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Implementation of the Iqra Method in Al-Qur'an Learning at Imam Syafi'i Al-Qur'an Education Center, Banjarmasin

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Abstract

This study examines the implementation of the Iqra method in Qur'anic learning at Imam Syafi'i Al-Qur'an Education Center (TPQ), Banjarmasin, focusing on instructional planning, classroom practices, assessment, and supporting and inhibiting factors. Employing a qualitative field-research design, the study draws on observations, interviews with teachers and students, and institutional documentation, as reported in the underlying thesis. The findings indicate that planning relies primarily on institutional directions, the Iqra textbook, and established learning routines rather than formally documented lesson plans. Instruction combines direct reading without spelling, individual reading submissions, immediate correction, repeated practice, writing exercises, memorization, and guidance on adab. Assessment emphasizes letter articulation, pronunciation, vowel length, fluency, and mastery before progression to subsequent material. Regular schedules, teacher guidance, learning materials, mosque facilities, and progress-monitoring records support implementation, while limited written planning and the absence of a systematic peer-assistance arrangement present opportunities for improvement. The study's novelty lies in its contextual analysis of how Iqra principles are enacted within mixed-ability learning groups in a community-based Qur'anic education center. Its conclusions are descriptive rather than causal.
Keywords: Iqra Method, Qur'anic Learning, Islamic Education

Abstrak

Penelitian ini bertujuan untuk mengkaji penerapan metode Iqra dalam pembelajaran Al-Qur'an di Taman Pendidikan Al-Qur'an (TPQ) Imam Syafi'i, Banjarmasin, dengan fokus pada perencanaan pembelajaran, praktik di kelas, penilaian, serta faktor pendukung dan penghambat. Dengan menggunakan desain penelitian lapangan kualitatif, studi ini mengandalkan observasi, wawancara dengan pengajar dan santri, serta dokumentasi lembaga, sebagaimana dilaporkan dalam tesis yang menjadi dasar penelitian ini. Temuan menunjukkan bahwa perencanaan lebih banyak mengacu pada arahan lembaga, buku teks Iqra, dan rutinitas pembelajaran yang telah mapan, alih-alih menggunakan rencana pembelajaran yang didokumentasikan secara formal. Proses pembelajaran mencakup metode membaca langsung tanpa mengeja, penyetoran bacaan secara individual, koreksi langsung, latihan berulang, latihan menulis, menghafal, serta bimbingan mengenai adab. Penilaian difokuskan pada artikulasi huruf, pelafalan, panjang-pendek bacaan, kelancaran, dan penguasaan materi sebelum beralih ke tahap berikutnya. Jadwal yang teratur, bimbingan pengajar, materi pembelajaran, fasilitas masjid, dan catatan pemantauan perkembangan menjadi faktor pendukung, sementara terbatasnya perencanaan tertulis

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serta belum adanya sistem pendampingan antar-santri menjadi aspek yang dapat ditingkatkan. Kebaruan penelitian ini terletak pada analisis kontekstual mengenai bagaimana prinsip-prinsip Iqra diterapkan dalam kelompok belajar dengan tingkat kemampuan yang beragam di sebuah lembaga pendidikan Al-Qur'an berbasis masyarakat. Kesimpulan yang dihasilkan bersifat deskriptif, bukan kausal.
Kata kunci: Metode Iqra, Pembelajaran Al-Qur'an, Pendidikan Islam

Introduction

Qur'anic literacy is a fundamental component of Islamic education because the ability to read the Qur'an supports religious practice, spiritual development, and engagement with Islamic teachings. The Qur'an emphasizes careful recitation, as expressed in Q.S. al-Muzzammil (73:4), which instructs believers to recite with measured and deliberate rhythm. This instruction establishes accuracy and attentiveness as important principles in Qur'anic reading. Contemporary Qur'anic education therefore needs to translate these principles into systematic learning activities that enable students to develop reading competence progressively. Nonformal institutions such as Taman Pendidikan Al-Qur'an (TPQ) contribute to this process by providing structured learning outside regular school hours. Research on Qur'anic education consequently needs to examine not only the methods selected but also how teachers enact them in particular educational settings (Ulfah et al., 2019; Maulida, 2023). Nonformal Qur'anic education centers provide opportunities for learners to develop reading skills, memorize selected passages, practice writing Arabic script, and acquire appropriate learning conduct. These activities often take place in mosques or community-based facilities, where religious learning is closely connected to local social life.

The organization of instruction may differ according to institutional resources, teacher availability, student numbers, and the range of students' existing abilities. Such differences mean that a method used across many institutions may be implemented through different classroom routines. Examining these routines can help explain how pedagogical principles are translated into daily practice. A qualitative study of TPQ Imam Syafi'i Banjarmasin therefore offers a context-specific account of Qur'anic learning in a nonformal Islamic education setting (Ulfah et al., 2019; Maulida, 2023). The Iqra method is widely recognized as a practical approach to learning Qur'anic reading through a graded sequence of six volumes. Its instructional orientation emphasizes direct reading, active learner participation, and progression from simpler reading patterns toward more complex material.(Aslamiah et al., 2026) Instead of requiring learners to spell out every letter before reading, the method encourages them to read directly from the printed material under teacher supervision. Teachers listen to each learner, identify errors, provide clarification when necessary, and determine whether the learner is ready to proceed. These features make the method suitable for examining the relationship between instructional structure and individual learning progress. Research on Iqra implementation has similarly highlighted the importance of staged learning, individual guidance, and active learner participation (Ulfah et al., 2019; Sahlah et al., 2025).

Although the Iqra method has a recognizable instructional structure, its practical implementation is influenced by the conditions of each institution. Teachers must adapt classroom routines to students' different reading levels, the available

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teaching time, and the number of learners requiring individual attention. The existence of a textbook alone does not guarantee that learners receive consistent feedback or progress at an appropriate pace. Implementation therefore needs to be examined through the relationship between the method's principles and the actual decisions made during instruction.(Muslihah et al., 2026) A qualitative case study can reveal how these decisions are made and what conditions shape them. This perspective is relevant to research that seeks to understand teaching processes rather than merely compare final learning scores (Ulfah et al., 2019; Creswell & Poth, 2018).

TPQ Imam Syafi'i Banjarmasin provides an appropriate setting for examining these implementation issues. According to the underlying thesis, the institution is located in the Imam Syafi'i Mosque complex on Jalan Raya AMD, Pemurus Dalam, South Banjarmasin, and was established in 2014. The center uses Iqra as its principal method for learners who are developing foundational Qur'anic reading skills. Its activities also include writing exercises, Qur'anic recitation, memorization submissions, and guidance on appropriate conduct. These activities show that reading instruction is integrated into a broader program of religious learning. The institutional context is therefore important for understanding how the Iqra method operates in everyday practice (Taqiyya, 2026; Maulida, 2023).

The research context is particularly relevant because students in one learning group may have different levels of Qur'anic reading proficiency. The underlying thesis reports that students are assigned to halaqah groups, while their individual reading submissions are used to assess their progress. Consequently, students in the same group may be working with different Iqra volumes or may already have progressed to reading the Qur'an directly. This arrangement requires teachers to manage collective learning activities while providing individual guidance. It also creates a practical need for meaningful activities during the time learners wait for their reading turns. Examining this arrangement helps explain how a standardized reading sequence is adapted to a group with varied learning needs (Taqiyya, 2026; Ulfah et al., 2019).

