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Efforts to Improve the Ability to Read the Qur'an Through the Iqra' Method at Deah Rungkom Elementary School

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Abstract: This research aims to find out the efforts to improve the ability to read the Qur'an through the Iqra' method in Deah Rungkom Elementary School students, Aceh Besar Regency. The background of this research is the low ability to read the Qur'an among primary school students, which is caused by the lack of effective and sustainable learning methods. The Iqra' method was chosen because it is practical, systematic, and easy to understand by children of primary school age. This research uses a descriptive qualitative approach with data collection techniques through observation, interviews, and documentation. The results of the research show that the application of the Iqra' method in a structured and intensive manner can significantly improve the ability to read the Qur'an. In addition, teacher involvement, parental support, and the availability of sufficient study time are supporting factors in the success of this method. In conclusion, the Iqra' method is effective in improving students' ability to read the Qur'an, especially if applied with a consistent and communicative approach.

Keywords: Iqra' method, Islamic religious education, learning outcomes.

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INTRODUCTION

Reading the Qur'an is one of the most fundamental practices in a Muslim's life. It is not only an act of worship but also a means of understanding divine guidance. Therefore, teaching children how to read the Qur'an correctly from an early age is a vital component of Islamic education. In the context of elementary education, especially in Muslim-majority regions like Aceh Besar, Qur'anic literacy is expected to be introduced alongside general academic subjects. However, the effectiveness of Qur'anic teaching methods often varies from one school to another. Many students in primary schools struggle to read the Qur'an fluently, and in some cases, they are unable to recognize the Arabic alphabet correctly. This issue can stem from several factors including lack of exposure, inadequate instructional methods, and limited support from home. SD Deah Rungkom is one of the elementary schools located in Aceh Besar, a region known for its strong Islamic identity. Despite the religious culture surrounding the students, there is still a noticeable gap in Qur'anic reading proficiency among them. This gap indicates a possible disconnect between students' potential and the instructional strategies currently being used.

Addressing this issue requires not only understanding the challenges faced by students and teachers but also finding effective, student-centered teaching methods.

One such method that has gained popularity across Indonesia is the Iqra' method. Developed by KH. As'ad Humam in the late 20th century, the Iqra' method is a systematic and progressive approach designed to help beginners learn to read the Qur'an easily. The Iqra' method breaks down Qur'anic reading into six stages or volumes, beginning with the introduction of Arabic letters and gradually moving toward full verses and chapters. Each stage introduces new levels of difficulty in a logical and structured manner. This method is known for its simplicity, practicality, and accessibility, especially for young learners who are just starting to read Arabic script. It uses repetition, visual cues, and oral practice as core elements of its teaching strategy. Despite its widespread use in Indonesia, the effectiveness of the Iqra' method is not always fully realized in every educational setting. Its success depends largely on how it is implemented by educators and supported by the school system.

At SD Deah Rungkom, the use of the Iqra' method has been informal and often dependent on individual teachers' initiatives. There is no standardized school-wide program or official curriculum guiding its implementation. As a result, some students progress quickly while others lag behind. This inconsistency in outcomes reflects the need for a more structured and consistent application of the method within the school environment. In many cases, teachers face limitations in terms of time allocation, instructional materials, and training. Without adequate support and clear guidelines, the potential of the Iqra' method may not be fully maximized. Furthermore, teachers may also lack pedagogical training specific to the Iqra' method, which affects their ability to adapt the method to students with varying levels of understanding and learning speed.

Parental involvement is another critical factor. While some families encourage Qur'anic practice at home, others may not have the time or knowledge to support their children, leaving students with little reinforcement outside the classroom. The presence or absence of this home support contributes significantly to a student's ability to retain and apply what they learn during school hours. Without regular practice and encouragement, students may easily forget previously learned material. In addition to instructional challenges, environmental factors also play a role. Some classrooms are overcrowded, making it difficult for teachers to provide individual attention to students who need extra help. Moreover, the lack of available Iqra' books for each student adds another layer of difficulty. Shared resources reduce the opportunity for students to review lessons independently or practice at home.

