

## Implementation Of the IQRA' Method to Improve the Quran Reading Quality Of The Students of Harfan Maftahil Bilad Boarding School

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### Abstract:

Learning the Qur'an is currently progressing along with the times and technology. Various methods of teaching the Qur'an are used by Ustaz and Ustadz in various Islamic boarding schools in Indonesia. Due to the many problems faced and technological advances, children need to learn the Qur'an from an early age to form morals from an early age. Therefore, it is important for children to learn to read from an early age, especially the Qur'an, especially using recitation techniques to facilitate the achievement of the objectives of learning the Qur'an correctly. In this study, one of the reading methods, namely the iqra method, was used to improve the quality of reading the Qur'an by the Harfan Mafatihil Bilad Islamic Boarding School students. The method used in this research is a qualitative approach. The target of this research service is the students of the Harfan Mafatihil Bilad Islamic Boarding School, West Tegalbadeng Village.

**Keywords:** Iqra' method, Quality Of Reading Qur'an, Pondok Pesantren Harfan Mafatihil Bilad.

### Abstrak

*Pembelajaran Al-Qur'an saat ini mengalami kemajuan seiring dengan perkembangan zaman dan teknologi. Berbagai metode pengajaran Al-Qur'an digunakan oleh Ustaz dan ustadz di berbagai pesantren di Indonesia. Dikarenakan banyaknya permasalahan yang dihadapi dan kemajuan teknologi, anak-anak perlu mempelajari Al-Qur'an sejak dini untuk membentuk akhlak sejak dini. Oleh karena itu, penting bagi anak-anak untuk belajar membaca sejak dini, khususnya Al-Qur'an, terutama menggunakan teknik tajwid untuk memudahkan tercapainya tujuan belajar Al-Qur'an dengan benar. Dalam penelitian ini, salah satu metode membaca yaitu metode iqra digunakan untuk meningkatkan kualitas bacaan Al-Qur'an santri Pondok Pesantren Harfan Mafatihil Bilad. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif. Sasaran pengabdian penelitian ini adalah santri Pondok Pesantren Harfan Mafatihil Bilad Desa Tegalbadeng Barat.*

**Kata kunci:** Metode Iqra', Kualitas Bacaan Al-Qur'an, Pondok Pesantren Harfan Mafatihil Bilad

### Introduction

Education is an effort to realize someone who wants to learn and develop the potential that exists in him through teaching between educators and students. Learning the Qur'an today is progressing with the development of time and technology. There are many methods of teaching the Qur'an used by clerics and clerics in various boarding schools in Indonesia. Of course, each method has its history, advantages, and disadvantages, but the teachers must know which way is most effective by adjusting the students' abilities.

The number of problems that arise and the advancement of technology requires children from an early age to learn the Qur'an to create *akhlakul karimah* from an early age. Therefore, children must know how to read early, especially the Qur'an. As explained in the first revelation of the Prophet Muhammad in the Qur'an, it is the command to read. This is stated in Q.S Al-Alaq

<sup>1</sup> Alya Eka Januari, Ani Fathis Sholeha, Ayuma Novela Sari, Dianitha Rahman, Fadilah Dwi Cahyati, Faisol Amrullah, Hendrial Rizki Firdaus, Imelda Fika Meisani, Khofafur Rizki, Lutfi Dwi Rahmansyah, Nur Faiyazah, Ragil Hikmawan, Rizal Azwan, Saidah Mukhtaroh



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verses 1-5, which means, "Read, 'O Prophet,' in the Name of your Lord Who created - created humans from a clinging clot - Read! And your Lord is the Most Generous - Who taught by the pen - taught humanity what they knew not."

