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### Research Article

# Implementation of Qur'anic Learning through the *Ilman wa Ruuhan* Method at SMAIT Darul Ilmi Bandar Lampung

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## Implementation of Qur'anic Learning through the *Ilman wa Ruuhan* Method at SMAIT Darul Ilmi Bandar Lampung

**Abstract.** Qur'anic learning is a pedagogical process aimed at developing students' knowledge, skills, and attitudes through activities of reading and memorizing the verses of the Qur'an in a tartil manner properly and accurately in accordance with the rules of tajwid. One approach used in this process is the *Ilman wa Ruuhan* Method, which integrates scientific (cognitive) and spiritual (affective) dimensions. This study aims to analyze the implementation of the *Ilman wa Ruuhan* Method at SMAIT Darul Ilmi Bandar Lampung. The research adopts a qualitative approach with a case study design. Data were collected through interviews, observations, and documentation, while data analysis employed an interactive model consisting of data condensation, data display, and conclusion drawing and verification. The findings indicate that Qur'anic learning through the *Ilman wa Ruuhan* Method is not only oriented toward improving students' technical abilities in reading and memorizing the Qur'an, but also toward spiritual development that emphasizes the internalization of Qur'anic values in students' daily lives. Therefore, this method is considered relevant for implementation in educational institutions because it integrates cognitive and affective aspects in a balanced manner. The findings contribute conceptually to the development of Qur'anic learning models oriented not only toward technical mastery but also toward the formation of students' character and spirituality, and are expected to serve as a reference for similar institutions and further research.

**Keywords:** Implementation of Qur'anic Learning, *Ilman Wa Ruuhan*

## INTRODUCTION

Learning is a process of behavioral or performance change achieved through a series of activities such as reading, observing, listening, imitating, and others.<sup>1</sup> Learning is something that results from experience with the environment, in which a relationship occurs between stimulus and response.<sup>2</sup> The outcomes of learning include the acquisition of knowledge, the development of skills, and changes in attitudes.

The learning process involves various kinds of experiences and subject matters centered on specific objectives. Learning experiences arise from students' needs and goals, which foster continuous motivation. The process becomes effective when the experiences and desired outcomes are aligned with the learners' level of maturity.<sup>3</sup> Learning (instruction) is an interaction process between students, educators, and learning resources within a learning environment.

Learning is the assistance provided by educators to facilitate the acquisition of knowledge, mastery of skills and habits, and the formation of attitudes and beliefs among students. In other words, learning is a process designed to help students learn effectively. The learning process takes place throughout a person's lifetime and may occur anytime and anywhere. Although the term "learning" is closely related to "teaching," the two have different connotations.<sup>4</sup>

Before the term "learning" became widely used, the term "teaching" was more common. In Arabic, learning is referred to as *ta'lim*, while in English, as defined by

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<sup>1</sup> Sardiman A.M, *Interaksi Dan Motivasi Belajar Mengajar* (Jakarta: Rajawali Pers, 2014). h., 20

<sup>2</sup> Ratna Willis Dahar, *Teori-Teori Belajar Dan Pembelajarannya* (Bandung: Erlangga, 2021).

<sup>3</sup> Oemar Hamalik, *Proses Belajar Mengajar* (Jakarta: Bumi Aksara, 2022). h., 31

<sup>4</sup> Sri Belia Harahap, *Strategi Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an* (Surabaya: Scopindo Media Pustaka, 2020). h., 8

Elias, it means “to teach, to educate, to instruct, or to train”.<sup>5</sup> Gagné, Briggs, and Wager, as cited in Sobry Sutikno, define learning as a series of activities designed to enable the learning process to occur in students.<sup>6</sup> Learning may also be understood as a process, method, or effort to guide others. According to the Law of the Republic of Indonesia No. 103 of 2014, Article 1 Paragraph 1, “Learning is the process of interaction between students and other students, as well as between students and teachers and learning resources within a learning environment”.<sup>7</sup>

The Qur'an also addresses the concept of learning, as stated in Surah Al-'Ankabut (29:19–20):

“Do they not see how Allah originates creation, then repeats it? Indeed, that is easy for Allah. Say, “Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed, Allah is over all things competent”.

These verses indicate that traveling through the earth teaches many valuable lessons. All of Allah's vast and diverse creations, as well as the remnants of history, provide meaningful lessons for humankind. The verses command us to observe how Allah initiated creation so that we may learn and derive wisdom from it. Based on this explanation, it can be concluded that Qur'anic learning is a process of enhancing students' knowledge, skills, and attitudes through activities such as reading and memorizing the verses of the Qur'an in a tartil manner properly and correctly in accordance with the rules of tajwid.

