Qiroati Method-Based Quran Learning Management: Bibliometric Analysis and Case Study

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Abstract. This study examines the management of Quran education through bibliometric analysis and case studies, utilizing Scopus data from 2011 to 2025. Bibliometric findings reveal three key trend keywords that present opportunities for future research. The first is the Learning Management System (LMS), as the management of Quran education through LMS has gained significant attention in recent years. The second keyword is e-learning, particularly in the context of managing Quranic learning, and the third is computer-assisted instruction, which is becoming increasingly relevant due to the growing integration of technology in Quranic memorization. The process of managing Quran learning management aims to enhance student memorization, understanding, and engagement, with technological advancements, particularly online learning platforms and mobile applications, playing a crucial role in supporting Quran memorization. This study also explores the *Qiroati* method, a structured approach to Quran education that emphasizes reading accuracy and applying *Tajwid* rules. The research findings indicate that the *Qiroati* method is highly effective and sustainable, attributed to four key elements: a rigorous teacher recruitment and selection process, optimal preparation and organization of facilities and infrastructure, the implementation of high-quality learning strategies, and the use of measurable evaluation and supervision. In addition, the study discusses the integration of systematic planning, organizing, implementing, and supervising in the management of Qur'an education. The results underscore the effectiveness of these strategies in improving Qur'an learning outcomes and demonstrate that a comprehensive management framework can foster the growth and sustainability of educational institutions.

Keywords: Management Quran; Learning Quran; Bibliometric approach; *Qiroati* method, Sustainability Quranic learning

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1. Introduction

The management of Qur'an learning has made significant progress through the integration of educational strategies, technology, and innovative methodologies. The primary objective of understanding Qur'an learning management is to improve memorization, comprehension, and student engagement (Yahya *et al.*, 2021). One key strategy involves implementing a structured schedule for *Muroja'ah*, which fosters discipline and optimizes learning time for students (Shukri *et al.*, 2020). Among the commonly used methods is the *Tilawati* model, which also promotes character development in Qur'an learning (Jaeni *et al.*, 2020). By incorporating management principles into the curriculum, educators can ensure that the learning process aligns with desired outcomes, particularly in facilitating more efficient Qur'an learning for students (Jaeni *et al.*, 2020).

Quran learning management has undergone significant developments driven by technological advances, innovative pedagogical methods, and a renewed focus on the cognitive and emotional growth of students. This multifaceted approach aims to enhance memorization, comprehension, and the overall educational experience in Quran studies (Hakimi, 2024). One of the most prominent trends in Quran education is the integration of mobile applications, which evidence shows has a positive impact on student performance and satisfaction. Research indicates that these applications are effective tools for improving learning outcomes in Quran studies, facilitating verse recognition, interpretation, and even recitation through voice recognition technology (Akrami, 2024). This technological shift not only supports traditional memorization techniques but also enriches the learning experience by offering an interactive and engaging platform for students (Isa, 2023).

Several scholars have recently published review papers focusing on the management of Al-Quran learning. Isa (2023) reported the findings of a review on the use of mobile applications in learning the Al-Quran. Rohimah (2023) systematically reviewed trends and developments in Al-Quran learning, particularly in Indonesia. Abdullah *et al.* (2021) conducted a systematic review of Al-Quran memorization practices in Malaysia. Mustaffa *et al.* (2019) investigated methods to improve Arabic vocabulary learning in Al-Quran using mobile phone applications. Additionally, Mubin *et al.* (2020) reviewed the use of smartphone applications in Al-Quran learning. Preliminary review of the existing literature indicates that studies on Qur'an learning management—particularly those employing bibliometric approaches and case studies—remain limited and relatively underexplored.

Despite progress in Qur'an education research, substantial theoretical and methodological gaps persist. Most existing studies are predominantly practice-oriented or confined to specific cases, and they often lack integrative frameworks connecting educational management theory with Qur'an learning practices. Methodological diversity is likewise narrow, with slight adoption of mixed-methods, bibliometric analysis, or longitudinal approaches. Additionally, the application of classical learning theories and modern management models within Islamic education is underexplored. To date, no comprehensive review has

combined bibliometric analysis with a case study of Qur'an learning management using the Qiroati method, highlighting the need for a more extensive and integrated research approach.

This study seeks to address these research gaps in Qur'an learning management through a mixed-methods approach. First, it conducts a bibliometric analysis to identify key themes, trends, influential scholars, and underexplored areas, thereby mapping the intellectual structure and developmental trajectory of the field. Second, it presents a qualitative case study on the implementation of the Qiroati method in selected educational institutions, examining its organizational structure, pedagogical effectiveness, and sustainability mechanisms. Finally, it integrates insights from both approaches to develop a comprehensive, theory-informed understanding that bridges academic research with pedagogical practice. This combination ensures that bibliometric findings systematically inform the case study context, while qualitative data provides depth, contextual nuance, and practical grounding to the broader research trends.

2. Literature Review
2.1 The Management of Learning the Quran
One of the most notable contemporary trends in Qur'anic education is the integration of mobile applications, which evidence shows to positively impact student performance and satisfaction (Hakimi, 2024). Recent studies indicate that these applications are increasingly perceived as effective tools for improving learning outcomes in Quranic studies, facilitating verse recognition, exegesis, and even recitation through speech recognition technologies (Akrami, 2024). This technological development not only complements traditional memorization techniques but also enriches the overall learning experience by providing interactive and engaging platforms for students (Isa, 2023).

In addition to technological advancements, educators implement various innovative memorization methods. For instance, the *Jibril* Method has been highlighted for its sustainable development in Quran learning, emphasizing the importance of an environment conducive to reading and memorizing the Quran (Melinda, 2023). Similarly, the *Talqin* method, which involves repetitive recitation, has been proven effective in enhancing memorization through a structured approach (Syahdiah, 2023). Furthermore, the *Imla'* method has been recognized for its tailored implementation based on learner characteristics, suggesting that personalized approaches can significantly improve memorization outcomes (Fahriyan, 2023).

The cognitive benefits of memorizing the Quran are also well-documented. Research indicates that students who engage in Quran memorization exhibit improved cognitive abilities, including enhanced focus and emotional regulation (Frananda, 2024). This cognitive enhancement is crucial, as it not only aids in the memorization process but also contributes to overall academic performance, including mathematics (Jalaludin, 2024). The integration of motivational influences and community engagement initiatives further supports students in

developing a deep connection with their religious heritage, fostering a more profound commitment to their Quranic studies (Munzir, 2023).

Moreover, the challenges faced by students in memorizing the Qur'an, such as time constraints and emotional barriers, have prompted the exploration of assistive technologies designed to address these issues (Saleh, 2023). These technologies aim to create a supportive learning environment that mitigates distractions and enhances focus, thereby improving the overall memorization experience.

