



Sustainable Development: Learning the Quran Using the Utrujah Mothod

Hendrisab¹, Gebi Gita Parera¹, Ikhwan Rahman²

¹STIT Ahlussunnah Bukittinggi, Indonesia

²Universitas Islam Negeri Imam Bonjol Padang, Indonesia

✉ gebparera@gmail.com*

Article Information:

Received October 17, 2024

Revised November 27, 2024

Accepted December 17, 2024

Keywords: *Implementation, Utrujah Method, Quran Learning, Early Childhood.*

Abstract

This study discusses the implementation of the Utrujah method in learning the Quran at Markaz Ashhabul Qur'an, Bukittinggi City. The Utrujah method is an integrative approach designed to facilitate children, especially those of an early age, in reading and memorizing the Quran in a fun and systematic way. The purpose of this study is to describe in depth how the planning, implementation, and evaluation of the Utrujah method is applied in the institution. The research approach used is qualitative with the type of field research, where data collection techniques are carried out through observation, interviews, and documentation. The research informants consisted of the head of the foundation, the principal, the vice principal, and the teaching female teachers. The results of the study indicate that: (1) the planning of the Utrujah method has been well designed through the preparation of adequate materials, strategies, and learning tools; (2) the implementation of the method is carried out in a structured manner through the practice of reading the hijaiyyah letters and tahsin guided directly by the teacher; (3) learning evaluation is carried out using oral and written tests to measure the memorization ability and quality of the students' reading. This research is expected to be an initial reference for further studies in the context of developing Al-Quran learning methods in various tahfidz institutions.

INTRODUCTION

Education is a conscious effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals and the skills needed by themselves and society. (Fatoni, 2020; Dikta, 2020; Ichsan, 2021). Education is very important for human life, because it is through education that humans can progress and develop. Education is the right means to develop the potentials possessed by humans, so that ultimately there is a balance between physical and spiritual aspects in an effort to achieve maturity and intellectual improvement.

How to cite:

Hendrisab, H., Parera, G. G., Rahman, I. (2024). Sustainable Development: Learning the Quran Using the Utrujah Mothod. *Ahlussunnah: Journal of Islamic Education*, 3(3), 133-139.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

Through education, it will shape the character and morals of humans as a whole so as to bring society, nation and state towards a more advanced direction. This is in line with the objectives of National Education formulated in the 2003 Law of the Republic of Indonesia Concerning the National Education System Chapter 2 Article 3 which reads: "National Education functions to develop abilities and shape the character and civilization of the nation (Aryanti et al., 2022; Efendi et al., 2022; Rahman et al., 2023; Fauziah & Masyithoh, 2023).

One of the principles of Quranic learning in non-formal schools (Bolotio et al., 2021; Kusmiran et al., 2022). Markaz Ashhaabul Qur'an is a type of non-formal education because it is held within the community, but outside of school institutions, Markaz Ashhabul Qur'an, Pakan Kurai Village, Guguk Panjang District, Bukittinggi City, West Sumatra Province, uses the utrujah method as a reference for learning Quranic memorization. The utrujah method is a method that studies the Quran, starting with the pre-Quran and tends to focus on recognizing the hijaiyah letters accompanied by reading them in adivorce, and then, when students have mastered the hijaiyah letters, they will enter a more in-depth introduction to tajweed until they complete their studies at Markaz Ashhabul Qur'an. This utrujah method introduces the hijaiyah letters by randomizing them, starting with letters that are similar or nearly the same in shape, and moving on to more difficult and easier-to-pronounce letters. This utrujah method is used by students individually, emphasizing their love of the Quran and is implemented in several stages.

Markaz Ashhabul Qur'an used the Tabarak Method, before using the utrujah method. This Tabarak method memorizes by listening to audio in several repetitions and followed until the child is able to memorize even though they do not yet know the hijaiyyah letters. However, it did not work well using the tabarak method because not all children can memorize by listening to audio, therefore there was a change in the method in learning Tahfidz Al-Quran at Markaz Ashhabul Qur'an. Therefore, there were several problems that occurred so that this utrujah method emerged, one of which was by this method making learning interesting for students. Of course, there are several factors that cause someone to read the Qur'an well and correctly, one of which is the knowledge of tajwid through this utrujah method is important for Markaz Ashhabul Qur'an students in reading and memorizing the Qur'an. Seeing this situation, the researcher tried to formulate it in the form of a thesis with the title "Implementation of the Utrujah Method at the Markaz Ashhabul Qur'an.

