



The Qiroati Method as a Teaching Medium for Qur'anic Learning among Students

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ABSTRACT

Objective: Teaching the Qur'an in elementary schools requires effective methods so that students are not only able to read the Qur'an, but also understand the correct reading rules (tartil and tajwid). One method that is widely used in Islamic schools is the Qiroati method. **Purpose:** This study aims to determine the effectiveness of the Qiroati method in teaching the Qur'an at SDI Al-Azhar 51 in Bengkulu City. **Method:** This study uses a descriptive qualitative approach. The research subjects included the principal, Qiroati teachers, and Qiroati assistant teachers. Data were collected through observation, interviews, and documentation. Data validity was tested using source triangulation, method triangulation, and theory triangulation. **Results:** The Qiroati method has been implemented effectively in accordance with learning procedures; however, its implementation has not been entirely optimal. This is due to limited learning time during the pandemic and a shortage of educators, especially those competent in the Qiroati method. Nevertheless, the Qiroati method is considered adequate because it is practical, easy to understand, systematic, and suitable for step-by-step learning. Students were able to recite clearly, follow the rules of tartil, and understand basic tajwid well. **Conclusion:** The Qiroati method is effective for teaching the Qur'an at SDI Al-Azhar 51 in Bengkulu City, although it still requires improvement in terms of learning duration and the availability of competent educators. **Contribution:** This study provides input for schools and educators to enhance the quality of Al-Qur'an learning by optimizing the Qiroati method, particularly in terms of learning time planning, teacher training, and a continuous evaluation system.

KEYWORDS

Qiroati method; Teaching; Qur'anic learning; Students

1. INTRODUCTION

The presence of educators is crucial in imparting religious knowledge to students, thereby firmly instilling educational values in their souls (Kabir, 2013). However, the lack of religious knowledge among parents has resulted in a crisis of knowledge among students. The Qur'an is regarded as the primary and most noble divine word, and reading it is an act of worship that draws one closer to Allah SWT. The Qur'an is the source of all wisdom, the

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cornerstone of religion, and the general provisions of Sharia (El-Bassiouny et al., 2023). However, many people still struggle to read the Qur'an correctly and adequately, let alone understand its contents and apply its teachings (Arif, 2019). The instillation of good life values is fostered through practical learning, such as learning the Qur'an, which teaches good life practices (ArifHastasari et al., 2022). Learning is a process of interaction between students, educators, and learning resources within a learning environment (Al-Samarraie & Saeed, 2018). The effectiveness of Al-Qur'an learning is important in the learning process (Hanafi et al., 2019). The use of methods actually aims to obtain more effective learning, both in terms of the learning process and learning outcomes (Tan et al., 2018).

The Qur'an is the word of Allah revealed to the Prophet Muhammad SAW in Arabic through the Angel Jibril, revealed in a mutawatir manner, beginning with Surah Al-Fatiha and ending with Surah An-Nas, and written in a mushaf. The Qur'an is the primary source of Islamic teachings and a guide for every Muslim (Putra & Hidayaturrahman, 2020; Owens et al., 2023; Hamdan et al., 2021). The Qur'an not only contains guidance on the relationship between humans and their Lord, but also regulates the relationships between humans and their fellow humans (hablum minallah wa hablum minannas), as well as the relationship between humans and their surroundings.

Al-Qur'an learning should be introduced to students at an early age; however, learning to read and write the Al-Qur'an is quite complicated, especially for students who are unfamiliar with it or those with mental disabilities (Santoso et al., 2022). Several factors pose challenges in learning the Al-Qur'an, both for teachers and students. These problems become obstacles that prevent learning from proceeding according to its objectives. Islam considers education to be critical, which is why all human beings receive education from the womb until the end of their lives (Faradilla, 2019). Al-Qur'an learning can proceed well if it is supported by several factors (Romadhon et al., 2019). First, subject teachers play a crucial role in delivering material to students so that they understand the subject matter being taught. Second, the use of appropriate methods in teaching the Qur'an is also important. The use of inappropriate methods can cause students to lose enthusiasm and fail to understand the material being taught.

