

## The Management of the Tahfidz al-Qur'an Flagship Program: Strengthening Qur'anic Literacy at MI Taufiqiyah Semarang

Lailiyah Novi Nuri Maziliana<sup>1\*</sup>, Zulaikhah<sup>2</sup>, Nur Asiyah<sup>3</sup>,  
Abdulghoni Lateh<sup>4</sup>

<sup>1,2,3</sup>UIN Walisongo Semarang, Indonesia

<sup>4</sup>Ma'had Darul Maarif Al Fathani, Thailand

\*Corresponding Author. E-mail: [2203036091@student.walisongo.ac.id](mailto:2203036091@student.walisongo.ac.id)

**Abstract:** This study aims to analyze the management of the flagship tahfidz al-Qur'an program in strengthening Qur'anic literacy at MI Taufiqiyah Semarang. The research employs a qualitative approach with a case study design, utilizing interviews, observations, and documentation as data collection techniques. Data were analyzed using the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing, while validity was ensured through source and technique triangulation. The findings indicate that the strengthening of Qur'anic literacy is not solely determined by the tahfidz instructional method, but rather by the consistent implementation of management functions, including needs-based planning, competency-based organizing, gradual instructional implementation, and tiered as well as continuous evaluation. This managerial system contributes to improving students' Qur'anic literacy quality, particularly in terms of reading fluency, accuracy of makhraj (articulation points), and the habituation of muroja'ah (systematic review). Theoretically, this study contributes by proposing an empirical model of tahfidz program management grounded in Qur'anic literacy at the Madrasah Ibtidaiyah level, thereby extending the discourse of Islamic educational management from a predominantly administrative orientation toward strengthening religious literacy outcomes.

**Keywords:** Islamic Educational Management; Tahfidz Program; Qur'anic Literacy; Madrasah Ibtidaiyah.

## Introduction

The development of Islamic education in the contemporary era is marked not only by increasing demands for institutional quality and accountability, but also by growing attention to strengthening religious literacy from an early age. Within the context of madrasah education, Qur'anic literacy—encompassing the ability to read the Qur'an with tartil (measured recitation), understand basic rules of tajwid, write Arabic letters, and memorize selected verses—constitutes a fundamental basis for shaping students' religious identity and character.<sup>1</sup> Nevertheless, various reports and studies indicate that Qur'anic literacy among students at the primary education level remains diverse and insufficiently standardized.<sup>2</sup>

This condition suggests that strengthening Qur'anic literacy cannot rely solely on pedagogical approaches.<sup>3</sup> As an institutional objective, Qur'anic literacy can only be achieved when instructional programs are systematically planned, clearly organized, consistently implemented, and continuously evaluated.<sup>4</sup> In other words, the issue of Qur'anic literacy at the Madrasah Ibtidaiyah level is not merely an instructional concern, but also a systemic managerial issue.

One strategy widely adopted by madrasahs to reinforce Qur'anic literacy is the development of flagship tahfidz al-Qur'an programs. Such programs aim not only to increase the quantity of students' memorization, but also to enhance reading proficiency, accuracy of makhraj (articulation points), fluency in recitation, and the habituation

---

<sup>1</sup> Akhmad Syahwanul Karim, Yus Mochamad Cholily, and Mohammad Syaifuddin, "DEVELOPING A SET MODULE WITH A GUIDED INQUIRY AND TAHFIDZUL QURAN TO IMPROVE STUDENTS' CRITICAL," *KALAMATIKA* 6, no. 2 (2021): 111–26.

<sup>2</sup> Juliani Siti Kholijah Nasution, "THE ROLE OF RELIGIOUS KNOWLEDGE AS A FOUNDATION FOR PRACTICING THE QUR'AN FOR MEMORIZERS OF THE QUR'AN AT THE TAHFIDZ KAWAN M77 HOUSE," *International Jurnal Islamic Education, Research and Multiculturalism (IJIERM)* 7, no. 2 (2025).

<sup>3</sup> Muhammad Samiullah Imran, Hafiz Saeed, "QURANIC PEDAGOGY: CRITICAL EXAMINATION OF TRADITIONAL AND MODERN INSTRUCTIONAL METHODS," *The Scholar: Islamic Academic Research Journal* 9, no. 2 (2023): 36–70.

<sup>4</sup> Mastura Razali Habibah Ayob, Siti Shahirah Mat Daud, "Nurturing Quran Literacy: An Exploration on Proficiency Level of Reading Quran Among UiTM Penang Branch Students," *BITARA International Journal of Civilizational Studies and Human Science* 7, no. 4 (2024): 109–22.

of intensive interaction with the Qur'an. The memorization process, when conducted systematically, inherently involves activities of reading, listening, repetition, and correction, thereby simultaneously fostering comprehensive Qur'anic literacy competencies.<sup>5</sup> From the perspective of Islamic education, tahfidz is not merely a memorization activity, but a process of internalizing values and cultivating revelation-based literacy habits. Intensive engagement with the Qur'an through memorization and muroja'ah (systematic review) contributes to improved reading fluency, heightened phonological sensitivity to the sounds of the Arabic letters, and strengthened verbal memory among students.<sup>6</sup>

However, a review of the existing literature reveals that most studies on tahfidz al-Qur'an primarily focus on memorization methods, student motivation, instructional strategies, and quantitative achievements in terms of the number of juz memorized. Such approaches tend to position tahfidz solely as a pedagogical activity, without thoroughly examining how program management systems contribute to the quality of Qur'anic literacy—measured not only by the amount of memorization, but also by reading fluency, accuracy in applying tajwid, the ability to recognize the phonetic structure of Arabic letters, and the consistency of students' engagement with the Qur'anic text.<sup>7</sup> Studies that specifically analyze how the management of flagship tahfidz programs contributes to strengthening Qur'anic literacy at the Madrasah Ibtidaiyah level remain relatively limited, both nationally and internationally. This limitation indicates that the relationship between educational management functions and Qur'anic literacy outcomes has not been systematically explored. Consequently, a significant research gap exists within the field of Islamic educational management, particularly regarding the management of flagship tahfidz programs as

---

<sup>5</sup> Miftahul Jannah, "Evaluating the Impact of the Qur'anic Literacy Program on Students' Reading, Writing, and Understanding of the Qur'an," *MEGA JOURNAL OF SCIENCE* 1, no. 1 (2026): 1-16.