2.2 The Qiroati Method of Learning Qur'an

One of the key advantages of the *Qiroati* method is its structured approach to teaching Quranic recitation (Noor, 2023). Unlike traditional methods that may lack organization and can lead to student disengagement, the *Qiroati* method provides a systematic framework that helps students practice the *Tartil* principle in accordance with established rules (Sya'roni *et al.*, 2021). This structured methodology not only aids in improving recitation fluency but also addresses common challenges faced by learners, such as monotony and lack of engagement in the learning process (Noor, 2023). Furthermore, the *Qiroati* method is proven effective to enhance students' abilities to recite the Qur'an, as evidenced by its successful implementation in various educational institutions (Sya'roni *et al.*, 2021).

In addition to its pedagogical benefits, the *Qiroati* method also plays a significant role in fostering a deeper understanding of the Quran among students. The emphasis on *Tajwid* and proper pronunciation not only aids in memorization but also enriches the students' comprehension of the Quranic text (Rahman, 2024). This understanding is crucial, as it transforms the memorization process into a more meaningful and spiritually enriching experience. Moreover, the *Qiroati* method aligns with the broader educational goals of improving human resource quality through effective Quranic education, thereby contributing to the students' moral and intellectual development (Royyanah, 2024).

The adaptability of the *Qiroati* method enhances its effectiveness in various learning environments. It has been successfully integrated into both traditional classroom settings and modern e-learning platforms, demonstrating its versatility in meeting the needs of diverse learners (Wasyik & Hamid, 2020). The method's ability to engage students through interactive and practical learning experiences further enhances its effectiveness, making it a preferred choice among educators (Rahman, 2024; Royyanah, 2024).

3. Bibliometric Analysis

This research developed a systematic search strategy to identify relevant studies on Qur'an learning management. The Boolean search string was structured as follows: ("management of learning" OR "learning management" OR "educational management" OR "teaching management") AND ("Quran" OR "Qur'an" OR "Koran" OR "Al-Quran" OR "Islamic scripture") AND ("education" OR "learning" OR "teaching" OR "pedagogy" OR "instruction"). This review study formulates

this to maximize both sensitivity and specificity, ensuring the retrieval of studies addressing managerial and pedagogical aspects of Qur'an learning across different educational contexts, including schools, madrasahs, *Pesantrens*, or non-formal educational institutions. To further refine results, supplementary keywords such as curriculum, classroom, and Islamic education were incorporated, thereby enhancing precision across academic databases.

The study established inclusion criteria to ensure methodological rigor and thematic alignment. Studies were eligible if they examined strategies, methods, models, or systems related to Qur'an learning management, in either formal or non-formal educational settings. Afterward, the author only included scholarly sources, such as journal articles and conference proceedings, published in English or Indonesian between 2011 and 2025. The exclusion criteria eliminated sources that focused primarily on theology, exegesis (*Tafsir*), or non-managerial aspects of Qur'an studies, as well as non-academic materials such as blogs or opinion pieces.

This review also excluded studies without full-text availability or those outside the scope of Qur'an learning management to maintain the quality, validity, and focus of the review. The screening and selection process followed PRISMA flow (identification, screening, and inclusion), with the overall results visually summarized in **Figure 1**.

The researcher collects data on April 2, 2025. The initial dataset comprised 63 documents; however, following a review of titles, abstracts, and content, 10 documents were identified as duplicates. Additionally, this study disregarded 17 documents as irrelevant, resulting in a final sample of 36 relevant publications, as illustrated in **Figure 2**. The analysis revealed that the highest volume of research documents occurred in 2019, with 10 documents, whereas the number of publications in 2023 and subsequent years exhibited a marked decline.

This pattern indicates that only a few research studies have been conducted on the topic, thereby highlighting a significant opportunity for scholarly investigation. **Figure 3** illustrates the distribution of document types retrieved from the Scopus database. The majority were journal articles, accounting for 55.9% of the total, followed by conference papers (26.5%) and conference reviews (14.7%), with the remainder classified under other categories.
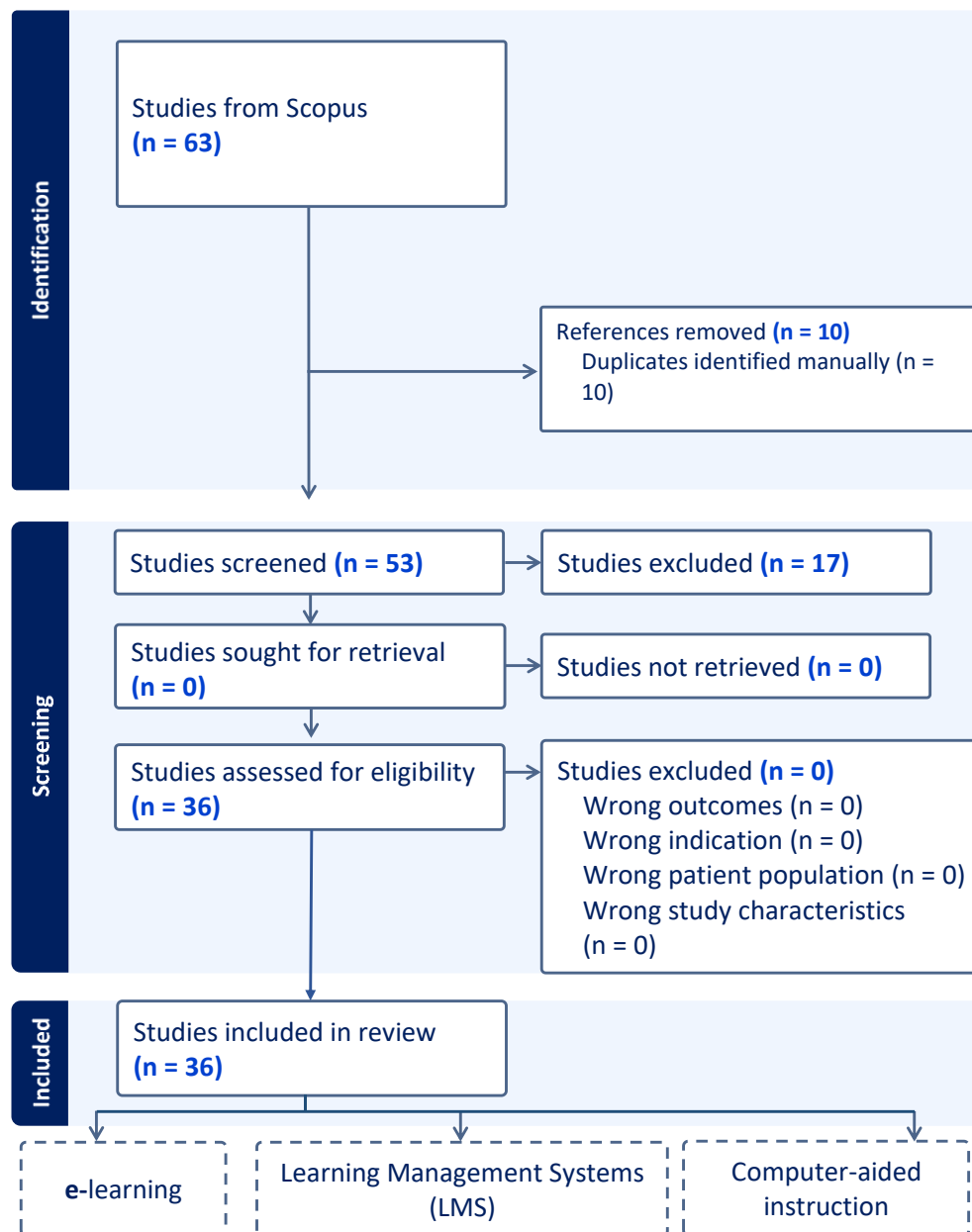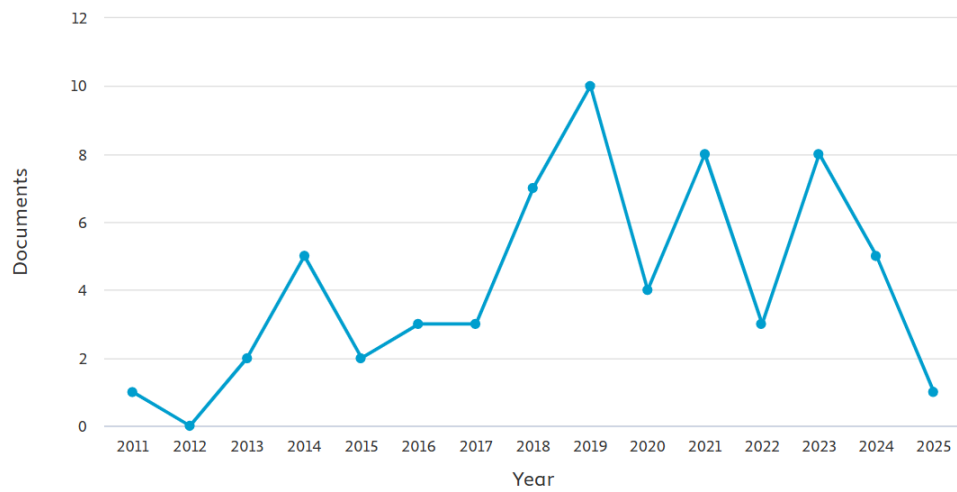
Figure 1: PRISMA Method