One method used in teaching the Qur'an is the Qiroati method. The Qiroati method is a method of reading the Qur'an that directly incorporates and practices tartil recitation in accordance with the rules of tajwid (Fitriana & ZC, 2025). This method is exciting and enjoyable. The Qiroati method is a practical approach to teaching how to read the Qur'an correctly and accurately (Hasan & Wahyuni, 2018). Learning the Qur'an using the Qiroati method is a straightforward and practical approach for elementary school students. Elementary school is a golden age, where students are quick to respond and able to read the Qur'an correctly and adequately, of course, accompanied by teachers who are competent in the field of Qiroati.

Based on the author's observations conducted on March 15, 2024, at SDI Al-Azhar 51 in Bengkulu City, the initial results showed that the Qiroati method had not been effectively applied in Quranic learning. The author found that students did not fully understand the learning material presented by the teacher. The author also encountered obstacles, including limited time, the need to pay close attention to learning using this method, the difficulty of controlling the class when students recite from memory, and, finally, students' reluctance to repeat the recitation at home.

The research gap related to the Qiroati method as a means/medium of teaching the Qur'an to students is evident at several critical points: first, rigorous empirical evidence (experimental/quasi-experimental) is still limited, so that the effectiveness of Qiroati is often concluded from practice reports, rather than controlled comparisons with other methods (e.g., Iqro, Tilawati, Ummi). Second, moderator variables such as teacher competence, intensity of muraja'ah practice, parental support, and school background (madrasah vs. public school) are rarely modeled, making it challenging to map "for whom and under what conditions" Qiroati is most effective. Third, in-depth qualitative studies on student learning experiences and Qiroati teachers' pedagogical strategies are still rarely combined with quantitative data, resulting in scarce evidence-based practical recommendations. The proper application of the Qiroati method can attract students' interest in learning the Qur'an, making them more enthusiastic and enjoying the learning process (Latifah & Amirudin, 2024). Additionally, the effectiveness of the method can enhance students' abilities when applied correctly.

The purpose of this study is to determine the effectiveness of the Qiroati Method in Al-Qur'an learning at SDI Al-Azhar 51 in Bengkulu City by examining the implementation process, the role of teachers, student learning outcomes, and the supporting and inhibiting factors that influence its success. The focus of this study includes the application of the Qiroati method in learning activities, students' ability to recite the Qur'an according to the rules of tajwid and tartil, teachers' competence in teaching using the Qiroati method, as well as the conditions of infrastructure and learning management related to the effectiveness of this method in the school environment.

2. METHOD

2.1 Research Design

This study uses a descriptive qualitative approach, which aims to systematically and factually describe the phenomena occurring in the field related to the effectiveness of the Qiroati method in Al-Qur'an learning. The qualitative approach is employed to gain a deeper understanding of the learning process through direct interaction with the research subjects and to explore the meaning behind the collected data.

2.2 Research Object

The research was conducted at SDI Al-Azhar 51 in Bengkulu City. This location was chosen because the application of the Qiroati method in Al-Qur'an learning at the school has not been optimal due to limited learning time, a shortage of teachers specializing in Qiroati, and a limited number of classrooms or learning spaces.

The research subjects included: (1) Six Qiroati teachers and Quran learning teachers; (2) Twenty-seven fourth-grade students who participated in Quran learning (with several students selected as purposive interview informants); (3) The school principal or Quran program coordinator as a supporting informant. The subject selection technique employed was purposive sampling, which involves selecting informants based on specific considerations relevant to the research needs.

2.3 Data Collection

Data was collected using the following techniques: (1) Observation: conducted to directly observe the implementation of Al-Qur'an learning using the Qiroati method in the classroom, including teacher and student interactions and the use of learning media; (2) Interviews: conducted in-depth interviews with teachers, students, and school principals to obtain information about the implementation and effectiveness of the Qiroati method; (3) Documentation: included the collection of data in the form of grade lists, school profiles, learning tools, photos of learning activities, and other supporting documents.

