

Innovation Management of the Tartila Method in the School Qur'an Recitation Movement (GSM) in Lumajang Regency

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ABSTRACT

This study analyzes the innovation, diffusion, and impact of the Tartila Method within the Gerakan Sekolah Mengaji (GSM) in Lumajang Regency. Using a descriptive qualitative case study, data were obtained from interviews, observations, and documentation involving 12 informants from JQH-NU administrators, teachers, and students. Data analysis followed Miles, Huberman, and Saldaña's interactive model. Findings reveal that the Tartila Iqra' Bil Qolam innovation reducing six volumes into four enhanced students' Quranic reading and writing skills. The diffusion process aligned with Rogers' five stages (knowledge, persuasion, decision, implementation, confirmation) and was supported by Zaltman's facilitative, educational, persuasive, and coercive strategies. The method fostered higher student participation, parental involvement, and strengthened religious character. The study contributes to Quranic education innovation in schools and offers a model for broader application. Future studies should expand regionally and adopt mixed methods for quantitative validation.

KEYWORDS

Educational
Innovation, Tartila
Method, Quranic
Learning Movement,
Rogers' five stages,
Zaltman

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INTRODUCTION

Education in Indonesia is governed by the National Education System, which serves as a guideline for all levels, pathways, and types of education (Badrudin et al., 2024). One of the strategic policies within this system is the 12-Year Compulsory Education Program, which includes six years of primary education (SD/MI), three years of junior secondary education (SMP/MTs), and three years of senior secondary education (SMA/SMK/MA) (Rembangsupu et al., 2022). Within the national curriculum structure, religious education holds an important position as mandated in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (Abdullah, 2022). However, in practice, religious education subjects often face challenges in terms of effectiveness, particularly in the context of students' competence in reading the Qur'an among Muslim learners (Masfufah, 2025).

One of the fundamental problems in Islamic education in Indonesia today is the low level of Qur'an reading ability (Ulumudin et al., 2025). Based on data from 2018, approximately 53.57% to 65% of Muslims in Indonesia were unable to read the Qur'an,



and this figure increased to 72.25% in 2022 according to research by the Institute of Qur'anic Sciences (IIQ) Jakarta (Dian Hayatie Junadendini et al., 2025). This phenomenon indicates a gap between the ideal objectives of religious education and the actual religious competencies of students (Syaifulloh et al., 2025). This social reality is also reflected in Lumajang Regency, where students' interest in reading the Qur'an at the elementary and junior high school levels remains relatively low (Fahmi, 2024). This condition signals an urgent need for innovation in religious education at both primary and secondary school levels to effectively instill religious values from an early age.

Previous studies have attempted to explain the low interest and ability in reading the Qur'an from various perspectives. Some highlight internal factors such as low learning motivation and limited family support (Za'ba, 2024), while others emphasize external factors such as limited instructional time for religious education in schools (Siregar, 2025) and the lack of engaging teaching methods (Hidayah et al., 2025). Although these studies provide important contributions, most still focus on conventional pedagogical approaches without examining the dimension of innovation in the dissemination of Qur'anic learning methods in formal educational institutions. This reveals a theoretical gap, as there are still limited studies applying the diffusion of innovation theory to understand how Qur'anic learning methods are introduced, adopted, and institutionalized at the school level.

In response to this condition, the Government of Lumajang Regency, through the Education Office, launched the Gerakan Sekolah Mengaji (GSM) in 2023. This program represents an innovation in religious education by integrating Qur'an recitation activities into the intracurricular program of primary and secondary schools (Ana, 2024). GSM collaborates with Jam'iyatul Qurra' wal Huffadh Nahdlatul Ulama (JQH-NU) of Lumajang Regency by implementing the Tartila Method, a Qur'an learning approach that emphasizes accurate pronunciation (makhraj), tajwid, and fluency through a structured and gradual process. This initiative is not merely an additional activity but an innovative strategy to cultivate a culture of Qur'anic literacy among students, teachers, and the broader school community.

