

Analysis of Problems in Students' Qur'anic Reading Skills at TPQ Al-Qalbu, Candimulyo Village, Kedu District, Temanggung Regency

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ABSTRACT

Purpose of the study: This study examines the problems in the Qur'anic reading skills of students at TPQ Al-Qalbu, Candimulyo Village, Kedu District, Temanggung Regency, traces the internal and external factors underlying those problems, and describes the efforts undertaken by instructors to address them.

Methodology: A descriptive qualitative design was applied at TPQ Al-Qalbu from May to July 2026. Data were gathered through passive participant observation over eight learning sessions using a six-indicator observation sheet, semi-structured interviews with five instructors and ten students selected purposively, and document analysis. Data were processed using the Miles and Huberman framework of data condensation, data display, and conclusion drawing, with source and technique triangulation.

Main Findings: Students' difficulties centre on inaccurate makharijul huruf, misapplication of tajwid rules, inconsistent mad recitation, limited fluency and proficiency, and an unformed habit of tartil recitation. These problems are supported by internal factors, namely fluctuating motivation, differing initial abilities, and physical fatigue, and by external factors, namely an imbalanced instructor-to-student ratio, uneven teaching competencies, limited parental support, and an unsupportive learning environment. Instructors respond through individualized guidance, routine recitation, periodic tajwid review, educational games, Islamic stories, outdoor learning, and partnership with families.

Novelty/Originality of this study: This study is the first to examine Qur'anic reading problems in a TPQ implementing the Rasyidah Method by combining three layers of analysis at once: types of difficulty, their internal and external causes, and instructors' pedagogical responses. It advances existing knowledge by showing that a well-structured method does not equalise attainment unless instructional governance and family participation are strengthened alongside it.

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1. INTRODUCTION

Muslims regard the Qur'an as a guide for life revealed by Allah Almighty to provide direction for all humankind. Reciting it accurately and correctly is considered an expression of reverence for the word of Allah, as well as a fundamental foundation before its teachings can be understood and put into practice. The standard of Qur'anic reading proficiency extends beyond merely recognizing the Arabic letters; it encompasses the accurate articulation of *makharij al-huruf*, the proper application of *tajwid* rules, consistency in the pronunciation of long and short vowels (*madd*), fluency, clarity of pronunciation, and the ability to recite the Qur'an in a measured and deliberate manner (*tartil*) [1]. Therefore, Qur'anic reading proficiency should be regarded as a fundamental competency that needs to be cultivated from an early age.

The Qur'anic Education Center (*Taman Pendidikan Al-Qur'an* or TPQ) is a non-formal educational institution that plays a role in developing students' ability to recite the Qur'an proficiently. As per Qomaria [2], Islamic education within the non-formal education sector does not merely provide religious knowledge but also seeks to cultivate students' habits and character through continuous learning. Fadli [30] similarly positions non-formal Islamic education as a community-rooted model whose strength lies in habituation rather than in formal certification. Through structured and sustained guidance, TPQ is expected to develop students who are capable of reading the Qur'an in accordance with the principles of *tajwid*.

In practice, however, the development of Qur'anic reading skills varies from one student to another. Triasih and Irawadi [3] emphasize that learning outcomes in Qur'anic reading are determined not solely by the method employed but also by the consistency of the learning process, continuous assessment, and regular recitation practice. In line with this, Maulana et al. [4] found that a well-structured method should be accompanied by the grouping of students according to their respective levels of proficiency, ensuring that the learning support provided is aligned with their individual needs.

Zulaihah and Ajhuri [5] further demonstrated that continuous assessment can enhance students' discipline, motivation, and confidence, enabling reading errors to be gradually corrected through immediate feedback from instructors. Rahayu and Taqwa [6] also demonstrated that mastery of *tajwid* has a direct impact on the quality of Qur'anic recitation, indicating that theoretical knowledge of *tajwid* cannot be separated from recitation practice.

