



STRATEGY FOR IMPLEMENTING AL-QUR'AN GUIDANCE IN IMPROVING THE QUALITY OF ISLAMIC EDUCATION

Sadan

STAI Haji Agus Salim Cikarang Bekasi, Indonesia

Email: sadanmag@gmail.com

Abstract

Qur'anic development is one of the main pillars in the implementation of integrated Islamic education. SMPIT Al-Mufid positions Qur'anic development as a flagship program to enhance the quality of Islamic education in academic, spiritual, and character dimensions. This study aims to analyze the implementation strategies of Qur'anic development at SMPIT Al-Mufid and its contribution to improving the quality of Islamic education. This research employs a qualitative approach with a case study design. Data were collected through observations, in-depth interviews with the principal, tahfizh and tahsin teachers, and documentation analysis. The findings reveal that the implementation strategies include integrated curriculum planning, systematic habituation of Qur'an reading and memorization, continuous teacher competency development, and ongoing evaluation of students' achievements. These strategies positively impact students' Qur'anic literacy, memorization achievements, religious discipline, and character formation. The study concludes that well-planned, sustainable, and integrated Qur'anic development significantly contributes to improving the quality of Islamic education at SMPIT Al-Mufid. The results are expected to serve as a reference for other Islamic schools in developing effective Qur'anic programs.

Keywords: *Qur'anic Development; Quality of Islamic Education; Integrated Islamic School; Tahfizh; Tahsin*

INTRODUCTION

Islamic education plays a strategic role in shaping individuals who are faithful, knowledgeable, and have noble morals in an integrated manner. This goal aligns with the essence of Islamic education, which is not only oriented towards cognitive achievement but also towards the spiritual and moral development of students through the internalization of Islamic values (Azra, 2017). In this context, the Qur'an occupies a central position as the primary source of Islamic teachings and a guide for the lives of Muslims. Therefore, the success of Islamic education is largely determined by the extent to which students are able to understand, read, and practice the values of the Qur'an in their daily lives (Nata, 2019).

Although Quranic instruction is a crucial foundation of Islamic education, the realities of modern education present complex challenges arising from globalization and digitalization. The digital era offers unlimited access to information, but also presents powerful distractions to students' attention and interest. Especially for the younger generation, who spend more time on digital devices, their interest in in-depth

reading of religious texts, including the Quran, can be negatively impacted by multitasking, constant notifications, and instant entertainment content. Understanding this digital context is crucial for Quranic instruction to remain relevant and effective in the era of digital connectivity (Ismi Rohimatun Ni'mah, & Bashori, 2025).

Several national journal studies also demonstrate phenomena related to reading behavior in the digital era. For example, research on the effects of digital Quran utilization found that while digital access can facilitate Quran readability and accessibility, challenges such as distractions from other applications can reduce students' reading focus. These obstacles indicate that technology does not automatically increase Quran reading interest without appropriate pedagogical strategies (Nabighah & Salim, 2025).

Furthermore, studies on the use of digital media in religious learning show that technology plays a dual role: on the one hand, it can increase engagement and interest in learning when combined with engaging instructional design, but on the other hand, without adequate digital literacy, the use of technology can contribute to a decline in the quality of religious learning because students are less able to manage digital distractions (Azis, AR, & Rusydiyah, EF 2024).

In the context of Quranic education, this phenomenon means Islamic schools need to formulate learning strategies that not only utilize technology but also develop students' religious digital literacy so they can manage digital resources critically and effectively. Evaluation, hybrid learning models between print and digital, and the practice of digital learning strategies are crucial components to ensure Quranic education is not eroded by technological distractions but instead incorporates digital potential to strengthen students' spiritual engagement.

Thus, the challenges of globalization and digitalization require Islamic educational institutions to develop adaptive, systematic, and sustainable Qur'anic guidance that combines the use of technology with pedagogical strategies that support the internalization of Qur'anic values amidst changing times.

