

Managing a Tahfidz Al-Qur'an Flagship Program as an Internal Quality Improvement Strategy in Islamic Primary Education

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ABSTRACT

This study aims to analyze the management of the Tahfidz Al-Qur'an flagship program as an internal quality improvement strategy in Islamic primary education at MI Ma'arif NU 003 Samarinda. The study focuses on three main aspects: program planning, implementation, and evaluation, including the managerial challenges encountered in each stage. This research employed a qualitative approach with a descriptive phenomenological design. Data were collected through observation, interviews, and documentation involving the madrasah head, tahfidz teacher, homeroom teacher, and students of the tahfidz class. The data were analyzed using the Miles and Huberman model, consisting of data reduction, data display, and conclusion drawing. The findings show that the program is managed through the six management elements: human resources, financing, materials, methods, facilities, and institutional attractiveness. Planning includes certified teacher recruitment, student selection, financing, learning materials, and method selection. Implementation involves structured memorization activities, teacher collaboration, memorization deposits, and student participation in competitions. Evaluation is conducted through supervision, munaqosyah, tasmi', achievement books, and tahfidz report cards. The study concludes that the tahfidz flagship program contributes to improving educational quality, although written SOPs, time allocation, student ability differences, and parent communication still require improvement.

Keywords: *Tahfidz Program, Quality Improvement, Madrasah Management, Internal Quality Assurance, Islamic Primary Education*

ABSTRAK

Penelitian ini bertujuan untuk menganalisis manajemen program unggulan Tahfidz Al-Qur'an sebagai strategi peningkatan mutu internal pendidikan dasar Islam di MI Ma'arif NU 003 Samarinda. Fokus penelitian diarahkan pada tiga aspek utama, yaitu perencanaan, pelaksanaan, dan evaluasi program, termasuk kendala manajerial yang dihadapi pada setiap tahap. Penelitian ini menggunakan pendekatan kualitatif dengan desain deskriptif fenomenologis. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi dengan melibatkan kepala madrasah, guru tahfidz, wali kelas, dan siswa kelas tahfidz. Analisis data menggunakan model Miles dan Huberman, yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa program dikelola melalui enam unsur manajemen, yaitu sumber daya manusia, pembiayaan, bahan ajar, metode, fasilitas, dan daya tarik kelembagaan. Perencanaan mencakup rekrutmen guru bersertifikat, seleksi siswa, pembiayaan, penyediaan bahan ajar, dan pemilihan metode. Pelaksanaan dilakukan melalui kegiatan hafalan terstruktur, kolaborasi guru, setoran hafalan, dan keikutsertaan siswa dalam kompetisi. Evaluasi dilakukan melalui supervisi, munaqosyah, tasmi', buku prestasi, dan rapor tahfidz. Penelitian ini menyimpulkan bahwa program unggulan tahfidz berkontribusi terhadap

peningkatan mutu pendidikan, meskipun masih diperlukan penguatan SOP tertulis, alokasi waktu, penanganan perbedaan kemampuan siswa, dan komunikasi dengan orang tua.

Kata kunci: Program Tahfidz, Peningkatan Mutu, Manajemen Madrasah, Penjaminan Mutu Internal, Pendidikan Dasar Islam

INTRODUCTION

Quality improvement in Islamic education is not merely associated with academic achievement, examination scores, or institutional reputation. In madrasah contexts, educational quality also includes the ability of an institution to strengthen religious identity, spiritual discipline, Qur'anic literacy, student character, and community trust. Madrasahs are expected to provide formal education while maintaining Islamic distinctiveness through programs that integrate academic learning and religious formation. Therefore, educational quality in madrasah should be understood as a holistic framework that includes input quality, process quality, output quality, leadership quality, curriculum integration, and continuous evaluation.

One important form of quality improvement in Islamic primary education is the development of flagship programs. A flagship program is not simply an additional activity; it represents an institutional strategy to differentiate the school, strengthen its educational identity, attract public trust, and improve student outcomes. In Islamic educational institutions, tahfidz Al-Qur'an programs have increasingly become flagship programs because they respond to parental expectations, religious aspirations, and the need to strengthen students' Qur'anic competence. When properly managed, tahfidz programs can contribute to the quality of graduates, school competitiveness, and institutional branding. The management of tahfidz Al-Qur'an programs is closely related to internal quality assurance. Internal quality assurance refers to systematic efforts conducted by educational institutions to plan, implement, monitor, evaluate, and improve educational programs. In this sense, a tahfidz flagship program requires clear planning, competent human resources, appropriate methods, adequate facilities, sustainable financing, program monitoring, and measurable student achievement indicators. Previous studies have shown that quality management in tahfidz education involves leadership, commitment to quality, continuous improvement, curriculum integration, learning evaluation, learning models, human resource development, infrastructure, financing, public relations, and institutional vision (Arribath et al., 2021).

In madrasah-based education, the principal or head of madrasah plays an important role in improving institutional quality. Leadership determines how educational programs are planned, implemented, and evaluated. Huda and Rokhman found that the quality improvement strategy in Islamic elementary schools begins with madrasah commitment, resource development, and the implementation of strategic programs, including tahfidz classes, superior classes, and extracurricular programs (Huda & Rokhman, 2021). This indicates that tahfidz programs can be interpreted as part of the school's quality improvement strategy when they are systematically designed and integrated into institutional management.

Madrasah-based management also emphasizes stakeholder involvement, curriculum integration, and systematic supervision. Badrun explains that effective madrasah-based management contributes to educational quality through planning, organizing, implementing, supervising, and assessing. The study also highlights the importance of leadership, stakeholder collaboration, and curriculum integration in improving Islamic education quality (Badrun, 2024). These elements are relevant to tahfidz flagship program management because program success depends not only on teachers and students but also on the involvement of the madrasah head, homeroom teachers, parents, financing systems, learning methods, and evaluation mechanisms.

The importance of internal quality management in madrasah is also reinforced by studies on quality assurance models. Frandani, Tamam, and Ahmad propose that internal quality management in pesantren-based madrasahs should include mission alignment, SWOT analysis, quality planning, program responsibility, funding allocation, reporting, formative evaluation, summative evaluation, recommendation development, and follow-up standardization (Frandani et al., 2024). This framework is useful for understanding tahfidz program management because

the program requires not only implementation but also follow-up improvement based on evaluation results.

Leadership evaluation is another relevant dimension in quality improvement. The CIPP model, consisting of context, input, process, and product evaluation, has been used to evaluate leadership roles in improving Qur'anic educational quality. Such evaluation emphasizes that leaders must provide vision, motivation, teacher development, program adjustment, and performance improvement to achieve institutional goals (M et al., 2023). In the context of tahfidz program management, this means that evaluation should not only measure students' memorization achievement but also examine whether leadership, teacher competence, learning processes, resources, and program outputs are aligned with institutional quality targets.

MI Ma'arif NU 003 Samarinda provides an important case for examining tahfidz program management as an internal quality improvement strategy. The madrasah organizes an accelerated tahfidz class as a flagship program for upper-grade students. The program was initially developed from extracurricular activities and later transformed into a special class program for grades 4A, 5A, and 6A. It aims to strengthen students' Qur'anic memorization while maintaining balance with general academic subjects. The target of memorization ranges from two to three juz, with a maximum target of five juz. Students are selected based on Qur'an reading ability, memorization potential, and parental support.

Although the program has become an institutional advantage, its implementation faces managerial challenges. These include the absence of a written standard operating procedure, limited learning time, differences in student memorization ability, and communication gaps with some parents. These challenges show the need to examine the program not only as a religious learning activity but also as an internal quality improvement system. Therefore, this article aims to analyze how the tahfidz flagship program is planned, implemented, and evaluated as an internal quality improvement strategy in Islamic primary education.

This article is guided by three research questions. First, how is the tahfidz flagship program planned as an internal quality improvement strategy at MI Ma'arif NU 003 Samarinda? Second, how is the program implemented to strengthen Qur'anic learning quality and student achievement? Third, how is the program evaluated, and what managerial challenges affect its effectiveness? By answering these questions, the study contributes to the discussion of educational quality improvement, internal quality assurance, monitoring and evaluation, and flagship program management in madrasah-based Islamic primary education.

METHOD

This study employed a qualitative approach with a descriptive phenomenological design. The qualitative approach was chosen because the study aimed to understand the management of the tahfidz flagship program in its natural institutional context. Rather than measuring variables statistically, this study explored how the program was planned, implemented, evaluated, and experienced by the people directly involved in the program. The descriptive phenomenological design was used to capture the meaning of program management from the perspectives of the madrasah head, tahfidz teacher, homeroom teacher, and students. The research was conducted at MI Ma'arif NU 003 Samarinda, an Islamic primary school that implements an accelerated tahfidz class as one of its flagship programs. The program is specifically designed for upper-grade students, particularly grades 4A, 5A, and 6A. It aims to improve students' Qur'anic memorization, reading quality, discipline, and religious learning experience. The program is also positioned as one of the madrasah's institutional advantages to attract parents and strengthen public trust.

The subjects of the study consisted of the madrasah head, the tahfidz teacher, the homeroom teacher of class 5A, and students of class 5A as one of the flagship tahfidz classes. These participants were selected because they were directly involved in the planning, implementation, and evaluation of the program. The madrasah head provided information about institutional policy, program planning, recruitment, financing, facilities, and supervision. The tahfidz teacher provided information about learning methods, memorization targets, student progress, and evaluation. The homeroom teacher provided information about class management and

collaboration with the tahfidz teacher. Students provided information about their learning experiences, memorization process, and challenges in participating in the program.

Data were collected through observation, interviews, and documentation. Observation was conducted to understand the real implementation of the tahfidz class, including classroom activities, memorization deposits, teacher-student interaction, learning facilities, and program routines. Interviews were conducted with the madrasah head, tahfidz teacher, homeroom teacher, and students to obtain in-depth information about the program. Documentation was used to examine supporting data, such as student achievement records, memorization books, tahfidz report cards, learning schedules, certificates, and documentation of competitions.

Data analysis followed the Miles and Huberman interactive model, which includes data reduction, data display, and conclusion drawing. In the data reduction stage, the researcher selected and organized information related to planning, implementation, evaluation, and program constraints. In the data display stage, the data were presented thematically according to the research focus. In the conclusion drawing stage, the researcher interpreted the patterns of program management and connected them with the concept of internal quality improvement.

The validity of the data was strengthened through triangulation. Source triangulation was conducted by comparing data from the madrasah head, tahfidz teacher, homeroom teacher, and students. Technique triangulation was conducted by comparing the results of interviews, observations, and documentation. Time triangulation was conducted by collecting data at different times to ensure consistency of information. These procedures were used to increase the credibility of the findings and reduce the risk of subjective interpretation.

The analytical framework of the study was based on three main management functions: planning, implementation, and evaluation. In addition, the study used the six management elements or 6M as a supporting analytical lens. The 6M elements include man, money, materials, methods, machines, and market. In this study, "man" refers to human resources involved in the program, including the madrasah head, tahfidz teacher, homeroom teacher, and students. "Money" refers to the financing system of the tahfidz program. "Materials" refers to learning resources and memorization books. "Methods" refers to Tilawati, talaqqi, independent memorization, and memorization deposit systems. "Machines" refers to facilities and supporting equipment. "Market" refers to the role of the tahfidz program as a flagship program that strengthens the attractiveness of the madrasah.

The use of qualitative methods is relevant to studies on educational quality management because program quality often depends on institutional processes, leadership decisions, stakeholder interactions, and contextual practices. Previous research on madrasah-based management and tahfidz quality management also used qualitative methods with interviews, observations, documentation, and Miles and Huberman's analysis model. Therefore, the method used in this study is appropriate for examining the management of a tahfidz flagship program as an internal quality improvement strategy.

FINDINGS AND DISCUSSION

Planning of the Tahfidz Flagship Program as a Quality Improvement Strategy

The findings show that the tahfidz flagship program at MI Ma'arif NU 003 Samarinda was planned as a special program to strengthen the madrasah's educational quality. The program was originally implemented as an extracurricular activity, but it later developed into an accelerated tahfidz class. This transformation indicates that the madrasah did not position tahfidz merely as an additional religious activity but as a strategic institutional program. By developing tahfidz into a special class program, the madrasah attempted to strengthen its Islamic identity, improve student outcomes, and respond to parental expectations.

The planning stage involved several important components. First, the madrasah recruited tahfidz teachers based on specific competence. Teachers were expected to have Tilawati certification, which indicates that teacher competence was considered an important quality input. This finding is consistent with the principle of quality management, which emphasizes

the importance of qualified human resources in achieving program goals [1]. In tahfidz education, teacher competence is essential because students need guidance in reading accuracy, memorization discipline, pronunciation, tajwid, and learning motivation.

Second, student selection was conducted based on Qur'an reading ability, memorization potential, and parental support. This selection mechanism shows that the program applied input quality control. Students who entered the accelerated tahfidz class were expected to have basic readiness to participate in intensive memorization activities. The involvement of parental support as a selection consideration is also important because tahfidz learning requires repetition and discipline outside school hours. This finding suggests that student achievement in tahfidz is influenced not only by school learning but also by family support.

Third, the madrasah established a special financing system for the tahfidz program. This indicates that financial planning was part of program management. Financing is needed to support teacher honorarium, learning materials, books, facilities, and program activities. In internal quality management, funding allocation is a crucial element because program sustainability depends on the availability of resources (Nasir & Rijal, 2021a). Without clear financing, flagship programs often become difficult to maintain.

Fourth, the madrasah used the Tilawati method with talaqqi and independent memorization approaches. The talaqqi approach was applied especially for students who needed direct guidance in reading and memorization, while independent memorization was used for students who were more capable of reading the Qur'an fluently. This differentiation shows that the program considered student ability differences. From a quality improvement perspective, this is important because learning methods must match students' readiness and learning needs.

Fifth, the madrasah provided memorization books for each juz. These materials functioned as learning tools and monitoring instruments. The availability of structured materials supports both learning and evaluation. It allows teachers to track student progress and helps students understand their memorization targets. This finding is aligned with internal quality assurance principles, which require documentation and evidence of learning progress.

Sixth, the program was positioned as a madrasah flagship program. This relates to the "market" element in the 6M framework. The tahfidz class became an institutional attraction for parents who wanted their children to receive both academic education and Qur'anic memorization. This finding confirms that flagship programs can function as a quality improvement strategy and as a form of institutional competitiveness. Huda and Rokhman similarly found that tahfidz class programs and superior class programs can become strategies for improving the quality of Islamic elementary education (Nasir, 2025).

However, the planning stage also faced a major challenge: the absence of a written standard operating procedure. Although the program had been planned through teacher recruitment, student selection, financing, method selection, and learning materials, the absence of a formal SOP may affect consistency and sustainability. A written SOP is important for ensuring that program standards are not dependent only on individual practice. It should include student selection procedures, teacher responsibilities, learning schedules, memorization targets, assessment criteria, parent communication mechanisms, and follow-up actions for students who face difficulties.

Implementation of the Tahfidz Flagship Program

The implementation of the tahfidz flagship program was conducted through structured learning activities involving collaboration between the tahfidz teacher and the homeroom teacher. This collaboration is important because tahfidz students also participate in general academic learning. Therefore, program implementation must balance Qur'anic memorization and academic responsibilities. The existence of a special tahfidz class does not mean that general learning is neglected; rather, tahfidz is integrated into the broader learning structure of the madrasah.

The main learning activity in the program was memorization deposit. Students were required to submit memorization to the teacher according to their memorization progress. This system allowed teachers to monitor each student's development individually. Memorization deposit also helped students develop discipline, responsibility, and consistency. From a quality improvement perspective, the deposit system functions as a formative monitoring mechanism because it provides continuous information about student progress.

The program also used the Tilawati method, talaqqi, and independent memorization. The combination of these methods shows that the madrasah used a differentiated instructional approach. Students who needed more direct assistance received talaqqi guidance, while students with better reading skills could memorize more independently. This approach is important because students have different abilities, learning speeds, and memorization capacities. A one-size-fits-all approach would not be effective in tahfidz learning.

The implementation stage also included student participation in various competitions. Competition participation served as both motivation and external recognition of program quality. Students who participated in competitions were able to demonstrate their memorization achievement beyond the classroom context. In quality improvement terms, competition achievement can be seen as an output indicator. It shows that the program produces visible student outcomes and strengthens the madrasah's public image.

The findings also indicate that the program produced various tahfidz achievements. These achievements became evidence that the program had positive outcomes in developing Qur'anic memorization competence. This supports the idea that quality improvement must be demonstrated through measurable or observable indicators. In the case of the tahfidz program, quality indicators include student memorization progress, participation in competitions, certificates, completion of memorization targets, and parent interest.

Nevertheless, program implementation faced several challenges. One challenge was limited meeting time. Tahfidz learning requires repetition, consistency, and sufficient time. When meeting time is limited, students may find it difficult to achieve memorization targets optimally. The second challenge was the difference in student ability. Some students memorize quickly, while others need more repetition and guidance. This requires teachers to apply differentiated learning strategies. The third challenge was communication with some parents. Since tahfidz learning requires support at home, weak communication with parents may affect student memorization consistency.

These challenges show that program implementation needs stronger coordination and quality monitoring. The madrasah needs to design a structured communication system with parents, such as regular progress reports, parent meetings, digital memorization monitoring, and home-based memorization guidance. The madrasah also needs to provide additional support for students who experience difficulties, such as remedial memorization sessions, peer mentoring, or flexible memorization targets.

From a quality management perspective, implementation should be connected to continuous improvement. Arribath, Suradika, and Sopa emphasize that TQM in tahfidz education includes leadership, commitment to quality, continuous improvement, integrated curriculum, learning evaluation, learning media, teacher training, infrastructure, financing, public relations, and unity of vision (Nasir & Rijal, 2021b). The findings of this study show that several of these elements already exist in the program, but some still need strengthening, especially SOP development, parent communication, and time management.

Evaluation of the Tahfidz Flagship Program

Evaluation is a crucial component of internal quality improvement. The findings show that evaluation of the tahfidz flagship program at MI Ma'arif NU 003 Samarinda was conducted through several mechanisms: supervision by the madrasah head, munaqosyah, tasmi', achievement books, tahfidz report cards, and documentation of student achievement. These mechanisms indicate that the madrasah already had several evaluation tools to monitor student progress and program effectiveness.

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Supervision by the madrasah head reflects leadership involvement in quality control. The madrasah head did not only initiate the program but also supervised its implementation. This is important because leadership plays a key role in ensuring that programs run according to institutional goals. Leadership evaluation studies show that leaders contribute to educational quality by providing vision, motivation, teacher development, program adjustment, and monitoring (Lestari et al., 2023).

Munaqosyah and tasmi' function as formal evaluation mechanisms. Through munaqosyah, students' memorization can be tested and validated. Through tasmi', students demonstrate their memorization performance in a more public or structured setting. These mechanisms are important because tahfidz quality cannot be measured only by the amount of memorization but also by accuracy, fluency, tajwid, and consistency. Therefore, evaluation must consider both quantity and quality of memorization.

Achievement books and tahfidz report cards serve as documentation instruments. They allow teachers, students, parents, and the madrasah to monitor memorization progress. In internal quality assurance, documentation is important because it provides evidence of program implementation and student achievement. Without documentation, evaluation becomes informal and difficult to standardize. The use of achievement books and tahfidz report cards therefore represents an important quality assurance practice. The findings also show that the program has become attractive to parents and contributes to the madrasah's identity. This indicates that evaluation should not only examine internal learning outcomes but also institutional impact. A successful flagship program should strengthen student achievement, parent trust, school reputation, and institutional sustainability. In this case, the tahfidz program functions as both a learning program and a quality branding strategy.

However, the evaluation system still needs improvement. The absence of a written SOP affects the standardization of evaluation. Evaluation instruments should be developed more systematically to include memorization targets, fluency criteria, tajwid accuracy, student discipline, attendance, parent support, teacher feedback, and follow-up plans. Evaluation results should also be used for program improvement, not only for reporting student achievement.

Frاندani, Tamam, and Ahmad emphasize that internal quality management should include formative evaluation, summative evaluation, instrument preparation, data collection, analysis, recommendations, follow-up improvement, and standardization of changes (Rijal et al., 2023). Based on this framework, the tahfidz program at MI Ma'arif NU 003 Samarinda already has several evaluation practices, but it still needs stronger follow-up mechanisms. For example, students who do not reach the memorization target should receive structured academic support. Teachers should receive regular feedback based on program evaluation. Parents should receive clear guidance on how to support memorization at home. Program managers should use evaluation data to revise schedules, methods, and student grouping.

Tahfidz Program Management as an Internal Quality Improvement Model

Based on the findings, the tahfidz flagship program can be conceptualized as an internal quality improvement model consisting of four interconnected components: input quality, process quality, output quality, and improvement feedback.

Input quality includes teacher competence, student selection, parental support, financing, learning materials, and facilities. The requirement that tahfidz teachers have Tilawati certification shows attention to human resource quality. Student selection based on Qur'an reading ability and memorization potential shows attention to student readiness. Financing, books, and facilities support the continuity of the program.

Process quality includes structured learning, collaboration between the tahfidz teacher and homeroom teacher, memorization deposit, talaqqi, independent memorization, and participation in competitions. These processes indicate that the program is not implemented randomly but through structured routines. The presence of collaboration also shows that the program is integrated into the school system.

Output quality includes memorization achievement, student participation in competitions, certificates, tahfidz report cards, and program attractiveness. These outputs are important indicators of program success. They show that the program produces both student outcomes and institutional benefits. Improvement feedback includes supervision, munaqosyah, tasmi', achievement documentation, and identification of program constraints. However, the improvement feedback system still requires strengthening through written SOPs, standardized evaluation instruments, parent communication systems, and follow-up mechanisms. This model aligns with the concept of quality improvement in Islamic education. Badrun's study emphasizes that effective madrasah-based management improves educational quality through planning, organizing, implementation, supervision, assessment, leadership, stakeholder collaboration, and curriculum integration (Nasir & Rijal, 2020). The tahfidz program at MI Ma'arif NU 003 Samarinda reflects these dimensions, although several aspects need further institutional strengthening.

The findings also show that quality improvement in Islamic primary education must be context-sensitive. Unlike general academic programs, tahfidz programs require religious commitment, memorization discipline, teacher-student closeness, parent support, and spiritual motivation. Therefore, quality indicators should not be limited to administrative compliance but should include Qur'anic competence, learning discipline, student motivation, reading quality, memorization progress, and religious character.

Managerial Challenges and Quality Improvement Recommendations

The first major challenge is the absence of a written SOP. This is a critical issue because flagship programs need clear standards to ensure consistency, accountability, and sustainability. The madrasah should develop an SOP that includes teacher recruitment standards, student selection criteria, learning schedules, memorization targets, methods, evaluation procedures, parent communication systems, and remedial mechanisms.

The second challenge is limited meeting time. Since tahfidz requires repetition and consistency, the madrasah needs to review the time allocation of the program. Additional memorization sessions, flexible schedules, or home-based memorization guidance may be developed. The school could also use digital monitoring tools to help students continue memorization practice outside the classroom.

The third challenge is the difference in student ability. To address this, the madrasah should develop differentiated tahfidz learning pathways. Students can be grouped based on reading fluency and memorization speed. Fast learners may receive enrichment targets, while students who need more support may receive additional talaqqi sessions and remedial guidance.

The fourth challenge is communication with some parents. Since family support is essential in tahfidz learning, the madrasah needs a stronger parent partnership system. Regular progress reports, parent meetings, communication groups, and memorization guidance for parents can strengthen home-school collaboration.

The fifth challenge is the need for stronger internal evaluation. Although evaluation already exists through supervision, munaqosyah, tasmi', achievement books, and tahfidz report cards, the madrasah should develop a more systematic evaluation framework. This framework should include formative evaluation, summative evaluation, data analysis, recommendations, follow-up actions, and standardization of improvements.

Overall, the findings indicate that the tahfidz flagship program at MI Ma'arif NU 003 Samarinda already functions as an internal quality improvement strategy. It strengthens Islamic identity, improves Qur'anic competence, enhances institutional attractiveness, and provides measurable student achievement indicators. However, to become a stronger internal quality assurance model, the program needs written standards, better documentation, stronger parent engagement, differentiated learning, and systematic follow-up improvement.

CONCLUSION

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This study concludes that the tahfidz Al-Qur'an flagship program at MI Ma'arif NU 003 Samarinda represents an internal quality improvement strategy in Islamic primary education. The program is managed through three main stages: planning, implementation, and evaluation. It is also supported by six management elements, namely human resources, financing, materials, methods, facilities, and institutional attractiveness.

At the planning stage, the madrasah recruits competent tahfidz teachers, selects students based on Qur'an reading ability, memorization potential, and parental support, provides financing, applies the Tilawati method with talaqqi and independent memorization, prepares memorization books, and positions the program as a flagship institutional advantage. At the implementation stage, the program is conducted through structured learning, collaboration between the tahfidz teacher and homeroom teacher, memorization deposits, and student participation in competitions. At the evaluation stage, the program is monitored through supervision by the madrasah head, munaqosyah, tasmi', achievement books, tahfidz report cards, and documentation of student achievements.

The findings show that the program contributes to educational quality by strengthening Qur'anic memorization, improving religious learning culture, increasing student achievement, and enhancing the attractiveness of the madrasah. However, several challenges remain, including the absence of a written SOP, limited learning time, differences in student ability, and less optimal communication with some parents.

This study recommends that MI Ma'arif NU 003 Samarinda strengthen the tahfidz program by developing written SOPs, standardizing evaluation instruments, improving parent communication, differentiating student learning pathways, and using evaluation results for continuous improvement. Future research may examine similar tahfidz flagship programs across different madrasahs to develop comparative models of internal quality assurance in Islamic primary education.

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