



Management of Leaders Towards Teaching Tahfidz

Jennifer Yuri¹, Kho Crosbie², Charvet Joanna³

¹ University of Jendouba, Tunisia

² Stockholm University, Sweden

³ University of Cologne, Germany

Corresponding Author: Jennifer Yuri E-mail; jenniferyuri@gmail.com

Article Information:

Received April 10, 2023

Revised April 15, 2023

Accepted

ABSTRACT

The running of the *tahfidz* program in schools is the authority of the school principal in realizing the sustainability of the program by school goals. This is also the management of the principal to teachers in teaching *tahfidz*. The purpose of this study was to find out how the management of the boarding school leadership towards teachers in teaching *tahfidz*. In this study, researchers used a qualitative descriptive method. The research subjects were school principals and *tahfidz* teachers at. Data collection techniques through in-depth interviews in the form of conducting face-to-face interviews with school principals and *tahfidz* teachers who view the phenomenon under study. The results of the study explained that, the head of the school formed a religious position and appointed a special *tahfidz* teacher to educate students at school. The *tahfidz* program at school can run well, it is inseparable from how the principal's management and the teacher's strategy in teaching *tahfidz* in class.

Keywords: *Tahfidz Teacher, Management, Tahfidz Program*

Journal Homepage <https://journal.ypidathu.or.id/index.php/jnhl>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

How to cite:

Yuri J, Scoot, A., Robert, S., & Hizrati, H. (2023). Management Of Leaders Towards Teaching Tahfidz *Journal Neosantara Hybrid Learning*, 1(1), (25-38).
<https://doi.org/10.55849/jnhl.v1i1.82>

Published by:

Yayasan Pendidikan Islam Daarut Thufulah

INTRODUCTION

The *Qur'an* is one of the miracles of the Prophet Muhammad. when appointed as Allah's Apostle in cave hira with the first verse that was sent down was sura al-alaaq 1-5, with that the Prophet Muhammad officially became the last messenger of Allah SWT (Klenke, 2017). The *Qur'an* is the guideline that Allah and the Messenger of Allah left for mankind so that they do not get lost in living life on the earth that Allah created (Zain, 2019). The *Qur'an* is the revelation of Allah which was sent down to the Prophet Muhammad as a sign that the Prophet Muhammad was the last messenger of Allah who spread monotheism to mankind on earth. (Aziz, 2020). *Al-Qur'an* is the holy book of

Muslims which is the holy book that complements the previous books (Muslimin, 2018). Allah SWT says that the authenticity of the *Al-Qur'an* will be guaranteed to be maintained until the Day of Judgment, meaning that no human being can add or subtract verses from the *Al-Qur'an*. Humanity in maintaining the preservation of the *Qur'an* by memorizing the verses contained in the *Qur'an* as a sign of loving Allah SWT and Rasulullah SAW (Huda, 2018). In memorizing the *Al-Qur'an*, it also aims to avoid falsification of verses of the *Al-Qur'an* by irresponsible people who will mislead mankind, especially other Muslims. (Akhmad Efrizal Amrullah dkk., 2021).

Efforts that can be made by Muslims in maintaining the authenticity of the *Qur'an* apart from copying it in a form that can be well preserved is also by memorizing it because memorization will always stick in one's mind. Memorization is an activity to remember something for a long time (Kvavilashvili & Fisher, 2007). By remembering or memorizing the memory stored in the brain, it can be used in everyday life when needed (K. Anwar & Hafiyana, 2018). Memorizing is not only memorizing lessons for students but also applies to memorizing the *Al-Qu'an* which is often called *tahfiz Al-Quran*. Remembering or memorizing in education is the most important point in the teaching and learning process not only in the school environment but memorizing activities are also needed in everyday life. (Makarova dkk., 2017). Memorization is a way to train the brain so that it has the sharpness of thinking and remembering well and memorizing the *Qur'an* can improve children's intelligence. (Ishak, 2021). Memorizing the *Al-Qur'an* is a pride for parents and schools if their children have these advantages so that most parents prefer to enter their elementary level children in integrated Islamic schools because the school's curriculum excels in achieving the *tahfiz* program for elementary school children. (M. Hasanah, 2021) .

Current education or the 2013 curriculum is more focused on cultivating realigus character in students. One of the programs designed by the school is *tahfidz* for early and elementary students. (Zellma dkk., 2021). The school principal has important authority in carrying out the program how to run it without any problems and can achieve the targets of the program (Reni Wahyuningsih, Nurfuadi, 2020). The *tahfidz* activity is an excellent activity that gets a lot of support and attention both for the needs of the school and the parents of these students (Zamroni dkk., 2022). For integrated Islamic schools or cottages, the *tahfidz* program is a school extracurricular that students must follow (Slamet, 2019). For public public elementary schools, the *tahfidz* program is something that is rarely found or is still foreign to public elementary schools. In education now the *tahfidz* program has begun to be implemented in public elementary schools as a mandatory extracurricular (Zaenurrosyid dkk., 2020).