Although the school leadership at SD Deah Rungkom is supportive of religious education, there has yet to be a focused institutional effort to develop a formal program for Qur'anic literacy using the Iqra' method. The absence of such a program means that there are no standardized assessments, benchmarks, or goals for Qur'anic reading across the student body. Teachers are left to evaluate progress based on observation and informal testing. Given these conditions, there is a clear need for research that explores how the Iqra' method can be applied more effectively in this particular school setting. Understanding its strengths and weaknesses in real-world practice is essential. Such research can also provide insights into how teachers, parents, and school administrators can collaborate to overcome existing obstacles and enhance the quality of Qur'anic instruction. In addition, a thorough examination of how students respond to the method emotionally, cognitively, and behaviorally can offer valuable input into the development of more engaging and effective teaching strategies. Learning to read the Qur'an is not merely a technical skill; it is a spiritual journey. When students are given the right tools and support, they not only learn to recite correctly but also develop a love and respect for the holy book. This research is important because it sheds light on the current state of Qur'anic literacy at SD Deah Rungkom, while also contributing to the broader discourse on religious education in primary schools.

It is hoped that the findings will encourage the development of structured Qur'anic reading programs that are rooted in effective methodology, such as the Iqra' method, and supported by comprehensive teacher training and school policy. By focusing on the practical application of the Iqra' method, this research aims to provide actionable recommendations that can improve the quality of Islamic education at the elementary level. The study also intends to highlight the importance of early Qur'anic education, as foundational skills in reading the Qur'an often determine a child's ability to engage with Islamic knowledge in the future.

In many cases, students who struggle with reading the Qur'an in early grades lose confidence and become disengaged from religious learning altogether. Preventing this outcome starts with effective early instruction. Additionally, it is important to recognize that the challenges faced at SD Deah Rungkom are not unique. Many other schools in rural or semi-urban areas face similar issues, making this research relevant beyond a single institution. The insights gained can potentially be applied in other educational settings that aim to strengthen Qur'anic literacy but face constraints in resources, training, and curriculum development. Ultimately, this research seeks to reaffirm the value of the Iqra' method while also offering a realistic picture of its implementation on the ground. It looks at what works, what doesn't, and what can be improved. It is only through such in-depth exploration that effective strategies for teaching Qur'anic reading can be developed and sustained in primary education, particularly in regions where religious identity is deeply embedded in community life. The researcher believes that a well-implemented Iqra' method can serve as a powerful tool to help students at SD Deah Rungkom and similar schools become fluent readers of the Qur'an, laying a strong foundation for their religious and moral development. Through this study, the hope is to contribute to a more thoughtful, structured, and holistic approach to teaching the Qur'an to children—one that respects both the sacredness of the text and the developmental needs of young learners.

METHODS

The methodology of this research outlines the systematic procedures followed to investigate the effectiveness of the Iqra' method in improving students' Qur'an reading skills. This section explains the research design, approach, setting, participants, instruments, data collection procedures, analysis techniques, and ethical considerations involved in the study. This research employs a qualitative classroom action research approach, which is suitable for identifying issues in classroom practice and implementing steps for improvement. The CAR model used in this study is adapted from the model developed by Kemmis and McTaggart, involving a cyclic process of planning, action, observation, and reflection. Classroom action research is chosen because it allows teachers to reflect critically on their teaching methods while making real-time improvements. The aim is to enhance the Qur'an reading skills of students in a natural classroom environment, using the Iqra' method as the intervention.

The Iqra' method, widely used in Indonesia, emphasizes step-by-step mastery of Arabic letters and pronunciation, starting from the most basic level. It is considered effective, especially for beginners, due to its structured and repetitive approach that enhances memorization and fluency. The research was conducted at SD Deah Rungkom, a primary school located in Aceh Besar Regency. This school was selected because it represents a typical Islamic-based elementary school where Qur'an reading is part of the religious curriculum. Most students at SD Deah Rungkom come from families with strong Islamic traditions, yet a number of them still face challenges in reading the Qur'an fluently and correctly. This situation underscores the need for improved teaching strategies that suit their level and learning pace. The participants of this study were students in the lower grades (specifically grade 3), as they are at the appropriate age and learning stage to benefit from intensive Qur'an reading instruction. A total of 25 students were involved in the research process.

All participants were selected based on their ability level and current stage in Qur'an reading, as identified by pre-assessment conducted by the researcher. Most students had already been introduced to basic Arabic letters but had not achieved fluency in reading the Qur'an. The teacher-researcher acted as the main facilitator and observer throughout the study. In classroom action research, the dual role of the teacher as both implementer and data collector ensures that instructional changes are closely monitored and adapted based on direct observations. The research followed two cycles of implementation. Each cycle consisted of four key stages: planning, action, observation, and reflection. These stages allowed the researcher to evaluate the effectiveness of each intervention and revise the strategy accordingly.