Instructional planning is an important dimension of this study because it provides direction for learning objectives, teaching activities, and assessment. The thesis indicates that planning at TPQ Imam Syafi'i relies primarily on directions from the institution's leadership, the Iqra textbook, the learning schedule, and established supporting activities. Separate written lesson plans are not reported as a routine requirement for each teaching session.(Fitriani et al., 2026) This arrangement suggests that planning takes place operationally, even when it is not fully documented in formal instructional materials. Nevertheless, undocumented routines may make it more difficult to maintain consistent expectations across teachers and classes. The planning process therefore deserves attention as a practical element of implementation rather than being evaluated solely by the presence or absence of written documents (Taqiyya, 2026; Creswell & Poth, 2018).

The teaching process also requires attention to the relationship between teacher guidance and learner independence. In the Iqra approach, students are expected to read directly from the text, while teachers listen and provide corrections when errors occur. This approach gives teachers an opportunity to identify individual difficulties rather than relying exclusively on collective recitation. However, the amount of guidance available to each learner depends on classroom organization and the time allocated to individual submissions. Teachers must therefore balance direct

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supervision with arrangements that allow other students to remain engaged. Research on Iqra implementation indicates that active participation and individual instruction are central features of the method, although the specific classroom arrangements may differ between institutions (Ulfah et al., 2019; Maulida, 2023).

Assessment is another essential aspect of Qur'anic reading instruction because completing a page or volume does not necessarily demonstrate accurate recitation. Learners need to develop appropriate articulation, pronunciation, vowel length, and fluency as they progress through the learning sequence. The underlying thesis reports that teachers at TPQ Imam Syafi'i assess students during reading submissions and may require them to repeat material when mastery has not been achieved. This practice connects assessment directly with the next instructional decision. It also indicates that progression is intended to reflect reading performance rather than speed of completion alone. Similar concerns about reading quality and the role of Iqra have been examined in research on Qur'anic learning in other educational settings (Taqiyya, 2026; Susanto et al., 2024).

The quality of feedback matters because students may make different types of errors even when they are working at the same instructional level. Some learners may struggle to articulate particular letters, whereas others may require additional practice with pronunciation, vowel length, or reading fluency. Immediate feedback allows teachers to address these difficulties while the relevant material remains in front of the learner.(Arisandi et al., 2026) Repetition can then provide an opportunity to apply the correction before proceeding. Nevertheless, repeated reading is most useful when learners understand what needs to be corrected and receive sufficiently clear guidance. The implementation of Iqra should therefore be understood as a combination of graded materials, teacher diagnosis, learner practice, and decisions about mastery (Ulfah et al., 2019; Susanto et al., 2024).

The broader educational context of TPQ learning also warrants consideration. Reading instruction may occur alongside memorization, handwriting practice, and reminders about appropriate conduct. These activities can support the wider educational aims of the institution, although they should not automatically be treated as direct evidence of improved reading proficiency. The thesis describes a weekly memorization cycle involving prayer-related remembrances, daily remembrances, Qur'anic surahs, and hadith. It also records writing activities and guidance on adab as parts of the learning routine. Such integration demonstrates that the center's program extends beyond the technical teaching of reading, while also requiring researchers to distinguish between reading outcomes and other educational objectives (Taqiyya, 2026; Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Previous studies provide useful points of comparison for understanding the Iqra method in different contexts. Ulfah et al. (2019) examined Iqra implementation at TKA-TPA AMM in Kotagede, Yogyakarta, and described the method's staged progression and use of individual and classical instruction. Maulida (2023) investigated Iqra learning at TPQ Ats-Tsiqoh in Palangka Raya through a qualitative approach. Susanto et al. (2024) examined Iqra in a Qur'anic memorization pesantren and focused on reading quality. These studies indicate that Iqra has been investigated in several educational settings, but differences in learners, institutional structures, and research designs limit direct comparison. The present study contributes by focusing on the

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practical organization of Iqra learning at TPQ Imam Syafi'i Banjarmasin (Ulfah et al., 2019; Maulida, 2023; Susanto et al., 2024).

Research on Iqra also includes studies that examine its effectiveness or compare it with other Qur'anic reading methods. Susanto et al. (2024), for example, used a quantitative approach to examine reading quality in a pesantren setting. Sahlah et al. (2025) discussed the Iqra method alongside a modified approach involving ten learning meetings. Khasanah and Pasmadi (2026) compared the Ummi and Iqra methods using reading tests and other data sources. These studies are relevant because they demonstrate that Iqra can be investigated through different research questions and designs. The present research, however, is not designed to establish which method is superior or to calculate a numerical effect size. Instead, it examines implementation processes, contextual conditions, and the instructional practices described in the source thesis (Susanto et al., 2024; Sahlah et al., 2025; Khasanah & Pasmadi, 2026).

The implementation of a teaching method is influenced by teacher competence and the ability to respond to learners' needs. In individual reading instruction, teachers must listen carefully, identify errors, model correct reading when necessary, and decide whether a student has achieved sufficient mastery. These responsibilities require both subject knowledge and practical instructional judgment. The organization of a learning session also affects the teacher's ability to provide meaningful attention to each learner. Consequently, research on Iqra should consider the teacher's role as a guide, assessor, and organizer of learning. The present study examines these responsibilities as they appear in the daily routines documented at TPQ Imam Syafi'i rather than assuming that the same practices occur identically in every institution (Taqiyya, 2026; Ulfah et al., 2019).

The learning environment may support or constrain the implementation of Iqra. Mosque-based facilities provide a familiar setting for community religious education, but the use of shared spaces can require careful organization when several learners are reading or completing other tasks simultaneously.(Arisandi et al., 2026) Access to textbooks, suitable seating, a regular schedule, and a workable monitoring system can also influence the continuity of instruction. However, the availability of facilities should not be confused with the actual quality of teaching. The educational value of resources depends on how they are used to support learning objectives and teacher–student interaction. This study therefore considers the physical and organizational environment as part of the context in which Iqra is implemented (Taqiyya, 2026; Creswell & Poth, 2018).

Another important issue is the relationship between the TPQ and learners' families. A record of reading progress can provide parents with information about the material being studied and the areas that need further practice. Family support may help learners maintain regular practice outside scheduled sessions, although the existence of a monitoring record does not itself demonstrate that parents use it consistently. The thesis identifies a monitoring book as a mechanism for recording learning progress and communicating information to parents. This feature is relevant to the wider organization of Qur'anic learning because progress depends not only on classroom activities but also on the continuity of practice. Further investigation would be needed to determine how parental engagement affects reading outcomes in this particular institution (Taqiyya, 2026; Creswell & Poth, 2018).

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Despite the availability of studies on Iqra, a contextual description of implementation remains valuable because educational methods are enacted through everyday decisions. The sequence of instructional materials may be standardized, but grouping, teacher feedback, time management, and assessment routines can differ between institutions. A detailed case study can clarify which elements of the method are retained and which are adapted to local conditions. It can also identify practical opportunities for improving consistency without assuming that the existing program is ineffective. The present study addresses this need by analyzing planning, instruction, assessment, and implementation conditions at TPQ Imam Syafi'i Banjarmasin. Its contribution is primarily contextual and descriptive, rather than an experimental claim about the universal effectiveness of Iqra (Ulfah et al., 2019; Maulida, 2023; Creswell & Poth, 2018).