2.4 Data Analysis

Data analysis used the Miles and Huberman model, which consists of three stages: (1) Data Reduction: selecting, simplifying, and focusing on important data in accordance with the research objectives; (2) Data Presentation: compiling data in narrative, table, or matrix form to facilitate understanding; (3) Drawing Conclusions and Verification: logically concluding research findings and validating them to ensure they match the data in the field. Data validity is tested using source triangulation, technique triangulation, and theory triangulation.

3. RESULT AND DISCUSSION

3.1 Result

Based on the results of interviews, observations, and documentation, the research findings will then be analyzed using descriptive statistics to explain the results. The researcher will describe and explain the results of interviews with six Qiroati teachers at SDI Al-Azhar 51 Bengkulu City, who discussed the "Effectiveness of the Qiroati Method in Al-Qur'an Learning at SDI Al-Azhar 51 Bengkulu City." This aligns with Hana Lestari's theory, which posits that research on Al-Qur'an learning using the Qiroati method involves both preparatory activities and implementation of learning activities. The purpose of using the Qiroati method is to enable students to recite the Al-Qur'an with correct tajweed, making the Qiroati method highly effective in Qur'an learning.

a) Implementation of the Qiroati method in Al-Qur'an learning

Qiroati, derived from the Arabic word meaning "my reading," refers to a method of reading the Qur'an that emphasizes tartil, a slow and deliberate recitation following the rules of tajwīd. The method ensures that students not only read the Qur'an accurately but also pronounce each letter correctly, respecting the proper makhārijul ḥurūf (articulation points) and tajwīd rules. Developed by K.H. Dachlan Salim Zarkasyi from Semarang, Central Java, in the early 1970s, the Qiroati method has become a widely recognized and practical approach to teaching Qur'anic reading. By focusing on both the technical and spiritual aspects of recitation, this method allows students to connect with the Qur'an in a meaningful way, enhancing their comprehension and memorization skills. The systematic and gradual approach used in Qiroati helps students progress steadily, ensuring long-term mastery of Qur'anic recitation.

One of the reasons the Qiroati method has been so effective in Qur'anic education is the support it receives from schools, which provide the necessary facilities and resources to help both teachers and students succeed. Well-equipped classrooms, access to Qur'anic texts, and multimedia learning tools facilitate the delivery of material in a structured manner, allowing students to engage fully with the content. Preparation plays a crucial role in the method's success. Before each lesson, the teacher carefully prepares the material, organizing the lesson plan to address the individual learning needs of each student. This preparation enables the teacher to present the lesson clearly and coherently, making it easier for students to follow along and grasp the material. As a result, the learning process becomes more streamlined, with students achieving better outcomes in their Qur'anic recitation and understanding.

b) The proper application of the Qiroati method in teaching the Qur'an

The Qiroati method is an instructional approach for Qur'anic reading that emphasizes a process-based, progressive learning strategy. This method prioritizes both speed and accuracy, focusing on *makhārijul ḥurūf* (proper pronunciation) and *tajwīd* (correct recitation). Breaking down the learning process into manageable steps enables students to read the Qur'an with precision and fluency. This approach not only enhances the technical aspects of recitation but also fosters a deeper understanding of the Qur'an's linguistic beauty. The results are long-lasting, as the method adapts to the varying abilities of students, allowing them to progress at their own pace while still ensuring that they master the fundamentals of Qur'anic reading.