Integrated Islamic Schools (SIT) exist as an alternative educational model that seeks to comprehensively integrate the national curriculum with Islamic values. The concept of integration in SIT is not only manifested in Islamic Religious Education subjects, but also in school culture, habituation of worship, and a structured Qur'anic development program (Muhaimin, 2018). SMPIT Al-Mufid, as one of the Integrated Islamic Schools, makes Qur'anic development a core program in an effort to improve the quality of Islamic education. This program is designed not only to improve the technical skills of reading (tahsin) and memorizing (tahfizh) the Qur'an, but also to instill Qur'anic values in the attitudes, behavior, and character of students.

Various previous studies have shown that Quranic memorization and recitation programs positively contribute to the development of students' religious character, discipline, and self-control (Rahman & Wahid, 2021; Sari et al., 2022). Furthermore, consistent Quranic guidance has been shown to improve the religious atmosphere of schools and the quality of Islamic Religious Education learning in general (Hidayat, 2020). However, most of these studies focus on program outcomes or impacts, while in-depth studies analyzing Quranic guidance implementation

strategies within the framework of Islamic education quality management, particularly at the Integrated Islamic Junior High School level, are relatively limited.

Therefore, this research is important to be conducted to fill the research gap. This research specifically focuses on the implementation practices of Al-Qur'an coaching at SMPIT Al-Mufid, by examining how the planning, implementation, and evaluation of the Al-Qur'an coaching program are managed as part of the strategy to improve the quality of Islamic education. The objectives of this research are: (1) to describe the implementation strategy of Al-Qur'an coaching at SMPIT Al-Mufid; and (2) to analyze the contribution of Al-Qur'an coaching to improving the quality of Islamic education. The results of this research are expected to provide theoretical and practical contributions to the development of Al-Qur'an coaching models in Islamic schools, especially Integrated Islamic Schools.

RESEARCH METHODS

This research uses a qualitative approach with a case study design, because it aims to understand in depth the phenomenon of the implementation of Al-Qur'an guidance in the real context of SMPIT Al-Mufid. The qualitative approach was chosen because it allows researchers to explore the meaning, process, and social dynamics that occur in the implementation of the Al-Qur'an guidance program holistically and contextually (Creswell & Poth, 2018). The case study design is used to intensively explore one bound unit, namely the strategy for implementing Al-Qur'an guidance as part of efforts to improve the quality of Islamic education in Integrated Islamic Junior High Schools.

The research subjects were determined purposively, namely parties deemed to have knowledge and direct involvement in the implementation of Quranic guidance. The research subjects included the school principal as the person responsible for educational policy, the Quranic program coordinator as the technical manager of the program, the tahfizh and tahsin teachers as the learning implementers, and the students as the recipients of Quranic guidance services. This subject selection aimed to obtain comprehensive data from various perspectives to fully describe the program's implementation (Moleong, 2021).

Data collection techniques included observation, in-depth interviews, and documentation studies. Direct observations were made of Quranic development activities, such as tahsin (recitation), memorization sessions, muroja'ah (recitation), and Quranic habituation within the school environment. These observations aimed to obtain factual data regarding the program implementation process and interactions between teachers and students (Sugiyono, 2020).

In-depth semi-structured interviews were conducted with the school principal, the Quran program coordinator, and the tahfizh and tahsin teachers. The interviews aimed to gather information related to program planning, implementation strategies, obstacles encountered, and efforts to evaluate and develop Quranic guidance. Furthermore, interviews with students were conducted to determine their learning experiences and perceptions of the Quranic guidance program. The in-depth interview technique enabled researchers to obtain rich and in-depth data in line with the objectives of qualitative research (Yin, 2018).

The documentation study was conducted by reviewing various official school documents, including the Quranic guidance curriculum, learning schedules, tahsin and tahfizh syllabi, program evaluation reports, and student Quranic achievement reports. Documentation data was used as supporting data to strengthen the findings from observations and interviews.

Data analysis was conducted interactively and continuously through three main stages: data reduction, data presentation, and conclusion drawing. Data reduction was achieved by selecting, focusing, and simplifying the raw data obtained from the field. Data presentation was carried out in the form of a systematic descriptive narrative to clearly understand the relationships between the data. Next, conclusions were drawn by interpreting the meaning of the data in depth according to the research focus (Miles, Huberman, & Saldaña, 2019).