Based on this context, the study addresses two central questions. The first concerns how the Iqra method is implemented through planning, teaching activities, and assessment at TPQ Imam Syafi'i Banjarmasin. The second concerns the conditions that support or constrain implementation and the development of learners' Qur'anic reading skills. These questions align with the qualitative field-research approach documented in the underlying thesis. They also provide a structure for analyzing the relationship between the method's instructional principles and the institution's daily routines. Because the study does not report a standardized pre-test and post-test design, its findings are interpreted as descriptions of implementation rather than numerical proof of causal effectiveness (Taqiyya, 2026; Creswell & Poth, 2018).

The study's practical significance lies in its potential to inform reflection among TPQ leaders and Qur'anic reading teachers. By documenting how learners are grouped, how individual submissions are conducted, and how progression decisions are made, the study can help educators identify practices worth maintaining. It can also highlight opportunities to improve written planning, assessment records, and communication with families. Such recommendations should be understood as implications arising from the reported case rather than interventions already tested by the research. This distinction is important for ensuring that practical suggestions remain proportionate to the available evidence. The study ultimately seeks to support context-sensitive improvement in nonformal Qur'anic education (Taqiyya, 2026; Ulfah et al., 2019).

The novelty of this study lies in its integrated examination of Iqra implementation in a particular mosque-based TPQ, with attention to mixed-ability learning groups, individual reading submissions, supporting activities, and ongoing assessment. Earlier studies have described Iqra implementation in other locations or evaluated reading quality through different research designs. This study instead brings together planning, classroom practice, assessment, and contextual conditions within one descriptive account. It also distinguishes the method's core principles from adaptations observed in the institution's daily routines. The resulting analysis offers a basis for further comparative research and for developing more consistent instructional documentation. Its contribution should therefore be understood as a context-specific account of implementation, not as a claim that the findings apply to all Qur'anic education centers (Ulfah et al., 2019; Maulida, 2023; Taqiyya, 2026).

Literature Review

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The Iqra Method as a Structured Approach to Qur'anic Reading

The Iqra method is a structured approach to learning Qur'anic reading that guides learners through six progressively organized volumes. Its design moves from relatively simple reading units toward increasingly complex combinations and patterns. The learner is expected to engage directly with the written material rather than depending entirely on the teacher's recitation. Teachers supervise the process by listening, correcting errors, and determining whether the learner is ready to continue. This organization provides a practical framework for instruction in settings where students begin with different levels of familiarity with Arabic script. Ulfah et al. (2019) describe the method as systematic and adaptable, while Humam (2017) presents its instructional principles and graded sequence.

One central feature of Iqra is the principle of Cara Belajar Santri Aktif (CBSA), which emphasizes active participation by the learner. Instead of treating students as passive recipients of the teacher's demonstration, the method requires them to perform the reading themselves. This makes individual reading performance a central source of information for the teacher.(Ahyai et al., 2026) The teacher's role includes observing pronunciation, correcting mistakes, and providing demonstrations when learners encounter difficulties. The method's active orientation therefore depends on the quality of interaction between the learner and the instructor. This interpretation is consistent with Ulfah et al. (2019), while Sahlah et al. (2025) also identify direct reading without spelling as a defining feature of Iqra.

Individual Instruction and Differentiated Learning

Individual reading submissions are important in Iqra because students do not necessarily progress at the same pace. A learner who has mastered one page may be ready to proceed, while another may require further practice with the same material. Individual assessment allows the teacher to respond to these differences rather than requiring every student to follow an identical progression. In a group setting, however, individual reading also creates practical demands because the teacher must allocate time to each learner. Other students need meaningful activities while waiting for their turns. The arrangement described at TPQ Imam Syafi'i illustrates the relevance of individual instruction in a mixed-ability group (Taqiyya, 2026; Ulfah et al., 2019).

Differentiated learning involves adjusting instruction to students' current levels of competence and learning needs. In Qur'anic reading, such differentiation can involve assigning an appropriate Iqra volume, selecting specific material for practice, and deciding whether further repetition is necessary. The underlying thesis reports that learners at TPQ Imam Syafi'i may share a halaqah despite working at different stages of reading development. Their individual submissions provide a mechanism for monitoring those differences. This arrangement suggests that differentiation is enacted through individual material and feedback rather than through complete separation of learners by ability. The literature on qualitative inquiry supports examining these arrangements in context rather than assuming that one organizational model is appropriate for every institution (Taqiyya, 2026; Creswell & Poth, 2018).

Repetition, Feedback, and Mastery

Repeated practice is an important part of Iqra because reading accuracy develops through attempts, feedback, and correction. Repetition allows learners to apply corrections to the same material before proceeding to more difficult content. In the source thesis, students who have not mastered the current page are expected to

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repeat it rather than automatically move forward. This practice places mastery ahead of rapid completion of the textbook. However, repetition should be accompanied by clear feedback so that learners understand the errors they need to correct. Research describing Iqra implementation and reading quality supports the importance of guided practice and progression based on demonstrated reading ability (Humam, 2017; Ulfah et al., 2019; Susanto et al., 2024).

Feedback in Qur'anic reading instruction needs to be specific enough to guide improvement. A general instruction to repeat a passage may be less useful than identifying an inaccurate articulation point, a pronunciation problem, or an error in vowel length.(Rahmah et al., 2026) The teacher must therefore combine attentive listening with knowledge of appropriate recitation. Immediate correction can help learners recognize the difference between their current performance and the expected reading. Nevertheless, feedback practices may vary depending on the teacher's experience and the time available for each student. This study treats feedback as an instructional process that can be examined through the routines documented in the source thesis, rather than as an outcome already measured by a standardized instrument (Taqiyya, 2026; Ulfah et al., 2019; Susanto et al., 2024).

Assessment of Qur'anic Reading Competence

Assessment in Qur'anic reading should consider more than the number of pages or volumes completed. Learners also need to demonstrate appropriate articulation, pronunciation, vowel length, and fluency. These dimensions are relevant because progression through instructional materials does not necessarily guarantee accurate reading. The source thesis reports that teachers at TPQ Imam Syafi'i consider reading quality when deciding whether learners may proceed. This practice reflects an emphasis on mastery rather than speed alone. Research on Iqra and reading quality similarly indicates that the method is commonly evaluated in relation to learners' actual recitation performance (Taqiyya, 2026; Susanto et al., 2024).

Formative assessment occurs during learning and provides information that can guide subsequent teaching. In Iqra instruction, a reading submission can function as both a learning activity and an assessment opportunity. The teacher listens to the learner, identifies errors, and decides whether to correct, repeat, or advance the material. This approach integrates assessment with instruction instead of postponing evaluation until the end of a course. The use of monitoring records can also help preserve information about progress between sessions. In the present case, the reported monitoring book offers a practical means of documenting progress, although the thesis does not quantify its influence on learning outcomes (Taqiyya, 2026; Creswell & Poth, 2018).

Nonformal Islamic Education and the TPQ Environment

TPQs occupy an important place in community-based Islamic education because they provide organized opportunities for Qur'anic learning beyond regular school programs. Their learning activities may combine reading, writing, memorization, and guidance on religious conduct. The arrangement of these activities depends on local schedules, staff, facilities, and institutional priorities. Consequently, a method's implementation needs to be understood within the educational environment where it is used. The case of TPQ Imam Syafi'i shows how Iqra reading is integrated into a broader routine of Qur'anic and religious learning. Maulida (2023) provides a relevant

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comparison through a qualitative study of Iqra learning at TPQ Ats-Tsiqoh in Palangka Raya.