Despite its successful implementation, the Qiroati method has not been fully optimized, particularly due to external challenges such as limited instructional time. During the pandemic, many educational institutions had to reduce the hours dedicated to each subject, including Qur'anic learning, which hindered the full potential of the Qiroati method. Furthermore, there is a noticeable shortage of qualified educators who specialize in teaching Qiroati. Ideally, one teacher would manage a small group of 10 students to provide personalized attention and guidance; however, due to the scarcity of trained Qiroati teachers, educators are often tasked with handling entire classes. This increased teacher-to-student ratio limits the effectiveness of the method, preventing students from receiving the necessary support to improve their Qur'anic reading skills.

c) The Qiroati method is effective in teaching the Qur'an

The Qiroati method is a practical approach to Qur'anic education, particularly for students who are just starting to learn the art of reciting the Qur'an. This method emphasizes reading the Qur'an in a *tartil* manner, adhering strictly to the rules of *tajwīd*, which helps ensure proper pronunciation and rhythm. By focusing on clarity and precision, the Qiroati method enables students to establish a solid foundation in Qur'anic recitation. It provides a step-by-step framework that enables students to learn at their own pace, making it easier for them to grasp the nuances of each letter, sound, and syllable as they progress.

What makes the Qiroati method particularly advantageous is its simplicity and accessibility for both students and teachers. Teachers find it practical to implement, as the method provides a structured yet flexible system for delivering lessons. For students, this approach makes the often-complex task of mastering *tajwīd* more approachable. Instead of feeling overwhelmed by the intricate rules of pronunciation, students can break down the learning process into manageable steps. Additionally, the method helps students easily identify and distinguish between similar-sounding letters and their corresponding sounds (*makhārijul ḥurūf*), preventing confusion and improving their overall recitation skills. Through consistent practice with Qiroati, students gain greater confidence in their Qur'anic reading ability.

3.2. Discussion

Al-Qur'an learning using the Qiroati method at SDI Al-Azhar 51 in Bengkulu City has basically been carried out according to the core procedures: gradual learning per volume, emphasis on the accuracy of *makhraj* and basic *tajwid* rules, and habituation to *tartil* through structured exercises. Class observations reveal a relatively conducive pattern of teacher-student interaction, with corrections made directly and specifically to common errors, such as "mad," "ghunnah," and "idgham." These findings confirm that the practical and systematic nature of Qiroati makes it easier for teachers to map achievements, while providing a safe learning experience for beginner students to build fluency without excessive cognitive burden.

The theoretical review of the Qiroati Method as a means/medium of learning the Qur'an departs from the concepts of "method" and "media" in learning (Retnawati & Lestari, 2022). The Qiroati Method refers to a systematic procedure for achieving learning objectives, while media is a vehicle for conveying messages that facilitates the

process of internalizing knowledge and skills (Anita & Himmawan, 2022). In the context of beginner recitation, the main objectives include phonetic accuracy (makhraj and letter characteristics), application of tajwid rules, fluency, and the formation of a religious attitude in accordance with the etiquette of reading the Qur'an. Because these competencies are highly procedural and sequential, an approach that emphasizes directed repetition, immediate feedback, and gradual reinforcement becomes relevant.

Substantively, the Qiroati Method is designed as a tiered package that systematically guides students from the introduction of Hijaiyah letters and the arrangement of syllables to simple tajwid recitation (Mustaqim, 2025). The spiral-cumulative sequence of material provides "scaffolding" to keep the cognitive load under control, as students consolidate prerequisites at each level before moving on to the next. This characteristic aligns with the principles of gradual learning and the concept of mastery learning, where progress is determined by mastery, rather than merely by the passage of time. The emphasis on sound accuracy from the outset is also in line with the theory of phonemic awareness in literacy: strong phonetic accuracy is the foundation for fluency and reading comprehension.

From a pedagogical perspective, the Qiroati method primarily employs a structured, direct instruction pattern, consisting of explicit objectives, teacher modeling, guided practice, and independent practice with quick correction (Farida et al., 2021). This pattern is effective for oral psychomotor skills such as articulation and the application of tajwid rules, because small mistakes need to be corrected immediately so that they do not become habits (Safitri & Mushfi El Iqbali, 2025). Planned repetition and positive reinforcement strategies support the formation of procedural memory, while fidelity control (teacher adherence to the method's steps) is a prerequisite for quality results (Halizah et al., 2023). Thus, teacher competence and the quality of feedback are determining variables.

