

# Management of the Al-Qur'an Literacy Program in Creating Tahfidz Learners

Sri Handayani<sup>1</sup>, Aan Hasanah<sup>2</sup>, Ahmad Zaldi<sup>3</sup>, Abdul Karim<sup>4</sup>, Jalaludin<sup>5</sup>, Sahlan<sup>6</sup>

1,2,5,6) Universitas Islam Bunga Bangsa Cirebon, Indonesia

3) Sultan Hassanah Bolkiah Institute of Education, Brunei Darussalam University, Brunei Darussalam

4) Universitas Muhammadiyah Cirebon, Indonesia

e-mail Correspondent: [yanikdw.cantik@gmail.com](mailto:yanikdw.cantik@gmail.com)

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## Info Artikel

## Abstract

### Keywords:

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Activities, POAC,  
ASIKS Method.

Indonesia is a Muslim-majority country, yet the number of Qur'an memorizers (hafidz 30 juz) remains disproportionately low compared to its population. This study aims to analyze the management of the Qur'anic literacy program in fostering tahfidz learners at SMP Negeri 1 Cirebon City. Employing a qualitative case study approach, data were collected through observation, interviews, and document analysis, then validated using triangulation techniques. The findings reveal that the implementation of the POAC (Planning, Organizing, Actuating, Controlling) management model, supported by the ASIKS method (*Application, Spirit, Istiqomah, Commitment, and Celebration*) and the ESQul Voissa organizational structure, proved highly effective in achieving program goals. Since its initiation in 2016, the program has successfully graduated 40 tahfidz students, with 76% of participants attaining their memorization targets through structured extracurricular activities. This demonstrates that the tahfidz program can be effectively implemented in general public schools without requiring transformation into integrated Islamic institutions. However, this study is limited to a single school and relies primarily on qualitative data, which may affect the generalizability of results. Future research is recommended to apply broader, multi-site, and quantitative approaches to validate and expand upon these findings. The results of this study offer a compelling model for educational institutions seeking innovative, scalable, and character-building strategies to reduce Qur'anic illiteracy among students.

### Kata Kunci:

Literasi Al-Qur'an,  
Manajemen Program,  
Kegiatan Ekstrakurikuler  
Tahfidz, POAC, Metode  
ASIKS

### Abstrak.

Indonesia adalah negara dengan mayoritas penduduk Muslim, namun jumlah penghafal Al-Qur'an (hafidz 30 juz) masih sangat rendah dibandingkan dengan total populasinya. Penelitian ini bertujuan untuk menganalisis manajemen program literasi Al-Qur'an dalam membina peserta didik tahfidz di SMP Negeri 1 Kota Cirebon. Menggunakan pendekatan kualitatif studi kasus, data dikumpulkan melalui observasi, wawancara, dan studi dokumentasi, serta divalidasi dengan teknik triangulasi. Hasil penelitian menunjukkan bahwa penerapan model manajemen POAC (Planning, Organizing, Actuating, Controlling) yang didukung oleh metode ASIKS (Aplikasi, Semangat, Istiqomah, Komitmen, dan Selebrasi) dan struktur organisasi ESQul The Voissa terbukti sangat efektif dalam mencapai tujuan program. Sejak dimulai pada tahun 2016, program ini berhasil meluluskan 40 peserta didik tahfidz, dengan 76% peserta mencapai target hafalan melalui kegiatan ekstrakurikuler yang terstruktur. Temuan ini membuktikan bahwa program tahfidz dapat diimplementasikan secara efektif di sekolah umum tanpa perlu mengubahnya menjadi institusi Islam terpadu. Namun demikian, penelitian ini memiliki keterbatasan pada lokasi tunggal dan dominasi data kualitatif, yang dapat memengaruhi generalisasi hasil. Oleh karena itu, disarankan penelitian lanjutan dengan pendekatan kuantitatif dan cakupan lebih luas untuk memvalidasi serta mengembangkan temuan ini. Hasil studi ini memberikan model inspiratif bagi lembaga pendidikan yang ingin mengembangkan strategi inovatif dan berorientasi karakter untuk mengurangi buta huruf Al-Qur'an di kalangan pelajar.

