Qur’anic learning in Ukke’e village, Soppeng regency

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Abstract

This study aims to examine the implementation of Quranic instruction in Ukke’e Village, which currently takes place informally within residents' homes. This research employs a descriptive qualitative method to capture a deep understanding of the local educational phenomenon. Data collection was systematically conducted through structured observations, in-depth interviews, and meticulous documentation. To ensure data richness, key informants were purposively selected from Quranic teachers and local community members, while data validity was strictly maintained through source triangulation techniques. The empirical findings indicate that Quranic instruction in Ukke’e Village continues to rely on residents' private homes due to the complete absence of formal islamic educational institutions, such as a *TPQ* (Quran Education Center) or *madrasah*. Furthermore, this traditional learning model has seamlessly integrated into the local culture. The instructional sessions are flexibly scheduled according to the students' free time, allowing for personalized learning conducted under the direct, intensive guidance of a dedicated teacher.

Abstrak

Studi ini bertujuan untuk mengkaji pelaksanaan pembelajaran Al-Qur'an di Desa Ukke’e, yang saat ini berlangsung secara informal di rumah-rumah penduduk. Penelitian ini menggunakan metode kualitatif deskriptif untuk memperoleh pemahaman mendalam mengenai fenomena pendidikan setempat. Pengumpulan data dilakukan secara sistematis melalui observasi terstruktur, wawancara mendalam, dan dokumentasi yang cermat. Untuk menjamin kekayaan data, informan kunci dipilih secara purposif dari kalangan pengajar Al-Qur'an dan anggota masyarakat setempat, sementara validitas data dijaga ketat melalui teknik triangulasi sumber. Temuan empiris menunjukkan bahwa pembelajaran Al-Qur'an di Desa Ukke’e masih bergantung pada rumah pribadi penduduk karena tidak tersedianya lembaga pendidikan Islam formal, seperti TPQ (Taman Pendidikan Al-Qur'an) atau madrasah. Selain itu, model pembelajaran tradisional ini telah terintegrasi secara alami ke dalam budaya setempat. Sesi pembelajaran dijadwalkan secara fleksibel menyesuaikan waktu luang para siswa, sehingga memungkinkan pembelajaran yang dipersonalisasi di bawah bimbingan langsung dan intensif dari seorang pengajar yang berdedikasi.

Keywords

Pembelajaran al-Quran; Pendidikan informal; Praktik budaya

1. Introduction

Education is an endeavor aimed at developing an individual's abilities and personality through specific processes or activities, such as instruction, guidance, training, or interpersonal interaction. The study of the Quran is a planned and purposeful educational process designed to instill the ability to read, comprehend, and implement the teachings of the Quran in daily life. For followers of Islam, the accurate understanding and practice of their religion depend on how well they grasp and apply the teachings of their holy book, the Quran. As the primary source of Islamic doctrine, the Quran plays a vital role in human life; the very act of reading it is considered an act of worship. Muslims are encouraged to read, study, teach, and put into practice the contents of the Quran (Umar, 2021).

The Quran contains values and guidance that can serve as a framework for resolving various challenges faced by human beings, whether related to religious life or social interactions within society. Consequently, the Quran stands as the fundamental source of Islamic teachings, providing direction for Muslims in their daily lives. As a guide for living, every Muslim has an obligation to study, read, understand, and embody the contents of the Quran. The process of studying the Quran should ideally begin at an early age typically between 6 and 10 years old, once a child is capable of reading starting with the introduction of the Arabic alphabet (*hijaiyah*) and basic recitation. This should then continue progressively into adulthood, ensuring that the capacity to read, comprehend, and live out the values of the Quran can develop optimally. Indeed, one of the foundational duties in Islam is to study, read, and understand the Quran from childhood through adulthood. Therefore, the study of the Quran constitutes an essential part of Islamic education whether in formal, non-formal, or informal settings within the community, such as in mosques or private homes (Adiwikarta, 2019).

