for students to understand and follow.

The majority of students demonstrated noticeable improvement in reading fluency after participating in regular Iqra-based learning sessions. They became capable of reading five to ten lines fluently without frequent pauses, although some still tended to rush and occasionally neglected tajwīd rules. Repetitive practice through muroja'ah (review) and individual recitations proved effective in reinforcing fluency.

In terms of accuracy and fluency, substantial progress was observed following consistent Iqra-based instruction. Initially, many students read haltingly and with frequent interruptions; however, over time, they began reading with greater confidence and smoothness. Nevertheless, this fluency was not always accompanied by optimal articulation accuracy, as some students still mispronounced certain letters or overlooked tajwīd

principles due to reading too quickly. This finding underscores the importance of developing the habit of reading tartil; slowly, carefully, and with focus on quality rather than quantity or speed.

Throughout the implementation process, the researcher observed that students became more active and engaged, paying closer attention to the ustadz and feeling more comfortable asking questions when they encountered difficulties. The teacher, in turn, provided direct and corrective feedback, especially concerning makhārij al-ḥurūf (points of articulation) and basic tajwīd rules.

The findings indicate that the implementation of the Iqra Method at MTs Qoryatul Qur'an has made a significant contribution to improving the Qur'anic recitation quality of seventh-grade students. Since 2017, the method has been institutionalized as part of the school's strategic Tahsin program, which integrates two instructional models: the collective (colossal) method and the individual (private) approach, allowing both group and one-on-one learning sessions. The following analysis elaborates on how this blended application of the Iqra Method correlates with the development of reading quality, including the supporting and inhibiting factors identified in the field.

In addition to technical implementation, the findings also emphasize that the competence of the teacher plays a critical role in the effectiveness of the learning process. Not all teachers possess the same level of proficiency in correcting students' recitations in detail. Teachers with a pesantren (Islamic boarding school) background generally demonstrated greater skill in mentoring students, particularly in articulating letters accurately and applying tajwīd principles correctly. This reinforces the finding that the success of the Iqra Method depends not only on the system itself but also on the quality of the educators who implement it.

Efforts to strengthen students' reading quality were further enhanced through supportive innovations, such as playing murottal recordings by renowned international qurrā' during break times. This strategy provided students with audio stimulation, helping them imitate proper intonation, makhraj, and rhythm of recitation, thus offering them authentic and high-quality reading models. This approach aligns with the audio-lingual learning theory, which posits that imitation of good models accelerates language acquisition, in this case, the phonetic and rhythmic mastery of Qur'anic Arabic.

Overall, the findings indicate that the implementation of the Iqra Method at MTs Qoryatul Qur'an Weru Sukoharjo is effective in improving students' Qur'anic reading quality across several dimensions: hijaiyah letter recognition, correct pronunciation based on tajwīd, accuracy of vowel length (mad-qasr), as well as fluency and articulation during tilāwah. However, challenges remain, such as variations in students' initial reading abilities, limited attention spans, and differences in teacher competence. These issues necessitate additional strategies, including remedial sessions, intensive one-on-one guidance, and the integration of audio-visual media into the learning process.

By strengthening these aspects, it is expected that students' Qur'anic reading quality will improve more evenly and sustainably. In conclusion, the study affirms that the implementation of the Iqra Method has had a positive and significant impact on enhancing the overall quality of students' Qur'anic recitation at MTs Qoryatul Qur'an Weru Sukoharjo.

## *Discussion*

### **Interpretation of Findings in the Context of Improving Qur'anic Reading Quality**

The findings of this study reveal that the implementation of the Iqra Method at MTs Qoryatul Qur'an Weru Sukoharjo has significantly enhanced students' Qur'anic reading quality, particularly in the aspects of hijaiyah letter pronunciation, application of tajwīd rules, and fluency in tilāwah. These results reaffirm the relevance of the Iqra Method as an effective pedagogical approach for developing Qur'anic reading competence. This is consistent with the findings of Umairoh et al. (2023) and Utami & Saputra (2024), who concluded that the step-by-step and corrective characteristics of the Iqra Method can accelerate students' phonetic and articulatory development.

