



Comparative Study of Qur'an Learning Management in Indonesia and Thailand

Zulfiatul Khoiroh^{1✉}, Ahmad Rosidi²

^{1,2} Islamic University KH. Achmad Muzakki Syah, Jember, East Java, Indonesia

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✉ Correspondence

khoirohzulfi@gmail.com

Abstract:

The Qur'an is the main pillar in Islamic education, both in Indonesia and other Islamic countries such as Thailand. The rapid advancement of technology has given rise to various social challenges, such as declining literacy in reading the Qur'an. This study aims to analyze in depth how Al-Qur'an learning management is applied in MTs. Unggulan Al-Qodiri I Jember, East Java Province, Indonesia, and Samakke Islam Wittaya School, Satun Province, Thailand, with different social backgrounds of students, as well as identify the best Qur'an learning management that other educational institutions can apply. This study uses a qualitative, comparative approach to systematically examine the management of Qur'an learning in schools. Data collection was carried out through observation, documentation, and interviews. As for the results, both schools have a systematic approach to Qur'an learning through the stages of planning, organizing, implementing, and evaluating. MTs. Unggulan Al-Qodiri I Jember excels in the Al-Qur'an education management system through teacher development, the use of external evaluations as a graduation requirement, and teachers have Qur'anic *sanad*. In contrast, Samakke Islam Wittaya School excels in learning intensity and in developing students' talents. This research also formulated a synthesis model of Qur'anic learning management. By bringing together the managerial powers of two institutions, this model establishes a new standard for planning, organizing, implementing, and evaluating Qur'anic learning that is more effective and adaptable.

INTRODUCTION

The Qur'an is the holy book of Muslims and has a high position in life (Fitria, 2025). Therefore, the Qur'an is the main pillar of Islamic education in Indonesia and other Islamic countries, such as Thailand (Herlambang et al., 2024). Technological advances in the modern era have given rise to various social challenges, such as declining Qur'anic literacy (Nur et al., 2025). Empirical facts that show the urgency of learning the Qur'an, namely the report of the Qur'an Reading Completion (TBQ) program, one of the flagship programs of the Directorate of PAI. The program, which will be launched in 2025, states that more than 50% of Indonesian Muslims cannot read the Qur'an according to the tartil rules (Khoeron, 2025). Although

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Indonesia is a country with a majority Muslim population, it turns out that many Indonesian Muslims cannot read the Qur'an properly and correctly. While in Thailand, Islam is a minority religion (Qurrohman et al., 2026). Of course, Islamic education there faces even more complex problems related to interest in and ability to read the Qur'an, ranging from language and educational obstacles to challenges in institutions (Slamet et al., 2024).

MTs. Unggulan Al-Qodiri 1 Jember is an educational institution located in PP. Al-Qodiri applies learning the Qur'an in the afternoon and evening. In learning the Qur'an at this school, students will receive a standardized shahadah of Qur'an reading issued by the Al-Qur'an Quality Assurance Team (TPMQ) PP. Al-Qodiri so that the quality of students' reading of the Qur'an is measured and guaranteed (Erikafatul, 2025). Meanwhile, the Samakke Islamic Wittaya School Thailand has an advantage in learning the Qur'an, especially in Satun Province, Thailand. This boarding school implements Qur'an learning after the morning apple and is famous for its achievements in the Qur'an qiroah competition. This school is also a reference for other educational institutions, as shown by the existence of 15 Islamic schools conducting comparative studies and observations on Qur'an learning (Aminah, 2025).

In the context of Al-Qur'an learning management, MTs. Unggulan Al-Qodiri 1 Jember and Samakke Islam Wittaya School are two Islamic educational institutions with a strong commitment to the study of the Qur'an. Given the similarities and differences between the two Qur'anic learning management models, it is very important to conduct a comparative study of Qur'anic learning management across the two schools. This comparison can provide an overview of how Islamic schools in Indonesia and Thailand respond to the social challenges of the world of Islamic education in improving literacy in reading the Qur'an.