In this increasingly modern era, the practice of learning the Quran within the community specifically in the village of Ukke'e continues to uphold long-standing traditions, with lessons taking place in private homes. Despite the emergence of various modern pedagogical methods, the people of Ukke'e have preserved this traditional approach as a way to maintain their cultural heritage and religious identity. Located in Soppeng Regency, South Sulawesi, the village of Ukke'e part of Indonesia's predominantly Muslim society possesses its own unique dynamics regarding Quranic instruction. Strong religious traditions in rural settings often give rise to distinctive models of Quranic education; religious activities, such as regular study circles and the tradition of reading the Quran collectively in residents' homes, remain well-preserved.

Quranic instruction is not limited to formal institutions; it also takes place through individuals or groups gathering in private homes. This traditional process is generally led by a religious figure or someone proficient in reading the Quran, who opens their home as a learning space for local children. In the afternoons, following their school day, children gather to learn to read and understand the Quran. Sitting on simple floor mats, the students mostly children study directly in the living rooms or on the terraces of their instructors' homes. These sessions take place in a modest setting, lacking the formal facilities found in dedicated Quranic education centers (*Taman Pendidikan Al-Qur'an* or TPA) or *madrasahs*. Yet, despite these limited resources, the community remains committed to upholding and passing on the tradition of Quranic study.

The practice of teaching the Quran in private homes in Ukke'e serves as a testament to the community's social commitment to religious education. Using residents' homes as learning spaces serves not merely as a physical arrangement, but as a symbol of the community's active role in independently organizing religious education. Community-based education represents a highly effective form of local participation for enhancing the quality of

education in areas with limited access (Samsul, 2003).

A key, unique sociological feature in the village of Ukke'e, Soppeng Regency, is the resilience of its local religious education, which has managed to transcend the limitations of physical infrastructure. While the absence of dedicated buildings or proper facilities such as those for *Taman Pendidikan Al-Qur'an* (Qur'anic Education Centers) often causes religious outreach activities to cease in many regions, Qur'anic instruction in this village remains vibrant, independent, and continues to flourish within the homes of local residents. This phenomenon creates a compelling spatial dynamic: domestic areas typically private, enclosed, and intimate are transformed into inclusive, public-religious space (Ahmadin et al., 2023). This shift in spatial function carries a dual consequence for the educational ecosystem. On one hand, constraints regarding space, air circulation, and physical amenities present tangible challenges for visual and spatial comfort. On the other hand, the interactions taking place within these homes foster a sense of warmth, emotional connection, and a shared sense of belonging a communal quality characteristic of rural life that is rarely found in the rigid environment of formal classrooms (Ansar, 2026).

The shift in the function of living rooms or home terraces into spaces for Quranic study directly shapes the characteristics and daily management of Quranic instruction. Examining this adaptation process is crucial because the absence of standard educational facilities such as reading stands (*rehal*), permanent blackboards, and sufficient physical space inevitably necessitates modifications to teaching methods and classroom management. Arrangements regarding students' seating positions, the scheduling of study sessions, and the maintenance of focus amidst the domestic activities of the homeowners must be carefully designed to ensure that the transfer of knowledge and the internalization of prophetic values remain conducive (Pratiwi & Usriyah, 2020). These highly constrained conditions ultimately place the dedication and competence of the instructors at the very center of the process. Quran teachers in Ukke'e Village bear a dual burden: they act not only as instructors for the technical recitation of verses but also as dynamic managers of the space. In the absence of modern technological aids, the teachers' creativity manifested through personal approaches and communicative methods—becomes the primary instrument for sustaining children's learning motivation and ensuring the accuracy of their recitation, even within a noisy environment (Safira & Hidayah, 2022).

The existence of this home-based educational model could not, in essence, be sustained over time without a robust supply of social capital from the local community. For the teaching process hosted within residents' homes to endure, it must be supported by values of trust, reciprocity, and the networks of mutual cooperation (*gotong royong*) deeply rooted in the Bugis society of Soppeng (Putnam, 2000). This social support manifests in tangible ways: from homeowners willingly sacrificing the privacy of their own living spaces for the greater good of the community, to parents actively participating in maintaining the cleanliness of the environment after lessons, and the collective concern of the surrounding residents in sustaining the modest day-to-day operations of these activities.

