

# JURNAL MANAJEMEN PENDIDIKAN (JMP)

P-ISSN: 2087-1538

E-ISSN: 2597-8659

Homepage: <http://journal.unj.ac.id/unj/index.php/jmp>

Vol. 16, No. 1, 2025

## Management of the Qur'an Memorization Program at Darussalam Islamic Boarding School in Sampit

<sup>1\*</sup>Siti Fathonatul Hikmah, <sup>2</sup>Siminto, <sup>3</sup>Slamet Riyadi

<sup>1,2,3</sup>IAIN Palangkaraya

<sup>1\*</sup>[fathonah2111160140@iain-palangkaraya.ac.id](mailto:fathonah2111160140@iain-palangkaraya.ac.id), <sup>2</sup>[simintohs2015@gmail.com](mailto:simintohs2015@gmail.com),

<sup>3</sup>[slamet.riau@iainpalangkaraya.ac.id](mailto:slamet.riau@iainpalangkaraya.ac.id)

### ABSTRACT

#### Background

Managing a Qur'an memorization program for young students poses unique challenges, as it requires managerial strategies that are appropriate to their developmental stages and necessitates the involvement of multiple stakeholders, including parents.

#### Purpose

The purpose of this study is to analyze the management of the Qur'an memorization program at Darussalam Islamic Boarding School in Sampit, with a specific focus on the aspects of planning and implementation, as well as to identify the supporting factors and obstacles encountered.

#### Design/method/approach

This study employs a qualitative descriptive method, with data collected through observation, in-depth interviews, and document analysis.

#### Results

The results of the study indicate that the management of the Qur'an memorization program is carried out systematically through several stages: planning memorization targets, implementing activities tailored to the children's characteristics and needs, and conducting regular evaluations through *tasmi'*, *munaqosah*, and *muroja'ah*. The program's success is supported by teachers' commitment, a conducive boarding school environment, and effective motivational strategies. The main challenges include the lack of parental involvement and inconsistency in memorization during holidays or when the children are at home.

#### Contribution/value

To address these challenges, it is necessary to strengthen collaboration between the boarding school and parents, as well as to develop a more robust and consistent evaluation system. The findings of this study can serve as a reference for other Islamic educational institutions in designing adaptive and sustainable Qur'an memorization programs.

### Article History

Received: 19-03-2025

Accepted: 11-05-2025

Published: 16-06-2025

### Keywords:

Educational Management, Qur'an Memorization Program, Islamic Boarding School, Young Students



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

## INTRODUCTION

Education is a fundamental process in shaping human character and intellectual capacity. In the context of Islamic education, Islamic boarding schools (*pondok pesantren*) serve as one of the most vital institutions—not only teaching Islamic sciences but also instilling moral values and spirituality. One of the flagship programs widely developed in *pesantren* is the Qur'an memorization program (*tahfidz al-Qur'an*), which involves memorizing the Qur'an as a means of drawing closer to Allah and preserving the purity of His revelation (Afiyah, 2019).

Education plays a vital role in shaping an individual's character and intellect, particularly during childhood, which is often referred to as the golden age. At this stage, children possess remarkable memory capabilities. It is widely recognized that childhood is the most effective period for memorizing the Qur'an, as their minds are still fresh and relatively free from the burdens of life. This understanding has become a central concern in Islamic education, especially within Islamic boarding schools (Nurhayati, 2018).

In the implementation of education in Islamic boarding schools (*pesantren*), conflicts between individuals or groups are often inevitable. Therefore, it is essential for *pesantren* leaders to understand the principles of conflict management so that potential issues do not escalate into violence but can instead be transformed into opportunities to improve the quality of education (Halid et al., 2023).

Leadership within Islamic boarding schools (*pesantren*) requires effective communication patterns and a strong commitment to cultural integration as key factors in preserving and developing *pesantren* values amid the dynamics of the modern era (Ahmadi, 2021).

As a non-formal educational institution, the *pesantren* not only plays a role in religious education but also serves as a strategic space for preparing students (*santri*) to become high-quality human resources. In the context of the *tahfidz* program, *pesantren* aim to produce a generation of Qur'an memorizers who are not only strong in memorization but also excel in character and mentality. Effective management of the *tahfidz* program is a key factor in achieving this goal, as it enables the organization of appropriate learning strategies, mentoring, and evaluation tailored to the students' needs (Mujtabarrizza et al., 2023).

The core values of *pesantren* education serve as the primary foundation for shaping the character of students (*santri*), including within the *tahfidz* program. *Pesantren* education prioritizes the principles of moderation and the development of moral character as central components of its learning process (Dakir and Anwar, 2019).

One of the institutions that has shown a strong commitment to developing Qur'an memorization programs is Pondok Pesantren Darussalam Sampit. Established in 2023, it offers a flagship *tahfidz al-Qur'an* program specifically designed for students at the early childhood education level. This is particularly noteworthy, as not all *pesantren* place a specific focus on early-age memorization.

Parental involvement in assisting children to learn *Iqro'* at home has a significant influence on their ability to recognize Hijaiyah letters. Children who receive active support

tend to show more optimal progress in distinguishing similarly shaped letters and naming letters randomly, compared to those who receive less guidance (Imroatun et al., 2021).

