An Exploratory Analysis of the Implementation Process of the Quranic Education Program in Islamic Educational Institutions

Desi Sumarni[1], Yosi Aryanti[1], Zainul Arifin[2], Zainal Asril[2], M. Yakub Iskandar[3]

[1]STITAhlussunnah Bukittinggi
[2]Universitas Islam Negeri Imam Bonjol Padang, Indonesia
[3]STKIP Pesisir Selatan, Indonesia
✉desisumarni16@gmail.com*

Abstract

This research is a field study with a descriptive qualitative approach that aims to comprehensively describe the planning, implementation, and evaluation process of the tahsin program for teachers and students, as well as interpret the dynamics that occur during its implementation. The results of the study indicate that during the planning stage, the head of the school prepares teaching materials such as a tahsin guidebook, the Quran, stationery, and other supporting media such as PowerPoint and additional reference sources. Teachers prepare the guidebook, stationery, and the Quran, while students prepare the Tilawati book, stationery, and the Quran. During the implementation stage, the tahsin program for teachers is carried out once a week, while for students it is carried out four times a week using media such as the tahsin guidebook, the Quran, and the Tilawati book. Teacher evaluations are carried out continuously throughout the learning process, both at the beginning and at the end of the session. Meanwhile, student evaluations are carried out after completing each chapter of material, both verbally and in writing. The obstacles faced in the implementation of tahsin for teachers are time constraints and regular teacher absence due to other busyness, which are overcome by giving additional assignments in the form of memorizing theory or practice. Meanwhile, obstacles faced by students include low attendance rates and differences in their ability to absorb material, which are addressed by giving homework and additional time for individual tahsin.

INTRODUCTION

The Qur'an is the last holy book that God revealed through the angel Gabriel to the prophet Muhammad SAW. According to language, the Qur'an comes from the word *qara'a, yaqra'u, qur'an*, meaning reading or something that is read. According to terminology, the Quran is the Word of Allah that was revealed to the Prophet Muhammad SAW.

Muslims believe that the Quran is the peak and final revelation of Allah that is intended for humans, and part of the pillars of faith that was conveyed to the Prophet Muhammad SAW, through the intermediary of the Angel Gabriel. (Ula, & Risawandi, 2019; Majid & Sugitanata, 2021). Studying the Quran is a form of worship; some scholars even argue that studying the Quran is obligatory. This is because the Quran is the primary guide for every Muslim. Being able to read the Quran according to one's knowledge*tajwid*what is good and right is a must for Muslims (Nardawati, 2021; Rahman et al., 2024).

Islam is the religion of the majority of the population in Indonesia, therefore the Quran is a guide to life that must be studied and practiced by all Muslims. The Quran is a subject of study for Muslims and is now widely implemented in both formal and informal institutions. ((Azzahra & Irawan, 2023). This is implemented to improve the quality of the Islamic religion, particularly in Quranic learning. The Quran is the central reference point for basic concepts that serve as a reference for all Muslims. Narrow assumptions often arise regarding the meaning of Quranic education or learning, namely*recitation of the Qur'an*(reading the Koran) and*memorizing the Quran*(memorizing the Quran). However, learning the Quran has a broad meaning in all sciences related to the Quran, such as*tajwid, interpretation, science* Alquran, and others (Hidayati, 2021; Engkizar et al., 2022).

Given the importance of the Quran for human life, an introduction to the Quran is absolutely necessary. The effort to introduce the Quran is not only about knowing the physical and historical aspects, but more importantly, how Muslims are able to read and understand the meaning contained in the verses of the Quran. (Rusli, 2019; Masita et al., 2020) In the Quran, there are 5 terms in studying it, with these 5 terms, you can perfect the reading of the Quran properly and correctly, namely: tajwid, tahsin, tartil, tilawah and tahfizh. The existence of the 5 terms in studying the Quran above studying*Tahsin*The Quran is important to do because in learning*Tahsin* is the beginning of the introduction of the law of reciting the Qur'an, especially for those who memorize the Qur'an must be able to read the Qur'an well and correctly in accordance with the knowledge of tajwid which includes *makharijul huruf*, mad, *shifatulhuruf*and so on. The purpose of studying can be understood*tahsin* The Al-Qur'an is to guard the tongue so that mistakes do not occur when reading and memorizing the Al-Qur'an (Salehudin et al., 2020; Yusmanto et al., 2023).