Although the practice of teaching the Quran has long been established and is considered an integral part of the community's religious tradition, it faces several challenges. A primary issue is the lack of supporting facilities such as inadequate learning resources which often hinders the effectiveness of the educational process. Furthermore, the absence of a structured curriculum means that the learning activities lack a clear direction. Teaching materials and instructional stages often vary from one instructor to another, resulting in a lack of uniform achievement standards for the students. Not all instructors possess a formal educational background in religious studies.

Moreover, the learning sessions are frequently dependent on the availability of both the instructors and the students; consequently, they are neither routine nor consistent. This situation leads to slow and suboptimal progress in the

students' development.

This phenomenon highlights a significant disparity between the practice of Quranic instruction in Ukke'e Village and that of other regions that have adopted more formal and organized educational systems. In many areas, Quranic education has evolved through established institutions such as TPA (Quran education centers for children), *madrasah* (Islamic schools), and *tahfidz* (Quran memorization) programs which feature structured curricula, evaluation systems, and clear oversight of the teaching and learning process. Such institutions typically provide training and guidance for instructors, ensuring the quality of instruction and enabling the objectives of Quranic education to be met more effectively. In contrast, Quranic instruction in Ukke'e Village remains traditional, taking place in private homes without a formal curriculum or an overarching institutional framework. This situation indicates that the current instructional system lacks formal organization, meaning the effectiveness and sustainability of the learning activities depend entirely on the individual initiative of the instructors and the students. This divergence reflects the diversity of religious educational practices in Indonesia, which are fundamentally shaped by various factors including the social, cultural, economic, and geographical conditions of each specific region.

Quranic instruction within a domestic setting serves not only as religious education but also as a means of shaping the character and morality of children. In a broader social context, this form of learning contributes to the reinforcement of spiritual values within the community. By examining how Quranic instruction is carried out, we can gain deeper insight into its impact on the daily lives of the people in Ukke'e Village. Effective education must be contextual and grounded in the specific needs and local potential of the community. Therefore, it is essential to explore the actual implementation of Quranic instruction in Ukke'e Village covering aspects such as teaching methods, community participation, and the challenges encountered. Furthermore, an evaluation of the ongoing learning activities can serve as a foundation for improving and developing more effective and sustainable educational programs in Ukke'e Village.

Given that Quranic instruction in Ukke'e Village still takes place in residents' homes—distinct from other regions that have adopted formal educational systems—this research is essential for understanding how Quranic learning is conducted within the local social and cultural context of the community. This study aims to explore the processes and dynamics of this learning, while also uncovering the religious, social, and cultural values embedded in these home-based instructional practices. Employing a qualitative approach, the findings are expected to contribute to the field of educational studies specifically the anthropology of religion—by illustrating a community-based model of Quranic instruction that persists amidst the currents of modernization.

2. Research Method

The type of research employed in this study is qualitative research. Qualitative research aims to address questions that require an in-depth understanding within the context of the current era and circumstances; it is conducted in a natural setting, reflecting actual conditions in the field without data manipulation, and primarily involves the collection of qualitative data. According to Bogdan and Taylor, qualitative research is a method that yields descriptive data in the form of written or spoken words (Rahman et al., 2022). Qualitative research does not merely describe; more importantly, it seeks to uncover the underlying meanings whether hidden or intentionally concealed such as the reasons behind varying levels of awareness. The research process entails analyzing and depicting individuals in their daily lives, engaging with them, and striving to comprehend their language and their interpretations of the world around them. Data is gathered through processes such as observation and interviews with consenting respondents, followed by documentation and

data presentation. The researcher obtains data from informants and subsequently provides a detailed explanation of the subjects under study. This qualitative approach was chosen because it allows for the presentation of data in a narrative-descriptive format, framed within the specific research context provided by the informants (Koentjaraningrat, 1991).