Based on the verses of the Qur'an above, Islam has given orders to humans to read since the beginning. Because without reading, the revelation of Allah SWT cannot be accepted or understood by human reason. By reading, humans find obtaining information on the content and meaning of tasks easier. The purpose of reading the Qur'an has been described in the Technical Manual. Guidance read to write the Qur'an stated that the definition of read-write the Qur'an is to prepare his students to become a generation of Muslims who Qur'an, i.e., a generation that loves the Qur'an as a reading, and at the same time, his view of life that day.<sup>2</sup>

In Indonesia, the government has paid attention to the importance of reading and learning. As stated in the joint decree of the Minister of Home Affairs and Minister of Religious Affairs number 128 of 1982/44 a year 82 states "the need for efforts to improve the ability to read and write the Qur'an for Muslims to increase the appreciation of the practice of the Qur'an in everyday life."<sup>3</sup>

In the implementation of learning the Qur'an, many clerics, clerics, or clerics use the methods of recitation of the Qur'an. The recitation method is a method that describes an action in the form of words, intelligence, and deeds in following and practicing the contents of the Qur'an. Therefore, reading the Qur'an is more than reciting the letters orally or absorbing and reviewing the information. Real-life implications with faith and charity must follow it.<sup>4</sup>

Several methods of recitation are widely used, such as the Jibril, Iqra, Qiro'ati, and others. One of the methods of recitation of the Qur'an is the *Iqra'* method. *Iqra'* method is one of the methods of reading and studying the Qur'an applied in one of the Islamic boarding schools in West Tegalbadeng village, *Harfan Mafatihil Bilad* Islamic boarding school. *Iqra'*'s method is a method for reading the Qur'an that directly emphasizes the practice of reading. The *Iqra* method handbook consists of 6 volumes, from a superficial level to the most challenging level.<sup>5</sup>

As a result of this observation, I conducted observations and interviews about the learning process of the Qur'an using the *Iqra'* method at the Harfan Mafatihil Bilad Islamic boarding school. In the research conducted by Subhan Adi Santoso, there are differences, namely explained that the implementation of *Iqra'* method is balanced with the application of *Tilawati* method. The similarity is that *Iqra'*'s method is carried out in this study by reading one-on-one or individually. It is expected that with the application of this method, students will be more enthusiastic and proficient in reading the Qur'an and can pay attention to *Tajweed* and *Makebrijul Huruf*.

### Iqra' Method

#### 1. Iqra' Method

KH compiled *Iqra'*'s method—As'ad Human from Yogyakarta, who claimed to have researched the method since the 50s. *Iqro'*'s method is learning to read the letters hijaiyah from scratch, with the rules of reading without using meaning or song, aiming that students can read

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<sup>2</sup> Muhaimin, *Arab Baru Pengembangan Pendidikan Islam: Pemberdayaan, Pengembangan Kurikulum Hingga Redefinisi Islamisasi Pengetahuan*. (Bandung: Nuansa, 2003). 121.

<sup>3</sup> Ahmad Syarifuddin, *Mendidik Anak, Membaca, Menulis Dan Mencintai Al-Qur'an*, 14.

<sup>4</sup> Kadir, Abdul Dan Syahminal. *Hubungan Tilawah Al-Qur'an Dengan Kesehatan Mental*, (Bandung: Media Sains Indonesia, 2020), 19.

<sup>5</sup> Nur Trisnawati, *Implementasi Membaca Al-Qur'an Dengan Metode Iqra di Raudhatulathfal Cut Mutia Desa Dagang Kelambir Kecamatan Tanjung Morawa*, Skripsi Pendidikan Agama Islam Fakultas Tarbiyah dan Keguruan, (Medan: UIN Sumatera Utara, 2017), 33.

the Qur'an according to the rules. Iqra's method is a quick way to learn to read the Qur'an that allows one to read the Qur'an easily in a very short time. Iqra's method is a method of reading the Qur'an that emphasizes the practice of reading.<sup>6</sup>

Iqra's method, developed with the team Tadarus Amm Kotagede Yogyakarta, explained that how to read the letters hijaiyah in this method has been varied by looking for similarities with Latin letters and for example taught punctuation fathah (a), kasrah (i), dhammah (u), Fathah tanwiin (an), kasrah tanwin (in), dhammah tanwin (un). The selection of this iqra' method is based on experience at the Diniyah level, where students read faster than the classical method; another reason is that iqra' has several properties of the iqro' approach, namely direct reading without spelling. CBSA (how to learn active students), private/classical, license, and others.<sup>7</sup>