One of the schools that teaches*tahsin*For teachers, the Bintang Ibadurrahman School, located in Kubu Tanjung, Bukittinggi City, is a Quran-based educational institution that naturally requires a special program.*tahsin*which will help make it easier to read the Koran according to knowledge*tajwid*and able to apply it in everyday life, especially for teachers*tahsin/memorization*in these educational institutions. In reality, there are many educational institutions based on the Quran, but only a few implement the program.*tahsin*The Koran is specifically for teachers who teach at educational institutions, even though the program*tahsin*This will really help teachers in delivering the material.*tahsin*towards students. Based on the researcher's observations at Bintang Ibadurrahman Kubu Tanjung School, Bukittinggi City, it was found that the school had implemented the program.*tahsin*The Quran is specifically for teachers who teach at Bintang Ibadurrahman Kubu Tanjung School, Bukittinggi City. So with this program,*tahsin*This special Quran for teachers will help and facilitate the process of teaching and learning the Quran.*tahsin/memorization*at the Ibadurrahman Kubu Tanjung Star School, Bukittinggi City.

Bintang Ibadurrahman Kubu Tanjung School, Bukittinggi City has a vision and mission to produce memorizers of the Quran, therefore to produce memorizers of the Quran certainly requires qualified teachers both in terms of reading and memorizing the Quran, this is the reason why the researcher took the research location at Bintang Ibadurrahman Kubu Tanjung School, Bukittinggi City because it

is in accordance with the title that the researcher raised. Based on the description above, the researcher is interested in conducting research on the implementation of the program*tahsin*The Quran in improving the Quranic literacy of teachers at Bintang Ibadurrahman Kubu Tanjung School, Bukittinggi City. The title of the research that the researcher chose was "Implementation of the Quranic Program*Tahsin*"The Quran in Improving Teacher Literacy at Bintang Ibadurrahman Kubu Tanjung School, Bukittinggi City".

METHODS

This study uses a qualitative approach with the type of field research Engkizar et al., 2022; Rahman et al., 2024. which focuses on collecting data directly from the natural environment where the phenomenon occurs. The object of study in this study is the implementation of the tahsin program at Bintang Ibadurrahman School, Kubu Tanjung, Bukittinggi City. This study aims to gain an in-depth understanding of the planning, implementation, and evaluation of the tahsin program implemented in the school. The main focus is directed at the interaction between program managers (Mudir Yayasan and Principal), tahsin teachers, and students as subjects directly involved in tahsin activities. The nature of this research is descriptive qualitative, namely an approach that seeks to describe the reality in the field in depth and as it is, without manipulation or engineering of the conditions of the research object. Data collection techniques are carried out through three main methods: participatory observation, in-depth interviews, and documentation. Observation is used to directly observe the process of implementing the tahsin program in the school environment, interviews are conducted with Mudir Yayasan, Principal, tahsin teachers, and students to gather in-depth information, while documentation is used to complement and strengthen the data obtained from observations and interviews. Data triangulation was carried out to ensure the validity and reliability of research results (Susanto & Jailani, 2023; Haq, 2023).

RESULT AND DISCUSSION

The implementation of the Quranic recitation program at Bintang Ibadurrahman Kubu Tanjung School in Bukittinggi City demonstrates a systematic effort to improve teachers' Quranic literacy, which indirectly impacts the quality of tahsin instruction for students. Literacy in this context encompasses the ability to understand the theory of tajweed, read the Quran correctly and properly according to the rules of tajweed, and reteach the material using structured methods. Data obtained through observation, interviews, and documentation indicate that the implementation of the tahsin program is divided into three main stages: planning, implementation, and evaluation. These three aspects serve as the basis for measuring the extent to which the program contributes to the development of tahsin teacher competencies.

Tahsin Program Planning

Planning is a fundamental part of implementing any educational program, including the Quran recitation program. At Bintang Ibadurrahman School, planning is prepared by the headmaster, the person in charge of the program, along with the tahsin teacher and the tahsin participants (other teachers). This planning process encompasses not only the material to be taught but also the preparation of learning media, delivery methods, and participant readiness. Observations indicate that the headmaster prepares the material in the form of PowerPoint presentations designed around the topic of tajwid. The material is sourced from the tahsin guidebook and other relevant additional references.

Teachers also demonstrated their readiness by bringing a tahsin guidebook, stationery, and a Quranic manuscript. Students or participants in the tahsin program, which in this context are teachers, also prepared themselves by bringing the Tilawati book as their primary learning resource. This Tilawati book was chosen because it contains applicable and systematic explanations of tajwid and has been proven to assist the tahsin process, especially for participants with varying abilities. This statement is supported by Ustazah Yulia (2024) who stated:

> *"Teachers' preparation for tahsin activities includes providing notebooks, the Quran, a tahsin guidebook, and completing assignments, if any. Meanwhile, students prepare their stationery, the Quran, a Tilawati book, and completing their homework."*

This shows that there is good coordination between program planners, activity implementers and participants, as well as a learning culture that is formed before the activity begins.

