

Introduction To Hijaiyah Letters And Tajwid At Tpq Masjid At-Taqwa, Bengkulu City

Fadhilah Nurika Putri^{a,1*}, Adilla Chairun Nasicha^{a,2}, Anisa Febriyanti^{a,3}, Dita Putri Aprilia^{a,4}, Tiara Revalina^{a,5}, Pahrozi Ahmad^{a,6}

Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Indonesia

¹nurikareyy@gmail.com;

²adila23oppo@gmail.com;

³anisafebriyanti203@gmail.com;

⁴ditaputriaprilialia223@gmail.com;

⁵tiararevalinat@gmail.com;

⁶pahrozi.ahmad@uinfasbengkulu.ac.id

Correspondent Author; nurikareyy@gmail.com

ARTICLE INFO

ABSTRACT

Article history

Received :

27-12-2025

Revised :

19-01-2026

Accepted :

21-02-2026

Keywords :

Hijaiyah Letters, Tajwid, TPQ, Qur'anic Learning, Community Service Program (KKN).

Qur'anic education plays an important role in developing children's character and strengthening their religious understanding from an early age. This community service program aimed to introduce hijaiyah letters and basic tajwid rules to students at TPQ Masjid At-Taqwa, Bengkulu City, in order to improve their Qur'anic reading skills. The program was conducted through observation, learning assistance, demonstrations, guided practice, and evaluation activities. The results showed positive improvements in students' ability to recognize hijaiyah letters, understand reading symbols, and apply basic tajwid rules such as mad, ghunnah, and nun sukun and tanwin. Increased student enthusiasm and support from mosque administrators and parents contributed to the program's success, despite challenges related to differences in students' abilities and limited implementation time. Overall, the program positively enhanced students' Qur'anic reading skills, learning motivation, and appreciation of the Qur'an.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Qur'anic education plays a fundamental role in shaping children's character, moral values, and religious understanding from an early age. In Islamic education, the ability to recite the Qur'an accurately is regarded not only as a cognitive skill but also as an act of worship with significant spiritual value. Therefore, mastery of hijaiyah letters and understanding of tajwid principles are essential foundations for developing Qur'anic literacy. The recognition of hijaiyah letters enables learners to identify and pronounce Arabic sounds correctly, while tajwid provides guidelines for proper recitation in accordance with the traditions of Prophet Muhammad (peace be upon him) (Azra, 2020; Nata, 2022).

Qur'anic literacy encompasses the ability to recognize, read, understand, and apply Qur'anic teachings in everyday life. At the elementary level, this literacy primarily focuses on reading proficiency, including mastery of hijaiyah letters, vowel signs, makharij al-huruf (points of articulation), and basic tajwid rules. Adequate Qur'anic reading skills enable children to understand Islamic teachings more effectively and foster positive attitudes toward religious learning. Conversely, difficulties in recognizing hijaiyah letters

and applying tajwid principles may hinder students' learning progress and reduce their motivation to participate in religious educational activities (Syahidin, 2020; Nata, 2022).

As a community-based non-formal Islamic educational institution, Taman Pendidikan Al-Qur'an (TPQ) plays a significant role in promoting children's Qur'anic literacy. Through structured learning activities, TPQ facilitates the development of Qur'anic reading and writing skills while instilling Islamic values and strengthening religious character. In the context of rapid technological advancement and increasing social influences, TPQ serves as an important partner for parents in providing comprehensive religious education for children (Suyadi, 2021).

Mosques also play a strategic role as centers of worship, education, and community development. Mosque-based educational programs provide a supportive environment for children's spiritual growth through direct engagement in religious activities and interactions within the Muslim community. Consequently, mosque-based Qur'anic education has become an effective approach to strengthening children's religious understanding and improving their Qur'anic literacy (Azra, 2020; Ismail, 2021).

TPQ Masjid At-Taqwa in Bengkulu City is one of the community-based Islamic educational institutions actively involved in providing Qur'anic education for children. Its learning activities include hijaiyah letter recognition, Iqra' instruction, Qur'anic recitation practice, basic tajwid lessons, memorization of short surahs, and character education based on Islamic values. These activities aim to improve students' recitation skills while fostering religious awareness and positive character development.

Preliminary observations revealed several challenges experienced by students, including difficulties in distinguishing visually similar hijaiyah letters, accurately pronouncing Arabic sounds according to their makharij al-huruf, and applying basic tajwid rules such as mad, ikhfa', idgham, and iqlab. These challenges often resulted in recitation errors, indicating the need for more intensive guidance and consistent practice.