Several previous studies have examined the management of Qur'an learning. The research titled "Manajemen Pembelajaran Al-Qur'an: Studi Kasus Longitudinal di Pondok Pesantren" found the importance of planning, organizing, and evaluating in learning the Qur'an (Istiqomah & Hidayah, 2021). Another study entitled "Pembelajaran Tahfidz Al-Qur'an: Studi Komparasi di SMP Plus Babussalam Bandung dan Pondok Pesantren Tahfidz Yatim Dhuafa Al-Afiyah Bandung" found that offline tahfiz learning at Al-Afiyah Islamic boarding school was more effective than online learning at SMP Plus Babussalam (Desrani & Juami, 2022). The research titled "Study of Al-Qur'an Tahfiz Learning Methods in Pattani Southern Thailand" states that *tahfiz* education in Thailand remains minimal. In the developing stage, it remains effective because institutions use adaptive memorization methods (especially from Indonesia) tailored to students' character, enabling them to become hafiz (Hawaesoh, 2022).

From the existing literature review, there is a research gap in the absence of a comparative study of Qur'an learning management conducted between Muslim-majority countries, such as Indonesia, and Muslim-minority countries, such as Thailand. The gap indicates the need for comparative research examining the management of Qur'an learning across the planning, organizing, implementing, and evaluating phases. This study aims to analyze in depth how Qur'an learning management is applied to two institutions with different social backgrounds. This research also formulated a synthesis model of Qur'anic learning management. By combining the managerial powers of two institutions,

this model establishes a new standard for planning, organizing, implementing, and evaluating Qur'anic learning that is more effective and adaptable.

RESEARCH METHOD

This study uses a qualitative comparative approach to systematically examine the management of Qur'an learning in two Islamic educational institutions in different national contexts: Indonesia and Thailand. Comparative studies not only look for differences but also for similarities between the variables being compared, thereby providing deeper insights (Mohamad Madum et al., 2025). The variables compared in this study were the management of Qur'an learning in two locations: MTs. Unggulan Al-Qodiri 1 Jember Indonesia and Samakke Islam Wittaya School Thailand. The qualitative approach was chosen because this research focuses on an in-depth understanding of the Qur'an learning management process in each institution. Data collection is conducted through observation, documentation, and interviews.

The research subjects consisted of school principals, curriculum administrators, Qur'an teachers, and students, selected using purposive sampling, with consideration given to informants who play a strategic role and are directly involved in the management of Qur'an learning. The data analysis in this study uses thematic data analysis, which aims to identify, analyze, and interpret the main themes that emerge from the research data (Ma'ruf et al., 2025). The stages of thematic analysis include coding, sorting, and grouping, which can yield detailed, in-depth data (Najmah, Namira Adelliani, Citra Afny S., 2023). This analysis can reveal similarities, differences, advantages, and disadvantages of Qur'an learning management between the two institutions. The validity test of this research data uses triangulation, namely source triangulation, method triangulation, and time triangulation (Sigit Hermawan, 2021).

RESULTS AND DISCUSSION

Management, according to George R. Terry, is a process of planning, organizing, actuating, and controlling (Terry, 2021). Meanwhile, Qur'an learning management can be understood as a series of systematically designed activities, including the processes of organizing, implementing, and evaluating all Qur'an learning activities. The purpose of this series of activities is to ensure that learning implementation aligns with the set goals and realizes the overall learning goals while still paying attention to the principles of effectiveness and efficiency at each stage (Tamsoa, 2019), al-Qur'an learning management at MTs. Unggulan Al-Qodiri I Jember and Samakke Islamic School Wittaya have effective Qur'an learning management because they follow the stages of planning, organizing, implementing learning, and evaluating.

Planning

Planning is the first step in learning management that will determine the success of Qur'an learning the results of interviews and documentation of Al-Qur'an learning management planning at MTs. Unggulan Al-Qodiri I Jember and Samakke Islam Wittaya School are presented in the comparative table below.

