

# Acceleration Method Eradication of Qur'an Illiteracy in Indonesia

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## Abstract

**Purpose:** This paper addresses efforts to accelerate the eradication of Qur'anic illiteracy in Indonesia. Recent studies (2018–2023) indicate that a significant number of Muslims still experience difficulties in reading the Qur'an, particularly in recognizing and pronouncing Arabic script, although the percentage has shown gradual decline. The study aims to present and evaluate various methods for learning Qur'anic script, ranging from classical to contemporary approaches.

**Research Methodology:** The research employs a qualitative descriptive approach through a library study. Data were collected and analyzed from scholarly works, educational materials, and expert writings that discuss different methods of teaching Qur'an reading skills.

**Results:** The findings reveal several methods designed to accelerate the eradication of Qur'anic illiteracy. Among them, modern methods demonstrate higher levels of practicality, efficiency, and accessibility compared to purely classical approaches, making them more suitable for rapid learning among today's Muslim communities.

**Conclusions:** Effective eradication of Qur'anic illiteracy requires combining the strengths of both classical and modern teaching methods. Integrating practicality with cultural-religious values ensures broader acceptance and sustainability of literacy programs.

**Limitations:** The study is limited to secondary data from existing literature and does not include field validation or empirical testing of the methods reviewed.

**Contribution:** This paper contributes by offering a comparative overview of Qur'anic literacy methods and highlighting those most relevant for accelerating literacy programs in contemporary Muslim societies.

**Keywords:** *Acceleration, Illiteracy, Method, Qur'an, Script.*

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## 1. Introduction

Based on the results of research released in 2018 and 2023, it was found that the percentage of illiteracy in the Qur'an shows a fairly high number. Among them is the research findings of the University of Qur'anic Sciences (PTIQ) in 2018 that the number of Indonesian people who are still illiterate in the Qur'an, especially in remote and rural areas, reached around 65% (Republika, 18/01/2018; uinjkt.ac.id). The research team of the Institute of Qur'an Sciences (IIQ) Jakarta in 2023 revealed that the percentage of illiteracy in the Qur'an ranged from 58.57% to 65%. This study involved 3,111 respondents throughout Indonesia. The ability to read the Qur'an is measured through four parameters, namely: *makharij al-letters*, *shifat al-letters*, *ahkam al-huruf* and *al-mad wal qashr*. In addition, it was also stated that "the reading ability index is at a sufficient level and low at a percentage of 72.25%." (Janatun & Rudiana, 2024; Ridho, Fauzan, Faisal, & Hanafi, 2024). Meanwhile, the author observes that the limited ability to read Arabic script is also supported by the presence of a number of translated editions

of the Qur'an published in Indonesian (Latin letters) and Arabic expressions of the Qur'an presented in the Indonesian alphabet. One of them is the book *Al-Qur'an Trilingual (Arabic-Indonesian-English plus Latin Arabic Transliteration)* published by al-Huda, Bina Insani Group, Depok, 2009. In addition, the limited hours of religious lessons in public schools are also a factor why students in public schools are unable to read the Qur'an in Arabic script. This, indeed, is very ironic, in the midst of the existence of taklim councils, religious lectures, grand tabligh and the implementation of the annual Musabaqah Tilawatil Qur'an (MTQ) festival and the Selection of Tilawatil Qur'an (STQ) starting from the rural/sub-district level to the national level. This phenomenon is very concerning, because it occurs in a Muslim-majority country and even the largest in the world and serious efforts are needed to find a solution, at least it can reduce the percentage to a lower number (Cahyaningrum, Prasetya, & Mustiawan, 2025; Ridho et al., 2024; Rizky, Suparto, & Florina, 2025; Sugiarto, Aminullah, & Rochanah, 2023).