Studying the Qur'an cannot be undertaken carelessly, considering that it is the sacred scripture of Muslims. One method that can be applied is the *Ilman wa Ruuhan* Method. *Ilman wa Ruuhan* carries the motto “Fasih dan Santun” (Eloquent and Courteous), aiming to produce memorizers of the Qur'an who are eloquent in speech and courteous in character.<sup>8</sup> This integrated *Ilman wa Ruuhan* Method applies Qur'anic learning not only in terms of *Ilman* (scientific or cognitive aspects) but also *Ruuhan* (spiritual aspects). It is an integrated approach in which learning is conducted through both intellectual and spiritual dimensions.

This method emphasizes not only intellectual mastery but also spirituality, thereby fostering love and a strong desire to become devoted scholars of the Qur'an. In its implementation, teachers are not merely responsible for teaching, recording attendance, and assigning grades; they must also possess strong Qur'anic spirituality (*ruhāniyyah Qur'āniyyah*) so that it can be instilled in students.<sup>9</sup> The task of a Qur'an teacher is not only to transfer knowledge but also to strengthen the spirit of the

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<sup>5</sup> Fathor Rosi dan Faisal Faliyandra, “Urgensi Pembelajaran Al-Qur'an Bagi Siswa Madrasah Ibtidaiyah,” *Auladuna*, 2021, 39.

<sup>6</sup> Sobry Sutikno, *Metode & Model-Model Pembelajaran* (Lombok: Holistica, 2020).h., 9

<sup>7</sup> “Permendikbud No.103 Tahun 2014 Tentang Pembelajaran,” n.d.

<sup>8</sup> Khalqi Reyhan Arifqi, “Penerapan Metode *Ilman Wa Ruuhan* (*Ilman Wa Ruuhan*) Dalam Meningkatkan Kemampuan Hafalan Al-Qur'an Siswa Di Sd It Al Ahsan Seluma” (UIN Fatmawati Sukarno Bengkulu, 2025), <http://repository.uinfabengkulu.ac.id/id/eprint/5603>.

<sup>9</sup> Choerul Anwar Badruttamam, “Implementasi Metode Terpadu *Ilman Wa Ruuhan* Terhadap Sistem Belajar Mengajar Al Qur'an Di SDIT Permata Kraksaan Probolinggo,” *Jurnal Dakwah Dan Sosial Humaniora* 3, no. 3 (2022): 1–9, <https://doi.org/https://doi.org/10.59059/tabsyir.v3i3.117>.

Qur'an within students, in accordance with the objectives of the *Ilman wa Ruuhan* Method.<sup>10</sup>

This method has been shown to have a positive impact when implemented in educational institutions. For instance, research conducted by Erpan Febrialdi and colleagues revealed a significant positive correlation, demonstrating that the *Ilman wa Ruuhan* Method influences the speed and accuracy of students' Qur'anic memorization.<sup>11</sup> Another study by Fahrul found that students became more enthusiastic and motivated in learning the Qur'an. They were not only able to read and memorize effectively but also demonstrated changes in attitude and behavior, such as showing greater respect for the Qur'an, maintaining proper etiquette while reciting it, and spreading these values within their family environments.<sup>12</sup>

In addition to the studies mentioned above, there are several other studies that have strong relevance to this research, including those conducted by Anti Khoiriyati et al. (2025)<sup>13</sup> and Lukman Hakim (2023).<sup>14</sup> However, most of these studies still focus on elementary-level education and Islamic boarding schools, and primarily emphasize the cognitive and technical aspects of Qur'anic learning, such as accuracy in recitation and improvement in memorization.

This study is presented as a development and refinement of previous research by focusing on Qur'anic learning based on the *Ilman wa Ruuhan* Method at the Integrated Islamic Senior High School level. It is not only oriented toward improving students' reading or memorization abilities, but also toward the formation of a Qur'anic personality, which encompasses moral, spiritual, intellectual, and social dimensions. Therefore, this research serves as a logical continuation and conceptual reinforcement of previous studies, while also addressing an empirical gap that has not been widely explored.

This research will be conducted at SMAIT Darul Ilmi Bandar Lampung, an Integrated Islamic Senior High School committed to providing quality education through the integration of the national curriculum and Islamic values. The school focuses on character development, strengthening of faith (*aqidah*), and the balanced enhancement of students' academic competencies and skills. Through an integrated learning approach, SMAIT Darul Ilmi fosters a learning environment that is religious, disciplined, and achievement-oriented. Supported by professional educators and well-structured development programs, the school strives to produce a generation

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<sup>10</sup> Yuliani Idrusi, "Siapkan Guru Bermutu, TP2Q JSIT Lampung Adakan Pelatihan Metodologi Dan Sertifikasi Guru Al-Qur'an" (Bandar Lampung, 2023).