Effective instruction in hijaiyah letters and tajwid requires appropriate teaching strategies, continuous guidance, and regular practice. Interactive approaches, including repetition exercises, guided reading, direct instruction, and individualized mentoring, can enhance students' understanding and improve their Qur'anic reading abilities. In addition, collaboration among teachers, parents, mosque administrators, and the wider community is essential for ensuring the success of Qur'anic education programs (Mulyasa, 2021; Suyadi, 2021).

Based on these considerations, this study aims to examine the implementation of hijaiyah letter recognition and tajwid instruction at TPQ Masjid At-Taqwa, Bengkulu City, and to analyze their contribution to improving students' Qur'anic reading abilities. The findings are expected to provide insights into the effectiveness of mosque-based Qur'anic education programs and serve as a reference for educators, TPQ administrators, and community stakeholders in developing more effective Qur'anic learning initiatives.

Method

This study employed a descriptive qualitative approach to examine the implementation of *hijaiyah* letter recognition and *tajwid* instruction at TPQ Masjid At-Taqwa, Bengkulu City. A qualitative design was selected because it enables researchers to explore educational phenomena within their natural settings and gain a comprehensive understanding of participants' experiences, learning processes, and factors influencing the effectiveness of Qur'anic education. This approach emphasizes the interpretation of social phenomena without manipulating research variables, thereby providing a holistic

description of instructional activities, teaching strategies, student participation, and learning outcomes (Creswell & Creswell, 2018; Sugiyono, 2022).

The study was conducted at TPQ Masjid At-Taqwa, Bengkulu City, a community-based non-formal Islamic educational institution that regularly organizes Qur'anic learning activities, including *hijaiyah* letter recognition, Qur'anic recitation, and basic *tajwid* instruction. The research site was selected purposively because of its active role in promoting Qur'anic literacy and religious character development among children (Nata, 2022; Ismail, 2021).

The participants consisted of *santri* (students), Qur'anic teachers (*ustaz* and *ustazah*), and university students involved in mentoring activities at the TPQ. The inclusion of various participants enabled the researchers to obtain diverse perspectives regarding the implementation of *hijaiyah* and *tajwid* learning. Students shared their experiences, challenges, and learning progress, while teachers and mentors provided information regarding instructional strategies and the effectiveness of the learning process (Sugiyono, 2022).

Data were collected through observation, semi-structured interviews, and documentation. Observation was conducted by directly examining classroom activities and interactions between teachers and students during the learning process. This technique allowed researchers to document teaching methods, student participation, learning media, and classroom dynamics related to *hijaiyah* letter recognition and *tajwid* instruction (Arikunto, 2021; Sugiyono, 2022).

Semi-structured interviews were conducted with students, teachers, and mentors to explore their experiences and perceptions regarding the implementation of the learning program. This method facilitated in-depth data collection while maintaining alignment with the research objectives (Creswell & Creswell, 2018).

Documentation involved collecting relevant records, including photographs of learning activities, attendance lists, teaching materials, learning schedules, and students' worksheets. These documents served as supporting evidence to complement the findings obtained through observation and interviews (Arikunto, 2021).

To ensure data trustworthiness, source and technique triangulation were applied by comparing information obtained from observations, interviews, and documentation. This process enhanced the credibility, dependability, and confirmability of the research findings (Creswell & Creswell, 2018; Sugiyono, 2022).

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), which consists of three stages: data reduction, data display, and conclusion drawing and verification. Data reduction involved selecting, organizing, and simplifying information relevant to the research objectives. Subsequently, the data were presented systematically through descriptive narratives and thematic categories to facilitate the identification of patterns and relationships. Finally, conclusions were drawn and continuously verified to ensure consistency with the collected data and the objectives of the study (Miles et al., 2014).

Through these procedures, the study sought to provide a comprehensive understanding of how *hijaiyah* letter recognition and *tajwid* instruction contribute to improving students' Qur'anic reading abilities and strengthening Qur'anic literacy among children at TPQ Masjid At-Taqwa, Bengkulu City.