Some schools have school leaders conducting training for teachers who teach in carrying out *tahfidz* activities so that these activities go according to plan (Castro Silva dkk., 2017). Some elementary schools bring in educators who have *tahfidz* teacher specifications so that they only become invited teachers at schools in teaching *tahfidz*. In the elementary school program in the 2013 curriculum where schools have implemented a program of memorizing the Koran called *tahfidz Qur'an* (Aryuna Kusuma Tria Dewi, I Nyoman Sudana Degeng, 2019). In programming *tahfidz* school activities that make the *tahfidz* program an advantage of schools are integrated Islamic elementary schools compared to state elementary schools, however, judging from the development of school curriculum activities, many state elementary schools have implemented *tahfidz Qur'an* activities as mandatory extracurricular activities. Teach student to participate in the activity (Imam Tabroni & Ismiati Ismiati, 2021). Unlike the

integrated Islamic schools for the tahfidz program, these schools make the tahfidz program a compulsory school program. Students will be trained and fostered in order to help students participate in the tahfidz program and also become memorizers of the Qur'an which makes their parents proud. Students who are fostered in memorizing the Qur'an are carried out by class teachers who are in accordance with the principal's management.

The development of education at the present time is very advanced, one of which is at the elementary school level where now we can already find Islamic boarding schools at the level with a better curriculum in cultivating student character. (S. Anwar, 2017). One of the leading activities of Islamic boarding schools is the tahfidz program which has become an icon of the school (Rahmawati, 2020). From early childhood, schools have fostered students to memorize the Al-Qur'an as a way of instilling religious character (Retnowati, 2019). Islamic boarding schools which are equivalent to or integrated Islamic elementary schools have been established by their leaders in order to further improve the quality of Indonesian education by adding to the curriculum with an integrated Islamic curriculum. (Ismail, 2018). Islamic boarding schools are educational institutions founded by the people of Indonesia or more precisely by the wali songo (Budiyanti dkk., 2021). Educational institutions, one of which is Islamic boarding schools, certainly have demands from both the government and society to provide good education in educating (Rostini dkk., 2020). What influences or determines the quality of education is how the school is managed.

Management is a structure that guides a process or activity to be achieved by a person or group to achieve targets by working together by utilizing existing resources as management support. (Doppelt & McDonough, 2017). Management can also be interpreted as a skill from an ability with the target of achieving goals through the activities or activities of other people (Pradewi, Gunarti Ika, Rukiyati, 2019). In management there must be a structure from an organization such as a person who leads management activities called a manager (leader, chairman or head). Management in the field of education is combining educational resources so that they focus on efforts to achieve predetermined educational goals (Alifatuzzahro, 2022). When discussing management issues, one of which is education management, of course you see how the management leaders carry out the goals to be achieved.

Leaders or managers or principals of school scottages are innovators in school-based management, they are the driving force of learning programs and processes in schools. According, leadership is a talent to attract other people to want to work together under their leadership in a single team to achieve a certain goal. (Julia Sari, 2019). And in fact each of us is a leader as Allah SWT says in the Qur'an surah Al-Baqarah: 30, Allah created leaders on earth, therefore each of us is a leader, at least for ourselves. Leaders do not only organize or invite, but the skills of leaders are important points in directing their people to prosperity in the pleasure of Allah SWT (Arifin, 2020). In education, leaders are people who are very influential in every policy implemented in the school environment because with the permission of the leadership, an activity or school program can be carried out at the school. (Wahyudin, 2018). One of them is the leadership of the Islamic boarding school which is equivalent to an integrated Islamic school or a public elementary school, the leader can carry out all activities that have been arranged with the members properly, which is derived from good and neat management so that there are no significant problems in carrying out any activities or programs. (Ford dkk., 2017)

In improving the quality of schools and maintaining superior programs and also the goals that are designed and always want to be achieved properly, the pesantren leaders continue to improve the quality of programs, one of which is the tahfidz program which is the school's advantage, in memorizing the Qur'an with the aim of instilling a spiritual attitude from an early age and also habituation for students to recognize and at the same time memorize the Al-Qur'an. We all know that the Qur'an is a miracle of the Prophet SAW, which is real and we can feel it to this day. In instilling the character of students from an early age based on Al-Qur'an characters, one of the programs that can be formed by leaders is the tahfidz program at the school. The Al-Qur'an tahfiz program every year or every school year or flexibly should always be updated in the areas of planning, implementation and evaluation, therefore the pesantren leaders and educators must always evaluate at the end of the tahfidz program in order to further improve the quality of the program. carried out according to the needs of students and according to the abilities or characteristics of students. In addition to school or cottage leaders upgrading the tahfidz program, leaders and educators are also obliged to develop a curriculum that is better and more perfect according to the needs of the times (Vidergor, 2018).