Documents by year

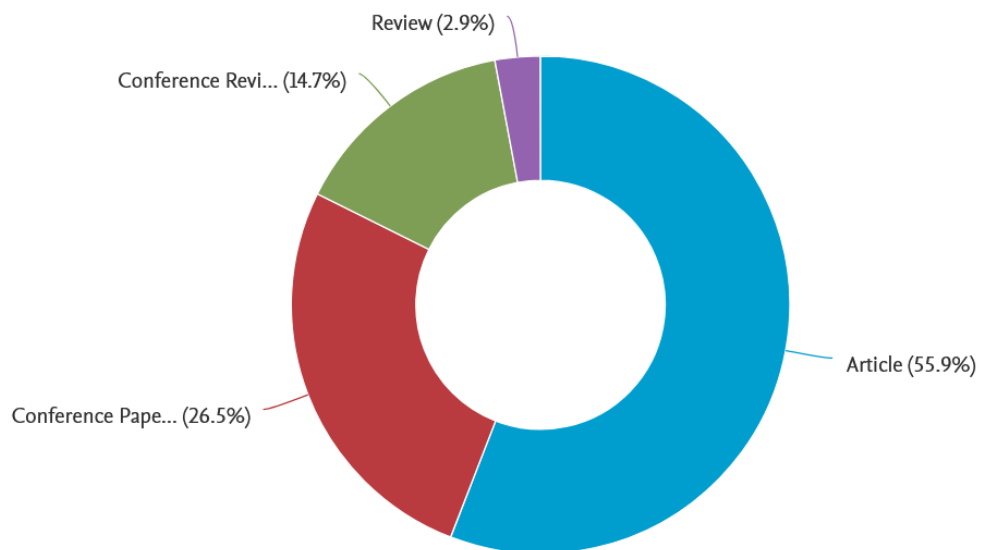**Figure 2: Number of research data using the keywords "management of learning the Quran"**
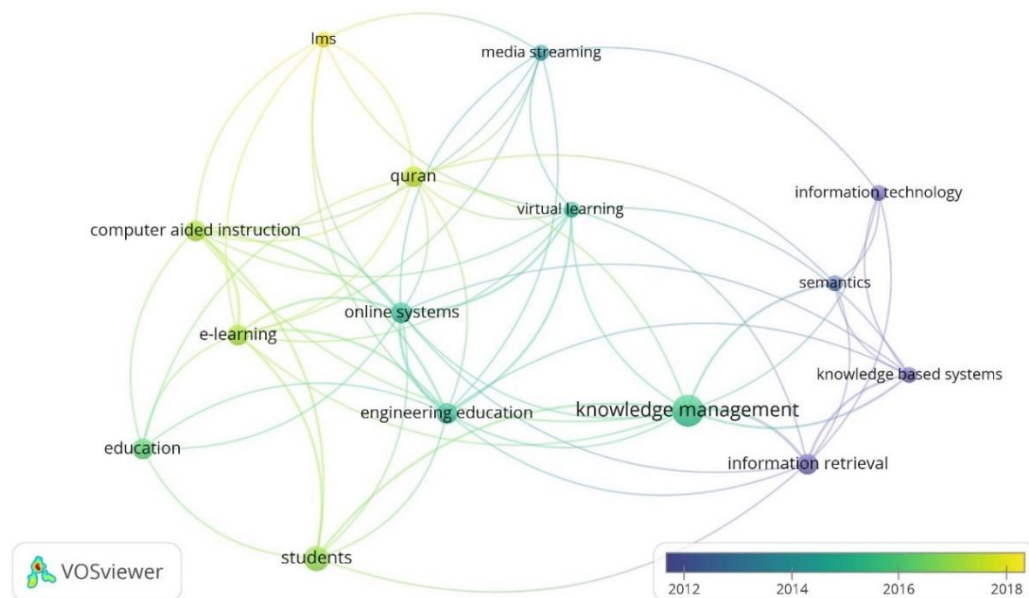

Figure 3: Type of documents

Figure 4: Overlay map using the keyword "management of learning the Quran."