Results and Discussion

1. Hijaiyah Letter Recognition among TPQ Students

The introduction of *hijaiyah* letters represented the initial phase of Qur'anic learning

activities implemented at TPQ At-Taqwa Mosque, Bengkulu City. This stage aimed to develop students' foundational competencies in recognizing, identifying, and pronouncing Arabic letters accurately before progressing to more advanced levels of Qur'anic recitation. Mastery of hijaiyah letters is regarded as a fundamental prerequisite for achieving proficiency in Qur'anic reading, as all Arabic words and Qur'anic verses are constructed from these basic linguistic elements. Therefore, the instructional process was designed to ensure that students developed a comprehensive understanding of the visual forms, phonetic characteristics, and articulation of each hijaiyah letter (Syahidin, 2020; Nata, 2022).

Various instructional strategies were employed to facilitate the learning process, including the Iqra' method, repetitive exercises, guided reading activities, and writing practices. The Iqra' method served as the primary instructional approach due to its widespread recognition as an effective method for introducing Arabic letters and developing beginner-level Qur'anic reading skills. Repetitive reading exercises were utilized to strengthen students' memory of letter forms and sounds, while writing activities reinforced visual recognition and enhanced retention. Additionally, both individual and group-based learning sessions were implemented to accommodate students' diverse learning needs and abilities (Suyadi, 2021; Syahidin, 2020).

Observational findings indicated that several students initially encountered difficulties in differentiating between hijaiyah letters with similar visual characteristics but distinct pronunciations, such as ب (ba), ت (ta), and ث (tha), as well as ج (jim), ح (ha), and خ (kha). These challenges were particularly evident among younger learners and students with limited prior exposure to Arabic script. Furthermore, some students experienced difficulties maintaining concentration during instructional sessions, which affected their ability to retain and accurately recall the letters being taught (Syahidin, 2020; Suyadi, 2021).

To overcome these challenges, teachers implemented intensive instructional support through repeated demonstrations, pronunciation drills, visual learning aids, and individualized mentoring. Students were provided with opportunities to engage in oral reading practices, enabling teachers to identify and immediately correct pronunciation errors. In addition, interactive learning activities, including educational games, question-and-answer sessions, and peer-assisted learning, were incorporated to enhance student engagement and motivation throughout the learning process (Mulyasa, 2021).

The findings demonstrated substantial improvement in students' ability to recognize and pronounce hijaiyah letters following their participation in regular instructional sessions. Most students were able to identify the letters sequentially and randomly, distinguish between visually similar letters, and articulate them more accurately according to their respective makharij al-huruf (points of articulation). These findings suggest that consistent instruction, repetitive practice, and direct guidance constitute effective strategies for developing foundational Qur'anic literacy skills among young learners (Syahidin, 2020; Nata, 2022).

From an educational perspective, mastery of hijaiyah letters represents a critical milestone in the process of Qur'anic learning. This foundational competence not only equips students with the necessary skills to progress toward more complex reading materials but also enhances their self-confidence and motivation to continue engaging in Qur'anic studies (Syahidin, 2020; Suyadi, 2021).

2. Basic Tajwid Instruction

In addition to hijaiyah letter recognition, the learning program implemented at TPQ

At-Taqwa Mosque, Bengkulu City, placed considerable emphasis on the instruction of fundamental tajwid principles. Tajwid refers to a set of rules governing the proper articulation and recitation of the Qur'an. The application of these rules is essential for preserving the authenticity, accuracy, and intended meanings of Qur'anic verses while ensuring that recitation conforms to the traditions transmitted by Prophet Muhammad (peace be upon him) (Syahidin, 2020; Nata, 2022).

The tajwid instruction focused on introducing students to several fundamental recitation rules, including Mad Thabi'i, Ghunnah, Idzhar, Idgham, Ikhfa', Iqlab, and Qalqalah. These topics were selected because they frequently occur in Qur'anic texts and constitute the foundational knowledge required for accurate recitation. The instructional process was implemented progressively, beginning with theoretical explanations of each rule, followed by practical demonstrations using examples derived from selected Qur'anic verses (Syahidin, 2020).

The instructional approach primarily emphasized modeling and direct practice. Teachers first explained the characteristics, functions, and applications of each tajwid rule before demonstrating the correct recitation patterns. Subsequently, students were encouraged to imitate the examples and apply the rules while reciting selected verses. This approach enabled students to observe, imitate, and practice simultaneously, thereby facilitating a deeper understanding of tajwid concepts and their practical application in Qur'anic recitation (Mulyasa, 2021).