Table: 1. Qur'an learning management planning table

PLANNING		
Aspects	MTs. Unggulan Al-Qodiri I Jember	Samakke Islam Wittaya School
Purpose	Students are fluent in reading the Qur'an, understand and practice tajweed, have good morals, and memorize <i>Juz 30</i> . The ability to read the Qur'an is a requirement for graduation.	Reading the Qur'an correctly is the basis for worship (prayer) and for becoming an imam. Overcoming the lack of supervision of students' reading of the Qur'an while at home.
Learning materials	The learning materials are classified according to grade level: <ol style="list-style-type: none"> 1. Tilawati Class: The Book of Tilawati Remaja 2. Al-Qur'an Class: Reading the Qur'an <i>juz 1-15</i> and the Book of Tajweed Pesantren 3. Talaqqi Class: Deposit of Qur'an recitation from <i>Juz 16-30</i> 4. Tahfiz Class: <i>Juz 30</i> 	The learning materials are classified according to grade level: <ol style="list-style-type: none"> 1. Level 1: Book of <i>Juz' Amma</i> 2. Level 2: Deposit reciting the Qur'an <i>juz 30</i> 3. Level 3: Reciting the Qur'an Together 4. Tahfiz Class: Memorizing the Qur'an from <i>Juz 30</i> 5. Qori Class: Songs in reciting the Qur'an
Time Allocation	Learning is carried out outside formal lesson hours: 14.00–15.00 and 15.30–16.30 pm (1 day per week, for a total of 2 hours). Especially for the Tilawati class, learning is carried out every day (10 hours).	Learning takes place in the first hour of every day: 08.00–08.45, from Tuesday to Friday. Tajweed learning follows a formal lesson schedule.
Learning Methods	<i>Talaqqi</i> , classical, <i>halaqoh</i> , drilling, <i>murajaah</i> , lectures (<i>tajweed material</i>)	<i>Talaqqi</i> , classical, <i>halaqoh</i> , audio-visual, drilling, <i>murajaah</i> (international Qori video)

The results of the study show that both schools have met the learning planning standards, based on government regulation number 19 of 2005 concerning National Education Standards, especially in Article 20, which states that in designing the learning process, educators are required to compile two main tools, namely the *silabus* and the learning implementation plan. Both tools must include several essential components, including the formulation of the objectives to be achieved in learning, the materials or materials to be taught, the approaches and methods used in delivering the material, references or sources that are used as learning references, and evaluation mechanisms to measure student learning outcomes (Tamsoa, 2019). Meanwhile, the difference in planning learning objectives shows that the condition of prospective students is very influential. Schools with students who have basic reading skills to read the Qur'an will further expand the learning objectives, as some students have already received Qur'an education. Meanwhile, schools with students whose Qur'anic reading abilities have not been fully developed will focus on students' overall basic abilities, but this has a widespread impact.

The purpose of learning the Qur'an at MTs. Unggulan Al-Qodiri I Jember is formulated broadly, including cognitive skills, namely reading the Qur'an with *tartil* and knowing the laws of tajweed. The formation of the character of students who love the Qur'an, have good morals, and can memorize the Qur'an, *Juz 30*. In

educational psychology, Benjamin S. Bloom's Taxonomy of Educational Objectives divides learning outcomes into three main domains: cognitive, affective, and psychomotor. These three domains serve as important bases for designing learning objectives that are balanced among knowledge, attitudes, and skills (Ma'sum & Hidayat, 2025). The integration of Bloom's Taxonomy into the preparation of learning objectives, especially in learning the Qur'an, not only develops students' cognitive abilities but also shapes attitudes and spiritual skills.

Meanwhile, at Samakke Islam Wittaya School, it focuses on the basic ability to read the Qur'an as a foundation for carrying out worship, and it can be beneficial to the community. This is based on religious factors; Islam is a minority religion that has quite a challenge to maintain its culture in the midst of a culture where the majority of the population is Buddhist (Muslih & Kholis, 2021). In addition, the purpose of Qur'an learning at this school is to manage students' interest in reading the Qur'an, especially among students who do not live in dormitories. Students who commute to and from school are more easily distracted by gadgets due to unrestricted access and a lack of parental supervision, which will reduce students' interest in learning (Munawaroh et al., 2023).

The difference in materials lies in the teaching materials and the focus of the material taught, since schools are located in two different countries. Meanwhile, the similarity is that the material is designed to adjust the level of students' ability, starting from basic skills, namely recognizing *hijaiah* letters to memorization and *qori* skills. This shows that learning is carried out in stages and using sequential methods. This finding is in line with the results of previous research stating that learning with the sequential method, namely the delivery of material from the basic level to the advanced level, will improve the quality of students' Qur'an knowledge consistently and not cause excessive burdens (Putri & Hikmah, 2025).