Supposedly, in the author's opinion, it is difficult to disagree that reading is one of the doors to science and the alleviation of ignorance, so it is not wrong when the verse of the Qur'an that was revealed for the first time commands humans to read (*iqra'*). As mentioned in QS. al-'Alaq/96:1-5 that: "*Read by (say) the name of your Creator Lord. He had created a human being from a clot of blood. Read, and your Lord is the Most Exalted. Who teaches (humans) with a pen. He teaches man what he does not know*". This verse also emphasizes that in addition to reading activities, the door of knowledge is also obtained through writing activities. Even the Prophet Muhammad once asked scientists and the general public to work together to motivate people who have never studied. Meanwhile, those who have writing skills are encouraged to position their role like a father to their children in terms of teaching how to write. The Prophet also once used writing skills as a ransom for the prisoners of war in Badr, even non-Muslims were asked to teach them how to read (A'zami, 2005; Aini, 2025; Armita & Saad, 2022; Khdir, 2017; Kultsum, 2024).

Furthermore, in order for the transferred knowledge to penetrate into the human mind, attention and seriousness are needed by listening to what is read so that the message conveyed becomes more meaningful. Therefore, Allah affirms in QS. Al-A'raf/7: 204 that: "*And when the Qur'an is recited, then listen and be still, so that you may have mercy*" (2004, 238). Then, because the grasp and ability of humans are different, when conveying a message, it should be done in a way that is not in a hurry. This is alleged in QS. al-Muzzammil/74: 4 that: "*And recite the Qur'an slowly*." (2004, 846). No less than four verses in one letter, Allah hinted at how the ease of reading the Qur'an will be obtained when it is based on motivation to get a lesson, as alleged in the Qur'an. al-Qamar/54:17, 22,32 and 40 that: "*And indeed, We have made the Qur'an easy for warning, so who wants to take lessons?*" (2004: 769-771). In addition, the Qur'an also motivates humans to start reading from the easy. For example, it is stated in QS. al-Muzzammil/73: 20 that: "*... recite what is easy (for you) from the Qur'an;*" (2004: 848). Allah sent down the Qur'an to the Prophet Muhammad who was *ummi* (illiterate), in addition to motivating people to learn from something that they did not know or know, this message of the Qur'an also contains a signal of affirmation that the Qur'an is not made or engineered by the Prophet Muhammad. This gesture is found in QS. al-A'raf/7: 156-57 that: "*... those who believe in Our Verses. (Namely) those who followed the Messenger, the Prophet who was unreadable (illiterate) whom they found written in the Torah and the Gospel that was on them ...*" (2004: 228). Then in QS. al-'Ankabut/29:48 states that: "*And you (Muhammad) have never read a book before and you have not (never) written a book with your right hand; If (you have read and written), you will doubt those who deny it*" (2004: 566) (Hasim, Samaeng, Dahlan, & Samaeng, 2023; Mohd et al., 2022; Moulaei, Haghdoost, Bahaadinbeigy, & Dinari, 2023; Safrilsyah et al., 2024).

In addition, there are a number of hadiths that encourage Muslims to study the Qur'an and teach it. The Prophet Muhammad affirmed that: "It is best for you to study the Qur'an and to teach it" (Mubarakfuri, 2011: 152). The Prophet also emphasized that people who get used to reading the Qur'an will make it easier for them to get intercession (help) in the hereafter. This is stated in the hadith of the Prophet that: "Read the Qur'an because on the Day of Resurrection it (the Qur'an) will be a helper for its readers" (Suyuthi, t.th: 52). Even the Prophet hinted at the double value of reward for those who read the Qur'an even though they read only a few letters, as he said: "Whoever reads one letter of the Kitabullah, he is given a virtue that is worth 10 times. I do not say *alif lam mim* (counted) one letter, but (each is valued)

*alif* one letter, *lam* one letter and *mim* one letter" (Nasution & Saâ, 2024; Safrilsyah et al., 2024; Soleyadi, 2024).

Thus, the illustration of the Qur'an and the hadith about how important it is to read the Qur'an. It is indeed ironic, once again, in the midst of many activities with the nuances of the Qur'an being held, for example, the annual festival of Musabaqah Tilawatil Qur'an, there are still some Muslims, if not many, who are not yet literate in the Qur'an. To get optimal results in understanding a reading text, the right method is needed. In relation to the recitation of the Qur'an, experts have presented a number of methods that can be applied. Among the methods that have been introduced and practiced in society in Indonesia are *the methods of al-Barqy, Iqro', Qira'aty, Tartil* and *Yanbu'a*. Three of these methods have been practiced to students at SMP Negeri 2 Tenggara (Angranti, 2016). Therefore, this paper aims to explain a number of practical and easy methods in alleviating, at least able to reduce the quantity of people who are illiterate in the Qur'an.