In this Iqra method, the outline of the system, there are two, namely Iqra' books for the age of TPA and Iqra' books for all umur, which each consist of 6 volumes plus practical books for those who have the Qur'an. In addition, there are also daily prayers, short letters, selected verses, prayer practices, Islamic stories, singing, and writing the letters of the Qur'an (for TPA). Some forms of learning Iqra' in the learning process are as follows:<sup>8</sup>

- a. Can be used by Islamic religious teachers as religious subject matter in the school concerned.
- b. Become an extracurricular program at school
- c. Is the main material in majlis Ta'lim teenager masjid/musallah
- d. Used for the study of children in the mosque/musallah
- e. Qur'an Education Park for ages 4,5,6 years-14 years.
- f. Al-Qur'an kindergarten for 4,5,6 years old
- g. They are also used for private courses, etc.

In addition, the ten properties of the book Iqra', namely;<sup>9</sup>

- a. Direct reading.
- b. CBSA. Students are given examples of letters shown harakat, and students are required to recognize the letter. If an error occurs in reading, the cleric provides a sign that the error is justified by repeating the reading.
- c. Private/classical. Each *santri* is forwarded to *ustadz* or *ustadzah* to be tested individually to determine the level of ability of each *santri*.
- d. Module.
- e. Assistance. Students who have reached a higher volume can teach to those under the book.
- f. Practical
- g. Systematic. Learning is done from easy to difficult
- h. Varied—the existence of learning interspersed with stories and religious songs so that students do not feel bored.
- i. Communicative.
- j. Flexible.

<sup>6</sup> Sri Belia Harahap, *Strategi Metode Ummi Dalam Pembelajaran Al-Qur'an*, (Surabaya : Scopindo Media Pustaka, 2020), 22.

<sup>7</sup> Akhmad Buhaiti dan Cutra Sari, *Modul Pembelajaran Al-Qur'an Dengan Metode Bismillah (Baca Tulis Telaah) PaudQu Kementerian Agama Kota Depok*, (Serang: A-Empat, 2021), 12-13.

<sup>8</sup> Shabri Shaleh Anwar, *Quality Student Of Muslim Achievement*, (Riau: Yayasan Do'a Para Wali, 2016), 124-125

<sup>9</sup> Doni Putra, *Belajar Tadabbur Ilmu Karakter Pada Lebah, Burung Gagak dan Singa (Kajian Tafsir Ayat-Ayat Fauna)*, (Jakarta: Guepedia, 2020), 103.

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The advantages of the iqra<sup>10</sup> method are:<sup>11</sup>

- a. Using the CBSA method, the students are required to be active.
- b. In its application, you can use classical and read the Listen between students already in the upper volume of listening to students under the book.
- c. Communicative: if students can read fluently, then *ustad* or *ustadab* will give flattery or praise.
- d. If there are students with the same level of education, it can be with the *tadarus* system,
- e. take turns reading about two lines while others listen.
- f. The book is easy to find in stores.

Some other advantages, among others:<sup>12</sup>

- a. Iqra's method has been applied throughout Indonesia and some ASEAN countries, such as Malaysia and Thailand.
- b. Within 6-8 months, students of TKA / TPA can khatam Iqra' and proceed to the level of the Qur'an even though reading it is still slow.
- c. Practical because *ustadzah* or *ustadz* can understand each Santri's ability level.
- d. The shortcomings include the following:
- e. Tajweed reading is not introduced from the beginning of learning
- f. learning media focuses only on the book volume Iqra method.'
- g. Do not use murottal rhythm

### 2. The Quality of The Qur'an

According to Joseph Juran, entitled 'Education Administration' quoted by Uhar Suharsaputra, quality is conformity with purpose, meaning that a product or service must meet the needs or expectations of its users. According to Edward Deming, titled Education Administration, cited by Uhar Suharsaputra, quality is a predictable degree of uniformity and dependence on low cost, responsive to the market. Considering the opinions of the two figures above, quality is the application of knowledge to continuously improve or develop the quality of products or services.<sup>13</sup>

The definition of quality is the measure of good, bad, quality, level, grade, or degree of intelligence, intelligence, and so on.<sup>14</sup> Meanwhile, according to Nana Sudjana, quality is a picture that explains the good and bad results achieved by students in the process of education or learning that has been implemented.<sup>15</sup>

While reading is the origin of the word from reading or reading. Reading is a complex and intricate process of understanding the meaning of writing, recognizing letters and words, associating them with sounds and intentions, and forming conclusions to understand the message conveyed by the author.