The study found that learning the Qur'an in the two schools had different time allocations. MTs. Unggulan Al-Qodiri I Jember conducts long study sessions, but not every day, except for the Tilawati class, because the students in that class are not fluent in reading the Qur'an. Meanwhile, Samakke Islam Wittaya School implements shorter sessions every day. The differences in time division between the two schools affect student motivation and learning outcomes. Previous research has shown that learning in the morning is more effective than during the day because students tend to have better focus and motivation. In addition, the long learning duration will make students more tired and bored, resulting in decreased motivation and learning outcomes (Pratiwi et al., 2024).

The Qur'an was revealed to the Prophet Muhammad in Arabic, so students must know each *hijaiah* letter correctly, including its pronunciation. If the letters are pronounced incorrectly, the meaning will also change (Maulana et al., 2025). The application of various learning methods across the two institutions shows that both use varied methods to learn the Qur'an. The use of the right method is also an important factor in implementing Qur'an learning as an effort to achieve optimal learning goals, namely, alleviating students' illiteracy in reading the Qur'an.

MTs. Unggulan Al-Qodiri I Jember and Samakke Islam Wittaya School employ various learning methods that complement one another. The first method is the *talaqqi* or *musyafahah* method, an effective method to improve the quality of Qur'an recitation (Istiqomah et al., 2024). According to Akhmad Sudrajat, this is the

most appropriate method for studying the Qur'an. Because this method involves a direct meeting between the teacher and the student, in which the student follows the teacher's exemplified reading and the teacher then justifies the student's reading (Irfan & Ikhlas, 2024). In addition, the two institutions use the classical method, which fosters student collaboration and makes it easier for teachers to achieve learning targets. The classical method is a learning pattern in which students do the same activity in one class; in this context, it means students read the Qur'an together (Khomaeny et al., 2019).

The next method is the *halaqoh* method, a group learning activity. During the time of the Prophet Muhammad, this method was used in *Dar Al-Arqam* and the Makkah period and continues to be applied to this day (Addaraini & Inayati, 2023). This method will encourage students to listen and politely provide corrections to others' readings of the Qur'an. In *tahfiz* learning, the two institutions use the drilling method, which trains students to memorize verses of the Qur'an, repeating them repeatedly until they are ingrained in their memories. Furthermore, in maintaining memorization of the Qur'an, the two schools use the *murajaah* method, which involves repeating memorized verses to prevent forgetting. Previous research has shown that *murajaah* is effective in improving the quality of Qur'an memorization (Indra & Nadlif, 2024).

The lecture method is used specifically for learning Tajweed. The teacher explains the rules for reading the Qur'an in a structured manner, so students understand the material well. The last method is the audio-visual method, which displays international Qur'an videos. In learning Qori, students will be motivated and get quality reading references. Previous research has shown that learning through the audio-visual method effectively increases students' interest in learning, active engagement, and understanding of the material (Naililmuna, 2025).

Organizing

After compiling the Qur'an learning plan, the next step is organizing. In Qur'anic learning management, organization can be achieved through clear task division and the management of appropriate human resources to support goal achievement (Sutopo & Adab, 2025). The results of interviews on the organization of Al-Qur'an learning management at MTs. Unggulan Al-Qodiri I Jember and Samakke Islam Wittaya School are presented in the comparative table below.

Table: 2. Qur'an learning management organizing table

ORGANIZING		
Aspects	MTs. Unggulan Al-Qodiri I Jember	Samakke Islam Wittaya School
Teachers	15 special teachers are TPMQ certified and hold <i>sanad</i> from Al-Azhar University and Kiai Basori Alwi. This school also holds a Teacher Upgrading program.	Homeroom teacher (teacher who has passed a Qur'an reading test held by the school). The teachers who teach Qori classes are graduates of Al-Azhar University and the National Qori of Thailand (as guest teachers).