The tahfizul Qur'an activity is a memorization activity that trains the memory power of people who memorize the Al-Qur'an (Ali Anwar, 2019). Tahfidz means an activity in which a person performs memorization activities by emphasizing and repeating a verse of the Qur'an and its perfection. In Indonesia, the development of Al-Qur'an memorization activities has existed since the Qur'an activities in 1981. Which were carried out on the implementation of the Al-Qur'an tahfidz program after 1981, these activities began to spread to regions. In the development of education, it is getting better in paying attention to the needs of students and the times. Many now we see that the curriculum is more focused on instilling character in learning students focused no longer on educators as facilitators. Elementary schools, both state and integrated Islamic schools, have implemented the tahfidz program in the school curriculum. For public elementary schools, the activity of reciting the Al-Qur'an is something unique and interesting. And that's just how the principal in managing tahfidz activities runs without any problems and also how he guides teachers in tahfidz activities for students. Education now is not focused on scientific knowledge, but combines religious knowledge with general knowledge so that knowledge in life can be in line with the demands of the Qur'an and the government. (Rohmatillah & Shaleh, 2018a).

Guided by the phenomena that occur, the researcher is interested in examining the management of the boarding school leadership towards teachers in teaching tahfidz. Where we already know that elementary schools based on integrated Islamic schools have a superior program in the form of tahfidz where students are fostered so that they can meet the demands of the times and continue to carry out religious teachings. In this study researchers will examine how school principals run the tahfiz program well.

Based on the background above, it can be formulated that the formulation of the research problem is "How is the management of the pesantren leaders towards teachers in teaching tahfidz. Based on the formulation of the problem, it can be concluded that the purpose of this research was carried out aiming to find out how the management of the pesantren leadership towards teachers in teaching tahfidz.

The benefits obtained by conducting this research are: For the principal of the school / boarding school, as a reference for the principal so that the principal can get an idea of whether the internal management of educators is maximized, effective or not.

For researchers As insight and knowledge for prospective primary school teachers so they can know and instill good management in the future in running the tahfiz program at the school where they serve later so that the program implemented can achieve the expected target. The same research was conducted by (Kartika, 2019) and (Fatmawati, 2019) said that the management of a school or boarding school can be a judgment or assessment for parents to have confidence or trust in choosing the right school for their children management designed

The same research was conducted by (Rohmatillah & Shaleh, 2018) and arrangement (Hakim & Herlina, 2018) said that the management of a school or boarding school can be a consideration or assessment for parents to have confidence and trust in choosing the right school for their children. A management is designed in several processes, namely planning, organizing, leadership and controlling all available resources that can be a driving force in achieving school goals. The researcher hopes that this research can be useful for other researchers and hopefully there are other researchers who can conduct research similar to this research.

RESEARCH METHODOLOGY

In this article the author uses a qualitative descriptive method (Doyle dkk., 2020). The qualitative descriptive research method is research that is explained by describing or explaining a phenomenon under study without using numerical calculations (Lowe dkk., 2018). This type of collecting data is by observing the school by in-depth interviewing the school principal as the subject of the research. In-depth interviews are a way of collecting research data by asking interviewees who are related to research face-to-face (Moser & Korstjens, 2018). This qualitative research is a type of research that certainly does not use numerical calculations (Raco, 2018). The research written by the author aims to obtain data regarding the management of the pesantren leadership towards teachers in teaching tahfidz. In this research, research will be conducted on the principal. In carrying out the interviews the researchers used research instruments in the form of interview guides, cell phones and also stationery to support school research.

RESULT AND DISCUSSION

The government's policy regarding education is how to make education in Indonesia evenly distributed and access can be achieved by the government so that the expected education can be realized throughout. In improving the quality of education that needs to be formulated by the government in its policies apart from equity in education and making access accessible throughout, the government is also improving the quality and relevance of education, education management, accountability and image of education.(Pradewi, Gunarti Ika, Rukiyati, 2019). In the government's efforts to improve the quality of education with the aim that Indonesian education has competitiveness, is independent and has respect at the international level (Munandar, 2020). In improving the quality of education other than the government or the minister of education, the person who is very influential in improving the quality of schools is the school principal. School management is certainly carried out by the principal or school or boarding school leadership as the manager or head of management activities. In addition to being the head of every policy or activity carried out, the school principal also has other duties such as being the leader of the Islamic boarding school with the aim of maximally or optimally utilizing the resources available at the school/madrassa/Islamic boarding school. The principal as a leader has several things

that influence the attitude of the principal such as educational background, how socio-cultural, in terms of economic factors, family, age, experience in working in the field of education and others.

In addition to the concept of learning management has the meaning of understanding that is a step in managing the learning process which is composed of planning, organizing, directing, and evaluating. Meanwhile, according to another understanding, learning management is a step that must be carried out by educators when the learning process is in progress. Management has an understanding in the form of an activity or steps taken so that what is desired or what will be achieved can be maximally aimed at systematically arranged steps. (Rosadi, 2021).