The Qur'an is the word of Allah Almighty, which was revealed to the Prophet Muhammad. It is written in Arabic, and reading it is worth worshiping. While the information that he narrated mutawatir, registered in the *mushaf*, beginning with surat Al-Fatihah and ending with surat an-Nas,

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<sup>10</sup> Budiyanto. 1995. *Prinsip-Prinsip Metodologi Buku Iqra' Balai Penelitian Dan Pengembangan SistemPengajaran Baca Tulis Al-Qur'an LPTQ Nasional*. Yogyakarta: Team Tadarrus),15.

<sup>11</sup> Doni Putra,Belajar *Tadabbur Ilmu Karakter Pada Lebah,Burung Gagak dan Singa (Kajian Tafsir Ayat-Ayat Fauna)*,(Jakarta:Guepedia,2020),103-104.

<sup>12</sup> Tsaqifa Tsaniyah Ulfa. *Implementasi Metode Iqra' dalam pembelajaran Membaca Al-Qur'an*. (Ta'dibuna: Jurnal Pendidikan Agama Islam, vol. 2(2), 2019), hal. 6-67.

<sup>13</sup> Uhar Saputra, *Administrasi Pendidikan* (Bandung: PT Refika Aditama, 2010), 226-228.

<sup>14</sup> Kamus Besar Bahasa Indonesia (Depdikbud, 1983), 179.

<sup>15</sup> Nana Sudjana, *Proses Belajar Mengajar* (Jakarta: Rajawali Press, 1989), 3.

serves as MU'jizat, can be considered as an additional explanation that completes the definition of the Quran.<sup>16</sup> The quality of reading the Qur'an is an effort to improve reading it correctly and adequately using a particular method to achieve it. The quality of reading the Qur'an is excellent and faithful, accurate reading, sound and fluent in *lafadz*, appropriate and appropriate of *makbray* and Tajweed science.<sup>17</sup>

## Research Methods

In this service research, the method we use is a qualitative approach, where this study uses a natural setting with the intention of interpreting the phenomena that occur and is carried out by involving various existing methods.<sup>18</sup> Qualitative research is the collection of data in natural environments to analyze the phenomena that happen, where the researcher is the primary vehicle and the collection of data sources is the intended snowball. Conducted formally, the data collection techniques are triangulation, and data analysis is inductive/qualitative, with an emphasis on qualitative research.<sup>19</sup>

Qualitative research here is descriptive qualitative. The descriptive qualitative method is a method that examines a group of people, objects, conditions, systems of thought, or a class and events in the present. Descriptive qualitative research aims to describe something systematically, factually, and accurately about the facts, properties, and relationships between the phenomena under investigation.<sup>20</sup> The subjects of devotion in this study were students at the Harfan Mafatihil Bilad Islamic Boarding School in West Tegalbadeng village.

This study uses data collection techniques are as follows:

- a. Observation is the basis of all science based on facts about the natural world obtained through observation.<sup>21</sup> Observation is the observation and systematic recording of the symptoms studied.<sup>22</sup> In this observation, the author uses it to get information about what methods the cleric used in the learning process of the Qur'an in the boarding school Harfan Mafatihil Bilad. The observation was conducted with one of the Ustadz there, *ustadz* Farid Rizal, and the subject was santriwan *santriwati* at Pondok Pesantren Harfan Mafatihil Bilad.
- b. The interview is a question-and-answer exchange between two or more people directly—interview guidelines used in the outline of the problem to be asked.<sup>23</sup> The interview took place offline in the mosque of Pondok Pesantren Harfan Mafatihil Bilad, while the interviewee was *ustadz* Farid Rizal.<sup>24</sup>

## Results And Discussion

Pondok Pesantren Harfan Mafatihil Bilad was established a year ago. This Boarding School is located in Banjar Puana, West Tegalbadeng Village. This village is one of the villages in the Sub-

<sup>16</sup> Sahid, *Ulumul Quran* (Surabaya: Pustaka Idea, 2016), hal. 36.