In practice, the *tahfidz* program does not solely focus on memorization, but also aims to shape students' character from an early age through a systematic and enjoyable approach. Undeniably, memorizing the Qur'an is not an easy task, especially for children. Therefore, a well-structured management system is essential—including program planning, activity organization, consistent implementation, and regular evaluation—to ensure optimal outcomes (Suryana, 2018).

The *tahfidz* program in *pesantren* is not solely focused on memorization achievement, but also serves as a means of shaping the students' religious character through the habituation of Islamic values in daily life. The internalization of these values is carried out continuously through structured routine activities and the exemplary conduct of the (teachers) *ustadz* (Faruq, 2024).

A well-structured management system is key to ensuring that all these processes run effectively. In the context of a *pesantren*, management involves not only administrative tasks, but also the dynamics of interaction between *ustadz* (teachers), *santri* (students), and the boarding school environment in supporting the learning process to its fullest potential (Ismet and Ramadhan, 2021). Therefore, it is important to explore how the *tahfidz* program is managed and implemented in institutions such as Pondok Pesantren Darussalam Sampit.

The success of a *tahfidz* program is closely linked to structured planning, disciplined implementation, and regular evaluation of students' memorization achievements. The program also emphasizes the importance of collaboration between teachers, parents, and the school in creating a supportive environment for memorization habits. Rather than focusing solely on the quantity of memorized verses, the program also instills values of discipline, responsibility, and good character as part of its core objectives. This comprehensive, character-oriented management approach is what enables the *tahfidz* program to run effectively and sustainably (Pohan et al., 2023).

Time management is one of the key factors in the success of Qur'an memorization, especially when students are faced with both academic demands and memorization targets. Students who are able to organize their daily schedules with discipline and consistency, balancing general studies and *tahfidz* activities, tend to achieve more stable and higher-quality memorization outcomes. Effective time management plays a crucial role in reaching *tahfidz* targets (Idayu, 2020).

In today's millennial era, *pesantren* are expected not only to preserve traditional *salafiyah* values but also to integrate more modern educational and management systems. Many *pesantren* have begun to transform, maintaining their Islamic identity while becoming increasingly open to innovation, particularly in the use of technology and the development of learning methods. This context forms an important background for understanding how Pondok Pesantren Darussalam Sampit implements its *tahfidz* program for children using an approach that is not only rooted in tradition but also adaptive to contemporary developments (Shofiyah, 2019).

The *tahfidz* program employs a combination of the *Qiroati* and *murojaah* methods. The *Qiroati* method focuses on accurate pronunciation, where the teacher reads aloud and the students repeat after them, reinforcing correct articulation through imitation. Meanwhile, *murojaah* involves the consistent repetition of previously memorized verses, helping to strengthen long-term retention. This dual approach has proven to be especially effective for elementary-aged students, as it offers a structured, repetitive routine that supports both memorization and confidence in recitation (Maskur, 2018).

A closer look reveals that the success of the program is also strongly influenced by the motivation of the students' parents. Many families intentionally enroll their children at Pondok Pesantren Darussalam from an early age, driven by the hope that their child will become a *hafidz* or *hafidzah* and eventually earn scholarships for higher education. This reflects a broader understanding of *tahfidz*, not only as a religious practice but also as a long-term investment, both spiritually and academically. Islamic education, in this context, does not merely emphasize cognitive development; it also nurtures spiritual and moral growth by instilling core values such as *tawhid* (monotheism), worship, and ethical conduct (Musyarapah, 2024).

During the planning phase, the *pesantren* designs a curriculum that emphasizes the importance of reading the Qur'an with *tartil* (measured recitation) and correct *tajwid* before students begin the memorization stage. Developing proper Qur'anic reading skills serves as a crucial foundation in Islamic education, particularly before students are guided into *tahfidz* activities. This approach ensures that memorization is built upon accurate pronunciation and a deep respect for the sacred text (Mazrur et al., 2024).

The Qur'anic verse that serves as the foundation for this program is Surah Ali 'Imran, verse 103, which emphasizes the importance of unity, shared purpose, and holding firmly to Islamic values as the basis for all educational programs, including *tahfidz*. The verse states: "And hold firmly to the rope of Allah all together and do not become divided..." (Qur'an, Ali 'Imran: 103). This verse not only conveys a religious message but also provides guidance on the importance of collaboration in managing a Qur'an-based educational program.

Through this study, the author aims to demonstrate how the management system implemented at Pondok Pesantren Darussalam Sampit contributes to the success of the *tahfidz* Al-Qur'an program for young students, while also providing a comprehensive overview of the process, from initial planning to final evaluation.

Pondok Pesantren Darussalam Sampit is an Islamic educational institution that focuses on *tahfidz* development from an early age, particularly through its affiliated elementary school, Madrasah Ibtidaiyah Swasta (MIS) Tahfidz Darussalam. The program adopts the *Qiroati* method as the foundation for Qur'anic literacy, aiming for each student to memorize at least 3 to 6 *juz* before graduation. The emphasis of the program is not only on memorization, but also on proper recitation according to *tajwid* rules and the cultivation of Islamic character.