<sup>11</sup> Erfan Febrialdi, Slamet Riyadi, and Sriwardona, "THE INFLUENCE OF THE ILMAN WA RUUHAN METHOD IN INCREASING THE," *MANDEH : JURNAL PENDIDIKAN ISLAM* 2, no. 2 (2025): 9–16.

<sup>12</sup> Fahrul Abd. Muid and Arif Rahman Fitrianto, "ANALISIS PEMBELAJARAN AL-QUR'AN DENGAN METODE 'ILMAN WA RUHAN DI SEKOLAH DASAR ISLAM TERPADU CITRA UMMAT KOTA TIDORE KEPULAUAN," *Jurnal AtTashnif* 1 (2025): 1–16.

<sup>13</sup> Anti Khoiriyati, dkk, "Membangun Kepribadian Qur'ani melalui Metode Terpadu 'Ilman wa Ruuhan: Studi SDIT Nurul Izzah Kecamatan Gurah Kabupaten Kediri". (2025)"

<sup>14</sup> Lukman Hakim, "Penerapan Metode Belajar Al-Qur'an Ilman Wa Ruuhan Di Sekolah Dasar Islam Terpadu Robbani Singosari Malang" (STAI Ma'had Aly Al-Hikam Malang, 2023).

that excels academically, demonstrates noble character, and is well-prepared to face global challenges.

## RESEARCH METHOD

This study employs a qualitative approach using a case study design, as proposed by Creswell and John W. Creswell. A case study is a research method in which the researcher explores a particular phenomenon (case) within a specific time frame and activity (such as a program, event, process, institution, or social group), and collects detailed and in-depth information using various data collection procedures over a defined period.<sup>15</sup> In the context of this research, the phenomenon under investigation is Qur'anic learning through the *Ilman wa Ruuhan* Method in shaping a Qur'anic personality, with SMAIT Darul Ilmi serving as a single, bounded case.

This research is conducted at SMAIT Darul Ilmi Bandar Lampung. The primary data sources consist of Qur'an teachers and students of SMAIT Darul Ilmi Bandar Lampung. Meanwhile, secondary data are obtained from journals and books discussing the *Ilman wa Ruuhan* Method and Qur'anic personality, teacher guidebooks, tajwid materials, as well as previous school reports related to Qur'anic learning at SMAIT Darul Ilmi.

The data collection techniques are systematically integrated with the interactive analysis framework of Miles, Huberman, and Saldaña. Thus, data collection activities namely observation, interviews, and documentation are conducted in a coherent and mutually reinforcing manner to ensure credible and verified findings.

The data analysis technique applied in this study follows the interactive analysis model developed by Miles, Huberman, and Saldaña. This model emphasizes a cyclical and continuous analytical process consisting of three main stages: data condensation, data display, and conclusion drawing and verification.<sup>16</sup> Through these stages, the collected data are processed systematically to produce findings that are valid, well-structured, and scientifically accountable.

## RESULT AND DISSCUSION

The *Ilman wa Ruuhan* Method is a relatively new approach developed by the Qur'anic Education Division of the Integrated Islamic School Network (*Jaringan Sekolah Islam Terpadu – JSIT*) Indonesia.<sup>17</sup> The method was formulated by K.H. Abdul Aziz Abdur Rauf, Lc., Al-Hafizh. JSIT Indonesia oversees Integrated Islamic Schools throughout the country. This method offers a simple, effective, and efficient approach, making it suitable for implementation at various educational levels. The integrated *Ilman wa Ruuhan* method can be applied from kindergarten (TK) to adults,

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<sup>15</sup> Creswell & John W, "Essential Skills For The Qualitative Researcher," *Jurnal Sains dan Seni ITS* 6 (2017).

<sup>16</sup> Surya Hidayat et al., "SCAFFOLDING OF ARABIC TAKHOSUS PROGRAM ON MAHARAH KALAM LEARNING IN QUR' ANIC JUNIOR HIGH SCHOOL DARUL FATTAH BANDAR" 10, no. 2 (2025): 361–72, <https://doi.org/10.18860/abj.v10i2.32711>.

<sup>17</sup> Maula, "Menyambut dan Mengenal Metode Baca Al-Qur'an Terbaru; *Ilman Wa Ruuhan* yang Diprakarsai Oleh JSIT. SMAIT Abu Bakar, (2022)."

including parents and the general public. It is referred to as the Integrated *Ilman wa Ruuhan* Method because it combines Qur'anic learning from both scientific (cognitive) and spiritual (ruhiyah) dimensions.

According to information obtained from the official JSIT website, the *Ilman wa Ruuhan* Method was launched with the aim of improving both the intellectual quality and spiritual character of students, *ustadz*, and *ustadzah*. The Chairman of JSIT Indonesia stated that this method is expected to serve as a foundation for shaping a Qur'anic personality, particularly in the context of the current educational reforms, including the implementation of "*Sekolah Penggerak*" (Driving Schools).