<sup>17</sup> Khalimatus Sa'diyah, *Kualitas Pembelajaran Al-Qur'an Dengan Metode Tartila Di TPQ Sabilun Najah Sambiroto Taman Sidoarjo*. (Jurnal Pendidikan Agama Islam. Vol. 2 (2), 2013), 268.

<sup>18</sup> Abi Anggito dan Johan Setiawan, *Penelitian Kualitatif*, (Sukabumi: Jejak Publisher, 2018), 7.

<sup>19</sup> Albi Anggito, *Metodologi Penelitian Kualitatif*, (Jawa Barat: CV Jejak, 2018), 8.

<sup>20</sup> Siti Nur Khannah Dan M. Saat Ibnu, *Penerapan Metode Tilawati Dalam Pembelajaran Al-Qur'an Dan Kemampuan Baca Al-Qur'an Santri Di TPQ Darussalam Kepanjen Jombang*, (Jurnal Of Education And Management Studies Vol. 2 (16). 2019), 4.

<sup>21</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung: Alfabeta, Cv, 2019), 297.

<sup>22</sup> Husaini Usman dan Purnomo Setiady Akbar, *Metodologi Penelitian Sosial*, (Jakarta: PT. Aksara, 2003), 54.

<sup>23</sup> Ibid, 57-58.

<sup>24</sup> Sugiyono, *Metode Penelitian Pendidikan (pendekatan Kuantitatif, Kualitatif dan R&D)*, (Bandung: Alfabeta, cv, 2016), 194-197.

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District of the country, which is majority Hindu. However, ustad Farid and his wife, caregivers at the boarding school, are tireless and eager to build a Tahfidz Cottage in this Muslim minority environment. Students here numbered about 50 people, and the class was divided into two types: Iqra's and Diniyah's classes. Iqra' method that is applied in Pondok Pesantren Harfan Mafatihil Bilad is expected to help students and students in learning the Qur'an properly and correctly because this method greatly prioritizes *makhorijul* letters, Tajweed and the ability to read the Qur'an.

Implementing Al-Qur'an learning using Iqra's method in Pondok Pesantren Harfan Mafatihil Bilad using classical type so that students become accustomed to reading Listen Together. The Iqra' process that ustadz or ustadzah use here has several stages, namely:

### 1. Implementation

To test it carried out on Monday to Saturday at 14.00 - 17.00. Sometimes, the clock is longer than that. The Iqra starts at 14.00-17.00, while the Qur'an is at 14.00-20.00 because there is a deposit time for memorization of the Qur'an.

Students at this boarding school consist of 22 children iqra' and for Diniyah, namely 28 people, for the population consists of 4, but only some days are full of teaching because some come from outside the village. So, the Iqra' is usually guided by one cleric, and one cleric directs the Diniyah program and, for a few days a week, teaches the Book of Safinatun Naja to other clerics who teach. In addition, we helped lead some materials in this service, including Tajweed, The Book of Safinatun Naja, and Khitobah training.

2. Implementing the iqra 'method in Pondok Pesantren Harfan Mafatihil Bilad is started by praying after the students prepare iqra' / Al-Qur'an and stationery. Usually, some students write before waiting for their turn to recite the Koran, and some recite the Koran first and then write, then read the Iqra section of each, commonly called *deres* Quran. For the Iqra' usually write following the example exemplified by *ustadzah*. So, *ustadzah* gives examples of words or sentences, and then students imitate them.
3. After writing, the students lined up lengthwise backward to wait for their turn to recite. Usually, the *iqra'* is reciting the Koran 2x or up to 3x; it is intended that students easily understand what has been read. So, after reciting the first *ustadzah*, recite the other *ustadzah*; sometimes, there is repetition to the teacher.

