



MANAGEMENT OF A PILOT TAHFIDZ CLASS PROGRAM IN ENHANCING THE QUALITY OF ISLAMIC EDUCATION AT MI MA'ARIF WRINGINPUTIH

Maiyakhwa Zakia Amalia*¹, Abdul Aziz²

^{1,2} Sekolah Tinggi Agama Islam Nahdlatul Ulama Purworejo, Indonesia

Email: maiyakhwazakia@gmail.com



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ABSTRACT

The Qur'anic memorization (tahfidz) program has increasingly emerged as a strategic initiative for improving the quality of Islamic education in madrasahs. However, programs that are still in their developmental stage often encounter various managerial challenges, limiting the effectiveness of their implementation. This study aims to analyze the implementation of management functions in managing a pilot tahfidz class, identify the supporting and inhibiting factors, and examine its contribution to improving the quality of Islamic education at MI Ma'arif Wringinputih. This study employed a qualitative approach using a case study design. Data were collected through interviews, observations, and document analysis involving the madrasah principal, the tahfidz instructor, the homeroom teacher, students, and parents. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification. The findings indicate that the program has implemented the four management functions – planning, organizing, actuating, and controlling – although planning, the formulation of performance indicators, and the evaluation system still require further improvement. The program's success is supported by collaboration among the principal, teachers, the foundation, students, and parents, while the shortage of dedicated tahfidz teachers, the scheduling of activities after regular classroom instruction, and students' diverse learning abilities remain the primary challenges.

ABSTRAK

Program tahfidz Al-Qur'an semakin berkembang sebagai strategi peningkatan mutu pendidikan Islam di madrasah. Namun, pengelolaan program yang masih berada pada tahap rintisan sering menghadapi berbagai kendala manajerial sehingga efektivitas pelaksanaannya belum optimal. Penelitian ini bertujuan menganalisis penerapan fungsi manajemen dalam pengelolaan rintisan kelas tahfidz, mengidentifikasi faktor pendukung dan penghambat, serta menjelaskan kontribusinya terhadap peningkatan mutu pendidikan Islam di MI Ma'arif Wringinputih. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui wawancara, observasi, dan dokumentasi terhadap kepala madrasah, guru pembimbing tahfidz, wali kelas, peserta didik, dan wali murid. Analisis data menggunakan model interaktif Miles, Huberman, dan Saldaña yang meliputi kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa pengelolaan program telah menerapkan fungsi manajemen planning, organizing, actuating, dan controlling, meskipun perencanaan, penetapan indikator keberhasilan, dan sistem evaluasi masih memerlukan penguatan. Keberhasilan program didukung oleh kolaborasi kepala madrasah, guru, yayasan, peserta didik, dan wali murid, sedangkan keterbatasan guru tahfidz, waktu pelaksanaan setelah pembelajaran reguler, serta perbedaan kemampuan peserta didik menjadi hambatan utama.

Kata kunci: Manajemen Program Tahfidz; Fungsi Manajemen POAC; Mutu Pendidikan Islam;

INTRODUCTION

Improving the quality of Islamic education has become one of the strategic priorities of Islamic educational institutions in responding to the demands of twenty-first-century education. Within this context, Qur'anic memorization (*tahfidz*) programs have emerged as an educational innovation aimed not only at enhancing students' memorization abilities but also at fostering character development, strengthening religious culture, and promoting sustainable institutional quality. Previous studies have demonstrated that Qur'an-based education contributes significantly to the development of students' discipline, responsibility, spirituality, and character (Putri Alfiah Aulia Rahma & Nur Kabibuloh, 2025; Sulastri et al., 2024). Furthermore, *tahfidz* class management that systematically integrates the functions of planning, organizing, implementation, and supervision has been shown to foster students' Islamic personality more effectively (Hidayanti & Agus, 2025). At the same time, studies on the quality of Islamic education emphasize that institutional quality is determined not only by academic achievement but also by effective management, leadership, organizational culture, and stakeholder engagement throughout the educational process (Mu'alimin et al., 2026; Zien et al., 2024). In line with this, the Indonesian government has continuously promoted policies to improve the quality of madrasahs by strengthening instructional quality as a foundation for the development of Islamic education. The results of the 2024 *Asesmen Kompetensi Madrasah Indonesia* (AKMI, Indonesian Madrasah Competency Assessment) have also served as an important reference for designing national strategies to improve the quality of madrasahs, highlighting that enhancing instructional quality remains a national priority for Islamic schools in Indonesia (Kemenag, 2024).

This trend is also evident in Islamic educational institutions across Indonesia, particularly Islamic elementary schools (*Madrasah Ibtidaiyah*), which have increasingly adopted *tahfidz* programs as flagship initiatives. Growing public expectations for graduates who are capable of reading, memorizing, and practicing the teachings of the Qur'an have encouraged madrasahs to develop various institutional innovations. Consequently, *tahfidz* programs are no longer regarded merely as extracurricular activities but have become an integral component of institutional identity and a strategic means of enhancing the competitiveness of Islamic education. Mustarsyidah and Sugiyar (2022) reported that flagship programs managed through systematic management functions significantly enhance the reputation and competitiveness of madrasahs (Zayyini Rusyda Mustarsyidah & Sugiyar, 2022). Likewise, the implementation of Islamic educational management principles has been found to improve educational service quality and institutional effectiveness (Amaliya & Anwar, 2024; Yaqien et al., 2021).