<sup>6</sup> Sumeyye Sirin and Nevzat Tarhan Metin, Baris, "The Effect of Memorizing the Quran on Cognitive Functions," *The Journal of Neurobehavioral Sciences* 8, no. 1 (2021): 22-27, <https://doi.org/10.4103/jnbs.jnbs>.

<sup>7</sup> Nor Musliza Mustafa et al., "Development and Alpha Testing of EzHifz Application: Al-Quran Memorization Tool," *Hindawi Advances in Human-Computer Interaction*, 2021, 1-10, <https://doi.org/10.1155/2021/5567001>.

instruments for strengthening Qur'anic literacy at the primary education level.

At the Madrasah Ibtidaiyah level, the challenge of strengthening Qur'anic literacy becomes increasingly complex, as students are in the early stages of developing reading, writing, and verbal memory skills. At this phase, the quality of literacy development critically determines the foundation of Qur'anic competence at subsequent educational levels.<sup>8</sup> Misalignment between memorization targets, instructional time allocation, students' cognitive capacities, and the pedagogical competence of tahfidz teachers may result in disparities in literacy achievement among students. Without systematic program management, tahfidz initiatives risk becoming routine administrative activities focused solely on memorization targets, without ensuring the quality of recitation and mastery of basic tajwid.<sup>9</sup> In the long term, such conditions may weaken the function of tahfidz as an instrument for strengthening Qur'anic literacy.

MI Taufiqiyah Semarang is one of the madrasahs that has developed a flagship tahfidz al-Qur'an program as part of its institutional strategy to strengthen Qur'anic literacy. The program is designed not only to increase students' memorization achievements, but also to cultivate tartil recitation skills, improve the accuracy of makhraj and tajwid, and establish consistent muroja'ah habits. However, in its implementation, several managerial challenges have been identified, including time allocation between general subjects and tahfidz, distribution of teachers' workload, heterogeneity of students' abilities, and evaluation mechanisms for literacy outcomes that are not yet fully standardized. These conditions raise an academic question regarding the extent to which management functions have been optimally implemented to support the strengthening of Qur'anic literacy through

---

<sup>8</sup> Achmad Syafiq Maimun and Fathur Rohman, "The Effect of 4C 5M Scientific Approach on Achievement of Children ' s Memory Eight Grade at MTs Tahfidz Yanbu ' Ul Qur ' an Menawan Kudus," *International Journal of Islamic Thought and Humanities* 4, no. 1 (2025): 61-73.

<sup>9</sup> Arie Bastian Hadinata Dira Wulandari, "IMPLEMENTATION OF THE NADHLIYAH METHOD IN ENHANCING CHILDREN ' S SPIRITUAL INTELLIGENCE AT QURAN MEMORIZATION CENTER AT-TAQWA BINJAI," *International Jurnal Islamic Education , and Multicturalism ( IJIERM )* 7, no. 1 (2025).

the flagship tahfidz program.

Based on the foregoing discussion, the research questions addressed in this study are: (1) how is the planning of the flagship tahfidz al-Qur'an program structured to support the strengthening of Qur'anic literacy at MI Taufiqiyah Semarang; (2) how is the program organized; (3) how is the tahfidz program implemented in supporting Qur'anic literacy; and (4) how is the flagship tahfidz program evaluated in improving students' Qur'anic literacy.

This study aims to comprehensively analyze the management of the flagship tahfidz al-Qur'an program in strengthening Qur'anic literacy at the Madrasah Ibtidaiyah level, with particular emphasis on the application of educational management functions at each stage of the program. Theoretically, this research contributes to the development of Islamic educational management studies by integrating a Qur'anic literacy perspective as the primary outcome of tahfidz programs. It also advances the understanding that Qur'anic literacy is shaped not only through instructional methods, but also through well-planned, organized, and sustainable program management systems. Practically, this study is expected to serve as a reference for madrasahs in designing and managing flagship tahfidz programs that are oriented not merely toward the quantity of memorization, but also toward enhancing the quality of Qur'anic literacy.

## Literature Review

The study of flagship tahfidz al-Qur'an program management within the context of Islamic education cannot be separated from two major strands of scholarship: (1) research on Islamic educational management and (2) studies on the implementation of tahfidz al-Qur'an programs in formal educational institutions. This literature review is critically structured to map prevailing research trends, identify dominant scholarly focuses, and highlight the research gap that underpins the significance of the present study within the field of Islamic Studies.<sup>10</sup>

Research on Islamic educational management in Indonesia over the past decade demonstrates considerable attention to issues of quality assurance, leadership, and institutional governance. Arifin argues that

---

<sup>10</sup> Syafaruddin, *Manajemen Lembaga Pendidikan Islam*. (Medan: Perdana Publishing, 2019).

modern Islamic educational management must not only be grounded in normative Islamic values but also oriented toward systemic effectiveness, public accountability, and sustainable quality achievement.<sup>11</sup> This finding is reinforced by Wahyudi, who shows that weak implementation of core management functions—particularly planning and evaluation—directly affects the performance of Islamic educational programs.<sup>12</sup> Nevertheless, most studies in Islamic educational management remain general in scope and focus on institutions at a macro level, without specifically examining the management of particular flagship programs.