Management certainly has a function in the form that the designed goals can be achieved so that management functions as planning, organizing, leadership in activities and evaluating the activities or programs that are designed. In carrying out management funds, a leader or manager must be able to take advantage of existing resources such as school leaders, so he must be able to take advantage of existing resources within or within the school environment. The first management function in education is planning, in this learning plan is the first step to develop a strategy to achieve the goals that have been targeted. The management function, which then organizes learning, is a step taken by an educator to utilize learning resources so that the goals of learning can be achieved effectively. The third management function, in the form of leadership management where the notion of leadership is someone who with his skills can influence other people to do what the leader wants them to achieve. In the management function that has been described, one example of leadership management to achieve the goals to be achieved is management in the Al-Qur'an tahfiz program or activities, because it can be noticed that many educational institutions, both public and state and integrated Islamic education, have implemented Al-Qur'an memorization program or commonly called tahfiz Al-Qur'an (Kartika, 2019).

The principal is a leader in a school organization where a school leader or principal deals directly with the school program (James Sebastian, 2017). In achieving educational goals, it is largely influenced by how wise and skilled the principal is in leading a school institution. The principal is a professional position in an educational institution that has roles and responsibilities in managing resources and working together with the teacher council in educating students and achieving the goals of education. In the role of the principal as the leader of the institution, the principal, namely the principal, must be able to direct rather than force policies on teachers, the principal must prioritize working together in carrying out programs or tasks, placing trust in teachers and staff.

Tahfizul Qur'an is a step taken in order to maintain the authenticity of the Qur'an and this Al-Qur'an tahfidz program is being implemented in many elementary school level educational institutions. At this time there are many methods that can be applied in the tahfidz program, one of which is the taqrir method (Athiyah & Islam, 2019). The role of the teacher in learning tahfidz guides students so that they can read and memorize the Al-Qur'an properly and correctly according to their memorization (Setiawan & Rasyidi, 2020). The teacher educates students in the tahfidz program using existing methods according to the characteristics of the child's ability to memorize. Therefore, as an educator in tahfidz activities, you must understand the characteristics of students and also various methods (Najiburrahman Azizah, Yunita Noor Jazilurrahman, Jazilurrahman Azizah, Wafiq Jannah, 2022).

Memorizing the Al-Qur'an in accordance with how students' abilities, both cognitive development and other developments, educators must be able to find and adapt the right method for students so that educators have no difficulty in educating students and students easily memorize the Al-Qur'an by comfortable and the objectives of this tahfidz activity can be achieved according to predetermined targets (Al Hafiz, Muhaidi Mustaffa Yusof, Muhammad Fathi Ghazali, Mohd Al'ikhsan Md. Sawari, 2016). Various methods are generally used by several schools, namely the talaqi method, the book method, the taqrir method, the method. (Akbar & Hidayatullah, 2016). In applying the method used, educators must understand how to implement the method for students so that they can achieve the goals of the tahfidz program in schools.

The management of the pesantren leadership towards teachers in teaching tahfidz in this study the researchers conducted observations of data collection at the school, namely. Where the researcher conducted interviews with the deputy principal of the school who was accompanied by as a tahfidz teacher and religious representative of the of the Great. From the results obtained the tahfiz program was implemented and this tahfidz activity is a school's flagship program. In accordance with the results of an interview with What initial plans were made for the continuation of the tahfidz program at this school?

Since 2015 and until now has planned a tahfidz program, namely the goal is to first educate pious and pious people to be able to memorize the Al-Qur'an according to their memorization abilities. Then the tahfidz program at this school is one of the leading programs supported by the program (integrated Islamic school network) therefore the superior program for school is the tahfiz program.

In the activities of the tahfidz program at it can be said that this activity has been carried out and regulated in accordance with the policies of the school. And also the school has arranged so that this tahfidz activity can be of a better quality so that the tahfidz program in schools is supported by an integrated network of Islamic schools. The tahfidz activity is a memorization activity in which students are given guidance by their ustad and ustazah or homeroom teacher and their companion so that they can memorize the Al-Qur'an properly and correctly. In order for students to be able to memorize the Al-Qur'an easily and comfortably, educators must be able to devise methods for memorizing the Al-Qur'an appropriately according to the child's characteristic level, because each child has different levels of understanding or memory. (Malikhah & Rohinah, 2019). In accordance with what was said.

The name of the method at each level of low class and high class must be different because it has different levels. In the teaching method, automatically use different methods. If the lower grades, namely grades 1, 2, and 3, use the tasmi' method, talaqqi, even the taqrir method and can also use the qira'ah or kitabah method, which is written in Arabic or Latin, then guided by according to management. teacher in class. So, for the lower classes the ustad and agree to use the method, namely tasmi', istiqrar and talaqi then there. For the high-class method, it can be said that they can already memorize themselves, and there are some students who have not been able to memorize themselves, it can be from the physical abilities or the ability of the students' mindset or intellectual abilities that are weak and these students still need guidance. However, in teaching the material, they still use the method, namely istiqrar, tasmi' and talaqi such as ustad or ustazah read first the verses of the Qur'an then followed by the students then students are called one by one forward to check whether the students' memorization has been memorized by the students.

