

Al-Qur'an Tahfiz Program Management in Improving the Quality of Education at MAS Tarbiyah Islamiyah Hamparan Perak

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Abstract

This study aims to: (1) describe the planning of the Tahfiz Al-Qur'an program at MAS Tarbiyah Islamiyah Hamparan Perak; (2) analyze the implementation of Tahfiz Al-Qur'an program management in improving the quality of education at MAS Tarbiyah Islamiyah Hamparan Perak; and (3) evaluate the results of implementing Tahfiz Al-Qur'an program management in improving the quality of education at MAS Tarbiyah Islamiyah Hamparan Perak. This research is motivated by the importance of the Tahfiz Al-Qur'an program as one of the madrasah's competitive advantages in improving the quality of Islamic education, amid the growing public demand for Islamic educational institutions that integrate Qur'an memorization with formal education. The study uses a qualitative approach with a case study design. Informants were determined through purposive sampling, comprising the head of the madrasah, the Tahfiz program coordinator, Tahfiz teachers, students, and parents. Data collection techniques include participant observation, in-depth interviews, and documentation study. Data are analyzed using the interactive model of Miles, Huberman, and Saldāna, while data validity is tested through source and technique triangulation and member checking. The findings show that: (1) planning of the Tahfiz program has been carried out systematically through the formulation of memorization targets, teacher-recruitment standards, and scheduling integrated with the regular curriculum, although it still requires strengthening in needs analysis; (2) implementation of Tahfiz program management runs relatively well through the application of the *wahdah*, *sima'i*, *jama'*, *talaqqi*, and *muraja'ah* methods, but is constrained by the limited number of qualified Tahfiz teachers and uneven student motivation; and (3) evaluation of the program shows a positive contribution to improving educational quality, particularly in the spiritual, moral, and academic dimensions of students, although coordination between the Tahfiz program and the regular academic program still needs to be strengthened. The results of this study are expected to contribute to the development of a more effective and comprehensive Tahfiz Al-Qur'an program management model for improving the quality of madrasah aliyah education.

Keywords: *Program Management, Tahfiz Al-Qur'an, Educational Quality, Madrasah Aliyah, Islamic Education*

Introduction

The Qur'an, as the holy book of Muslims, is the primary source of Islamic teaching that every Muslim is obliged to study, understand, and practice. Memorizing the Qur'an (tahfiz) is an Islamic scholarly tradition that has continued since the time of the Prophet Muhammad SAW and occupies a highly esteemed position in Islam. Allah SWT states in QS. Al-Qamar: 17 that the Qur'an has been made easy to remember and memorize. The nobility of those who memorize the Qur'an is also affirmed in various hadith of the Prophet SAW, which mention their virtues in this world and the hereafter (Ahsin, 2021; Sa'dullah, 2022).

In the context of contemporary Islamic education, the Tahfiz Al-Qur'an program has developed into one of the competitive advantages of madrasahs and Islamic boarding schools that is increasingly in demand by the public. Data from the Ministry of Religious Affairs of the Republic of Indonesia (2023) records that the number of educational institutions organizing integrated Tahfiz Al-Qur'an programs has increased significantly by 47% over the last five years. This phenomenon reflects the growing public awareness of the importance of structured Qur'anic education integrated with formal education (Kemenag RI, 2023; Wahyudi & Alawiyah, 2022).

The success of the Tahfiz Al-Qur'an program in improving the quality of madrasah education is largely determined by the quality of the program management applied. Effective Tahfiz program management encompasses the functions of planning, organizing, actuating, and controlling, known by the acronym POAC (Terry, in Siagian, 2022). Without systematic and structured management, the Tahfiz program has the potential to fail to reach its targets and may instead impose an additional burden on students (Siagian, 2022; Engku & Zubaidah, 2021).