In a related vein, Saefudin examines the management of flagship programs in madrasahs as a strategy for enhancing institutional quality and competitiveness. His study underscores the strategic role of flagship programs in building public trust and institutional identity.<sup>13</sup> However, this research situates flagship programs within a broad framework—such as language, academic, or vocational programs—without specifically addressing religious flagship initiatives like tahfidz al-Qur’an, particularly at the Islamic primary education level.

On the other hand, research on tahfidz al-Qur’an programs in madrasahs and Islamic schools reveals a different orientation. Most studies emphasize pedagogical and psychological dimensions of students. Abdullah, for instance, highlights the contribution of tahfidz programs to the development of students’ religious character, including discipline, patience, and love for the Qur’an.<sup>14</sup> Meanwhile, Hidayat investigates various tahfidz instructional methods employed in Islamic educational institutions and evaluates their effectiveness in achieving memorization targets.<sup>15</sup> While these studies provide valuable insights into instructional dimensions, they do not systematically address program management aspects.

Research that explicitly links tahfidz al-Qur’an with managerial

---

<sup>11</sup> Arifin, “Manajemen Mutu Pendidikan Islam dalam Perspektif Total Quality Management.” *Jurnal Pendidikan Islam* 9, no. 2 (2020).

<sup>12</sup> Wahyudi, “Manajemen Program Pendidikan Islam dalam Perspektif Mutu Berkelanjutan.” *Jurnal Manajemen Pendidikan Islam* Vol. 6, No. 2 (2021).

<sup>13</sup> Saefudin, “Manajemen Program Unggulan sebagai Strategi Peningkatan Mutu Madrasah.” *Jurnal Pendidikan Madrasah* Vol. 8, No. 1 (2023).

<sup>14</sup> Abdullah, “Program Tahfidz Al-Qur’an dan Pembentukan Karakter Peserta Didik.” *Didik*, *Jurnal Pendidikan Agama Islam* Vol. 18, No. 1 (2021).

<sup>15</sup> Hidayat, “Metode Pembelajaran Tahfidz Al-Qur’an di Lembaga Pendidikan Islam.” *Tarbawi: Jurnal Pendidikan Islam* Vol. 5, No. 2 (2020).

dimensions remains relatively limited. Rahman identifies one of the primary challenges in implementing tahfidz programs at the Madrasah Ibtidaiyah level as inadequate management systems, such as the misalignment between memorization targets, time allocation, and students' cognitive capacities.<sup>16</sup> This finding indicates that challenges in tahfidz programs at the primary level are not solely related to students' abilities or teachers' competencies, but also to how the program is planned and managed. However, this study does not provide an in-depth analysis of how core management functions—planning, organizing, actuating, and controlling—are systematically implemented within tahfidz programs.

Another relevant study conducted by Badriyah et al. examines quality management in tahfidz programs at Islamic elementary schools. The findings demonstrate that program success is strongly influenced by consistent planning, teacher development, and continuous evaluation.<sup>17</sup> Nevertheless, the study primarily emphasizes quality assurance and instructional methods, rather than offering a comprehensive analysis of flagship program management within the broader framework of Islamic educational management.

Based on this mapping of previous studies, a clear research gap can be identified. On the one hand, research on Islamic educational management frequently addresses institutional and quality dimensions in general terms, without focusing on specific religious flagship programs. On the other hand, studies on tahfidz al-Qur'an tend to concentrate on pedagogical processes and learning outcomes, while managerial dimensions as determining factors of program success receive comparatively limited attention.<sup>18</sup> This gap positions the study of flagship tahfidz program management at the Madrasah Ibtidaiyah level as both relevant and strategically significant.

Within the framework of Islamic Studies, this research is positioned as an integrative effort that connects Islamic values—embodied in tahfidz al-Qur'an—with modern scientific approaches to educational management. By analyzing in depth how management

---

<sup>16</sup> Abdul Rahman, "Problematika Implementasi Program Tahfidz Al-Qur'an di Madrasah Ibtidaiyah," *Al-Bidayah: Jurnal Pendidikan Dasar Islam* Vol. 14, No. 1 (2022).

<sup>17</sup> Khoirina Badriyah dkk., "Manajemen Mutu Pendidikan Islam Unggul dalam Program Tahfidz Al-Qur'an Metode Ummi SD Qur'an Utrujah Pamekasan," dalam *JMP-DMT*, vol. 5 (2024).

<sup>18</sup> Muhammad Fathurrohman, "Manajemen Pendidikan Islam Berbasis Mutu," *Ta'dib: Jurnal Pendidikan Islam* 25, no. 2 (2020).

functions are implemented in the administration of the flagship tahfidz program at MI Taufiqiyah Semarang, this study is expected to contribute theoretically to the strengthening of Qur'an-based Islamic educational management discourse and practically to provide guidance for madrasah administrators in developing tahfidz programs that are effective, measurable, and sustainable.<sup>19</sup>

## Research Methods

This study employed a qualitative approach with a descriptive-analytical case study design to gain an in-depth understanding of the management of the flagship tahfidz al-Qur'an program in strengthening Qur'anic literacy at MI Taufiqiyah Semarang. According to Lexy J. Moleong (2007), qualitative descriptive research aims to understand phenomena experienced by research subjects—such as behavior, perceptions, and actions—holistically, and to describe them in words and language within a specific natural context by utilizing various scientific methods.<sup>20</sup> This approach was selected because the study focuses on exploring contextual phenomena within a single educational institution, particularly concerning the implementation of management functions in administering the tahfidz program as a strategy for strengthening Qur'anic literacy.