Research findings under the sub-focus of implementation indicate that the process of Qur'anic learning using the *Ilman wa Ruuhan* Method at SMAIT Darul Ilmi is divided into several groups.<sup>18</sup> Based on observations, the learning activities take place in different locations according to the schedule, including classrooms and the mosque of SMAIT Darul Ilmi. All students from grades X to XII are required to participate in these Qur'anic learning sessions.

The implementation of Qur'anic learning at SMAIT Darul Ilmi is organized into small groups according to grade level. Each group consists of a minimum of 10 and a maximum of 13 students. In this study, the researcher selected Grade XI as the research subject. There are two Qur'anic learning groups in Grade XI, comprising a total of 25 students, and the sessions are conducted from Monday to Thursday. Each session lasts for 90 minutes.<sup>19</sup>

Among the six Qur'an teachers at SMAIT Darul Ilmi, two have passed *tashih* (recitation validation) and certification. Each teacher is responsible for teaching two to three learning groups. Every group is guided by a Qur'an teacher who meets the requirements to teach the Integrated *Ilman wa Ruuhan* Method. The qualifications for becoming a Qur'an teacher include: possessing good Qur'anic recitation skills, demonstrating commitment and enthusiasm in educating students, holding at least a bachelor's degree (S1), and participating in training and development programs for the Integrated *Ilman wa Ruuhan* Method.<sup>20</sup>

Each Qur'an teacher is responsible for monitoring, guiding, assisting, and observing the progress of the students under their supervision. Weekly progress reports on students' Qur'anic learning achievements are conducted under the coordination of the Vice Principal for Curriculum. Additionally, every six months (once per semester), SMAIT Darul Ilmi holds a work meeting (*Rapat Kerja – RAKER*) led by the principal to monitor and evaluate students' overall development.

SMAIT Darul Ilmi has specific targets for teachers to achieve. Students are expected to complete *Jilid 1 Dewasa* within one year during Grade X, and *Jilid 2 Dewasa* within one year during Grade XI. Thus, when students reach Grade XII, they can focus on *muroja'ah* (review) of the materials from *Jilid 1* and *Jilid 2 Dewasa*, as well as reviewing their Qur'anic memorization. In addition to completing two adult-level

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<sup>18</sup> "Hasil Observasi Penelitian di SMAIT Darul Ilmi Bandar Lampung," 8 Januari 2026.

<sup>19</sup> "Hasil Wawancara Guru Al-Qur'an, Hafidz Romadhon", 8 Januari 2026.

<sup>20</sup> "Hasil Wawancara Wakil Kurikulum SMAIT Darul Ilmi Bandar Lampung, Yuni Kurniasih," 8 Januari 2026.

volumes within two years (four semesters), Qur'an teachers are also tasked with guiding students to memorize one *juz* per year. Consequently, by Grade XII, students are expected to have memorized three *juz*, starting from Juz 30, 29, and 28, or alternatively Juz 1.<sup>21</sup>

SMAIT Darul Ilmi utilizes the *Ilman wa Ruuhan* Method as its primary instructional approach. This method presents material systematically and comprehensively, beginning from the recognition of *hijaiyyah* letters to advanced topics in *tajwid* and *gharib*. The program includes two adult-level volumes: *Jilid 1 Dewasa* and *Jilid 2 Dewasa*, each supplemented with additional *tajwid* and *gharib* materials.

Based on the findings, the researcher conducted an interview with Hafidz Romadhon, the coordinator and Qur'an teacher, who explained the content of each volume:<sup>22</sup>

In the standard *Ilman wa Ruuhan* Method (Volumes 1–4):

- Volume 1 covers the introduction to *hijaiyyah* letters, short vowels (*fathah*, *kasrah*, *dhammah*), and basic connected letters.
- Volume 2 introduces connected letters, double vowels (*fathatain*, *kasratain*, *dhammatain*), *sukun*, *ta' marbutah*, the letter *ha'*, silent *waw*, and the rules of *aliflam* (*shamsiyah* and *qamariyah*).
- Volume 3 discusses the rules of *nun sakinah*, *mim sakinah*, the rules of *ra'*, and *lafdz al-jalalah*.
- Volume 4 covers *qalqalah*, *mad*, *gharib*, *waqf*, and *ibtida'*. *Tajwid* and *gharib* are taught more intensively to students who have completed Volumes 1–4.

In *Jilid 1 Dewasa*, the materials include long vowels (*fathatain*, *kasratain*, *dhammatain* in extended form), *huruf lin*, *sukun*, doubled letters (*tasydid*), and *wawu shifr mustadir*.