Educational quality is a multidimensional concept that does not only cover academic aspects, but also spiritual, moral, and social dimensions. From the perspective of Total Quality Management (TQM) as adapted to the context of Islamic education, the quality of madrasah education is measured by its ability to meet the needs and expectations of all stakeholders, ranging from students, parents, and the community, to the government. A well-managed Tahfiz Al-Qur'an program contributes to improving the quality of education holistically through strengthening the spiritual dimension of students (Sallis, 2021; Fathurrohman & Suryana, 2022).

MAS Tarbiyah Islamiyah Hampan Perak is one of the private madrasah aliyah in Deli Serdang Regency, North Sumatra, that organizes the Tahfiz Al-Qur'an program as one of its flagship programs. Based on the researcher's preliminary observation, this madrasah already has a fairly well-developed Tahfiz program with a minimum memorization target of 3 juz for all students over three years of study. However, the implementation of Tahfiz program management at this madrasah still faces various challenges, such as the not yet optimal coordination between the Tahfiz program and the regular academic program, the limited number of qualified Tahfiz teachers, and variation in memorization motivation among students (Wahyudi & Alawiyah, 2022; Sholeh, 2021).

Several previous studies have examined the management of Tahfiz Al-Qur'an programs in Islamic educational institutions. Hasanah and Mujib (2022) found that the effectiveness of the Tahfiz program is strongly influenced by the quality of planning, the competence of supervisors, and the support of the madrasah environment. Meanwhile, Nasution and Ritonga (2023) revealed that integrating the Tahfiz program with the regular academic curriculum is able to significantly improve students' learning achievement, both in religious and general subjects. Both findings indicate the importance of comprehensive and integrated Tahfiz program management (Hasanah & Mujib, 2022; Nasution & Ritonga, 2023).

Based on the background described above, the research questions in this study are: (1) How is the Tahfiz Al-Qur'an program planned at MAS Tarbiyah Islamiyah Hampan Perak?

(2) How is Tahfiz Al-Qur'an program management implemented in improving the quality of education at MAS Tarbiyah Islamiyah Hamparan Perak? (3) How is the implementation of Tahfiz Al-Qur'an program management evaluated and what are its results in improving the quality of education at MAS Tarbiyah Islamiyah Hamparan Perak? This study aims to: (1) describe the planning of the Tahfiz Al-Qur'an program at MAS Tarbiyah Islamiyah Hamparan Perak; (2) analyze the implementation of Tahfiz Al-Qur'an program management in improving the quality of education at MAS Tarbiyah Islamiyah Hamparan Perak; and (3) evaluate the results of implementing Tahfiz Al-Qur'an program management in improving the quality of education at MAS Tarbiyah Islamiyah Hamparan Perak. Theoretically, this study is expected to enrich the body of knowledge in the field of Islamic education management, particularly regarding models for managing Tahfiz Al-Qur'an programs integrated with the formal education system. Practically, the results of this study can serve as: (1) guidance for madrasah heads and Tahfiz program coordinators in designing and implementing more effective program management; (2) a consideration for the Ministry of Religious Affairs in formulating policies on the standardization of Tahfiz programs in madrasahs; and (3) a reference for other researchers examining similar themes in different contexts of Islamic educational institutions (Fathurrohman & Suryana, 2022; Siagian, 2022).

Based on the background above, this study is important to conduct in order to examine in depth how the management of the Tahfiz Al-Qur'an program is implemented at MAS Tarbiyah Islamiyah Hamparan Perak in order to improve the quality of education. The results of the study are expected to provide a theoretical contribution to the development of Islamic education management science and a practical contribution for madrasah managers, Tahfiz teachers, and Islamic education policymakers in North Sumatra (Sallis, 2021; Engku & Zubaidah, 2021).

Literature Review

2.1 Islamic Education Management

Islamic education management is a process of planning, organizing, implementing, and controlling educational resources including human, material, financial, and information resources in order to effectively and efficiently achieve the established goals of Islamic education. Siagian (2022) defines management as the ability and special skill to carry out an activity, either with other people or through other people, in achieving organizational goals. In the context of Islamic education, effective management is not only aimed at achieving organizational targets, but also at realizing Islamic values in every aspect of educational institution management (Siagian, 2022; Engku & Zubaidah, 2021).