## INTRODUCTION

The literacy culture is reflected in schools in Indonesia at this time. These schools are an initiative by the government through the Ministry of Education, which aims to enhance students' competence and interest in the learning process, as well as to develop their ability to improve their skills in reading, listening, writing, and speaking. (Marmoah & Poerwanti, Suharno, 2022) The Constitution in Indonesia itself has regulated how educational institutions can foster faith, piety, and noble morals in order to contribute to educating the nation's citizens, which is a matter of law. (Harmuji et al., 2022; Zamroni, 2023). Literacy culture is a fundamental skill that Indonesian students must master. (Hadianto et al., 2022; Purwanta, 2023). This is because the independent curriculum that is implemented as an education system in Indonesia today requires students to be active in learning, and teachers are not the primary source in the learning process. (Fauzan et al., 2023; Gayatri Basuki et al., 2023; Pradesa & Rahma, 2023).

Where this is the essence of his words, Ki Hajar Dewantara, an Indonesian education figure, once said that education is something that involves everyone, not just teachers or parents. (Darmawan & Sujoko, 2019). Literacy skills are closely related to the six standards of literacy skills: literacy in reading and writing, numeracy, science literacy, digital literacy, financial literacy, and cultural and civic literacy. (Alfriansa Agustina et al., 2022). Therefore, literacy culture is crucial for improving student competence and educating the nation. From this opinion, there is a main idea that literacy encompasses six key aspects that support active learning, namely reading and writing, numeracy, science, digital literacy, finance, and culture and citizenship. With strong literacy, the young generation is better prepared to face global challenges.

On the other hand, Indonesia, which is the second-largest Muslim community in the world, experiences dualism in its education system. (Karimullah et al., 2023). First, the education system is under the auspices of the Ministry of Education and Culture, with elementary, junior high, high school, and college education levels. (Fahri et al., 2023; Karim et al., 2022). As well as the second education system under the auspices of the Ministry of Religion, with MI, MTs, MA, and Islamic universities (Puad, 2022; Sodirin et al., 2023). Due to the differences between the two systems, the standard of literacy skills that students in Indonesia are expected to possess is distinct. The Ministry of Religious Affairs of the Republic of Indonesia provides additional literacy skills for students with Qur'an literacy skills. (Supriadi et al., 2022). Thus, it is not surprising that in Indonesia today, many educational institutions are attempting to adopt both literacy standards with a new identity, namely an integrated Islamic one. According to 2022, there are more than 1000 integrated Islamic schools at all levels of education in Indonesia. (Fauzan Ismael & Iswantir, 2022)

However, ironically, the second-largest Muslim community in the world, as ranked, is not proportionate to the ability of its people to recognize the letters of the Qur'an and read it (Wahyu et al., 2022). According to research results (Sonia et al., 2024), in 2018, it was recorded that about 54% of the 225 million Muslims were illiterate in the Qur'an. Meanwhile, according to data collected by the Central Statistics Agency (BPS) in 2018 through the National Socio-Economic Survey (Susenas), 53.57% of Indonesia's Muslim population is unable to read the Qur'an. Meanwhile, in 2020, Fachrul Razi reported that the illiteracy rate of the Qur'an reached 65% (Sartina et al., 2020). The data shows that more than half of Indonesia's Muslim population has trouble reading the Qur'an. Various factors, including access to education, lifestyle changes, and limited teaching staff, influence this. Therefore, efforts to improve Qur'anic literacy should be

made through education, technology, and community-based approaches, accompanied by effective management programs.

Specifically among students, research results from (Sari et al., 2023) According to the results of research by the Institute for Community Service at the Jakarta Institute of Qur'anic Sciences (IIQ), conducted through a field lecture program in 2022, a sample of 3,111 Muslims revealed that 72.25% were unable to read the Qur'an. Moreover, in the same year, the Ministry of Religious Affairs of West Aceh district said that out of 4,669 samples of public school students in West Aceh, 41% percent of them were not fluent in reading the Qur'an. (Sari et al., 2023). Meanwhile, among high school and vocational school students in Bandung City, an average of 13% were able to read the Qur'an well, and 80% were declared poor in reading the Qur'an. (Zulaiha & Busro, 2020).

Based on the results of previous research above, it becomes an interesting problem focus if SMP Negeri 1 Cirebon city can create tahfidz students whose average figure is 76% or as many as 291 participants from all students who take part in the tahfidz program of 385 participants from the 2018/2019 to 2023/2024 school year, which is only done through the student extracurricular program. The data also show that a good literacy management concept is needed to implement the Qur'an tahfidz literacy program at school. Therefore, the purpose of this study is to analyze and describe the concept of Qur'an literacy management implemented by SMP Negeri 1 Kota Cirebon in creating tahfidz students.