Meanwhile, *Jilid 2 Dewasa* covers *ghunnah*, *idgham mitsli*, *ikhfa' syafawi*, *idzhar syafawi*, *idgham bighunnah*, *iqlab*, *ikhfa'*, *idgham bilaghunnah*, and *idzhar*. It continues with *tafkhim*, various types of *mad* (*mad asli*, *mad badal*, *mad wajib*, *mad jaiz*, *shilah thowilah*), followed by lessons on *waqf*, *fawatihussuwar*, types of *waqf* signs, and *gharib* recitations.

After students complete the target of *Jilid 1 Dewasa*, the next target is Qur'anic *tilawah* accompanied by lessons in *tajwid* and *gharib*. The follow-up to this stage is preparation for the *imtihan* (examination). "So, at the final stage, students will take an exam called *imtihan*".<sup>23</sup>

This statement is reinforced by an interview with the Qur'an teacher, Muhammad Ihsan:

"If students pass the *Jilid 1 Dewasa* examination, they may proceed to *Jilid 2 Dewasa*. However, if they do not pass, they must repeat or take remedial sessions. *Imtihan* means an examination covering all materials. Usually, the exam includes supporting memorization tests, reciting half a page of the Qur'an, followed by tests on

<sup>21</sup> "Hasil Wawancara Guru Al-Qur'an, Hafidz Romadhon, 8 Januari 2026."

<sup>22</sup> "Hasil Wawancara Guru Al-Qur'an, Hafidz Romadhon, 8 Januari 2026."

<sup>23</sup> "Hasil Wawancara Guru Al-Qur'an, Muhammad Ihsan, 8 Januari 2026"

*tajwid and gharib where students are required to explain the tajwid and gharib rules". The examination is conducted orally. The Ilman wa Ruuhan Method has a distinctive melodic feature, namely the Nahawand rhythm. In this method, the use of the Nahawand melody is applied at the basic level, specifically levels one, two, and three".<sup>24</sup>*

He implementation flow of Qur'anic learning using the *Ilman wa Ruuhan* Method consists of five stages: opening, *adab* (manners), memorization, *jilid* material, and closing. As outlined in the *Ilman wa Ruuhan* Process Standards, the stages are as follows:<sup>25</sup>

a) Opening Stage

The first step is classroom conditioning, in which the teacher ensures students' readiness and attention. The teacher then asks about the students' well-being and learning preparedness. Next, the teacher opens the session by offering greetings (salam), expressing gratitude (hamdalah), reciting the shahadah and shalawat, and concluding with an opening supplication.

b) Adab Stage

This stage consists of four steps: repetition, comprehension, mastery, and evaluation.

- Repetition: The teacher asks students whether the previously assigned adab material has been practiced prior to the lesson.
- Comprehension: The teacher explains the adab material scheduled for the day or reinforces the previous lesson.
- Mastery: The teacher instructs students to directly practice the adab material if they have not yet implemented it.
- Evaluation: The teacher evaluates students by providing advice, guidance, direction, and motivation.

c) Memorization Stage

The teacher invites students to collectively review (*muroja'ah*) previous memorization. The teacher then models the new memorization at least three times, after which students repeat it at least three times. Once they become fluent, students recite the new memorization together at least three times. The teacher then appoints several students to recite individually (at least three times) to ensure accuracy. To reinforce mastery, students recite in groups and then collectively once more. Finally, students take turns individually reciting the new memorization, after which the teacher conducts an assessment.

d) *Jilid* Material Stage

At this stage, the teacher introduces new *jilid* concepts and materials. The teacher models the material repeatedly, followed by students imitating it. Students then take turns reciting and participate in drills. The teacher first asks students to read the new material together and then individually in turns. Afterward, the teacher evaluates the students' mastery of the new material.

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<sup>24</sup> "Hasil Wawancara Guru Al-Qur'an, Muhammad Ihsan, 8 Januari 2026."

<sup>25</sup> Tim Penyusun, "Standar Proses *Ilman Wa Ruuhan Implementasi IWR*., h. 12."

e) Closing Stage

In the final stage, the teacher asks students to collectively repeat the new memorization. The teacher then encourages students to practice the *adab* material in their daily lives and provides motivation to remain enthusiastic in seeking knowledge. The session concludes with the recitation of *hamdalah* and the supplication of *kafaratul majlis*.

**Figure 1.** Stages of Learning in the *Ilman wa Ruuhan* Method

NO	TAHAPAN PEMBELAJARAN	DURASI
1	PEMBUKAAN	5 MENIT
2	ADAB	7 MENIT
3	HAFALAN	10 MENIT
4	MATERI JILID	45 MENIT
5	PENUTUPAN	3 MENIT

*Note:* The total duration is 70 minutes, and the *jilid* material can be extended to 80–90 minutes.