Observational findings revealed that students initially experienced difficulties in distinguishing among various tajwid rules and applying them consistently during recitation. Although many students demonstrated a theoretical understanding of specific rules, they often encountered challenges when implementing them in actual reading practices. For instance, some students struggled to differentiate between the pronunciation patterns associated with Idzhar and Ikhfa', while others frequently overlooked elongation patterns related to Mad Thabi'i (Syahidin, 2020).

Continuous practice accompanied by immediate corrective feedback played a crucial role in addressing these challenges. Teachers consistently monitored students' recitation performance and provided direct corrections whenever errors occurred. Through ongoing guidance and repetitive practice, students gradually developed a stronger understanding of tajwid principles and demonstrated greater accuracy in applying these rules during Qur'anic reading sessions (Mulyasa, 2021; Syahidin, 2020).

The findings indicate that practical and interactive tajwid instruction is more effective than approaches that rely solely on theoretical explanations. By engaging students in repeated recitation exercises and providing individualized feedback, teachers were able to create meaningful learning experiences that enhanced both students' conceptual understanding and practical application of tajwid principles. Furthermore, continuous mentoring and experiential learning activities contributed to the internalization of Islamic values and strengthened students' commitment to proper Qur'anic recitation practices (Nata, 2022; Suyadi, 2021).

3. Improvement in Qur'anic Reading Ability

One of the most significant findings of this study was the substantial improvement in students' Qur'anic reading abilities following their participation in hijaiyah letter recognition and tajwid learning activities at TPQ At-Taqwa Mosque, Bengkulu City. The observed progress was reflected not only in the enhancement of students' technical reading competencies but also in increased levels of self-confidence, learning motivation, and enthusiasm for engaging in Qur'anic education (Syahidin, 2020; Uno, 2021).

Initial observations indicated that several students encountered difficulties in

recognizing hijaiyah letters, combining letters into words, articulating Arabic sounds accurately, and applying basic tajwid rules during recitation. Reading errors frequently occurred, particularly among younger learners and novice students. Common challenges included hesitation during recitation, inaccurate pronunciation of specific letters, and inconsistent application of previously learned tajwid principles (Syahidin, 2020; Suyadi, 2021).

Following regular participation in structured learning sessions, considerable progress was identified in students' Qur'anic reading performance. Students demonstrated greater fluency in reading Qur'anic texts, improved pronunciation accuracy, and more consistent application of tajwid rules. Moreover, the frequency of reading errors decreased substantially, and students exhibited greater independence in recitation activities without requiring continuous guidance from teachers (Nata, 2022; Syahidin, 2020).

The improvement in students' reading abilities can be attributed to several interrelated factors. First, the systematic structure of the learning program enabled students to develop their competencies progressively, beginning with hijaiyah letter recognition and advancing toward word formation, sentence reading, and the practical application of tajwid rules. Second, repetitive practice contributed to strengthening memory retention and reinforcing correct reading habits. Third, individualized mentoring allowed teachers to identify specific learning difficulties and provide targeted instructional support to students requiring additional assistance (Mulyasa, 2021; Sugiyono, 2022).

Beyond the enhancement of technical competencies, the learning program also contributed positively to students' emotional and psychological development. Many students demonstrated increased confidence when reciting the Qur'an in front of their peers and exhibited greater willingness to participate actively in learning activities. This increased self-confidence plays a crucial role in sustaining learning motivation and encouraging continuous engagement with Qur'anic education (Uno, 2021).

Overall, the findings indicate that well-structured Qur'anic learning programs can significantly improve children's Qur'anic literacy while simultaneously fostering positive attitudes toward religious learning. The integration of systematic instruction, continuous practice, individualized guidance, and supportive learning environments contributes substantially to the development of students' reading proficiency and long-term commitment to Qur'anic studies (Nata, 2022; Suyadi, 2021).

4. Supporting and Inhibiting Factors in the Learning Process

The implementation of hijaiyah letter recognition and tajwid instruction at TPQ At-Taqwa Mosque, Bengkulu City, was influenced by a range of supporting and inhibiting factors. Identifying these factors is essential for evaluating the effectiveness of the learning program and formulating strategies for its continuous improvement.

Several supporting factors contributed significantly to the successful implementation of the program. First, strong support from mosque administrators played a crucial role in ensuring the sustainability of learning activities. The administrators facilitated the use of mosque facilities, provided adequate learning spaces, and actively encouraged community participation in educational programs. Their commitment created a supportive environment that enabled the TPQ to operate effectively as a center for Qur'anic education (Ismail, 2021; Azra, 2020).