Student Grouping	Four classes based on the ability to read the Qur'an: <ol style="list-style-type: none"> 1. Tilawati Class: Students who are not fluent in reading the Qur'an 2. Qur'an Class: Students who read the Qur'an fluently 3. Talaqqi Class: Students who are eligible to take the <i>munaqosyah</i> exam by TPMQ 4. Tahfiz Class: Students who pass <i>munaqosyah</i> and memorize <i>juz</i> 30 	Five levels based on the ability to read the Qur'an: <ol style="list-style-type: none"> 1. Level 1: Students who are not fluent in reading the Qur'an 2. Level 2: Students who are fluent in reciting the Qur'an <i>Juz</i> 30 3. Level 3: Students who are fluent in reciting the Qur'an 4. 30 <i>Juz</i> Tahfiz Class: Students who have an interest in memorizing the Qur'an 5. Qori Class (ability-based and talent-based): Students who have a talent in the art of reading the Qur'an
Learning Rooms	<ol style="list-style-type: none"> 1. Qur'an learning outside the Classroom (students form a circle formation) 2. Tajweed learning in the hall (students sit in rows) 	<ol style="list-style-type: none"> 1. Level 1, 2 learning and tajweed learning in the Classroom (benches arranged linearly) 2. Level 3 learning in the hall or prayer room (students sit in rows and small circles)

One aspect of organizing learning, according to Saiful Sagala, is the provision of necessary facilities and personnel, the establishment of authority and coordination structures, and the development of teachers' professionalism through training (Sagala, 2010). Based on the interviews, both schools have provided competent and professional teacher personnel in the field of the Qur'an and have placed teachers according to the abilities needed by students. The Qur'anic *sanad* held by teachers at the two schools indicates that they have met the standards of Qur'anic teachers.

In a hadith narrated by Imam Ahmad, Imam Abu Daud, Imam Ibn Hibban, Imam Hakim, Imam Khatib al-Baghdadi, Imam Baihaqi, Imam Bazzar, and Imam Thabrani in the Book of Al-Kabir, the Prophet said:

تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ وَيُسْمَعُ مِمَّنْ سَمِعَ مِنْكُمْ

Meaning: "You listen to me, and then people will listen to you, and in the future people will listen to those who listen to you." This hadith shows that a clear connection of *sanad* is what the Prophet ordered (Bisyri, 2020). A person who has a *sanad* of the Qur'an means that he has adequate ability to read the Qur'an, so that the person is more adequate to become a teacher of the Qur'an. Therefore, a *sanad* is very important for a Qur'an teacher to have, as it ensures the purity of the Qur'an's recitation.

In addition, the implementation of training for Al-Qur'an teachers at MTs. Unggulan Al-Qodiri I Jember's efforts to improve teacher quality are a good thing and can be applied in other schools. Previous research has shown that trained teachers are better able to create positive interactions in the Classroom, make effective use of learning resources, and conduct constructive learning evaluations. Teacher training is a crucial step toward achieving better educational goals and improving the quality of learning (Alifah & Rindaningsih, 2025).

Next, the organization of the learning space differs between the two schools. The learning room plays a strategic role in learning the Qur'an, as the arrangement of the space and the seating directly affect the quality of interaction

between the teacher and the student. In the context of learning the Qur'an, the formation of an outdoor circle is in harmony with the *halaqoh* method that has existed since the time of the Prophet at the Nabawi Mosque. This method has been proven to strengthen the interaction between teachers and students and improve the ability to memorize the Qur'an (Addaraini & Inayati, 2023). In addition, learning in outdoor or natural environments has a positive effect on students' emotions and reduces stress levels (Rahimawati et al., 2024).

Learning conducted in the hall, with students sitting in rows, is suitable for teacher-centered, lecture based instruction. In learning the Qur'an at Samakke Islam Wittaya School, instruction takes place in the Classroom with a linear bench arrangement. Learning is carried out individually, with the teacher serving as a listener and other students reading independently. There is also learning the Qur'an in the school hall using the *halaqoh* method, similar to the way it was learned in the time of the Prophet, when friends studied the Qur'an at home and in mosques. In addition, the *halaqoh* method in learning the Qur'an will ensure the purity of sanad (Hasan, 2020). The study space determined by the two schools is quite effective and takes into account students' needs during Qur'an learning.

Actuating

Based on the results of interviews and observations, the steps for implementing Qur'an learning begin with an introduction, a core, and a closing activity, as presented in the table below.