Similarly, an international study by Hakim et al, (2022) confirmed that structured and sequential learning strategies play an essential role in improving fluency and accuracy in Qur'anic recitation. The Iqra Method, which emphasizes gradual stages of letter recognition, understanding of makhraj, and practical application of tajwīd, aligns well with modern Qur'anic learning models recommended in that study.

Conceptually, this success can be explained through Anders Ericsson's (2008;2022) Deliberate Practice Theory, which emphasizes that complex skills, such as Qur'anic recitation—are developed through focused, intensive, and guided practice accompanied by direct feedback from a mentor. In the madrasah context, the ustadz acts as a “coach” who not only corrects mistakes but also instills consistent habits of tartil reading. The corrective approach applied by the teacher aligns with Vygotsky's (1978) scaffolding theory, in which temporary instructional support is provided until the learner achieves independent mastery.

#### **Relevance to Language Learning and Tajwīd Theories**

The Iqra Method fundamentally integrates the principles of audio-lingual learning, wherein mimicry (imitation) and repetition form the core of phonological skill development. According to Brown (2007), audio-lingual instruction is highly effective for phonetic-based skills as it emphasizes habit formation through repeated exposure. Likewise, Putri (2024) highlights that the audio-lingual method strengthens comprehension through continual repetition.

In the context of Qur'anic reading, this is reflected in the instructional strategy that requires students to repeatedly imitate the teacher's recitation until achieving precise makhraj articulation and accurate tajwīd application. This finding also supports Amir's (2019) concept of practical phonetic tajwīd, which asserts that perfect recitation cannot be attained solely through theoretical understanding but requires musyāfahah, direct recitation before a teacher. The interactive relationship between ustadz and students in the halaqah setting reflects this musyāfahah practice, in which skill transfer occurs through imitation, correction, and reinforcement.

#### **Implementation Dynamics and the Teacher's Role in Building Reading Quality**

Teachers play a central role in managing the internalization process of Qur'anic reading skills. Observations in this study show that variations in teachers' ability to apply the Iqra Method have a direct impact on students' reading outcomes. This supports Shulman's (1987) theory of Pedagogical Content Knowledge (PCK), which posits that effective teaching depends on the integration of subject-matter expertise (in this case, tajwīd) with pedagogical competence.

This finding is also consistent with the study by Maidin et al. (2024), titled “21st Century Islamic Education Teachers' Teaching Practice in Teaching Recitation of the Qur'an,” which emphasizes that 21st-century Islamic education teachers must master both modern pedagogical skills and creative instructional approaches to facilitate Qur'anic recitation effectively. The emphasis on reflective and adaptive teaching in their study reinforces the



present finding that the success of the Iqra Method depends heavily on the teacher's ability to deliver direct correction and foster meaningful instructional interaction. Teachers with a pesantren background were observed to be more effective in providing detailed guidance, especially in distinguishing makhraj and letter characteristics accurately.

At this madrasah, the teacher successfully adapted a differentiated instruction approach by grouping students into smaller clusters based on their reading proficiency. This finding aligns with the longitudinal experimental study by Connor et al. (2013) and Langelaan et al. (2024), which demonstrated that personalized or individualized instruction (implemented consistently over time) yields stronger reading gains compared to conventional teaching. This indicates that grouping students according to individual reading needs is an effective practice for accelerating literacy skill acquisition.

Furthermore, this approach increased student participation and strengthened personal interaction between teacher and learner, which in turn accelerated reading improvement. Meta-analytic evidence also supports this finding Hall & Burns (2018) reported that small-group reading interventions tend to produce moderate to positive effects on reading achievement, particularly when instruction is focused and the instructor possesses adequate skills. This empirical evidence reinforces classroom observations showing that ability-based grouping in the madrasah context significantly enhances the pace of recitation improvement.

#### **Challenges and Strategies for Strengthening the Implementation of the Iqra Method**

Despite its positive outcomes, this study identified several major challenges in implementing the Iqra Method: (1) variations in students' initial reading abilities, (2) inconsistency in applying tajwīd rules, and (3) limited instructional time. These challenges mirror the findings of Aminullah et al. (2025), who noted that the success of the Iqra Method is often constrained by the heterogeneity of learners' abilities and the lack of intensive practice time.