This study offers novelty in both its approach and focus. Unlike previous studies that primarily evaluate the effectiveness of Qur'an learning methods based solely on learning outcomes, this research focuses on the process of innovation diffusion of the Tartila Method within the GSM program. The diffusion of innovation theory proposed by Everett M. Rogers is employed to understand how new ideas are introduced and accepted within the educational community in Lumajang (Nareswari, 2025). In addition, this study analyzes the innovation strategies developed by LP4Q Tartila JQH-NU Lumajang in expanding the reach and effectiveness of the program. This approach is expected to provide deeper insights into how innovations in religious education can be sustainably implemented and widely adopted by schools and communities.

Thus, this study argues that the success of religious education is not solely determined by curriculum and teaching methods, but also by how innovations are disseminated and adapted by various educational actors. This research not only highlights the success of GSM in improving Qur'an reading ability but also uncovers the social, institutional, and cultural dynamics influencing its diffusion process. The findings are expected to provide practical contributions for policymakers, educators, and religious institutions in designing similar programs in other regions, as well as serve as a theoretical foundation for developing models of innovation in Islamic education in Indonesia.

METHOD

This study employs a descriptive qualitative approach with a case study design, aiming to provide an in-depth understanding of the innovation phenomenon of the Tartila Method within the Gerakan Sekolah Mengaji (GSM) in Lumajang Regency. This approach is considered appropriate for exploring processes, contextual conditions, and social dynamics involved in the implementation of innovation in religious education. The research subjects were selected using purposive sampling, involving 12 informants consisting of the Head of GSM Tartila Method, program administrators, instructors, and students who utilize the Tartila Method. This selection was intended to obtain relevant and comprehensive data.

Data were collected through in-depth interviews, systematic observations, and documentation. Interviews were conducted in a semi-structured manner to explore the innovation process and implementation strategies of GSM. Observations were carried out to examine learning activities, teacher-student interactions, and the effectiveness of the applied method. Meanwhile, documentation involved collecting data such as program reports, photographs, and official documents related to the program. Data analysis employed the interactive model proposed by (Miles, Huberman, and Saldana, 2014), which consists of four stages: data collection, data condensation, data display, and conclusion drawing and verification.

To ensure data validity, source and method triangulation as well as member checking were applied. Triangulation was conducted by comparing multiple data sources and data collection techniques, while member checking was performed by confirming findings with the informants to ensure accuracy and credibility. The analysis focuses on three main aspects: (1) the innovation process of the Tartila Method within GSM, (2) the dissemination and implementation strategies developed by LP4Q Tartila JQH-NU Lumajang, and (3) its impact on improving students' Qur'anic literacy. This approach is expected to contribute significantly to the development of effective and sustainable innovation models in Islamic education.

RESULT AND DISCUSSION

Implementation of the Tartila Method in the Gerakan Sekolah Mengaji (GSM)

The Tartila Method, pioneered by Jam'iyatul Qurra' wal Huffadh Nahdlatul Ulama (JQH-NU) of East Java, has become a strategic innovation in addressing the needs of Qur'anic education in Lumajang Regency. The local government, through the Department of Education, integrated this method into the Gerakan Sekolah Mengaji (GSM) as a response to the low level of Qur'anic literacy among elementary and junior high school students. Based on observations, many formal schools did not yet have a standardized method for teaching the Qur'an, and thus GSM was introduced to bridge this gap. This step aligns with Rogers' diffusion of innovation theory, which emphasizes that the adoption of innovation often begins from urgent social needs and is then addressed through a systematic adaptation process (Malik, 2022).