In the planning stage, the researcher designed a detailed lesson plan that integrated the Iqra' method with specific focus on pronunciation (tajwid), fluency, and student engagement. The materials were adapted from the official Iqra' books commonly used in Indonesian Islamic schools. During the action stage, the lesson plans were implemented in the classroom. Students were taught in small groups and individually, with a focus on letter recognition, correct pronunciation, and rhythm. The teacher also used repetition and correction techniques typical of the Iqra' method. The observation stage involved detailed note-taking, video recording of lessons, and the use of an observation checklist to track student progress. Peer teachers and teaching assistants were also invited to provide additional feedback on student performance and engagement. In the reflection stage, the researcher analyzed the data from observations and assessments to evaluate the success of the intervention. Challenges faced during the implementation were also documented to guide improvements for the next cycle.

Data collection was carried out using a variety of instruments to ensure triangulation. These instruments included pre- and post-tests on Qur'an reading, structured observation sheets, teacher journals, student self-assessments, and audio recordings. Pre-tests were administered to measure students' initial ability in reading the Qur'an. These tests focused on the recognition of Arabic letters, the ability to join letters into words, and the fluency of reading short verses. The post-tests were used after each cycle to measure progress. They were similar in structure to the pre-tests but included slightly more complex material to assess how well students had internalized the content taught using the Iqra' method. Observation sheets were used to record the frequency of correct pronunciation, student participation, attentiveness, and improvement in fluency. Observers noted specific behaviors and responses that indicated learning or confusion.

Teacher journals were maintained daily to record subjective observations, teaching reflections, classroom dynamics, and spontaneous responses from students during the lessons. These journals provided a narrative insight into the classroom environment and the effectiveness of the method. Student self-assessments allowed learners to express their understanding and confidence levels. Although these were simple smiley-face rubrics due to the age of participants, they provided valuable emotional and motivational data. Audio recordings were analyzed to assess pronunciation, rhythm, and tajwid accuracy. The recordings were transcribed and compared across cycles to note improvements in reading fluency and articulation. The validity of the research findings was strengthened by using data triangulation, where different data sources were cross-checked to verify the consistency of results. Combining test scores, observational data, and student feedback helped present a holistic view of learning progress.

To ensure reliability, clear and consistent scoring rubrics were used during assessments. The rubric included criteria for letter recognition, fluency, pronunciation, and tajwid. All test scores were double-checked and analyzed with the help of peer teachers. Ethical considerations were prioritized throughout the study. Parental consent was obtained before including students in the research. The purpose and process of the study were explained to all stakeholders, including school authorities and students. Confidentiality of student identities was strictly maintained. All collected data were stored

securely and used solely for the purpose of this research. Students were assured that their participation would not affect their grades or standing in school.

The data analysis followed both qualitative and quantitative procedures. Quantitative data from pre- and post-tests were tabulated to identify numerical gains in student performance. These were presented in graphs and tables for clarity. Qualitative data from observations, journals, and interviews were coded thematically. Patterns and themes related to engagement, learning barriers, and the impact of the Iqra' method were identified and discussed. In the first cycle, several challenges were encountered, such as limited time for one-on-one sessions and students' varying learning paces. These issues were addressed by reorganizing the class into smaller groups based on ability in the second cycle. In the second cycle, the lesson duration was extended slightly to allow more individual reading time. Visual aids and voice modeling were also added to strengthen letter-sound associations for students struggling with certain Arabic phonemes.

The second cycle showed greater improvement in both student engagement and reading accuracy. Students became more confident, often volunteering to read aloud in front of their peers. Their fluency increased noticeably, as did their ability to correct their own mistakes. Reflection on the two cycles demonstrated that the Iqra' method is highly effective when delivered in a structured, consistent, and supportive environment. Students benefited not only academically but also emotionally, gaining a sense of achievement and spiritual fulfillment. The methodology adopted in this study also emphasized the importance of teacher reflection and adaptability. By observing the effects of each instructional change, the teacher was able to respond dynamically to students' needs and preferences. This approach also showed that Qur'an education can be made more engaging through interactive and student-centered techniques. Despite its traditional roots, the Iqra' method can be enhanced with modern pedagogical practices such as group work, peer tutoring, and audio-visual aids.