In selecting methods in low grades, educators must be as effective as possible using appropriate methods because low class names are children, the ability of grade 1,2,3 children who are already able to memorize the Qur'an is the first key if students are able About 50% or 70% of them can recite the Al-Qur'an fluently because they already know the letters of the Al-Qur'an. However, students who have not been able to memorize the Qur'an or are classified into iqra' will have difficulty memorizing the Qur'an. Therefore, their ustad and ustazah are committed to continuing to use various methods but have the same goal of making it easier for students to be able to memorize the Al-Qur'an tahfidz activities students have different levels of memorization, some are fast in memorizing, some are slow in memorizing. There are students who can memorize on their own and they will be separated into groups and still be guided, and for students who are not yet fluent in memorizing the Qur'an or are still under tasmi' guidance or listening, groups are also made.

In memorizing the Qur'an we need a method to make it easier to memorize and also after we memorize the Qur'an we also need to repeat the memorization so that the memorization that has been memorized is not forgotten with new memorization. At they also carry out and one of them is that the school conducts murojo'ah besar activities every 1x a month at the mosque for all students from grades 1 to 6. In memorizing the Qur'an there are definite targets that must be achieved by the school and students so that the objectives of the activities carried out can be achieved. For the target as a whole, this has a target of memorizing for its satri. If you graduate from this, you have memorized 3 chapters, starting from chapters 30, chapters 1 and chapters 2. And in there are several children who have memorized as many as 4 to 5 participants. grade 6 students.

The tahfidz program is a separate program or does not exist in the government curriculum. The tahfidz program has its own curriculum, for the tahfidz program already has a registration number for the tahfidz house certificate and has been recognized by the local government for the tahfidz house program. So stone floor besides having a superior tahfidz program at school also has its own tahfidz house. The management policy for tahfidz teachers towards the tahfidz program so that goals are achieved is a process carried out so that tahfidz teachers carry out tahfidz activities according to procedures in achieving goals to the fullest.

From the explanation of regarding the management of the tahfidz program, that is, in terms of management in class, before entering the material, the ustad and ustazah require memurojo'ah memorizing and being guided by their walasnya routinely carried out every morning, the point is so that the memorization is not lost. This also has a tahfiz house, so that students have additional learning at tahfidz's house, which is carried out 2x a week. And studying at the tahfidz stone floor house is mandatory for students to participate, even though they also join the tahfidz house outside. With the tahfidz house, some students will graduate with memorization of 5 chapters, 4 chapters, 3 chapters, 2 chapters and 1 chapter for 6 years. Another management carried out by the school is that the school works together with parents at home, so that children's memorization can be controlled both at school and at home.

In elementary schools with Islamic nuances, the first thing to look at is not how good the quality of the subjects is, but how superior the tahfiznyas program is. Because parents certainly want their children to be sent to school and educated in an education that is thick with religious learning has a superior program in the form of a mosque-based program which is also related to the tahfiz program. So, children are accustomed in the mosque to memorize the Al-Qur'an and also there are children who are invited to

memorize in nature as well as eliminating children's boredom in memorizing in class. However, students are more comfortable memorizing the mosque so students are invited to the mosque once twice a month.

CONCLUSION

As a leader in an educational institution, commonly referred to as a school principal, is a professional position that manages all existing resources in the school to be utilized so that it becomes a driving force in achieving the goals to be achieved optimally. (Hasanah, 2017). As well as leaders, they must also collaborate with educators and educational staff so that the management that is prepared can advance education in schools properly. In education apart from devising a strategy so that learning is of good quality, schools must also pay attention to all the needs that can support good quality education. One of the things nowadays that is demanded is how education is demanded by students to get closer to Allah SWT. and at this time many elementary schools and integrated Islamic schools carry out an activity in the form of the tahfidz program. In addition to students being asked to study general knowledge, students are asked to get closer to Allah by getting closer to the Qur'an.

One of the schools that runs the tahfidz program is the of the Great Mosque, the tahfidz program was implemented in 2015 and the way this school manages the tahfidz program is by appointing teachers to be school tahfidz teachers who understand all the tahfidz teaching methods and strategies. every morning the will routinely instruct their students to recite past memorization so that the memorization is not lost. In the process of teaching tahfidz there are several methods used in this school, namely the tasmi' method. For the murojo'ah method besides being carried out in class, floor also holds a murojo'ah besar once a month at the mosque, all students will be gathered at the mosque. has a target in memorizing its students, in general students who graduate Floors, namely 3 juz including juz 30, 1 and 2.

There are some students whose memorization reaches 5 and 4 juz. Floor of Elementary School also has a tahfidz program certificate issued by the local government and also has a tahfidz house that guides its students every 2x a week.