The validity of the data in this study was maintained through triangulation techniques, both source triangulation and technical triangulation. Source triangulation was conducted by comparing data obtained from the principal, teachers, and students, while technical triangulation was conducted by comparing the results of observations, interviews, and documentation. This effort was made to increase the credibility and trustworthiness of the research findings (Lincoln & Guba, 1985).

RESEARCH RESULT

The results of the study show that the implementation of Al-Qur'an guidance at SMPIT Al-Mufid was carried out through several main strategies that were mutually integrated and sustainable, including curriculum integration, the application of systematic learning methods, improving teacher competency, and evaluating student achievement periodically.

1. Integration of Al-Qur'an Development in the School Curriculum

Quranic instruction at SMPIT Al-Mufid is formally integrated into the school curriculum, with a dedicated daily time allocation. The tahsin and tahfizh programs are not considered additional activities, but rather part of the school's core curriculum. Quranic instruction is allocated for 80 minutes per day, held in the morning and/or during effective learning hours.

This curriculum integration allows for consistent and planned Quranic instruction, and facilitates schools' monitoring and evaluation of student achievement. This finding is supported by curriculum documents and learning schedules, which demonstrate that Quranic instruction has clear achievement targets at each grade level.

2. Systematic Application of Tahsin and Tahfizh Methods

Observations and interviews at SMPIT Al-Mufid showed that the Quranic learning process was designed with a systematic, step-by-step learning strategy, namely through two main components: tahsin and tahfizh. This learning plan was based on mapping students' initial abilities in reading the Quran, so that each student was placed according to their level of mastery of makharijul huruf, tajwid, and reading fluency. This grouping facilitated an instructional differentiation approach

that allowed teachers to adjust the material and learning intensity according to students' needs, while maximizing time and resources in small group learning.

The tahsin method focuses on perfecting the technical aspects of reading the Quran, including spelling the hijaiyah letters according to the makharijul huruf and applying the rules of tajwid. This activity involves not only repeated reading but also developing articulation and voice quality with direct feedback from the educator. This guidance process is important to ensure that each student does not internalize reading errors, which could potentially change the meaning of the Quranic text. Previous research also revealed that an instructional approach to tajwid has been proven to significantly improve the ability to read the Quran correctly and accurately (Nurohmah et al., 2025).

Through scaffolded learning, students in the early stages of reading are focused on developing correct letter and sound pronunciation, while more advanced students are challenged with more complex tajweed structures and longer verse recitations. This approach aligns with the implementation of tahsin at other institutions, which have shown significant improvements in reading skills and tajweed application after intensive learning programs (Belinda, 2023).

The memorization approach at SMPIT Al-Mufid is implemented through memorization sessions, routine recitation, and continuous memorization reinforcement, with a periodic evaluation strategy. This structured memorization process includes dividing the target verses or juz (chapters) according to the students' abilities, followed by recitation sessions to maintain consistency and retention. The scheduled recitation technique has been proven effective in strengthening memorization and minimizing the forgetting curve in students. Other studies have also shown that methods such as talaqqi and recitation sessions have been proven to improve the quality and durability of students' Quran memorization in Islamic school environments (Filenti et al., 2025).

This strategy has a positive impact not only on memorization, but also on the development of learning discipline and overall reading mastery. By starting memorization after mastering basic reading through tahsin, students can build a strong reading foundation before entering the intensive memorization stage. This progressive approach also reduces learning frustration and boredom, which often occur when students are immediately given memorization targets without adequate reading mastery. The implementation of tahsin and taffizh at SMPIT Al-Mufid can be seen in Figure 1 below.





Figure 1. Implementation of Tahsin and Tahfizh for Students

3. Improving the Competence of Al-Quran Teachers

Another strategy identified is the school's efforts to improve the competence of tahsin and tahfizh teachers through internal training, regular supervision, and program evaluation forums. Quran teachers regularly participate in Quranic learning methods training and receive mentoring from the program coordinator.

The interview results showed that increasing teacher competency contributed to the consistency of learning methods and the quality of learning interactions in tahsin and tahfizh classes (Arifin, January 13, 2026, 09.30 WIB).