Terry (in Siagian, 2022) formulated four management functions known by the acronym POAC: (1) Planning, the determination of goals, policies, procedures, and programs to be implemented; (2) Organizing, the distribution of duties, authority, and responsibility to each personnel; (3) Actuating, mobilizing and directing all personnel to implement the plans that have been set; and (4) Controlling, monitoring, evaluating, and correcting program implementation so that it is in accordance with the plan. These four functions apply universally in the management of the Tahfiz Al-Qur'an program in madrasahs (Siagian, 2022; Fathurrohman & Suryana, 2022).

From an Islamic perspective, good management is grounded in the principles of the Qur'an and Sunnah, including: the principle of amanah (responsibility and integrity), shura (deliberation and participation), 'adl (justice and proportionality), and ihsan (excellence in work). These principles serve as the ethical foundation for Tahfiz program management that is not only managerially effective, but also carries the value of worship and blessing for all parties involved (Engku & Zubaidah, 2021; Sholeh, 2021).

2.2 The Tahfiz Al-Qur'an Program in Islamic Educational Institutions

Tahfiz Al-Qur'an linguistically derives from the word hafaza-yahfazu-hifzan, which means to guard, preserve, or memorize. In terms of terminology, Tahfiz Al-Qur'an is defined as the process of guarding, preserving, and maintaining the purity of the Qur'an as revealed to the Prophet SAW by heart, so as to prevent falsification and alteration, and to protect it from being forgotten, whether wholly or partially (Ahsin, 2021). The Tahfiz Al-Qur'an program in formal educational institutions is the integration of Qur'an-memorization activities into the madrasah curriculum structure in a systematic and programmed manner (Sa'dullah, 2022).

The methods of Tahfiz Al-Qur'an commonly applied in Islamic educational institutions consist of several complementary approaches. First, the Wahdah method, memorizing one verse at a time until it is fully mastered before proceeding to the next verse. Second, the Sima'i method, repeatedly listening to the recitation of someone more proficient until it is memorized. Third, the Jama' method, memorizing collectively together in a group. Fourth, the Talaqqi method learning directly face-to-face with a teacher whose chain of transmission (sanad) is connected. Fifth, the Muraja'ah method routinely and consistently repeating memorization to maintain the quality of what has already been mastered (Ahsin, 2021; Wahyudi & Alawiyah, 2022).

The success of the Tahfiz Al-Qur'an program in educational institutions is influenced by a number of interacting factors. Hasanah and Mujib (2022) identified five determining factors for the success of the Tahfiz program: (1) the quality and competence of Tahfiz teachers or supervisors; (2) students' intrinsic motivation and family support; (3) the quality of program management and governance; (4) the availability of adequate facilities and infrastructure; and (5) a madrasah culture that is conducive to Qur'an-memorization activities. Among these five factors, the quality of program management is the factor most controllable and open to intervention by madrasah managers (Hasanah & Mujib, 2022).

2.3 Madrasah Educational Quality

Educational quality is a relative and multidimensional concept, but it can generally be defined as the degree of excellence of an educational product or service in meeting the established standards and the needs and expectations of stakeholders. Sallis (2021), within the framework of Total Quality Management (TQM) in education, defines quality as the conformity between the results achieved and the established standards (fitness for purpose) and conformity with customer needs (fitness for use). In the context of Islamic education, quality standards do not only refer to academic achievement, but also encompass integrated spiritual, moral, and social dimensions (Sallis, 2021; Fathurrohman & Suryana, 2022).

The Government of Indonesia has established eight National Education Standards (SNP) as a reference for the quality of formal education, covering: content standards, process standards, graduate competency standards, standards for educators and education personnel, facilities and infrastructure standards, management standards, financing standards, and educational assessment standards. For madrasah aliyah, the Ministry of Religious Affairs adds special standards with a religious dimension, including the ability to read the Qur'an with tartil and a minimum memorization of several juz as a graduate competency standard that constitutes the distinctiveness of the madrasah (Kemenag RI, 2023; Fathurrohman & Suryana, 2022).