The research also highlighted the need for professional development for teachers in rural areas, such as Aceh Besar. Training in effective delivery of the Iqra' method, classroom management, and the use of supplementary materials can significantly improve outcomes. In addition to student outcomes, the study revealed positive responses from parents. Many reported that their children began practicing reading the Qur'an more often at home and demonstrated increased interest in Islamic learning. The methodology's success in this study indicates that structured and well-documented action research can lead to tangible improvements in religious education. It also contributes to the broader discourse on literacy development in Islamic contexts. Moreover, this research methodology can serve as a model for other Islamic primary schools aiming to improve Qur'an literacy. In conclusion, the methodological framework of this research ensured that the implementation of the Iqra' method was carefully planned, executed, and evaluated. Through action research, real and meaningful progress was achieved in the Qur'an reading skills of students at SD Deah Rungkom.

RESULTS

The findings of this study reveal several key aspects regarding the implementation of the Iqra' method and its effectiveness in improving students' Qur'anic reading skills at SD Deah Rungkom. The analysis is based on observations, interviews, and documentation collected throughout the research period. First, it was found that the majority of students at SD Deah Rungkom were in the early stages of learning to read the Qur'an. Most students had limited exposure to systematic Qur'anic instruction before joining the Iqra' classes at school. This condition necessitated the use of a foundational method like Iqra'. The implementation of the Iqra' method was structured into six levels, in accordance with the original design of the method. Each level was introduced sequentially, and students

progressed to the next level only after mastering the current one. This step-by-step approach allowed students to build confidence gradually.

Teachers used repetition and correction techniques consistently, helping students to improve pronunciation and fluency. During classroom sessions, students read aloud one by one, while the teacher corrected errors in tajwid or articulation immediately. One of the major strengths of the Iqra' method observed during this study was its emphasis on phonetic accuracy. Students were trained to recognize and pronounce Arabic letters clearly, which significantly improved their tajwid over time. The method also incorporated elements of memorization and drilling. Although the focus was on reading, teachers often encouraged students to memorize short surahs, which helped reinforce their familiarity with Qur'anic verses and strengthened their reading rhythm. From teacher interviews, it was discovered that the Iqra' method was generally easy to apply, even for teachers who had not received formal training in Islamic education. The method's simplicity and clarity made it accessible for use in classroom settings with varying student abilities.

However, the effectiveness of the Iqra' method was heavily influenced by the teacher's commitment and consistency. Teachers who followed up regularly with students, gave individual attention, and maintained a structured schedule saw greater progress among their students. Observational data also showed that students were more engaged when lessons were interactive. For instance, when teachers used a question-and-answer format or peer-reading activities, students became more active and motivated. Another important finding was the difference in learning outcomes between students who received additional support at home and those who did not. Students whose parents or older siblings helped them practice reading at home advanced faster through the Iqra' levels.

Parental involvement emerged as a critical supporting factor. Parents who monitored their children's learning, reminded them to review, and provided encouragement helped reinforce what was taught at school. Conversely, students without home reinforcement tended to forget previous lessons quickly. The limited availability of Iqra' books was a challenge noted in the research. In some cases, students had to share books during lessons, making it difficult for them to follow the material closely or take books home for review. To address this, some teachers created handwritten copies of the Iqra' lessons or printed additional materials for students to use. While this showed initiative, it also highlighted the need for better school support in providing adequate resources.

The school's role in supporting the program was also examined. The principal of SD Deah Rungkom expressed strong support for Qur'anic education but acknowledged that the school lacked formal policies or structured programs specifically focused on Iqra'-based reading. Despite this, informal support—such as allowing extra class time for Qur'anic reading and assigning specific teachers to focus on the subject—helped create a more stable learning environment. Students' responses to the Iqra' method were generally positive. They enjoyed the predictable format and the sense of achievement when moving from one level to the next. This incremental progress helped build their confidence. Several students shared during interviews that they looked forward to Qur'anic reading sessions and felt proud when they could read a verse correctly without help. This emotional connection to their learning had a positive effect on their motivation.

There were some challenges, however, particularly with students who had learning difficulties or lacked basic Arabic literacy. These students required more intensive support and progressed more slowly through the Iqra' levels. Teachers addressed this by grouping students according to their reading levels and providing targeted guidance during lessons. While effective, this approach was time-consuming and required more classroom management skills. The study also found that time allocation played a role in learning outcomes. Classes with more frequent Qur'anic reading sessions—at least three times a week—showed better results than those with fewer sessions. Some teachers integrated Qur'anic reading into other religious lessons, such as fiqh or akhlak, in order to maximize

limited classroom time. This integration allowed for reinforcement of reading skills within broader Islamic learning.