4. Evaluation of Student Achievements

Student achievement is evaluated periodically through tahsin exams, memorization tests, and the preparation of special Quranic report cards. These evaluations are used to map student development and serve as a basis for improving the Quranic recitation program.

The following is a summary of the achievements of students' Al-Qur'an development based on school evaluation documents:

Table 1. Achievements of Students' Al-Qur'an Development

Evaluation Aspects	Low Achievement	Moderate Achievement	High Achievement
Reading Fluency	10%	35%	55%
Accuracy of Tajweed	12%	38%	50%
Memorizing Juz Al-Quran	15%	40%	45%
Consistency of Muroja'ah	18%	37%	45%

The table shows that the majority of students are in the medium to high achievement category, especially in the aspects of fluency in reading and memorizing the Qur'an.

In addition to the table above, the results of this study are also presented in graphical form to clarify the trend of increasing student achievement.

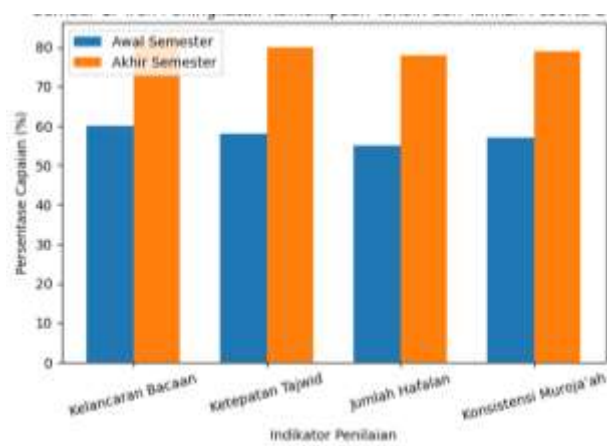


Figure 2. Improving Students' Tahsin and Tahfizh Skills

Figure 2 shows a trend of increasing tahsin and tahfizh abilities of SMPIT Al-Mufid students from the beginning to the end of the semester across all assessment indicators. For the reading fluency indicator, the achievement percentage increased from around 60% at the beginning of the semester to over 80% at the end. Similar improvements were also seen in the tajweed accuracy, number of memorizations, and consistency of muroja'ah indicators.

The relatively even improvement across all indicators indicates that an integrated and sustainable Quranic guidance strategy can comprehensively improve the quality of Quranic learning. This finding reinforces observations and interviews that demonstrated that daily practice, systematic tahsin and tahfizh methods, and regular evaluations contributed positively to student learning outcomes.

5. Impact of Implementing Al-Quran Guidance

Overall, the implementation of the Qur'anic development strategy at SMPIT Al-Mufid has had a positive impact on improving students' ability to recite the Qur'an fluently, increasing the number of students who have memorized it, and fostering a Qur'anic culture within the school environment. This Qur'anic culture is reflected in the habit of reading the Qur'an before class, increasing religious discipline, and fostering students' religious attitudes in their daily school life.

DISCUSSION

The research findings indicate that the implementation strategy for Quranic guidance at SMPIT Al-Mufid significantly contributed to improving the quality of Islamic education. This discussion elaborates on the main findings by linking them to theory and previous research findings, without repeating the descriptions in the results section.

1. Integration of Al-Quran Development as a Strategy to Improve the Quality of Islamic Education

The findings indicate that the integration of Quranic guidance into the core curriculum at SMPIT Al-Mufid is not simply an additional subject, but rather makes the Quran the pedagogical foundation and primary value in the learning process. This

approach is consistent with the principles of holistic Islamic education, which seeks to harmonize the cognitive, affective, and spiritual aspects of students in an integrated manner, so that education emphasizes not only knowledge but also the strengthening of Islamic values and character in every learning activity (Suhertini et al., 2024).

Research by Suhertini et al. (2024) suggests that implementing Quranic values in curriculum management encompasses planning, implementation, and evaluation of learning rooted in the school's vision and mission, as well as synchronizing national education goals with Quranic values across all subjects. This strategy not only provides space for learning Quranic texts but also consistently instills ethical and spiritual values in every educational interaction.