## **METHODS**

This research was conducted using a qualitative phenomenological approach. (Zhuanh & Song, 2019) This research includes a self-study component that aims to investigate professional practice settings to understand the process of implementing new teaching approaches and improving practice. (Loughran et al., 2004). In this case, SMPN 1 Cirebon City was chosen as the location for field research because it provides a natural environment for the study. The purpose of this qualitative research is to gain a better understanding of how the concept of Qur'an literacy management is used in creating tahfidz students at SMPN 1 Cirebon City. SMPN 1 Cirebon City, located in the urban center, was chosen as the research location because, in addition to being a unique school under the auspices of the Ministry of Education and a State-Owned Institution, it has a tahfidz program that is the flagship of the school.

Data for this study were collected from various sources. Primary data was obtained from direct interviews with students, teachers, and the principal of SMPN 1 Cirebon City. Secondary data was obtained from school curriculum documentation, journals, and online articles. (Sugiyono, 2019). All this data will be analyzed to obtain a comprehensive understanding of how the Qur'an literacy program is managed and the results achieved in creating tahfidz students. Data were collected through semi-structured interviews with a religious guidance teacher, a school principal, and six randomly selected students and teachers, as well as observation of the learning process and a documentation study of Qur'an literacy management. The resulting data is then analyzed qualitatively, starting with data collection, data grouping, presentation, and analysis of data linkages to conclude. (Moleong, 2017).

Meanwhile, feedback from teachers and students is carried out as a method of validating data through triangulation techniques (Olsen, 2004). The triangulation technique, which combines different sources and methods of data collection, was employed to validate the data. This method not only strengthens the credibility of the data but also broadens the analysis by providing different

perspectives on the phenomenon under study (Sugiyono, 2018). The purpose of this method is to ensure that data analysis is carried out thoroughly and according to the research objectives, namely to analyze and evaluate the management of the Qur'an literacy program in creating tahfidz students.

## RESEARCH RESULTS AND DISCUSSION

### Results

#### Management of the Qur'an Literacy Program

##### *Planning the Qur'an Literacy Program*

In planning the Qur'anic literacy program at SMP Negeri 1 Kota Cirebon, various supporting activities have been carried out to develop and normalize the tahfidz program at SMP Negeri 1 Kota Cirebon various kinds of supporting patterns of activities have been carried out, such as the formation of the ESQul The Voissa organizational board consisting of the chairman, secretary, treasurer and consisting of 7 divisions which all manage the implementation of the ESQul tahfidz program, as evidenced by the results of observation and documentation in the form of a pamphlet profile. As stated by Darmawan:

"Various supporting activity patterns have been implemented in order to establish and habituate the tahfidz program at SMP Negeri 1 Kota Cirebon. One of these activities is the formation of the ESQul The Voissa organizational board, which consists of a chairperson, secretary, treasurer, and seven divisions responsible for managing the implementation of the ESQul tahfidz program. Observations and documented evidence in the form of a pamphlet profile have supported this implementation."

Furthermore, based on interviews and document searches, it is known that the planning of the Al-Qur'an literacy program at SMP Negeri 1 Cirebon City Al-Qur'an literacy is a planning activity related to the practice of reading the Al-Qur'an, which is a program of reading and listening activities as a basis for achieving mastery of memorization, and later will have advantages for students about the vast content of the Al-Qur'an. The reading and listening program, in conjunction with extracurricular activities, is a superior program for creating tahfidz students.

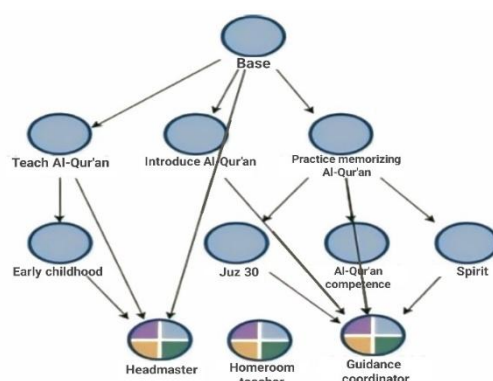
**Figure 1:** Qur'an Reading Practice



Source: Data Collection, 2025

Based on the results of this analysis, the Al-Qur'an literacy program is based on an effort to teach the Qur'an, practice the Qur'an and practice memorizing the Qur'an as well as fostering the mentality and morals of students at SMP Negeri 1 Kota Cirebon so that the planning objectives of the Al-Qur'an literacy program have a character to love deepening religious teachings. During its implementation, students read the Al-Qur'an together before the lesson begins in the school field, guided by the coach of the Al-Qur'an literacy program. Reading the Qur'an together is one of the patterns implemented by the school as part of the literacy that continues to be promoted.