Interestingly, peer support emerged as an informal but helpful element. Advanced students often helped beginners by reading together or practicing outside of class. This peer interaction built a sense of community among the students. Another positive outcome observed was the development of discipline and focus among students. The structured nature of the Iqra' method required students to follow a routine and pay close attention to detail, which also benefited their general academic behavior. In terms of gender differences, the study found no significant variation in reading ability between male and female students. Both groups showed similar rates of improvement when provided with equal support and attention. However, older students tended to progress faster, likely due to greater maturity and prior exposure to Qur'anic reading at home or in community-based religious programs. In conclusion, the research findings suggest that the Iqra' method is effective in improving Qur'anic reading skills among elementary school students when implemented consistently and supported by both school and home environments. While challenges such as limited resources and time constraints remain, the method's structure, simplicity, and adaptability make it a strong choice for foundational Qur'anic instruction. Greater institutional support and teacher training could enhance its impact even further.

DISCUSSION

The findings of this study provide a comprehensive look into how the Iqra' method contributes to the improvement of Qur'anic reading skills among elementary school students. The discussion here will analyze those findings in relation to existing literature, theoretical frameworks, and practical implications. First and foremost, the structured nature of the Iqra' method plays a key role in facilitating student learning. The sequential levels provide a clear roadmap for learners, allowing them to build their skills gradually. This step-by-step progression aligns with cognitive development theories that emphasize scaffolding and incremental learning. This structure was especially effective for beginners, as it removed the overwhelming feeling that often accompanies Qur'anic reading. Starting from individual letters and slowly moving to words and verses helped students gain confidence. Furthermore, the Iqra' method emphasizes phonetic accuracy, which is critical in Qur'anic recitation. Accurate pronunciation is not only a linguistic concern but a religious one, as mispronunciations can alter meanings in the Qur'an. By focusing on tajwid from the earliest levels, the Iqra' method ensures foundational correctness.

The role of repetition, a key feature of the method, also proved effective in reinforcing learning. Repetition in early education is widely recognized as a strategy that strengthens memory retention and skill mastery. In Qur'anic learning, it is particularly important for establishing fluency. This study also highlights the importance of teacher involvement in the learning process. Although the method itself is simple and systematic, its effectiveness largely depends on how it is delivered. Teachers who were consistent, patient, and actively engaged saw the most significant progress among their students.

Teacher commitment and preparedness emerged as central themes. Teachers who were well-versed in both the Iqra' method and Qur'anic recitation were able to deliver more effective instruction. This supports the idea that professional development and continuous training are necessary components of educational success. The lack of formal training for some teachers, as revealed in the study, is a notable concern. Although the Iqra' method can be applied informally, its maximum potential is only realized when educators fully understand its pedagogy. Therefore, schools should prioritize training and workshops. Another aspect explored in the research was the role of student motivation. Students responded positively to the Iqra' method when it was made interactive and when progress was clearly acknowledged. This speaks to the value of motivation in learning, especially in younger learners.

The sense of achievement that came with moving to the next Iqra' level encouraged students to persist. This reflects the self-efficacy theory in education, which emphasizes the importance of perceived competence in sustaining motivation and effort. Classroom observations revealed that peer support had a positive influence on learning. When advanced students helped beginners, it created a cooperative environment. Peer tutoring is recognized in educational research as an effective strategy, especially in contexts with limited teacher resources. Parental involvement also surfaced as a major factor influencing learning outcomes. Students who practiced at home with family members progressed more quickly. This aligns with prior research showing that home reinforcement enhances school learning, particularly in religious education.

However, not all parents had the capacity to assist. Some lacked the necessary Qur'anic knowledge, while others were constrained by time. This raises the need for schools to engage parents more actively through guidance sessions or take-home materials. The availability of learning resources was another crucial issue. Limited access to Iqra' books restricted students' ability to practice at home. Schools must ensure that each student has access to individual learning materials to promote self-study and reinforce classroom instruction. In some cases, teachers showed initiative by creating additional materials. While commendable, this also points to a lack of systemic support. Providing adequate learning resources should be the responsibility of the institution, not just individual teachers. Time allocation for Qur'anic reading was found to be insufficient in some classrooms. This limited exposure hinders skill acquisition, especially for beginners. Ideally, Qur'anic instruction should occur frequently and consistently, as reading skills require regular practice.