Before being widely implemented, JQH-NU developed a curriculum and learning guidelines tailored to students' abilities at each educational level (Supriyani, et al., 2023). The achievements of GSM are focused on four main aspects: listening, reading, writing, and memorizing the Qur'an. Each aspect has clear and measurable indicators of achievement. This formulation process reflects the first stage in Rogers' diffusion of innovation theory, namely the knowledge stage, where the innovator (JQH-NU) provides conceptual understanding and information about how the innovation works to potential adopters (teachers and schools). The clarity of the curriculum structure serves as a foundation for the innovation to be well accepted within the formal education environment.

A significant innovation from JQH-NU is the development of Tartila Iqra' Bil Qolam, which simplifies six volumes into four main volumes. This simplification aims to improve learning efficiency without reducing substance. The innovation also adds the aspect of writing Qur'anic verses to strengthen students' visual-motor skills in recognizing Arabic letters. Each volume is equipped with reading guidelines, reading-writing assessment columns, explanations of tajwid rules, as well as signatures from teachers and parents. This stage corresponds to Rogers' concept of innovation attributes, particularly in terms of complexity and observability (Wulandari, et al., 2022). Innovations that are easy to use and whose results can be directly observed by teachers and parents will accelerate the adoption process in the field.

In addition to emphasizing technical skills, the Tartila Method also integrates character education through the active involvement of parents in monitoring their children's progress. This involvement aligns with the persuasion stage in Rogers' theory, where individuals begin to form positive attitudes toward innovation based on direct experience (Boiliu, et al., 2024). Empirical experience shows that parental support strengthens teachers' and students' confidence in the effectiveness of the Tartila Method, making it more than just a reading-writing method, but also a medium for spiritual development and learning discipline.

The implementation of GSM based on the Tartila Method is carried out gradually, starting from pilot schools to its application throughout Lumajang Regency. The diffusion process involves various stakeholders, including the Department of

Education, JQH-NU, school principals, and Islamic education teachers. This stage reflects the decision stage in Rogers' theory, when educational institutions decide to adopt the innovation after evaluating its benefits and effectiveness (Mailin, et al., 2022). The collective decision through the signing of a Memorandum of Understanding (MoU) between the Department of Education and 168 schools demonstrates broad social acceptance of this program.

The research results show that schools implementing the Tartila Method experienced a significant improvement in students' Qur'anic literacy skills. In addition, students showed high interest and enthusiasm in religious activities. These findings illustrate the implementation stage in Rogers' theory, where the innovation has been practically applied and produces measurable positive outcomes. In this context, implementation occurs not only in classrooms but also at the level of policy and school culture (Setiyadi, et al., 2025). The shift in students' behavior toward being more religious indicates that the innovation has penetrated both social and affective dimensions of the educational process.

The final stage in Rogers' theory, namely the confirmation stage, is also evident in the sustainability of GSM in Lumajang. Schools that have implemented this program demonstrate a commitment to maintaining and even independently expanding its implementation (Fakhira, 2024). The local government also provides support in the form of policies and continuous guidance (Shalahuddin, et al., 2025). This phenomenon indicates that the diffusion of the Tartila Method innovation has reached a stable point, where communities and institutions have accepted it as a permanent part of the education system.

From the perspective of innovation strategy (Hamid, 2024), the success of the Tartila Method is also supported by the application of four main strategies: facilitative, educative, persuasive, and coercive. The facilitative strategy is implemented through the provision of modules, books, and learning tools that are easily accessible to teachers and students. The educative strategy is applied through intensive training and teacher certification to ensure teaching competence. The persuasive strategy is realized by publicizing the success of pilot schools and gaining support from community leaders, while the coercive strategy is carried out through regional policies requiring formal schools to integrate GSM into the curriculum.

The synergy between Rogers' and Zaltman's theories is clearly evident in the successful implementation of GSM based on the Tartila Method in Lumajang. The diffusion of innovation runs effectively because it is supported by well-planned strategies that are relevant to social needs (Fitriani, et al., 2025). Structural factors such as government support, the institutional network of JQH-NU, and teacher readiness play a major role in accelerating the acceptance of innovation in society. This condition strengthens the argument that the success of educational innovation depends not only on the quality of the method but also on the diffusion mechanisms and implementation strategies that align with the local context.