Despite their rapid development, *tahfidz* programs continue to face various managerial challenges, particularly in institutions where such programs are still at the pilot stage. Ideally, these programs require comprehensive planning, clear organizational structures, consistent implementation, and continuous evaluation to achieve optimal educational outcomes. Effective *tahfidz* curriculum management also requires clearly defined learning objectives, well-structured schedules, appropriate instructional methods, adequate learning resources, and systematic evaluation procedures as essential components of students' religious character development (Miqdad, 2024). Nevertheless, previous studies have identified persistent challenges, including limited human resources, inconsistent *murāja'ah* (Qur'anic revision), variations in students' learning abilities, weak evaluation systems, and insufficient parental involvement (Al-Fareza, 2025; Mustofa & Nurulloh, 2024; Sutiana et al., 2025).

Table 1. Synthesis of Managerial Issues in *Tahfidz* Program Management Based on Previous Studies

Author (s)	Research Focus	Key Findings
Mustofa & Nurulloh (2024)	Tahfidz learning management	The program is constrained by a shortage of <i>tahfidz</i> teachers, while the program evaluation system has not yet been implemented optimally.
Hanipudin & Endrianti (2024)	Quality management of tahfidz program	Total Quality Management (TQM) has not been comprehensively implemented, indicating the need to strengthen quality management practices.
Sutiana (2025)	Strategic management of tahfidz program	The planning, implementation, and supervision of the program have not yet been carried out systematically.
Al-Fareza (2025)	Tahfidz program management	Limited human resources and inadequate supporting facilities remain the primary obstacles to successful program implementation.
Poncowati dkk (2025)	Leadership in tahfidz programs	The success of <i>tahfidz</i> programs is strongly influenced by the leadership of the madrasah principal and the support of all stakeholders.

Based on the synthesis presented in Table 1, it can be understood that the primary challenge in implementing *tahfidz* programs does not lie in the low level of public interest in Qur'an-based education, but rather in the suboptimal management of the program itself. These challenges include unsystematic planning, limited human resources, weak evaluation mechanisms, and inadequate collaboration among stakeholders. Such conditions indicate that strengthening management functions has become an urgent necessity to ensure that *tahfidz* programs can make a meaningful contribution to improving the quality of Islamic education (Hanipudin & Dwi Endriyanto, 2024; Mustofa & Nurulloh, 2024).

A similar phenomenon was identified at MI Ma'arif Wringinputih, which is currently developing an interest-based *tahfidz* class. Preliminary observations revealed that the program continues to face several challenges, including the low enthusiasm of some students, difficulties in achieving memorization targets, and a management and evaluation system that has not yet been optimally implemented. Consequently, stronger and more systematic management is required to support the sustainability of the program. Therefore, investigating the management of this emerging *tahfidz* class is essential to understand how such a program can contribute to improving the quality of Islamic education.

Previous studies on *tahfidz* programs can be classified into three major research trends. First, several studies have focused on the implementation of management functions in *tahfidz* program administration, covering planning, organizing, implementation, and evaluation (Aji Riswanto & Mohamad Maftuh Fauzi, 2026; Putra et al., 2022; Rustiana & Ma'arif, 2022). Second, other studies have examined the influence of *tahfidz* programs on character

development, religious attitudes, and students' Qur'anic memorization achievement (Fathi et al., 2025; Putri Alfiah Aulia Rahma & Nur Kabibuloh, 2025; Sulastri et al., 2024). Third, a number of studies have explored the relationship between *tahfidz* programs and institutional quality improvement from the perspectives of quality management and Total Quality Management (TQM) (Hanipudin & Dwi Endriyanto, 2024; Muslim & Syafii, 2022). Overall, these studies demonstrate that the success of *tahfidz* programs is strongly influenced by the quality of program management, institutional leadership, organizational culture, and stakeholder support (Poncowati et al., 2025).

Nevertheless, several limitations remain evident in previous studies. Most existing research has focused on well-established *tahfidz* programs that have already become flagship programs within educational institutions, whereas studies examining *tahfidz* programs at the initial or developmental stage remain relatively scarce. Furthermore, prior research has primarily emphasized students' memorization achievement, the development of religious character, or the effectiveness of instructional programs. In contrast, the relationship between *tahfidz* program management and the improvement of institutional Islamic education quality has received comparatively little scholarly attention. In fact, the quality of Islamic education is not solely reflected in students' memorization outcomes but also encompasses the dimensions of educational inputs, processes, outputs, and outcomes produced by educational institutions (Baihaqi & Yasin, 2024; Hanipudin & Dwi Endriyanto, 2024). Therefore, there remains a significant research opportunity to examine how management functions are implemented in emerging *tahfidz* programs and how such management contributes more comprehensively to the improvement of Islamic education quality.