**Figure 2:** Project Map of Data Analysis Results of Qur'anic Literacy Program Planning



Source: Data Collection, 2025

Based on the Project Map Picture of the Results of Data Analysis for the Planning of the Al-Qur'an Literacy Program above, the Al-Qur'an literacy program is an effort to foster the mental and moral character of students at SMP Negeri 1 Kota Cirebon, as well as to build character and deepen their understanding of religious teachings. In the activity plan, students read the Al-Qur'an together before the lesson begins in the school field, under the guidance of the coach of the Al-Qur'an literacy program. Reading the Qur'an together is one of the patterns implemented by the school as part of the literacy that continues to be promoted.

In addition, the Al-Qur'an literacy program that can create tahfidz students has a strategic plan implemented explicitly by the tahfidz extracurricular coach through the ASIKS method (Application, Spirit, Istiqomah, Commitment, and Celebration) by having a good commitment and strategy so that the development of Al-Qur'an literacy can produce students who memorize the Qur'an. As the results of interviews with the ESQul The Voissa coach, that as for the method used, namely MATAQU KASEP which means the ASIKS method of tahfidz Al-Qur'an kang Asep is a pure method initiated by Kang Asep himself after fostering tahfidz at SMP Negeri 1 Kota Cirebon since 2016, the success of this method lies in the word ASIKS, meaning that this method will work when its members always use the application when memorizing then carried out with enthusiasm and istiqomah based on a high commitment to implementing the Sahitak, Sahiman, Saoman pattern and for members who usually do it, Kang Asep always gives appreciation or Kasep Celebration.

Based on the explanation related to the planning of the Al-Qur'an literacy program as described above, the basis for planning the Al-Qur'an literacy program at SMP Negeri 1 Cirebon City is based on the vision and mission of the school and as a form of fostering a spirit of love for the Qur'an which in its implementation is used in various ways so that students can accept it. The Qur'an Literacy Program proved to be one of the unique extracurricular programs, as its activities are a collaboration with various initiatives aimed at motivating students to love the Qur'an and fostering the development of tahfidz students.

In addition to the vision and mission as the basis for planning the Qur'an literacy program at SMP Negeri 1 Cirebon City, the important role of human resources in the formation and habituation of the tahfidz organization board at SMP Negeri 1 Cirebon City in addition to being a supporting pattern for activities, as stated by the Principal that the formation of the Esqul The Voissa organization board consists of a chairperson, secretary, treasurer. It consists of 7 divisions that manage the implementation of the ESQul tahfidz program, including daily activity



memorization schedules, weekly and monthly activities, annual activities, and tahfidz graduation activities, which are typically held in hotels.

### Organizing the Al-Qur'an Literacy Habituation Program

Organizing is the establishment of a role-role structure. By identifying the activities required to achieve the company's goals and their respective parts, grouping these activities, assigning and delegating authority to execute them, and coordinating the information flow both horizontally and vertically within the organizational structure.

The formation of the management structure, specifically the management structure of ESQul, The Voissa. In this structural formation, the person in charge of tahfidz, or the head of tahfidz, is H. Asep Syaefurachman, whose members are teachers with core coaches, namely Islamic Religious Education teachers and scholars in Cirebon City, who have memorized 30 juz. In addition, the formation of the ESQul Voissa organizational board, comprising the chairman, secretary, treasurer, and seven divisions, is responsible for managing the implementation of the ESQul tahfidz program, as evidenced by the results of observation and documentation in the form of a pamphlet profile. Darmawan conveyed this as the Principal:

"The formation of the management structure was carried out by establishing the management framework of ESQul The Voissa. In this structural formation, the person responsible for tahfidz, or the head of tahfidz, is H. Asep Syaefurachman, who is assisted by core coaches consisting of Islamic Religious Education teachers and scholars in Cirebon City who have memorized 30 juz. Furthermore, the organizational structure of ESQul Voissa, consisting of a chairman, secretary, treasurer, and seven divisions, is responsible for managing the implementation of the ESQul tahfidz program, as evidenced by the results of observation and documentation in the form of a pamphlet profile."

The formation and distribution of coaches are based on the category of the number of students. Specifically, the core coach appoints administrators with expertise in the field of Al-Qur'an to serve as coaches (Regeneration). All coaches are then placed according to their category, based on the number of students and their respective abilities. For example, coaches who memorize 5 juz teach those who memorize fewer than five juz, and so on. The Al-Qur'an literacy program at SMP Negeri 1 Cirebon City also has a core coach who has memorized 30 juz.