Qualitative research portrays reality in a natural manner, consistent with the actual conditions observed in the field. This approach focuses on delving into the meanings hidden beneath the observed facts. Data collected in qualitative research are analyzed through critical, analytical, and comprehensive reasoning. Furthermore, this type of research demands rigor, systematic organization, and precision in understanding the relationships between data points and the context of the issues being investigated (Komara, 2014). Furthermore, the qualitative approach is humanistic in nature, as it highlights the perspectives, lifestyles, emotional expressions, and social realities of research subjects. In other words, this approach serves as an exploratory process for understanding social or human issues through the use of language, conveying the perspectives of informants in depth, and structuring these insights within a scientific framework (Ikbar, 2012).

The research location is the setting where the study is conducted. In this instance, the research takes place in Ukke'e Village, Soppeng Regency. This location was selected because there are still several groups dedicated to learning the Quran that operate within the private homes of residents in Ukke'e Village. Furthermore, the study examines the role of the community in supporting these home-based learning activities, as well as the role of the instructors in facilitating such instruction.

The subjects or informants for this research are the instructors or teachers directly involved in the learning process. Defining a research focus serves to delimit the object of study, ensuring that the researcher does not become overwhelmed by the vast amount of data collected in the field. The determination of this focus is guided by the novelty of the information obtained, ensuring that the resulting research effectively addresses the identified problem. In qualitative studies, establishing a focus also helps in distinguishing between relevant and irrelevant data (Sugiyono, 2018). This research specifically focuses on the implementation of Quranic learning within residents' homes, including the instructional methods employed and the social role of the community in supporting this learning process.

3. Result and Discussion

3.1. Quranic instruction as informal education

From a legal perspective, as defined in Law Number 20 of 2003, the informal education track is understood as a process of independent learning that emerges and develops within the family environment and the immediate community. This track from a sociological standpoint, where the transfer of knowledge occurs unintentionally both on the part of the individual absorbing the information and the environment providing it (Ningsih, 2020). This element of unintentionality suggests that the internalization of moral values, ethics, and habits takes place naturally through daily social interaction. Consequently, the household ecosystem serves a crucial role as the primary foundation for shaping an individual's character. Because it unfolds continuously, unconstrained by rigid curricular boundaries, informal education acts as a fundamental pillar that prepares an individual mentally and socially before they enter the realm of formal schooling.

Policies regarding informal education position the family and the surrounding environment as hubs for independent learning, conducted both consciously and responsibly. Legally, learning outcomes achieved through the informal track are recognized as equivalent to those from formal and non-formal tracks, provided that the individual passes an evaluation exam that meets national educational standards. Highlighting the significance of this domestic foundation, Chalidjah Hasan (2018) explains that the presence of parents within the household plays a major role in shaping a child's

future. This is because children require guidance and nurturing—from a psychological perspective—to ensure that their psychological development moves in a positive direction.

The most fundamental structure of society is the family, consisting of a father, a mother, and children, each with their own vital roles. In the field of pedagogy, the family is regarded as the oldest educational institution one that is both natural and informal serving as the very first place where a child receives instruction. Within this framework, parents have a duty to nurture, protect, and guide their children, ensuring they grow up in a healthy manner. As the initial environment for shared living that a child encounters, the family can aptly be described as a "primary community" the very first social group in a person's life.

The term Qur'anic instruction consists of the words instruction and the Qur'an. In this context, instruction refers to the process of training and guiding children to read the Qur'an accurately and correctly, and to apply its teachings in their daily lives (Muhlasin, 2019). Instruction encompasses a series of activities designed to facilitate the learning process for students. Within the development of academic disciplines, Islamic education regards the Qur'an as a primary source of law and knowledge. Furthermore, the Qur'an serves as a life guide for the upbringing and nurturing of children. Consequently, it functions as an essential framework in the educational process, contributing to the development of a broad range of scholarly knowledge.

The Qur'an is the holy book of Muslims, containing the word of Allah revealed to the Prophet Muhammad through the angel Gabriel (Shihab, 1996). It is intended to be read, understood, and practiced as a guide or manual for human life; broadly speaking, it also stands as the greatest miracle in the history of the Prophethood of Muhammad (peace be upon him). The Qur'an addresses not only moral conduct and spirituality but also serves as a unique source of human knowledge throughout the history of mankind.