METHODS

This research uses a qualitative descriptive approach with a field research type. (Syahrizal & Jailani, 2023; Warahmah & Jailani, 2023; Engizar et al., 2024). which aims to describe in depth the reality that occurs in the field related to the implementation of the Problem-Based Learning (PBL) model in Islamic Religious Education learning. This approach allows researchers to uncover phenomena naturally, based on data collected through direct interaction with the main data source. The research location was conducted at SMA Negeri 1 IV Koto, with the location selected based on the consideration that the school implements the PBL model in Islamic Religious Education learning. The technique for determining informants used random sampling, namely random sampling without considering certain strata in the population, in order to obtain representative and objective data. The data sources consisted of 71 people, including 1 leader, 10 ustadzah, and 60 guardians of students, who were selected randomly to ensure a diversity of perspectives. Data collection techniques were carried out through interviews, observation, and documentation, to extract data from various aspects triangulating.

The interview process was conducted in a semi-structured manner to obtain in-depth information from key informants, while observations were conducted

directly in the classroom to observe the dynamics of learning, interactions between teachers and students, and the application of the PBL model in real practice. (Rustandi, 2023; Fransiska et al., 2024; Baroud et al., 2025). Documentation is used as supporting data, including syllabus, lesson plans, learning evaluation results, and teacher reflection notes. All collected data were analyzed using the Miles and Huberman model of qualitative data analysis techniques, which include three main stages: data reduction (filtering and simplifying raw data), data presentation (arranging data in narrative or tabular form for easy understanding), and drawing conclusions (formulating the meaning of the patterns found to answer the research focus). Thus, this research method is expected to be able to produce a comprehensive, in-depth, and valid picture of the effectiveness of the implementation of the PBL model in Islamic Religious Education learning and its impact on student engagement and the quality of learning outcomes.

RESULT AND DISCUSSION

Implementation of the Utrujah Method at the Markaz Ashhabul Qur'an in Bukittinggi City

Based on the results of field research conducted by the author at Markaz Ashhabul Qur'an in Bukittinggi City, a comprehensive overview of the implementation of the Utrujah method in learning activities to memorize the Qur'an. The Utrujah method is an integrated approach in learning the Qur'an that integrates memorization (tahfidz), mastery of tajwid, understanding the content of verses (tafsir), and the application of Qur'anic values in everyday life. The implementation of this method at Markaz Ashhabul Qur'an includes three main aspects: planning, implementation, and evaluation of learning. These three aspects are integrated with each other to achieve the goal of Qur'anic education which not only produces hafidzah who are strong in memorization, but also have an understanding and appreciation of the values contained in the holy verses they memorize. This is in accordance with the spirit of the Qur'an to make Muslims a generation that not only memorizes, but also understands and practices the contents of the holy book in everyday behavior.

Planning Methods Utrujah

The planning of the Utrujah method at the Markaz Ashhabul Qur'an was carried out very systematically and thoroughly. Based on field data and chart 3.1 obtained from the research results, the planning process began with the preparation of a tahfidz curriculum based on the integration of memorization, understanding the meaning, and internalization of Quranic values. This planning involved the head of the Markaz, the tahfidz coordinator, and the female teachers who would teach. Each tahfidz teacher was given training and technical guidance on the learning flow of the Utrujah method, including the material to be delivered, weekly memorization targets, the approach to teaching concise interpretation, and the method of conveying Quranic moral values. In addition, the syllabus was adapted to the students' abilities, age, and achievement targets set by the institution.

Each student is classified based on their initial memorization and Quranic reading abilities. This placement ensures that the learning process can be tailored to the student's abilities and that guidance is more focused. In addition, student worksheets (LKPD), memorization target notes, and comprehension evaluation sheets are prepared by the teaching team to support the learning process. This planning also includes daily and weekly murojaah schedules and a Q&A program for interpretation held every Friday. The academic team also develops annual and monthly programs, including additional activities such as thematic halaqah (religious gatherings), munajat nights, and self-reflection, as a form of spiritual strengthening

for the students. All of these activities are recorded and monitored regularly by the Markaz academic team to ensure the program's effectiveness as planned. With this approach, the Utrujah method is not merely a memorization method, but a comprehensive and focused Quranic development system.