However, the success of the *tahfidz* program is closely linked to the management system in place. Core management functions—including planning, organizing, implementation, and supervision—must be carried out effectively. On the other hand,

implementing such a program for young children presents unique challenges, as it must account for their developmental stages, including character building and discipline. Based on this context, the present study aims to explore how the *tahfidz* Al-Qur'an program is managed at Pondok Pesantren Darussalam Sampit, as well as to identify the supporting factors and challenges encountered in its implementation.

## LITERATURE REVIEW

### Educational Management

Management is defined as the process of planning, organizing, implementing, and supervising activities within an organization to achieve predetermined goals (Terry in Aditama, 2020; Fayol in Sarintan, 2021). In the context of education, management serves as a fundamental foundation to ensure that the learning process runs effectively. The core functions of educational management include strategic planning, resource allocation, implementation of learning activities, and supervision of outcomes (Fachrurazi et al., 2022). Henry Fayol identified five primary functions of management: planning, organizing, directing, coordinating, and controlling. These functions play a crucial role in the management of *tahfidz* programs to ensure that educational implementation is both effective and efficient, particularly within the context of pesantren-based education.

### Tahfidz Education Program

A program is a series of activities systematically designed to achieve specific objectives (Muhaimin et al., 2019). In the pesantren context, the *tahfidz* Al-Qur'an program aims not only to produce hafidz or hafidzah, but also to cultivate Islamic character. The implementation stages of the program include setting the vision and mission, defining performance indicators, carrying out program activities, and conducting regular evaluations (Suryana et al., 2018).

### Tahfidz Al-Qur'an

Tahfidz Al-Qur'an refers to the systematic memorization and preservation of the Qur'an's authenticity. This process is essential not only for safeguarding the divine revelation but also for fostering a deep spiritual connection with the Qur'an (Sucipto, 2020). Imam An-Nawawi emphasized the importance of beginning a child's education with Qur'anic memorization, while KH. Hasyim Asy'ari highlighted the significance of practicing the teachings of the Qur'an in daily life (Sundry, 2023).

## METHOD

This study employs a qualitative approach with a descriptive research design. The research was conducted to gain an in-depth understanding of how the management of the *tahfidz* Al-Qur'an program is implemented at Pondok Pesantren Darussalam Sampit. Rather than focusing on numerical data, this study emphasizes narratives, field observations, and the lived experiences of those directly involved in the *tahfidz* program.

The qualitative approach is considered appropriate as it allows the researcher to gather data directly from primary sources through interviews, observations, and document

analysis. The goal is to obtain a comprehensive picture of the planning and implementation of the tahfidz program (Gunawan, 2021).

## **RESULTS**

Based on interviews conducted by the researcher with Ummi, the principal of MI Tahfidz Darussalam (who also serves as the pondok caretaker and tahfidz teacher) a direct understanding was gained regarding how the tahfidz program is implemented. Ummi explained the background of the program's establishment, the vision it aims to achieve, the stages of learning applied, and the roles of both teachers and caretakers in supporting the students.

Interviews were also conducted with several MI students. The findings showed diverse experiences in memorizing the Qur'an. Some were highly motivated by rewards, while others were driven by the goal of participating in munaqosah or receiving a syahadah (certificate). Each student had their own learning methods and faced different challenges.

These findings provide a crucial foundation for understanding how the planning and implementation of the tahfidz program are tailored to suit the characteristics and needs of children at Pondok Pesantren Darussalam Sampit.

### **Planning of the Tahfidz Program**

Planning is a crucial initial stage in any educational program to ensure that activities run in alignment with the intended goals. At Pondok Pesantren Darussalam Sampit, the planning process for the tahfidz program is carried out in a structured and gradual manner. It involves not only setting memorization targets, but also includes various aspects such as learning methods, daily schedules, evaluation systems, and character development.

At the beginning of each academic year, the pondok prepares an annual plan starting with the formulation of the program's vision and core objectives. The main vision of the program is to develop a generation of Qur'an memorizers from an early age who are not only able to memorize the text, but also understand its content and apply it in their daily lives. This objective is pursued through a step-by-step learning approach that is realistic and adaptive to each child's development.

To support the achievement of its goals, the pondok implements the Qiroati method as the foundation for learning Qur'anic reading and writing. This method follows a tiered structure, beginning from volume 1 through volume 6, followed by lessons on ghorib (unfamiliar words), tajwid (rules of Qur'anic recitation), and finally memorization practice. Every student is required to complete all Qiroati stages before advancing to memorization, ensuring that their Qur'anic recitation adheres strictly to the correct rules and structure.

In the later stages of the program, a well-structured roadmap has been prepared, outlining key milestones such as munaqosah (comprehensive oral examination), khataman (completion ceremony), and the awarding of a syahadah (certificate). Munaqosah serves as the final assessment phase for students who have completed their memorization targets and are deemed ready by their assigned instructor. This process validates both the quality of memorization and the accuracy of recitation. Following this, khataman marks a symbolic

and celebratory moment of achievement in the tahfidz journey, culminating in the awarding of the syahadah as an official proof of program completion.