In addition, Qur'anic integration is also found in the form of character strengthening, where Qur'anic values are internalized through daily habits and practices at school, including activities to habituate worship and value reflection. Research in elementary schools shows that the process of Qur'anic integration can strengthen character education by instilling values such as honesty, responsibility, and discipline through ongoing Qur'anic habituation activities (Nasor & Puspita Sari, 2025).

A curriculum integrated with Quranic guidance allows educational institutions to utilize the Quran not only as a textual learning object but also as a source of values that lead to the transformation of student behavior. This approach aligns with Masrizal's (2025) findings, which describe that integrating Quranic values into the educational curriculum has a direct impact on students' spiritual and moral development and helps build a strong religious identity within the context of formal education.

Thus, the integration of Quranic guidance into the curriculum serves not only to reinforce religious content but also as a strategy to improve the overall quality of Islamic education. This integration contributes to achieving the holistic goals of Islamic education, namely the formation of students who are faithful, knowledgeable, and have noble character through the synchronization of Quranic values and learning practices in schools.

2. The Effectiveness of the Gradual and Differentiated Tahsin and Tahfizh Methods

The application of the tahsin and tahfizh method based on the initial ability level of students shows that the learning of the Qur'an at SMPIT Al-Mufid is designed in a student-centered manner and is based on learning differentiation. The learning approach that adjusts techniques, tempo, and materials to the needs of each student is in line with the principles of differentiated learning, which emphasizes the flexibility of learning strategies to optimize student potential (Tomlinson, 2017; stated in the context of Islamic education as adapted by studies focused on tahsin and tahfizh). One study shows that the tahsin and tahfizh learning strategy which is arranged in stages starting from reading practice, habituation of makhraj and tajwid, to repeated memorization deposits is effective in improving the quality of students' reading and memorization (Tahsin and tahfizh learning strategy, 2025).

Another study that studied the application of the tahsin method in Madrasah Ibtidaiyah found that the gradual implementation of tahsin through graded reading

exercises and direct feedback from teachers resulted in a significant increase in students' ability to read the Qur'an compared to the initial conditions (Khotimah et al., 2025).

Furthermore, the effectiveness of tahfizh (memorization) has also been empirically proven in studies that measured Quran memorization in Islamic boarding schools and Quran houses using various techniques such as talaqqi (recitation), muroja'ah (recitation), and memorization division. The results of these studies indicate that systematic and continuous tahfizh methods contribute positively to the consistency of memorization and the ability to recite the mutqin (recitation of the Qur'an).

Furthermore, research findings evaluating the implementation of Quranic learning methods generally indicate that good management of tahsin and tahfizh learning, including planning, implementation that adapts to students' abilities, and a continuous evaluation system, contribute to increasing the effectiveness of the Quranic learning process and overall student achievement. This is in line with other findings highlighting the importance of structured and student-centered strategies in tahsin and tahfizh learning.

Thus, the results of this study, which show an increase in the quality of students' reading and memorization, support the findings, that the tahsin and tahfizh methods applied systematically, in stages, and responsive to students' initial abilities are highly effective in improving the quality of Qur'an learning outcomes. Therefore, Qur'an coaching at SMPIT Al-Mufid can be considered effective in improving the quality of the process and learning outcomes of Islamic Religious Education comprehensively.

3. The Role of Teacher Competence in the Success of Al-Qur'an Development

Improving the competence of tahsin and tahfizh teachers is an essential aspect in implementing effective Qur'anic guidance. Research findings indicate that schools deliberately facilitate regular training and supervision for Qur'anic teachers, so that the role of teachers is not limited to delivering technical material, but also as role models of Qur'anic values for students. This role aligns with the principle that the quality of education is greatly influenced by the competence and professionalism of educators, including in Qur'anic learning (Darling-Hammond, 2017).

Recent national research supports these findings. For example, research by Fadillah and Nugroho (2024) showed that structured pedagogical and Quranic content training for tahsin and tahfizh teachers significantly improved their ability to plan and deliver learning that focuses on student development. This training included tahsin teaching techniques, the use of Quranic learning media, and strategies for instilling values outside the classroom (Fadillah & Nugroho, 2024). The study concluded that teachers who received intensive training were able to create more meaningful and contextual learning experiences for students.