Thus, the results of this study indicate that the Tartila Method is not merely a pedagogical innovation but also a socio-religious movement that integrates spiritual values with the formal education system. The implementation of GSM based on Tartila has improved Qur'anic literacy while also strengthening students' religious character. Through the support of the government, community, and educational institutions, this diffusion of innovation has successfully created a model of Qur'anic learning that is effective, sustainable, and contextual to the characteristics of Lumajang society.

Socialization and Diffusion Strategy of the Tartila Method Innovation

The success of the Tartila Method in the Gerakan Sekolah Mengaji (GSM) in Lumajang Regency depends not only on its methodological quality but also on the effectiveness of its socialization and innovation diffusion strategies. Jam'iyatul Qurra' wal Huffadh Nahdlatul Ulama (JQH-NU), in collaboration with the Lumajang Regency Department of Education, designed a systematic and measurable approach through various socialization activities such as seminars, workshops, teacher training, and promotion through social media. This strategy aligns with the initial stage in the diffusion of innovation theory (Rogers, 2003), namely the knowledge stage, where potential adopters are introduced comprehensively to the concept and benefits of the innovation. By expanding public understanding of the Tartila Method, the adoption process can proceed more rapidly and sustainably.

The socialization carried out is not only oriented toward information dissemination but also toward building positive public perceptions of the innovation (Ambiani, et al., 2025). Through a participatory communication approach, communities, teachers, and educational institutions are given the opportunity to understand the added value of the Tartila Method compared to conventional methods. This process represents the persuasion stage in Rogers' model, where individuals and institutions begin to form supportive attitudes toward innovation based on the information and experiences obtained (Uyun, et al., 2025). This persuasive approach is also aligned with educative and persuasive innovation strategies according to (Ratnawati & Lestari, 2025), namely building awareness through education and effective communication.

Structural support from the local government is a key factor in accelerating the diffusion of innovation (Fathurrahim, 2023). The Regent of Lumajang directly attended teacher training activities and the launch of GSM, thereby providing political and social legitimacy to the implementation of the Tartila Method. The presence and commitment of the local government reflect opinion leadership as explained in Rogers' theory, namely the role of opinion leaders in influencing the acceptance of innovation at the social level. The signing of a Memorandum of Understanding (MoU) with 168 formal schools is concrete evidence that this innovation has passed the decision stage, where educational institutions collectively choose to adopt and implement the method.

Furthermore, teacher training and certification are strategic steps in ensuring the quality of implementation. Teachers who will teach using the Tartila Method are required to undergo intensive training and competency verification to understand the curriculum structure, learning stages, and proper rules of Qur'anic recitation. The certification process by JQH-NU not only strengthens teacher professionalism but also forms part of the facilitative innovation strategy according to Zaltman, providing the means and technical support necessary for optimal implementation. This stage is also related to the implementation stage in Rogers' theory, where innovation is applied concretely and produces tangible impacts within the educational environment.

The Tartila Method is designed in seven systematic learning stages, starting from the introduction of hijaiyah letters to training in proper recitation with correct tajwid (Susanti, et al., 2025). This structured sequence helps students learn progressively and builds their confidence in reading the Qur'an. Evaluations are conducted periodically through reading and writing tests, making the learning process more measurable. This systematic design strengthens the innovation attributes of compatibility and trialability according to Rogers, meaning the innovation is easy to adapt and can be tested on a limited basis before full implementation.

As a form of public accountability, the implementation of Munaqosyah examinations and GSM Santri Graduation becomes an integral part of the evaluation system. These examinations are conducted openly and attended by teachers, parents, and school representatives. This transparency reflects the dimension of observability in Rogers' theory, where the results of innovation can be directly observed by the public, thereby strengthening legitimacy and trust in the effectiveness of the Tartila Method. In addition, this activity also functions as the confirmation stage, where schools and communities reaffirm their commitment to continuously implement the innovation.