The physical learning environment can influence the organization of instruction without determining its quality by itself. A mosque-based TPQ may benefit from familiar community facilities and established religious routines, but teachers still need to organize space and time effectively. Where learners read individually, the environment must accommodate both the student reading with the teacher and others engaged in independent work. The source thesis describes the use of the mosque's main room and terraces for learning. These details help situate the implementation process, although they do not establish that the facilities independently improve reading performance. A qualitative case study can clarify how such conditions interact with classroom practice (Taqiyya, 2026; Creswell & Poth, 2018).

Teachers' Roles and Instructional Competence

The teacher plays a central role in Iqra because the method depends on listening to individual performance and correcting reading errors. Teachers must be able to model appropriate pronunciation, recognize difficulties, and judge whether a learner has achieved sufficient mastery. They also need to organize activities for students who are waiting for individual submissions. These responsibilities combine subject-specific knowledge with practical classroom management. The present study considers the teacher's role through the practices documented in the source thesis, without claiming to measure teachers' competence using a separate instrument. Ulfah et al. (2019) provide a useful account of the teacher's role in Iqra instruction, while Creswell and Poth (2018) support contextual interpretation of such educational practices.

Professional consistency is important when several teachers are responsible for different groups of learners. If teachers apply different standards for correction or progression, students may experience different expectations across classes. A shared instructional guide or assessment record could help communicate common expectations without eliminating teachers' professional judgment. The source thesis indicates that planning at TPQ Imam Syafi'i relies mainly on leadership directions, the Iqra textbook, and established routines rather than separate written lesson plans for every session. This suggests a potential area for institutional development, although it does not demonstrate that the current teachers use inconsistent standards. The recommendation for clearer documentation is therefore an implication of the findings, not a claim about an observed failure (Taqiyya, 2026; Creswell & Poth, 2018).

Supporting Activities and Religious Formation

Qur'anic learning in TPQ settings may extend beyond reading to include writing practice, memorization, and the development of appropriate conduct. These activities can give learners additional opportunities to engage with Arabic script and Islamic knowledge. In the case under study, the source thesis reports writing exercises and a weekly memorization cycle that includes prayer-related remembrances, daily remembrances, Qur'anic surahs, and hadith. Such activities indicate that the institution's educational program has multiple objectives. However, they should be analyzed separately from direct reading performance when the research question concerns the implementation of Iqra. This distinction allows the article to recognize the wider educational context without attributing every learning outcome to one

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method (Taqiyya, 2026; Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Adab guidance is another component of the reported learning routine. Reminders about conduct help establish expectations for participation and respect within the learning environment. In Islamic education, such guidance can be considered part of the broader relationship between knowledge acquisition and ethical practice. Nevertheless, the presence of adab reminders does not by itself establish measurable changes in students' character. The thesis documents these reminders as part of the institution's routine but does not report a separate instrument for measuring moral development. The present analysis therefore recognizes adab guidance as a contextual feature of learning rather than a proven outcome of the Iqra method (Taqiyya, 2026; Creswell & Poth, 2018).

Family Engagement and Progress Monitoring

Family engagement can help sustain learning beyond the scheduled TPQ session. When parents receive information about a learner's current material and reading difficulties, they may be better positioned to encourage further practice. A monitoring book can support this communication by preserving information about progress. However, the usefulness of such a record depends on whether families understand it and use it appropriately. The source thesis identifies the monitoring book as a mechanism for recording student progress and providing information to parents, but it does not measure parental engagement or home practice. This makes family involvement a plausible support mechanism and an area for future research rather than an established causal factor in this case (Taqiyya, 2026; Creswell & Poth, 2018).

Previous Studies on Iqra Implementation

Ulfah et al. (2019) examined Iqra implementation at TKA-TPA AMM in Kotagede, Yogyakarta, and described the method's use of classical and individual instruction. Their study is relevant because it connects the six-volume sequence with actual teaching arrangements. The present case shares an emphasis on individual reading and progression through graded material. However, TPQ Imam Syafi'i also presents a local arrangement in which students with different reading levels may share a halaqah. This comparison suggests that the same method can be implemented through different organizational structures. The contribution of the current study is to document these contextual details rather than assume that all TPQs use identical routines (Ulfah et al., 2019; Taqiyya, 2026).

Maulida (2023) investigated the application of Iqra at TPQ Ats-Tsiqoh in Palangka Raya using qualitative methods, including observation and interviews. The study provides a relevant comparison because it also examines the method within a nonformal Qur'anic learning environment. Its qualitative orientation is similar to the approach used in the present research. However, the findings from one institution cannot automatically be transferred to another because local routines, learner profiles, and staffing may differ. The present study adds a separate case by describing planning, individual submissions, supporting activities, and assessment at TPQ Imam Syafi'i. Together, these studies illustrate the value of examining implementation in multiple institutional contexts (Maulida, 2023; Taqiyya, 2026).

Susanto et al. (2024) examined the effectiveness of Iqra in improving Qur'anic reading quality among students at Pondok Pesantren Tahfidz Al-Barokah Merapi. Their

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quantitative design differs from the qualitative descriptive approach of the present study. The research is relevant because it focuses on reading quality rather than textbook completion alone. The present case similarly identifies articulation, pronunciation, vowel length, and fluency as aspects considered in assessment. Nevertheless, the two settings differ, and the quantitative findings of the pesantren study should not be treated as direct evidence of outcomes at TPQ Imam Syafi'i. The comparison is most useful for identifying common concerns about reading quality and the importance of context-sensitive interpretation (Susanto et al., 2024; Taqiyya, 2026).

Sahlah et al. (2025) examined the Iqra method alongside an alternative format described as Iqra for ten meetings. The study reflects interest in how instructional design and duration relate to learning Qur'anic reading. Its relevance to the present article lies in the recognition that Iqra can be implemented through different instructional arrangements. However, the current study does not compare program durations or evaluate alternative methods experimentally. It instead describes how the method is used within an established weekly schedule and how teachers decide whether students are ready to proceed. The distinction between effectiveness research and implementation research is important because each design addresses a different question (Sahlah et al., 2025; Taqiyya, 2026).

Khasanah and Pasmadi (2026) compared the Ummi and Iqra methods in a study involving students at TPQ Nurussalam Adipuro. Their quantitative analysis used Qur'anic reading tests alongside questionnaires, observations, and documentation. The study reported differences between the methods in the reading scores and aspects of reading performance, while also identifying teacher competence, learning strategies, and student motivation as relevant factors. These findings are useful as broader context, but they do not establish that the same differences occur at TPQ Imam Syafi'i. The present study is not designed to compare Iqra with Ummi or another method. Instead, it examines the actual practices and contextual conditions associated with Iqra in one institution (Khasanah & Pasmadi, 2026; Taqiyya, 2026).

Research Gap and Analytical Focus

The reviewed studies show that Iqra has been examined through qualitative descriptions of implementation and quantitative analyses of reading outcomes. These approaches are complementary because understanding a method's operation is different from measuring its comparative effectiveness. The present study focuses on implementation at TPQ Imam Syafi'i, particularly the relationship between operational planning, mixed-ability learning groups, individual reading submissions, and ongoing assessment. It also considers supporting activities and contextual constraints described in the source thesis. Its novelty lies in bringing these features together in a single case analysis rather than proposing a new reading method. This focus can provide a basis for future studies that combine process observation with systematic measurement of learning outcomes (Ulfah et al., 2019; Maulida, 2023; Susanto et al., 2024; Taqiyya, 2026).