Since 2018, Learning Management Systems (LMS) have increasingly attracted scholarly and practical attention in the field of Qur'an education, as illustrated in **Figure 4.** The system has contributed to the transformation of traditional approaches by improving accessibility, structuring the learning process, and addressing instructional challenges. Within this context, LMS platforms not only support memorization and recitation but also facilitate learner engagement and instructional efficiency. Furthermore, Mobile apps such as Quran Academy and Quran Memorization offer flexible, user-friendly access to Qur'anic learning resources, thereby enhancing effectiveness and reach (Akrami, 2024).

Developers design these applications to enhance student performance and satisfaction by providing a learning experience tailored to individual specifications (Hakimi, 2024). Additionally, researchers have demonstrated that using web-based technology in managing institutions of Qur'an memorization streamlines administrative processes and improves the overall learning experience (Priatna, 2020). This shift to digital platforms aligns with modern educational trends that leverage technology to facilitate learning, making Qur'an education more engaging and effective.

Previous studies link the implementation of Learning Management Systems (LMS) in Qur'an education to improved student learning outcomes. Research indicates that online learning, particularly in the memorization of the Qur'an, has a positive impact on student performance (Hasjanah *et al.*, 2022). The structured environment provided by LMS enables the systematic tracking of student progress, which is crucial for ensuring the retention of Qur'anic knowledge (Reyhandendra, 2023). E-learning platforms have also proven effective in addressing literacy challenges, especially for students who struggle with

traditional methods (Widodo, 2024). This ease is particularly relevant in the context of non-formal education, such as in Qur'an Education Parks, where innovative management strategies are essential to overcoming learning barriers (Widodo, 2024).

However, the transition to LMS in Qur'an education faces several challenges. Issues such as internet connectivity and the digital divide can impede the effectiveness of online learning (Hasjanah *et al.*, 2022). Additionally, educators must be well-trained to utilize this technology optimally (Zulkifli *et al.*, 2022). To enhance the quality of Qur'anic education, institutions need to integrate personalized learning and active community engagement. The use of Learning Management Systems (LMS) marks a significant pedagogical advancement, offering substantial benefits and notable challenges. As educational technologies evolve, there is a pressing need for holistic and adaptive approaches to keep Qur'an learning accessible, pedagogically adequate, and contextually relevant in the digital era (Munzir, 2023).

E-learning has experienced rapid expansion within Qur'an education, primarily driven by the demand for flexibility and broader accessibility. Digital Apps such as Quran Academy and EzHifz allow students to learn anytime, anywhere, thereby enhancing learners' satisfaction through diversified instructional methods. As illustrated in **Figure 4**, "e-learning" has emerged as a trending keyword in the discourse on Qur'an learning management (Akrami, 2024; Mustafa *et al.*, 2021). The Al-Quran curriculum in educational institutions is now more adaptable to technology, employing strategies such as cooperative learning and individualized instruction to accommodate students from diverse learning backgrounds (Hidayat, 2023; Rosyadi & Subiyantoro, 2021). Educators play a crucial role in this digital landscape by guiding the use of e-learning platforms and interactive tools to boost student engagement (Yahya *et al.*, 2021).

In addition, innovative methods such as the *Ummi* method have now been adapted for digital platforms, facilitating structured and systematic learning in understanding and practicing the values of the Qur'an (Colina & Listiana, 2021; Widyatmoko, 2024). The management of Qur'an learning through e-learning represents a significant transformation in educational practices. The integration of mobile applications, innovative teaching methods, and an emphasis on accessibility has fostered a more inclusive and effective learning environment for students. As technology continues to evolve, educators must remain adaptable and responsive to students' needs, ensuring that Qur'an education remains relevant and impactful.

Computer-aided instruction is a trending approach in Qur'an education, as illustrated in **Figure 4**. The integration of web-based and mobile technologies has revolutionized memorization and learning, making it more accessible and efficient. These tools also streamline institutional management and enhance content delivery (Nuraeni & Prihatin, 2021; Priatna, 2020). Rosyadi and Subiyantoro (2021) emphasized that technology-based curricula can improve students' ability to recite and memorize the Al-Quran. Furthermore, innovative

management strategies are also crucial for the success of memorization programs, requiring a combination of innovative approaches and collaboration between educators and parents (Lubis, 2023). Additionally, mobile applications such as EzHifz facilitate Al-Quran learning by enhancing student engagement and motivation (Mustafa *et al.*, 2021). This digital approach aligns with contemporary pedagogical trends that emphasize personalized learning experiences, including task-centered system design for digital Al-Quran media (Khumairah *et al.*, 2022).

While technology offers many benefits, it also presents challenges for Qur'anic education. Strong leadership and effective management are crucial for sustaining digital integration. From 2018 to 2024, computer-assisted tools—such as web platforms and mobile apps—have enhanced memorization programs. However, their success depends on leaders' ability to implement and manage these tools effectively (Santosa, 2023; Surwandono, 2023).

4. Quranic Learning Management

Correct recitation of the Qur'an with *Tajwid* is a fundamental skill for every Muslim, as it ensures the validity of worship and compliance with Islamic law. In particular, the accurate recitation of *Al-Fatiha* is indispensable for valid prayer. The Prophet Muhammad (SAW) emphasized the importance of early religious education, instructing parents to teach children to pray from age seven, highlighting their role as primary educators (Nurjannah, 2023). Religious education in childhood is crucial, as children have strong memories and learning abilities during this stage. Islamic teachings highlight parental responsibility for early religious formation, starting even before birth through partner selection. The concept of *Al-Ummu Madrasatul Ula* positions the mother as a child's first teacher, shaping their character and instilling values that will guide future development.

Thus, parents must continually improve their knowledge and skills in religious education (Muhammad, 2019). Nevertheless, given that not all parents have the skills to teach the Qur'an effectively, non-formal institutions such as Al-Qur'an Education Parks (TPQ) have emerged. TPQ programs not only provide instruction in Qur'anic recitation and writing but also inculcate Islamic values and moral character, making them a strategic foundation for children's early moral and spiritual development (Sya'roni *et al.*, 2021).

Effective teaching methods are key in Qur'an education. In Indonesia, methods such as *Iqra'*, *Qiroati*, *Yanbu'a*, *Tartil*, and others are popular among instructors. This study highlights the *Qiroati* method, developed in 1963 by KH. Dachlan Salim Zarkasyi, which promotes recitation fluency by encouraging direct recognition of *Hijaiyah* letters without spelling them out (Bulan, 2023; Muhammad, 2019). The *Qiroati* method preserves authentic Qur'an recitation through its structured, gradual design that prioritizes *Tajwid* while fostering comprehension and consistent practice.

Starting with *Hijaiyah* letters and vowels, it focuses on understanding and practice over memorization, adapting progression to each student's readiness (Noor, 2023). Previous studies, such as Muspiroh (2020), examined the management of

Qiroati-based earnings, including planning, implementation, and evaluation — yet offered limited analysis of institutional preparation, particularly regarding curriculum design and teacher selection. These studies also noted that TPQ commonly employs evaluation mechanisms such as *Khataman* and *Imtihan*, to assess students' mastery of Qur'anic recitation, *Tajwid*, and verse identification (Muspiroh, 2020). Consistent with Law No. 20 of 2003, which underscores the role of educational personnel in achieving educational success, Qur'an teachers are positioned not only as instructors but also as moral and ethical role models for their students (Royyanah, 2024).