Integration of Qur'anic reading into other Islamic subjects was a creative solution by some teachers. This interdisciplinary approach allowed more contact with the Qur'an and reinforced its significance in multiple areas of Islamic knowledge. The positive student response to the method is encouraging. Many students expressed enjoyment and pride in learning to read the Qur'an. When students find joy in religious learning, it increases the likelihood of lifelong engagement with the Qur'an. The study also found that older students advanced more quickly. This is likely due to cognitive maturity and prior exposure. Nonetheless, younger students also showed improvement when given adequate support and attention. The gender-neutral outcomes were noteworthy. Both boys and girls progressed at similar rates, showing that the Iqra' method is equally effective regardless of gender when conditions are equitable.

Learning difficulties, however, did affect a small group of students. Those with reading challenges required more individualized attention, which was sometimes difficult to provide due to large class sizes or limited time. Differentiated instruction may be a solution. Teachers could consider adapting lessons to meet the diverse needs of learners, possibly through small group instruction or pairing students of different abilities. Leadership at the school level also influenced the success of the Iqra' method. When school administrators prioritized Qur'anic learning, the program received more support in terms of time, staffing, and resources. This points to the importance of institutional commitment in implementing educational programs. Leadership must not only endorse but also actively facilitate religious education efforts.

The lack of formal school policies regarding Qur'anic reading was another finding. While informal support existed, a more structured and policy-driven approach could provide long-term sustainability and clarity of purpose. Developing a formal Qur'anic reading program that includes goals, assessments, and support structures would help ensure consistent and measurable progress among all students. The study also opens up discussions on curriculum integration. Including the Iqra' method as part of the official school curriculum would give it greater importance and ensure that it is not sidelined by other academic subjects. This integration would also allow for the development of assessment tools to track student progress. Currently, progress is based mostly on teacher observation, which, while valuable, lacks standardized benchmarks.

Despite the challenges, the research clearly shows that the Iqra' method has significant potential in improving Qur'anic literacy at the elementary level. Its structured, accessible, and effective design makes it suitable for young learners.

The key to maximizing its effectiveness lies in consistent implementation, adequate teacher training, and strong institutional and parental support. All stakeholders must work collaboratively to ensure that students receive the religious education they deserve. This study contributes to a better understanding of how religious education methods function in real classroom contexts. It provides insights that can inform educational policies and teaching strategies in similar Islamic educational settings. Future studies could explore comparative outcomes between the Iqra' method and other Qur'anic teaching methods. This would further validate its strengths and identify areas for refinement. Finally, this research underscores the broader importance of early Qur'anic education. Teaching children to read the Qur'an is not merely a technical task—it is a foundational act that shapes their spiritual, moral, and intellectual development.

The findings of this study at Deah Rungkom Elementary School provide compelling evidence for the effectiveness of efforts to improve the ability to read the Qur'an through the Iqra' method. The consistently positive outcomes observed across various indicators of Qur'anic reading proficiency among students exposed to the Iqra' methodology underscore its potential as a robust and efficient approach to foundational Qur'anic literacy. This suggests that the structured, step-by-step progression inherent in the Iqra' method effectively caters to the learning pace and developmental stages of elementary school students, enabling them to gradually acquire the necessary skills for accurate and fluent Qur'anic recitation. The systematic introduction of Arabic alphabet recognition, vowel sounds (fathah, kasrah, dhommah), and tanwin (nunation) in a sequential manner within the Iqra' framework appears to build a strong foundation for reading the Qur'an.

The emphasis on visual and auditory learning through direct pronunciation and repetition, coupled with the gradual increase in complexity as students progress through the Iqra' volumes, likely contributes to a deeper understanding of the phonetic rules of Qur'anic recitation. This structured approach minimizes cognitive overload and allows students to master fundamental reading skills before encountering more intricate aspects of Qur'anic script. Furthermore, the individualistic and self-paced nature of the Iqra' method seems to accommodate the diverse learning speeds and abilities present within a classroom setting. Students can progress through the volumes at their own rhythm, ensuring that they achieve mastery at each stage before moving on to the next. This personalized learning experience can foster a sense of accomplishment and motivation, reducing frustration and encouraging a positive attitude towards learning to read the Qur'an. The role of the teacher in guiding and monitoring individual progress becomes crucial in this context, providing tailored support and addressing specific learning challenges faced by students.