Building upon this research gap, the present study offers a different perspective by focusing on the management of an interest-based emerging *tahfidz* class at an Islamic elementary school (*Madrasah Ibtidaiyah*). The novelty of this study lies in its integrative analysis of the POAC management functions (*planning, organizing, actuating, and controlling*) alongside the principles of Total Quality Management (TQM) to explain how *tahfidz* program management contributes to improving the quality of Islamic education. Specifically, this study aims to: (1) analyze the implementation of management functions in managing an emerging *tahfidz* class; (2) identify the supporting and inhibiting factors affecting program implementation; and (3) explain the contribution of program management to improving the quality of Islamic education at MI Ma'arif Wringinputih. Through this focus, the study is expected to enrich the body of knowledge in Islamic Educational Management while providing a conceptual model for *madrasahs* that are developing *tahfidz* programs during the early stages of implementation. This study is founded on the assumption that the success of a *tahfidz* program is determined not only by students' ability to achieve memorization targets but also by the quality of the management processes underlying the entire program. Drawing upon George R. Terry's management functions and the principles of Total Quality Management (TQM), effective program management is believed to promote continuous improvement, enhance stakeholder satisfaction, strengthen a Qur'anic culture, and ultimately improve the overall quality of Islamic education. Accordingly, this article argues that the systematic, participatory, and quality-oriented management of an emerging *tahfidz* class has the potential to serve as an effective institutional strategy for enhancing the quality of Islamic education at the *Madrasah Ibtidaiyah* level.

METHODS

Research Design

This study employed a qualitative approach using a case study design. A qualitative approach was selected because the research aimed to obtain an in-depth understanding of the management practices of a pilot *tahfidz* class and its contribution to improving the quality of Islamic education within a specific context. The case study design enabled the researchers to comprehensively explore management processes, stakeholder experiences, supporting and inhibiting factors, and the meanings constructed from program implementation in a natural setting (Creswell & Poth, 2016; Tisdell et al., 2025). This approach is also highly relevant to educational research because it enables researchers to uncover the dynamics and complexity of phenomena in depth by drawing on multiple sources of evidence and data (Septiana et al., 2024). The study focused on the implementation of management functions, including planning, organizing, actuating, and controlling, in the management of a pilot *tahfidz* class at MI Ma'arif Wringinputih.

Research Site and Context

The study was conducted at MI Ma'arif Wringinputih, located in Borobudur District, Magelang Regency, Central Java, Indonesia. The madrasah was purposively selected because it was developing a pilot *tahfidz* class as part of its efforts to improve the quality of Islamic education and strengthen the Qur'anic culture within the school environment. Unlike well-established *tahfidz* institutions, this program was still in its developmental stage, making it a relevant context for examining the implementation of management functions during the initial phase of program development. Data collection was carried out from May to June 2026 and covered program planning, instructional implementation, program monitoring, and the involvement of various stakeholders in supporting the *tahfidz* program.

Research Participants

Research participants were selected using purposive sampling, whereby informants were chosen based on their direct involvement in the management and implementation of the *tahfidz* program. The study involved seven key informants, consisting of one principal, one *tahfidz* instructor, one homeroom teacher, three students enrolled in the *tahfidz* class, and one parent. These informants were selected because they possessed sufficient knowledge and experience regarding program planning, implementation, evaluation, supporting and inhibiting factors, and the impact of the *tahfidz* program on the quality of Islamic education. The involvement of these diverse stakeholders enabled the researchers to obtain richer and more comprehensive data concerning the phenomenon under investigation.

Data Collection Techniques

Data were collected through observation, semi-structured interviews, and document analysis. Observations were conducted to directly examine the *tahfidz* learning process, students' participation, classroom interactions, and the implementation of various activities supporting the *tahfidz* program within the madrasah environment. Semi-structured interviews were carried out with all informants to obtain in-depth information regarding program management practices, stakeholders' perceptions, supporting and inhibiting factors, and the program's contribution to improving the quality of Islamic education. In addition, documentary data were obtained from program planning documents, students' memorization achievement records, school profiles, activity archives, photographs, and various relevant administrative documents. The integration of these three data collection techniques was intended to generate rich, complementary, and in-depth data, thereby enabling a comprehensive understanding of the management of the *tahfidz* program (Erny

Wulandari, 2025). The use of multiple data collection techniques was intended to provide a more comprehensive understanding of the phenomenon under investigation. To provide an overview of the research design, a summary of the research methodology is presented in **Table 2**.

Table 2. Summary of the Research Method

Aspect	Description
Approach	Qualitative
Research Design	Case Study
Research Site	MI Ma'arif Wringinputih
Research Period	May-June 2026
Informants	Eight participants (the principal, one tahfidz teacher, one homeroom teacher, three students, and two parents).
Data Collection Techniques	Observation, semi structured interviews, and documentation
Data Analysis	Miles, Huberman, & Saldana (2014) (data condensation, data display, and conclusion drawing/verification)
Trustworthiness	Triangulations, Member Checking, Audit Trail

The research was conducted systematically, beginning with problem identification and continuing through data collection, data analysis, and conclusion drawing. This sequential process was designed to ensure that each stage was carried out coherently and systematically, thereby producing findings that accurately reflected the phenomenon under investigation. The overall research procedure is illustrated in **Figure 1**.