Nevertheless, various studies have revealed that difficulties in Qur'anic recitation remain frequently encountered in Islamic educational institutions. Faradillah et al. [7] found that students' proficiency had not developed evenly, with some students experiencing difficulties in *makharij al-huruf*, the characteristics of Arabic letters, *madd* recitation, and nasalized sounds, highlighting the necessity of continuous guidance. Triasih and Irawadi [3] also noted that students who do not engage in regular practice tend to experience difficulties with *makharij al-huruf*, *tajwid* rules, fluency, and pronunciation accuracy. Nurjannah [8] presented another perspective, indicating that the quality of recitation is not the sole source of difficulty; limited time, low interest, and insufficient student commitment also contribute to the challenges encountered.

One of the Qur'anic educational institutions established in Candimulyo Village, Kedu District, Temanggung Regency, is TPQ Al-Qalbu. According to information provided by Ustazah Sarinah, S.Pd.SD. (personal interview, July 6, 2026), Qur'anic learning at the institution was initially conducted at a mosque using the Iqra' Method. Subsequently, one of the instructors became interested in studying the Rasyidah Method, developed by Ustaz Qoid Surawan, S.Pd.I., which is presented in the book *Metode Rasyidah: Cara Cepat dan Mudah Belajar Membaca Al-Qur'an Tartil* [9]. The instructor established direct communication with Ustaz Qoid Surawan, S.Pd.I., the developer of the method, and subsequently received comprehensive training on its underlying concepts and practical implementation. Upon completion of the training, the Rasyidah Method was introduced at TPQ Al-Qalbu and received a positive response from the surrounding community. Due to social dynamics in the mosque area, the learning activities were later relocated to the residence of Mr. Farid, S.P. and Mrs. Trimah Lestari, S.P. Since July 2021, TPQ Al-Qalbu has officially operated at this location.

Preliminary observations indicated that the Qur'anic reading skills of students at TPQ Al-Qalbu had not developed uniformly. While some students were already able to recite the Qur'an fluently, others continued to experience difficulties in correctly articulating *makharij al-huruf*, applying *tajwid* rules, distinguishing between long and short sounds, maintaining fluency, achieving clear pronunciation, and reciting the Qur'an in a measured manner (*tartil*). This condition warrants further examination because the institution has already implemented a structured method; nevertheless, the presence of a systematic method alone has not been sufficient to ensure uniform development of students' proficiency. Therefore, a more in-depth investigation into the difficulties encountered by students is necessary as a basis for designing learning approaches that are appropriate to each student's individual needs.

Previous studies have generally focused on the effectiveness of particular methods in improving Qur'anic reading skills. Maulana et al. [4] examined the implementation of the Yanbu'a Method to enhance students' self-confidence, pronunciation accuracy, and fluency. Nurjanah and Syahrul [10] reviewed the implementation of Qur'anic reading and writing instruction for early childhood learners by examining the process in its entirety. Dewi et al. [1] focused on difficulties related to *tajwid* and their impact on students' self-confidence, while Nurjannah [8] examined the challenges encountered in the *tahsin* program in terms of time allocation, learning interest, and recitation quality. Meanwhile, Triasih and Irawadi [3] mapped various reading difficulties in the areas of *tajwid* and pronunciation. More recently, Elga Novira Rizkinta [11] implementing reading-skill-based Qur'an instruction for elementary school students holds great potential for enhancing the quality of Qur'an learning. Saekan and Kayadibi [12] examined the institutionalisation of quality culture in Qiroati-based Qur'anic schools, and Mariana et al. [13] reported that the effectiveness of a structured method depends on the ecosystem in which it is implemented, including time allocation, assessment rubrics, and teacher refresher training.

This mapping indicates that studies specifically focusing on the problems associated with Qur'anic reading skills in TPQ institutions implementing the Rasyidah Method remain very limited. The novelty of this study lies in three aspects. First, the study does not merely identify the various types of difficulties encountered by

students but also simultaneously examines the internal and external factors underlying these difficulties. Second, this study examines the pedagogical responses of instructors based on actual conditions in the field. Third, the Rasyidah Method is positioned as an analytical framework, allowing the findings to serve as a reference for other institutions implementing similar methods.