In addition to formal training, instructional supervision conducted by program coordinators and principals demonstrates the presence of reflective practices in managing Quranic learning. Research by Hasanah (2023) notes that supervision based

on classroom observation and reflection with teachers can improve the quality of pedagogical interactions, specifically how teachers evaluate their teaching practices and make continuous improvements. Teachers who receive regular feedback from their supervisors tend to be more responsive to students' learning needs and are able to adapt more effective learning strategies (Hasanah, 2023).

Furthermore, research by Riyadi et al. (2022) found that regularly held Quranic learning evaluation forums, such as weekly evaluation meetings and professional development workshops, helped teachers share best practices, identify challenges, and formulate joint solutions. These forums not only strengthened the consistency of learning methods but also increased teacher professional motivation and a collaborative culture within the school.

Thus, improving teacher competency through training, supervision, and regular evaluation not only enhances technical teaching skills but also strengthens teachers' role as Qur'anic role models capable of creating a learning climate that supports the continuous improvement of religiosity and the quality of Qur'anic guidance. These findings are consistent with the concept of a professional learning community in Islamic education, where teachers continuously learn and develop together to improve learning outcomes (Lokman et al., 2021).

4. Continuous Evaluation as a Quality Assurance Instrument

Learning evaluation is a key element in the educational quality assurance system, particularly in Quranic instruction at SMPIT Al-Mufid. Research findings indicate that the school implements a continuous quality improvement (CQI) approach through ongoing evaluation of student achievement through tahsin exams, memorization submissions, and the preparation of special Quranic report cards. This evaluation serves not only as a measuring tool for learning outcomes but also as a systematic basis for continuous improvement of the Quranic instruction program.

Periodic evaluations allow schools to map students' progress objectively and accurately. For example, tahsin exam results provide a snapshot of students' Quran recitation quality over time, while memorization reports show trends in memorization progress. The existence of a dedicated Quran report card allows for more structured and comprehensive evaluation, allowing for a comprehensive overview of all aspects of learning, including cognitive, affective, and skills.

National research supports the importance of ongoing evaluation in the context of Quranic learning. For example, Husni et al. (2024) found that schools that implement integrated formative and summative evaluations are able to create effective learning feedback, enabling students to more clearly understand the strengths and weaknesses of their Quranic learning. This ongoing evaluation is used as the basis for developing remedial and enrichment programs that are responsive to students' learning needs (Husni et al., 2024).

Furthermore, research by Pratiwi and Widodo (2022) shows that regular learning evaluations based on standardized instruments play a crucial role in ensuring the quality of Islamic education, particularly in the context of tahsin and tahfizh. This study found that clear and transparent evaluation indicators can increase

accountability in the learning process and motivate teachers and students to continuously improve the quality of learning outcomes (Pratiwi & Widodo, 2022).

Meanwhile, Ramadhan et al. (2023) emphasized that an evaluation system that adheres to authentic evaluation principles, for example through direct memorization simulations and observations of students' Quranic behavior in everyday contexts, can produce more meaningful evaluation data than written tests alone. This authentic evaluation contributes to a holistic mapping of student competencies, enabling schools to design targeted follow-up development programs.

Within the framework of adaptive Islamic education quality management, the implementation of continuous evaluation serves a dual purpose: as an accountability instrument and as a basis for decision-making in program improvement. With a structured evaluation system, schools are able to take appropriate action, such as adjusting learning strategies, designing remedial or enrichment programs, and establishing teacher training relevant to evaluation findings. Therefore, continuous evaluation is not merely a measure of learning outcomes but also a strategic instrument for improving the overall quality of Islamic education.

5. Formation of Qur'anic Culture as a Long-Term Impact

The formation of a Qur'anic culture in the school environment is a strategic impact of the implementation of sustainable Qur'anic guidance at SMPIT Al-Mufid. The Qur'anic culture reflects the values of the Qur'an that are internalized in the daily practices of students, teachers, and the entire school academic community. Conceptually, the Qur'anic culture includes the habit of reading the Qur'an regularly, discipline in worship, and a consistent religious attitude both inside and outside the classroom. The success of forming this culture reflects the school's success in making the Qur'an not only an object of textual study, but as an icon of values that lives in the school culture.