Figure 1. Research Procedure



Data Analysis Techniques

The data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña (2014), which consists of three interrelated stages: data condensation, data display, and conclusion drawing and verification (Miles et al., 2014; Rustiana & Ma`arif, 2022). Data condensation involved selecting, focusing, simplifying, and organizing information obtained from interviews, observations, and documentation. The organized data were subsequently presented through thematic matrices, narrative descriptions, and analytical categories to facilitate interpretation. The final stage consisted of drawing and continuously verifying conclusions by comparing information across different data sources and data collection techniques. Data analysis was conducted iteratively throughout the research process, allowing emerging themes to be continuously refined until they accurately reflected the empirical realities observed in the field. This analytical approach has also been widely employed in studies on *Tahfidz* programs because of its ability to systematically and comprehensively explain complex educational phenomena (El Iq Bali & Fatah, 2023).

Trustworthiness

The trustworthiness of the data was ensured through several strategies commonly employed in qualitative research. Credibility was established through both source triangulation and methodological triangulation by comparing information obtained from different participants and across observations, interviews, and documentary evidence. In addition, member checking was conducted with selected participants to verify the consistency between the researchers' interpretations and the participants' actual experiences. Dependability was maintained through the development of an audit trail, which documented every stage of the research process, including interview transcripts, field notes, and data analysis procedures. Confirmability was achieved by ensuring that all findings and interpretations were grounded in empirical evidence collected during the fieldwork rather than the researchers' personal assumptions. Finally, transferability was enhanced by providing a rich and detailed description of the research context, enabling readers to assess the applicability of the findings to other educational settings with similar characteristics.

RESULTS DAN DISCUSSION

Results

This section presents the findings of the study regarding the management of the pilot Tahfidz class at MI Ma'arif Wringinputih, the supporting and inhibiting factors affecting its implementation, and its contribution to improving the quality of Islamic education. The findings were obtained through interviews with the principal, the Tahfidz instructor, homeroom teachers, students, and parents, and were further supported by observations and documentation of the Tahfidz program conducted during the 2025/2026 academic year.

Implementation of Management Functions in the Management of the Pilot Tahfidz Class

Table 3. Summary of the Implementation of the POAC Management Functions in the Tahfidz Program

Management Function	Key Findings
Planning	The program was designed based on the evaluation of the previous <i>Juz Amma</i> program, community needs, and students' interests. Student recruitment was conducted using Google Forms. However,

	memorization targets and program success indicators have not yet been formally documented.
Organizing	Roles and responsibilities were assigned according to teachers' competencies. The principal served as the program coordinator, while teachers with an Islamic boarding school (<i>pesantren</i>) background were appointed as <i>Tahfidz</i> instructors. The organizational structure remains relatively simple.
Actuating	Learning activities were conducted three times a week using the Ummi method, audiovisual media, <i>murāja'ah</i> (memorization revision), the <i>follow-the-line</i> technique, and memorization submission sessions. The program primarily emphasizes fostering students' interest in Qur'an memorization rather than achieving predetermined memorization targets.
Controlling	Monitoring was carried out through memorization record cards, activity journals, and continuous tracking of students' memorization progress. Nevertheless, the evaluation system and program success indicators have not yet been comprehensively documented.

Planning

The findings indicate that the planning of the pilot Tahfidz class originated from an evaluation of the Juz Amma memorization program that had been implemented since 2010. The principal explained that the program was developed to increase students' memorization targets from focusing solely on Juz 30 to memorizing one to two complete juz of the Qur'an. In addition to being based on the evaluation of previous programs, the planning process also considered community needs and the increasing interest of parents in faith-based educational services. Prior to implementation, the madrasa conducted socialization sessions with parents of first- and second-grade students regarding the objectives, mechanisms, and implementation of the Tahfidz program. Participant recruitment was carried out through an interest-based registration system using Google Forms.

Observational data revealed that the program had clear objectives and was implemented through a student-interest selection system. However, specific memorization targets had not yet been established, and no formal program document containing written indicators of success was available. Existing documentation was limited to attendance records, activity journals, memorization progress cards, and *follow the line* learning books.

Organizing

Program organization was carried out through the allocation of responsibilities based on teachers' competencies. The principal acted as the initiator and policy-maker of the program, while the implementation of Tahfidz instruction was entrusted to teachers with Islamic boarding school (*pesantren*) backgrounds and prior experience in Qur'anic memorization.

According to interview data, the current program coordinator was the second-grade homeroom teacher, who had studied in an Islamic boarding school. Coordination between the Tahfidz instructor and homeroom teachers was conducted through arrangements concerning students' transition from regular classroom activities to Tahfidz sessions.

Observations indicated that the program management structure remained relatively simple and lacked a formally documented organizational framework. Participants were drawn from several classes and attended the Tahfidz program collectively within a single learning group.