Based on the foregoing discussion, this study aims to: (1) examine the problems associated with the Qur'anic reading skills of students at TPQ Al-Qalbu, Candimulyo Village, Kedu District, Temanggung Regency; (2) identify the internal and external factors underlying these problems; and (3) examine the efforts undertaken by instructors to address and improve these difficulties.

2. RESEARCH METHOD

The research employed a qualitative descriptive design. This approach was selected because the study aimed to describe and interpret the problems associated with Qur'anic reading skills as experienced and understood by instructors and students within their natural setting, rather than measuring the magnitude of relationships between variables.

The study was conducted at TPQ Al-Qalbu, Candimulyo Village, Kedu District, Temanggung Regency, from May to July 2026. The participants consisted of five instructors and ten students selected through purposive sampling based on the following criteria: instructors with at least one year of experience in teaching Qur'anic reading, and students representing three levels of proficiency—fluent, moderate, and less fluent—based on the instructors' assessments. The primary data were obtained through observations and interviews, while secondary data included the institutional profile, student lists, recitation achievement records, photographic documentation, and relevant literature.

Data were collected using three techniques. First, passive participant observation was conducted to examine the learning process over eight sessions, guided by an observation sheet comprising six indicators of Qur'anic reading skills: accuracy in *makharij al-huruf*, application of *tajwid* rules, accuracy in *madd* recitation, fluency, proficiency, and the ability to recite the Qur'an in a measured manner (*tartil*). Second, semi-structured interviews were conducted to explore the various difficulties experienced by students, the factors contributing to those difficulties, and the measures undertaken by instructors to address them. Third, document analysis was conducted as a supplementary source and to verify the data obtained through the two aforementioned techniques.

The data were analyzed using the Miles and Huberman framework, which comprises data condensation, data display, and conclusion drawing [14]. Ash-Shiddiqi et al. [15] explain that qualitative data analysis is a systematic and iterative process; therefore, data condensation, data display, and conclusion drawing should not be understood as strictly linear stages. In this study, data condensation was conducted by selecting and focusing on field notes and interview transcripts relevant to the three research questions. Data were then displayed in the form of descriptive narratives and thematic matrices, while conclusions were drawn by re-examining recurring patterns emerging across various data sources.

The validity of the data was ensured through source triangulation and technique triangulation. Susanto et al. [16] state that triangulation is used to assess the consistency of data by comparing information obtained through different methods and sources. In this study, information provided by instructors was compared with students' accounts and classroom observation records, while the observation findings were further verified against the students' recitation achievement records.

3. RESULTS AND DISCUSSION

3.1. Problems with Students' Qur'anic Reading Skills at TPQ Al-Qalbu

Currently, 29 students are being taught by five instructors at TPQ Al-Qalbu, with the Rasyidah Method serving as the primary instructional approach. Learning activities are conducted in the afternoon after students return from formal school, using a limited classical teaching format followed by individual recitation sessions. During the classical session, instructors provide examples of correct recitation, which the students then imitate collectively. During the individual recitation session, each student recites in front of the instructor to receive immediate correction. This instructional pattern places individual recitation sessions at the core of the learning process, while simultaneously making them the component most vulnerable to time constraints and the limited number of instructors.

The Rasyidah Method is structured progressively through a series of instructional books that emphasize direct recitation practice (*talaqqi*) and repetition. Through this approach, students are guided to recite without spelling out individual letters until they are ultimately able to read the Qur'an in accordance with the principles of *tartil* [9]. The rationale underlying this method is based on two principles: auditory modeling, in which students first listen to a correct recitation before being asked to imitate it, and progressive repetition, whereby students may proceed to the next volume only after mastering the material in the preceding volume. This finding is consistent

with Rizkinta [11], who reported that Qur'anic learning based on reading skills emphasizes students' reading practice and structured learning activities.