Research by Nasution and Ritonga (2023) on the integration of the Tahfiz program with the academic curriculum in madrasah aliyah in North Sumatra shows that madrasahs that manage the Tahfiz program systematically and in a structured manner have a higher National Examination graduation rate, a better level of student discipline, and a stronger level of community trust compared to madrasahs without a structured Tahfiz program. This finding indicates a significant positive correlation between the quality of Tahfiz program management and the overall improvement of madrasah educational quality (Nasution & Ritonga, 2023).

2.4 Integration of the Tahfiz Program in Improving Madrasah Quality

The integration of the Tahfiz Al-Qur'an program with the formal education system in madrasahs is a form of implementing an integrative curriculum that organically combines the spiritual dimension with the academic dimension. Wahyudi and Alawiyah (2022) identify three commonly applied integration models: (1) the embedded model Tahfiz is integrated into the existing Qur'an-Hadith subject; (2) the parallel model Tahfiz is organized as a separate program that runs in parallel with the regular curriculum; and (3) the integrated model Tahfiz is fully integrated into all aspects of madrasah life as an institutional culture. Each model has its own advantages and challenges that must be considered in Tahfiz program management planning (Wahyudi & Alawiyah, 2022; Sholeh, 2021).

From a quality management perspective, a professionally managed Tahfiz Al-Qur'an program contributes to improving madrasah quality through several pathways: (1) improving input through a stricter selection of students and the recruitment of qualified Tahfiz teachers; (2) improving process through the application of standardized Tahfiz learning methods and a sustainable monitoring system; and (3) improving output through the formation of graduates who possess not only academic competence but also Qur'an memorization as an added value in the eyes of society (Sallis, 2021; Engku & Zubaidah, 2021).

This study is built upon a conceptual framework that integrates four theoretical foundations: (1) Terry's POAC management theory (in Siagian, 2022) as an analytical framework for the management functions of the Tahfiz program; (2) the concept of educational quality within Sallis's (2021) TQM framework, which covers the dimensions of fitness for purpose and fitness for use; (3) Wahyudi and Alawiyah's (2022) curriculum-integration theory, which classifies models of Tahfiz program integration; and (4) the principles of Islamic management from Engku and Zubaidah (2021), which emphasize the values of amanah, shura, 'adl, and ihsan in the management of educational institutions (Siagian, 2022; Sallis, 2021; Wahyudi & Alawiyah, 2022).

This conceptual framework assumes that the improvement of educational quality at MAS Tarbiyah Islamiyah Hamparan Perak is the result of the implementation of effective Tahfiz program management, which includes mature and needs-based planning, optimal organizing of resources, systematic implementation using standardized Tahfiz methods, and sustainable monitoring and evaluation. The synergistic interaction between these four management functions is the key to realizing the Tahfiz program as a comprehensive instrument for improving madrasah educational quality (Fathurrohman & Suryana, 2022; Nasution & Ritonga, 2023).

Research Methodology

This study uses a qualitative approach with a descriptive-analytical research type. The qualitative approach was chosen because this study aims to understand in depth, holistically, and contextually the management of the Tahfiz Al-Qur'an program and its contribution to improving the quality of education at MAS Tarbiyah Islamiyah Hamparan Perak. Creswell and Creswell (2022) affirm that qualitative research enables researchers to explore and understand the meaning that individuals or groups construct regarding a social or human problem within their natural context, without reducing it to numbers or statistics.

The research design used is a case study. Yin (2021) explains that a case study is an appropriate research strategy for answering how and why questions about contemporary phenomena within a real-life context, particularly when the researcher has no control over the events being studied. This design was chosen because it enables the researcher to comprehensively explore how the management of the Tahfiz Al-Qur'an program is implemented at MAS Tarbiyah Islamiyah Hamparan Perak, together with all its complexities and nuances (Yin, 2021; Moleong, 2021).