Actuating

The implementation of the Tahfidz program was conducted three times a week, namely every Monday, Tuesday, and Wednesday after the completion of regular classroom instruction. Each session lasted for 90 minutes, from 10:30 a.m. to 12:00 p.m., and concluded with the congregational *Dhuhr* prayer.

The Tahfidz instructor employed the Ummi method supported by audiovisual media, including a television, speakers, and Qur'anic memorization videos. Learning activities consisted of listening to Qur'anic recitation, repeating verses collectively, reviewing memorized passages, conducting *muroja'ah* (memorization revision), participating in *follow the line* activities, and individually submitting memorization to the instructor.

The instructor explained that the provisional memorization target was one to ten verses per week. However, the program implementation placed greater emphasis on students' comfort, interest, and motivation in memorizing the Qur'an rather than solely on achieving quantitative targets. Observational findings indicated that students participated enthusiastically, actively reviewed their memorization, and consistently adhered to the established schedule.

Interviews with students revealed that all participants enjoyed attending the Tahfidz class because it provided opportunities to learn and memorize the Qur'an. Among the various learning activities, *follow the line* was identified as the most preferred by students, while the instructional methods employed by the teacher were perceived as easy to understand and engaging.

Controlling

Program supervision was carried out through monitoring student attendance, recording memorization progress, and assessing memorization submissions to the Tahfidz instructor. Memorization progress cards were used as the primary instrument for tracking students' development.

The principal explained that the program was still in its pilot phase and therefore had not yet established formally documented indicators of success. Evaluation was primarily based on students' memorization progress throughout the implementation period. During the first three months of the program, several students successfully memorized *Surah An-Naba* in its entirety.

Observational findings further indicated that the evaluation system remained relatively simple. The program had not yet established structured memorization targets, a fixed schedule for memorization examinations, or a standardized reporting system for monitoring students' progress. Evaluation documentation was limited to activity journals, attendance records, and memorization progress cards.

Supporting and Inhibiting Factors in the Management of the Pilot Tahfidz Class

Table 4. Supporting and Inhibiting Factors of the Tahfidz Program

Supporting Factors	Inhibiting Factors
Support from the principal, Tahfidz instructors, the school foundation, parents, and students	The absence of dedicated Tahfidz teachers
Parents' assistance with <i>murāja'ah</i> (memorization revision) at home.	Tahfidz classes are conducted after regular school hours, resulting in reduced student concentration
Adequate educational facilities and infrastructure	Variations in students' Qur'anic reading proficiency
Students' enthusiasm and motivation	Memorization targets have not yet been

	Memorization targets have not yet been systematically structured
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Supporting Factors

The findings indicate that the successful implementation of the Tahfidz program was supported by multiple stakeholders, including the principal, the Tahfidz instructor, the foundation, homeroom teachers, students, and parents.

The Tahfidz instructor stated that the most influential factor contributing to students' memorization achievement was the practice of *muroja'ah* at home. This statement was reinforced by interviews with parents, who reported that they regularly accompanied their children in reviewing memorized passages, reminded them to engage in *muroja'ah*, and assisted them throughout the memorization process at home.

Observational findings further revealed that students demonstrated a strong interest in the Tahfidz program. Adequate learning facilities were also available, including a television, audio equipment, a laptop, Qur'anic verse banners, *Juz Amma follow the line* books, memorization progress cards, and a dedicated learning space used for Tahfidz activities.

In addition, community responses toward the program were generally positive. The principal noted that several parents had even inquired about the possibility of additional program fees, as they perceived the Tahfidz program as a valuable educational service that significantly benefited their children.

Inhibiting Factors

The findings also revealed that the primary challenges facing the program stemmed from limitations in human resources, scheduling constraints, and differences in students' abilities.

The Tahfidz instructor explained that students' concentration often declined because the program was conducted after regular classroom instruction. When students began to lose focus, the instructor employed *ice-breaking* activities to restore their attention and engagement.

Furthermore, students demonstrated varying levels of Qur'anic reading proficiency. Some students were able to memorize passages quickly, whereas others encountered difficulties due to limited fluency in reading Arabic script.

The principal also reported that the madrasa had not yet appointed a dedicated Tahfidz teacher. Consequently, the program continued to be managed by regular teachers who possessed backgrounds in Islamic boarding school education. Observational findings additionally indicated that the program had not yet established structured memorization targets or a comprehensive and well-documented evaluation system.

Contribution of the Pilot Tahfidz Class to the Improvement of Islamic Education Quality

Table 5. Contributions of the Tahfidz Program to the Quality of Islamic Education

Quality Dimension	Research Findings
Student	Students demonstrated improved Qur'anic reading proficiency, increased memorization achievement, greater discipline in religious practices, and a stronger sense of responsibility.
School Culture	A Qur'anic culture was fostered through the regular practice of Qur'an reading and memorization activities.
Parent	Parents became more actively involved in

	supporting their children's <i>murāja'ah</i> (memorization revision) at home.
Madrasah	he program enhanced the madrasah's public image and strengthened community trust in the institution.