Implementation of the Utrujah Method of Learning

The Utrujah method is implemented at Markaz Ashhabul Qur'an in an interactive, disciplined, and meaningful learning environment. As illustrated in Figure 3.2, the process begins with tahsin (recitation of the Quran) and memorization warm-up (introduction), followed by the recitation of new memorization (ziyadah), review of old memorization, discussion of tajwid (recitation) and interpretation, and finally, the internalization of Quranic values through discussion and reflection. A typical learning session lasts between 60 and 90 minutes, with a student-centered learning format yet closely guided by a female teacher. The process is divided into several time segments to ensure that all aspects are covered in a balanced manner and that no part is neglected.

Each student is given time to submit their memorization according to a predetermined schedule. After submitting their memorization, the female teacher assesses not only the fluency and accuracy of the recitation, but also the meaning of the verse. This is then followed by a dialogue on the interpretation of the submitted verse, in which the teacher provides a concise explanation of the meaning and then encourages the student to relate it to their daily lives. For example, when memorizing verses about honesty, the student is asked to cite concrete examples of the application of this value in their lives at home and at school. The student is also trained to connect the meaning of the verse to contemporary issues such as the use of social media, guarding one's tongue, and the importance of Islamic brotherhood.

In its implementation, the Utrujah method provides ample space for the formation of Islamic character. Students not only learn to memorize the Quran, but are also guided to become individuals who use the Quran as a guide for their lives. This is reflected in the changes in attitudes and behavior demonstrated by students during the program, such as increased discipline, social sensitivity, and independence in carrying out religious duties. The active role of the female teachers as spiritual guides is key to the success of this method. They serve not only as teachers but also as role models of Quranic morals. A conducive classroom atmosphere, filled with a spirit of brotherhood, and based on a love for the Quran, also strengthens the effectiveness of the teaching and learning process.

Evaluation of the Utrujah Method of Learning

Evaluation of the Utrujah method of learning at Markaz Ashhabul Qur'an, as shown in Figure 3.3, is carried out continuously and comprehensively, encompassing the cognitive, affective, and psychomotor aspects of students. Cognitive evaluation includes accuracy of memorization (tahfidz), understanding of verse content (tafsir), and mastery of tajwid. Affective evaluation includes changes in attitudes, behavior, and consistency in applying Quranic values in daily life. Meanwhile, psychomotor evaluation involves the skill of reading the Quran with tartil, expression when conveying the meaning of verses, and the ability to convey memorization independently and confidently in front of others. This evaluation process is systematically arranged with a special assessment rubric that has been adjusted to the competency standards of tahfidz at Markaz.

Evaluations are conducted every weekend to monitor the progress of students' memorization and understanding. Mid-program and final exams culminate in the evaluation process, where students are asked to submit specific memorization passages, verbally explain the meaning of verses, and answer reflective questions

related to the values contained in the memorized verses. The results of these evaluations not only serve as a basis for promotion but also as a reflection for the female teachers to improve their coaching methods. The evaluations also include formative assessments through light interpretation quizzes, discussions on Quranic values, and observations of attitudes during learning sessions. This process emphasizes the importance of holistic learning, not just memorization.

Furthermore, the evaluation of the Utrujah method is participatory, involving students' guardians in observing changes in their children's attitudes and behavior at home. Thus, the evaluation is not limited to academic aspects but also reflects the holistic growth of the students' Islamic personalities. The results of the study indicate that the Utrujah method, implemented in a structured and consistent manner at Markaz Ashhabul Qur'an, is able to improve the quality of memorization and understanding of verses, as well as develop strong Qur'anic character in students. This indicates that this method is not only worthy of being maintained but is also recommended for adoption by other tahfidz institutions. This success is proof that values-based education rooted in the Qur'an will shape a generation that is not only spiritually intelligent but also morally and socially resilient.