Field findings, however, present a different picture. Although the method has been implemented consistently, observations and interviews revealed that students' Qur'anic reading proficiency remains uneven. Some students are already able to recite the Qur'an fluently and with relatively accurate application of *tajwid*, while others remain at the stage of basic reading recognition despite having participated in the learning process for a considerable period. This finding serves as the basis for the entire analysis in this study: the difficulties in Qur'anic reading at TPQ Al-Qalbu do not stem from the absence of an instructional method, but rather from the conditions surrounding its implementation. An effective method is a necessary prerequisite for developing Qur'anic reading proficiency, but it is not sufficient by itself to ensure that such proficiency develops uniformly. This perspective is consistent with Triasih and Irawadi [3], which emphasizes that successful Qur'anic reading instruction results from the integration of appropriate methods, consistency in the learning process, and continuous assessment. Based on the observation sheet covering six indicators, the various difficulties identified are presented in Table 1.

Table 1. Types of Difficulties in Students' Qur'anic Reading Skills at TPQ Al-Qalbu (n = 29)

No.	Indicator	Identified Types of Difficulties
1	Accuracy of <i>makharijul huruf</i>	Articulatory points of adjacent letters are often confused, particularly among guttural and sibilant letters.
2	Application of <i>tajwid</i> rules	Misapplication of <i>idgham</i> , <i>ikhfa'</i> , and <i>qalqalah</i> rules, particularly when reciting at a fast pace.
3	Accuracy of <i>mad</i> recitation	The length of vowel sounds varies across similar verses, particularly in <i>mad thabi'i</i> and <i>mad wajib muttashil</i> .
4	Fluency	The recitation becomes hesitant and is repeated when reading longer verses or moving to a new line.
5	Recitation proficiency	The pronunciation is not yet sufficiently clear or consistent, particularly when reciting in front of instructors or peers.
6	Recitation in the <i>tartil</i> manner	The recitation tends to be rushed, resulting in lapses in the accurate application of <i>tajwid</i> rules and <i>makharijul huruf</i> .

Source: Researcher's observation data, May–July 2026

A detailed discussion of each indicator is presented below.

- 1) Accuracy of *makharijul huruf*. The most frequent errors occur in letters with similar sounds and adjacent points of articulation. These errors follow a consistent pattern, recurring with the same students and the same letters rather than occurring as momentary lapses, suggesting that incorrect pronunciation habits have been established from an early stage and have not been adequately corrected. This finding is consistent with Laily and Maesurah [17], who identified similar difficulties among students at a Qur'anic Education Center (TPQ) in Baureno Village, Mojokerto. Faradillah et al. [7] further noted that issues concerning *makharijul huruf* are often associated with the characteristics of letters; therefore, corrections that address only the points of articulation generally do not produce lasting improvement. Putri [22] and Putri and Muttaqin [23] likewise report that articulation training requires kinaesthetic modelling and sustained repetition before it becomes stable.
- 2) Application of *tajwid* rules. Errors were concentrated in the rules of *idgham*, *ikhfa'*, and *qalqalah*. In fact, some students were able to name the relevant recitation rules and provide examples when asked orally, but struggled to apply them when reciting verses, indicating a gap between memorizing the rules and putting them into practice. According to the instructors, these errors occurred most frequently when students recited at a fast pace (interview with an instructor at TPQ Al-Qalbu, July 6, 2026). This condition reinforces the findings of Rahayu and Taqwa [6], who reported that mastery of *tajwid* has a direct impact on Qur'anic reading skills, while also emphasizing that such an impact does not occur independently without guided practice.
- 3) Accuracy in the recitation of long and short sounds (*mad*). Some students were not yet consistent in distinguishing between sounds extended for two *harakat* and those requiring longer durations, resulting in variations in sound length when reciting similar verses, particularly in *mad thabi'i* and *mad wajib muttashil*. Some students lengthened sounds based on what they were accustomed to hearing rather than according to the prescribed rules, causing the duration to depend on the verses they encountered most frequently. Faradillah et al. [7] identified a similar pattern and associated it with insufficient mastery of foundational skills before students progressed to the next level.
- 4) Reading fluency. Some students continued to experience hesitation, particularly when reciting longer verses or moving to a new line. Observation notes indicated that interruptions in recitation often occurred not because students were unfamiliar with the letters, but because they lost track of their position in the text when moving to another line. This difficulty is partly technical in nature and can therefore be reduced by developing the

habit of following the text with a finger while reciting, combined with gradual practice in reading longer verses.