As part of efforts to maintain students' enthusiasm, program planning also includes various motivational strategies. For example, rewards such as gifts, meals out, or even the promise of an Umrah pilgrimage for those who successfully memorize 30 juz of the Qur'an are offered. These strategies are carefully designed to strengthen both intrinsic and extrinsic motivation, allowing students to feel appreciated for their dedication and hard work. At the same time, this becomes an integral element of the pondok's long-term plan to create an engaging and inspiring learning environment.

Through this comprehensive approach, Pondok Pesantren Darussalam Sampit demonstrates that planning is not merely about setting memorization targets. It also involves formulating a well-rounded strategy to nurture students into individuals who are not only hafidz, but also possess good manners (*adab*), a strong learning spirit, and firm Islamic character. The time management is carefully adjusted to align with the natural learning rhythm of children. The daily schedule is designed to avoid being overwhelming while still allowing for optimal achievement.

At the beginning of student admission, a Qur'an reading assessment is conducted to identify each student's foundational ability, whether new first-grade students or transfers. The results of this assessment are used to place students in the appropriate Qiroati and tahfidz groups. This approach allows for more personalized and targeted instructional planning.

The planning phase also includes the assignment of tahfidz teachers (*ustadz/ustadzah*) and dormitory supervisors. Each tahfidz teacher is responsible for a specific group of students, not only guiding them in memorization but also mentoring their character development and supervising daily religious practices.

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

The implementation of the tahfidz Al-Qur'an program at Pondok Pesantren Darussalam Sampit is carried out in a gradual, flexible manner, with an emotional approach tailored to the character and developmental stage of young children. This process does not solely emphasize memorization targets, but also takes into account psychological factors, learning motivation, and the child's comfort throughout the memorization journey. These aspects are crucial, given the children's young age and their susceptibility to boredom or pressure caused by rigid learning systems.

The tahfidz activities are conducted almost throughout the day in several sessions. Each day begins with a *halaqah* (study circle) for memorization after the Subuh (dawn) prayer. This is followed by formal school lessons that are already integrated with Qiroati and tahfidz learning. In the afternoon, after the Ashar prayer, memorization continues, usually accompanied by *muroja'ah* (review) or *setoran* (recitation submission). The final session takes place at night after the Isya prayer, during which students either re-submit their memorization or strengthen their previous lessons. Through this daily routine, students have multiple opportunities to engage directly with the Qur'an.

Interestingly, despite the relatively tight schedule, the implementation of the program remains flexible and not overly rigid. The pesantren allows students to memorize the Qur'an in enjoyable ways that align with their developmental stage. Some students are permitted to memorize while playing or moving around, as long as they maintain proper manners and focus. This strategy is intended to sustain their enthusiasm and prevent burnout. Such an approach has proven effective, as the world of children is inherently intertwined with play, and learning through playful methods feels more natural and engaging for them.

In the implementation process, students are guided using the Qiroati method, starting from Book 1 through Book 6. After completing these levels, they proceed to study tajwid, gharib (uncommon recitations), and strengthen their memorization of Juz 27. Only after this foundation is well established are students directed to fully focus on memorizing the Qur'an. Those who have completed the Qiroati phase are given a memorization booklet and begin submitting their memorized verses, one by one, based on their individual targets. Submissions (*setoran*) can be made daily or weekly, depending on the child's readiness. Each memorization session is accompanied by *muroja'ah* (review) to help preserve retention.

The approach taken is patient and adaptive. For students who face difficulties, such as struggling with memorization or not yet fluent in reading, they are not rushed into the next stage. Instead, they remain at their current level until they are truly ready to progress. Teachers serve not only as educators, but also as mentors and motivators, consistently offering encouragement through praise, rewards, and personal support.

Nevertheless, the implementation of the program is not without its imperfections. One interesting dynamic observed in the field is that the *khataman* (completion ceremony) and *munaqosah* (oral examination) are sometimes held rather suddenly, with minimal preparation. Interestingly, however, the results are often impressive. Students are still able to recite their memorized portions fluently before the examiners. This indicates that even when the system is not administratively ideal, the strength of the program lies in the daily discipline of memorization that has been consistently instilled.

This year also marks a significant milestone for the pesantren in the execution of its *tahfidz* program. For the first time, the institution has introduced a digital certification system for program graduates. This innovation represents a progressive step toward aligning with advances in educational technology while enhancing the recognition of students' achievements. Through digital certification, students' *tahfidz* accomplishments can be more easily documented and formally accessed by higher education institutions and potential scholarship providers.

The overall implementation of the *tahfidz* program at Pondok Pesantren Darussalam Sampit reflects that memorizing the Qur'an is not merely a routine activity, but rather a process of nurturing the soul and shaping character. It requires patience, creativity, and a deeply human-centered approach. The role of caregivers, teachers, and the pesantren environment serves as a determining factor in ensuring that the program runs not only effectively, but also in a way that is enjoyable and meaningful for the students involved.

### **Evaluation and Supervision**

The evaluation process in the tahfidz program at Pondok Pesantren Darussalam Sampit is carried out gradually and continuously, using a flexible yet measurable approach. Rather than functioning merely as a formality, evaluation serves as a vital mechanism to ensure the quality and consistency of students' memorization. It provides structured feedback, helps identify each student's progress and challenges, and guides the next steps in their learning journey. By embedding evaluation as an integral part of daily routines, through regular muroja'ah, weekly assessments, and milestone tests such as munaqosah, the pesantren fosters a culture of self-improvement and accountability that supports both academic excellence and spiritual growth.