CONCLUSION

Based on the results of the research and discussion on "Implementation of the Utrujah Method at the Markaz Ashhabul Qur'an, Pakan Kurai Village, Guguk Panjang District, Bukittinggi City, West Sumatra Province," it can be concluded that the Utrujah method learning activities include three main aspects, namely planning, implementation, and evaluation. In the planning stage, teachers adjust the materials, methods, and learning media that support the process of memorizing the Qur'an. Teachers and students read the Qur'an together, followed by a question and answer method to test memorization in a fun and non-burdensome manner. In the implementation stage, students memorize the hijaiyyah letters and practice memorization in an orderly atmosphere, with a circular seating arrangement to facilitate monitoring. Obstacles that arise include unstable student moods or a less conducive classroom atmosphere. Evaluation is carried out verbally with a maximum score of 100, and the talaqqi approach to improve reading. For students who have not memorized, they are given repetition of memorization with guidance. Overall, the Utrujah method is considered effective in combining memorization, reading, and the formation of the Qur'anic character of students. This research can be used as a reference for similar research in different contexts.

REFERENCES

- Adel, S., Athari, Z., Febriani, A., Oktavia, G. ., & Burhanudin, B. (2025). The Qur'an as a Source of Solutions for the Global Moral Crisis. *Journal of Quranic Teaching and Learning*, 1(2), 18-33. <https://joqer.intischolar.id/index.php/joqer/article/view/10>
- Aryanti, Y., Mutathahirin, M., Rahman, I., & Mulyani, R. (2022). Teacher Analysis Study According to Imam Al Ghazali in the Book of Al Adab Fi Al-Din. *Ahlussunnah: Journal of Islamic Education*, 1(2), 46-58. <https://doi.org/10.58485/jie.v1i2.177>
- Baroud, N., Ardila, Y., Akmal, F., & Sabrina, R. (2025). Opportunities and Challenges for Islamic Education Teachers in Using Artificial Intelligence in Learning. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 1-11. <https://muaddib.intischolar.id/index.php/muaddib/article/view/6>
- Bolotio, R., Hadirman, H., & Musafar, M. (2021). Problematika Pengelolaan Pendidikan Islam Non-Formal Pada Komunitas Muslim. *Jurnal Ilmiah Iqra'*, 15(1), 32-47. <http://dx.doi.org/10.30984/jii.v15i1.1072>
- Dasrizal, D., Rambe, K. F., Sihombing, C. D., Khalid, E., & Safitri, D. A. (2025). Distortion of Quranic Interpretation on Socialmedia: An Analysis of the

- Spread of Misleading Meanings. *Journal of Quranic Teaching and Learning*, 1(2), 65-82. <https://joqer.intischolar.id/index.php/joqer/article/view/8>
- Dikta, P. G. A. (2020). Pembelajaran berorientasi tri hita karena sebagai upaya penguatan kualitas pendidikan dasar pada abad ke-21. *PENDASI: Jurnal Pendidikan Dasar Indonesia*, 4(1), 126-136. <https://doi.org/10.23887/jpdi.v4i1.3103>
- Efendi, E., Ramadhani, R., Kamil, R. A., & Rahman, I. (2022). The Effect Of Building The Islamic Character Of Students At Wisma Padang State University. *Jurnal Kepemimpinan dan Pengurusan Sekolah*, 7(3), 271-280. <https://doi.org/10.34125/jkps.v7i3>
- Engkizar, E., Jaafar, A., Alias, M. F. B., Guspita, R., & Albizar, A. (2025). Utilisation of Artificial Intelligence in Quranic Learning: Innovation or Threat?. *Journal of Quranic Teaching and Learning*, 1(2), 1-17. <https://joqer.intischolar.id/index.php/joqer/article/view/7>
- Engkizar, E., Jaafar, A., Masuwd, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 426-435. <https://doi.org/10.24036/ijmurhica.v8i3.396>
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., ... & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65-80. <https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah?. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196-210. <https://doi.org/10.24036/ijmurhica.v6i4.321>
- Engkizar, E., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 26-39. <https://joesmiq.intischolar.id/index.php/joesmiq/article/view/54>
- Fatoni, A. (2020). Wawasan pendidikan (pendidikan dan pendidik). *Mida: Jurnal Pendidikan Dasar Islam*, 3(1), 65-79. <https://doi.org/10.52166/mida.v3i1.1841>
- Fauziah, R. F., & Masyithoh, S. (2023). Pendidikan Islam Dalam Sistem Pendidikan Nasional. *Tadzkirah: Jurnal Pendidikan Dasar*, 37-49. <https://doi.org/10.55510/tadzkirah.v6i1.207>
- Fransiska, S., Purnama Sari, D., & Nasution, A. R. (2024). *Implementasi Model Pembelajaran Problem Based Learning (PBL) Dalam Pendidikan Agama Islam Dan Implikasinya Terhadap Keterampilan Berpikir Kritis Peserta Didik SMAN 1 Rejang Lebong* (Doctoral dissertation, Institut Agama Islam Negeri Curup). <http://e-theses.iaincurup.ac.id/id/eprint/5804>
- Ichsan, F. N. (2021). Implementasi perencanaan pendidikan dalam meningkatkan karakter bangsa melalui penguatan pelaksanaan kurikulum. *Al-Riwayah: Jurnal Kependidikan*, 13(2), 281-300. <https://doi.org/10.47945/al-riwayah.v13i2.399>
- Kusmiran, K., Husti, I., & Nurhadi, N. (2022). Pendidikan Formal, Non Formal dan Informal dalam Desain Hadits Tarbawi. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 1(2), 485-492. <https://doi.org/10.31004/jpion.v1i2.82>
- Putri, N., Noprianti, A., & Oktavia, G. (2025). The Qur'an as a Source of Solutions for the Global Moral Crisis. *Journal of Quranic Teaching and Learning*, 1(2), 90-105. <https://joqer.intischolar.id/index.php/joqer/article/view/10>