The observed improvements in students' accuracy in pronouncing Arabic letters and vowel sounds are particularly noteworthy. This foundational skill is essential for correct Qur'anic recitation, as even slight errors in pronunciation can alter the meaning of the sacred text. The Iqra' method's focus on precise articulation and repetition likely contributes significantly to the development of this crucial skill, laying a solid groundwork for future fluency and comprehension. Moreover, the enhancement in students' ability to connect and read words and short verses indicates that the Iqra' method effectively bridges the gap between recognizing individual letters and reading continuous text. The gradual introduction of letter combinations and simple words within the later volumes of the Iqra' series appears to facilitate the development of decoding skills necessary for fluent reading. This step-by-step progression ensures that students build confidence and competence in reading increasingly complex Qur'anic passages. The positive impact of the Iqra' method on students' fluency in reading the Qur'an suggests that the consistent practice and repetition encouraged by the methodology contribute to the automatization of reading skills. As students become more familiar with the letters, vowel sounds, and

word patterns, their reading becomes smoother and more effortless, allowing them to focus on the meaning and rhythm of the recitation. This increased fluency is a key indicator of reading proficiency and a crucial step towards a more meaningful engagement with the Qur'an. The study's findings likely reflect the dedication and effort of the teachers at Deah Rungkom Elementary School in implementing the Iqra' method effectively. Their role in providing consistent guidance, monitoring student progress, and fostering a supportive learning environment is integral to the success of any pedagogical approach.

The positive outcomes observed are a testament to their commitment to nurturing Qur'anic literacy among their students. While this study provides strong evidence for the effectiveness of the Iqra' method, further research could explore the long-term impact of this approach on students' Qur'anic reading proficiency and their overall engagement with the Qur'an. Investigating the potential benefits of integrating the Iqra' method with other complementary approaches to Qur'anic education could also provide valuable insights for curriculum development. In conclusion, the efforts to improve the ability to read the Qur'an through the Iqra' method at Deah Rungkom Elementary School have yielded significant positive results. The observed improvements in accuracy, fluency, and overall reading proficiency underscore the effectiveness of this structured and sequential approach to foundational Qur'anic literacy. These findings highlight the value of the Iqra' method as a key tool in empowering young Muslims to connect with the sacred text of the Qur'an. The success of the Iqra' method at Deah Rungkom Elementary School serves as an encouraging example for other educational institutions seeking to enhance their students' ability to read the Qur'an. The structured, individualized, and sequential nature of the methodology, coupled with dedicated teacher guidance, offers a proven pathway towards fostering confident and proficient Qur'anic readers among young learners.

CONCLUSION

The research conducted at SD Deah Rungkom, Aceh Besar, demonstrates that the Iqra' method is a highly effective approach in enhancing students' ability to read the Qur'an. Its systematic, step-by-step structure helps students build confidence as they progress from basic to more advanced reading levels. The method emphasizes proper pronunciation and tajwid, making it not only a literacy tool but also a means of preserving the integrity of Qur'anic recitation. One of the key findings of this study is that the success of the Iqra' method largely depends on the consistency and dedication of the teachers. Educators who were committed to providing regular instruction, individualized attention, and continuous feedback were able to facilitate significant improvement in their students' reading skills. This highlights the crucial role of teacher engagement and pedagogical competence in religious education. Additionally, parental support was found to be a significant factor in the learning process. Students who received encouragement and assistance at home showed more rapid progress than those who relied solely on classroom instruction. Therefore, collaboration between school and home is essential to create a more effective and supportive learning environment for Qur'anic education. However, the study also revealed some challenges that need to be addressed. These include limited access to learning materials, lack of formal teacher training, and insufficient time allocation for Qur'anic instruction. Addressing these issues through school policy development, resource provision, and professional development programs could enhance the long-term impact of the Iqra' method. In conclusion, the Iqra' method remains a relevant and practical strategy for teaching Qur'anic reading at the elementary level. Its structured approach, combined with strong support from educators, parents, and school leadership, can significantly improve students' reading abilities and foster a deeper connection with the Qur'an. Continued efforts to strengthen this method through institutional support and community involvement will further promote the spiritual and educational growth of young learners.

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