Implementation of the Tahsin Program

The implementation phase is a core part of the entire program. Tahsin is conducted at this school regularly, once a week every Monday after Asr prayers. This frequency is adjusted to the teachers' schedules and schedules to avoid disrupting daily teaching and learning activities. According to Ustadz Nofri Indra, the head of the school, this activity has been carried out consistently for approximately four years and has become part of the routine development of teachers' competencies in the field of the Quran. He stated,

> *"The tahsin activity for teachers has been implemented for about four years and is carried out once a week, namely on Mondays at four o'clock or after Asr prayers."*

The program consists of three main stages: material review, memorization, and tahsin practice. The first stage involves reviewing or revisiting previous material. This method not only measures participants' understanding of the previous material but also serves as a means of reflection to identify areas for improvement. For example, when discussing the rules of ikhfa recitation, the teacher will ask each participant to explain their definition and provide direct examples in the form of readings.

The next stage is memorization, which includes both theoretical and practical memorization. Teachers deliver memorization material in the form of explanations of tajweed laws such as ikhfa, idgham, izhar, qalqalah, iqlab, and mad, as well as reading verses containing these laws. This helps participants internalize tajweed theory through real-life reading. After the memorization is complete, teachers continue delivering new material using lectures and question-and-answer sessions, interspersed with reinforcement of key points from the theory.

The final stage is tahsin practice, which is conducted individually. The teacher first models the correct recitation, then the participants take turns imitating it. If there are errors in letter pronunciation, makhraj, letter properties, or length of the recitation, the teacher will immediately provide corrections. This stage requires patience and diligence because each participant has different abilities and learning speeds. After the practice is complete, the teacher provides reinforcement through a summary of the material and assigns homework to deepen the participants' understanding and skills. The effectiveness of this program is evident in the teachers' increased confidence in delivering tahsin lessons to students. Teachers who have undergone regular tahsin training tend to be more systematic in explaining tajweed

theory and more accurate in modeling recitation. Thus, the tahsin program for teachers plays a direct role in supporting the success of tahsin learning for students.

Evaluation of the Tahsin Program

Evaluation is a crucial step in determining the extent to which program objectives have been achieved. At Bintang Ibadurrahman School, evaluations are conducted informally and without quantitative structure, particularly for teachers. Teacher tahsin evaluations are conducted directly during the learning process. If errors are discovered in practice, teachers are immediately guided to correct them. Ustadz Nofri Indra emphasized this.

"For the assessment of tahsin for teachers, there is not yet a specific number or schedule, but it is done while learning is going on. If there is a teacher who is not correct in makhraj or mad, then it will be corrected right then and there."

This evaluation approach is flexible and allows for effective, instant feedback. Although it doesn't use formal assessment instruments, this direct and contextual evaluation still demonstrates significant progress in each participant. Teachers participating in the program consistently demonstrated improvements in pronunciation accuracy and tajweed understanding. Meanwhile, student evaluations were conducted more systematically. Evaluations were conducted after each chapter of material was completed. The evaluations took the form of oral and written tests. The oral test focused on students' ability to pronounce the hijaiyah letters and apply the rules of tajweed, while the written test consisted of tajweed theory questions tailored to the grade level. Ustazah Yulia Amri Fitria explained that

"Evaluation is carried out individually, both verbally by pronouncing the hijaiyah letters, and in writing with tajwid questions per class."

This shows that the school has designed an integrated evaluation system for students, and even though teachers do not yet have a formal assessment system, the evaluation process continues in the spirit of continuous improvement.

Obstacles and Solutions

During the implementation of the tahsin program, both teachers and students faced several obstacles that impacted its smooth running. The main obstacle for teachers was time constraints. Tahsin activities were only held once a week, while tahsin activities required more individual practice, which took up considerable time. Furthermore, not all teachers were able to attend regularly due to other commitments at school and outside of school. This resulted in missed material and a less than optimal tahsin delivery process to students. The solution offered by the mudir was to assign homework to teachers who could not attend, either in the form of memorizing theory or practicing tahsin. Teachers were also facilitated with additional sessions to submit memorization or review previous material, as conveyed by Ustadz Nofri Indra.

"The solution is to assign additional homework to teachers who haven't reached their target for the day. Teachers struggling with memorization will be given a joint review and additional time to complete their memorization."