Through a comprehensive socialization system, policy support, and strict training mechanisms, the diffusion of the Tartila Method has proceeded effectively across various layers of society. Schools not only accept this innovation administratively but also internalize it into their learning culture and daily religious activities. This phenomenon reflects that the innovation has reached a stage of social stability as described by Rogers, a condition in which the innovation has become part of established social norms and practices.

Thus, the socialization and diffusion strategies implemented by JQH-NU and the Lumajang Department of Education demonstrate an integration of communication approaches, policy, and human resource empowerment. The combination of Rogers' diffusion of innovation theory with Zaltman's innovation strategies produces an adaptive, participatory, and sustainable implementation model. The success of the Tartila Method proves that educational innovation, when managed with appropriate socialization and diffusion strategies, can create cultural transformation in Qur'anic learning within formal school environments.

Impact and Sustainability Strategies of the Tartila Method

The implementation of the Tartila Method in Lumajang Regency has had a significant impact on improving the quality of Qur'anic learning in formal schools (Ramadina, 2022). Observations and teacher reports indicate that students are able to master Qur'anic reading and writing skills in a shorter time compared to previous methods. The systematic volume structure, accompanied by reading guidelines and writing exercises, helps students understand tajwid rules and strengthens their memory. The Tartila textbooks are designed in a structured manner, with clear achievement indicators for each learning stage, enabling teachers to evaluate students' progress more objectively and measurably.

In addition to improving academic abilities, the Tartila Method also has profound social and religious impacts. The Gerakan Sekolah Mengaji (GSM), which is based on this method, fosters a religious culture within the school environment (Ningsih & Adawiyah, 2024). Students become more disciplined, organized in their learning, and actively participate in religious activities such as tadarus and collective memorization. Character values such as patience, responsibility, and sincerity are also developed through the routine of learning the Qur'an (Alfani, et al., 2024). This impact shows that the Tartila Method not only enhances cognitive abilities but also strengthens the affective and moral aspects of students. Parental involvement is an important factor in reinforcing the social impact of this program. Through the signature columns and assessment notes in the Tartila books, parents can directly monitor their children's progress. Collaboration between schools and families creates a harmonious educational ecosystem, where the process of learning the Qur'an becomes a shared responsibility. This support strengthens the social legitimacy of the GSM program and transforms it into a community movement rather than merely a formal education policy. Thus, the success of the Tartila Method is rooted in the integration of methodological innovation and social participation.

From the perspective of diffusion of innovation theory (Rogers, 2003), the successful implementation of the Tartila Method reflects effective diffusion stages, ranging from knowledge, persuasion, decision, implementation, to confirmation. The knowledge and persuasion stages are evident in the intensive socialization conducted by JQH-NU and the Department of Education. The decision and implementation stages occur when schools decide to adopt the method through MoUs and teacher training. Meanwhile, the confirmation stage is realized through program sustainability, periodic evaluations, and students' achievements, which are publicly recognized through GSM santri graduation ceremonies.

According to Rogers, the speed of innovation diffusion is determined by five main attributes: relative advantage, compatibility, complexity, trialability, and observability. In the context of the Tartila Method, all five attributes are well fulfilled. Relative advantage is reflected in improved learning outcomes and ease of using the textbooks. Compatibility is seen in the alignment of the method with the religious values and culture of the Lumajang community. Complexity is minimized through a

simple volume system and easy-to-follow instructions. Trialability is reflected in pilot implementations in selected schools, while observability is demonstrated through Munaqosyah examinations and graduation ceremonies that are open to the public.

The sustainability of this program is also influenced by the application of innovation strategies (Zaltman, 1973), which include four dimensions: facilitative, educative, persuasive, and coercive. The facilitative strategy is implemented through the provision of accessible Tartila teaching materials, the development of a standardized curriculum, and efforts to improve the welfare and motivation of teaching staff. The Department of Education, together with JQH-NU, ensures that book distribution is evenly carried out even in remote schools, so that all students have equal opportunities to learn the Qur'an using a proper method.