Qur'anic instruction is a process of behavioral change in learners, rooted in the values of the Qur'an. The Qur'an contains various principles that encompass all aspects of human life, categorized into *ibadah* (acts of worship) and mu'amalah (social interactions). *Ibadah* pertains to actions concerning one's relationship with Allah, while mu'amalah relates to interactions with others encompassing ethics, character, and conduct in social relations thereby enabling individuals to embody these teachings in their daily lives (Zubaedi, 2012). Teaching the Quran to children plays a vital role in preserving traditional values and religious identity. By strengthening their understanding of Islamic teachings from an early age, children become better equipped to uphold their faith amidst the evolving challenges of the modern era. Through the study of the Quran, children not only learn religious tenets but also cultivate strong moral, ethical, and spiritual values. Consequently, investing in religious education from an early age serves as a highly valuable contribution to both the children's future and the progress of the nation (Fahira et al., 2021). It is hoped that children will grow into religious individuals capable of living a life rooted in faith fostered through their engagement with the Quran ultimately becoming a generation that cherishes and loves the Quran, while serving as positive role models for the surrounding community. Quranic education for children can be enhanced through community-based initiatives and must be carried out consistently. All stakeholders—including educational institutions, religious organizations, and the broader public must work in synergy to support and implement these efforts, with the goal of nurturing a generation characterized by noble character (*akhlakul karimah*) and a deep love for the Quran.

3.2. The Implementation of Quranic Education in Private Homes

A private home is more than just a physical shelter; it serves as a dynamic cultural and spiritual space for the intergenerational transmission of religious values. Within the Muslim tradition, the use of homes as hubs for non-formal

Quranic education reflects a strong integration between domestic life and religious obligations. When formal educational institutions or mosques face limitations regarding space or scheduling, private homes emerge as a primary alternative, offering both flexibility and an emotionally warm connection between teachers and students. This phenomenon illustrates how private spaces are voluntarily transformed into public-religious spheres to ensure the continuity of Quranic literacy at the grassroots level (Jayana, 2021).

The persistence of Quranic education in private homes—even amidst the currents of modernization and the digitalization of education underscores the strength of social capital and local community cohesion. Homeowners who open their residences for learning are typically motivated by spiritual altruism, while the surrounding community provides moral and social support, reflecting a collective responsibility toward the education of the younger generation. This practice goes beyond the mere transfer of cognitive skills—such as learning the Arabic alphabet (*hijaiyah*) or the rules of Quranic recitation (*tajwid*) and functions as a social adhesive, bringing together various segments of the community through a shared spiritual bond (Andini & Faelasup, 2024).

Quranic education continues to be conducted in a simple, traditional manner, utilizing private homes as learning venues. This indicates that these educational activities have yet to be organized into formal institutions, such as a TPQ (Quran Education Center) or a *madrasah* (Islamic school). Throughout the history of Quranic instruction, a wide variety of methods have been employed ranging from traditional approaches to more modern pedagogical techniques. This is the result of the efforts of Muslim scholars who continue to develop methods for teaching the Koran to make it easy, fast and fun (Masykur et al., 2025). The Qur'an is a revelation that is a guide and guidance for humans who believe and are devoted to Allah SWT. Education about the holy book Al-Qur'an and studying it has the aim that everything that is done must always be based on the guidance of the Al-Qur'an as the main reference source in the life of a believer, so the Al-Qur'an needs to be studied, read, understood and put into practice in everyday life.

Quranic instruction conducted in private homes remains a form of religious education that persists in society today. These sessions are typically simple and informal, taking place in the home of a Quran teacher or a local resident. Children from the neighborhood gather at scheduled times—usually after the Dhuhr or Asr prayers to learn how to read the Quran. The learning process unfolds in a familial atmosphere, with teachers guiding their students patiently and attentively. Instruction often begins with an introduction to the Arabic alphabet (hijaiyah) using foundational texts such as the *Iqra* series. The curriculum progresses from recognizing individual letters and understanding vowel markers (*harakat*) to combining letters into words and, eventually, reading Quranic verses fluently. The continued practice of holding these lessons in private homes reflects a community-wide awareness of the importance of religious education, particularly in shaping the character and moral conduct of the younger generation. Such instruction serves as a complement to formal schooling, which may not fully address the need for intensive Quranic study.