## 2. Literature Review

### 2.1 Qur'anic Literacy in Indonesia

Qur'anic illiteracy remains a major concern in Indonesia, despite the country being home to the world's largest Muslim population. Studies by the University of Qur'anic Sciences (PTIQ, 2018) and the Institute of Qur'an Sciences (IIQ, 2023) report that between 58% and 65% of Muslims in Indonesia still experience difficulties in reading the Qur'an, particularly in mastering makharij al-huruf (articulation points), shifat al-huruf (characteristics of letters), and tajwid rules. The persistence of illiteracy is linked to limited religious instruction in public schools, lack of qualified teachers, and reliance on transliterated Qur'an editions (Hakim, Agustan, & Rangkuti, 2022; Putri, Indria, & Pasaleron, 2022; Yugo, Surana, Muhammad, & Pamungkas, 2025).

### 2.2 Classical Methods of Qur'anic Instruction

Several classical methods have historically been used to introduce Qur'anic literacy. The Baghdadiyah Qa'idah method emphasizes step-by-step recognition of Arabic letters combined with short vowels (fathah, kasrah, dhammah). Similarly, the Tartil method focuses on tajwid and articulation points to ensure proper pronunciation. These methods provide strong foundations but are often considered rigid and slow for contemporary learners (Arta & Sugito, 2023; Maharani, Septiani, Febriani, & Sari, 2021).

### 2.3 Modern and Contemporary Approaches

The emergence of modern pedagogical strategies has offered more practical solutions. The **Iqra' method**, widely implemented in Indonesia, presents a graded system in six volumes that gradually introduces students to Qur'anic reading, supported by active learning and peer tutoring. Other approaches, such as the **Kataba method** and the **Maghfirah method**, combine writing, repetition, and tajwid instruction to enhance literacy skills. In addition, innovative models like the **10-Hour Method** and the **30-Minute Method** aim at rapid literacy acquisition by focusing on essential letter recognition, short surah practice, and simplified tajwid (Armita & Saad, 2022; Sintiya et al., 2024; Umroni & Romelah, 2025).

### 2.4 Integrated and Comparative Perspectives

Comparative research suggests that no single method is universally effective. Instead, combining classical rigor with modern efficiency can address diverse learner needs. The **Ash-Shafi'i method** exemplifies this integration by offering tiered instruction—covering Iqra' basics, tajwid, and advanced reading—ensuring learners progress according to their proficiency. Similarly, the use of digital platforms and smart boards for tajwid learning shows the potential of technology in accelerating literacy (Alhamuddin, Surbiyantoro, & Erlangga, 2023; Faidah, Makrufah, Muntazeri, & Muntazeri, 2023; Widat & Kurniawan, 2023).

## 3. Research Methodology

This research was conducted through a literature review with a qualitative descriptive approach. This approach makes a problem as the object of study, where the results of the research are presented in the

form of sentence analysis that leads to a certain understanding. Data was collected from various related reading sources, both from books, articles, especially regarding methods of accelerating the eradication of illiteracy in the Qur'an and research results released through online print media. All of this data is then analyzed and interpreted so that it leads to an understanding that can give birth to conclusions. The results of this research are expected to be a consideration and thought about how crucial it is to know and understand the Arabic script in reading the Qur'an for the Muslim community and utilize various methods of alleviating Qur'an illiteracy in a more practical and easy way.