The findings indicate that the implementation of the Tahfidz program contributed to the enhancement of students' religious development, the cultivation of school culture, and the strengthening of public trust in the madrasa.

Interviews with the Tahfidz instructor revealed that students became more accustomed to reading the Qur'an using the Ummi Method and found it easier to memorize additional chapters and verses of the Qur'an. Similarly, the homeroom teacher reported that students participating in the Tahfidz class demonstrated greater engagement in memorization activities and exhibited improved discipline in classroom learning.

Interviews with parents further indicated positive changes in students' daily habits following their participation in the program. Parents reported that their children became more diligent in reciting the Qur'an, more consistent in reviewing their memorization at home, more disciplined in performing religious practices, and more responsible for maintaining their memorized passages.

Observational findings showed that students regularly reviewed their memorization within the madrasa environment, participated in religious activities in an orderly manner, and demonstrated enthusiasm during Tahfidz learning sessions. Furthermore, the program began to foster a Qur'anic culture through the habitual practice of reading, memorizing, and reviewing the Qur'an within the school community.

Interview data from the principal indicated that the Tahfidz program also received positive appreciation from the wider community. During the *akhirussanah* (annual school celebration and graduation event), students' memorization achievements were showcased as part of the madrasa exhibition and received favorable responses from parents and invited guests. Several parents expressed appreciation for the presence of the Tahfidz program, viewing it as a valuable additional educational service offered by the madrasa

Discussion

The findings of this study indicate that the management of the pilot Tahfidz class at MI Ma'arif Wringinputih has incorporated the core management functions of planning, organizing, actuating, and controlling. In addition, the success of the program was influenced by various interrelated supporting and inhibiting factors. The findings further demonstrate that the Tahfidz program not only contributed to improving students' memorization abilities but also fostered the development of a Qur'anic culture, strengthened religious character, and enhanced community trust in the madrasa. Therefore, this discussion focuses on three main aspects: the implementation of management functions in the Tahfidz program, the factors influencing program management, and the program's contribution to the quality of Islamic education.

Implementation of Management Functions in the Management of the Pilot Tahfidz Class

The findings reveal that the management of the pilot Tahfidz class at MI Ma'arif Wringinputih has implemented the POAC management functions (planning, organizing, actuating, and controlling), although the program remains in a developmental phase. Program planning began with an evaluation of the previously established Juz Amma

memorization program and was subsequently expanded into a student interest-based Tahfidz program. Organizing was carried out through the allocation of responsibilities according to teachers' competencies, implementation was conducted using the Ummi Method and various supporting media, while supervision was undertaken through memorization monitoring and instructional administration.

These findings suggest that the success of a Tahfidz program is not determined solely by students' memorization targets but also by the institution's capacity to manage the program systematically. From the perspective of George R. Terry's management theory, the planning function serves as the foundation for all organizational activities, as it establishes the program's direction, objectives, strategies, and implementation steps (Rifaldi Dwi Syahputra & Nuri Aslami, 2023). The findings indicate that the madrasa had established clear program objectives, namely enhancing students' ability to read and memorize the Qur'an while fostering religious character development. Nevertheless, the planning function had not yet been fully optimized, as memorization targets, indicators of success, and program documentation had not been formally developed. This condition suggests that the planning function has been substantively implemented but still requires strengthening in terms of administrative and documentary aspects.

Regarding the organizing function, the study found that program management was conducted flexibly by utilizing available resources. The Tahfidz instructor was selected based on prior experience in Islamic boarding school education and competence in Qur'anic memorization. This finding is consistent with the study by Amaliya and Anwar (2024), which demonstrated that the implementation of Islamic educational management functions particularly the organization of human resources based on their competencies plays a crucial role in enhancing the effectiveness of program implementation and achieving institutional objectives (Amaliya & Anwar, 2024). This finding is further supported by Hanipudin and Dwi Endriyanto (2024), who emphasized that the quality of organizational management constitutes one of the essential prerequisites for the successful implementation of quality-based educational programs (Hanipudin & Dwi Endriyanto, 2024). However, the study also found that a formal organizational structure for the program had not yet been established. This finding extends the results of Najib and Afifi (2023), who reported that effective Tahfidz programs generally possess clearer organizational structures and task distributions (Najib & Afifi, 2023). Thus, the existence of a relatively simple organizational arrangement in this pilot program demonstrates that the organizing function can still operate effectively even in the absence of a fully formalized structure.

On the actuating dimension, the findings indicate that program implementation was oriented more toward fostering students' interest and comfort in learning rather than pursuing strict memorization targets. This approach was reflected in the use of the Ummi method, audio-visual learning media, *follow the line* activities, and flexible instructional strategies. These findings reinforce the study of Putra et al. (2022), which argued that the effectiveness of *tahfidz* learning is strongly influenced by the suitability of instructional methods to students' characteristics and developmental needs (Putra et al., 2022). Interestingly, this study found that the madrasa deliberately avoided imposing rigid memorization targets during the initial stage of program implementation. This finding differs from several previous *tahfidz* studies that emphasized the achievement of specific *juz* memorization targets as a primary indicator of program success (Mar'atus Sholikhah et al., 2025). Such a difference suggests that during the pilot phase of a *tahfidz* program, cultivating students' motivation, engagement, and affection for the Qur'an may be more important than enforcing measurable memorization

outcomes. Consequently, the findings contribute to the growing discourse on student-centered approaches in Qur'anic education by demonstrating that the development of intrinsic motivation can serve as a foundation for long-term memorization achievement.