This research was conducted at MAS Tarbiyah Islamiyah Hamparan Perak, located in Hamparan Perak District, Deli Serdang Regency, North Sumatra Province. The choice of location is based on four considerations: (1) MAS Tarbiyah Islamiyah Hamparan Perak has organized the Tahfiz Al-Qur'an program as a flagship program that needs to be examined in depth; (2) this madrasah has a fairly well-developed Tahfiz management system yet still faces various implementation challenges; (3) the madrasah's location is representative as an Islamic educational institution in a rural area of North Sumatra; and (4) the madrasah's openness to academic research activities. The research was carried out over a period of four months, from March to June 2025.

The determination of research informants was carried out using a purposive sampling technique, namely the selection of informants based on their relevance to the research objectives and their ability to provide rich and in-depth information (Sugiyono, 2022). The key informants in this study consist of: (1) the Head of MAS Tarbiyah Islamiyah Hamparan Perak as the highest policymaker at the madrasah; (2) the Coordinator or Person in Charge of the Tahfiz Program as the operational manager of the program; (3) two to three Tahfiz Al-Qur'an teachers or supervisors with varying levels of experience; (4) six students participating in the Tahfiz program, selected based on variation in memorization achievement; and (5) three parents of students as external stakeholders.

In addition to the key informants, the researcher also designated supporting informants consisting of the vice head of madrasah for curriculum affairs and administrative staff involved in the management of the Tahfiz program. The total number of informants is flexible and determined based on the principle of data saturation, that is, when the data obtained no longer produces significantly different new categories or themes (Creswell & Creswell, 2022).

Data collection in this study is carried out through three complementary main techniques. First, participant observation. The researcher directly observes various aspects of the implementation of the Tahfiz program, including: the process of Tahfiz learning in the class or halaqah, memorization-submission activities (*tasmi'*), *muraja'ah* (memorization repetition) activities, the administration of memorization examinations, coordination between Tahfiz teachers and regular subject teachers, and program-management activities as a whole. Field notes are compiled systematically using a structured observation guide (Spradley, in Sugiyono, 2022). Second, in-depth interviews. Semi-structured interviews are conducted with all key informants using an interview guide developed based on the research questions. Interviews with the madrasah head and the program coordinator focus on the aspects of planning and organizing the Tahfiz program. Interviews with Tahfiz teachers focus on the aspects of method implementation and memorization evaluation. Interviews with students and parents focus on experience, motivation, and perception of the Tahfiz program. The interview process is recorded with the informants' consent and then transcribed (Moleong, 2021). Third, documentation study. The researcher examines various relevant documents, including: Tahfiz program planning documents (work programs, schedules, memorization targets), Tahfiz teacher recruitment and qualification documents, records of students' memorization progress, memorization examination results (*munaqasyah*), annual reports of the Tahfiz program, program budget documents, certificates and awards related to the Tahfiz program, and madrasah accreditation documents that include the assessment of flagship programs (Creswell & Creswell, 2022).

Data analysis in this study uses the interactive model of Miles, Huberman, and Saldāna (2020), consisting of four components that occur simultaneously and iteratively: (1) data collection systematically gathering all data from observation, interviews, and documentation; (2) data condensation including the selection, focusing, simplification, abstraction, and transformation of raw data into more manageable data; (3) data display in the form of narrative text, analytical matrices, flowcharts, and diagrams that facilitate drawing conclusions; and (4)

drawing and verifying conclusions (Miles et al., 2020). The data-condensation process is carried out through staged coding: open coding to identify initial concepts from raw data, axial coding to connect the categories found, and selective coding to integrate all categories into a cohesive research narrative. Data categorization is organized based on the four POAC management functions: planning, organizing, actuating, and controlling the Tahfiz program in relation to improving educational quality (Sugiyono, 2022; Creswell & Creswell, 2022).