Tpq teaching steps include:

1. Ustadzah gives an example first for students who iqra 'Volume 1, then students imitate it. It is usually coded, for example, (kho) ﺥ that the point is at the top, (ja) ﺝ that the issue is in the middle, and (ha) ﺡ that there is no point. This is done repeatedly so that students remember to ask again after the Koran is finished or has reached the bottom of the ustadzah. Usually, if students are learning the letter ﺡ or just going up to the next page, it is not raised first, and then the next day, it is presented with the aim that students remember the hijaiyah letter.
2. For the Iqra Volume 2 and above, the ustadzah usually allows students to read it themselves first, and the ustadzah listens and pays attention; if something is wrong, the ustadzah justifies and gives examples. But for introducing punctuation such as *kasrah*, *dommah*, *tanwin*, *tasdyid*, and reading law, usually ustadzah gives examples first.
3. For learners who will go up to the next volume, usually not directly raised. It is done repetition in Volume 1 and will rise to Volume 2. So when it was on the last page in Volume 1, it was repeated back to Page 1 of Volume 1; after that, when it was on the previous page again, it was raised to Volume 2. This is done so that learners remember and know the letters hijaiyah in

Volume 1. And for volumes 2 to 6, it is the same. If it goes up to the next book, it is repeated, not from Page 1 but from Page 20. Then, after doing the repetition, it can be raised to the next volume.

TPQ caregivers say, "After reading the Qur'an, learners are instructed to deposit rote. Each child receives a different letter. For the Iqra, memorization is still up to surat al-fill, and the Qur'an surat Al-Alaq." Deposit memorization here, usually for the Iqra' ustadzah guide students to read. So *ustadzah* or *ustadz* first read it, followed by students. Usually, the *ustadzah* or *ustadz* does not provide one surah directly on that day, so verse by verse is adjusted to the learners' ability.

Final activity or evaluation: after all, completed passed, if time is still possible, then the cleric will appoint one of the students to go forward and read his homework. Iqra's a few verses in front of the cleric to know each student's progress and reading ability. When one of the students comes forward, the students who have yet to receive a turn are asked to read Iqra' following their respective parts. This is done so that students can maximally read when moving forward and avoid noise between students. For students who are fluent in reading Iqra' when going to the next Ustadz, he has the right to raise the students' reading to the next page, but if it is not smooth, then students still have to repeat the verse at the next meeting.

In the Iqra method used by Ustadz Farid Rizal, he explained that the supporting factor for the smooth implementation of this method is that students are less likely to joke or sleep in the back, and students are more visible and know the potential of students one by one, namely smoothly or not in reading the Quran. In addition, this method of recitation is very preferred by most students. This Iqra approach is also easily understood by students who are still small. Because it has several volumes, students' understanding can be focused on achieving learning achievement goals according to the level of Iqra'nya volumes.

Regarding the use of this method, *ustadz* explained that the final ability of Alhamdulillah students was quite good, and students were more comfortable and relaxed when the *ustadz* taught using this method. Besides that, the presence of students increased after using this Iqra method, and the quality of students' reading was also much better, as seen from the spirit of students studying the Koran and progressing up to the next Iqra volume. All KKN students are also very grateful for the changes that occurred after using this Iqra method; in addition to the addition of material taught by KKN students, it adds to the knowledge and attitude of the spirit that grows in the students at this Islamic boarding school. "I hope for the future. Hopefully, all students in the future can maintain *akhlakul Karima* to anyone and anywhere and more smoothly read the Qur'an and can little by little practice al-Qur'an" said Ustadz Farid Rizal as the speaker and *ustadz* at Pondok Pesantren Harfan Mafatihil Bilad.<sup>25</sup>

## Conclusion

Based on the research observations, Iqra's method applied in Pondok Pesantren Harfan Mafatihil Bilad consists of initial activities, learning or core activities, and evaluation. One of the supporting factors in implementing the Iqra method is that students are less likely to joke or sleep on their backs, and students are more visible and know the potential of students one by one, namely whether or not they are fluent in reading Iqra. Only a tiny obstacle felt by the clerics is the time because they have to do tests one by one with the students, and the solution is to assign other

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<sup>25</sup> Hasil Wawancara dengan Ustadz Farid Rizal (27 Juli 2022).

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students to read the Qur'an, each following its part to facilitate reading when the clerics turn forward. The results of the ability to read the quality of students during the use of this method are considered quite good by Ustadz because all students are significantly participating and enthusiastic in learning the Qur'an, and the increase in Iqra' volumes can be done with a faster time than before the use of this Iqra' method.

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