Meanwhile, student challenges include absenteeism and varying levels of comprehension. Some students experience delays in understanding tajwid material, particularly during reading practice. To address these challenges, teachers provide

extra time for students who need it and assign additional homework. This approach demonstrates that the tahsin process is not limited to classroom hours but also involves ongoing learning outside of the classroom.

CONCLUSION

Program method planning*tahsin*The Quran at Bintang Ibadurrahman School is carried out through several stages: a.) Preparation of the students in the form of teaching materials in the form of PowerPoint and media that will be used, such as laptops, infocus, speakers and markers, as well as methods in the form of lectures, practice, assignments, etc. b.) Preparation of teachers in preparing guidebooks*tahsin*, stationery, the Koran and completing assignments if any. c.) Student preparation in the form of a tilawati book as a guide*tahsin*, stationery and the Koran. Implementation of the program method*tahsin*Al-Quran at Bintang Ibadurrahman School for teachers is held once a week from 16.00-18.00 WIB, while the implementation*tahsin*for students is carried out four times a week, namely after activities*memorization*from 09.30-10.00 WIB. The media used in this activity*tahsin*teacher in the form of a guide book*tahsin*, stationery and the Quran, while the media used by students are tilawati books, stationery and the Quran. Evaluation of the program method*tahsin*The Quran at the Ibadurrahman Star School is through: a.) Evaluation*tahsin*Teachers are given evaluations during the learning process, either at the beginning or end of the learning process, and they are carried out in the form of practical exercises and quizzes related to the material being discussed. b.) Evaluation*tahsin*Students are evaluated after the material for each chapter has been completely discussed and this evaluation takes the form of oral and written tests. c) Obstacles and solutions to the activity*tahsin*. Obstacles and solutions to activities*tahsin*teachers in the form of limited learning time so that there is material that is not completed and the solution is to give additional assignments to teachers, obstacles in activities*tahsin*Students have a slow comprehension ability so they need time to provide understanding and solutions, provide more time for students who are having problems and provide additional assignments in the form of homework.

REFERENCES

Adel, S., Athari, Z., Febriani, A., Oktavia, G. ., & Burhanudin, B. (2025). The Qur'an as a Source of Solutions for the Global Moral Crisis. *Journal of Quranic Teaching and Learning*, *1*(2), 18-33. https://joqer.intischolar.id/index.php/joqer/article/view/10

Aryanti, Y., Mutathahirin, M., Rahman, I., & Mulyani, R. (2022). Teacher Analysis Study According to Imam Al Ghazali in the Book of Al Adab Fi Al-Din. *Ahlussunnah: Journal of Islamic Education*, *1*(2), 46-58. https://doi.org/10.58485/jie.v1i2.177

Azzahra, L., & Irawan, D. (2023). Pentingnya Mengenalkan Alqur'an Sejak Dini Melalui Pendidikan Agama Islam. *Pengertian: Jurnal Pendidikan Indonesia (PJPI)*, *1*(1), 13-20. https://doi.org/10.61930/pjpi.v1i1.83

Dasrizal, D., Rambe, K. F., Sihombing, C. D., Khalid, E., & Safitri, D. A. (2025). Distortion of Quranic Interpretation on Socialmedia: An Analysis of the Spread of Misleading Meanings. *Journal of Quranic Teaching and Learning*, *1*(2), 65-82. https://joqer.intischolar.id/index.php/joqer/article/view/8

Efendi, E., Ramadhani, R., Kamil, R. A., & Rahman, I. (2022). The Effect Of Building The Islamic Character Of Students At Wisma Padang State University. *Jurnal Kepemimpinan dan Pengurusan Sekolah*, *7*(3), 271-280. https://doi.org/10.34125/jkps.v7i3

Engkizar, E., Jaafar, A., Alias, M. F. B., Guspita, R., & Albizar, A. (2025). Utilisation of Artificial Intelligence in Quranic Learning: Innovation or Threat?. Journal of Quranic Teaching and Learning, 1(2), 1-17. https://joqer.intischolar.id/index.php/joqer/article/view/7

Engkizar, E., Jaafar, A., Masuwd, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges

and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 426–435. https://doi.org/10.24036/ijmurhica.v8i3.396

Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., ... & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65-80. https://doi.org/10.24036/insight.v3i1.209

Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah?. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196-210. https://doi.org/10.24036/ijmurhica.v6i4.321

Engkizar, E., Muslim, H., Mulyadi, I., & Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. Journal of Theory and Research Memorization Quran, 1(1), 26-39. https://joesmiq.intischolar.id/index.php/joesmiq/article/view/54