- 5) Recitation proficiency. Some students were not yet able to recite clearly and consistently. The quality of pronunciation among some students declined when they were asked to recite in front of instructors or peers, even though similar recitations sounded better when performed collectively during classical instruction. This phenomenon indicates a psychological factor in the form of limited self-confidence. Maulana et al. [4] noted that a well-structured method contributes to the development of students' self-confidence, indicating that addressing the affective domain cannot be separated from improving the technical aspects of Qur'anic recitation.
- 6) Ability to recite in the *tartil* manner. The observed pattern was in fact contrary to the aspect of fluency, as some students recited excessively quickly, thereby compromising the accuracy of *tajwid* rules and *makharijul huruf*. Therefore, fluency and *tartil* do not necessarily develop proportionally; students who recite fluently may not necessarily recite in a *tartil* manner, as an excessive reading pace can compromise accuracy. This finding has implications for assessment, as evaluations that place excessive emphasis on fluency may encourage students to recite rapidly, thereby moving away from the intended goal of *tartil*. Ulum et al. [18] emphasized that achieving *tartil* requires a balance between fluency and accuracy.

The six indicators show that students' Qur'anic reading difficulties are interconnected rather than isolated. Difficulties in *makharij al-huruf* and *tajwid* tend to affect pronunciation accuracy, while limited fluency and excessive reading speed may further reduce the accuracy of *tartil* recitation. These findings indicate that Qur'anic reading proficiency should be understood as an integrated competency involving technical accuracy, fluency, and affective readiness. Therefore, improvement efforts should not address each reading component separately but should be implemented through continuous and individualized practice.

Beyond these aspects of recitation, the instructors' accounts revealed three structural conditions underlying the aforementioned problems.

- 1) The instructor-to-student ratio is not yet balanced. With five instructors responsible for 29 students, the time allocated for individual recitation sessions for each student is extremely limited, even though individual recitation is at the core of the Rasyidah Method. This limitation directly affects the areas that require the most individualized correction, particularly *makharijul huruf* and the application of *tajwid* rules. Faiqah and Muhammad [24] and Firmansyah et al. [25] report the same constraint in Qiroati-based institutions, where limited instructional time reduces the depth of individual correction.
- 2) Instructor competencies are not yet uniform. Not all instructors have mastered the Rasyidah Method adequately, as only some have had the opportunity to receive direct training from Ustaz Qoid Surawan, the developer of the method. Consequently, the standards applied for correction among instructors are not yet fully consistent, meaning that students may receive different feedback for the same type of error. Mariana et al. [13] similarly recommend refresher training to secure uniform implementation across heterogeneous classes.
- 3) The curriculum does not yet include systematic achievement targets. The assessment of students' progress relies heavily on the individual judgment of each instructor. The absence of common benchmarks makes it difficult for the institution to identify students who are falling behind at an early stage and also makes decisions regarding advancement to the next volume tend to be subjective. Saekan and Kayadibi [12] argue that such benchmarks are precisely what institutionalises a quality culture in non-formal Qur'anic schools.

These three conditions reinforce one another. The imbalanced ratio between instructors and students limits the time available for individual correction, uneven instructor competencies undermine the quality of such corrections, while the absence of measurable achievement targets allows deficiencies in both areas to go undetected at an early stage. Taken together, these findings indicate that the main challenge at TPQ Al-Qalbu lies not primarily in the absence of an instructional method, but in the institutional conditions required to implement the method consistently. From this perspective, the problems associated with Qur'anic reading skills at TPQ Al-Qalbu are more appropriately understood as issues of instructional management rather than merely as matters of individual student proficiency.