One of the core forms of evaluation in the tahfidz program is through tasmi' and munaqosah, oral examinations conducted directly in front of the supervising ustadz or ustadzah. These assessments serve as the primary benchmarks to gauge the fluency of memorization, the accuracy of tajwid recitation, and the consistency of the students' memorized portions.

In addition to formal testing, students engage regularly in muroja'ah, the repetition and review of their memorized verses. This practice takes place both individually and in groups during halaqah sessions. The schedule for muroja'ah is tailored to each student's progress, varying from daily, weekly, to monthly reviews. This flexible yet disciplined routine helps maintain the integrity and durability of their memorization over time.

Internal evaluation at the pesantren is also conducted through a memorization control book, which is recorded and closely monitored by the tahfidz teachers. If a student encounters difficulties, the teacher provides personalized support, offering additional guidance or motivation methods tailored to the student's character.

Beyond academic supervision, the pesantren also nurtures the students' spirit through emotional and psychological approaches. The ustadz and ustadzah encourage the students with praise, rewards, and recreational activities such as swimming or educational games. Furthermore, for those who complete the full 30 juz memorization, the pesantren offers the opportunity to perform Umrah as a special form of recognition and reward.

However, several challenges arise during the evaluation phase, especially when students are at home during holiday periods. Many parents have not been able to provide adequate supervision and support for their children's memorization practice at home. Students who lack proper guidance and monitoring often experience a decline in their memorization retention. Additionally, unrestricted use of gadgets or smartphones distracts the students' focus, as they are more tempted to play games or watch videos rather than engage in consistent muroja'ah.

### **Supporting and Inhibiting Factors**

The success of the tahfidz Al-Qur'an program at Pondok Pesantren Darussalam Sampit is influenced by several complementary supporting factors. One of the main factors is a well-structured and integrated learning system, primarily implemented through the Qiroati method. This method serves as the foundation for reading and writing Al-Qur'an, starting from volume 1 through volume 6, followed by lessons on tajwid, gorib, and memorization

exercises beginning with Juz 27. The use of this method guides the memorization process in a focused manner, aligned with the developmental stages of the students.

Another supporting factor is the consistent practice of ibadah amaliyah (ritual worship), such as congregational prayers, morning and evening dzikir (remembrance), and daily recitations of supplications. These activities strengthen the students' spiritual foundation and discipline. For resident students (santri mukim), the regular practice of worship becomes an integral part of their daily routine, encouraging a more intensive habit of memorizing the Qur'an compared to non-resident students whose study time is more limited.

The approach of teachers and caretakers also plays a crucial role. The teachers at the pesantren not only instruct but also accompany, motivate, and adapt their teaching methods according to each student's character. The use of rewards (ranging from gifts and treats to the promise of a pilgrimage trip (umrah) for those who memorize 30 juz) has proven effective in fostering the students' enthusiasm and commitment.

On the other hand, there are several significant challenges faced in the program. One of the most prominent is the limited involvement of parents in supporting their children's memorization process, especially during school holidays. Many parents fully delegate their children's religious education to the pesantren, which often leads to a lack of muroja'ah (review) when the children return home.

Another challenge is the excessive use of mobile phones at home, which becomes a real distraction that negatively impacts the quality of memorization. Children tend to be more drawn to games or social media rather than revisiting their Qur'anic lessons. Additionally, some students experience fatigue or boredom due to the demanding memorization routine. To address this, the pesantren provides recreational activities such as swimming and outbound (outdoor learning activities) to keep the children motivated and enthusiastic.

The difference in achievement between resident (mukim) and non-resident (non-mukim) students also presents a challenge. Non-resident students often lag behind in their memorization progress due to the lack of consistent practice outside the pesantren environment. Lastly, the limited number of qualified teachers, especially female teachers (ustadzah) poses another obstacle, as not all are willing or able to reside at the pesantren for extended periods.

## **DISCUSSION**

The findings of this study indicate that Pondok Pesantren Darussalam Sampit has implemented an effective and well-integrated management system for its tahfidz program, particularly in the areas of planning and execution. A strong and structured management framework is essential to ensure that the objectives of Qur'anic education are achieved optimally (Afiyah, 2019).

### **Tahfidz Program Planning**

Planning is a highly strategic initial stage in educational management, including in tahfidz programs. The results of this study show that Pondok Pesantren Darussalam Sampit

has implemented a comprehensive and contextual approach to planning. In the educational setting, planning is not merely about organizing learning activities, but also involves formulating a clear vision, strategies, and the optimal management of available resources. (Gunawan, 2021).

The use of the step-by-step Qiroati method reflects a level-based learning system that is highly suitable for children. This strategy aligns with constructivist learning theory, which emphasizes a staged learning process tailored to the developmental level of each learner (Munir, 2022). By ensuring that students master the basic ability to read the Qur'an before moving on to memorization, the pesantren builds a strong foundation for the tahfidz process.

The program's planning also reflects a holistic approach to Islamic education. It does not solely focus on academic achievement but integrates character development through regular religious practices and personalized guidance from teachers. This indicates that the pesantren has implemented the principle of integration across cognitive, affective, and psychomotor domains, an essential foundation of Islamic education (Musyarapah, 2024).