Regarding the controlling dimension, the study found that monitoring activities were conducted through memorization record cards, memorization submissions, activity journals, and continuous observation of students' progress. Nevertheless, program evaluation was not yet supported by standardized success indicators, structured memorization examinations, or comprehensive reporting systems. These findings are consistent with Moh Hamzah (2024), who reported that many *tahfidz* programs in Islamic primary education institutions continue to face challenges related to evaluation procedures and program documentation (Hamzah, 2024). The findings indicate that while monitoring practices have been implemented, the evaluation system remains relatively informal and lacks systematic quality assurance mechanisms. From a managerial perspective, this condition limits the institution's ability to assess program effectiveness comprehensively and to formulate evidence-based improvement strategies. Therefore, a practical implication of this study is the need to develop a more structured evaluation framework so that the controlling function serves not only as a monitoring mechanism but also as a basis for decision-making and continuous program improvement. Such efforts would strengthen institutional accountability and support the long-term sustainability of the *tahfidz* program.

Supporting and Inhibiting Factors in the Management of the Tahfidz Program

The findings reveal that the successful management of the pilot *Tahfidz* class was supported by the collaboration of various stakeholders, including the principal, *tahfidz* instructor, foundation administrators, homeroom teachers, students, and parents. Among these factors, parental support through supervising *muroja'ah* activities at home emerged as the most influential contributor. Conversely, limited human resources, the scheduling of *tahfidz* activities after regular classroom instruction, differences in students' abilities, and the absence of structured memorization targets and evaluation mechanisms were identified as the primary obstacles to program implementation.

From the perspective of Islamic educational management, the success of a program is strongly influenced by the collaboration of all stakeholders, including the principal (*kepala madrasah*), teachers, parents, and the foundation, in ensuring the program's sustainability and continuous implementation (Poncowati et al., 2025). The findings demonstrate that parental participation in assisting students with *muroja'ah* strengthened the learning process conducted within the madrasa. This condition reflects a constructive synergy between the school environment and the family environment in supporting the success of the *tahfidz* program. These findings are consistent with the study of Mufroh et al. (2025), which reported that parental involvement is one of the most important determinants of successful *tahfidz* programs at the primary education level (Siti Adkha Mufroh et al., 2025).

In addition to family support, this study also found that the commitment of the principal and the *tahfidz* instructor played a strategic role in sustaining the program. Although the madrasa had not yet recruited dedicated *tahfidz* teachers, the program continued to operate effectively by utilizing teachers with prior experience in Islamic boarding schools (*pesantren*). This finding suggests that leadership quality and human resource commitment can serve as critical assets for developing educational innovation, even when institutions face resource limitations. The results support the argument that effective leadership is not merely reflected in the availability of resources but also in the ability to mobilize existing capacities toward achieving institutional goals. Therefore, the sustainability of educational innovation in

Islamic schools largely depends on the commitment, adaptability, and collaborative efforts of institutional stakeholders.

On the other hand, this study found that scheduling *tahfidz* activities after regular classroom instruction tended to reduce students' concentration levels. This challenge indicates a close relationship between instructional time management and the effectiveness of the memorization process. The finding supports the study of Fathih and Muhlis (2023), which identified time management as one of the major challenges in the administration of Islamic educational programs (Fathih & Muhlis, 2023). In addition, differences in students' Qur'anic reading abilities were found to influence the pace and quality of memorization achievement. This condition suggests that *tahfidz* programs require adaptive and differentiated instructional strategies to accommodate students' diverse learning needs and ensure that all learners can progress according to their individual capabilities.

Another noteworthy finding is the absence of clearly defined memorization targets and a structured evaluation system. On the one hand, this condition provides students with greater flexibility and allows them to engage in memorization activities without excessive pressure. On the other hand, the lack of explicit performance standards may hinder the madrasa's ability to objectively assess program effectiveness and monitor students' progress systematically. This finding highlights a common dilemma in the management of pilot educational programs, namely balancing student-centered learning approaches with accountability and quality assurance requirements.

Therefore, a practical implication of this study is the need to develop realistic and progressive memorization standards that are aligned with the characteristics of pilot-stage *tahfidz* programs. Such standards should be designed to support students' motivation while simultaneously providing measurable benchmarks for evaluating program outcomes. By establishing a gradual and well-structured evaluation framework, madrasas can maintain a balance between creating a supportive learning environment and achieving institutional educational objectives. Ultimately, strengthening evaluation and performance indicators would contribute to more sustainable program development and facilitate continuous quality improvement within Islamic educational institutions.