**Figure 3:** Coaching Activities Carried out by the Trainers



Source: Data Collection, 2025

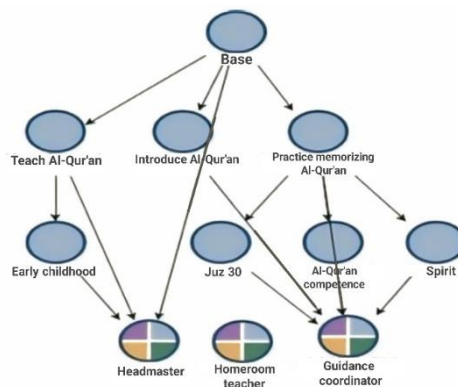
The relationship between leaders and coaches, specifically through monthly meetings, aims to oversee the implementation of tahfidz Al-Qur'an at SMP Negeri 1 Cirebon City. Cooperation between coaches, particularly when implementing memorization, is crucial. The coaches must foster and guide students in memorizing the Qur'an until they reach the predetermined target. Based on observations made by researchers, the organization of the Qur'an memorization program at SMP Negeri 1 Cirebon City is structured through the ESQul The Voissa team.

### Implementation of the Al-Qur'an Literacy Program

Program implementation is an action that ensures all group members strive to achieve financial goals through managerial planning and organizational efforts. (Kabeyi, 2019). In other words, implementation is the process of executing all previously prepared plans, concepts, and ideas at both the managerial and operational levels to achieve the school's vision and mission as an organizational institution. In carrying out a plan that has been previously prepared, sometimes implementation reveals various possibilities that are not as expected or as successful as aspired.

The implementation of the Al-Qur'an literacy program at SMP Negeri 1 Kota Cirebon in creating tahfidz learners has been implemented for approximately 6 (six) years, starting from 2016 until now, as explained by the Principal of SMP Negeri 1 Kota Cirebon, the implementation of the Al-Qur'an literacy program at SMP Negeri 1 Kota Cirebon has been running since 2016, hopefully it can continue because this program is very important for students in creating tahfidz learners. In addition, the Al-Qur'an literacy program aims to provide guidance, encompassing reading activities and character improvement for students.

**Figure 4:** Project Map of Data Analysis Results of the Implementation of the Al-Qur'an Literacy Program



Source: Data Collection, 2025

Based on the data above, the Al-Qur'an literacy program is an effort to foster the mental and moral character of students at SMP Negeri 1 Cirebon City, as well as to build character and deepen religious teachings. In its implementation, students read the Qur'an together before the lesson begins in the school field, guided by the coach of the Qur'an literacy program. Reading the Qur'an together is one of the patterns implemented by the school as part of the literacy that continues to be promoted.

The implementation of memorization for members or participants of ESQul The Voissa's tahfidz Al-Qur'an literacy program is carried out with patience and seriousness from the ESQul The Voissa Team coach, with a prerequisite pattern of tahfidz members in addition to diligently memorizing according to the school schedule, must follow supporting activities as a foundation for good morals, such as diligent sunnah prayers, diligent fardu prayers in congregation, and diligent fasting sunnah, in order to maintain memorization both physically and mentally. In addition to daily Qur'an literacy, there is also a weekly reading session, specifically on Fridays, held in the school mosque with a seating pattern that faces each other. Participants take turns in murojaah and correct each other with their fellow partners. Darmawan stated:

"The implementation of the ESQul The Voissa Qur'anic tahfidz literacy program at SMP Negeri 1 Kota Cirebon is carried out sincerely and patiently by coaches from the ESQul The Voissa Team. Every tahfidz participant is required to follow a coaching pattern that not only focuses on memorization but also character development through supporting

activities, such as performing sunnah prayers, congregational obligatory prayers, and voluntary fasting, in order to maintain the quality of memorization both physically and mentally. In addition, daily Qur'anic literacy activities are supported by weekly reading sessions every Friday in the school mosque, using a face-to-face seating method for conducting murojaah and peer correction. In its implementation, five core components must be carried out in this Qur'anic literacy program, which distinguishes it from similar programs in other schools."

The five components are: *First*, the implementation of Qur'anic literacy using Namanya Mataqu Kasep's method has previously been explained in the research findings section, but based on the author's analysis, every teaching and learning process must use a strategy or method, but specifically for the implementation of Qur'anic literacy using a method which is very exciting for members of extracurricular tahfidz.

*Second*, the use of Shaykh Missyari's tone in the implementation of Qur'anic literacy because this type of tone moves slowly and solemnly, the tone has beautiful and original characteristics that are basic and easy to follow, this is very appropriate with students who are members of the tahfidz extracurricular in public schools to make it easier for them to read the Qur'an.