#### 4. Result and Discussion

Before presenting the results of this research to readers, the author needs to explain what is meant by illiteracy of the Qur'an. The word "script" means "letters" and or "a system of graphic signs used to communicate and represent speech". While "Al-Qur'an" is the name of the holy book that Allah revealed to the Prophet Muhammad. Thus, illiteracy of the Qur'an is synonymous with illiteracy of the Qur'an. In addition, the use of the term illiterate often also connotes a person's inability to read and write. For example, the inability to read and write the Qur'an. This term in Islamic history was popularized by the name *ummi*. When it is said that the Prophet Muhammad was an *ummi*, it means that he did not know or was unable to read and write. Although, factually speaking, another meaning was found that said that *ummi* connotes more to a person or society who has never received and read the holy book from the previous Prophet sent by Allah. Muhammad Shahrur argued that the Prophet Muhammad was an *ummi*, because he did not come from the Jewish nation or the Christian nation. The Prophet is also said *to be um* to the Torah and the Gospel, because his knowledge of these two books is nothing more than what was conveyed to him after being sent as an Apostle of Allah. Therefore, it is not appropriate if the expression of the Prophet who is *ummi* is interpreted forcefully that he cannot read and write (Shahrur, Syamsuddin, & Dziki, 2004).

Perhaps some people ask, is it possible to accelerate the eradication of illiteracy in the Qur'an in Indonesia to be realized? There is a saying that "nothing is impossible in this life". Often it is found that something unexpected, human thoughts and abilities occur spontaneously by the will of God. Not infrequently, there are people who are diligent in their work to achieve success in the future. A person who collects change coin day after day that was originally considered not so meaningful is able to deliver him to become a billionaire, because for him no matter how small it is in his grasp there is nothing *useless*. Many success stories begin with efforts that were initially seen as meaningless. For example, collectors of used cans, plastic or cardboard. All items that are considered waste can be reused through recycling to be used as raw materials for equipment for human needs. This illustration, according to the author, can also apply to people who study the Qur'an. With a strong will and curiosity to learn to read the Qur'an in Arabic script, he became a person who is proficient in reading. For this reason, it is necessary to present several alternative methods in the framework of accelerating the eradication of illiteracy in the Qur'an.

Discourse on methods is as interesting as the material of a concept. Methods are able to deliver a concept to the goal it wants to achieve. Before discussing the method of accelerating the eradication of illiteracy in the Qur'an, the author will put forward limitations on what is meant by the method. The word method comes from the Greek *methodos* (a combination of the words *meta* and *hodos*) which means way or way (Berube & Jost, 1993), which in Arabic is called *tharîqah* and *manhaj*. The term *manhaj*, for example, is expressed in QS. al-Ma'idah/5: 48 "*li kullin ja'alnâ shir'atan wa minhajâ*". The word *minhajâ* is interpreted as "the path of light" (2004: 154). Meanwhile, according to the *Great Dictionary of the Indonesian Language*, method is defined as "an orderly and well-thought-out way to achieve the goal (in science and so on); a systematic way of working to facilitate the implementation of an activity in order to achieve a determined" (1988: 580-81). Thus, in the context of accelerating the eradication of illiteracy in the Qur'an, the method presented can help students identify the Arabic script contained in the Qur'an, understand its sequence and be able to express it in accordance with the rules that apply in tajweed (the science of how to read the Qur'an properly and correctly). Although it must be admitted that no method is one hundred percent correct, because in principle the presence of such a method is an alternative choice that adapts to the reader. The presence of a variety of methods provides opportunities for students to choose methods that are seen as easier and more practical in reading and writing Arabic

Qur'anic scripts. Based on the author's observations, there are at least nine methods that should be considered to accelerate the alleviation of Qur'anic script, as follows:

#### 4.1 *Baghdadiyah Qa'idah Method*

This method can be said to be traditional, where the author uses this method when learning to read the Qur'an. For the first time, it was introduced about the number of Arabic alphabets known as hijaiyah letters which amounted to 29 letters, in addition to لا the letter, namely:

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن و ه لا ء ي

After that, each of these letters is given a punctuation mark (*harakat*) *fathah* so that it is read as *a ba ta tsa ja ha kha da dza ra za sa sya shad ha tha zha 'a gha fa qa ka la ma na wa ha laa a ya*. In the next session, each letter is given the punctuation mark *fathah*, *kasrah* and *dhammah*, so that it is read as *a i u, ba bi bu, ta ti tu, tsa tsi tsu, ja ji ju, ha hi hu, kha khi khu, da di du, dza dzi dzu, ra ri ru, za zi zu, sa si su, sya syi syu, sha shi shu, dha dhi ddu, tha thi thu, zha zhi zhu, 'a 'i 'u, gha ghi ghu, fa fi fu, qa qi qu, ka ki ku, la li lu, ma mi mu, na ni nu, wa wi wu, ha hi hu, lam alif, hamzah, ya yi yu*.