This pattern also explains why the principle of progressive repetition in the Rasyidah Method does not always operate as intended. The principle requires students to advance to the next volume only after mastering the material in the preceding volume, whereas the determination of whether students have "mastered" the material at TPQ Al-Qalbu is not yet based on consistent standards. Consequently, some students progress to the next volume with insufficiently developed foundational skills, and these deficiencies accumulate at subsequent levels in the form of *makharijul huruf* errors and inaccuracies in *mad* recitation. In other words, weaknesses in assessment management undermine the quality-control mechanism that is inherently embedded within the method itself.

This finding also highlights the importance of differentiating instructional support according to students' proficiency levels. Maulana et al. [4] recommended grouping students according to their levels of proficiency as a strategy for providing learning support that is aligned with individual needs. At TPQ Al-Qalbu, however, such grouping is currently limited to the classification of instructional volumes and has not yet extended to

differentiating the intensity of guidance provided to students who are falling behind. Therefore, students who remain in the same instructional volume may still require different levels of individualized support, particularly in correcting makharijul huruf, applying tajwid rules, and developing consistent mad recitation. This suggests that strengthening the assessment system and adapting the intensity of instructional guidance are necessary to ensure that the progressive structure of the Rasyidah Method functions as intended.

3.2. Factors Influencing Problems in Qur'anic Reading

The aforementioned problems are influenced by interrelated internal and external factors. This distinction is made solely for analytical purposes, as in practice, both types of factors operate simultaneously. The identified internal factors comprise the following three aspects.

- 1) Fluctuations in learning motivation. Students' enthusiasm varies from one session to another. Some students show limited interest in Qur'anic recitation and are more attracted to game-oriented activities, causing their attention to diminish easily when the learning process becomes monotonous. Nurhanifah [19] identified similar factors, including limited interest and willingness to learn, the absence of regular Qur'anic reading practice at home, and a lack of commitment to participating in learning activities.
- 2) Variations in basic reading abilities. These differences are associated with students' prior experience with the Qur'an before entering the TPQ. Some students had already been introduced to the Arabic letters within their families, whereas others encountered these letters for the first time at the TPQ. Such differences in students' initial levels of proficiency may persist into subsequent learning stages if they are not accompanied by additional guidance. Nasikhah and Herwani [29] show that early family introduction to the Qur'an is a decisive source of this initial variation.
- 3) Physical fatigue and low self-confidence. Students attend TPQ lessons after completing their formal school activities, meaning that their concentration may already be reduced when the learning session begins. This condition directly affects the accuracy of *tajwid*, which requires sustained attention. Some students also experience low self-confidence when reciting in front of instructors or peers, causing their recitation to become more hesitant and interrupted compared with when they recite individually.

Meanwhile, the identified external factors comprise the following four aspects.

- 1) Limited parental support. The participants' accounts revealed that some parents have not yet established a regular practice of *muroja'ah* at home with their children and tend to place the entire responsibility for learning on the TPQ instructors. Given the limited instructional time, however, the majority of recitation practice and repetition should ideally take place outside the institution. Ulum et al. [18] documented a similar condition as a major obstacle to the continuity of Qur'anic learning, while Hanafi and Pohan [28] show that teacher and parental involvement operate jointly in shaping Qur'anic literacy.
- 2) Inconsistent student attendance. Some parents prioritize tutoring in general academic subjects. Repeated absences have a particular impact on progressive methods such as the Rasyidah Method, as material missed in one session serves as essential foundation for the material covered in subsequent sessions. Therefore, absence not only reduces the amount of practice but also disrupts the continuity of mastery of the learning material.
- 3) Limited instructional time and learning resources. The short duration of learning sessions reduces opportunities for individual recitation practice, while the availability of instructional resources does not yet fully support the diversity of learning activities. Ramadani and Prima [20] found that instructional resources and the organization of learning time are important determinants of students' Qur'anic reading skills.
- 4) An environment that does not yet foster regular Qur'anic reading. Differences in families' religious educational backgrounds result in considerable variation in the frequency with which children engage with the Qur'an outside the TPQ. Consequently, the reading habits developed by the institution are not always sustained at home.