The research was conducted at MI Taufiqiyah Semarang, which institutionally designates the tahfidz al-Qur'an program as a flagship initiative to support students' Qur'anic literacy. The research informants included the head of the madrasah, the vice principal for curriculum affairs, the coordinator of the tahfidz program, and tahfidz teachers directly involved in the planning, implementation, and evaluation of the program.

Informants were selected using purposive sampling with the following criteria: (1) direct involvement in managing the tahfidz program; (2) comprehensive understanding of the madrasah's Qur'anic literacy policy; and (3) a minimum of one year of experience in program implementation. This technique enabled the researcher to obtain relevant, in-depth data aligned with the research focus.

Data collection was carried out through three primary techniques: in-depth interviews, non-participant observation, and documentation study. Interviews were conducted in a structured manner using an

---

<sup>19</sup> Ahmad Tafsir, *Ilmu Pendidikan Islam* (Remaja Rosdakarya, 2018).

<sup>20</sup> Lexy J. ; Surjaman, Tjun; Moleong, *Metodologi penelitian kualitatif*, 2014.

interview guide developed based on management function indicators (planning, organizing, implementation, and supervision/evaluation) as well as Qur'anic literacy indicators, including reading fluency, accuracy in applying tajwid, basic ability to write Arabic letters, and habituation of muroja'ah. The interviews aimed to explore how the tahfidz program was designed, organized, implemented, and evaluated in supporting the strengthening of Qur'anic literacy.

Observations were conducted directly during tahfidz learning sessions in classrooms, including teacher-student interactions, memorization submission processes, muroja'ah activities, and recitation improvement practices. The purpose of the observations was to obtain empirical data regarding the implementation of program management and its relationship to students' Qur'anic literacy activities. The researcher acted as a non-participant observer to maintain objectivity.

Documentation study involved reviewing official madrasah documents, such as program planning documents, organizational structures, activity schedules, memorization control books, and student evaluation reports. These documents served as supporting data sources and as verification tools for interview and observation findings.

Data were analyzed using the interactive analysis model developed by Miles, Huberman, and Saldaña, which consists of four stages: data collection, data condensation, data display, and conclusion drawing/verification. During the data condensation stage, raw data from interviews, observations, and documentation were thematically coded with reference to the core management functions (planning, organizing, actuating, and controlling) as the primary analytical categories. The coded data were then grouped into managerial themes and analyzed in relation to indicators of Qur'anic literacy strengthening.

In the data display stage, categorized findings were organized into thematic narratives and analytical matrices to facilitate the identification of patterns, relationships, and tendencies between program management practices and students' Qur'anic literacy outcomes. The conclusion-drawing stage was conducted progressively through in-depth interpretation of research findings and verified by cross-checking data from multiple sources to ensure consistency.

Data validity was ensured through source triangulation and technique triangulation by comparing information from different informants and integrating findings from interviews, observations, and documentation. Additionally, member checking was conducted with key

informants to confirm the alignment between the researcher's interpretations and field realities. The researcher also maintained field notes and comprehensive documentation of the research process (audit trail) to ensure transparency, credibility, and dependability of the study.

## Results and Discussions

The findings indicate that the flagship tahfidz program at MI Taufiqiyah functions not merely as a supplementary activity, but as an institutional strategy for strengthening Qur'anic literacy. Initiated in 2018, the program was developed to address students' readiness for Qur'anic literacy at higher levels of education. Conceptually, the findings demonstrate that tahfidz is positioned as a managerial instrument to ensure the quality of Qur'anic literacy, rather than merely increasing the quantity of memorization.<sup>21</sup> Thus, the tahfidz program represents an institutional response to the demand for improving the quality of Qur'anic literacy, with the madrasah establishing a strong Qur'anic educational foundation at the elementary level to ensure students' preparedness for subsequent stages of education.<sup>22</sup>

Internally, the madrasah identified that most students possessed strong memorization potential and adequate academic ability. This condition generated the need to develop a specialized learning space to optimize such potential.<sup>23</sup> Consequently, the madrasah designed and launched a special class named "Taufik" as a takhassus (specialized) class aimed at producing students with strong tahfidz competence and standardized BTQ (Qur'an reading and writing) skills. The head of the madrasah emphasized that the Taufik class was established not merely as an additional program, but as a platform to "develop students' memorization and academic potential, which had already been evident since the early grades and supported by their parents."<sup>24</sup>

In the planning aspect, the madrasah clearly defined the program's objectives, targets, and achievement standards. Analytically, the clarity of memorization targets and literacy standards reflects a

---

<sup>21</sup> Wawancara dengan Kepala Madrasah Ibtidaiyah Taufiqiyah, Ibu Siti Aropah AR, M.Pd., pada tanggal 4 November 2025.

<sup>22</sup> Wawancara dengan Kepala Madrasah Ibtidaiyah Taufiqiyah, Ibu Siti Aropah AR, M.Pd., pada tanggal 4 November 2025.

<sup>23</sup> Wawancara dengan Kepala Madrasah Ibtidaiyah Taufiqiyah, Ibu Siti Aropah AR, M.Pd., pada tanggal 4 November 2025.

<sup>24</sup> Adinda Zulkarnain, *Peran Orang Tua Dalam Memotivasi Belajar Agama Islam Pada Anak Di Dusun VI Kampung Depokrejo Kecamatan Trimurjo*, 2024.

measurable outcome orientation in strengthening Qur'anic literacy. The determination of minimum and optimal targets serves not only as a quantitative strategy but also as a quality control mechanism for Qur'anic literacy. From an educational management perspective, such planning reflects the application of goal-oriented management principles, where Qur'anic literacy is positioned as a systematically achieved outcome. The minimum memorization target is set at one juz, with an optimal target of three juz. These targets align with the policy of the Kementerian Agama Republik Indonesia, which promotes the strengthening of Qur'an memorization at the Madrasah Ibtidaiyah level. Additionally, the madrasah developed a takhassus curriculum framework that includes memorization, tahsin (recitation improvement), tartil reading, and Arabic writing skills. Program planning also involved forming an implementation team with clearly defined roles among tahfidz teachers, BTQ teachers, and homeroom teachers, enabling coordinated implementation, monitoring, and evaluation.