Then the punctuation of *tanwîn* (*fathatain*, *kasratain* and *dhammatain*) was also introduced. Thus the hijaiyah letters are read as *an in un, ban bin bun, tan tin tun, tsan tsin tsun* to the end of the alphabet *an in un* and *yan yin yun*. In addition, there are also letters that are assembled with punctuation marks with *kasrah tasydid*, for example: *inni, binni, tinni, tsinni, jinni, hinni* to the end of the *yinni* alphabet (*QultumCilik*).

#### 4.2 *Iqra' Method*

The *Iqra' method* is compiled in six books (volumes 1-6). Each of these volumes is given a description of the teaching instructions used by the teacher. For example, in volume 1 it is mentioned that the material delivery system is through one of three options, namely: a. CBSA (Active Student Learning Way), b. Private, namely individual meals and c. Assistance, where higher students (whose mastery is above volume 1) can help listen to the readings of students below them, In the lesson volume 1 is introduced the letters *ber-harakat* (having punctuation) *fathah* (*a, ba, ta, sya, dha, dza, and kha*). Students are not allowed to continue to book volume 2 if they have not mastered book volume 1. In the lesson volume 2, students began to be introduced to letters with *harakat fathah* which were combined with other letters, both those that were read short (one *harakat*) and read long (two *harakat*). For example: *nabata, tsabata, nazala, dzahaba, nazhara, daawama, qaawama, yaatamaa, nashaaraa* and so on. In the lesson volume 3, students are introduced to letters that are combined with *harakat fathah* and *kasrah* which are read short. For example: *tati, dadi, nabata, 'amila, syahida, fahima* and *lazima*. Similarly, students are introduced to long read letters (*mad*). For example, *hâdirât, khâsyî'ât, râfi'ât, fawâhîsy, kadzâlik, jihâd* and *mawâliya*. In volume 3, the letters with the word *dhammah* are also displayed. For example, *kânû lanâ 'âbidîn, âmanû wa 'amilû, shâbirû wa râbithû, hâjarû wa jâhidû* and *qâla mâ nahâkumâ*. Furthermore, in the lesson volume 4, the letters with *harakat fathatain, kasratain* and *dhammatain* are read. For example, *hasanan, shâlihan, nûhan, faqîran, hâsidin, ghâsiqin, kâdzibatin, ghâfirun, hâlimun, ghaibun, and sûratun*. In the lesson volume 5, it is introduced about the words that are read with the wishful thinking of dying breadfruit when *waqaf* (stop reading). For example: the word *nasta'înu* is pronounced *nasta'în, muhtadinu* is pronounced *muhtadin* and so on. Here are also added the letters that are read in *tasydid* and those that are read in buzzing (*ghunnah*). For example: *fassara yufassiru, basysyara yubasysyiru, shuhufimmukarramah* and *lanakûnanna minasy syikirîn*. Finally, in lesson volume 6, students are introduced to words that are parts or pieces of verses of the Qur'an. For example: *wa ilâhukum ilâhun wahid, hudan wa busyran lil mu'minîn* and *âtatun wa qaulun ma'rûf*. (Humam, 2000). In addition, examples taken from fragments of Qur'anic verses are shown from volume 3 to volume 6.

#### 4.3 *At-Tartil Method*

In terms of discussion, this method is not much different from the *qa'idah baghdadiyah* method and the *Iqra'* method. Students are introduced to the letters *hija'iyah* (Arabic alphabet) which are given *harakat fathah, kasrah, dhammah* and *breadfruit*. In addition, letters or words that are read with *fathatain, kasratain, dhammatain*, and those with *tasydid* are also displayed, Interestingly, in this book

the author explains the place where each letter of the Arabic alphabet comes out. For example: the letter *hamzah*, the place where the letter comes out is at the bottom of the throat, so it must be read rather strongly; the letter *ba* is the place where it comes out on the lips, so before it is pronounced both lips must be in a close position. Then the letter *ta* where it comes out through the tip of the tongue with the base of the two upper teeth. The way of reading is light, such as saying the word rope, arriving and bones accompanied by a slight hissing sound (Munir, 1994).