To facilitate assessment administration and monitor students’ progress, the school has appointed a coordinator who provides guidance to the Qur’an teachers. The responsibilities of the Integrated *‘Ilman Wa Ruuhan* Method coordinator include organizing the implementation of Qur’an learning, administering level advancement tests (*jilid* promotion), preparing students’ progress reports for the Principal, the Foundation Head, and the Head of BP2Q, arranging the Qur’an learning schedule, and determining teachers’ positions during the placement test.

*Based on the researcher’s observations, the Qur’an learning process at SMAIT Darul Ilmi runs quite conducive in accordance with the established instructional flow. Furthermore, Hafidz Romadhon, as the coordinator and Qur’an teacher, stated: “For certain classes or halaqah groups, they already possess fairly good abilities in terms of recitation accuracy, fluency, memorization, and completion targets for the jilid, and they have achieved the expected targets. Many student groups in Grade XII are already able to read the Qur’an with a considerable amount of memorization. However, in several halaqah groups in Grades XI and X, some have achieved the targets while others have not yet met them,” said Hafidz Romadhon, Coordinator and Qur’an teacher at SMAIT Darul Ilmi”.*<sup>26</sup>

Based on the observations and interviews above, this finding is further supported by students’ assessment data in the monthly evaluation report. The data show that in Grade XI, there are two groups that have not achieved the Qur’an learning target, amounting to 40%. Ideally, Grade XI groups should already be studying the Qur’an using the *Ilman wa Ruuhan* Method with the Adult Volume 2

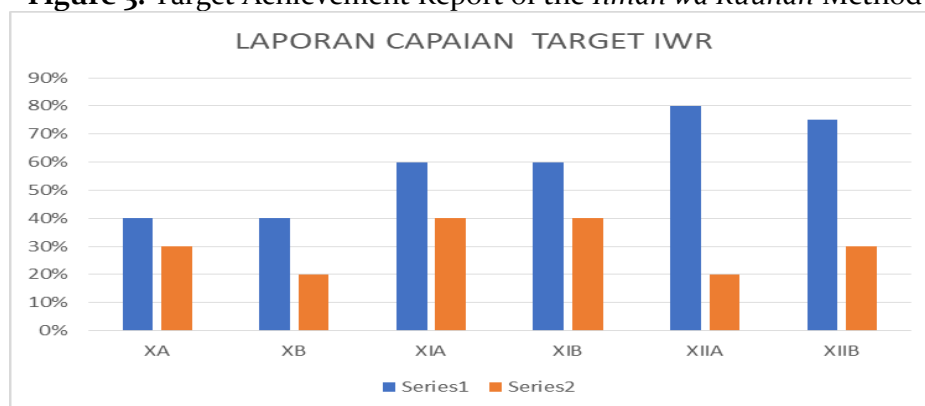
<sup>26</sup> “Hasil Wawancara Guru Al-Qur’an, Hafidz Romadhon, 8 Januari 2026”.

(*Jilid 2 Dewasa*) material. However, due to this delay, they are still at the Adult Volume 1 (*Jilid 1 Dewasa*) level.

**Figure 2.** Achievement Graph of the Integrated Method

GRAFIK CAPAIAN METODE TERPADU			
NO	KELAS	PENCAPAIAN TARGET	
		TERCAPAI	TIDAK TERCAPAI
1	XA	40%	30%
2	XB	40%	20%
3	XIA	60%	40%
4	XIB	60%	40%
5	XIIA	80%	20%
6	XIIB	75%	30%

**Figure 3.** Target Achievement Report of the *Ilman wa Ruuhan* Method



In this article, the researcher's discussion aims to provide a critical interpretation of the findings regarding the implementation of Qur'anic learning through the *Ilman wa Ruuhan* method at SMAIT Darul Ilmi Bandar Lampung, positioning it as the object of analysis. The empirical findings obtained are not understood merely in a descriptive manner; rather, they are analyzed conceptually through a dialogue between field data, the theoretical framework, and previous research findings. This approach is intended to explore deeper meanings, identify emerging patterns, and examine the theoretical as well as practical implications of implementing the *Ilman wa Ruuhan* method within the context of Islamic secondary education.

**Figure 4.** Implementation Aspects Matrix

Aspek Implementasi	Temuan Lapangan	Teori yang Digunakan	Analisis Keterkaitan Temuan dengan Teori
<b>Perencanaan pembelajaran</b>	Pembelajaran Al-Qur'an dilaksanakan terjadwal, berkelompok kecil, dan diampu guru bersertifikasi <i>Ilman wa Ruuhan</i>	Konsep Metode <i>Ilman wa Ruuhan</i> (Abdul Aziz Abdur Rauf)	Temuan ini menunjukkan bahwa implementasi metode <i>Ilman wa Ruuhan</i> telah memenuhi prasyarat metodologis sebagaimana dirumuskan oleh Abdul Aziz Abdur Rauf, yakni pembelajaran