The organizational aspect of the program was systematically structured through the establishment of a takhassus organizational framework. This structure includes the program supervisor, daily coordinator, tahfidz teachers, BTQ teachers, and homeroom teachers responsible for administrative oversight. The madrasah also formulated student selection criteria to ensure that participants were academically prepared, possessed adequate Qur'anic reading skills, and received strong parental support. The selection process is based on three primary indicators: Qur'an reading ability, recitation competence (tajwid, fluency, and letter mastery), and social readiness, including discipline and family commitment. Selection involves reading assessments and parental interviews to ensure consistent muraja'ah (review) practices at home. Each cohort consists of only one specialized class to maintain focus and effective guidance. Theoretically, this competency-based organization contributes to the stability and quality of Qur'anic literacy development. Clear role distribution among memorization, tahsin, and BTQ teachers minimizes instructional fragmentation and enables integrated literacy development.

The implementation of the flagship tahfidz program is conducted intensively from Monday to Thursday. These days focus on BTQ learning, including Qur'an reading, Arabic writing exercises, and gradual tahsin practice according to students' proficiency levels. Friday is designated as tasmi' day, during which students present their memorization before

teachers, homeroom teachers, peers, and parents. The tasmi' session functions not only as an evaluation forum but also as a collaborative platform between school and family in nurturing students' Qur'anic competence. Two teachers rotate between two different classes to ensure effective instruction despite staffing constraints. Conceptually, the integration of memorization, tahsin, and writing reflects a multidimensional understanding of Qur'anic literacy that extends beyond memorization. The gradual (tadarruj) approach facilitates the internalization of phonetic structures and tajwid rules progressively.

The tahfidz and BTQ learning model is implemented in stages. In grades 1–3, students are targeted to complete Juz 30 and master basic Qur'anic reading according to fundamental tajwid rules. Students perform daily memorization submissions (ziyadah) followed by muraja'ah. Teachers monitor progress through memorization control books also held by parents. In grades 4–6, the program emphasizes additional memorization, deeper tajwid mastery, and improved tartil. Thus, the program not only teaches memorization but also instills correct recitation comprehension.

Evaluation within the takhassus program is conducted in stages using various assessment instruments. Daily evaluation includes memorization submission and recitation assessment. Weekly evaluation monitors overall progress, identifying obstacles and achievements. Monthly evaluation takes place through tasmi' akbar held on the last Friday of each month, where students' abilities are openly assessed by tahfidz teachers and witnessed by parents. Semester evaluation involves recapitulating memorization achievements documented in control books and formal progress reports. This tiered evaluation system ensures consistent monitoring and supports continuous improvement. In the context of Qur'anic literacy, evaluation functions not only to measure memorization but also as a reflective mechanism to maintain recitation quality and tajwid accuracy.

Nevertheless, the study found several challenges in implementing the takhassus program. One major obstacle is the instability of tahfidz teacher availability. At times, classes are managed by only one teacher due to leave or other obligations, reducing instructional effectiveness. Additionally, the wide variation in students' abilities presents challenges. Some students memorize quickly, while others require additional support. This condition demands differentiated instructional strategies, greater energy, and creativity from teachers. Educators must balance memorization guidance with reading and writing instruction to ensure

balanced BTQ development.<sup>25</sup>

Overall, the findings demonstrate that the management of the flagship tahfidz program at MI Taufiqiyah aligns with the principles of Islamic educational management: systematic planning, organized implementation, consistent execution, and periodic evaluation. The application of POACE principles (planning, organizing, actuating, controlling, evaluating) is evident across all program aspects—from curriculum design and teacher management to instructional delivery and learning outcome monitoring. The impact is reflected in the significant improvement of students' BTQ skills and memorization achievements over time. Parental involvement, teacher commitment, and the leadership of the head of the madrasah serve as key factors in the program's success in strengthening Qur'anic literacy at the Madrasah Ibtidaiyah level.<sup>26</sup>

### ***Planning Management of the Flagship Tahfidz Program***

The findings indicate that planning for the flagship tahfidz program at MI Taufiqiyah is conducted comprehensively by establishing clear objectives, achievement targets, a tiered curriculum, instructional methods, and time allocation. This finding reinforces the planning theory of Stephen P. Robbins and Mary Coulter, who assert that planning determines organizational direction to ensure activities are effective and measurable. From an Islamic Studies perspective, this planning aligns with the concept of maqāṣid al-tarbiyah, positioning the Qur'an as the foundation for developing students' competence and character.<sup>27</sup>

While modern management views planning as oriented toward organizational efficiency and effectiveness, in the context of the tahfidz program at MI Taufiqiyah, planning is directed toward strengthening Qur'anic literacy as both a spiritual and academic outcome. Thus, the planning function is not merely administrative but also normative and transformative.

The needs assessment conducted through initial diagnostic tests aligns with the findings of Wibowo, who argues that educational

---

<sup>25</sup> Ade Putra Hayat Mahmud Hibatul Wafi, M. Nurzen S, M. Beni Saputra, M. Munawir Pohan, "Transformation Of The Tahfidz Tradition In Indonesia: Between Traditional And Contemporary Education," *AJIS: Academic Journal of Islamic Studies* 8, no. 1 (2023): 123-40.