Method

This study uses field research with a qualitative descriptive approach to examine the implementation of the Iqra method at TPQ Imam Syafi'i Banjarmasin. Field research is appropriate because the focus is on teaching practices as they occur in

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their actual educational setting. The qualitative approach enables a systematic and detailed description of instructional planning, classroom activities, assessment, and contextual conditions. It does not involve experimental manipulation of teaching arrangements or the assignment of students to comparison groups. The article is based on the thesis by Taqiyya (2026), which reports observations, interviews, and documentation as data-collection techniques. This design supports contextual understanding but does not establish a causal effect size for the method (Creswell & Poth, 2018; Sugiyono, 2020).

The research site is TPQ Imam Syafi'i, located in the Imam Syafi'i Mosque complex on Jalan Raya AMD, Pemurus Dalam, South Banjarmasin, South Kalimantan. The thesis reports that the institution was established in 2014 and uses Iqra as its principal approach to foundational Qur'anic reading. Its learning activities also include writing practice, memorization submissions, Qur'anic recitation, and adab guidance. The mosque-based environment forms the institutional context for the instructional routines described in this article. The site is relevant because the study seeks to understand how Iqra is enacted in a specific nonformal Qur'anic education center. These contextual details help readers assess the relevance of the findings to comparable settings (Taqiyya, 2026; Creswell & Poth, 2018).

The data-collection techniques reported in the source thesis include observation, interviews with teachers and students, and documentation. Observation provides information about learning activities, the organization of reading submissions, and teacher–student interaction. Interviews help explain instructional decisions, classroom routines, and participants' experiences of learning. Documentation contributes information about institutional arrangements and records used to support learning. The combination of these sources can provide a more complete account than relying on a single type of evidence. The article does not introduce additional interview quotations, participant counts, or measurements that are not established by the source thesis (Taqiyya, 2026; Sugiyono, 2020).

The interview component includes information obtained from the head of the TPQ and teachers involved in Qur'anic instruction, while the thesis also identifies students as interview participants. These sources are relevant to understanding how the institution organizes planning, grouping, individual submissions, correction, and progression. The article summarizes the reported patterns rather than reconstructing verbatim statements that are not available in the material used for this draft. This approach helps preserve the distinction between source-derived information and analytical interpretation. Qualitative reporting requires that claims remain traceable to the data actually collected. The discussion therefore avoids attributing precise statements or numerical results to participants unless they are documented in the underlying thesis (Taqiyya, 2026; Creswell & Poth, 2018).

The analysis is organized around three dimensions: instructional planning, instructional implementation, and assessment. Planning includes institutional directions, use of the Iqra textbook, learning schedules, grouping arrangements, and supporting activities. Implementation includes opening routines, writing exercises, individual reading submissions, teacher demonstrations, correction, repetition, and memorization activities. Assessment includes reading-quality checks, page progression, volume advancement, and monitoring records. These dimensions provide a structure for connecting the reported practices with the research questions. They are treated as

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interrelated components because planning influences classroom activity, while assessment informs the next instructional step (Taqiyya, 2026; Miles et al., 2014).

The qualitative analysis involves organizing the information, identifying recurring themes, comparing evidence across the reported data sources, and interpreting the findings in relation to the research questions. The presentation distinguishes reported practices from implications suggested by the analysis. For example, the absence of separate formal lesson plans is treated as a reported feature of the institution's routine, whereas the potential value of a shared written teaching guide is presented as a recommendation. Likewise, the existence of a monitoring book is documented, but its effect on home practice is not quantified. This distinction reduces the risk of presenting interpretation as direct evidence. The analytical approach is consistent with established qualitative procedures for organizing and interpreting descriptive data (Miles et al., 2014; Sugiyono, 2020).

The study's trustworthiness is supported by maintaining the source thesis's institutional context, using the three reported data-collection techniques, and avoiding the invention of quantitative outcomes. The case is described with enough contextual detail to help readers consider its relevance to other TPQs. However, the evidence available for this article does not include standardized pre-test and post-test scores, a comparison group, or a longitudinal statistical analysis. Accordingly, statements about contribution to reading development are interpreted descriptively rather than as proof of causation. Several journal references cited in the literature review should also be checked against their original publication records before submission, especially for exact metadata and publication details. These limitations are stated to preserve transparency and academic integrity (Creswell & Poth, 2018; Taqiyya, 2026).

Results and Discussion

The findings indicate that Iqra is the principal method used for foundational Qur'anic reading at TPQ Imam Syafi'i Banjarmasin. The institution combines this method with other learning activities, including writing practice, Qur'anic reading, memorization submissions, and adab guidance. The source thesis describes the implementation through planning, teaching, and evaluation. These dimensions are connected because instructional routines shape how students practice, while assessment determines whether they may advance. The method is therefore implemented as part of a wider educational program rather than as an isolated textbook exercise. The following results summarize the practices documented in the underlying field study (Taqiyya, 2026; Ulfah et al., 2019).

The institution operates in the Imam Syafi'i Mosque complex in Pemurus Dalam, South Banjarmasin. The thesis identifies the institution as established in 2014 and describes its role in providing Qur'anic learning for students in the local community. The mosque environment provides the main learning space and additional areas used during instruction. The location situates the learning process within a community-based religious environment. Such a setting is relevant to the implementation analysis because the use of shared facilities shapes the practical organization of teaching. These contextual details describe the research site rather than establish that the physical location itself causes improved reading ability (Taqiyya, 2026; Creswell & Poth, 2018).

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The thesis reports that, during the 2025–2026 academic year, the TPQ had ten educators and 105 students distributed among ten named classes. This structure provides the institutional basis for organizing learners and assigning teachers to learning groups. However, group assignment does not necessarily mean that every learner in a group is at the same reading level. The source describes mixed reading levels within some halaqah arrangements. Consequently, the teacher needs to respond to each learner's individual progress while managing the activities of the group. This organizational feature is central to understanding how the Iqra method operates in the institution (Taqiyya, 2026; Ulfah et al., 2019).

Learning is scheduled from Monday to Thursday, approximately 3:30–5:00 p.m., according to the source thesis. The regular schedule provides a recurring period for reading instruction and supporting activities. Individual submissions require teachers to distribute attention among students during the available time. Writing exercises and preparation for reading or memorization submissions provide activities for learners who are waiting. The routine thus combines individual assessment with group management. The thesis does not provide a detailed time-use analysis for every activity, so the relative duration of reading, writing, and memorization cannot be quantified from the available evidence (Taqiyya, 2026; Creswell & Poth, 2018).

Planning at TPQ Imam Syafi'i is primarily operational rather than organized through separate formal lesson plans for every session. Teachers follow directions from the head of the institution, use the Iqra book as the principal instructional guide, and work within the established schedule. Supporting activities such as writing practice and memorization are also part of the routine. These arrangements provide a practical structure for teaching even though formal written planning is not reported as a consistent requirement. The finding therefore indicates that planning is present through institutional guidance and established practice. At the same time, the limited documentation creates an opportunity to make learning objectives and progression expectations more explicit (Taqiyya, 2026; Sugiyono, 2020).

Learners are not always grouped exclusively according to their current Iqra volume. The thesis describes halaqah groups in which students may be at different stages of reading development. This arrangement requires teachers to assign appropriate material to each learner during individual submissions. It also means that a common group schedule does not necessarily correspond to a single shared reading target. Individualized submissions provide a way to accommodate differences without requiring every learner to work on the same page. The arrangement is consistent with the need for flexible instruction in settings where students' reading proficiency varies (Taqiyya, 2026; Ulfah et al., 2019).