To address these issues, MTs Qoryatul Qur'an implemented several innovative strategies, such as playing murottal recordings of internationally renowned qurrā' during school breaks, which proved effective in enhancing students' phonetic sensitivity. This approach corresponds with the findings of Nigar et al. (2023) and Sihes et al. (2017) in "The Effectiveness of e-Quran in Improving Tajweed Learning Among Standard Three Pupils in Primary School," which demonstrated that interactive digital media can improve students' understanding of tajwīd rules and accuracy of Qur'anic recitation. However, the present study found that the face-to-face approach used in the Iqra Method produced a more profound impact on developing tartil and reading precision because it involved direct correction and immediate feedback from the teacher.

In the context of educational technology development, this strategy aligns with the findings of Wahid et al. (2019) in "Designing an Online Quranic Recitation Framework Using MOOCs," which emphasized the importance of integrating digital tools to expand access to tilāwah learning. Thus, strengthening recitation quality through the Iqra Method can be combined with online approaches, such as Qur'anic e-learning to foster continuous reading habits beyond classroom sessions. Through repeated exposure to qurrā' recitations, students develop correct articulation models and appreciation for the aesthetic rhythm of tilāwah.

Furthermore, reinforcement was achieved through routine muroja'ah (repetition) and periodic evaluations that prioritized the quality of recitation over mere reading speed. This approach aligns with the Qur'anic command in Surah Al-Muzzammil [73]:4 "wa rattilil-qur'aana tartīlā" which emphasizes the importance of reading slowly, correctly, and with deep reflection. Empirically, this practice cultivates a form of reading fluency that is not

merely mechanical but also spiritual, supporting Firmansyah's (2024) argument that effective learning must integrate cognitive, psychomotor, and affective dimensions.

## CONCLUSION

This study confirms that the application of the Iqra Method at MTs Qoryatul Qur'an Weru Sukoharjo is proven to be effective in strengthening the quality of students' Qur'an reading, especially in the aspects of the accuracy of letter makhraj, the application of tajweed laws, and the fluency of recitation. The gradual, systematic, and corrective approach makes students able to understand the phonetic structure and reading rules as a whole. The practice of musyafahah (direct reading in front of the teacher) has proven to play a major role in improving reading accuracy while fostering spiritual awareness of the manners of reading the Qur'an. Thus, the Iqra Method is not only a basic literacy instrument, but also a sustainable coaching strategy that forms the habit of reading tartil and religious character.

The results of this study have theoretical and practical implications. Theoretically, the findings strengthen the Iqra Method's position within the theoretical framework of Deliberate Practice (Ericsson, 2008) and Pedagogical Content Knowledge (Shulman, 1987), that mastery of Qur'anic reading skills is formed through intensive practice, direct correction, and teacher pedagogical competence. Practically, this research provides a basis for Islamic education institutions to develop a differentiative learning model, where teachers divide students based on reading ability levels to make learning more effective. In addition, the integration of international reciter murottal media is proven to support the improvement of students' phonetic sensitivity and recitation fluency. Thus, madrasahs are expected to strengthen teacher training and the utilization of Iqra-based digital media to make the learning process more adaptive to the era of educational technology.

This study has several methodological and contextual limitations. First, the research focus is limited to one institution and one class, so the generalization of the results to other madrasahs is still limited. Secondly, the qualitative research approach has not been able to quantitatively measure the improvement in reading quality (e.g. tajweed score or fluency level). Third, affective factors such as religious motivation, reading habits at home and family support have not been explored in depth, even though these factors have great potential to influence learning outcomes. Therefore, these findings should be understood as a contextual study that highlights the effectiveness of method implementation in a particular educational setting.

For future research, it is recommended to develop a study with a mixed methods approach to complement qualitative data with measurable quantitative results. Further studies can also be extended to various madrasahs with different social characteristics and student abilities to assess the consistency of the effectiveness of the Iqra Method. In addition, the development of an interactive digital platform based on Iqra (e-Iqra learning) is expected to expand access to Qur'anic learning outside the classroom, strengthen the habit of independent recitation, and integrate cognitive, affective, and psychomotor aspects in learning. Future research could also explore the relationship between teacher competence, students' spiritual motivation and Qur'anic reading outcomes, resulting in a more comprehensive, professional and sustainable Qur'anic learning model.

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