As a medium, the Qiroati method is not just a guidebook, but an ecosystem of exercises, including sequential worksheets, graded examples, and muraja'ah routines that extend the practice trail beyond the classroom (Ariani et al., 2025). From the perspective of multimedia learning theory, consistent visual representations of letters and reading examples help with grapheme-phoneme mapping, while material segmentation reduces split attention (Yudha & Usman, 2025). At the same time, continuous evaluation needs to be designed using reliable instruments, including assessment rubrics for tajwid, makhraj, tempo, and fluency, as well as short formative tests to detect misconceptions, and individual progress notes. The integration of assessment and instruction strengthens the cycle of improvement.

The relevance of the Qiroati method in the contemporary context requires adaptation without sacrificing the core of the method. The principles of the Qiroati method can be synergized with learning technology: standardized audio recordings for sound models, practice applications with voice feedback, and simple analytics to monitor the frequency and quality of muraja'ah at home (Mulyani & Maryono, 2019). Differentiation is also crucial, including modifications of tempo, additional visual support, or enlarged letters for students with special needs. Within the framework of learning ecology theory, the success of the method is supported by collaboration between teachers, parents, and institutions; the Qiroati method provides the structure, but the culture of practice and emotional support at home accelerates the internalization of correct and civilized recitation habits.

The Qiroati Method has proven highly effective in enhancing students' Qur'anic reading abilities from the outset of their learning journey. By focusing on direct learning, where students are guided through talaqqi musyafahah (teacher-led reading and correction), they gain a strong foundation in proper pronunciation and tajwid. The structured, level-by-level approach ensures that students master each stage before moving on to the next, reducing the risk of making mistakes in makhraj (pronunciation) and other reading rules. This method also encourages consistency in applying waqaf (pauses) and ibtida' (starting points), which are crucial for fluent and accurate recitation. As a result, students not only improve their technical reading skills but also develop a deeper understanding of the Qur'an's rhythm and meaning, fostering a more meaningful connection with the text.

In addition to the technical benefits, the Qiroati Method stands out for its ability to provide standardized and consistent learning experiences. Teacher training and certification programs are an integral part of the method, ensuring that instructors are equipped with the skills needed to teach effectively. This helps maintain high-quality instruction across different classrooms, whether in small groups or larger settings. Moreover, the method's systematic approach to learning materials and progress evaluation allows for better time management and monitoring of student development. Teachers can provide timely feedback, keeping students and parents informed of their progress. This focus on continuous improvement not only enhances students' reading skills but also cultivates essential qualities such as discipline, self-confidence, and engagement, which are key to the long-term success and sustainability of Qur'anic education.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

The implications of this study confirm that the effectiveness of the Qiroati Method is not only determined by the quality of the method itself, but also by the ecosystem in which it is implemented: schools need to increase or streamline time allocation (shorter but more frequent sessions), standardize reading correction through reliable tajwid-tartil assessment rubrics, and conduct refresher training for teachers to ensure uniform implementation in heterogeneous classrooms. At the managerial level, strengthening home-school partnerships is crucial through short modules for parents and weekly practice monitoring sheets, ensuring that discipline in practicing at home is not dependent on individual initiative.

4.1 Research Contributions

This study contributes to three areas simultaneously: (1) theoretically, by enriching the knowledge of Al-Qur'an learning through mapping the factors that determine the effectiveness of the Qiroati Method (teacher competence, implementation fidelity, time allocation, home-school support) and its relationship with the achievement of fluency, tartil, and tajwid; (2) practical, by offering a package of operational recommendations that can be directly adopted by schools in the form of schedule arrangements (more frequent and shorter sessions), the preparation of a standard tajwid-tartil assessment rubric, the development of parent companion modules and exercise monitoring sheets, and the use of simple audio media for independent practice; and (3) methodological, by formulating a systematic evaluation framework for Qiroati implementation (fidelity indicators, observation procedures, and data triangulation flow) that can be replicated in other elementary school/MI contexts, while also serving as a basis for further quasi-experimental studies with standardized effect sizes and 3–6 month retention follow-ups.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

4.1 Research Limitations

This study has several limitations, namely that it was conducted in only one location (SDI Al-Azhar 51 Kota Bengkulu), so the findings cannot be generalized; it used a descriptive qualitative design without a comparison group, so it was not possible to draw causal conclusions; and the selection of informants was purposive with a limited number (teachers and some students), which could potentially lead to representativeness bias.