<sup>26</sup> Zulkarnain, *Peran Orang Tua Dalam Memotivasi Belajar Agama Islam Pada Anak Di Dusun VI Kampung Depokrejo Kecamatan Trimurjo*.

<sup>27</sup> Kartika dkk., "Manajemen Pembelajaran Pendidikan Agama Islam Dalam Mewujudkan Karakter Religius Pada Peserta Didik."

programs are effective when designed based on students' real conditions.<sup>28</sup> Therefore, the tahfidz planning at MI Taufiqiyah is adaptive rather than uniform.<sup>29</sup>

The formulation of Standard Operating Procedures (SOP) for tahfidz is another significant finding. These SOPs maintain program quality consistency despite teacher turnover, reinforcing Mujamil Qomar's view that systematic planning documents enhance accountability and sustainability in Islamic education programs.<sup>30</sup> However, this study also demonstrates that in Islamic education contexts, planning extends beyond organizational efficiency, emphasizing normative-spiritual goals—namely, strengthening Qur'anic literacy as the primary outcome.

### ***Organizing the Flagship Tahfidz Program***

The organization of the flagship tahfidz program at MI Taufiqiyah involves establishing a specialized structure consisting of a program coordinator, qirā'ah teacher, kitabah teacher, and administrative staff. This finding aligns with Malayu S.P. Hasibuan's principle of "the right man in the right place" in organizational structuring. Competency-based task distribution strengthens the findings of Arifin and Nurhidayati, who emphasize that specific Qur'anic teaching competencies significantly influence instructional success.

Thus, the organizational structure functions not merely administratively but strategically to sustain Qur'anic literacy quality. From an Islamic Studies perspective, this organization reflects the values of amanah (trustworthiness) and itqān (professional excellence) in educational management.

Parental involvement through tahfidz progress reports aligns with Zulkarnain's findings that synergy between madrasah and family accelerates children's religious competence development. Therefore, the organization of the tahfidz program extends beyond internal management to external and collaborative dimensions in strengthening

---

<sup>28</sup> Wibowo, "Needs Assessment dalam Perencanaan Pendidikan," *Jurnal Pendidikan*, 2021,

<sup>29</sup> Untuk Memenuhi dkk., *MANAJEMEN PROGRAM TAHFIZ AL-QUR'AN DI MADRASAH ALIYAH TAHFIZUL QURAN ISTIQOMAH SAMBAS PURBALINGGA TESIS Disusun dan Diajukan Kepada Pascasarjana Institut Agama Islam Negeri Purwokerto*, t.t., diakses 10 Februari 2026, [www.pps.iainpurwokerto.ac.id](http://www.pps.iainpurwokerto.ac.id).

<sup>30</sup> Qomar, M., *Manajemen Pendidikan Islam*, Erlangga, 2020.

Qur'anic literacy.<sup>31</sup>

### ***Implementation of the Flagship Tahfidz Program***

The implementation of tahfidz learning at MI Taufiqiyah emphasizes direct practice through talaqqi, tadarus, drilling, and kitabah exercises. This finding is consistent with Hidayat, who states that talaqqi is among the most effective methods for improving makhraj accuracy and Qur'anic recitation fluency. The gradual instruction from hijaiyah letters to basic tajwid rules supports the gradual learning theory proposed by Dale H. Schunk. In Islamic educational thought, this approach aligns with the principle of tadarruj (gradual progression) in knowledge internalization.<sup>32</sup>

Unlike studies that position tahfidz programs primarily as instruments for increasing the quantity of memorization, this research demonstrates that program effectiveness is determined by the integration of management functions and a Qur'anic literacy orientation. The approach at MI Taufiqiyah reflects a shift from quantitative memorization targets toward comprehensive literacy quality, encompassing recitation fluency, tajwid accuracy, and habitual engagement with the Qur'anic text.

### ***Evaluation of the Flagship Tahfidz Program***

Evaluation of the tahfidz program is conducted in stages—daily, mid-semester, and end-of-semester—and supported by student progress record books. This pattern corresponds with the concept of authentic assessment proposed by Ahmad Susanto, which emphasizes continuous assessment to monitor competency development.

Academic supervision of tahfidz teachers is another significant finding, reinforcing the research of Fauziah and Ridwan, who conclude that academic supervision directly contributes to improving Qur'anic teachers' competencies. In Islamic Studies, evaluation and supervision reflect the principle of muhāsabah (self-evaluation) as part of continuous quality improvement.

In the contemporary social context, strengthening Qur'anic

---

<sup>31</sup> Mochammad Novendri S Nelvawita, Idria Maita, "Digital Augmented Reality (AR) Tahsin Development of Makharijul-Huruf Learning," *AJIS: Academic Journal of Islamic Studies* 8, no. 1 (2023): 43–68.

<sup>32</sup> Fita Unik Rahayu, "Manajemen Program Unggulan Tahfidz Di MI Takhasus Darul Ulum Gondoriyo Semarang" (Universitas Islam Negeri Walisongo Semarang, 2022).

literacy through systematic tahfidz program management is highly relevant amid declining youth engagement with religious texts.<sup>33</sup> A well-managed flagship tahfidz program can thus be understood as an institutional strategy for cultivating a Qur'anic literacy culture from an early age. Consequently, program management impacts not only the madrasah's internal academic achievements but also has broader social implications in shaping a generation with strong religious literacy competencies.

## Conclusion

This study demonstrates that the management of the flagship tahfidz program at MI Taufiqiyah Semarang is implemented systematically through integrated functions of planning, organizing, implementation, and evaluation aimed at strengthening Qur'anic literacy. Needs-based planning and the establishment of literacy targets, competency-based organization, gradual instructional implementation, and tiered evaluation collectively form a managerial system that not only supports memorization achievements but also enhances the overall quality of Qur'anic literacy comprehensively. These findings affirm that the effectiveness of a tahfidz program is not determined solely by instructional methods, but by the consistent and holistic application of educational management functions.