The validity of the data in this study is tested using the four criteria proposed by Lincoln and Guba (in Moleong, 2021): (1) credibility tested through source triangulation, technique triangulation, and member checking; (2) transferability achieved through a detailed and in-depth description of the research context (thick description); (3) dependability carried out through periodic audits of the research process by the supervising lecturer; and (4) confirmability tested through auditing the linkage between the data, analysis, and conclusions (Moleong, 2021; Creswell & Creswell, 2022).

Source triangulation is carried out by comparing data from the madrasah head, the Tahfiz coordinator, Tahfiz teachers, students, and parents regarding the same phenomenon. Technique triangulation is carried out by comparing data from observation, interviews, and documentation for each identical focus of analysis. Member checking is carried out by confirming the interpretation results with key informants, particularly the madrasah head and the Tahfiz program coordinator, to ensure the accuracy and representativeness of the interpretation. Prolonged engagement over the four months of research is carried out to deepen the researcher's understanding of the context and dynamics of the Tahfiz program at MAS Tarbiyah Islamiyah Hamparan Perak (Sugiyono, 2022; Moleong, 2021).

Results

4.1 Planning of the Tahfiz Al-Qur'an Program at MAS Tarbiyah Islamiyah Hamparan Perak

Based on the case study conducted, planning for the Tahfiz Al-Qur'an program at MAS Tarbiyah Islamiyah Hamparan Perak has been carried out through several systematic stages consistent with the planning function within the POAC framework (Siagian, 2022). Planning begins with the determination of a memorization target of a minimum of 3 juz for every student across the three years of study, a target formulated based on consideration of student capacity, the availability of teaching staff, and the time allocation available within the regular academic schedule. This target-setting reflects the principle of a program that is need-based rather than merely administrative, consistent with the planning dimension emphasized by Hasanah and Mujib (2022) as a determinant of Tahfiz program success.

Planning also encompasses the preparation of standards for the recruitment of Tahfiz teachers, the arrangement of a Tahfiz-learning schedule integrated with the regular curriculum, and the preparation of supporting facilities and infrastructure. This finding is in line with the embedded and parallel models of curriculum integration described by Wahyudi and Alawiyah (2022), in which the Tahfiz program is designed to run alongside the regular academic program without disrupting its continuity. Nevertheless, planning at this madrasah is still found to require strengthening, particularly in a more comprehensive needs analysis of the variation in students' initial ability to memorize, so that memorization targets can be set more proportionally for each student.

These planning findings confirm the theory of Fathurrohman and Suryana (2022) that character-education programs including the spiritual dimension represented by the Tahfiz program require planning that considers not only cognitive aspects but also the psychological and social readiness of students. Overall, the planning of the Tahfiz program at MAS Tarbiyah

Islamiyah Hamparan Perak has laid a fairly solid foundation, although it has not yet been fully optimal in accommodating the diversity of student characteristics.

4.2 Implementation of Tahfiz Program Management in Improving Educational Quality

The implementation of Tahfiz program management at MAS Tarbiyah Islamiyah Hamparan Perak is carried out through the application of a combination of memorization methods, namely *wahdah*, *sima'i*, *jama'*, *talaqqi*, and *muraja'ah*, as described by Ahsin (2021). The combined use of these methods provides flexibility for Tahfiz teachers in adapting the learning approach to students' memorization characteristics and pace, while also strengthening the quality of memorization retention through routine *muraja'ah* activities.

In terms of organizing, the coordination between the Tahfiz program and the regular academic program has been established, although it is not yet fully optimal. This finding corroborates the challenges identified in the initial observation, namely the limited number of qualified Tahfiz teachers and variation in students' memorization motivation. Hasanah and Mujib (2022) affirm that teacher competence and student intrinsic motivation are two of the most decisive factors for the success of a Tahfiz program; when either of these factors is not yet fully met, the effectiveness of program implementation tends to be uneven across student groups.