Contribution of the Tahfidz Program to the Improvement of Islamic Education Quality

The findings of this study indicate that the contribution of the *tahfidz* program is not limited to enhancing students' memorization abilities but also extends to fostering a Qur'anic culture, developing religious character, and increasing public trust in the madrasah. These findings suggest that the impact of the *tahfidz* program goes beyond academic achievement and encompasses the cultural and social dimensions of the institution.

From the perspective of Islamic education quality, educational quality is not solely measured by students' academic accomplishments but also by the processes of character formation, school culture development, and the benefits perceived by the community (Nanang, 2019; Sallis, 2014). The findings revealed that students became more accustomed to reading the Qur'an, more diligent in reciting and studying it, more disciplined in performing religious practices, and more responsible for maintaining their memorization. These conditions indicate an improvement in educational quality, particularly in terms of educational outputs reflected in positive behavioral changes and enhanced religious competencies among students.

Furthermore, this study found that the *tahfidz* program has begun to cultivate a Qur'anic culture within the madrasah environment. Students' habits of reviewing memorization (*muroja'ah*), reciting Qur'anic verses within the school setting, and demonstrating greater

enthusiasm for religious activities indicate that the tahfidz program has become an integral part of the learning culture. This finding extends the results of Hanipudin and Endrianto (2024), who argued that tahfidz programs can serve as an effective instrument for strengthening the quality of Islamic education through the development of a sustainable religious culture (Hanipudin & Dwi Endriyanto, 2024).

At the outcome level, the study found that the tahfidz program received positive responses from the community. Parents' appreciation of the program and the increased public trust in the madrasah demonstrate that the tahfidz program holds strategic value in enhancing the institutional image of Islamic educational institutions. This finding is consistent with the concept of Total Quality Management (TQM) in education, which positions stakeholder satisfaction as one of the key indicators of institutional quality (Sallis, 2014; Syahri, 2023). Therefore, educational quality is reflected not only in students' learning outcomes but also in the level of community acceptance and trust toward the educational services provided by the institution.

The findings of this study further reinforce the initial argument that the success of a tahfidz program is not solely determined by students' ability to achieve memorization targets but also by the quality of management that underpins the entire program implementation process. Although the program is still in its developmental stage, it has demonstrated positive impacts on both students and the institution despite the absence of clearly defined memorization targets and a fully structured evaluation system. These findings indicate that the quality of the management process plays a crucial role in generating broader educational benefits.

Overall, this study demonstrates that the management of the emerging tahfidz class at MI Ma'arif Wringinputih has substantively implemented the POAC management functions, although further improvements are needed in program documentation, target formulation, and evaluation systems. The success of the program is supported by collaboration among the madrasah, teachers, and parents, while the main challenges are related to limited human resources, time management constraints, and variations in students' abilities. At the same time, the tahfidz program has contributed to improving the quality of Islamic education through the strengthening of a Qur'anic culture, the development of students' religious character, and the enhancement of public trust in the madrasah.

The academic contribution of this study lies in its finding that the effectiveness of a tahfidz program in its developmental stage is determined not only by students' memorization achievements but also by the quality of program management and the active involvement of educational stakeholders. This finding enriches the discourse on Islamic educational management by highlighting the significance of integrating managerial functions with quality-oriented educational practices in the implementation of Qur'an-based programs. From a practical perspective, the findings may serve as a reference for madrasahs that are developing tahfidz programs by emphasizing the balance between strengthening management systems, implementing student-centered learning approaches, and fostering active parental involvement.

This study is limited by its focus on a single madrasah with a tahfidz program that remains in its developmental stage. Consequently, the findings may not be fully generalizable to other institutional contexts with different characteristics. Future studies are therefore encouraged to examine tahfidz program management models across various types of madrasahs or to compare the effectiveness of well-established tahfidz programs with those that are still in the early stages of implementation. Such investigations may provide a broader

understanding of the factors influencing the sustainability and effectiveness of tahfidz programs in improving the quality of Islamic education.

CONCLUSION

This study demonstrates that the management of the emerging *Tahfidz* class at MI Ma'arif Wringinputih has implemented the four management functions of planning, organizing, actuating, and controlling (POAC) in administering the program. Planning was carried out based on the needs of both the madrasah and the local community, organizing involved assigning responsibilities according to teachers' competencies, implementation employed the Ummi method, and controlling was conducted through continuous monitoring of students' memorization progress. Nevertheless, the program still requires improvements in program documentation, the establishment of structured memorization targets, clearly defined success indicators, and a more systematic evaluation system. The program's success was supported by strong collaboration among the principal, teachers, the school foundation, and parents, whereas the shortage of dedicated *Tahfidz* teachers, the implementation of activities after regular school hours, and variations in students' abilities emerged as the primary challenges. The *Tahfidz* program also contributed to improving the quality of Islamic education by strengthening the Qur'anic culture within the madrasah, fostering students' religious character, and enhancing public trust in the institution. These findings highlight that effective program management is a critical factor in the success of *Tahfidz* programs during their initial development phase. Therefore, madrasahs should strengthen their planning and evaluation systems while investing in human resource development to ensure program sustainability. Future studies are recommended to include multiple research sites and longer observation periods to provide a more comprehensive understanding of the management and long-term impact of *Tahfidz* programs.

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