Table: 3. Qur'an learning management actuating table

ACTUATING		
Aspects	MTs. Unggulan Al-Qodiri I Jember	Samakke Islam Wittaya School
Introductory Activities	<ol style="list-style-type: none"> The teacher gives greetings Teachers and students recite prayers, after which they sing the verse <i>Ikhlas Semata</i> (motivation) Teacher absent students 	<ol style="list-style-type: none"> The teacher gives greetings Teachers and students recite prayers Teacher absent students
Core Activities	<ol style="list-style-type: none"> Tilawati, Al-Qur'an, Tahfiz Class: The teacher gives examples of readings, then students imitate the readings, after which students and teachers read together, and students deposit the readings individually to the teacher Tajweed learning: Teacher explains the tajweed material and gives reading examples 	<ol style="list-style-type: none"> Levels 1 and 2: Individual deposit to the teacher Level 3: Students and teachers read together and <i>halaqoh</i> Qori Class: Imitation of <i>Naghom</i> from international <i>Qori</i> teachers and videos Tajweed learning: Teacher explains the tajweed material and gives reading examples
Closing	Evaluation of learning and reading the Qur'an <i>Khotmil</i> prayer	Evaluation of learning and reading prayers

Documentation plays a crucial role in this study the documentation of Al-

Qur'an learning management at MTs. Al-Qodiri I Jember and Samakke Islam Wittaya School include documentation of the implementation of learning activities by each institution.



Figure 1. Implementation of Qur'an learning in MTs. Unggulan Al-Qodiri I Jember



Figure 2. Implementation of Qur'an learning in Samakke Islam Wittaya School

The implementation of learning at MTs. Unggulan Al-Qodiri I Jember and Samakke Islam Wittaya School have three stages: preliminary, core, and closing activities. In accordance with Majid's opinion, the learning stages begin with the initial activities, followed by the core and closing activities (Haidir and Salim, 2012). Something is interesting about the opening activity at MTs. Unggulan Al-Qodiri I Jember, namely, learning is opened with songs that motivate students and teachers. Singing motivational songs during learning will have a positive impact. Previous research found that the medium of songs affects students' learning motivation (Arya, 2017).

A hadith in the book of Alala states that a noble person is civilized rather than a knowledgeable but uncivilized person (Irawan et al., 2023). The recitation of prayers at the opening and closing of the learning day is an effort to cultivate students with good morals. According to Suprayetno, in psychology, prayer has several virtues, including fostering confidence, strengthening spiritual strength and faith, and enhancing human social sense (Ismaraidha & Prayoga, 2025). By habituating prayer in the learning process, students will be formed with good morals in accordance with Qur'an learning.

As for the implementation of Qur'an learning in two schools using a behavioristic theory focused on behavior change, students who initially did not know how to read the Qur'an became able to read it correctly. The behavioristic view recognizes the importance of inputs (stimuli) and outputs (responses). In

learning the Qur'an, teachers provide stimulus in the form of reading examples, and students respond by imitating. Students are also accustomed to reading repeatedly with the help of examples from teachers (Nurul, 2021).

Controlling

Based on the results of interviews and documentation, the controlling of Qur'an learning begins with introductory, core, and closing activities presented in the table below.

Table: 4. Qur'an learning management controlling table

EVALUATION		
Aspects	MTs. Unggulan Al-Qodiri I Jember	Samakke Islam Wittaya School
Evaluation of the Learning Process	Hold monthly meetings of all Qur'an teachers and monitor daily teacher attendance as performance indicators.	
Evaluation of Student Learning Outcomes	<p>There are several stages of evaluation of student learning outcomes, namely:</p> <ol style="list-style-type: none"> 1. Tilawati class evaluation: The Tilawati level promotion exam is held once a month or more often. 2. Evaluation of Talaqqi and Tahfiz classes: <i>Munaqosyah</i> by TPMQ (once a year): reading test, tajweed writing test, connecting verses. The <i>syahadah munaqosyah</i> tartil (reading the Qur'an) issued by TPMQ is a mandatory administrative requirement for students to take a graduation diploma at each institution. 3. The evaluation of students' ability to read the Qur'an is conducted every semester, and is mandatory for students in the Tilawati and Tahfiz classes. The exam results are included in the superior competency report card. 	<p>The evaluation of students' ability to read the Qur'an is conducted during the final-semester exam, and the exam results are included on the report card. Especially for students who complete the reading of 30 <i>juz</i>, get a certificate (not mandatory). Certificates will be awarded upon student graduation.</p>
Follow up	Students who do not pass take the remedial exam.	Students who do not graduate remain at the same level until the following semester.
Student achievement	<i>Tahfiz Juz 30</i> Champion at the Jember Regency level	The champion of the national <i>Qiraatul Qur'an</i> competition has won first place in several competitions.