At TPQ, teachers serve as spiritual mentors who integrate Islamic values into Qur'an instruction while employing pedagogical strategies appropriate for young learners. They are required to demonstrate mastery of Tajwid and adopt teaching techniques that foster both accuracy and engagement. Against this backdrop, the present study explores the management of Qur'an learning using the *Qiroati* method at TPQ Darut Tauhid, focusing on planning, implementation, and evaluation, as well as the method's effectiveness in gradually improving students' Qur'anic recitation and writing skills.

The findings are expected to inform the development of Qur'an teaching methodologies in non-formal institutions, contribute to the enhancement of educational quality, and respond to the Muslim community's increasing demand for high-quality religious education. In doing so, this study encourages innovation in TPQ learning practices while contributing to the broader literature on the role of TPQ in advancing Qur'anic proficiency and moral character in Indonesian children.

4.1 Method Approach

In Quranic learning, multi-site qualitative research is highly effective for exploring educational practices and outcomes across various contexts. This approach allows researchers to gather rich contextual data, thereby deepening their understanding of how to implement Quranic education among learners. Septiani (2022) stated that this design facilitates the development of broader theories and enhances the generalizability of findings in education. Rofiki *et al.* (2022) also demonstrated the flexibility of this approach in investigating Hadith learning strategies within early childhood education. Additionally, qualitative research in Quranic learning can elucidate the complexities of the teaching and learning process.

Hikmaturuwaida (2022) emphasized the importance of pedagogical strategies for the religious and moral development of early childhood, aligning with research that indicates how the learning environment influences these values (Hikmaturuwaida *et al.*, 2022). By applying a qualitative descriptive methodology, the researcher gained valuable insight into the experiences of educators and students, illuminating the nuances of Quranic education that quantitative research frequently overlooks. The integration of diverse teaching methods, such as the *Iqra* method, highlights the adaptability of qualitative research in assessing educational practices. Srijatun (2017) explains the application of the *Iqra* method

in early childhood education, uncovering the dynamics of learning and the factors that influence it. Additionally, SHAARI (2023) supports the significance of learner autonomy in fostering independent learning models for Al-Quran education.

This study investigates Qur'an learning management at TPQ Darut Tauhid and Bidayatul Hidayah 2 in Mataram, Indonesia, using a multi-site qualitative design. It focuses on descriptive data such as narratives, observations, and visual documentation rather than numerical analysis, with quantitative elements incorporated only as supporting evidence (Danim, 2002). In descriptive qualitative research, findings are derived from naturally occurring field conditions, thereby providing an authentic representation of the phenomena under study (Kurniawan, 2018). The researcher conducted fieldwork from February to September 2024.

This study focused on TPQ Darut Tauhid and TPQ Bidayatul Hidayah 2 in Mataram. This study collected data through direct observation, semi-structured interviews with four administrators, six guardians, and five teachers at each institution, and document analysis. The analytic process followed the stages of data reduction, data display, and conclusion, with methodological triangulation employed to ensure validity and reliability. By adopting this qualitative approach, the study provides nuanced insights into the management of Qur'an learning within non-formal Islamic education.

5. Results and Discussion

This section analyzes Qur'an learning management through the *Qiroati* method at TPQ Darut Tauhid in Mataram, based on George Terry's POIC framework: Planning, Organizing, Implementing, and Controlling. Within this framework, the institution prefers planning over the formulation of educational objectives and the application of knowledge management principles to design strategies tailored to educational and learner needs. (Bollinger & Smith, 2001; Pratama, 2024). Organizing follows planning and entails arranging resources and activities to ensure effective implementation. Meaningful learning activities require effective organization to enhance student engagement (Liu, 2023; Selen, 2000).

Implementation is the third phase, focusing on executing plans and using resources effectively. The application of teaching methodologies that actively engage students is essential, and managerial skills are necessary to support student development strategies (Ibay & Pa-alisbo, 2020). Program monitoring is also crucial to ensure alignment with educational goals (Amarudin & Khorib, 2022). Controlling is the final step, which involves monitoring and evaluation to ensure the achievement of goals.

An effective evaluation system is necessary to enhance educational management, and control mechanisms can be integrated into educational programs to meet management standards (George, 2015; Purwanto *et al.*, 2020). These functions form a structured approach to conducting effective learning, ensuring that each step is consistent with the organization's goals in Quranic education. **Figure 5** illustrates the *Qiroati* method for learning the Al-Quran, which encompasses the

following elements: first, the recruitment of strict and well-selected teachers; second, the optimal preparation and organization of facilities and infrastructure; third, the implementation of high-quality learning; and fourth, the measurement of evaluation and supervision.
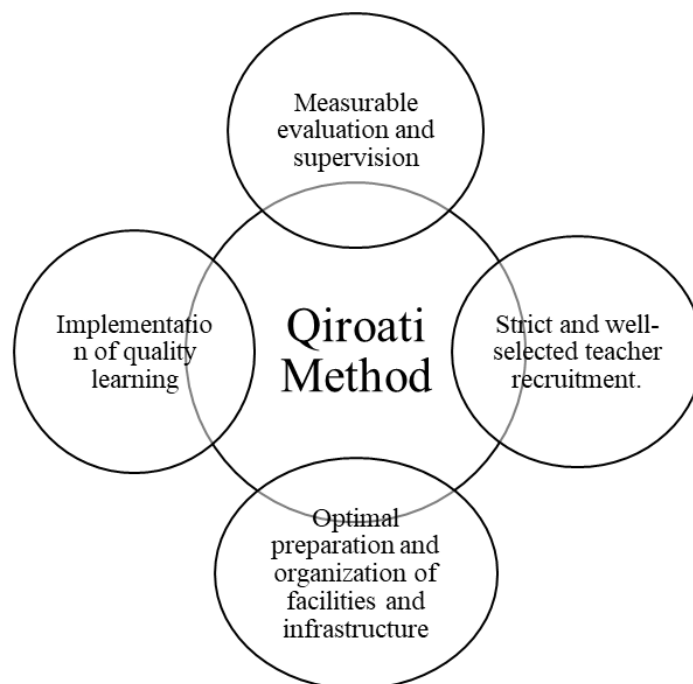

Figure 5.: The *Qiroati* method for learning the Al-Quran

5.1 Strict and well-selected teacher recruitment

Figure 6 illustrates the strict and professional teacher selection process. The recruitment of prospective teachers at Darut Tauhid and Bidayatul Hidayah is highly selective, with a rigorous process. Recruitment serves as a crucial initial step, forming the foundation of an effective human resource management function. The primary objective of this process is to identify potential teachers who align with the organization's values, thereby fostering its growth and enhancing the quality of education.

Teacher preparation involves several key steps, including setting clear final goals for teachers, developing structured lesson plans, designing various learning support activities, organizing both routine and incidental extracurricular activities, conducting regular meetings among administrators, maintaining consistent communication with students' guardians, and implementing class-leveling plans based on students' age and their pretest and posttest results.

> As stated by *Ustaz* Abdul Aziz, "*A person can be accepted as a teaching staff member or teacher only if they possess a Qiroati Syahadah (certificate). They obtain this certificate after completing several stages, which include attending training, obtaining certification at the sub-district level, and, upon passing, advancing to certification at the branch level. Additionally, candidates must complete basic methodology training conducted at the branch level and undergo Field Experience Practice. Once the candidate completes all these stages and passes them, they will*

receive a Syahadah issued by the Center. The training process for prospective teachers typically lasts between four months and one year."

Ust. Sudarman expressed the same sentiment, "*To become a teacher at TPQ Darut Tauhid, prospective candidates must go through several stages. First, we instill Targib (motivation), which emphasizes that teaching at TPQ Darut Tauhid should be rooted in sincere intentions. Suppose a teacher's motivation is solely to earn a salary equivalent to the regional minimum wage (UMR). In that case, this expectation cannot be met, as the Ma'isyah (compensation) received by teachers is only IDR 12,000 per hour. However, if the teacher grounds their desire to teach in serving lillahi Ta'ala, then the candidate may proceed with the selection process for prospective teachers."*

Figure 6: Strict and professional teacher selection process

The administrator conducted teacher recruitment and professional development at TPQ Darut Tauhid and TPQ Bidayatul Hidayah through a structured and values-based system. Candidates must hold a *Qiroati Syahadah*, which they obtained through participation in regional training programs and a multi-level certification process, methodological instruction, and supervised field practice. This preparation process, which typically spans four months to one year, is intended to ensure both pedagogical competence and alignment with institutional values. Such rigorous recruitment and training contribute to maintaining instructional quality and sustainability.

This method aligns with the model proposed by Cahyono and Rahmawati (2024), who emphasize that the development of human capital for Qur'anic educators must adhere to a long-term, competency-based master plan. Their study suggests that sustained teacher training not only cultivates technical skills but also enhances educators' spiritual discipline, a principle central to TPQ-based pedagogy. In addition to formal certification, motivation and intention (*Niyyah*) are essential elements in the recruitment process. As emphasized by *Ustaz* Sudarman, candidates must demonstrate a sincere commitment to Islamic educational service (*lillahi Ta'ala*) rather than being motivated solely by financial

compensation. This perspective aligns with the view of Nurlia and Rindaningsih (2024), who argue that recruitment in Islamic institutions should integrate Islamic value-based criteria, prioritizing internal integrity and spiritual purpose over material incentives.

At TPQ Darut Tauhid and TPQ Bidayatul Hidayah, they compensated teachers at a rate of IDR 12,000/hour, which is considered modest and framed primarily as a religious service. As noted by Fahmi and Zahidin (2020), motivation in *Pesantren*-based institutions often stems from spiritual commitment. After recruitment, teachers undergo intensive training programs that encompass formulating instructional goals, preparing lesson plans, supporting learning, and organizing activities. In addition, institutions also conduct regular meetings, maintain communication with guardians, and use diagnostic assessments for academic leveling.

These practices resonate with findings of Saili (2021), who underscores the importance of integrating pedagogical content knowledge (PCK) in the teaching of Qur'anic *Tajwid*. Saili argues that systematic planning and professional development enhances a teacher's ability to deliver complex religious content in a structured and accessible manner, thereby improving student learning outcomes. Furthermore, the structured planning discussed here aligns with the study by Adelia et al. (Adelia et al., 2023), which found that strategic teacher placement and preparation, when guided by institutional vision and teacher competencies, significantly enhance the educational effectiveness of Islamic schools.

5.2 Optimal preparation and organization of facilities and infrastructure

Figure 7 illustrates the Learning atmosphere enhanced by optimal facilities and infrastructure. The institution must ensure that the preparation of facilities and infrastructure, such as study rooms, learning aids, *Qiroati* modules, and other essential resources, is conducted effectively.

> As stated by *Ustaz* Zaenal, "*One of the responsibilities of the foundation administrators and all teachers before the learning process begins is to make a list of required facilities and infrastructure to support learning activities. Among the vital preparations are ensuring tables and chairs are sufficient for both students and teachers, maintaining a clean and organized classroom environment appropriate to the level or number of classes, providing necessary teaching aids and other supporting materials, and preparing Qiroati modules based on students' needs.*"

Other preparations to support the teaching and learning process include creating a *learning* schedule, defining the roles and responsibilities of each management member, and organizing administrative processes related to students.

> As stated by *Ustaz* Abidin, "*Some of the preparations we have made include establishing a management structure responsible for overseeing all institutional activities, building networks with stakeholders who will serve as permanent donors to support institutional funding, and distributing tasks and workloads. These tasks include scheduling teaching activities and assigning duties to the institution's head,*

secretary, treasurer, curriculum manager, student data manager, Santri coordinator, and facilities and infrastructure manager. Additionally, we prepare a schedule for the end-of-year exams and the conclusion of the academic year."

Figure 7: Learning atmosphere with optimal facilities and infrastructure

The organizing function at TPQ Darut Tauhid facilitates the division of tasks to maximize operational efficiency. The organizational structure assigns specific roles to personnel based on their competencies (Syukran *et al.*, 2022). Each individual, from the foundation chairman to the teaching staff, is assigned responsibilities that align with the institution's goals and objectives. This structured approach ensures that each class runs smoothly, with educators prepared to teach at various levels and adapt to the specific needs of students and curriculum requirements.

As illustrated in **Figure 6**, a conducive learning environment is significantly influenced by the availability and arrangement of learning spaces, instructional media, and administrative structures. At TPQ Darut Tauhid and TPQ Bidayatul Hidayah 2, preparatory efforts include arranging the study rooms, distributing *Qiroati* modules, providing appropriate teaching aids, and assuring adequate classroom furniture, all of which the institution tailors to the number and level of students.

As stated by *Ustaz* Zaenal, the institutional protocol mandates the pre-learning documentation of all required resources, followed by their systematic allocation. This emphasis on detailed preparation is consistent with prior findings by Raus and Nabil (2017), who argued that comprehensive management of physical and instructional resources directly enhances the inclusivity and accessibility of Qur'anic education.

Additionally, the organization of institutional roles and administrative procedures further reinforces the systematic delivery of educational services. As

described by *Ustaz* Abidin, the institution distributes responsibilities across a structured organizational framework that includes roles such as the curriculum manager, *Santri* coordinator, facilities officer, and exam scheduler. This delineation of responsibilities ensures clarity, continuity, and accountability — factors highlighted by Noh *et al.* (2020) as central to the sustainability of Qur'anic learning programs within Pesantren-based institutions. Moreover, the preparation of annual academic schedules, including end-of-year examinations and graduation events, illustrates the institution's commitment to long-term planning and educational evaluation. Such administrative planning aligns with the principle of structured Islamic education emphasized by Zaky and Warsono (2022), which integrates spiritual goals with accountable institutional governance.

The findings from this study underscore the critical role of systematic preparation and infrastructure optimization in ensuring the success of Qur'anic instruction. Institutional leaders and teachers must recognize that the organization of facilities serves not only as a logistical necessity but also as a pedagogical enabler. This perspective aligns with the findings of Rosly *et al.* (2022), who discovered that structured religious environments not only support academic outcomes but also reinforce discipline and positive behavioral formation among students.

The practices observed at TPQ Darut Tauhid and TPQ Bidayatul Hidayah 2 exemplify a model of integrated facility management and pedagogical readiness, serving as a reference point for other Qur'anic educational institutions seeking to enhance both learning quality and institutional sustainability. Future efforts should consider incorporating digital infrastructure and e-learning tools, as suggested by Markhamah *et al.* (2022), to further enrich instructional delivery and resource accessibility.

5.3 Implementation of quality learning
The implementation of Al-Qur'an learning at TPQ Darut Tauhid and TPQ Bidayatul Hidayah 2 follows a meticulously organized, structured plan. Effective classroom management by teachers is crucial in this process, ensuring that teaching and learning activities proceed smoothly and that they fulfill curriculum objectives. **Figure 8** illustrates the learning implementation process, which includes assessing students' reading proficiency using the **TIWASGAS** principle.

> As stated by *Ustaz* Faris, "*A 15-minute preliminary activity is essential in education. This activity, commonly known as apperception, serves as an initial step to prepare students both physically and mentally for learning. The preliminary activity consists of individual demonstrations, where each student takes turns showcasing their reading or writing skills using the teaching aids provided. In this process, the teacher acts as a facilitator. If a student makes a mistake or forgets their reading, the teacher makes a specific cue rather than immediately correcting the student.*"

The **TIWASGAS** principle is a fundamental guideline adhered to by teachers and Ustaz in the *Qiroati* learning process.

> As stated by *Ustaz* Abdurrahim, "*Teachers must apply the TIWASGAS principle (Teliti, Waspada, dan Tegas), which emphasizes*

being meticulous *in listening to students' readings, vigilant in detecting mistakes or errors, and firm in making decisions. The application of the TIWASGAS principle aligns with the message of KH. Dachlan Salim Zarkasi, the founder of the Qiro'ati method, emphasized, 'Do not inherit incorrect Qur'anic reading when the correct one is easy to learn."*

The core activity is the primary component of the Qur'an learning process when using the *Qiro'ati* method.

As *Ustaz* Sudarman explained, "*The 30-minute core activity is the most crucial part of the learning process. During this session, students have the opportunity to demonstrate their progress in memorization. In this memorization submission activity, the institution implements the CBSA (Active Student Learning Method), tailored to each student's capabilities, allowing them to present their memorization. Teachers are responsible for assessing students' memorization, grading them as objectively as possible, following the principle of 'Beware' in grading. *Graduating a student who is not yet ready is the same as compromising their future.''*

During core activities, teachers assign purposeful tasks to students while waiting for their turn.

As *Ustaz* Sudarman stated, "*In this core activity, while waiting for their turn to recite their memorization progress, other students are assigned additional tasks, such as rewriting verses or prayers from teaching aids or specific pages in the Iqro book. The teacher intends this approach not only to minimize distractions for students submitting their memorization but also to foster the habit of using their free time productively.*"

Figure 8: The process of checking students' reading using the TIWASGAS principle

Figure 9 illustrates a *model* of teaching aids used in the *Qiroati* learning process.

As stated by *Ustaz* Zaenal, "*The final 15-minute activity consists of classical demonstrations. All students in a class collectively demonstrate*

the reading of Qur'anic letters or verses displayed on the teaching aids. Additionally, all students follow the teacher in reciting Yaumiyah (daily) prayers, such as those for dressing, eating, bathing, and supplications for their parents, et cetera."

For the final stage of learning, teachers conduct a simple evaluation in which students gather in front of their respective classes to memorize *Yaumiyah* prayers and short *Surahs* together.

As *Ustaz* Abidin *explained, "Before and after classroom learning, all students assemble in front of their respective classrooms to recite Yaumiyah prayers and memorize short Surahs together. The material they recite or memorize during this session varies for each class, depending on their respective levels or volumes."*

Figure 9: Teaching aids in the *Qiroati* method of learning

TPQ Darut Tauhid and TPQ Bidayatul *Hidayah* 2 effectively implement Qur'anic learning on a well-structured instructional design and efficient classroom management. These aspects are essential for achieving curricular objectives and optimizing the learning process, especially within the framework of the *Qiroati* method. The organized structure of the instructional sequence—comprising preliminary, core, and concluding activities—ensures consistency, focus, and pedagogical coherence.

The planned learning sequence begins with a 15-minute preliminary activity referred to as apperception, designed to prepare students physically and mentally for the lesson. During this session, students engage in individualized demonstrations of reciting or writing, using teaching aids, while the teacher provides cues rather than direct correction. This approach cultivates students' autonomy and confidence, aligning with the findings of Bustami *et al.* (2022), who emphasized the importance of reflective supervision techniques that enhance student engagement and promote independent learning.

An essential guiding principle in the *Qiroati* method is the TIWASGAS principle *Teliti* (meticulous), *Waspada* (vigilant), and *Tegas* (firm). This principle directs teacher conduct during Qur'anic instruction. The institution expected teachers to listen attentively to student recitations, identify phonetic and *Tajwid* errors, and make instructional decisions with conviction. The TIWASGAS principle reinforces the pedagogical stance that they must preserve the accuracy in Qur'anic recitation and that pedagogical leniency should not lead to the perpetuation of mistakes, resonating with the broader Islamic pedagogical principle of *Amanah* (trust in teaching) (Latif *et al.*, 2023).

The 30-minute core session serves as the nucleus of the instructional process. During this period, students submit their memorization (*Setoran*) to the teacher, adhering to the CBSA (*Cara Belajar Siswa Aktif*) approach. This learner-centered method aligns with the principle of active participation in learning, a fundamental tenet in modern Islamic pedagogy (Osorio-Tejada *et al.*, 2022). While the teacher is assessing one student, the others engage in supplementary tasks, such as rewriting selected verses or prayers, thereby ensuring continuity in learning and minimizing distraction. As Huda *et al.* (2024) highlighted, effective learning in Islamic education requires not only technological engagement but also active student participation, which schools facilitate through meaningful pedagogical activities.