ACKNOWLEDGMENTS

Acknowledgments are expressed to for allowing researchers to conduct interviews at schools to support data collection regarding "Management of Leaders Against Teachers in Teaching Tahfidz", and also thanks to ustad and who have taken the time to be involved in this research.

REFERENCES

- Akbar, A., & Hidayatullah, H. (2016). Metode Tahfidz Al-Qur'an Di Pondok Pesantren Kabupaten Kampar. *Jurnal Ushuluddin*, 24(1), 91. <https://doi.org/10.24014/jush.v24i1.1517>
- Akhmad Efrizal Amrullah, Ridlo Hafidz Faqih, Miftakhur Rohman, & Candra Aditya Hermansyah. (2021). DEEP BREATHING EXERCISE MANAGEMENT IN ARCHERY TO MEMORIZING AL-QUR'AN TO STUDENT OF TAHFIDZ QUR'AN AT SMP AD-DHUHA JEMBER. *International Journal of Islamic and Complementary Medicine*, 2(1), 1–6. <https://doi.org/10.55116/IJIM.V1I1.14>

- Al Hafiz, Muhaidi Mustaffa Yusof, Muhammad Fathi Ghazali, Mohd Al'Ikhsan Md. Sawari, S. S. (2016). Descriptive Qualitative Teaching Method of Memorization in The Institution of Tahfiz Al-Quran Wal Qiraat Pulai Condong and the Students' Level of Academic Excellence. *Mediterranean Journal of Social Sciences*, 7(1), 79–85. <https://doi.org/10.5901/mjss.2016.v7n1s1p79>
- Ali Anwar, M. (2019). Revitalizing the Method of Repetition in the Recitation of the Qur'an. *Istawa: Jurnal Pendidikan Islam*, 4(2), 156. <https://doi.org/10.24269/ijpi.v4i2.1995>
- Anwar, K., & Hafiyana, M. (2018). Implementasi Metode ODOA (One Day One Ayat) dalam Meningkatkan Kemampuan Menghafal al-Quran. *Jurnal Pendidikan Islam Indonesia*, 2(2), 181–198. <https://doi.org/10.35316/jpii.v2i2.71>
- Anwar, S. (2017). Penyelenggaraan Pendidikan Takhfidzul Qur'an Pada Anak Usia Sekolah Dasar Di Pondok Pesantren Nurul Iman Kota Tasikmalaya. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 15(2), 263–282. <https://doi.org/10.32729/edukasi.v15i2.171>
- Arifin, S. (2020). Pengembangan Self-Concept Khaira Ummah Santri Perempuan Menyongsong Era Society 5.0 Perspektif Pengembangan Karier. *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam*, 17(1), 33–60. <https://doi.org/10.14421/hisbah.2020.171-04>
- Aryuna Kusuma Tria Dewi, I Nyoman Sudana Degeng, S. H. (2019). Implementasi Pendidikan Nilai Karakter di Sekolah Dasar Melalui Budaya Sekolah. *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan*, 4(2), 247. <https://doi.org/10.17977/jptpp.v4i2.12011>
- Athiyah, K., & Islam, S. (2019). The Innovation of Gabriel Method in Improving Al-Qur'an Memorization of Islamic Elementary School Students. *Al Ibtida: Jurnal Pendidikan Guru MI*, 6(1), 77. <https://doi.org/10.24235/al.ibtida.snj.v6i1.3814>
- Aziz, H. (2020). Did Prophet Mohammad (PBUH) have epilepsy? A neurological analysis. *Epilepsy & Behavior*, 103, 106654. <https://doi.org/10.1016/j.yebeh.2019.106654>
- Budiayanti, N., Ahmad, N., Suhartini, A., & Parhan, M. (2021). The Development of Post-Modern Islamic Boarding Schools (Case Study at IHAQI Creative Pesantren in Bandung). *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, 13(1), 73–84. <https://doi.org/10.37680/qalamuna.v13i1.584>
- Castro Silva, J., Amante, L., & Morgado, J. (2017). School climate, principal support and collaboration among Portuguese teachers. *European Journal of Teacher Education*, 40(4), 505–520. <https://doi.org/10.1080/02619768.2017.1295445>
- Doppelt, B., & McDonough, W. (2017). *Leading Change Toward Sustainability: A Change-Management Guide for Business, Government and Civil Society* (2 ed.). Routledge. <https://doi.org/10.4324/9781351278966>
- Doyle, L., McCabe, C., Keogh, B., Brady, A., & McCann, M. (2020). An overview of the qualitative descriptive design within nursing research. *Journal of Research in Nursing*, 25(5), 443–455. <https://doi.org/10.1177/1744987119880234>
- Fatmawati, E. (2019). MANAJEMEN PEMBELAJARAN TAHFIDZ AL-QUR'AN. *Jurnal Isema: Islamic Educational Management*, 4(1), 25–38. <https://doi.org/10.15575/isema.v4i1.5255>
- Ford, R. C., Piccolo, R. F., & Ford, L. R. (2017). Strategies for building effective virtual teams: Trust is key. *Business Horizons*, 60(1), 25–34. <https://doi.org/10.1016/j.bushor.2016.08.009>