Second, students demonstrated high levels of motivation and enthusiasm throughout the learning process. Their willingness to participate in instructional activities and engage in Qur'anic reading practice contributed positively to the overall learning environment. High learning motivation was reflected in consistent attendance, active participation, and

improved learning outcomes (Uno, 2021).

Third, the availability of learning resources, including Iqra' books, copies of the Qur'an, whiteboards, and other instructional materials, facilitated the teaching and learning process. Adequate educational resources enabled teachers to deliver lessons more effectively and provided students with opportunities to practice independently both during and outside instructional sessions (Mulyasa, 2021).

Parental involvement also emerged as a significant supporting factor. Parents who encouraged their children to practice Qur'anic reading at home reinforced the learning experiences acquired at TPQ. Regular home-based practice contributed to faster learning progress and enhanced students' reading proficiency (Suyadi, 2021).

Furthermore, the religious atmosphere of the mosque provided a conducive environment for fostering students' spiritual development and strengthening their motivation to learn the Qur'an. The integration of educational activities within a religious setting encouraged students to perceive Qur'anic learning as an essential component of their daily lives rather than merely an academic responsibility (Azra, 2020; Ismail, 2021).

Despite these supporting factors, several challenges were identified during the implementation of the learning program. One of the primary obstacles was the variation in students' initial abilities and prior experiences with Qur'anic reading. Differences in students' levels of proficiency required teachers to adopt differentiated instructional strategies and provide individualized support, which occasionally complicated classroom management and instructional planning (Mulyasa, 2021).

Limited instructional time also posed a significant challenge. The duration of TPQ learning sessions was relatively short compared to the breadth of material that needed to be covered. Consequently, teachers were required to prioritize essential content and maximize the effectiveness of the available instructional time (Mulyasa, 2021).

Another inhibiting factor was the lack of consistent Qur'anic reading practice at home among some students. Insufficient reinforcement outside the classroom often slowed students' progress, particularly for those who required additional practice to master foundational reading skills (Suyadi, 2021).

Although most students demonstrated strong motivation, fluctuations in engagement and concentration were occasionally observed. Factors such as physical fatigue, academic responsibilities at school, and distractions associated with digital media sometimes affected students' participation in learning activities (Uno, 2021).

Nevertheless, effective collaboration among teachers, students, parents, mosque administrators, and the broader community enabled the learning program to function effectively and achieve its educational objectives. This collaborative approach highlights the importance of shared responsibility in supporting the success of Qur'anic education programs within community-based learning environments (Azra, 2020; Ismail, 2021).

5. Relationship to Previous Studies

The findings of this study are consistent with previous research highlighting the importance of structured Qur'anic education in enhancing children's reading proficiency and strengthening their religious understanding. Numerous studies have demonstrated that Qur'anic learning programs implemented through non-formal Islamic educational institutions, such as Taman Pendidikan Al-Qur'an (TPQ), play a significant role in promoting Qur'anic literacy and fostering the internalization of Islamic values among children (Nata, 2022; Suyadi, 2021).

Previous research has indicated that instructional approaches incorporating the Iqra' method, repetitive reading exercises, and individualized mentoring contribute positively to students' mastery of hijaiyah letters and tajwid principles. The findings of the present

study support this perspective by demonstrating that continuous instruction, guided practice, and consistent feedback lead to substantial improvements in students' Qur'anic reading abilities. These instructional strategies facilitate the development of foundational reading skills while enabling students to apply tajwid rules more accurately during recitation (Mulyasa, 2021; Syahidin, 2020).

In addition, earlier studies have emphasized the strategic role of mosques as centers for community education and character development. The results of this study reinforce the view that mosque-based educational programs provide benefits that extend beyond the acquisition of academic competencies. Participation in TPQ activities contributes to students' spiritual growth, moral development, and social interaction within a religious environment. Through sustained involvement in Qur'anic learning activities, students develop stronger connections to Islamic teachings and cultivate positive religious habits that may continue throughout their lives (Azra, 2020; Ismail, 2021).

Overall, the findings of this study contribute to the growing body of evidence indicating that TPQ and mosque-based Qur'anic education constitute effective approaches for improving children's Qur'anic literacy. The success of these programs depends on the integration of appropriate instructional methods, supportive learning environments, active parental involvement, and sustained commitment from educators, mosque administrators, and community members. Collectively, these elements contribute to the development of a generation that is capable of reciting the Qur'an accurately, understanding Islamic teachings comprehensively, and applying religious values in everyday life (Nata, 2022; Suyadi, 2021).