From the actuating aspect, the madrasah's leadership and the Tahfiz coordinator play an active role in mobilizing teachers and students to carry out the memorization program consistently, including through *tasmi'* (memorization submission) sessions and periodic memorization examinations. This is consistent with the Islamic management principles of *amanah* and *ihsan* emphasized by Engku and Zubaidah (2021), where the responsibility for guarding the purity of the Qur'an is carried out as a form of dedication that carries the value of worship, not merely as an administrative obligation. Overall, the implementation of Tahfiz program management is assessed as running relatively well, while still requiring strengthening in the aspects of teacher-capacity development and student-motivation enhancement.

4.3 Evaluation of the Results of Tahfiz Program Management Implementation

The evaluation of Tahfiz program management at MAS Tarbiyah Islamiyah Hamparan Perak shows a positive contribution to the improvement of the madrasah's educational quality, in line with the findings of Nasution and Ritonga (2023) regarding the positive correlation between the quality of Tahfiz program management and the overall improvement of madrasah educational quality. This contribution is evident not only in the academic dimension, but more significantly in the spiritual, moral, and social dimensions of students, in accordance with the multidimensional concept of educational quality proposed by Sallis (2021) within the TQM framework.

Evaluation results also indicate that the Tahfiz program strengthens the distinctive identity of the madrasah as an Islamic educational institution that integrates memorization of the Qur'an with formal education, consistent with the graduate competency standards specific to madrasah aliyah as regulated by the Ministry of Religious Affairs (Kemenag RI, 2023). This distinctiveness contributes to increasing public trust in the madrasah, as also found by Nasution and Ritonga (2023) in the context of madrasah aliyah in North Sumatra.

Nevertheless, the controlling function of the Tahfiz program still needs to be strengthened, particularly in terms of continuous and documented monitoring of the coordination between the Tahfiz program and the regular academic program. This finding is in accordance with Siagian's (2022) view that the controlling function serves not only to correct deviations from the plan but also to ensure the sustainability of synergy among all management functions. Overall, the evaluation of the implementation of Tahfiz Al-Qur'an program management at MAS Tarbiyah Islamiyah Hamparan Perak indicates that the program has

succeeded in becoming an instrument for improving the quality of education holistically, although several aspects of management still require strengthening to achieve more optimal and comprehensive results.

Conclusion

Based on the results of the case study conducted, three main conclusions can be drawn. First, the planning of the Tahfiz Al-Qur'an program at MAS Tarbiyah Islamiyah Hamparan Perak has been carried out systematically through the determination of memorization targets, teacher-recruitment standards, and scheduling integrated with the regular curriculum, although it still requires strengthening in terms of a more comprehensive needs analysis of the diversity of student characteristics. Second, the implementation of Tahfiz program management runs relatively well through the application of the *wahdah*, *sima'i*, *jama'*, *talaqqi*, and *muraja'ah* methods and is supported by the active role of the madrasah's leadership and the Tahfiz coordinator, although it is still constrained by the limited number of qualified Tahfiz teachers and uneven student motivation.

Third, the evaluation of the implementation of Tahfiz program management shows a positive contribution to improving the quality of madrasah education, particularly in the spiritual, moral, and social dimensions of students, as well as in strengthening the distinctive identity and public trust in the madrasah. However, coordination between the Tahfiz program and the regular academic program still needs to be strengthened through a more continuous and documented controlling function. These findings confirm that the quality of Tahfiz Al-Qur'an program management encompassing the functions of planning, organizing, actuating, and controlling is a key determinant in improving the quality of education at madrasah aliyah in a holistic manner.

Future empirical research with a broader case study or mixed-methods design is recommended to compare the management of the Tahfiz Al-Qur'an program across several madrasah aliyah in Deli Serdang Regency, while also exploring moderating factors such as teacher qualifications, family support, and the availability of facilities and infrastructure. Madrasah policymakers are advised to invest in the sustainable development of Tahfiz teachers' competence and to strengthen the coordination system between the Tahfiz program and the regular academic program as an integrated strategy for improving madrasah educational quality.

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