*Third*, Qur'anic literacy activities in terms of implementation are not bound to school. However, outside of school, members of the tahfidz extracurricular continue to memorize with the supervision of the supervising teacher at dawn, dhuhur, ashar, magrib, and isya. They continue to provide activity reports and memorization achievements at any time to the supervising teacher through remote monitoring with the WA group.

*Fourth*, the implementation of Qur'anic literacy utilizes a five-level system. A variety of students with different classes follow each level. Students are required to advance to the next level in each stage of the Qur'anic literacy implementation. If students can level up, then it is certain that they can achieve a good completion score.

*Fifth*, every final implementation of an activity must be evaluated as well as the implementation of the Quran literacy program at SMP Negeri 1 Cirebon City, the evaluation process here is more about the process of tahfidz achievement, this is done to determine the results of memorization achievements during one semester and also as a consideration for the school to raise the level of Al-Qur'an literacy level as a motivation for members of the graduation which is carried out during one semester, in the implementation of graduation there is one juz, two juz and even up to eight juz, depending on the achievements of each member within one semester.

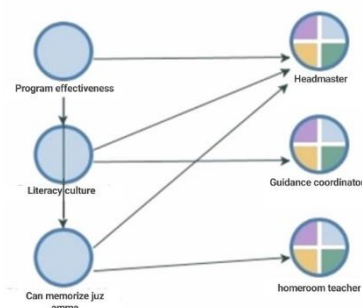
Based on the results of the above research, the implementation of the Qur'an literacy program management in creating tahfidz students at SMP Negeri 1 Cirebon City includes steps to determine the ESQul The Voissa activity program and the forms of each activity.

### **Controlling the Al-Qur'an Literacy Program**

Control fulfills a leading position in management (Csikósová et al., 2022). Regarding the findings in the field, several supervisions or evaluations of the Al-Qur'an tahfidz program at SMP Negeri 1 Cirebon City have been conducted through the Al-Qur'an tahfidz exam. This is achieved by holding a tahfidz graduation ceremony annually to assess students' memorization skills. Two months before graduation, registration typically opens. After registering, students are tested with the exam from the beginning. For example, students registering for graduation who have completed six juz must be ready for the exam starting from juz 30 to juz 6. In this tahfidz exam, each coach tests 10 to 15 people.



**Figure 5:** Project Map of Data Analysis Results of Evaluation of Al-Qur'an Literacy Program



Source: Data Collection, 2025

Based on the results of data analysis on the project map, the evaluation of the Al-Qur'an literacy program in creating tahfidz students at SMP Negeri 1 Cirebon City, namely the Al-Qur'an literacy program, is carried out continuously at school at the beginning before KBM, during the first break, and before school for members who choose the tahfidz program, and continues memorization at home, and there is a sahitak report. Report on the results of memorization of the tahfidz extracurricular participants carried out at the home of each sahitak of Al-Qur'an literacy participants.

To assess the achievement of the Al-Qur'an literacy program in creating tahfidz students at SMP Negeri 1 Cirebon City, it is necessary to conduct an evaluation activity to assess the success of the planned and implemented program. The formulation of the objectives of the Al-Qur'an literacy program in creating tahfidz students at SMP Negeri 1 Cirebon City has been determined before the activity is carried out, the evaluation of the Al-Qur'an literacy program in creating tahfidz students at SMP Negeri 1 Cirebon City, according to the Principal, he explained, that the evaluation carried out by the principal is by occasionally monitoring directly when the literacy program is running. This is in line with what was conveyed by Darmawan during the interview:

"Evaluation activities on the implementation and achievement of the program, which were determined prior to its execution, serve as a reference in assessing the outcomes. The evaluation, as explained by the Principal, is carried out through regular direct monitoring while the program is in progress, to ensure the effectiveness of the program's implementation and the progress of the students."

As for knowing the achievement of the level of tahfidz students, the evaluation of the Al-Quran literacy program at SMP Negeri 1 Cirebon City for the success of Al-Qur'an literacy program students in creating tahfidz, ESQul The Voissa participants take an exam with examiners conducted by tahfidz ustadz at the Cirebon City level with strict supervision, thus the success of tahfidz students can be validated by other parties who are competent in mastering the memorization of the Qur'an. In the implementation of graduation, there are several predicate criteria from the assessment at the shahadah session, as follows:

**Table 1.** Predicate Criteria for Evaluation of Students' Tahfidz Literasi Al-Qur'an

Tahfidz Predicate	Tahfidz Criteria	Tahfidz Score
Perfect Mumtaz	Perfect, strong memorization, fluent without help, without mistakes, without repetition, fluent, perfect tajweed.	100
Jayyid Jiddan	Very good, fluent memorization, but still not perfect. There is still a maximum of 4 repetitions, but they can continue on their own without	90-99