This home-based approach offers several advantages, including ease of access, affordability, and a comfortable learning environment. These factors allow students especially children to feel more at ease while learning and interacting with their instructors. Nevertheless, this model also faces certain challenges, such as limited facilities, a lack of diverse teaching methods, and a heavy reliance on the individual capabilities of the instructor. Despite these hurdles, the practice endures, sustained by community support and deeply rooted religious values. Quranic instruction in private homes remains relevant and plays a strategic role in preserving religious traditions and enhancing Quranic literacy within the community. The learning process, which takes place in a resident's home, focuses not only on reading fluency but also guides students to understand, internalize, and apply the teachings of the Quran in their daily lives. Values such as discipline and responsibility are instilled from the outset for instance, through the requirement to arrive on time and

adhere to an established schedule. The learning process goes beyond mere repetition; it also involves exploring the meaning of each verse being read. These activities foster discipline, patience, and consistency in the students. Based on an interview with a Quran teacher named Isuharing, the following information was gathered:

> I began teaching Quran recitation at home about 10 years ago. Initially, only a few children from the neighborhood attended, but the number of students grew because there was no TPA (Quran Education Center) or *madrasah* (Islamic school) in the area. I use the *Iqra'* method for beginners, followed by direct Quran recitation. Sessions typically begin with a collective prayer, after which the students practice using *Iqra'* or the Quran. I monitor each child personally, assessing the fluency of their recitation and providing corrections whenever errors occur. Once a student achieves fluency, they advance to the next level. Each session generally lasts between 1 to 2 hours (Interview, December 10, 2025).

From this interview, it can be concluded that Quranic instruction takes place in a private home due to the absence of a dedicated TPQ or *madrasah* in the vicinity. The learning process is simple yet structured: it starts with a collective prayer, followed by instruction using the *Iqra'* method for beginners, eventually transitioning to direct Quran recitation. Teaching is conducted through direct, individual supervision, where the instructor observes the student's fluency and corrects any mistakes. Advancement to the next level is determined by the student's reading proficiency. The learning sessions are quite effective, spanning a duration of 1 to 2 hours.

Quranic instruction in a private home setting offers distinct advantages in terms of teaching methodology. Mastering the recitation and proper pronunciation of the Quran is a skill that not everyone possesses; it requires a deep level of engagement. Beyond cognitive ability, the process demands strong discipline, patience, and consistency from the learners. The teaching methods employed in this home-based setting typically include regular practice, repetition, and periodic evaluations, all of which help students strengthen their recitation skills. The students learning in residents' homes are at an age where they are in the early stages of developing their ability to read the Quran. At this stage, they are typically first introduced to the *hijaiyah* (Arabic) letters, which serve as the foundation for gradually learning to read the Quran. Furthermore, the students begin practicing the recitation of short passages from the Quran to build fluency and reinforce their recognition of the letters. The learning process incorporates methods such as the repetition of recitations and direct guidance from an instructor, which helps foster an initial interest in the Quran.

4. Conclusion

In the village of Ukke'e, the teaching of the Quran takes place in residents' homes, as there are no formal educational institutions such as a TPQ (Quran Education Center) or *madrasah* available. This practice has become a local tradition, passed down from one generation to the next. Consequently, private homes serve as the venues for Quranic instruction. The schedule is arranged according to the students' availability typically after the *Dhuhr* (midday) prayer or upon their return from school with sessions lasting approximately 1–2 hours. While the instructional approach is simple, it is conducted in an organized manner; each session begins with a prayer. Beginners start by using the *Iqra'* method, and once they achieve fluency, they transition to reading the Quran itself. The learning model is individualized, with students reading directly before their teacher to receive guidance and correctionsspecifically regarding the pronunciation of *hijaiyah* (Arabic) letters and the application of *tajwid* (rules of Quranic recitation).

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