It is noteworthy that external factors, particularly the limited number of instructors and inadequate family support, emerged more prominently in the participants' accounts and field observations than the identified internal factors. This conclusion is consistent with Ramadani and Prima [20], which stated that support from instructors, peers, and family, along with learning resources and time management, has a greater influence than personal factors. The meta-analytic evidence reported by Sujarwo and Herwin [26] and the review by Boonk et al. [27] point in the same direction, showing that parental involvement is consistently associated with learning achievement across contexts.

Nevertheless, there is a difference in emphasis compared with several previous studies. Faradillah et al. [7] linked external factors primarily to the availability and condition of instructors, whereas in the context of TPQ Al-Qalbu, the role of the family appears to be equally significant. Nurjannah [8] highlighted limited instructional time and low learning interest as the primary obstacles, whereas in the present study, limited instructional time plays an indirect role through the restricted opportunities for individual recitation sessions. This difference can be understood in light of the nature of TPQ Al-Qalbu as a home-based institution with limited learning hours, meaning that most recitation practice and reinforcement take place outside the institution. Consequently, improving

instructor competencies alone will not be sufficient unless accompanied by a well-planned program to actively involve parents and guardians. Qomaria [2] emphasized that non-formal Islamic education operates through the development of sustained learning habits, which can only be established when the learning environment at the institution and at home work in the same direction. Unlike previous studies that tend to emphasize student motivation and individual learning difficulties, the present findings suggest that institutional and family-related conditions play a more substantial role in sustaining students' reading difficulties.

3.3. Teachers' Efforts to Address Problems in Qur'anic Reading

The instructors at TPQ Al-Qalbu have undertaken various efforts to address the problems encountered by students in developing their Qur'anic reading skills. Based on the participants' accounts and observation records, these efforts can be categorized into the following three groups.

- 1) Strengthening recitation skills. Instructors provide individualized guidance to students who experience difficulties, periodically review *tajwid* materials, and demonstrate correct recitation through immediate practice. Individualized guidance is provided during individual recitation sessions, with additional time allocated to students who are falling behind, while *tajwid* materials are reviewed at the beginning of each session as a refresher before students begin reciting. Astuti and Nugraheni [21] stated that instructors play a dual role as educators and mentors through individualized guidance, modeling correct recitation, repeated practice, and continuous assessment. Zulaihah and Ajhuri [5] added that the main strength of this strategy lies in the immediacy of feedback, as corrections provided at the moment an error occurs are considerably more effective than delayed corrections.
- 2) Creating a supportive learning environment. Instructors incorporate educational games as interludes during lessons, share Islamic stories to stimulate students' enthusiasm, and occasionally move learning activities outdoors (*outdoor learning*) to reduce boredom. Instructors also encourage students to recite the Qur'an before the lesson begins while providing verbal encouragement to strengthen their self-confidence. These strategies serve as direct responses to fluctuations in students' motivation and physical fatigue. Ramadani and Prima [20] emphasized the significant role of instructors in providing guidance, motivating students, and creating a conducive learning environment, whereas Nurjanah and Syahrul [10] showed that Qur'anic reading and writing instruction in early childhood requires an engaging approach so that learning habits can develop without provoking resistance.
- 3) Partnership with families. Instructors maintain communication with parents and guardians to ensure that Qur'anic recitation activities continue at home. At present, such communication takes place informally, for example when parents or guardians pick up their children, and has not yet been institutionalized into a scheduled program. Nurhanifah [19] stated that reading difficulties can be addressed through encouragement, regular reading practice, the selection of methods appropriate to students' proficiency levels, and the continuous implementation of *tahsin* programs. Astuti and Nugraheni [21] also emphasized that collaboration between instructors and parents or guardians is essential in supporting children's engagement with the Qur'an at home.