- Rahman, A., Naldi, W., Arifin, A., & Mujahid, F. (2021). Analisis UU Sistem Pendidikan Nasional Np 20 Tahun 2003 dan Implikasinya terhadap Pelaksanaan Pendidikan di Indonesia. *Analisis Uu Sistem Pendidikan Nasional Nomor 20 Tahun 2003 Dan Implikasinya Terhadap Pelaksanaan Pendidikan Di Indonesia*, 4(1), 98-107. <http://repository.iaincurup.ac.id/id/eprint/524>
- Rahman, I., Iskandar, M. Y., Kustati, M., & Sepriyanti, N. (2024). Sustainable Development: Implementation of The Talqin Method In Memorizing The Quran. *Jurnal Kepemimpinan dan Pengurusan Sekolah*, 9(1), 99-108. <https://doi.org/10.34125/jkps.v9i1.355>
- Rahman, I., Kaema, M. T., Nurhapipah, N., Nelwati, S., Sabri, A., & Rahmanda, R. (2024). Systematic Literature Review: Analysis of Project-based Learning Models from Elementary to High School. *Al-Ashri: Ilmu-Ilmu Keislaman*, 9(2), 53-66. <https://ojs.stai-bls.ac.id/index.php/Al-Ashri/article/view/119>
- Rahman, I., Wati, W., Putri, N., Wulandari, R., & Habibi, U. A. (2025). Commercialization of Quranic Tahfidz Houses in Indonesia: Da'wah or Business?. *Journal of Quranic Teaching and Learning*, 1(2), 34-48. <https://joqer.intischolar.id/index.php/joqer/article/view/6>
- Rasdiany, A. N., Akmal, F., Pasaleron, R., Dafrizal, D., Ningsih, R., & Rahman, I. (2024). Systematic Literature Review: The Impact of Social Competence on Teacher Communication Intelligence. *Jurnal Kepemimpinan dan Pengurusan Sekolah*, 9(2), 239-251. <https://doi.org/10.34125/jkps.v9i2>
- Rustandi, N. (2023). Implementasi Strategi Pembelajaran Inkuiri dalam Meningkatkan Motivasi Belajar Siswa: Implementation of Inquiry-Based Learning Strategy to Enhance Students' Learning Motivation. *Kharismatik: Jurnal Ilmu Pendidikan*, 1(1), 28-39. <https://doi.org/10.70757/kharismatik.v1i1.14>
- Syahrizal, H., & Jailani, M. S. (2023). Jenis-jenis penelitian dalam penelitian kuantitatif dan kualitatif. *QOSIM: Jurnal Pendidikan Sosial & Humaniora*, 1(1), 13-23. <https://doi.org/10.61104/jq.v1i1.49>
- Warahmah, M., & Jailani, M. S. (2023). Pendekatan dan Tahapan Penelitian dalam Kajian Pendidikan Anak Usia Dini. *DZURRIYAT: Jurnal Pendidikan Islam Anak Usia Dini*, 1(2), 72-81. <https://doi.org/10.61104/jd.v1i2.32>

Copyright holder:

© Hendrisab, H., Parera, G. G., Rahman, I. (2024)

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:**CC-BY-SA**