The two institutions, MTs. Unggulan Al-Qodiri I Jember and Samakke Islam Wittaya School conducted an evaluation of Qur'an learning, including process evaluation and evaluation of student learning outcomes. In the evaluation process,

the two schools held monthly meetings for all Qur'an teachers, with daily teacher attendance monitored as a performance indicator. This aligns with the principle of monitoring and evaluation in education management, where the assessment and evaluation of performance achievements are one way to measure the quality of teacher performance within an institution (Hutauruk et al., 2022).

As for the evaluation of student learning outcomes, there are significant differences between the two institutions. MTs. Unggulan Al-Qodiri I Jember implements *munaqosyah* by the Al-Qur'an Quality Assurance Team (TPMQ) once a year, including reading tests, tajweed writing tests, and verse continuation. *Munaqosyah* is an assessment used to measure learning outcomes in the Qur'an. Meanwhile, *Munaqosyah Tahfizul Qur'an* is a test to find out students' ability to memorize the Qur'an. *Munaqosyah* is a form of test evaluation. A test is a way to measure students' abilities through their responses to stimuli in the form of questions (Zaenuri, 2023). The evaluation system, organized by *Munaqosyah*, was conducted by an independent institution (TPMQ), making the assessment more objective and measurable. In addition, the *syahadah munaqosyah*, as a graduation requirement, encourages students to take their studies seriously and the Qur'an.

In addition to *munaqosyah* at MTs. Unggulan Al-Qodiri I Jember, the two schools also routinely evaluate the ability to read the Qur'an at the end of each semester. Samakke Islam Wittaya School does not require students to have a 30 *juz* certificate, but the school is committed to ensuring that students remain stagnant at the same level each year. The application of learning evaluation in schools must be carried out to determine how student learning outcomes are achieved and whether learning goals have been met. Daily, mid semester, and end of semester evaluations are important tools for measuring achievement of learning targets (Rafifah & Inayati, 2025).

In the follow up, the two institutions implement different policies, but both aim to maintain the quality standards of Qur'an learning. MTs. Unggulan Al-Qodiri I Jember offers a remedial exam for students who do not pass. At the same time, Samakke Islam Wittaya School implements a level retention system, where students who do not meet the standards remain at the same level until the next semester. This kind of follow up policy reflects an evaluation approach oriented towards learning improvement and completeness. Because the purpose of evaluation is not only to know student learning outcomes but also to measure the achievement of learning objectives and improve the quality of learning (Desiyanto, 2025), schools that consistently implement Qur'an learning evaluations will hold or delay the graduation of students who have not reached the target, while still providing guidance facilities until they are declared passed, as a form of commitment to learning quality.

The success of this systematic evaluation management ultimately correlates with student achievements. MTs. Unggulan Al-Qodiri I Jember won the *Tahfiz Juz 30* champion at the Jember Regency level. At the same time, Samakke Islam Wittaya School achieved an extraordinary feat by winning first place in *Qira'atul Qur'an* at the national level seven times. These findings strengthen the argument that effective Qur'anic learning management, including measurable target setting, proper organization of learning groups, conducive implementation, and continuous evaluation, are the main factors in achieving targets and improving the overall quality of Qur'an learning (Mutaqin et al., 2022).

DISCUSSION

Qur'an Learning Management Synthesis Model

Based on the results of the discussion on the comparison of Qur'anic learning management at MTs. Al-Qodiri I Jember and Samakke Islam Wittaya School have complementary advantages. An educational institution can integrate the advantages of both schools through an in depth comparative study of two cross border educational institutions. This study successfully developed a synthesis model of Qur'anic learning management. This model does not simply combine the two systems, but refines the best managerial principles to create an adaptive, systematic, and ready formulation that can serve as a reference standard for other Islamic educational institutions.