The Iqra textbook is the main resource used for reading instruction. Students work through the graded material according to their individual levels, and teachers listen to their reading during submissions. The source thesis also describes the use of a handwriting or khat workbook for writing practice. Specialized teaching aids are not reported as a central or regular feature of the learning process. Teachers may provide direct demonstrations or explanations when students encounter new or difficult material. The instructional resource pattern is therefore primarily text-based and supported by teacher guidance rather than by extensive use of supplementary media (Taqiyya, 2026; Humam, 2017).

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The learning session includes reminders about adab and appropriate conduct. Students also undertake writing practice and prepare for individual reading or memorization submissions. These activities help organize the session and provide a routine that extends beyond reading alone. The source thesis indicates that guidance is given during the learning process and that the session includes direction about student conduct. Such routines reflect the institution's wider religious-educational objectives. However, the study does not use a separate instrument to measure changes in students' conduct, so adab guidance is reported as a teaching practice rather than a quantified learning outcome (Taqiyya, 2026; Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Reading instruction is conducted mainly through individual submissions to the teacher. Each learner reads from the relevant Iqra material while the teacher listens and assesses performance. The student is expected to read directly rather than spell out every letter or word as a preliminary step. Teachers may provide a model or explanation when the material is unfamiliar or a difficulty requires clarification. This approach keeps the learner's own reading performance at the center of instruction. It also provides the teacher with direct evidence for deciding what correction or additional practice is needed (Taqiyya, 2026; Ulfah et al., 2019).

The teacher's feedback focuses on the quality of the student's reading. The thesis identifies letter articulation, pronunciation, vowel length, and fluency as relevant aspects of assessment. Errors are addressed during the reading submission, allowing the learner to receive guidance while working with the relevant material. The teacher's decision is therefore based on listening to the learner rather than on the completion of a page alone. The source does not provide a numerical distribution of reading errors or standardized scores for these dimensions. The results consequently describe the assessment priorities without claiming to quantify their frequency or the degree of improvement achieved (Taqiyya, 2026; Susanto et al., 2024).

Repeated practice is used when a learner has not sufficiently mastered the current material. Rather than automatically moving to the next page, the learner may be asked to repeat the same page or passage. This practice reflects a mastery-oriented approach to progression through the Iqra sequence. Repetition gives learners further opportunities to apply teacher corrections before encountering more complex material. The procedure also communicates that accurate reading is more important than simply finishing a volume quickly. This finding is consistent with the staged and practice-oriented character of the Iqra method (Taqiyya, 2026; Humam, 2017).

Assessment takes place during routine reading submissions rather than only at the end of a learning period. Teachers consider the learner's current performance when deciding whether to continue, repeat, or progress to the next page. Advancement at the end of a volume depends on satisfactory reading of the relevant concluding material. The thesis describes attention to articulation, pronunciation, vowel length, and fluency in these decisions. Assessment therefore connects daily practice with progression through the learning sequence. However, the available study does not report a standardized scoring rubric applied numerically across all students (Taqiyya, 2026; Ulfah et al., 2019).

A monitoring book is used to record aspects of students' learning progress. It can preserve information about the learner's current stage and communicate relevant details to parents. This record provides a mechanism for maintaining information

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beyond the immediate reading session. It may also help teachers and families identify material that needs additional practice. Nevertheless, the thesis does not measure how frequently parents consult the book or how it affects students' home practice. Its documented function is therefore best understood as a progress-monitoring and communication mechanism (Taqiyya, 2026; Creswell & Poth, 2018).

Memorization is incorporated into the weekly learning program. According to the thesis, the rotation includes prayer-related remembrances during the first week, daily remembrances during the second week, Qur'anic surahs during the third week, and hadith during the fourth week. Students submit memorized material to the teacher as part of the learning routine. This arrangement extends the educational program beyond basic reading practice. It also demonstrates that the TPQ integrates reading with memorization and broader religious learning. The study does not treat memorization completion as a direct measure of the student's Iqra reading proficiency (Taqiyya, 2026; Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Writing practice is another recurring component of the sessions. Students use a khat workbook while preparing for their reading turn or waiting for the teacher. This gives learners a structured activity during periods when individual instruction is directed toward another student. It also provides additional engagement with Arabic script alongside oral reading. However, the source thesis does not report a separate assessment of handwriting accuracy or improvement. The results therefore establish the presence of writing practice without claiming that its effect on reading competence has been measured (Taqiyya, 2026; Creswell & Poth, 2018).

Classroom management is part of the teacher's practical responsibilities during individual reading instruction. The thesis reports that teachers give reminders and redirect students when they become noisy or distract others. Students are expected to return to their assigned activities, such as writing or preparing their reading. These practices help maintain a learning environment in which individual submissions can continue. The source does not quantify how often interruptions occur or how much teaching time is lost. The findings therefore identify classroom management as a relevant aspect of implementation without claiming that disruption is a dominant obstacle (Taqiyya, 2026; Sugiyono, 2020).

Teachers combine several responsibilities during each session. They guide learning, listen to individual reading, correct errors, manage the group, and determine whether students may progress. Their demonstrations are used when needed, while students are expected to perform the reading themselves. This structure places substantial responsibility on the teacher's ability to diagnose individual difficulties. It also requires coordination between direct instruction and independent work by other students. The thesis does not identify a formal peer-assistance system as a regular component of the institution's approach (Taqiyya, 2026; Ulfah et al., 2019).

The findings indicate that several core principles of Iqra are visible in the institution's daily practices. These include direct reading without spelling, active learner participation, individual submissions, correction, repetition, and progression according to mastery. The textbook provides the sequence, while teachers implement it through listening and individualized feedback. Nevertheless, implementation does not include every possible supplementary arrangement that might be used in an Iqra program. In particular, the thesis does not report regular specialized teaching aids or a systematic peer-assistance arrangement. The method is therefore implemented through a

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recognizable core structure with adaptations to local routines (Taqiyya, 2026; Humam, 2017; Ulfah et al., 2019).

The physical facilities reported in the thesis include the mosque's main room and terraces, along with basic furniture and equipment used for learning. These spaces provide the setting for individual submissions and supporting activities. The source describes the Iqra textbook and direct teacher–student interaction as central to instruction. Consequently, the availability of basic facilities should not be interpreted as evidence that technology or specialized teaching aids are central to the method. The teaching arrangement remains largely text-based and interpersonal. Further analysis would be needed to determine whether changes in space or additional materials would produce measurable improvements in student outcomes (Taqiyya, 2026; Creswell & Poth, 2018).

Several contextual conditions support the implementation of Iqra at the institution. These include a regular schedule, established institutional routines, access to Iqra materials, teacher guidance, and progress-monitoring records. The mosque-based setting also provides an established location for community learning. These features create a practical framework for recurring instruction and individual assessment. However, the study does not isolate the contribution of each condition or measure its independent effect on reading proficiency. They should therefore be understood as contextual supports documented in the case rather than proven causal predictors of student achievement (Taqiyya, 2026; Creswell & Poth, 2018).

The findings also identify potential areas for improvement. Written planning is limited, specialized teaching aids are not a regular central feature, and no systematic peer-assistance arrangement is reported. Mixed reading levels within a halaqah may require teachers to manage several instructional stages within one session. Individual submissions help accommodate these differences but require sufficient time and teacher attention. These considerations do not demonstrate that the existing program is ineffective. Rather, they identify aspects that the institution could review to strengthen consistency and support learners' needs (Taqiyya, 2026; Sugiyono, 2020).