- Hakim, A., & Herlina, N. H. (2018). Manajemen Kurikulum Terpadu di Pondok Pesantren Modern Daarul Huda Banjar. *Jurnal Penelitian Pendidikan Islam*, 6(1), 111. <https://doi.org/10.36667/jppi.v6i1.157>
- Hasanah, M. (2021). The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School. *Tafkir: Interdisciplinary Journal of Islamic Education*, 2(2), 139–156. <https://doi.org/10.31538/tijie.v2i2.43>
- Hasanah, N. (2017). Kepemimpinan Kepala Sekolah Dalam Pengembangan Lembaga Pendidikan. *al-Iltizam: Jurnal Pendidikan Agama Islam*, 2(1), 24. <https://doi.org/10.33477/alt.v2i1.323>
- Huda, M. N. (2018). Budaya Menghafal Al-Quran: Motivasi dan Pengaruhnya Terhadap Religiusitas. *Sukma: Jurnal Pendidikan*, 2(2), 247–260. <https://doi.org/10.32533/02205.2018>
- Imam Tabroni & Ismiati Ismiati. (2021). SCHOOL MANAGEMENT STRATEGIES IN IMPROVING THE QUALITY OF EDUCATION WITH LEADING PROGRAMS BASED ON ISLAMIC BOARDING SCHOOLS. *SOKO GURU: Jurnal Ilmu Pendidikan*, 1(3), 01–04. <https://doi.org/10.55606/sokoguru.v1i3.60>
- Ishak, I. (2021). Does Quran Memorization Influence Adolescents' Intelligence Quotient and Memory Level?: A Cross-Sectional Study in Malaysia. *Makara Journal of Health Research*. <https://doi.org/10.7454/msk.v25i3.1299>
- Ismail, F. (2018). PELAKSANAAN KURIKULUM JSIT (Jaringan Sekolah Islam Terpadu) DI SEKOLAH DASAR ISLAM TERPADU AL-FURQON PALEMBANG. *Muaddib: Studi Kependidikan dan Keislaman*, 8(1), 14. <https://doi.org/10.24269/muaddib.v8i1.1049>
- James Sebastian, H. H. E. A. (2017). Examining integrated leadership systems in high schools: Connecting principal and teacher leadership to organizational processes and student outcomes. *School Effectiveness and School Improvement*, 1–26. <https://doi.org/10.1080/09243453.2017.1319392>
- Julia Sari, I. S. (2019). Hakekat, Dinamika Organisasi, Dan Fungsi Pemimpin Dan Kepemimpinan Pendidikan Islam. *Jurnal Ilmiah Iqra'*, 13(1), 26. <https://doi.org/10.30984/jii.v13i1.934>
- Kartika, T. (2019). Manajemen Pembelajaran Tahfidz Al-Qur'an Berbasis Metode Talaqqi. *Jurnal Isema: Islamic Educational Management*, 4(2), 245–256. <https://doi.org/10.15575/isema.v4i2.5988>
- Klenke, K. (2017). *Women in Leadership 2nd Edition: Contextual Dynamics and Boundaries*. Emerald Publishing Limited. <https://doi.org/10.1108/9781787430631>
- Kvavilashvili, L., & Fisher, L. (2007). Is time-based prospective remembering mediated by self-initiated rehearsals? Role of incidental cues, ongoing activity, age, and motivation. *Journal of Experimental Psychology: General*, 136(1), 112–132. <https://doi.org/10.1037/0096-3445.136.1.112>
- Lowe, A., Norris, A. C., Farris, A. J., & Babbage, D. R. (2018). Quantifying Thematic Saturation in Qualitative Data Analysis. *Field Methods*, 30(3), 191–207. <https://doi.org/10.1177/1525822X17749386>
- Makarova, A., Lvovna, M., & Mikhailovna, V. (2017). Education process visualization in metacognition development and sustainability. *International Journal of Cognitive Research in Science, Engineering and Education*, 5(2), 65–74. <https://doi.org/10.5937/ijcrsee1702065A>