Tahfidz Predicate	Tahfidz Criteria	Tahfidz Score
Jayid	assistance. There are 1-2 times when assisted, fluent, and perfect tajweed is used. Good, fluent memorization, but there are still memorization errors. There are still repetitions of up to 5, but they can continue independently without assistance. There is help 3-4 times, fluent, good tajweed..	81-89
Maqbul	Sufficient memorization is quite fluent, but there are still errors in memorization. There is a maximum repetition of 8-10 times, with help required 4-5 times. The memorization is fluent, and the tajweed is sufficient.	70-80
Naqis	Less good, less fluent memorization, and there are still memorization errors with a maximum repetition of 10-15 times, assisted in finding verses 6-7 times.	60-69
Dloif	Weak, less fluent memorization, assisted up to above 10 times, can not participate in graduation	less than 60

Source: Data Collection, 2025

Based on the research results above, the researcher confirms that the evaluation of the Al-Quran literacy program at SMP Negeri 1 Cirebon City includes an assessment of the results achieved based on the level of memorization of the students' Al-Qur'an, as well as an assessment through the memorization predicate criteria. This can be seen based on the results achieved, namely the students' tahfidz graduation activities.

## DISCUSSION

Over the last thirty years, the term literacy has evolved from being solely related to reading and writing skills to encompassing various types of meaning-making. The research orientation of the New Literacy Studies influences this change. (Löfgren, 2023). The concept of literacy has a profound influence worldwide, including in academia. Some examples are the Program for International Student Assessment (PISA) and Progress in International Reading Literacy Study (PIRLS) assessment frameworks. The focus of this research is not only on the epistemological potential of this literacy perspective but also on how it impacts education policy. (Dąbrowska, 2019). This tradition sees literacy as a diverse social practice that originates from different cultural contexts and is always linked to the power structure of society. (Street, 2013). In addition, text perception, reading, and writing have evolved to encompass various semiotic systems of meaning-making, such as sounds, images, and symbols. (Dąbrowska, 2019).

Street's ideological perspective regards literacy as an ever-changing social practice. (Street, 2013). This view emphasizes that much of literacy depends on context and situation, and not just on specific communicative actions (textual activities). Understanding literacy as a socially situated practice means considering the entire set of communicative actions. (Dąbrowska, 2019). The New Literacy Study also emphasizes that by considering different forms of literacy activities, formal education can be beneficial, and as a result, learning takes place outside of school. (Gourlay et al., 2013). It also mentions the importance of learning in meaningful ways and from authentic

situations (Street, 2013). Therefore, Reading and writing skills are essential in life. In Indonesia, the literacy movement has been going on since 2017 in response to the low interest in reading among the younger generation. The goal is to restore the habit of reading as the primary means of acquiring knowledge, including Qur'anic literacy. This movement is participatory, involving various elements, such as students, teachers, school principals, education staff, supervisors, parents, academics, the mass media, the community, and stakeholders, under the coordination of the Directorate General of Elementary and Secondary Education within the Ministry of Education and Culture. Social literacy develops as a collaborative effort of various parties. One way to apply it is to become accustomed to reading, such as through the 15-minute reading program implemented in schools.

Obstacles to Al-Quran Literacy Overall, students know the importance of literacy programs in schools, because the benefits are not only in school, but can also be brought by students to their respective homes and social environments, by getting used to reading, writing, memorizing, but there are a small number of students who lack discipline and continue to be given guidance and understanding teachers are less uniform in interpreting Qur'anic literacy activities due to the heterogeneity of the religion adhered to by the school residents of SMAN 1 Cirebon City. Therefore, Qur'anic literacy activities are a skill or ability that enables a person to master reading the Qur'an, understand the message or treatise contained in it, comprehend its objectives, history, and interpretation, and grasp the meaning of each verse read, including moral education. (Nur Inten & Agustina, 2022). Al-Qur'an literacy activities are also carried out by SMPN 1 Cirebon City to create students who memorize the Qur'an. Literacy activities are carried out by the Minister of Education and Culture's Regulation on the Literacy Movement, which provides guidelines for their implementation and direction of development.