In the planning stage, the pesantren designs a curriculum that emphasizes the importance of reading the Qur'an with tartil (measured recitation) and proper tajwid (rules of pronunciation) before moving on to the memorization phase. Mastery of Qur'anic reading is considered a fundamental foundation in Islamic education, especially before students are guided into the tahfidz (memorization) process (Mazrur et al., 2024). In this context, teachers serve not only as instructors but also as spiritual mentors and motivators. The tasmi' (listening to students' recitation) and muroja'ah (revision) systems function as effective tools for monitoring memorization progress, especially when implemented consistently and routinely.

In addition, the reward strategy, such as offering gifts or promising an Umrah pilgrimage, reflects an understanding of motivational theories in education, particularly external motivation, which can encourage students to stay enthusiastic in memorizing (Putri et al., 2023). However, the success of this strategy must still be accompanied by the cultivation of intrinsic motivation through the habituation of worship practices and the strengthening of spiritual connection.

From the perspective of human resource management, the appointment of tahfidz teachers who also serve as character mentors reflects a transformational management approach, where teachers are not merely instructors but role models who provide holistic guidance.

Thus, the planning at Pondok Pesantren Darussalam Sampit goes beyond simply scheduling memorization sessions. It is an integrated system that organizes all elements of learning, nurturing, and character strengthening for the students. This thorough planning serves as a strong foundation for the success of the tahfidz program and can be used as a model for developing Islamic education management in similar institutions.

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

The flexible and emotionally supportive implementation of the tahfidz program demonstrates that Pondok Pesantren Darussalam Sampit has a deep understanding of the

needs of young children. This approach aligns with early childhood education principles, which emphasize the importance of creating a joyful and child-friendly learning environment (Gunawan, 2021).

Tahfidz activities conducted in multiple daily sessions provide ample opportunities for repetition and interaction with the Qur'an. This supports the reinforcement theory in learning, where repetition and emotional engagement enhance memorization effectiveness. The use of the systematic and gradual Qiroati method demonstrates a clear curriculum structure, reflecting educational management practices based on a process-oriented approach.

In the implementation of the program, the pesantren applies a gradual and systematic strategy. The memorization process begins only after the students have developed adequate reading skills, with targets adjusted to their abilities and ages. The One Day One Ayah method proves effective in enhancing children's memorization because its rhythm aligns with their cognitive capacity while promoting consistency and motivation (Putri et al, 2023). This program allows for adaptation according to each child's character, without compromising discipline and ongoing evaluation.

The phenomenon of spontaneous munaqosah that still succeeds demonstrates that strong results come from consistent daily efforts, not just last-minute preparation. This supports the view that the quality of education is determined not only by formal administrative processes but also by the continuity of learning (Mazrur et al., 2024).

The implementation of digital certificates reflects the pesantren's adaptation to advancements in educational technology. It demonstrates the institution's ability to blend traditional values with modern innovations, which is crucial in today's era of digital education.

Overall, the execution of the tahfidz program at Pondok Pesantren Darussalam Sampit illustrates a mature, contextualized educational management approach that balances academic achievement with character development. This approach can serve as a valuable model for other pesantrens seeking to develop child-centered tahfidz programs integrated with technology.

### **Evaluation and Supervision**

Evaluation and supervision are crucial components of educational management functions, especially in a tahfidz program that requires consistency and sustainability. The research findings show that the evaluation system at Pondok Pesantren Darussalam Sampit operates comprehensively, covering both academic achievement and character development. Evaluation is not only a measure of learning outcomes but also a process of ongoing control and improvement within Islamic education (Gunawan, 2021).

The tasmi' and munaqosah methods are classic yet highly effective approaches in tahfidz education, as they directly assess memorization orally and in real-time. Beyond testing memory, these processes also foster character development by training students in courage, responsibility, and honesty.

The use of memorization control books demonstrates the pesantren's systematic effort to document students' progress. This evaluation is not merely administrative but

serves as a foundation for teachers to develop tailored guidance strategies. A personalized approach for students facing difficulties reflects the implementation of need-based educational management.

However, challenges in evaluation also arise from outside the pesantren environment, especially when students return home. Findings regarding weak parental supervision and the negative influence of gadgets underscore the importance of synergy between the pesantren and families. The success of tahfidz education cannot be placed solely on the institution but must be a shared responsibility, including that of the family.

The management system is key to ensuring that all these processes run smoothly. In the context of a pesantren, management involves not only administration but also how the interactions between teachers, students, and the pesantren environment can optimally support the learning process (Nur and Ramadhan, 2021). Therefore, it is important to explore how the management of the tahfidz program is implemented in institutions like Pondok Pesantren Darussalam Sampit.

Overall, the evaluation and supervision system at Pondok Pesantren Darussalam Sampit demonstrates an integration of cognitive, affective, and psychomotor aspects, which are the fundamental pillars of Islamic education. However, improvements are still needed, particularly in establishing a collaborative control system between the pesantren and the families.