5.1 Recommendation for Future Research Direction

Further research is recommended using a quasi-experimental design or a cross-sectional design/clustered random test to obtain causal evidence, with a larger sample and multilevel analysis. Developing a standardized assessment instrument (such as a tajwid-tartil rubric or fluency assessment) is crucial, complete with construct validity and inter-rater reliability tests, as well as a teacher implementation fidelity protocol. Include home-school intervention components (parent modules and structured practice schedules) and test the integration of audio media/applications. Then, measure their effects on student motivation and self-efficacy as mediators.

6. CONCLUSION

The implementation of the Qiroati Method in Al-Qur'an learning at SDI Al-Azhar 51, Bengkulu City, generally aligns with the method's foundational principles, which emphasize fluency, clarity in pronunciation, and the correct application of tajwid. This method has successfully helped students improve their Qur'anic recitation, allowing them to master the essential rules of tajwid and articulate each letter clearly. However, the full potential of the Qiroati method has not been realized, particularly due to external challenges. The limited learning time following the pandemic, along with a shortage of qualified educators specialized in the Qiroati method, has hindered the effectiveness of the method. Moreover, the diverse skill levels of students in each class necessitate a more personalized approach, which has proven challenging to implement due to the constraints of the current educational setup.

The Qiroati method, like any teaching approach, is not isolated from the broader ecosystem in which it is applied. The success of this method heavily depends on several factors, including the competence and consistency of the teachers who implement it. Teachers must not only be proficient in the Qiroati method but also maintain high standards of fidelity in their instruction. Furthermore, time allocation plays a critical role in ensuring the method's success. Adequate time for practice, both in class and at home, is essential for reinforcing students' learning. Effective

class management and a supportive home environment, where parents are encouraged to participate in their children's learning, are also crucial components that influence the method's impact. However, the absence of standardized assessment tools across different assessors has limited the ability to accurately track student progress and adjust teaching methods accordingly, which further complicates the implementation process.

To maximize the effectiveness of the Qiroati method, several steps must be taken to address these challenges. First, the school must consider reorganizing the learning schedule to allow more consistent and focused Qur'anic lessons. Strengthening the capacity of teachers through targeted refresher training programs will ensure that they are up-to-date with the latest best practices in teaching Qiroati. Additionally, providing simple yet effective supporting media, such as audio recordings for students to practice at home, will enhance their ability to practice independently and maintain steady progress. Lastly, a continuous evaluation system, combined with standardized assessment instruments, should be implemented to consistently and equitably monitor student development across all classes. By addressing these areas, SDI Al-Azhar 51 can create a more effective learning environment for the Qiroati method, ensuring sustainable improvements in Qur'anic reading for all students.

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Author Contribution Statement

The authors declare that they contributed to the preparation of this manuscript. Mariana contributed to the conceptualization, methodology design, instrument development, data collection and analysis, visualization, and writing of the initial draft of the manuscript. Evi Selva Nirwana contributed to the validation, data curation, observation and interview implementation, literature review, and manuscript review and editing; Kurniawan contributed to the final manuscript refinement and approval of the publication version.

Declaration of GenAI in Scientific Writing

The authors declare that Generative Artificial Intelligence (GenAI) tools were employed in the drafting and revision of this manuscript to check spelling and grammar, identify typos, grammatical errors, suggest paraphrases, reduce passive voice, and eliminate repeated words, sentences, and unnecessary adverbs. The suggestions provided by GenAI were critically evaluated and modified to ensure that the final draft remains representative of the authors' own work. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [IJRIS Generative AI \(GenAI\) Policy](#), with the authors assuming full responsibility for the originality, accuracy, and integrity of the work."

Conflict of Interest Statement

The authors declare that they have no significant competing financial, professional or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

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