Therefore, literacy is not only related to students' ability to recognize letters and read, but also encompasses more than that. New literacy offers a positive perspective on the world of education in Indonesia, suggesting that literacy extends beyond the classroom to various social situations and places. (Dąbrowska, 2019; Herawati et al., 2023). In the context of Indonesia, where the majority of the people adhere to Islam, literacy skills towards the Qur'an are also critical to teach. (Dąbrowska, 2019). Because socially, for students who are Muslim, they will always intersect with the holy book of the Qur'an (Gourlay et al., 2013). However, specific methods and approaches are needed to improve literacy skills. (Gabriel & Mpofu, 2024), especially Qur'an literacy in public schools. The method can be effectively utilized by leveraging the school's extracurricular activities and other initiatives that foster student enthusiasm for teaching it. (Dong & Cheng, 2024). Learning motivation encompasses the intrinsic drives that influence and sustain learning behavior to achieve specific academic goals, including learning needs and expectations, and serves as a key driver for students to participate in educational efforts actively. (Cahyani et al., 2020). Therefore, the ASIKS method (Application, Passion, Istiqomah, Commitment, and Celebration), used in the Qur'an literacy program, is a special approach to increase students' enthusiasm for teaching it.

This research is based on George R. Terry's management Theory, which has implications for the importance of planning, organizing, implementing, and monitoring in character education management. (Sarip et al., 2023). This research also has implications for school principals in creating organizational structures and assigning responsibilities at the beginning of the school year. This structured method ensures that every part of the organization is working well to achieve the organization's goals. These findings should be interpreted with caution, given the complexity of

managing Qur'anic literacy programs. The structured and strategic approach at SMP Negeri 1 Cirebon City has yielded promising results, but the context and abilities of the students must also be considered. Without making adjustments to meet local needs, these successes may not be directly replicated in other educational settings.

**Table 2.** Research Discussion Summary Table

Research Findings	Theoretical Discussion	Contribution
<b>The Qur'anic literacy program management based on POAC (Planning, Organizing, Actuating, and Controlling) was effectively implemented at SMP Negeri 1 Cirebon.</b>	Reinforces George R. Terry's POAC management Theory, which posits that systematic planning, structured organization, disciplined implementation, and continuous evaluation enhance program performance.	Demonstrates that POAC management can be adapted for religious programs in public schools, not just in formal Islamic education institutions.
<b>The ASIKS method and the ESQul The Voissa organizational structure effectively support the tahfidz program in a public school setting.</b>	Aligns with character education and motivation theories (e.g., Cahyani et al., 2020), asserting that appreciation, consistency, and tiered mentorship strengthen value internalization in the learning process.	Introduces a contextual tahfidz method designed for general public schools, integrating student character and spirit without altering the national curriculum or school status.
<b>76% of the tahfidz program participants met their memorization targets through annual extracurricular activities.</b>	Supports the <i>New Literacy Studies</i> approach (Street, 2013), which sees literacy as a social practice embedded in routines and community interaction, not limited to formal classroom settings.	Validates the effectiveness of social literacy-based Qur'anic memorization as an extracurricular strategy to address Qur'anic illiteracy.
<b>Evaluation of the tahfidz achievement was conducted through a structured graduation exam with tiered grading criteria.</b>	Reflects the principles of <i>authentic assessment</i> in character and competency-based education, emphasizing direct measurement of students' actual skills and performance (Sarip et al., 2023).	Proposes a systematic and externally validated tahfidz evaluation model that enhances accountability and quality assurance of memorization achievements in public schools.

Source: Data Collection, 2025

## CONCLUSION

This study has demonstrated that the management of the Qur'anic literacy program based on the POAC (Planning, Organizing, Actuating, Controlling) approach at SMP Negeri 1 Cirebon City is highly effective in producing tahfidz students, even within a general public school setting. Strategic planning, such as the implementation of the ASIKS method and the structured ESQul, reflects a comprehensive and systematic management effort. The execution of the program is characterized by daily reading routines, level-based memorization, character development activities, and peer collaboration. Rigorous annual evaluations, including memorization assessments, have yielded outstanding outcomes: by 2023, 40 students had graduated from the tahfidz program, with 76% of participants reaching their memorization targets. This proves that creating Qur'an memorizers does not necessarily require Islamic-integrated institutions; rather, well-managed extracurricular programs can effectively foster Qur'anic literacy and memorization competence among students.

Nevertheless, this study is limited by its focus on a single school and the predominance of a qualitative approach, which may introduce subjectivity and limit the generalizability of findings. Future studies are recommended to adopt quantitative or mixed-method approaches and expand

the scope to include diverse educational settings across regions. Additionally, a longitudinal evaluation of the long-term impact of the tahfidz program on students' character and religiosity would further strengthen the evidence base for integrating Qur'anic literacy management into mainstream educational strategies.

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