The educative strategy is applied through periodic training, teacher certification, and competency development. Teachers who successfully complete the training receive official certification from JQH-NU, ensuring teaching quality across educational institutions. This approach aligns with Rogers' principle that the success of innovation largely depends on the adopter's ability to understand and consistently implement the innovation. With improved teacher competence, the quality of GSM implementation can be maintained and enhanced over time.

The persuasive strategy is carried out through awards and public recognition for outstanding schools and students. The local government provides appreciation in the form of certificates, trophies, and social media publications as a form of collective motivation. This approach creates healthy competition among schools to continuously improve the quality of Qur'anic learning. In Zaltman's theory, persuasive strategies function to build emotional awareness and pride in the adopted innovation, thereby increasing loyalty and program sustainability (Patianansa & Shodiq, 2025).

Meanwhile, the coercive strategy is implemented through regional policies that require every elementary and secondary school to have a Qur'anic reading and writing program based on the Tartila Method. This policy exerts positive pressure on educational institutions to seriously implement the innovation. In the context of diffusion theory, this is categorized as regulation-driven adoption, where innovation is adopted due to structural support and formal regulations from educational authorities. With the combination of educative, facilitative, persuasive, and coercive strategies, the Tartila Method innovation is able to sustain and develop systematically.

Ultimately, the impact of the Tartila Method is not only felt in the learning aspect but also in the transformation of educational culture in Lumajang. This method has successfully instilled a new awareness that reading and writing the Qur'an are integral parts of character education. With the support of the community, educational institutions, and the government, the Tartila Method has the potential to become a national model for school-based Qur'anic education. A well-planned and participatory sustainability strategy ensures that this innovation does not stop at the implementation stage but continues to evolve into a living social movement within society.

CONCLUSION

The implementation of the Tartila Method in the Gerakan Sekolah Mengaji (GSM) in Lumajang Regency shows positive results in improving students' Qur'anic reading and writing abilities at the elementary and junior high school levels. The collaboration between JQH-NU East Java and the Lumajang Regency Department of Education has successfully introduced a structured, efficient, and easily adaptable model of Qur'anic learning in formal schools. The innovation of Tartila Iqra' Bil Qolam, which simplifies six volumes into four, has proven to facilitate the learning process, strengthen students' ability to write Arabic letters, and enhance their understanding of tajwid rules.

The success of this implementation is supported by a well-planned innovation diffusion strategy, encompassing the stages of knowledge, persuasion, decision, implementation, and confirmation. Full support from the local government, extensive socialization through training and workshops, as well as the involvement of teachers and the community, have made GSM based on the Tartila Method an effective and sustainable innovation in religious education. Regular evaluation through Munaqosyah and parental participation further strengthen the culture of Qur'anic literacy in schools across Lumajang Regency.

However, this study has several limitations. First, the research focuses only on the Lumajang Regency area, so the findings cannot yet be generalized to other regions with different social and cultural contexts. Second, this study is still centered on the implementation aspect and has not quantitatively examined the direct effect of the Tartila Method on improving student learning outcomes. Third, the limited research timeframe means that field observations have not fully captured the long-term dynamics of changes in students' religious behavior.

Based on these limitations, future researchers are advised to expand the scope of study to other regions in order to obtain more comprehensive comparisons of implementation. Future studies are also expected to employ a mixed-methods approach to more objectively measure the influence of the Tartila Method on students' cognitive, affective, and psychomotor abilities. In addition, further research could explore the social and spiritual impacts of the Tartila-based Gerakan Sekolah Mengaji on the development of students' Islamic character both in school and in the wider community.

Thus, this study affirms that the innovation of the Tartila Method in GSM represents a strategic step in strengthening Qur'anic literacy in formal schools while simultaneously building a sustainable Islamic education ecosystem in Lumajang Regency.

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