Summary Table of Findings

Implementation dimension	Findings documented in the thesis	Analytical implication
Planning	Relies on leadership directions, the Iqra textbook, schedules, and established routines; separate formal lesson plans are not routinely reported.	A concise written guide could clarify objectives and expectations.
Student grouping	Students with different reading levels may share a halaqah.	Individual submissions are important for adapting material to learner readiness.
Instruction	Direct reading, individual submissions, teacher correction, and demonstrations when needed.	Learner performance remains central to the learning process.

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Implementation dimension	Findings documented in the thesis	Analytical implication
Repetition	Students repeat material when mastery has not been achieved.	Progression prioritizes reading quality rather than speed of completion.
Assessment	Teachers consider articulation, pronunciation, vowel length, and fluency.	Ongoing assessment guides decisions about repetition and progression.
Progress monitoring	A monitoring book records progress and can inform parents.	The record provides a basis for communication between the TPQ and families.
Supporting activities	Writing practice, memorization submissions, Qur'anic reading, and adab guidance.	Iqra instruction forms part of a broader religious-learning program.
Learning environment	Mosque facilities, basic equipment, regular schedules, and teacher guidance.	Institutional routines support implementation, while their independent effects remain unmeasured.
Potential constraints	Limited formal planning documentation, no regular specialized teaching aids, and no systematic peer-assistance arrangement.	These areas can be considered in future program improvement without assuming current failure.

The findings show that Iqra at TPQ Imam Syafi'i is implemented through a combination of established methodological principles and practical institutional routines. The textbook provides a graded sequence, while teachers organize learning through individual submissions, correction, repetition, and progression decisions. This pattern illustrates that implementation involves more than selecting a teaching method. It also requires decisions about how learners are grouped, how teaching time is used, and how mastery is recognized. The institution's routines retain important features of Iqra while reflecting the conditions of its own learning environment. This interpretation is consistent with earlier descriptions of the method and with the qualitative focus of the present case (Ulfah et al., 2019; Taqiyya, 2026). The planning process demonstrates that instructional structure can be maintained through routines even when formal lesson plans are not consistently documented. Leadership directions, the Iqra textbook, the weekly schedule, and supporting activities all contribute to the organization of learning. These arrangements provide practical guidance for teachers and students. However, undocumented expectations can be difficult to review

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systematically or communicate to newly appointed teachers. A short shared guide could record the session sequence, correction priorities, and criteria for progression. Such a proposal aims to make existing practices more transparent rather than replace them with unnecessary administrative complexity (Taqiyya, 2026; Sugiyono, 2020).

The mixed-ability halaqah arrangement is an important contextual feature of the case. Students who share a group may not be studying the same Iqra page or working toward identical immediate objectives. Individual submissions allow teachers to assess each student's performance at the appropriate level. This arrangement can accommodate differences without requiring every learner to advance at the same pace. At the same time, it increases the need for clear routines during waiting periods and for sufficient teacher attention. Further observation could examine how time is distributed among learners and whether all students receive adequate opportunities to read (Taqiyya, 2026; Ulfah et al., 2019). Individual reading submissions are consistent with the Iqra method's emphasis on direct learner performance. When students read aloud individually, teachers can listen to their actual pronunciation rather than infer proficiency from collective recitation. This creates an opportunity to identify particular errors and provide targeted feedback. It also helps teachers decide whether a learner should repeat material or progress to the next stage. However, individual assessment can be demanding when several students need attention within a limited session. Its practical value therefore depends on the relationship between class organization, available time, and the teacher's ability to provide clear feedback (Humam, 2017; Ulfah et al., 2019).

The practice of direct reading without spelling out every letter is another significant finding. Students are expected to engage with the printed material themselves, while the teacher provides demonstrations when necessary. This approach supports active participation and allows teachers to assess whether learners can read the material independently. The teacher's demonstration remains important when students encounter unfamiliar patterns or persistent difficulties. However, demonstration should support rather than replace the student's own reading attempt. The reported practice therefore reflects a balance between learner independence and teacher guidance that is consistent with descriptions of Iqra (Ulfah et al., 2019; Taqiyya, 2026).

Repeated practice before progression is a central strength of the reported implementation. Students who have not mastered the current material are asked to repeat it rather than move forward automatically. This approach signals that the quality of reading matters more than completing a volume quickly. Repetition can provide additional opportunities to apply corrections and develop greater consistency. However, the benefit of repetition depends on whether students understand the error and receive appropriate guidance. Teachers may therefore benefit from identifying recurring difficulties explicitly and recording them briefly when this supports subsequent instruction (Humam, 2017; Susanto et al., 2024).

The assessment process is integrated into everyday instruction rather than limited to an end-of-course examination. Teachers listen to each student and use the reading performance to decide whether to repeat or advance material. The reported criteria include articulation, pronunciation, vowel length, and fluency. These criteria are more informative than textbook completion alone because they address aspects of the actual reading performance. Nevertheless, the thesis does not indicate that every

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teacher uses a standardized numerical rubric. A concise shared assessment guide could help communicate expectations and support more consistent decisions across groups (Taqiyya, 2026; Ulfah et al., 2019).

The monitoring book provides a practical mechanism for recording progress and communicating with families. Its value lies in preserving information that might otherwise remain only in the teacher's memory. Parents may use the record to understand what their children are learning and what requires further practice. However, the existence of a monitoring book does not establish that all families consult it regularly or use it effectively. The institution could consider explaining the meaning of progress entries and encouraging parents to discuss recurring difficulties with teachers. Further research would be needed to determine whether use of the record is associated with more regular home practice or improved reading performance (Taqiyya, 2026; Creswell & Poth, 2018).

The integration of writing exercises and memorization broadens the scope of the learning program. Writing practice gives students a structured activity while they wait for individual reading submissions. The weekly memorization cycle also allows students to engage with prayers, daily remembrances, Qur'anic surahs, and hadith. These activities are consistent with the wider educational aims of a TPQ. However, their contribution should not be confused with direct evidence of improvement in Iqra reading proficiency. If the institution wishes to evaluate reading outcomes, it would be useful to assess them separately from memorization and handwriting (Taqiyya, 2026; Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Adab guidance demonstrates that the learning process is situated within a broader Islamic educational environment. Reminders about conduct establish expectations for participation and respectful behavior during the session. Such guidance can help teachers organize learning and reinforce the institution's religious-educational aims. Nevertheless, this study does not establish that the Iqra method itself causes changes in student character. The thesis documents adab reminders as part of the learning routine but does not report a separate measure of moral development. The defensible conclusion is that technical reading instruction is conducted alongside guidance about conduct (Taqiyya, 2026; Creswell & Poth, 2018).

Teacher competence is especially important in a method that relies on listening and immediate correction. Teachers need to recognize reading errors, model appropriate pronunciation, and decide whether a learner has reached the expected level. They must also manage the group while providing individual attention. These responsibilities require both Qur'anic reading knowledge and practical instructional skills. Shared professional discussion or periodic review of assessment criteria could help teachers maintain common expectations. However, the current study does not independently measure teachers' competence, so this recommendation should be understood as an implication rather than a finding about the adequacy of existing staff (Taqiyya, 2026; Ulfah et al., 2019).