### **Supporting Factors and Challenges of the Tahfidz Program**

Based on the research findings, it is evident that a structured learning system using the Qiroati method serves as a crucial foundation for the success of the tahfidz program. Achieving mastery in Quranic memorization must begin with accurate and progressive reading skills. The Qiroati program not only teaches the technical aspects of reading but also instills discipline from an early stage (Maskur, 2018).

The practice of daily religious rituals plays a significant role in shaping students' character. Regular engagement in worship fosters discipline and nurtures a deep love for Islamic teachings. This aligns with the fundamental values of Islamic education, which emphasize moral development through direct and consistent practice (Holifit et al., 2022).

The presence of teachers who are able to provide personal guidance reflects a humanistic approach in Islamic education. In this context, teachers serve not only as educators but also as moral guides and sources of motivation. This highlights character-based management and affective approaches within the learning process.

From a motivational perspective, reward strategies such as gifts or the promise of an Umrah pilgrimage have proven effective in providing positive reinforcement. This is supported by the theory of external motivation in educational management, which suggests that rewards can strengthen desired behaviors (Siregar, 2022).

On the other hand, a major challenge arises from the limited involvement of parents and the uncontrolled use of technology. The success of educational programs in Islamic boarding schools is highly dependent on strong collaboration between families and institutions. Without supportive home environments, students' memorization achievements tend to decline (Nur and Ramadhan, 2021).

By strengthening parental involvement, enhancing control over technology use, and maintaining students' motivation through diverse activities and personalized approaches, this tahfidz program has the potential to become an ideal model for Qur'an memorization education in the modern era.

## CONCLUSION

The Qur'an memorization program at Pondok Pesantren Darussalam Sampit is managed in a structured and comprehensive manner. From the planning stage to implementation and evaluation, each process is carried out with careful attention to the conditions and developmental needs of young students. Teaching methods such as Qiroati, memorization submission strategies, and daily muroja'ah activities are well-organized and seamlessly integrated into the students' daily routines.

Supporting factors such as the disciplined boarding school environment, the warm approach of teachers, and motivational incentives like gifts and rewards also strengthen the tahfidz process. However, challenges remain, including limited parental involvement when students return home, the influence of gadgets, and students' fatigue due to a demanding routine.

Overall, the implementation of the tahfidz program at this pesantren not only focuses on memorization but also aims to develop students' character, fostering patience, discipline, and a deep love for the Qur'an. Through a patient and empathetic approach, the pesantren has succeeded in creating an effective and enjoyable learning environment for its students.

## REFERENCES

- Afiyah, S. (2019). Implementasi program tahfidz Al-Qur'an dalam memperkuat karakter siswa di MTs Negeri 3 Ponorogo. *Quality: Jurnal Pendidikan Islam*, 6(1), 65–71. <https://doi.org/10.21043/quality.v10i1.13803>
- Ahmadi. (2021). Kepemimpinan pesantren: Pola komunikasi dan komitmen integrasi budaya. Yogyakarta: CV Genta Fisa Utama. [https://www.academia.edu/119797215/Kepemimpinan\\_pesantren\\_Pola\\_komunikas\\_i\\_dan\\_komitmen\\_integrasi\\_budaya](https://www.academia.edu/119797215/Kepemimpinan_pesantren_Pola_komunikas_i_dan_komitmen_integrasi_budaya)
- Dakir, D., & Anwar, H. (2019). Nilai-nilai pendidikan pesantren sebagai core value dalam menjaga moderasi Islam di Indonesia. *Jurnal Islam Nusantara*, 3(2), 495–517. DOI: <https://doi.org/10.33852/jurnal.in.v3i2.155>
- Faruq, U. (2024). Pembentukan karakter religius melalui program tahfidz Al-Qur'an di Pondok Pesantren Al-Quraniyah Ad-Dirosat Bajur Waru Pamekasan. *Al-Mudarris: Jurnal Ilmiah Pendidikan Islam*, 7(2). <https://doi.org/10.23971/mdr.v7i2.8977>
- Hakim, A., & Herlina, N. H. (2018). Manajemen kurikulum terpadu di Pondok Pesantren Modern Daarul Huda Banjar. *Jurnal Penelitian Pendidikan Islam*, 6(1), 111–132. <https://doi.org/10.36667/jppi.v6i1.157>
- Halid, A., Hidayah, A. R., Nursyamsiyah, S., & bin Jali, H. (2023). Educational conflict: A management perspective to resolve educational violence in Islamic boarding school.