			Al-Qur'an yang terstruktur, terencana, dan berorientasi pada integrasi ilmu dan ruh
<b>Tahapan pembelajaran</b>	Pembelajaran melalui tahapan tirukan, pengulangan, fahmu (pemahaman), mahir, dan evaluasi	Kognitivisme (proses mental)	Tahapan tersebut mencerminkan proses kognitif berjenjang, di mana peserta didik tidak hanya meniru bacaan, tetapi membangun struktur pemahaman secara bertahap
<b>Peran guru</b>	Guru berperan sebagai pengajar bacaan sekaligus pembimbing ruhani	Teori Behaviorisme (Ivan Pavlov)	Temuan ini menegaskan bahwa guru dalam metode <i>Ilman wa Ruuhan</i> tidak hanya mentransfer ilmu, tetapi menjadi figur teladan dalam penghayatan nilai Qur'ani

Based on the matrix of the relationship between findings and theory in the first research question, the implementation of Qur'anic learning through the *Ilman wa Ruuhan* method at SMAIT Darul Ilmi Bandar Lampung has been carried out in a planned and systematic manner through scheduled instruction, small-group learning, and guidance from competent teachers. The learning stages consisting of imitation, repetition, comprehension, and evaluation demonstrate an integration of students' cognitive and spiritual dimensions. Thus, the learning process does not merely focus on technical mastery of recitation, but also on understanding the values and etiquette of the Qur'an. This is in line with the concept of the *Ilman wa Ruuhan* method developed by Abdul Aziz Abdur Rauf, which emphasizes the integration of mastery of Qur'anic knowledge and spiritual development.<sup>27</sup>

The findings indicate that the implementation of Qur'anic learning using the *Ilman wa Ruuhan* method at SMAIT Darul Ilmi Bandar Lampung is conducted through a systematic and continuous integration between mastery of Qur'anic recitation (*ilman*) and the cultivation of attitudes as well as the internalization of Qur'anic values (*ruuhan*). This integration reflects a conscious effort to harmonize the technical mastery of recitation with the process of internalizing spiritual and moral values contained in the Qur'an. As a result, students not only acquire knowledge but are also able to demonstrate its practical application in their daily lives. In accordance with Rif'at Syauqi's view, an individual whose personality is shaped through the internalization and practice of Qur'anic values exhibits the characteristics of a Qur'anic personality. Therefore, Qur'anic learning is not merely understood as an academic activity oriented toward cognitive competence, but as an

<sup>27</sup> Abdul Aziz Abdur Rauf, *Tarbiyah Syakhshiyah Qur'aniyah. 4 Ed.*, 4th ed. (Jakarta: Markaz Al-Qur'an, 2015).

educational process directed toward shaping students' attitudes, moral awareness, and character.<sup>28</sup>

Furthermore, this integrative pattern reflects a shift in the orientation of Qur'anic learning from a partial and textual approach toward a more holistic and transformative one. The learning process emphasizes not only accuracy in recitation and memorization, but also comprehension of meaning, habituation of proper etiquette (*adab*), and reflection on Qur'anic values in students' daily lives. This aligns with Abdul Aziz's perspective that the ultimate goal is not to be recognized as a trainer or method expert, but as an expert of *Ruuhul Qur'an*—not merely a worker, but a *Khadimul Qur'an* (servant of the Qur'an). Such an ideal educator guides students in reflecting Qur'anic values in everyday life. In this context, Qur'anic learning is positioned as an educational process that engages intellectual, affective, and spiritual dimensions, thereby contributing gradually and sustainably to the formation of students' Qur'anic character.

Within the framework of Rif'at Syauqi's theory of Qur'anic personality, the findings show that Qur'anic learning at SMAIT Darul Ilmi Bandar Lampung has progressed beyond mere knowledge transmission toward the internalization of Qur'anic personality values. This is reflected in the emergence of several indicators observed and identified through interviews, including faith, patience, honesty, trustworthiness, steadfastness (*istiqamah*), inner tranquility, and social concern in the behavior of some students. Nevertheless, the appearance of these indicators is not yet uniform among all students, suggesting that the formation of a Qur'anic personality is a gradual process requiring time, consistency, and continuity in instructional practice. Interviews with teachers and the coordinator of the *Ilman wa Ruuhan* method further reinforce these findings, indicating that character formation is a complex and long-term process that also requires support from parents, teachers, schools, and the surrounding environment.

These findings further suggest that the internalization of Qur'anic values does not occur instantaneously, but rather through a continuous and contextual educational process. From Rif'at Syauqi's perspective, a Qur'anic personality is formed through repeated reinforcement of values, habituation of attitudes, and consistent role modeling. This personality emerges from an individual's effort to transform Qur'anic teachings into their thoughts, feelings, and actions, so that divine values become an integral part of their identity. Therefore, variations in the level of internalization among students can be understood as part of the dynamic process of personality formation, influenced by the intensity of instruction, the quality of pedagogical interaction, and students' religious backgrounds.