Conclusion

Based on the findings of this study, it can be concluded that the implementation of hijaiyah letter recognition and tajwid learning at TPQ At-Taqwa Mosque, Bengkulu City, significantly contributed to improving students' Qur'anic reading abilities. Through structured learning activities involving the Iqra' method, repetition exercises, direct practice, and individualized mentoring, students showed progress in recognizing hijaiyah letters, pronouncing them correctly according to their articulation points, and applying basic tajwid rules during Qur'anic recitation. The program also increased students' confidence, motivation, and participation in learning activities. Its success was supported by teachers, mosque administrators, parents, and a conducive religious environment, despite challenges such as differences in students' initial abilities and limited instructional time. Overall, the findings emphasize the important role of TPQ institutions in strengthening Qur'anic literacy, Islamic education, and children's spiritual development, highlighting the need for continuous improvement and support for similar educational programs.

References

- Amrindono. (2022). Metode pembelajaran Al-Qur'an bagi anak usia dini. *Smart Kids: Jurnal Pendidikan Islam Anak Usia Dini*, 4(1), 8-16.
- Arikunto, S. (2021). *Prosedur penelitian: Suatu pendekatan praktik (Edisi revisi)*. Rineka Cipta.
- Azra, A. (2020). *Pendidikan Islam: Tradisi dan modernisasi menuju milenium baru*. Kencana.
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches (5th ed.)*. Sage Publications.
- Hidayat, L. T., Subando, J., & Widoyo, A. F. (2023). Efektivitas penggunaan metode Iqra' dalam peningkatan kualitas bacaan Al-Qur'an santri di Pondok Pesantren Tahfidz Al-Barokah

- Merapi tahun ajaran 2022/2023. *Al'ulum: Jurnal Pendidikan Islam*, 3(2).
<https://doi.org/10.54090/alulum.317>
- Ismail, F. (2021). *Paradigma pendidikan Islam*. PT Remaja Rosdakarya.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage Publications.
- Mulyasa, E. (2021). *Menjadi guru profesional: Menciptakan pembelajaran kreatif dan menyenangkan*. PT Remaja Rosdakarya.
- Nata, A. (2022). *Ilmu pendidikan Islam*. Kencana.
- Subhan. (2020). Analisis efektivitas metode Iqro dalam meningkatkan kemampuan membaca Al-Qur'an siswa sekolah dasar. *Jurnal Pendidikan IPS*, 10(2).
- Sugiyono. (2022). *Metode penelitian kualitatif*. Alfabeta.
- Susanto, L. T., Subando, J., & Widoyo, A. F. (2023). Efektivitas penggunaan metode Iqra' dalam peningkatan kualitas bacaan Al-Qur'an santri. *Al'ulum: Jurnal Pendidikan Islam*, 3(2).
- Suyadi. (2021). *Pendidikan Islam dan karakter anak usia dini*. PT Remaja Rosdakarya.
- Syahidin. (2020). *Metodologi pendidikan Al-Qur'an*. Pustaka Setia.
- Taufiqurrahman. (2025). Efektivitas metode pembelajaran Al-Qur'an: Kajian literatur terhadap Iqra, Tilawati, dan Ummi. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(2).
- Uno, H. B. (2021). *Teori motivasi dan pengukurannya: Analisis di bidang pendidikan*. Bumi Aksara.
- Usiono, Irfan, M., Zahara, A., Winarti, W., Arafah, S., & Nuhara, W. (2021). Improving the ability to read the Qur'an for elementary school-age children using the Iqra' method with letter card media. *Jurnal Basicedu*, 5(5), 3630-3638.
- Utami, R., & Saputra, A. A. (2025). Implementation of the Iqra' method in improving children's Al-Qur'an reading skills at TPA Miftahusalam. *Journal of Elementary School Research and Development*, 1(1).
- Zahra, Z., Nilam, S., Nur Habibah, S. R., Miramadhani, A., Putri, A., & Widyanti, E. (2025). Evaluasi efektivitas pembelajaran metode Iqra' berdasarkan model CIPP di TPA Al-Khoir Sangatta Utara. *Darajat: Jurnal Pendidikan Agama Islam*, 8(2).