Table: 5. Qur'anic Learning Management Synthesis Model Table

POAC STAGES	ASPECT	LEARNING MANAGEMENT SYNTHESIS MODEL
Planning	Learning objectives	Clearly defined goals include cognitive, affective, and psychomotor abilities. Students can read the Qur'an with <i>tartil</i> , understand and practice tajweed, maintain good morals, and worship well as the main outputs of learning.
	Learning materials	The material is arranged in stages according to the students' abilities: <ol style="list-style-type: none"> 1. Introduction of <i>hijaiyah</i> letters and volumes 2. Reading the Qur'an 3. <i>Talaqqi</i> / Reading Deposit 4. <i>Tahfiz</i>: The development of the art of reading the Qur'an (<i>qori</i>). Each level has a clear and measurable material achievement target.
	Time allocation	Learning is scheduled regularly and intensively, ideally in the morning, with a minimum lesson time of 1 hour.
Organizing	Teacher qualifications	Qur'an teachers have standardized competencies, as evidenced by official certificates (<i>syahadah/sanad</i>). The institution routinely organizes teacher competency improvement programs (upgrading) and invites guest teachers or professional teachers, especially to develop students' talents and abilities.
	Student grouping	Students are classified based on their level of Qur'an reading ability and aptitude, rather than solely on formal grade level. There are volumes of classes, Al-Qur'an, <i>talaqqi</i> , <i>tahfiz</i> , and talent development classes (<i>qori</i>).
	Learning Rooms	The study room is arranged according to the method used: <ol style="list-style-type: none"> 1. Circle formation for <i>talaqqi</i> and <i>halaqoh</i> 2. Linear formation for classical learning in the Classroom 3. Special rooms (halls) are equipped with assistive devices (whiteboards and loudspeakers) for tajweed learning and large group instruction.
Actuating	Introductory activities	Learning is opened with greetings, prayers, and motivation (in the form of verses or hadiths on the virtues of the Qur'an) to build students' enthusiasm for learning, followed by attendance as a form of discipline.
	Core activities	The core activity uses a combination of methods: <i>talaqqi/musyafahah</i> (teachers give examples, students imitate), classical (reading together), individual deposits

		with measurable page targets, <i>halaqoh</i> system (students listen to each other), and audio visual demonstrations for the development of students' reading art.
	Closing activities	Learning concluded with a teacher evaluation of the reading (correction of reading errors) and a brief motivation to encourage students to continue learning outside of class hours.
Controlling	Evaluation of learning outcomes	Evaluation is carried out periodically through Qur'an reading exams, tajweed science writing tests, and memorization deposits. Students who meet the standards get a certificate/ <i>syahadah</i> that is formally recognized as proof of competence. Students who do not meet the standards follow a remedial program until they reach the graduation standard.
	Evaluation of the learning process	The evaluation of the process is conducted through monthly meetings among all Qur'an teachers to discuss achievements, obstacles, and joint solutions. Teacher attendance is monitored daily as an indicator of performance and discipline in the implementation of learning.
	Performance development	The institution actively involves students in the Al-Qur'an competition (<i>tahfiz</i> and <i>qori</i>) at various levels as a form of external evaluation and to develop talents and motivate student achievement.

CONCLUSION

MTs. Unggulan Al-Qodiri has several advantages in the management of Qur'an learning. In terms of organization, this institution has a standardized teacher recruitment and competency development system through TPMQ certification and the Teacher Upgrading program, thereby ensuring teacher quality. In addition, it is also from the *munaqosyah* evaluation system, which makes the *syahadah munaqosyah* a requirement for graduation. However, several drawbacks also need to be considered, such as learning outside formal hours, namely in the afternoon and evening, which can reduce students' concentration due to fatigue after attending formal lessons. In addition, the frequency of learning that is only two days a week is considered less intensive than learning that is carried out every day.

Samakke Islam Wittaya School has an advantage in terms of intensity and consistency of learning. Implementing Qur'an learning in the first hour of every day ensures full student attendance and makes learning more consistent. The existence of Qori classes, brought in by the Thai National Qori every month, is an advantage for developing students' Qori talents, which are difficult to find in other schools. However, this school has some weaknesses that need improvement. The lack of specialized training for Qur'an teachers can lower the quality of teaching. In addition, the absence of a binding target as a graduation requirement can reduce students' motivation to complete the *juz 30* reading.

Based on the combined advantages of the two schools, this research resulted in a synthesis model of Qur'anic learning management comprising 12 components across four stages of POAC. This synthesis model offers a comprehensive management framework, including tiered planning for objectives and materials, the organization of certified teachers and competency based

students, implementation through a combination of varied methods and measurable targets, and continuous evaluation of results and processes. This model is expected to serve as a reference for other educational institutions, especially in Indonesia and Thailand, in developing more standardized, intensive, and high quality Qur'an learning management systems.

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