Haq, A. (2023). Implementasi Supervisi Akademik Kepala Madrasah Tsanawiyah Negeri 6 Karawang. *Jurnal Riset Manajemen Dan Teknologi Pendidikan Indonesia*, 1(1), 9-16. https://doi.org/10.61398/jrmtp-id.v1i1.22

Hidayati, N. (2021). Teori Pembelajaran Al Qur'an. *Al Furqan: Jurnal Ilmu Al Quran dan Tafsir*, 4(1), 29-40. https://doi.org/10.58518/alfurqon.v4i1.635

Majid, A., & Sugitanata, A. (2021). Sebuah Kajian Historis: Periodesasi Dan Tartib Mushafi Ayat-Ayat Al-Quran. *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist*, 4(2), 213-231. https://doi.org/10.35132/albayan.v4i2.109

Masita, R., Khirana, R. D., & Gulo, S. P. (2020). Santri penghafal alquran: Motivasi dan metode menghafal alquran santri pondok pesantren tahfizul qur'an Sungai Pinang Riau. *Idarotuna*, 3(1), 71-83. http://dx.doi.org/10.24014/idarotuna.v3i1.11339

Nardawati, N. (2021). Peran Guru Pendidikan Agama Islam dalam Mengatasi Kesulitan Siswa Membaca Al-Qur'an di SDN 119/X Rantau Indah. *Jurnal Pendidikan Guru*, 2(2). https://doi.org/10.47783/jurpendigu.v2i2.228

Rasdiany, A. N., Akmal, F., Pasaleron, R., Dafrizal, D., Ningsih, R., & Rahman, I. (2024). Systematic Literature Review: The Impact of Social Competence on Teacher Communication Intelligence. *Jurnal Kepemimpinan dan Pengurusan Sekolah*, 9(2), 239-251. https://doi.org/10.34125/jkps.v9i2

Rahman, I., Iskandar, M. Y., Kustati, M., & Sepriyanti, N. (2024). Sustainable Development: Implementation of The Talqin Method In Memorizing The Quran. *Jurnal Kepemimpinan dan Pengurusan Sekolah*, 9(1), 99-108. https://doi.org/10.34125/jkps.v9i1.355

Rahman, I., Kaema, M. T., Nurhapipah, N., Nelwati, S., Sabri, A., & Rahmanda, R. (2024). Systematic Literature Review: Analysis of Project-based Learning Models from Elementary to High School. *Al-Ashri: Ilmu-Ilmu Keislaman*, 9(2), 53-66. https://ojs.stai-bls.ac.id/index.php/Al-Ashri/article/view/119

Rahman, I., Wati, W., Putri, N., Wulandari, R., & Habibi, U. A. (2025). Commercialization of Quranic Tahfidz Houses in Indonesia: Da'wah or Business?. Journal of Quranic Teaching and Learning, 1(2), 34-48. https://joqer.intischolar.id/index.php/joqer/article/view/6

Rusli, L. B. (2019). Metode Pembelajaran Dalam Alquran (Analisis Terhadap Ayat-Ayat Tarbawi). *Inspiratif Pendidikan*, 8(2), 231-238. https://doi.org/10.24252/ip.v8i1.7889

Salehudin, A., Mustaqim, A., Baidow, A., Hak, N., & Nauval, M. H. (2020). Teologi Kesehatan Pesantren-Studi atas Penyikapan dan Peran Pesantren di Yogyakarta Terhadap Pandemi Covid-19. http://digilib.uin-

suka.ac.id/id/eprint/41998

Susanto, D., & Jailani, M. S. (2023). Teknik pemeriksaan keabsahan data dalam penelitian ilmiah. *QOSIM: Jurnal Pendidikan Sosial & Humaniora*, *1*(1), 53-61. https://doi.org/10.61104/jq.v1i1.60

Ula, M., & Risawandi, R. (2019). Sistem Pengenalan dan penerjemahan Al-Quran Surah Al-Waqiah Melalui Suara Menggunakan Transformasi Sumudu. *TECHSI-Jurnal Teknik Informatika*, *11*(1), 104-113. https://doi.org/10.29103/techsi.v11i1.1294

Yusmanto, Y., Febriyarni, B., & Yunita, N. (2023). *Pemahaman Ustad dan Santri Pondok Pesantren Al Fatah Tabarenah Tentang istighatsah (Studi Living Quran)* (Doctoral dissertation, Institut Agama Islam Negeri Curup). http://e-theses.iaincurup.ac.id/id/eprint/3351