Research by Kamaruddin (2024) confirms that structured and systematic Quranic recitation plays a crucial role in the formation of a Quranic culture in Islamic educational institutions. This study found that schools that consistently implement daily Quranic activities such as morning recitation, memorization sessions, student-to-student mushafahah (recitation of the Quran), and value reinforcement are able to create a climate that supports students' ongoing religious character. This Quranic culture not only improves reading and memorization skills but also influences attitudes, discipline, and social relationships that reflect Quranic values (Kamaruddin, 2024).

This finding is supported by research by Hidayat (2020), which shows that a school culture that strongly embraces Quranic values is positively correlated with the development of Islamic character among students. Schools that successfully create a Quranic culture are able to provide a learning environment that inspires students' moral and spiritual commitment, so that they not only achieve academically but also possess strong ethical and spiritual qualities.

Furthermore, research by Widiastuti et al. (2023) states that integrated Quranic recitation into school activities can trigger systemic changes in institutional culture.

Findings indicate that students accustomed to Quranic routines demonstrate significant improvements in religious attitudes, adherence to worship rules, and a strong sense of social responsibility. This research emphasizes the importance of program consistency and continuity in cultivating a Quranic culture so that its impact is long-term and extends throughout the school community.

Furthermore, a longitudinal study by Rahmi et al. (2022) found that Quranic culture is an important indicator of the quality of holistic Islamic education. Schools that successfully instill this culture tend to have conducive learning environments, where students demonstrate stable religious behavior, high levels of tolerance among peers, and a commitment to practicing Islamic teachings in their daily lives.

Thus, Quranic instruction at SMPIT Al-Mufid not only improves academic religious skills but also strengthens a school culture based on Quranic values. This long-term impact significantly contributes to the overall quality of Islamic education, including the formation of a holistic Islamic character and consistent religious behavior outside the context of formal learning.

CONCLUSION

Based on the research results and discussion, it can be concluded that the implementation strategy for Al-Qur'an guidance at SMPIT Al-Mufid is carried out systematically and integratedly through four main pillars, namely integrated curriculum planning, habituation of the Qur'an in daily school activities, improvement of tahsin and tahfizh teacher competencies, and continuous evaluation of student achievement. These four strategies support each other and form a continuous system of Al-Qur'an guidance as part of efforts to improve the quality of Islamic education.

Integrated curriculum planning allows Quranic recitation to become a core part of the educational process, not simply an add-on. Consistent Quranic practice contributes to the internalization of Quranic values in students' attitudes and behavior, thereby increasing religiosity and developing Islamic character. Furthermore, improving teacher competency through regular training and supervision has proven crucial in maintaining the quality of Quranic learning, given that teachers are a key factor in the successful implementation of educational programs.

Continuous evaluation through tahsin exams, memorization submissions, and special Quranic report cards serve as quality assurance instruments that enable schools to objectively monitor student progress and make continuous program improvements. Thus, Quranic instruction at SMPIT Al-Mufid contributes not only to improving Quranic reading and memorization skills but also to improving the overall quality of Islamic education, particularly in the aspects of religiosity, character, and learning quality.

Based on these conclusions, this study recommends that Islamic educational institutions, particularly Integrated Islamic Schools, develop Qur'anic guidance in a planned, integrated, and sustainable manner as part of their educational quality assurance system. Furthermore, school policy support and teacher competency

enhancement need to be continuously enhanced to ensure optimal Qur'anic guidance and adaptability to the challenges of modern education.

Further research is recommended to examine the effectiveness of Quranic guidance using a quantitative approach to statistically measure the program's influence on students' academic achievement and character. Furthermore, comparative studies across Islamic schools with varying characteristics are needed to gain a broader understanding of the variety of Quranic guidance models and the factors influencing their success. This further research is expected to enrich the body of Islamic education knowledge and serve as a basis for developing empirically evidence-based Islamic education policies.

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