#### 4.4 *Kataba Method*

This method is intended for elementary level students, with an emphasis on the smooth writing process. The reason is, when a child can write the letters of the Arabic alphabet while listening to the reading (sound) of the letters, it means that he can also read the letters. In this method, examples of the Arabic alphabet consisting of three letters are presented. For example: each page is titled with *a i u*, *ba bi bu*, *ta ti tu* and so on. Meanwhile, under these headings, each letter is given *harakat* flexibly with *fathah*, *kasrah* and *dhammah*. For example: *bababa*, *bibibi*, *bububu*, *tatata*, *tititi*, *tututu* to the letters *yayaya*, *yiyiyi*, and *yuyuyu*. In addition, hijaiyah letters are also presented in the form of continuous dots to make it easier for students to write the letters by arranging the dots so that they form a perfect letter (Azzam, 2012).

#### 4.5 *Maghfirah Method*

This method, in addition to introducing how to read the letters of the Arabic alphabet intermittently or continuously, is also equipped with mastery of tajweed. This method is elaborated into 10 subject matter, namely: a. knowing the *hija'iyah* letters with *harakat fathah*, *kasrah* and *dhammah*; b. knowing the long reading (*mad*) 2 harakat; c. knowing the reading of dead letters (*harakat breadfruit*); d. knowing the reading of hruuf ber-tasydid; e. the technique of reading *alif lam qamariyah* and *alif lam syamsiyah*; f. techniques of reading nun *sakinah* and *tanwîn*; g. techniques of reading *mim sakinah*; h. techniques of reading *mad far'i*; i. techniques of reading *mutaqâthi'ah* letters (located at the opening of the letter); and j. techniques of reading letters when stopping (*waqaf*) (Syazali, 2007).

#### 4.6 *10-Hour Method of Learning to Read the Qur'an*

This method of learning to read the Qur'an consists of seven stages divided into 10 hours of study, namely: a. The First Hour, knowing the Arabic alphabet which includes the pronunciation of letters with *fathah*, both read separately and in combination; b. The Second Hour, reciting the letters with *fathah*, *kasrah*, *dhammah* and *breadfruit*; c. The Third Hour, reciting the letters with *fathah*, *kasrah* and *dhammatain*, reciting words that use *alif breadfruit* after *fathah*, *yes breadfruit* after *kasrah* and *waw breadfruit* after *dhammah*; d. The Fourth and Fifth Hours, reading words that use the letters *qamariyah* and *syamsiyah* where the beginning of the word is preceded by *alif* and *lam*, reading words that use the letters *harakat fathah* accompanied by the letters *waw breadfruit* and *ya breadfruit*, and reading words with *tasydid*; e. The Sixth and Seventh Hours, reading a series of Qur'anic words that contain certain reading laws based on the rules of tajweed; f. The Eighth and Ninth Hours, the practice of reading excerpts from the verses of the Qur'an; and g. the Tenth Hour, the practice of reading copies of short letters in the Qur'an.

#### 4.7 *Ash-Shafi'i method*

This method is presented in three different classes, namely the *iqra'* class, the *tajweed* class and the deepening program class. For the *iqra'* class, it is divided into 14 lessons as follows: a. identifying the hijaiya letters; b. knowing the *harakat fathah*; c. knowing the *harakat kasrah* and *dhammah*; d. connecting the *hija'iyah* letters; e. knowing *tanwîn*; f. knowing the punctuation marks; g. knowing *tasydid*; h. knowing *mad* (long reading); i. identifying the recitation of *alif lam qamariyah* and *shamsiyah*; j. knowing the letter *mad* that meets *hamzah washal*; k. knowing the word of Allah; l. knowing *mad* and *tasydid*; m. reading the letter that does not have *harakat* at the beginning of the letter; and n. practice reading short letters. Meanwhile, the *tajwîd* class is divided into eight lessons which include: Lesson I is discussed on how to read *isti'adzah*, *basmalah* and the beginning of the letter; how to connect two letters and connect the wrong one; Lesson II on the law of *nun sukûn* and *tanwîn*; Lesson III on the law of *mim sukûn*; Lesson IV on the law of *idgham* (buzzing and non-buzzing readings); Lesson V on *mad ashli/thabi'i* and *mad far'i*; Lesson VI on the law of *ra* which is read in bold (*tafkhîm*),