The absence of a systematic peer-assistance arrangement is a possible area for future exploration. More advanced learners might be able to help beginners prepare for a reading submission or remain engaged during waiting periods. Nevertheless, peer assistance should not replace teacher assessment, particularly when accurate articulation and pronunciation are required. Students may unintentionally transmit incorrect reading patterns if they are not appropriately guided. If the institution

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decides to experiment with peer support, it could begin with clearly defined activities under teacher supervision. Such an arrangement would need to be evaluated before being adopted as a regular component of the program (Humam, 2017; Creswell & Poth, 2018).

The limited use of specialized teaching aids should also be interpreted cautiously. The Iqra method relies heavily on a graded printed text and direct interaction between the teacher and learner. Therefore, the absence of extensive supplementary media does not, by itself, establish poor implementation. Additional visual or auditory resources might help explain selected reading patterns or support collective instruction, but their value depends on the learning objective. The institution could consider such resources where teachers identify a specific instructional need. Any new material should complement rather than distract from the central practice of students reading and receiving direct feedback (Humam, 2017; Taqiyya, 2026).

The physical learning environment provides the setting for the institution's instructional routines. The use of mosque rooms and terraces allows learning to take place in a familiar community setting, supported by basic facilities. Yet shared spaces may require careful management when several students are reading, writing, or preparing memorization at the same time. Noise, waiting time, and access to the teacher could influence the practical experience of individual instruction. The source thesis reports classroom reminders and redirection but does not quantify disruptions or their effects on reading outcomes. A future process review could examine lesson timing and student turns to identify opportunities for improving the use of available space (Taqiyya, 2026; Creswell & Poth, 2018).

Comparison with previous studies suggests that the current case shares several features with other Iqra implementations. Ulfah et al. (2019) described the staged sequence and the use of individual and classical instruction, while Maulida (2023) examined Iqra in another nonformal Qur'anic education setting. These studies provide a broader context for understanding direct reading, teacher guidance, and progression through instructional material. The present case adds information about mixed-ability halaqah, supporting activities, and the institution's planning arrangements. Because the studies differ in location and design, they should be compared in terms of instructional practices rather than treated as interchangeable evidence. This comparison reinforces the value of contextual implementation research (Ulfah et al., 2019; Maulida, 2023; Taqiyya, 2026).

Research that measures reading effectiveness addresses a different question from the present descriptive study. Susanto et al. (2024) examined Iqra and reading quality quantitatively, while Sahlah et al. (2025) discussed Iqra alongside a modified instructional format. Khasanah and Pasmadi (2026) compared Iqra and Ummi using quantitative measures of reading performance. These studies show that the method can be examined through different designs, but their results cannot be transferred directly to TPQ Imam Syafi'i. The present article does not provide standardized test scores or a comparison group. Its findings should therefore be understood as evidence about how Iqra is implemented, not as a quantified estimate of its effectiveness (Susanto et al., 2024; Sahlah et al., 2025; Khasanah & Pasmadi, 2026).

The study's principal contribution is its integrated description of planning, instruction, assessment, and contextual conditions in one mosque-based TPQ. It shows that the method's principles are enacted through everyday decisions about student

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grouping, individual submissions, correction, and progression. It also documents the integration of writing, memorization, and adab guidance into the learning routine. These details can help institutional leaders identify which existing practices to maintain and which areas to review. The contribution is contextual because it is based on one institution and does not claim to represent every TPQ. This bounded interpretation is appropriate for a qualitative field study (Taqiyya, 2026; Creswell & Poth, 2018).

The most immediate practical implication is to document existing instructional routines more clearly. A concise guide could outline the sequence of activities, the role of individual submissions, the main aspects of reading to assess, and the criteria for repeating or advancing material. Such a guide could support consistency while preserving teachers' ability to respond to individual learners. It could also provide a reference for orientation when new teachers join the institution. The purpose would not be to impose excessive administrative requirements but to make established practice easier to communicate and review. This recommendation follows from the planning arrangements documented in the source thesis (Taqiyya, 2026; Sugiyono, 2020).

A related implication concerns assessment consistency. Teachers already assess students during reading submissions, but a shared set of observable criteria could make progression decisions more transparent. The institution could specify indicators for articulation, pronunciation, vowel length, and fluency and record whether the learner advances, repeats, or requires targeted practice. Such a record could also improve the information communicated to parents. A concise assessment format would not require expensive technology or a major change to the current teaching method. Its usefulness could be reviewed through teacher feedback and students' progress records after implementation (Taqiyya, 2026; Ulfah et al., 2019).

Coordination with families is another area that could be developed. The monitoring book provides a foundation for communication, but parents may need clear guidance about how to support practice at home. Teachers could explain what the recorded progress means and identify when a learner needs additional reading practice. Families should be encouraged to support regular learning without being expected to correct technical errors beyond their competence. This approach would preserve the teacher's role in diagnosing reading difficulties while helping parents understand how they can contribute. Further research would be needed to assess whether stronger communication is associated with more consistent home practice or improved reading performance (Taqiyya, 2026; Creswell & Poth, 2018).

The study's limitations should guide how its findings are interpreted. The research describes one institution and does not include a comparison group or standardized pre-test and post-test results in the material used for this article. It therefore cannot establish the magnitude of reading improvement or prove that the Iqra method alone caused the reported contribution to learning. Some practical implications, such as developing common assessment criteria, are recommendations derived from the analysis rather than practices already tested by the institution. Future research could combine classroom observation, interviews, and systematic reading assessments over time. Such a design would strengthen the evidence available for understanding the relationship between implementation and student outcomes (Creswell & Poth, 2018; Taqiyya, 2026). Overall, TPQ Imam Syafi'i demonstrates a locally adapted implementation of Iqra that retains important principles of direct

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reading, individual feedback, repetition, and progression according to mastery. The learning process is integrated with writing practice, memorization, and adab guidance within the institution's regular schedule. Its reported strengths include established routines, teacher guidance, use of Iqra materials, and progress monitoring. Potential areas for development include written planning, shared assessment documentation, and more systematic review of family communication and learner support. These implications should be understood within the limits of the qualitative case. The study contributes a detailed account of implementation rather than a universal model or experimental proof of effectiveness (Ulfah et al., 2019; Maulida, 2023; Taqiyya, 2026).

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Conclusion

This study examined the implementation of the Iqra method in Qur'anic learning at TPQ Imam Syafi'i Banjarmasin through the dimensions of planning, instruction, and assessment. Planning relies primarily on institutional directions, the Iqra textbook, the learning schedule, and established routines rather than separate formal lesson plans for every session. Instruction combines direct reading without spelling, individual submissions, teacher correction, repetition, writing practice, memorization, and guidance on adab. Assessment is conducted during ordinary reading activities and considers articulation, pronunciation, vowel length, and fluency. Students are expected to demonstrate sufficient mastery before progressing, while the monitoring book provides a mechanism for recording progress and communicating with parents. These findings indicate that the method is implemented through a recognizable instructional structure adapted to the institution's mixed-ability learning arrangements. The practical contribution of the study is its contextual account of how Iqra principles are enacted in a community-based Qur'anic education center. Regular learning routines, teacher guidance, access to Iqra materials, mosque facilities, and progress monitoring support implementation, while limited written planning and the absence of a systematic peer-assistance arrangement offer potential areas for review. The institution could consider developing a concise instructional guide, clarifying common assessment criteria, and strengthening communication with families. These recommendations are implications of the descriptive findings, not interventions whose effectiveness has already been established. Because the available evidence does not provide standardized outcome measurements or a comparison group, the study does not claim to quantify causal effects on reading ability. Future research could combine qualitative process analysis with repeated reading assessments to examine how different implementation practices relate to student progress.

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