- Jurnal Manajemen Pendidikan (JMP)*, 16(1).  
<https://doi.org/10.21009/jmp.v16i1.52542>
- Huzali, I., & Ikhsan, M. F. (2024). Implementasi manajemen peserta didik program tahfidz santri putra Pondok Pesantren Darussalam Blokagung Banyuwangi dalam minat tilawatil Quran. *ARDHI: Jurnal Pengabdian Dalam Negeri*, 2(1), 99–107.  
<https://doi.org/10.61132/ardhi.v2i1.135>
- Holifit, H., Marsiah, M., Ajahari, A., & Anshari, M. R. (2022). Implementasi program pembinaan ibadah shalat bagi anak-anak Sukamulya Kelurahan Tangkiling. *Jurnal Manajemen Pendidikan Madrasah*, 3(2), 123–132.  
<https://doi.org/10.35311/jmpm.v3i2.64>
- Idayu, H. (2020). Manajemen waktu penghafal Al-Qur'an. Tarbawi: *Jurnal Keilmuan Manajemen Pendidikan*, 4(1).  
<https://doi.org/10.23971/tf.v4i1.1764>
- Imroatun, I., Hunainah, H., Rukhiyah, Y., & Apipah, I. (2021). Perbedaan tingkat pengenalan huruf hijaiyyah melalui metode Iqro pada anak kelas A taman kanak-kanak. *Al-Mudarris: Jurnal Ilmiah Pendidikan Islam*, 4(1), 23–40.  
<https://doi.org/10.32478/al-mudarris.v4i1.509>
- Latifah, N. L. (2021). Manajemen strategis dalam pengembangan program tahfidz Al-Qur'an di Pondok Pesantren An Nur Seren Blora. *Quality: Jurnal Pendidikan Islam*, 10(1), 57–69. <https://doi.org/10.21043/quality.v10i1.13803>
- Maskur, A. (2018). Pembelajaran Tahfidz Alquran pada Anak Usia Dini. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 1(2), 188–198.  
<https://doi.org/10.37542/iq.v1i02.15>
- Muhammad Mujtabarrizza, Siminto, & Muslimah. (2023). Manajemen Penguatan Karakter Santri. *Jurnal Manajemen, Bisnis dan Akuntansi*, 2(1), 27–38.  
<https://doi.org/10.58192/profit.v2i1.459>
- Munir, M., & Sholehah, S. (2022). Pendampingan Dalam Meningkatkan Kualitas Baca Al Qur'an Dengan Metode Qiroati. *Jurnal Al-Hikmah: Jurnal Pendidikan dan Pembelajaran Islam*, 10(2), 1437–1445.
- Musyarapah, & Ramadhani, N. (2024). Tujuan pendidikan Islam dalam membentuk generasi berakhlak mulia. *Jurnal Pendidikan Nusantara*, 3(2), 78–91.  
<https://doi.org/10.55080/jpn.v2i2.88>
- Mazrur, M., Jennah, R., Norjanah, N., & Surawan, S. (2024). Pembinaan siswa pada majlis taklim di sekolah MAN Kota Palangka Raya untuk meningkatkan kemampuan baca Quran. *Jurnal Paris: Pendidikan Agama Islam dan Studi Keislaman*, 5(1).  
<https://doi.org/10.37304/paris.v5i1.15232>
- Nurhayati. (2018). Strategi pembelajaran tahfidzul Qur'an dalam pembentukan karakter siswa di Madrasah Ibtidaiyah Darul Hikmah Kalianda Lampung Selatan. *Quality: Jurnal Pendidikan Islam*, 10(1), 39–47.  
<https://doi.org/10.21043/quality.v10i1.13803>

- Nur, Ismet, and Indra dan Ramadan. (2021). "Manajemen Program Tahfidz Al-Qur'an Di Darul Huffadz Takengon." *Jurnal Ilmiah Indonesia Vol 6 No 1*. <https://jurnalilmiah.id/index.php/jurnalilmiah/article/view/xxx>
- Putri, M., Ajahari, A., Marsiah, M., & Anshari, M. R. (2023). Peningkatan hafalan surah pendek dengan metode One Day One Ayat pada anak-anak. *Jurnal Pengabdian Masyarakat Progresif Humanis Brainstorming*, 6(1). <https://doi.org/10.30591/japhb.v6i1.3887>
- Pohan, H. L., Yusuf, R. A., & Depari, R. S. (2023). Manajemen Program Tahfidz Al-Qur'an SDIT Islamic Centre Sumatera Utara. *Community Development Journal: Jurnal Pengabdian Masyarakat*, 4(6), 12976–12982. <https://doi.org/10.31004/cdj.v4i6.23294>
- Riduan, M., Maufur, M., & Abdurakhman, O. (2016). Manajemen Program Tahfizh Alquran pada pondok pesantren modern. *Ta'dibi*, 5(1), 1–22. <https://doi.org/10.61132/jbpai.v2i2.150>
- Shofiyah, N. A., Ali, H., & Sastraatmadja, N. (2019). Model pondok pesantren di era milenial. *Belajar: Jurnal Pendidikan Islam*, 4(1), 1–14. <https://doi.org/10.29240/belajea.v4i1.585>
- Shinta, U. R., & Partono. (2022). Penerapan metode tasmi' dalam meningkatkan kualitas hafalan Al-Qur'an di Pondok Pesantren Putri Tahfidz Al-Ghurobaa' Tumpangkrasak Jati Kudus. *Khidmah: Jurnal Pengabdian Masyarakat*, 3(2), 133–144. <https://doi.org/10.24252/khidmah.v3i2.39992>
- Siregar, E. (2022). Faktor-faktor yang mempengaruhi manajemen pendidikan dan pelatihan (Diklat) dalam upaya pengembangan sumber daya manusia (SDM). *Jurnal Dinamika Pendidikan*, 11(2), 153–166.
- Suryana, Y., Dian, & Nuraeni, S. (2018). Manajemen Program Tahfidz Al- Qur'an. *Isema: Jurnal Islamic Education Management*, 3(2), 220-230. <https://doi.org/10.15575/isema.v3i2.5014>