read in thin (*tarqîq*) and can be read in bold or thin; Lesson VII about *letter shifat*. Then in the deepening program, it was discussed about *waqf* and *ibtida'*, getting to know *nabr*; *gharîbah verses*, getting to know *nûn iwadh* or *nûn washal*; reading *mad ja'iz* from the *path of thayyibat al-nasyr* and rules around long reading (*mad*) (Kurnaedi, 2010).

#### 4.8 30-Minute Method of Learning to Read and Write the Qur'an

This method discusses seven topics, namely: a. hijaiyah with *fathah*, *kasrah* and *dhammah*; b. hijaiyah continued; c. hijaiyah punctuated *tanwîn*; d. hijaiyah punctuated *sukûn*; e. hijaiyah punctuated *tasydîd*; f. hijaiyah punctuated *mad* (read long) and g. *Juz 'Amma*. The examples presented in this method are not much different from the previous methods, except for the hijaiyah letters that are read long, showing Arabic vocabulary in singular, *tatsniyah* and *plural*. For example, *mushlihun*, *mushlihâni*, *mushlihûna* and *mushlihinâ*; *fâsiqun*, *fâsiqâni*, *fâsiqûna* and *fâsiqîn*; *khâsirun*, *khâsirani*, *khâsirûn* and *khâsirîna* (Rifa'i, 2010).

#### 4.9 Quick and Easy Methods to Master How to Read the Qur'an

This method is presented in the form of a "tajweed smart board". Because, however, the Qur'an is inseparable from the understanding of the law of its reading (the science of tajweed). The presentation of this method is classified into eight materials, namely: a. read long (*mad*); b. read buzzing (*ghunnah*); c. read bounce (*qalqalah*); d. read mim (*iqâlâb*); e. read with buzzing (*idgham bi ghunnah*); f. read without buzzing (*idgham bilâ ghunnah*); g. read clearly (*izhhâr*); and h. read vaguely (*ikhfâ'*) (*Tajwid Smart Board*, Jakarta: PT. AgroMedia Library). Interestingly, the examples shown are familiar with the words used in Indonesian. For example, the series of letters *sin ha ba ta* when read with *harakat fathah* and closed with *harakat sukûn*, becomes a companion. When presenting an example of *qalqah reading*, it is illustrated with the letters *sin ba ta*. The letter *sin* is read as *harakat fathah*, *ba* is read as *harakat sukûn* and *ta* with *harakat dhammah*, so that if the whole letter is read as Saturday, the letter *ba* is read with *qalqalah shugra* (lightly reflected).

Of these nine methods of accelerating the eradication of Qur'anic illiteracy, there are varied focus of discussion. The *qa'idah baghdadiyah*, *kataba*, *at-tartil*, 10-hour method of learning to read the Qur'an and the 30-minute method of learning to read and write the Qur'an are concentrated on practicing the pronunciation of letters with *dynamic harakat punctuation* (*fathah*, *aksrah*, *dhammah*, *sukûn*, read with *mad* and *ber-tasydîd*). Even specifically, the *at-tartil* method contains several notes on how and where to pronounce letters (*makhârijul hurûf*). And the 10-hour method of learning to read the Qur'an introduces the difference between *alif lam qamariyah* and *alif lam syamsiyah*. Meanwhile, the *iqra' method*, in addition to presenting the pronunciation of letters with *dynamic harakat*, began to introduce several laws of reading. For example, long readings (*mad*) and read buzzing and without buzzing. The *maghfirah method* and the quick and easy method of mastering how to read feature the pronunciation of letters equipped with simple tajweed science materials, such as the pronunciation of letters in the categories of *izhhâr*, *iqâlâb*, *ikhfâ'* and *qalqalah*. Finally, the *asy-shafi'i method* presents a complete range from the pronunciation of letters to the laws of reading that apply in the science of tajweed.