Theoretically, this study addresses a research gap in Islamic educational management, which has largely positioned tahfidz programs within pedagogical dimensions and quantitative memorization outcomes. This research expands that perspective by situating Qur'anic literacy as the primary outcome shaped through a structured program management system. Accordingly, the study offers a conceptual contribution in the form of an empirical model of flagship tahfidz program management grounded in Qur'anic literacy at the Madrasah Ibtidaiyah level, integrating modern management functions with the normative values of Islamic education.

Within the broader context of contemporary Islamic Studies, these findings indicate that strengthening Qur'anic literacy through a managerial approach represents a relevant strategy in responding to the challenges of religious education in the modern era. A systematically

---

<sup>33</sup> Rabah Khan and Mariam Adawiah Dzulkifli, "Understanding Hifdh and Its Effect on Short-Term Memory Recall Performance : An Experimental Study on High School Students in Saudi Arabia," *Inspira: Indonesian Journal of Psychological Research* 2, no. 1 (2021): 12-21.

managed tahfidz program functions not merely as an instrument for increasing memorization, but as an institutional mechanism for cultivating a sustainable culture of Qur'anic literacy at the primary education level.

Nevertheless, this study is limited by its focus on a single madrasah, rendering the generalization of findings contextual in nature. Moreover, the research emphasizes qualitative analysis of managerial aspects without conducting statistical measurement of improvements in students' Qur'anic literacy. Future studies are therefore recommended to undertake comparative research across multiple madrasahs, adopt mixed-method approaches, and examine more rigorously the relationship between the quality of tahfidz program management and measurable improvements in Qur'anic literacy over the long term.

### **Acknowledgements**

The author expresses sincere appreciation and gratitude to all parties who provided support and contributions to the implementation of this research. Special thanks are extended to the Head of MI Taufiqiyah Semarang, the tahfidz teachers, and all students who willingly participated and provided the necessary data throughout the research process. The author also acknowledges the academic and moral support from various individuals and institutions that enabled the successful completion of this study.

### **References**

- Achmad Harristhana Mauldfi Sastraatmadja, Nur Utomo Bayu Aji, Poetri AL-Viany Maqfirah, Muhammad Alwi, Margiyono Suyitno, Devie Yundianto, Agi Maehesa Putri, Yuli Yani, Apri Eka Budiyo, Lulu Ulfa Sholihannisa, Mega Zulfy Lestari, Sofyan, Ai Hilyatul Halimah, Suroso, Al Ahadid Wahyu Putra, Riyanti Susiloningtyas. "Manajemen Pendidikan Islam - Google Books." Diakses 10 Februari 2026.
- Amrullah. "Integration of Islamic Moderation Values on Islamic Education Learning Material at Madrasah Aliyah Level." *AJIS: Academic Journal of Islamic Studies* 7, no. 1 (2022): 27-44.
- Azza Khumairah, Muhammad Yusuf, Oki Mitra. "Analysis Of Educators' Role And Character In Children's Character Education Based On The Qur'an: A Qualitative Content Analysis." *AJIS: Academic Journal of Islamic Studies* 8, no. 2 (2023).
- Aziz, Abdullah, Ghina Rahmah Maulida, Muzawir Munawarsyah,

Wildatun Rizka Khoiriyati, and Khoiru Mutiya. "The Relevance of the Value of Religious Moderation in the World of Contemporary Indonesian Islamic Education." *AJIS : Academic Journal of Islamic Studies* 9, no. 1 (2024): 189–212.

Badriyah, Khoirina, Iik Timamah, dan Ali Nurhadi. "Manajemen Mutu Pendidikan Islam Unggul dalam Program Tahfidz Al-Qur'an Metode Ummi SD Qur'an Utrujah Pamekasan." Dalam *JMP-DMT*, vol. 5. 2024.

Dira Wulandari, Arie Bastian Hadinata. "IMPLEMENTATION OF THE NADHLIYAH METHOD IN ENHANCING CHILDREN ' S SPIRITUAL INTELLIGENCE AT QURAN MEMORIZATION CENTER AT-TAQWA BINJAL." *International Jurnal Islamic Education , and Multiculturalism ( IJIERM )* 7, no. 1 (2025).

Fathurrohman, Muhammad. "Manajemen Pendidikan Islam Berbasis Mutu." *Ta'dib: Jurnal Pendidikan Islam* 25, no. 2 (2020).

Faisal Amir Toedien, Eva Dewi. "Integration of Religion and Science in Nidhal Guessoum's Thought: An Epistemological Analysis and Its Implications for Islamic Education." *AJIS : Academic Journal of Islamic Studies* 10, no. 2 (2025): 347–70.

Fita Unik Rahayu. "Manajemen Program Unggulan Tahfidz Di MI Takhasus Darul Ulum Gondoriyo Semarang." Universitas Islam Negeri Walisongo Semarang, 2022.

Gunawan, Guntur, and Ayunia Lestari. "Al - Ghazali ' s Thoughts on Education and Its Relevance to Islamic Education in the Millennial Era." *AJIS : Academic Journal of Islamic Studies* 6, no. 1 (2021): 103–16. <https://doi.org/10.21111/at-tadib.v10i1.335.3>.

Habibah Ayob, Siti Shahirah Mat Daud, Mastura Razali. "Nurturing Quran Literacy: An Exploration on Proficiency Level of Reading Quran Among UiTM Penang Branch Students." *BITARA International Journal of Civilizational Studies and Human Science* 7, no. 4 (2024): 109–22.