- Malikhah, F., & Rohinah, R. (2019). Penerapan Metode Gerakan untuk Menghafal Hadis pada Anak. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 4(1), 25–34. <https://doi.org/10.14421/jga.2019.41-03>
- Moser, A., & Korstjens, I. (2018). Series: Practical guidance to qualitative research. Part 3: Sampling, data collection and analysis. *European Journal of General Practice*, 24(1), 9–18. <https://doi.org/10.1080/13814788.2017.1375091>
- Munandar, A. (2020). Manajemen Strategik dan Mutu Pendidikan Islam. *NUR EL-ISLAM: Jurnal Pendidikan dan Sosial Keagamaan*, 6(2), 73–97. <https://doi.org/10.51311/nuris.v6i2.132>
- Muslimin, E. (2018). FENOMENA BERBAGAI METODE CEPAT MEMBACA AL-QUR'AN (Praksis Dakwah Islam di Indonesia). *Mamba'ul 'Ulum*, 14(2), 1–13. <https://doi.org/10.54090/mu.37>
- Najiburrahman Azizah, Yunita Noor Jazilurrahman, Jazilurrahman Azizah, Wafiq Jannah, N. A. (2022). Implementation of the Tahfidz Quran Program in Developing Islamic Character. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(4), 3546–3599. <https://doi.org/10.31004/obsesi.v6i4.2077>
- Pradewi, Gunarti Ika, Rukiyati, R. (2019). Kebijakan Sistem Zonasi Dalam Perspektif Pendidikan. *Jurnal Manajemen dan Supervisi Pendidikan*, 4(1), 28–34. <https://doi.org/10.17977/um025v4i12019p028>
- Raco, J. (2018). *Metode penelitian kualitatif: Jenis, karakteristik dan keunggulannya* [Preprint]. Open Science Framework. <https://doi.org/10.31219/osf.io/mfzuj>
- Retnowati, Y. (2019). Metode Pembelajaran Hafalan Surat-Surat Pendek pada Anak Usia Dini RA Full Day Se-Kabupaten Bantul. *Al-Athfal: Jurnal Pendidikan Anak*, 5(1), 101–116. <https://doi.org/10.14421/al-athfal.2019.51-07>
- Rohmatillah, S., & Shaleh, M. (2018b). Manajemen Kurikulum Program Tahfidz Al-Qur'an di Pondok Pesantren Salafiyah Syafi'iyah Al-Azhar Mojosari Situbondo. *Jurnal Pendidikan Islam Indonesia*, 3(1), 107–267. <https://doi.org/10.35316/jpii.v3i1.91>
- Rosadi, T. (2021). Manajemen Mutu Pendidikan Dalam Upaya Meningkatkan Kemandirian Madrasah. *Cakrawala: Jurnal Manajemen Pendidikan Islam dan studi sosial*, 5(1), 86–106. <https://doi.org/10.33507/cakrawala.v5i1.287>
- Rostini, D., Zuhdi, A., & Lantari Ayundhari, V. (2020). THE MANAGEMENT OF CHARACTER EDUCATION IN SCHOOLS AROUND PESANTREN ENVIRONMENT TO BUILD AKHLAKUL KARIMAH. *Journal of Accounting and Finance Management*, 1(1), 95–99. <https://doi.org/10.38035/jafm.v1i1.15>
- Setiawan, A., & Rasyidi, A. (2020). Contribution of Pondok Pesantren Tahfiz Al-Qur'an in Responding to the Digital Era in South Borneo. *Borneo International Journal of Islamic Studies*, 2(2), 155–175. <https://doi.org/10.21093/bijis.v2i2.2260>
- Slamet, S. (2019). THE EFFECT OF MEMORIZING QURAN ON THE CHILDREN COGNITIVE INTELLIGENCE. *Humanities & Social Sciences Reviews*, 7(3), 571–575. <https://doi.org/10.18510/hssr.2019.7384>
- Vidergor, H. E. (2018). Effectiveness of the multidimensional curriculum model in developing higher-order thinking skills in elementary and secondary students. *The Curriculum Journal*, 29(1), 95–115. <https://doi.org/10.1080/09585176.2017.1318771>

- Wahyudin, W. (2018). Optimalisasi Peran Kepala Sekolah dalam Implementasi Kurikulum 2013. *Jurnal Kependidikan*, 6(2), 249–265. <https://doi.org/10.24090/jk.v6i2.1932>
- Zaenurrosyid, A., Kahfi, A., & Sholihah, H. (2020). A.Zaenurrosyid THE MODEL OF MEMORIZING QUR'AN FOR PRIMARY SCHOOL STUDENTS AND THE MANAGEMENT OF TAHFIDZ BOARDING SCHOOL. *Santri: Journal of Pesantren and Fiqh Sosial*, 1(2), 169–188. <https://doi.org/10.35878/santri.v1i2.247>
- Zain, A. (2019). Dakwah Dalam Perspektif Al-Qur'an Dan Al-Hadits. *At-Taujih : Bimbingan dan Konseling Islam*, 2(1), 40–53. <https://doi.org/10.22373/taujih.v2i1.7209>
- Zamroni, Z., Baharun, H., Rozi, F., Sholeha, W., & Anggraini, Y. (2022). Intercultural Communication: Strategy to Improve School Competitiveness Based on Public Demand. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(4), 2886–2895. <https://doi.org/10.31004/obsesi.v6i4.2123>
- Zellma, A., Buchta, R., & Cichosz, W. (2021). The (non)transgressive character of religious education for children and young people in Polish schools. *British Journal of Religious Education*, 1–15. <https://doi.org/10.1080/01416200.2021.1887082>

Copyright Holder :

© Jennifer Yuri et al. (2023).

First Publication Right :

© Journal Neosantara Hybrid Learning

This article is under:

