

EFFECTIVENESS OF LEARNING WITH METHOD QIROATI AT TPQ DARUNNASHIHIN BATU

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Abstract

This study analyzes the implementation of the Qiroati method and the supporting and inhibiting factors affecting its effectiveness in improving Qur'anic reading skills among students at TPQ Darunnashihin Batu. A qualitative descriptive approach was employed using participant observation, semi-structured interviews with the TPQ head, teachers, and students, and documentation. The findings show that Qiroati is implemented gradually, systematically, and sequentially through three main learning stages: initial classical instruction, individual sima'i, and final classical review, supported by periodic evaluation for page advancement, volume progression, and graduation. Its effectiveness is supported by certified teachers, immediate correction, repetition, clear progression targets, and strict standards of tajwid and makhraj. The main constraints include student indiscipline, limited instructional time, inconsistent home practice, and an insufficient teacher-student ratio. The study indicates that the Qiroati method is contextually effective in developing fluency, accurate pronunciation, and tajwid mastery when supported by discipline, sustained guidance, and adequate teacher quality.

Keywords: Qiroati Method; Qur'anic Reading; Tajwid; TPQ; Qur'anic Learning

Abstrak

Penelitian ini bertujuan menganalisis implementasi metode Qiroati serta faktor pendukung dan penghambat efektivitasnya dalam meningkatkan kemampuan membaca Al-Qur'an santri di TPQ Darunnashihin Batu. Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi partisipatif, wawancara semi-terstruktur dengan kepala TPQ, guru, dan santri, serta dokumentasi. Hasil penelitian menunjukkan bahwa metode Qiroati diterapkan secara bertahap, sistematis, dan berjenjang melalui tiga tahap pembelajaran utama, yaitu klasikal awal, sima'i individual, dan klasikal akhir, disertai evaluasi berkala untuk kenaikan halaman, jilid, dan kelulusan. Efektivitas metode ditunjang oleh guru bersyahadah, koreksi langsung, pengulangan, target kenaikan jilid, serta standar tajwid dan makhraj yang ketat. Hambatan utama meliputi ketidakdisiplinan sebagian santri, keterbatasan waktu, ketidakkonsistenan latihan di rumah, dan rasio guru-santri yang belum ideal. Temuan menegaskan bahwa Qiroati efektif secara kontekstual dalam membentuk kelancaran, ketepatan makhraj, dan kemampuan tajwid apabila didukung disiplin, pendampingan berkelanjutan, kualitas guru yang memadai, serta evaluasi terstruktur yang memastikan setiap tahap dikuasai sebelum santri melanjutkan ke tingkat berikutnya.

Kata Kunci: Metode Qiroati; Membaca Al-Qur'an; Tajwid; TPQ; Pembelajaran Al-Qur'an



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INTRODUCTION

Al-Qur'an education plays an important role in the character and spiritual formation of Muslims. The Koran is the holy book of Muslims which has extraordinary features. This specialty of the Qur'an makes it one of the greatest miracles and gifts revealed by Allah Subhanahu Wata'ala to the prophet Muhammad sallallaahu 'alaihi wa sallam. The holy book Al Qur'an was revealed to be a guide to life for every human being. The holy book Al Qur'an is guidance from Allah SWT.¹ A current phenomenon is the variety of Quranic learning methods that offer convenience and speed, such as the Ummi, Iqro, Yanbu'a, Tilawati, and Qiroati methods. Of the various methods mentioned, the Qiroati method has its own guidelines and principles, namely maintaining the purity of the recitation, which can be called tartil, and having teachers or ustadz/ustadzah who are required to have an official, certified diploma (shahadah).

Allah SWT guarantees and preserves all of these verses. It is emphasized in the Qur'an that the holy book of the Qur'an contains clear guidance for the Muslim community. Therefore, it is certain that anyone who makes the Qur'an the direction or guidance for his life will be safe. This is illustrated in one of the holy verses of the Qur'an, in Surah Al-Baqarah verse 2: "This is the Book (the Qur'an) about which there is no doubt; (it is) a guidance for those who fear Allah" (QS Al Baqarah: 2). The holy book of the Qur'an is the words or kalam of Allah which if we as Muslims read it will have the value of worship, but if we read it it must be in accordance with the correct rules of tajwid science, because if we read the Qur'an incorrectly then we will sin, we must not be careless in reading the Qur'an, because in terms of reading this book of the Muslim community it is different from other books.²

To improve the ability to read the Quran quickly and accurately, both in terms of the pronunciation of the letters and the rules of tajwid, the efforts of the teachers, namely the female teachers, are inseparable. To ensure that learning to read the Quran runs smoothly, a method is needed, one of which is the Qiroati method.³

Several factors influence the sustainability of Quranic learning activities. One of them is the strategic role of Quranic Education Parks (TPQ). The effectiveness of TPQ significantly influences the quality and provides significant opportunities for developing a young generation with noble character. TPQs have significant potential in terms of teacher competence, teaching

¹ Dewi Ervina Suryani and Muhammad Syahnan, *Kedudukan Al-Quran Sebagai Sumber*, 12, no. 01 (2024): 31–37.

² Abdul Gafur et al., "Pentingnya Ilmu Tajwid Dalam Mempelajari Al-Qur'an," *Community Development Journal: Jurnal Pengabdian Masyarakat* 4, no. 6 (2023): 13337–43.

³ Sholeh Hasan and Tri Wahyuni, "Kontribusi Penerapan Metode Qiroati Dalam Pembelajaran Membaca Al-Qur'an Secara Tartil," *Al-I'tibar: Jurnal Pendidikan Islam* 5, no. 1 (2018): 45–54, <https://doi.org/10.30599/jpia.v5i1.317>.

methods, and meaningful learning in accordance with religious concepts and principles.⁴ Darunnashihin Islamic Boarding School (TPQ) is one of the institutions that implements the Qiroati method of learning. This Qiroati method is a pillar of TPQ Darunnashihin's goal to create a generation that is not only able to read but also requires accuracy in the pronunciation of letters and the rules of tajwid. In implementing this Qiroati method, various problems or issues were encountered, including differences in students' comprehension, lack of learning time, and demands from each student to immediately increase their volume to meet the standards of the Qiroati method itself.

In this situation, a gap arises between theoretical understanding and practical theory. In theory, the Qiroati method was created and designed to produce students with perfect reading skills, based on a strict, precise system that prohibits spelling. This raises the question of the effectiveness of the Qiroati method at Darunnashihin Islamic Boarding School, given the various characteristics of the students in that environment. The implementation of the Qiroati method at the TPQ is very influential and effective for the sustainability and development of improving the ability to read the Qur'an. In addition, the existence of the TPQ is also related to the community. Although many people have learned to read the Qur'an, there are still many who cannot learn and read the Qur'an correctly. The Qiroati method itself has unique characteristics in its learning, where in the Qiroati method there are practical, simple, and precise methods.⁵

One factor that influences the progress or improvement of Quran reading is the use of a method. The Qiroati method of learning to read the Quran is a method that directly practices Quran reading with tartil recitation and in accordance with the rules of Tajweed. In this Qiroati method, teachers are specifically selected by validating or testing prospective teachers. Teachers must be certified to teach this Qiroati method. This Qiroati method is expected to facilitate improving Quran reading skills, especially for TPQ Darunnashihin.⁶ The urgency of this research lies in evaluating Quranic learning. If learning is ineffective, it will impact the quality of students' future worship, especially in Quranic recitation. Furthermore, TPQ can improve the quality of teaching and learning in this regard.

In this day and age, we often encounter people who are unable to read the Quran fluently, and some have even not studied it. This is due to a lack of understanding of the importance of

⁴ Eli Masnawati and Salva Nur Fitria, "Peran Taman Pendidikan Al-Qur'an (TPQ) Dalam Pengembangan Akhlak Anak," *Irsyaduna: Jurnal Studi Kemahasiswaan* 4, no. 2 (2024): 213–24, <https://doi.org/10.54437/irsyaduna.v4i2.1738>.

⁵ Nenda Nenda et al., "Upaya Peningkatan Baca Tulis Al-Qur'an Melalui Metode Qiroati (Di TPQ Ummul Quro Sukaragam)," *Lentera Pengabdian* 1, no. 03 (2023): 320–26, <https://doi.org/10.59422/lp.v1i03.82>.

⁶ Rica Anita and Didik Himmawan, "Efektivitas Metode Qiroati Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Santri TPQ Hidayatul Ihsan Sindang Indramayu," *Journal Islamic Pedagogia* 2, no. 2 (2022): 100–105, <https://doi.org/10.31943/pedagogia.v2i2.64>.

studying the Quran, due to limited time available.⁷ TPQ Darunnashihin is one of the Al-Qur'an education parks located in Batu City, TPQ Darunnashihin is one of the TPQs that uses the method of reading the Qur'an with the Qiroati method. It is important to conduct an in-depth analysis of the effectiveness of this method in improving the ability to read the Qur'an of students. The question underlying this research is to what extent the Qiroati method is able to produce students who are fluent, have correct makhraj, and have correct tajwid in reading the Qur'an.

Previous Research

According to Farida et al.,⁸ Qiroati is a method of reading the Quran using a system and technique that uses direct reading without pauses, quickly, fluently, and precisely according to the rules of tajwid. The learning model applied in this Qiroati method uses visual aids and is read aloud together (classically). Teachers must have teacher certification, therefore teachers must undergo special training and education to teach the Qiroati method. However, according to Farida, the Qiroati method does not yet have the ability to group students according to their level and ability in the learning process. This is because the Qiroati method does not consider students' age, but rather groups them according to their ability.

Qiroati learning according to Rohmawati⁹ The Qiroati method learning process is carried out for one hour and fifteen minutes. The Qiroati method learning process begins with lining up before entering the class by praying and memorizing short surahs, then the teacher gives an example which is then followed by the students, and finally the teacher listens to the lesson or material that has been taught. The factors that make the Qiroati method learning run smoothly are the presence of qualified teachers, who understand and are active in learning to read the Qur'an, as well as the discipline of students in their attendance. Facilities also greatly influence the implementation of this Qur'an reading and writing learning, for example, the building area is not adequate for the number of students.

In his research Sya'roni et al.,¹⁰ categorizes two types of achievement: individual achievement and institutional achievement in the use of the Qiroati method. Individual achievement

⁷ Mochamad Nasichin Al Muiz and Choiru Umatin, "Upaya Peningkatan Kemampuan Membaca Al-Quran Santri Melalui Metode Ummi Di Pesantren Pelajar Al-Fath Kediri," *Edudeena : Journal of Islamic Religious Education* 6, no. 1 (2022): 78–86, <https://doi.org/10.30762/ed.v6i1.518>.

⁸ Eneng Farida et al., "Metode Qiroati Dalam Pembelajaran Al-Qur'an: Studi Kasus Di SDIT Insantama Leuwiliang," *Reslaj : Religion Education Social Laa Roiba Journal* 3, no. 1 (2021): 1–13, <https://doi.org/10.47467/reslaj.v3i1.224>.

⁹ Eni Rohmawati, "Implementasi Manajemen Metode Qiro'ati Dalam Meningkatkan Baca Tulis Al-Qur'an," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 9, no. 2 (2020): 267–80, <https://doi.org/10.35878/islamicreview.v9i2.233>.

¹⁰ Mohamad Mizan Sya'roni et al., "Efisiensi Penggunaan Metode Qiroati Di TPQ Al-Idhotussalafiyah Palimanan Cirebon," *Permata : Jurnal Pendidikan Agama Islam* 2, no. 2 (2021): 157, <https://doi.org/10.47453/permata.v2i2.412>.

refers to each student's progress in improving their reading comprehension. Institutional achievement includes the quality of their teachers and infrastructure. However, frequently encountered obstacles include teachers who have not mastered the Qiroati method, the classes they teach, and the lack of independence among some students in learning. The study states that the institutions studied achieved the target of 61.59%, with a score still considered insufficient.

In his research Zumrotun¹¹ mentions there are 5 results achieved in the implementation of the use of the Qiroati method to improve reading the Qur'an. First, namely in the Qiroati method there are central regulations that must be obeyed by institutions that use the Qiroati method, one of which is to have reached the volume of the Qur'an, so students study in the Qur'an, ghorib, and tajwid science classes and then enter the tahfidz program. The second supporting factor in the implementation of this Qiroati method also lies in the teacher who must be certified (syahah), where to obtain the certificate the teacher must undergo tashih (training and exam). For the third, the inhibiting factor in this study is the lack of motivation and enthusiasm in students and the occurrence of lateness in entering the class. Fourth, the solution to late attendance can be helped by parents dropping off later or earlier. For the fifth impact, by using this Qiroati method, students can read the Qur'an fluently, tartil and smoothly according to the rules of tajwid science. It can be called LCBT (fluent, fast, correct, and precise). Research also indicates that the Qiroati method can increase the effectiveness of Quran reading skills.

According to Wakit & Agustin¹² There are two things that underlie the definition of the qiroati method, for the first, reading the Qur'an directly and for the second, reading the Qur'an with the habit of reading tartil according to the rules of tajwid science. The establishment of Islamic educational institutions such as TPQ or TPA, one of the goals is to provide instruction to children in improving the reading of the Qur'an. One of the successes in an institution is in the choice of methods, because especially teaching and learning in the process of reading the Qur'an is very influential in the process.

During the Covid-19 pandemic, in his research Retnawati & Lestari¹³ He believes that learning to read the Quran using the Qiroati method is different. Previously, learning had to be face-to-face, but due to the pandemic, learning was carried out remotely. The Qiroati method used voice notes (VN) which were abstract and less competent for students' cognitive development. Students

¹¹ Erna Zumrotun, "Penggunaan Met Ode Qiro ' Ati Dalam Pembelajaran Membaca Al-Quran," *Jurnal Ilmiah Profesi Pendidikan* 6 (2023): 353–64.

¹² Saipul Wakit and Dini Agustin, "Pelatihan Pembelajaran Al-Qur'an Dengan Menggunakan Metode Qiro'ati Di Madrasah Diniah Darul Ulum Mumbulsari Jember," *Jurnal Pengabdian Masyarakat Ipteks* 6, no. 1 (2020): 28–33.

¹³ Roisah Hasti Nawangsih Retnawati and Sri Lestari, "Pembelajaran Baca Al Quran Dengan Metode Qiroati Pada Masa Pandemi," *Belajea: Jurnal Pendidikan Islam* 7, no. 1 (2022): 19, <https://doi.org/10.29240/belajea.v7i1.4220>.

could not meet directly with the teacher, so in this learning process, the teacher had to teach by pronouncing the reading correctly and clearly. Learning to read the Quran using the Qiroati method will be more competent with face-to-face meetings and optimize the VAK (Visual, Auditory, Kinesthetic) modality, even through online learning. The use of online platforms such as Google Meet and the Zoom application in Qiroati learning makes it easier and possible for teachers to correct errors in students' reading. The involvement of the principal, homeroom teacher, Qiroati teacher, and of course, parents is very supportive in implementing this learning.

Based on research results from Mujtaba et al.,¹⁴ The implementation of the Qiroati method is very effective in improving the ability and learning to read the Qur'an, because in learning the Qiroati method there is a practical and simple method, which is carried out carefully or little by little, which means students are not allowed to move pages unless they are fluent in their reading. In learning this Qiroati method, the teacher implements and exemplifies the correct reading, which is read together. So that students can know how to read correctly. In this study, it was conveyed that the Qiroati method is very effective in improving students' ability to read the Qur'an, with evidence that students get a good score category when carrying out the Qur'an reading test.

Formulation of the problem

1. How is the implementation of the Qiroati method in learning to read the Qur'an at TPQ Darunnashihin Batu?
2. What are the factors that support and hinder the effectiveness of the Qiroati method in improving the ability to read the Qur'an of students at TPQ Darunnashihin Batu?

Research purposes

1. To analyze the implementation process of the Qiroati method in learning to read the Qur'an at TPQ Darunnashihin Batu.
2. To analyze the factors that support and hinder the effectiveness of the Qiroati method in improving the ability to read the Qur'an of students at TPQ Darunnashihin Batu.

Research Theory

The Qiroati method can be seen as a series of structured stimuli (including letter recognition, punctuation, and rhythm) that are expected to elicit specific responses from students, namely in terms of the ability to read the Quran correctly. Reinforcement, whether in the form of

¹⁴ Aklil Ahmad Mujtaba et al., "Implementasi Metode Qiroati Dalam Meningkatkan Kemampuan Membaca Al-Quran Pada Santri Kelas Juz 27 Tpq Baiturrahman Karawang," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 1289–93, <https://doi.org/10.33487/edumaspul.v6i1.3995>.

praise, correction, or level advancement, will be crucial in developing correct reading behavior. In this case, Behaviorism theory, particularly that developed by B.F. Skinner, will be used to analyze aspects of learning that emphasize stimulus, response, and reinforcement in the Qiroati method.¹⁵ The Qiroati Method is known for its systematic and gradual approach, where each stage must be mastered before moving on to the next. Its principles align with behaviorism. Repetition and intensive practice are hallmarks of the Qiroati Method, which align with this theory.

The Qiroati method places a strong emphasis on practice and repetition. Students are consistently asked to read, repeat, and revise their reading under the supervision of a religious teacher (ustadz/ustadzah). Direct feedback from the ustadz/ustadzah is a key component of this method to ensure the formation of correct reading habits. This calls into question the need for practice-based learning theory. This theory emphasizes the importance of direct experience, repetition, and feedback in the learning process to develop skills. In the context of reading the Quran, effective learning often involves repeated practice, both individually and in groups, with guidance and correction from the ustadz/ustadzah.¹⁶

RESEARCH METHODS

This research used a qualitative approach with a descriptive approach. The qualitative approach was chosen because it aims to understand the phenomenon in depth, comprehensively, and contextually.¹⁷ In this regard, a correlation can be made regarding the effectiveness of reading the Quran using the Qiroati method at the Darunnashihin Batu TPQ. Descriptive research will be used to describe the collected data in detail and systematically, including the learning process, student responses, obstacles, and successful implementation of the Qiroati method.

The data collection process in this study used participatory observation techniques, semi-structured interviews, and documentation studies. The data source in this study was conducted at TPQ Darunnashihin Batu. Data collection can be done through participatory observation, where the researcher is involved in the daily activities of the people being observed or as a source of research data. Semi-structured interviews were conducted with three subjects: teachers, students, and the head of TPQ. Documentation studies, data collection in the form of TPQ documents such as curriculum, bound books, and other records.

¹⁵ Hamruni et al., "Belajar Teori Behaviorisme Dalam Perspektif Pemikiran Tokoh-Tokohnya," ed. Nur Saidah (Pascasarjana Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta Jl. Marsda Adi Sucipto Yogyakarta, 2021).

¹⁶ Keterampilan Membaca et al., *International Seminar on Islamic Studies*, IAIN Bengkulu, March 28 2019 | Page 230, 2019, 230–41.

¹⁷ Sugiyono, *METODE PENELITIAN Kuantitatif, Kualitatif, Dan R&D* (ALFABETA, cv, 2022).

RESULTS AND DISCUSSION

Implementation of the Qiroati method in learning to read the Qur'an at TPQ

Darunnashihin Batu

This study analyzes the effectiveness of reading the Qur'an with the Qiroati method at TPQ Darunnashihin Batu, where this section presents raw data and processed data (descriptive and inferential statistics) without in-depth interpretation. This study was conducted at the Al-Qur'an Education Park of TPQ Darunnashihin, located in Ngujung Pandanrejo Village, Bumiaji District, Batu City. TPQ Darunnashihin has implemented the Qiroati method as the main method in learning to read the Qur'an, which has been going on for 15 years until now. Starting from the year of its establishment in 2010, the number of students was 125 students at the time of this study, which were divided into 6 groups and (1 - 6 volumes). The 6 groups were divided into 6 initial volumes and KPI (Kelas Persiapanpam Imtaz) or the graduation preparation class for TPQ Darunnashihin students. The qualifications of all Ustadz/Ustadzah must have Syahadah Qiroati (certification), which can guarantee the suitability of the application of the Qiroati method in their learning, especially at TPQ Darunnashihin.

The Qiroati method is a method of learning to read the Quran founded by KH. Dachlan Salim Zarkasyi in the city of Semarang, Central Java. The Qiroati method is one of the leading methods of reading the Quran in Indonesia, created since 1963. The Qiroati method applies and emphasizes a direct approach, which is meant by a direct approach here (without spelling) from the beginning. In the habit of reading it, Qiroati applies conformity to the rules of tajwid science and correct and precise makhorijul huruf. Thus, the Qiroati method becomes a method of reading the Quran in a practical, simple, and systematic way. With a note of consistency to the principles that have been established, and when reading it well and correctly (tartil) in a shorter time. In the method of reading the Quran using the Qiroati method, the fundamental goal of the Qiroati method is to ensure that as Muslims, especially for children who will continue a better generation, of course, can read the Quran well and correctly in accordance with what has been taught by the Prophet.

In the results of the interview with the head of TPQ Darunnashihin Batu, the researcher concluded that the Qiroati method used in this TPQ has a main goal in its achievement. One of the goals is to accelerate the ability to read the Qur'an of students with the correct rules of tajwid science and foster students' interest in reading the Qur'an fluently, quickly and accurately. The challenges in implementing this Qur'an reading method, of course, in managerial matters, for example in the limited time of KBM (Teaching and Learning Activities), in infrastructure (whiteboards, reading props). One of the results of the researcher's interview at this TPQ is the head of TPQ Darunnashihin (Ustadz Ngadiono) said "in the application of the Qiroati method in this TPQ, we as teachers or instructors have a motto that children will not be promoted to the next class if they are not

completely fluent in their class or volume, because we as teachers, especially me as the head of TPQ, prioritize tartil with tiered steps and of course this greatly affects the quality of students in reading the Qur'an".

Teachers' perceptions of the Qiroati method implemented at TPQ Darunnashihin are that it is very helpful and makes things easier, especially for teachers, because it teaches in groups and provides a clear structure, such as sequential steps starting from letter recognition, then combining syllables, and repeating tartil consistently but still accurately and correctly. In this Qiroati method, the quality of Qiroati teachers is highly considered. For example, each teacher must have a diploma (Syahadah) which must be obtained through teacher training organized by the Qiroati method itself. Every one to three months, the branch leader of the Qiroati method holds meetings for Qiroati teachers. At these meetings, teachers are asked to improve their tajwid capacity and classroom management techniques.¹⁸

The Qiroati method also significantly influences the students' responses. For example, using the Qiroati method can increase their self-confidence in reading the Qur'an and increase their interest in participating in activities at the Darunnashihi TPQ. However, there are also several obstacles to the students' perceptions, such as some students having difficulty maintaining consistent practice at home; due to the background factors of each student's parents or guardians in terms of economic factors or transportation, which sometimes hinder their attendance.

The process of learning to read the Qur'an using the Qiroati method at TPQ Darunnashihin is gradual, systematic, and it is not permitted to move on to the next class if you have not mastered the previous material or volume. The Qiroati method, according to KH. Dahlan Salim Zarkasyi, must adhere to the basic principles of this method, which he said "read directly without pause, with the main focus on tartil from the earliest stage". What is meant here is that students from the beginning of learning using the Qiroati method must be accustomed to reading correctly and precisely, not only by recognizing letters.

The Qiroati method of learning is implemented through several stages, but they remain sequential and cannot be skipped before students have fully mastered the previous material. Learning begins with an introduction to the hijaiyah letters, where students are taught the forms of the hijaiyah letters, how to pronounce them, and the correct makharijul letters. After being able to recognize the hijaiyah letters correctly, students enter the stage of combining or linking letters, which is how to read them in a connected manner. This stage can help students understand the changes in the shape of the hijaiyah letters when connected. Then students can learn the basic harakat in this lesson such as the harokat fathah, kasroh, and dhommah, then continued with harokat

¹⁸ Faridatul Mahwiyah and Benny Prasetya, *Implementasi Metode Qiro 'Ati Dalam Pembelajaran Membaca Al- Qur'an Di TPQ An -Nur Sumbertaman*, 5 (2023): 186–99.

such as tanwin, sukun, and tasydid. In his research Safitri & Iqbali¹⁹ When students master the harakat, it greatly influences the stages and fluency of reading the Qur'an, especially in the subsequent learning stages. The learning process using the Qiroati method at TPQ Darunnashihin is divided into three stages in each process or each meeting, and there is an evaluation stage that must be carried out by students, especially in the final students or what can be called the KPI (Imtaz Preparation Class). In this process, the Qiroati method emphasizes Talaqqi (exemplary behavior) and Sima'i (individual supervision).

In each learning session or meeting in the Qiroati method, there are three steps that must be taken to implement the Qiroati method at TPQ Darunnashihin Batu:

1. Early Classical

To begin each meeting, the students begin with a prayer dedicated to the founder of the Qiroati method (KH. Dachlan Salim Zarkasyi), followed by reciting Al-Fatihah and prayers before studying, reading short surahs, and daily prayers. At this stage, the students will conduct an initial classical session, also known as an initial demonstration, led by the teacher. This initial classical session lasts 10 to 15 minutes to begin the lesson. Next, the teacher uses a printed Qiroati demonstration provided by TPQ Darunnashihin (a large sheet of paper) containing the hijaiyah letters (material). In this initial classical session, the teacher provides the main material, or reading patterns, and an introduction to new hijaiyah letters. The teacher then reads the material and the students imitate it together (Talaqqi bil jamaah). The goal is for the teacher to provide examples of correct reading and introduce new material simultaneously.



¹⁹ Zakiyah Nabilah Safitri and El Iqbali, *Pembelajaran Metode Qiroati Dalam Meningkatkan Kemampuan Membaca Alqur ' an Siswa Usia Dini*, 8 (2025): 6125–31.

2. Individual Highlights (sima'i)

In this session, students are asked to come forward one by one and are listened to by their respective class teachers. At this stage of the Qiroati method of learning lasts for 40 to 60 minutes. Students are asked to come forward one by one to face their teacher to submit their reading according to the volume they are studying. Each student has a notebook and the teacher records in the book to aim to record their reading progress at each last meeting. If the student is declared correct in their reading, the teacher will give permission for the student to continue to the next page or material. However, if the reading is not fluent, the teacher will immediately correct it and the student is required to repeat the reading until it is declared fluent (Tashih). They are not allowed to continue to the next page or material until the student is completely fluent in their reading. The system in this session, students are asked to fluently submit their reading until they wait their turn one by one to be called by the teacher. In this learning, the Qiroati method aims to correct and ensure that students' reading is correct in makhori'ul huruf and tajwid.

3. Late Classical

Entering the final session of the Qiroati method, the final classical session, which lasts 10 to 15 minutes at the end of the meeting. In this process, the teacher uses a model again to review the main material that has been learned, especially material that is often read incorrectly by students during their individual sessions. Ensuring that each student remembers the makhori'ul huruf in each reading is the goal of this session. However, specifically in the KPI (Imtaz Preparation Class), which is a class focused on graduating students at the final level of TPQ, the ghorib and tajwid material must be frequently practiced in their readings for this final session. Then, the final session concludes with memorization of daily prayers, short surahs, and prayers after studying.

4. Periodic Evaluation Stage

In addition to daily assessments during daily submissions, the Qiroati Method has its own evaluation system to ensure students are fluent and have mastered the material in each lesson before moving on to a higher level or volume. Volume advancement is divided into two stages: the exam for volumes 1 through 6, and the final volume advancement stage, which is taken by the final students, also known as the KPI (Imtaz Preparation Class). The system for volume advancement from volumes 1 through 6 is the same: students take the page advancement test conducted by their respective class teachers. Volume advancement, on the other hand, will be evaluated by the head of the Darunnashihin TPQ.



For the KPI class, it is specifically through 3 stages in the evaluation, in addition to the evaluation at each meeting. The evaluation that will be tested for the KPI class has six parts: Fashohah (makhorijul huruf), Tartil (fluency), Gharib (foreign reading), Tajweed, Daily Prayers and Short Letters, and finally Ablution and Prayer Practice. In the first stage, the KPI class will take a test (Institutional Try Out) organized by TPQ Darunnashihin itself, then it will be continued with the KORCAB (Branch Coordinator) evaluation, and for the final evaluation to determine graduation for the final TPQ students, namely Imtihan (Tashih) which will be held at the Qiroati Method center in each region which is held once a year every Islamic month, namely the month of Rajab.

Discussion

Supporting and inhibiting factors for the effectiveness of the Qiroati method in improving the ability to read the Qur'an of students at TPQ Darunnashihin

Before delving into the supporting and inhibiting factors in the effectiveness of the Qiroati method, researchers must analyze the effectiveness of the Qiroati method in students' Quran reading. The Qiroati method, implemented by TPQ Darunnashihin, located in Batu City, has been running for approximately 15 years and has proven quite effective in improving students' Quran reading. This is evident in the improvement in Quran reading skills applied in its learning, which emphasizes consistent fluency, precise pronunciation of the letters, and of course, adherence to the rules of

Tajweed. The learning system implemented by TPQ Darunnashihin itself is gradual, with each page and volume helping students ensure they have mastered the material correctly and are ready to move on to the next stage. In addition to consistent learning, teachers can provide direct correction to students if they find errors in their reading.²⁰ This allows for quick correction or improvement. Students at Darunnashihin TPQ are motivated to learn thanks to clear volume targets and grade advancements. Each time they advance in volume, the teacher encourages them to continue studying (drill).

From the researcher's observation, students appear more confident and very enthusiastic in following the Qiroati method learning implemented at TPQ Darunnashihin. However, the effectiveness of the Qiroati method at TPQ Darunnashihin Batu still has several obstacles, such as the presence of students who cannot be ideal in following daily learning. Because of this, which causes students to need more time to catch up in learning. Nevertheless, overall the Qiroati method implemented by TPQ Darunnashihin Batu is effective because the method can improve the quality of students' reading in a structured manner, although it requires reinforcement and consistency in discipline and guidance to obtain optimal results as expected.

The advantages and disadvantages of the Qiroati method that must be considered for the sake of progress and maximizing learning to read the Qur'an. The Qiroati method has advantages in its learning, because in its Qiroati learning is arranged in stages, so that students who study it can master the ability to read the Qur'an systematically, quickly, correctly, and precisely. Direct corrections given by teachers are very helpful for students in accelerating the improvement of the Qur'an reading, and the target of increasing the volume of students will be more motivated. However, the Qiroati method also has disadvantages. Students in TPQ are sometimes less disciplined, therefore it takes longer to climb higher than before. In addition, the number of teachers is inadequate with the large number of students which will hinder the process of individual correction, so that learning is less than optimal.

The discussion related to the theory in this research is that BF Skinner's theory of behaviorism, especially in the concept of operant conditioning, is very relevant to explain how the behavior of learning to read the Koran in students or pupils is formed and strengthened.²¹

1. Reinforcement:

In Qiroati learning, the teacher acts as a reinforcement agent. When a student successfully reads correctly, or what can be called a stimulus, the teacher provides praise,

²⁰ Penerapan Teori et al., *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman*, 11 (2021): 177–92.

²¹ Andri Antoni, *Implementasi Teori Operant Conditioning B . F . Skinner Dalam Pembelajaran Pendidikan Agama Islam*, 5, no. 1 (2024): 181–91.

a thumbs-up, or a star (positive reinforcement). This action increases the student's likelihood of repeating the correct reading behavior in the future.

2. Penalty

If a student makes a reading error (for example, in the pronunciation of letters or the length of a word), the teacher will immediately correct the student. This correction can be considered punishment (even in an educational context), and its purpose is to reduce the occurrence of such errors.

3. Shaping (formation):

The Qiroati method itself has several stages, each of which is systematic, such as starting with volumes 1 and 6. This stage is a form of formation or shaping where the teacher gradually guides students through a series of behaviors that, as they are implemented, will eventually achieve the target. This is in terms of reading the Quran, which of course is not only fluent but also accurate and correct.

The theoretical connection between Practice-Based Learning and practice is that this theory emphasizes that the best learning occurs through repeated, structured, or systematic practice. This is very much in line with the Qiroati method, as it focuses on practice and repetition.²²

By combining the theories of B.F. Skinner's Behaviorism and Practice-Based Learning, it can be concluded that the Practice-Based Learning theory applies to the application (students practicing by reading repeatedly). Therefore, Skinner's Behaviorism theory explains (why in practice a success occurs), because in the practice there is systematic reinforcement and correction from a teacher. This can effectively shape behavior and habits in reading the Quran correctly or as desired by the students.

CONCLUSION

This study demonstrates that the Qiroati method at TPQ Darunnashihin Batu is implemented through a structured, gradual, and mastery-oriented learning system. Students are not permitted to advance to subsequent pages or volumes until they have demonstrated sufficient mastery of the previous material. This principle creates a learning process that emphasizes accuracy rather than merely speed, particularly in relation to fluency, *makhraj al-huruf*, and the application of tajwid rules.

The implementation of the method is organized through initial classical learning, individual *sima'i*, final classical review, and periodic evaluation. The initial classical stage provides teacher

²² Teori Behaviorisme and Burrhus Frederic, *Teori Behaviorisme Burrhus Frederic Skinner Dan Implementasinya Dalam Meningkatkan Maha>rah Al-Kala>m*, 2, no. 2 (2023).

modeling and collective repetition, while the individual *sima'i* stage enables direct assessment and immediate correction of each student's reading. The final classical stage reinforces frequently misread material, whereas periodic evaluation ensures that progression between pages, volumes, and final graduation is based on demonstrated mastery. These stages form an integrated learning cycle characterized by modeling, practice, correction, reinforcement, and evaluation.

Teacher quality constitutes one of the most important supporting factors in the implementation of Qiroati. Teachers are required to possess a Qiroati *syahadah* and participate in periodic professional development activities aimed at strengthening tajwid competence and classroom management. Such standardization contributes to the consistency of instructional quality. Direct correction, repeated practice, clearly defined learning targets, and progression through successive volumes also provide reinforcement that encourages students to develop more accurate and confident Qur'anic reading habits.

Nevertheless, the effectiveness of the method is influenced by several contextual constraints. Some students demonstrate inconsistent attendance and limited practice at home, while economic conditions, transportation difficulties, limited instructional time, and an inadequate teacher-student ratio can slow individual progress. These findings indicate that the success of Qiroati is not determined solely by the methodological structure itself but also by the consistency of student participation, family support, institutional capacity, and the availability of sufficient teacher guidance.

Overall, the Qiroati method at TPQ Darunnashihin Batu shows contextual effectiveness in improving Qur'anic reading fluency, pronunciation accuracy, and tajwid mastery through structured repetition, direct feedback, and mastery-based progression. However, because this study employs a qualitative design and focuses on a single TPQ, its conclusions should be understood as contextual rather than as statistical evidence of causal effectiveness. Future research may employ comparative, longitudinal, or mixed-method designs to examine learning progress across different Qiroati institutions and to measure changes in fluency, tajwid accuracy, *makhraj*, learning motivation, and retention more systematically.

Research Novelty

The novelty of this study lies in examining the effectiveness of the Qiroati method not merely from the perspective of learning outcomes but through the relationship between mastery-based progression, teacher certification, direct correction, and contextual learning constraints. The study shows that the effectiveness of Qiroati emerges from an integrated instructional mechanism in which students progress only after mastering previous material, while teachers continuously

provide modeling, correction, repetition, and reinforcement. This perspective moves beyond describing Qiroati as a reading technique and positions it as a structured learning system.

A further contribution lies in connecting Qiroati practice with B.F. Skinner's behaviorist framework and practice-based learning. Repetition, direct feedback, correction, praise, and progression to higher levels operate as forms of reinforcement and shaping that gradually build correct Qur'anic reading habits. At the same time, repeated individual practice demonstrates the importance of experiential learning in skill formation. The integration of these two perspectives provides a theoretical explanation for why the Qiroati learning structure can support gradual improvement in reading accuracy.

The study also emphasizes that methodological effectiveness is conditional rather than automatic. Teacher certification, student discipline, home practice, parental support, instructional time, and teacher–student ratios significantly shape implementation. This finding provides a more contextual understanding of Qiroati by showing that a standardized method still depends on institutional and social conditions surrounding the learner.

Research Implications

Theoretically, the findings imply that Qur'anic reading methods should be analyzed as comprehensive instructional systems rather than only as sequences of reading materials. The Qiroati model demonstrates that skill development involves the interaction of repetition, direct feedback, mastery criteria, reinforcement, teacher competence, and evaluation. This perspective can enrich Qur'anic education studies by connecting traditional instructional practices with contemporary theories of behavior formation and practice-based learning.

Pedagogically, TPQ teachers should maintain the mastery-based principle of Qiroati while strengthening individualized guidance for students who progress at different speeds. Direct correction should remain constructive and supportive, while reinforcement can be provided through praise, recognition of progress, and clear learning targets. Students experiencing difficulties should receive additional practice rather than being pressured to advance prematurely. Parent involvement can also be strengthened so that practice at home remains consistent with the reading standards taught at the TPQ.

Institutionally, TPQ Darunnashihin should strengthen the teacher–student ratio, learning time management, attendance monitoring, and communication with parents. Periodic teacher development should continue to focus not only on tajwid and Qiroati standards but also on classroom management and differentiated support for students with varying learning speeds. Systematic documentation of individual progress can also be used to identify students requiring additional intervention and to evaluate institutional learning quality more objectively.

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