These efforts demonstrate that instructors have attempted to address both the technical and affective dimensions of Qur'anic reading difficulties. However, their effectiveness remains constrained by limited instructional time, differences in instructor competencies, and the absence of a structured parental support system. Thus, the findings suggest that improving students' reading proficiency requires not only teacher-level interventions but also institutional and family-level support.

The assessment of students' proficiency at TPQ Al-Qalbu is based on three main indicators, namely the accuracy of *makharijul huruf*, mastery of *tajwid*, and fluency and proficiency, with the ultimate outcomes being the completion of the Main Book of the Rasyidah Method and the ability to complete the recitation of the Qur'an in a *tartil* manner in accordance with *tajwid* rules. It should be emphasized that these three assessment indicators do not yet fully encompass the six indicators of Qur'anic reading skills used as the framework of this study, particularly the accuracy of *mad* recitation and the ability to recite in a *tartil* manner as independent indicators. This gap between the assessment indicators and the learning objectives may explain why *mad* and *tartil* are addressed less thoroughly than *makharijul huruf*.

Overall, these efforts demonstrate that improving Qur'anic reading skills requires consistent instruction accompanied by support from all relevant parties. The instructors' efforts in strengthening recitation skills and creating a supportive learning environment have been implemented relatively well and remain within the institution's control. In contrast, the partnership with families remains occasional, even though this aspect represents the most dominant determining factor. This misalignment between where the problems arise and where intervention is provided appears to contribute to the persistence of uneven Qur'anic reading difficulties, despite the consistent implementation of the instructional method.

These findings also offer a theoretical implication that studies on Qur'anic learning in non-formal institutions need to shift from asking "which method is most effective?" toward asking "what conditions enable a method to function as intended?" Most previous studies, such as Maulana et al. [4] and Ulum et al. [18], positioned

the instructional method as the primary variable, whereas this study reveals that the effectiveness of a method is highly dependent on the instructor-to-student ratio, consistency in instructor competencies, the assessment system, and the continuity of learning habits at home. This shift in emphasis is important for TPQ institutions, which generally operate with limited resources, as changing instructional methods is often viewed as the primary solution, even though the underlying problems may actually lie in the supporting conditions required for effective implementation.

4. CONCLUSION

This study yielded three conclusions. First, the problems associated with the Qur'anic reading skills of students at TPQ Al-Qalbu, Candimulyo Village, Kedu District, Temanggung Regency, include inaccurate *makharijul huruf*, incorrect application of *tajwid* rules, inaccuracies in the recitation of long and short sounds (*mad*), limited fluency and recitation proficiency, and the insufficient development of the habit of reciting in the *tartil* manner. These problems persist despite the institution's consistent implementation of the Rasyidah Method, demonstrating that the presence of a well-structured instructional method alone is insufficient to ensure uniform development of students' reading skills.

Second, these problems are influenced by internal factors, including fluctuations in learning motivation, differences in students' initial reading abilities, and physical fatigue after formal schooling, as well as external factors, including an imbalanced instructor-to-student ratio, inconsistent teaching competencies, an inadequately structured curriculum, limited parental support, and an environment that does not yet foster regular Qur'anic recitation activities. In the context of TPQ Al-Qalbu, external factors play a more dominant role.

Third, instructors address these problems through recitation skill reinforcement (individualized guidance, review of *tajwid* materials, and modeling of correct recitation), the creation of a supportive learning environment (educational games, Islamic stories, outdoor learning, and establishing the habit of reciting before lessons), and partnerships with families.

At the practical level, these findings suggest three measures for TPQ administrators: increasing and standardizing instructor competencies through comprehensive training in the Rasyidah Method; establishing measurable reading achievement targets for each volume; and designing a structured parental support program, for example through a daily *muroja'ah* communication book.

This study is limited by its scope, which covers only one institution, as well as by the relatively short period of data collection; therefore, the findings are not intended to be generalized. Future research is recommended to quantitatively examine the effectiveness of the Rasyidah Method or conduct a multisite study involving several TPQ institutions implementing the same method.

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