Further analysis of the implementation pattern of the *Ilman wa Ruuhan* method reveals variations in classroom practices. In learning contexts that consistently integrate Qur'anic recitation, cultivation of *adab*, teacher role modeling, and spiritual reflection (evaluation, *siroh*, *taujih*), Qur'anic values tend to be more deeply internalized by students. In this model, instruction does not merely emphasize

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<sup>28</sup> H. Rif'at Syauqi Nawawi, *Kepribadian Qur'ani* (Jakarta: Amzah, 2024).

recitational accuracy, but also guides students to understand meaning, develop moral awareness, and reflect Qur'anic values in everyday life.

Interviews with teachers and students further support these findings. Qur'an teachers stated that students are more emotionally engaged and attentive when lessons include *siroh* (stories of the prophets), gentle advice (*taujih*), and constructive correction. Through such approaches, students are able to draw lessons and exemplary values. Similarly, students reported that gradually their negative habits began to diminish and that they experienced positive changes in their manners and character. This indicates observable positive behavioral transformation. From the perspective of behaviorist theory, learning occurs through environmental stimuli that trigger responses, resulting in behavioral change. Conversely, in learning contexts that emphasize only the technical aspects of recitation, the development of a Qur'anic personality remains limited and largely confined to the cognitive domain.

These findings reinforce Rif'at Syaunqi's view that effective Qur'anic education must extend beyond textual mastery and recitation skills to focus on character formation, moral awareness, and attitudinal orientation. In this regard, the *Ilman wa Ruuhan* method functions as a pedagogical bridge between mastery of Qur'anic recitation and the cultivation of Qur'anic personality, ensuring that the Qur'an is not merely studied as a sacred text but internalized as a source of values guiding behavior.

The results of this study are also consistent with the findings of Muhammad Yamin, which emphasize the importance of a holistic approach in Qur'anic learning one that not only enables students to read proficiently but also to practice Qur'anic values. However, this research contributes further to the existing literature by demonstrating that the *Ilman wa Ruuhan* method is not only relevant at the primary education level but is also effective at the secondary level and among the broader community. Thus, this method may be understood as a Qur'anic learning approach that is responsive to adolescents' psychological characteristics and oriented toward the contextual and long-term formation of Qur'anic personality.

Based on the synthesis of empirical findings and theoretical review, this study affirms that the implementation of the *Ilman wa Ruuhan* method significantly contributes to directing Qur'anic learning toward a more substantive educational function namely, as a means of character and value formation, rather than merely the acquisition of reading and memorization skills. Therefore, the implementation of the *Ilman wa Ruuhan* method can be regarded as a relevant approach within contemporary Islamic education, particularly in efforts to integrate knowledge mastery (*ilman*) with the cultivation of Qur'anic personality (*ruuhan*) among students. These findings also extend the understanding of Behaviorism and Cognitivism by emphasizing that effective learning involves both cognitive transformation (*ilman*) and affective-behavioral transformation (*ruuhan*).

## CONCLUSION

Based on the research findings and discussion regarding Qur'anic learning through the *Ilman wa Ruuhan* Method at SMAIT Darul Ilmi Bandar Lampung, it can be concluded that the implementation of this method represents a holistic, integrative, and comprehensive learning process oriented toward the overall

development of students. In this context, Qur'anic learning is not merely positioned as an effort to enhance technical skills in reading and memorization, but also as a process of spiritual cultivation that emphasizes the internalization of Qur'anic values in students' daily lives.

The implementation of the *Ilman wa Ruuhan* Method demonstrates that the dimensions of *ilman* and *ruuhan* operate simultaneously and complement one another in the learning process. The *ilman* dimension contributes to the development of students' cognitive aspects, particularly in understanding Qur'anic recitation and its meanings in a systematic and rational manner. Meanwhile, the *ruuhan* dimension strengthens the affective and spiritual aspects through the habituation of proper *adab*, teacher role modeling, and reflective engagement with Qur'anic values. The integration of these two dimensions makes the learning process more meaningful, contextual, and oriented toward character formation.

The findings of this study also reveal theoretical relevance to Behaviorism and Cognitivism. The *ilman* aspect aligns with cognitivist principles that emphasize processes of comprehension and information processing, whereas the *ruuhan* aspect relates to the formation of attitudes and habits, which, to a certain extent, can be explained through a behaviorist approach particularly in terms of habituation and reinforcement of behavior.

Based on these conclusions, this study is expected to serve as both an academic reference and a practical recommendation for strengthening and developing Qur'anic learning at the secondary education level in a sustainable manner. The researcher also acknowledges that this study has certain limitations; therefore, future research is encouraged to undertake further development in order to refine and expand upon the findings obtained.

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