## 5. Conclusion

### 5.1 Conclusion

As a final note, the author is of the view that strong motivation and seriousness can lead a person who learns to read the Qur'an to *mastery* easily and quickly. Moreover, the reader is offered to choose one or more methods that he considers suitable to be used in learning how to read the Qur'an, because these methods are present like a path that leads a person to a destination. The nine methods that have been explained, according to the author, do not fully provide satisfaction for the readers, because the advantages and disadvantages of each can be easily detected. However, this should be understood in the context of complementarity. Because, there is no method that is one hundred percent correct and precise. Of course, there is nothing wrong with setting one choice, but at least the combination of scattered methods becomes a wealth of insight for readers, especially lovers of the Qur'an. It must be admitted that some of the methods of accelerating the eradication of Qur'anic illiteracy are intended for elementary level students according to their age, but for adults, even the elderly, they can learn it.

Furthermore, the eradication of Qur'anic illiteracy should not be viewed merely as a technical matter of learning Arabic script, but also as an educational and social responsibility. Teachers, parents, and religious leaders must collaborate to ensure that Qur'anic literacy becomes part of everyday practice and culture, not only a short-term program. Government and Islamic institutions are expected to provide continuous training for educators, access to appropriate learning materials, and integration of literacy programs into schools, mosques, and community centers. The inclusion of digital tools, such as mobile applications and online platforms, can also accelerate mastery, especially among younger generations who are already familiar with technology. In addition, continuous monitoring and evaluation of the effectiveness of different methods are essential so that adjustments can be made according to the learners' needs and contexts. With collective commitment, innovation, and the right strategies, the goal of significantly reducing Qur'anic illiteracy in Indonesia can be realized in a sustainable manner.

## 5.2 Suggestion

In order to maximize the eradication of Qur'anic illiteracy, several recommendations can be proposed. First, the government and religious institutions need to work collaboratively to strengthen Qur'anic education programs, especially in regions where illiteracy rates remain high. This can be realized through structured training for teachers, provision of adequate learning materials, and integration of Qur'anic literacy into formal and non-formal education curricula. Second, the adoption of technology-based learning media—such as mobile applications, interactive digital platforms, and audiovisual teaching aids—should be encouraged to make Qur'anic learning more accessible, attractive, and adaptive to modern lifestyles. Third, community-based initiatives such as Qur'anic study groups (*halaqah*), mosque-based literacy classes, and family-centered learning should be expanded to create a sustainable learning environment that involves not only children but also adults and the elderly. Fourth, regular evaluation and monitoring of applied methods are necessary to identify their effectiveness, limitations, and areas that need improvement. Finally, strong motivation and encouragement from families, educators, and religious leaders remain crucial, as personal determination significantly influences learning outcomes. By combining classical discipline, modern practicality, and community participation, the acceleration of Qur'anic literacy eradication can be more effective, inclusive, and long-lasting.

Moreover, it is also important to encourage innovation in teaching approaches so that Qur'anic literacy programs remain relevant across generations. This can include the development of bilingual learning modules for early learners, simplified *tajwid* charts for beginners, or gamification-based applications that make memorization and pronunciation more engaging. Partnerships with universities and research centers can also help generate evidence-based strategies, ensuring that the methods adopted are not only practical but also pedagogically sound. Another essential aspect is inclusivity—programs must be designed to accommodate learners with different backgrounds, such as those in rural areas, marginalized groups, or individuals with disabilities who may require tailored methods and resources. Equally significant is the cultivation of a supportive environment within families, where parents consistently act as role models in practicing Qur'anic reading at home. In the long term, embedding Qur'anic literacy as part of national education and community development policies will guarantee sustainability and consistency of efforts. By institutionalizing these strategies, Qur'anic literacy can progress from being an individual skill to a collective social achievement, strengthening not only religious understanding but also cultural identity and moral values among Muslims.

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