Imran, Hafiz Saeed, Muhammad Samiullah. "QURANIC PEDAGOGY: CRITICAL EXAMINATION OF TRADITIONAL AND MODERN INSTRUCTIONAL METHODS." *The Scholar: Islamic Academic Research Journal* 9, no. 2 (2023): 36–70.

Jannah, Miftahul. "Evaluating the Impact of the Qur'anic Literacy Program on Students' Reading, Writing, and Understanding of the

Qur'an." *MEGA JOURNAL OF SCIENCE* 1, no. 1 (2026): 1–16.

- Karim, Akhmad Syahwanul, Yus Mochamad Cholily, and Mohammad Syaifuddin. "DEVELOPING A SET MODULE WITH A GUIDED INQUIRY AND TAHFIDZUL QURAN TO IMPROVE STUDENT S ' CRITICAL." *KALAMATIKA* 6, no. 2 (2021): 111–26.
- Kartika, Ika, Sony Kuswandi, Silvi Herawati, dkk. "Manajemen Pembelajaran Pendidikan Agama Islam Dalam Mewujudkan Karakter Religius Pada Peserta Didik." *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 001 (2023). <https://doi.org/10.30868/EI.V12I001.6609>.
- Khan, Rabah, and Mariam Adawiah Dzulkifli. "Understanding Hifdh and Its Effect on Short-Term Memory Recall Performance: An Experimental Study on High School Students in Saudi Arabia." *Inspira: Indonesian Journal of Psychological Research* 2, no. 1 (2021): 12–21.
- Mahmud Hibatul Wafi, M. Nurzen S, M. Beni Saputra, M. Munawir Pohan, Ade Putra Hayat. "Transformation O f The Tahfidz Tradition In Indonesia: Between Traditional And Contemporary Education." *AJIS : Academic Journal of Islamic Studies* 8, no. 1 (2023): 123–40.
- Maimun, Achmad Syafiq, and Fathur Rohman. "The Effect of 4C 5M Scientific Approach on Achievement of Children ' s Memory Eight Grade at MTs Tahfidz Yanbu ' Ul Qur ' an Menawan Kudus." *International Journal of Islamic Thought and Humanities* 4, no. 1 (2025): 61–73.
- Muhaimin. *Pengembangan Kurikulum Pendidikan Islam*. Rajawali Press, 2018.
- Mustafa, Nor Musliza, Zulkifly Mohd Zaki, Khairul Anuar Mohamad, Mokmin Basri, and Sedek Ariffin. "Development and Alpha Testing of EzHifz Application : Al-Quran Memorization Tool." *Hindawi Advances in Human-Computer Interaction*, 2021, 1–10. <https://doi.org/10.1155/2021/5567001>.
- Moleong, Lexy J. : Surjaman, Tjun; *Metodologi penelitian kualitatif*. 2014.
- Nahar, Syamsu, and Latifah Diba Nasution. "Parental Responsibility of Islamic Education Based on to the Qur'an." *AJIS : Academic Journal of Islamic Studies* 8, no. 2 (2023): 216–26.
- Nelvawita, Idria Maita, Mochammad Novendri S. "Digital Augmented Reality (AR) Tahsin Development of Makharijul-Huruf Learning."

*AJIS : Academic Journal of Islamic Studies* 8, no. 1 (2023): 43–68.

Rahman, Abdul. "Problematika Implementasi Program Tahfidz Al-Qur'an di Madrasah Ibtidaiyah." *Al-Bidayah: Jurnal Pendidikan Dasar Islam* 14, no. 1 (2022).

Sirin, Sumeyye, and Nevzat Tarhan Metin, Baris. "The Effect of Memorizing the Quran on Cognitive Functions." *The Journal of Neurobehavioral Sciences* 8, no. 1 (2021): 22–27. <https://doi.org/10.4103/jnbs.jnbs>.

Siti Kholijah Nasution, Juliani. "THE ROLE OF RELIGIOUS KNOWLEDGE AS A FOUNDATION FOR PRACTICING THE QUR ' AN FOR MEMORIZERS OF THE QUR ' AN AT THE TAHFIDZ KAWAN M77 HOUSE." *International Jurnal Islamic Education, Research and Multiculturalism (IJIERM)* 7, no. 2 (2025).

*Studi pendahuluan lapangan MI Taufiqiyah* . Semarang, 2025.

Sugiarto, Totok, Muhammad Afifulloh, and M Fahmi Hidayatullah. "The Character Value of Love for the Motherland in Madrasah Digital Books : Analysis of Islamic Religious Subject Cluster Books Class XI Madrasah Aliyah." *AJIS : Academic Journal of Islamic Studies* 9, no. 1 (2024): 1–19.

Tafsir, Ahmad. *Ilmu Pendidikan Islam* . Remaja Rosdakarya, 2018.

Syafaruddin. *Manajemen Lembaga Pendidikan Islam*. Perdana Publishing, 2019.

Yulianingrum, Tri Asih. *MANAJEMEN PROGRAM TAHFIZ AL-QUR'AN DI MADRASAH ALIYAH TAHFIZUL QURAN ISTIQOMAH SAMBAS PURBALINGGA. TESIS Disusun dan Diajukan Kepada Pascasarjana Institut Agama Islam Negeri Purwokerto*. t.t. Diakses 10 Februari 2026. [www.pps.iainpurwokerto.ac.id](http://www.pps.iainpurwokerto.ac.id).

Zulkarnain. *Peran Orang Tua dalam Pendidikan Al-Qur'an*. Edukasia Islamika, 2020.

Zulkarnain, Adinda. *Peran Orang Tua Dalam Memotivasi Belajar Agama Islam Pada Anak Di Dusun VI Kampung Depokrejo Kecamatan Trimurjo*. 2024.