Moreover, the presence of guiding principles, such as TIWASGAS, serves not only as a technical and pedagogical tool but also as a value-based framework that reinforces the teacher's moral responsibility in maintaining the accuracy of Qur'anic recitation. This approach is consistent with the holistic Islamic education model advocated by Huda *et al.* (2024), which integrates the intellectual, ethical, and spiritual dimensions of teaching. The structured implementation of Qur'an education in these institutions illustrates how traditional methods, when strategically managed and guided by robust pedagogical principles, can effectively sustain high-quality learning outcomes. It also highlights the central role of the teacher—not merely as a transmitter of knowledge but as an evaluator, facilitator, and moral guide within the Qur'anic learning ecosystem.

5.4 Measurable evaluation and supervision

Institutions should emphasize daily evaluations as they assess students' progress daily, ensuring that their development is measurable and documented in their student diaries.

> As stated by *Ustaz* Fadli, *Assessment or evaluation of Qur'an learning using the* Qiroati *method is conducted through several types, including daily evaluations. The teacher performs this evaluation at the end of each session to monitor students' progress on every page they study. There are three types of assessment codes: 'L' for students with no errors in memorization or pronunciation, 'KL' for students with one letter error, and 'U' for students who make more than two types of mistakes."*

To evaluate students' progress at each level and determine their readiness to advance to a higher volume, a progress evaluation is conducted twice within each volume.

> As explained by *Ustaz* Mashur, "*Progress evaluation is conducted by the Qiroati coordinator for students advancing to the next volume. This assessment involves the teacher randomly selecting and testing students on verses, words, or prayers from the book Qiroati. The progress evaluation is carried out twice within each volume, from Volume 1 to Volume 6. Although the test material is selected randomly, its implementation follows the coordinator's guidelines, which specify page 22 and page 44 for Qiroati volumes two to six.*"

For advancement to the *Gharib* level, the branch coordinator tested the students, and subsequently, the provincial coordinator verified their qualifications.

> As stated by Ustaz Mashur, "*For the advancement in Gharib and Qur'anic studies, students must be proficient and fluent in reading Qur'anic letters. Once the relevant institution evaluates the students and declares them passed, they proceed to the next stage — an assessment conducted by the sub-district coordinator in Ampenan, followed by a final evaluation by the branch coordinator in NTB.*"

The evaluation process, also known as a public test demonstration, is conducted in front of students' parents and the general public, who actively participate in the evaluation.

> As *Ustaz* Abdul Aziz explained, "*After students complete their demonstration or memorization of short Surahs, prayers, and the Gharib principles in Tajwid, guests — including the head of the TPQ, the sub-district coordinator, the NTB branch coordinator, students' guardians, and other guests — are allowed to ask questions to the Khatimin/Khatimat at random. The designated students must answer the questions posed to them. If a response is incorrect or incomplete, other Khatimin/Khatimat will correct them by providing specific cues.*"

Figure 10 illustrates the student graduation process following the public test conducted by parents and guests.

> As conveyed by *Ustaz* Sudarman, "*After students pass the test conducted by the branch coordinator, they proceed to graduation, known as the Khataman Santri and Imtihan event. During this event, Khataman participants demonstrate their skills through recitation/memorization of Juz 'Amma, Gharib rules in Tajwid, and Yaumiyah prayers, guided by two Ustaz or teachers.*"

Figure 10: Graduation ceremony after *Santri* passes the public exam

Regular assessments at TPQ Darut Tauhid help refine teaching practice and track student progress. The use of standardized evaluation procedures ensures alignment and consistency with other institutions employing the *Qiroati* method. The approach emphasized structured, face-to-face learning, with the teacher remains actively engaged throughout the stages of planning, delivery, and evaluation. Furthermore, a multi-tiered system is applied to monitor students' Qur'anic recitation skills, focusing on accuracy and fluency, aligning with best practices in Islamic education.

The daily evaluation is conducted after each learning session and serves as a formative assessment tool. Teacher's document individual student performance in student diaries using a standardized coding system: 'L' for no errors, 'KL' for a single error, and 'U' for multiple mistakes. This performance-based assessment enables educators to track specific learning outcomes and address challenges promptly. As Amelya *et al.* (2023) argue, consistent daily monitoring is essential for the iterative reinforcement of memorization and phonetic accuracy, particularly in traditional Quranic learning environments.

In addition, evaluators further progress through mid-volume evaluations conducted twice within each of the six *Qiroati* volumes. The *Qiroati* coordinator oversees this evaluation and administers randomized reading tests following specific institutional guidelines. The procedural rigor of this phase reflects the structured learning model emphasized by Munfa'ati *et al.* (2024), who advocate for random sampling assessments to ensure authentic mastery rather than mere rote memorization.

Moreover, the standardization of assessments by external coordinators contributes to broader educational coherence across institutions that employ the *Qiroati* method. Akrami (2024) highlights that standardization across institutions

boosts the credibility of Qur'anic certifications and ensures consistent student competencies. TPQ Darut Tauhid exemplifies this through the implementation of a comprehensive evaluation system—consisting of daily monitoring, mid-term assessments, public demonstrations, and external validation. This structured approach maintains high-quality Qur'anic recitation standards and supports the long-term sustainability of traditional Islamic education within modern contexts.

6. Conclusion

This study offers a comprehensive examination of Quranic learning management by integrating bibliometric analysis with a qualitative case study of the *Qiroati* method. The bibliometric findings reveal a growing emphasis on technology-enhanced learning modalities, including Learning Management Systems (LMS), mobile applications, and computer-aided instruction, which are reshaping traditional Quranic education. However, the analysis also highlights substantial gaps in the integration of theoretical frameworks and a lack of methodological diversity in the existing research.

The case study of TPQ Darut Tauhid and TPQ Bidayatul Hidayah 2 demonstrates the effectiveness of the *Qiroati* method when guided through George Terry's POIC framework, emphasizing structured planning, rigorous teacher recruitment, optimal resource organization, and systematic evaluation. Collectively, these findings underscore the importance of combining pedagogical rigor with value-oriented education to promote sustainable and impactful Quranic learning.

The study makes a substantive contribution to the body of knowledge by bridging macro-level research trends with micro-level institutional practices, offering a holistic model for Quranic education management. The results demonstrate that effective Qur'anic learning requires not only technological innovation but also robust institutional planning, teacher commitment, and a continuous evaluation mechanism. The structured implementation of the *Qiroati* method serves as a replicable model for other non-formal educational institutions aiming to improve Quranic literacy and spiritual development. Future research should focus on incorporating classical learning theories within Islamic education, assessing the long-term impact of digital tools, and employing a longitudinal design to evaluate the scalability and adaptability of structured methods such as *Qiroati* across diverse educational contexts.

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