Read and Write the Qur'an at Ma'had al-Jami'ah Policy Program, Learning Impact, and Effectiveness

Saifuddin Herlambang*[1] Cucu[2] Rahmap[3]
Institut Agama Islam Negeri Pontianak, Indonesia[1,2,3]
Email: sayf.herlambang@gmail.com[1] Cucu69nurjamilah@gmail.com[2], rahmap@iainptk.ac.id[3]

Abstract

This article discusses the reading and writing of the Qur'an policy program at *Ma'had al-Jami'ah* (College Student Boarding School) IAIN Pontianak. This paper used a type of qualitative research with a phenomenological approach. The author wants to see the effectiveness of implementing the Qur'an reading and writing policy that takes place among students. The respondents or informants in this study are stakeholders of *Ma'had al-Jami'ah* IAIN Pontianak, be it the rector of IAIN Pontianak, mudir (director) *Ma'had al-Jami'ah*, educators, and students. Data is obtained through interviews, observations, documentation, and surveys. Data collection through surveys complements interviews, observation, and documentation data. The survey was conducted with all students living in *Ma'had al-Jami'ah*, IAIN Pontianak. The results of this study show that the policy of reading and writing the Qur'an in *Ma'had al-Jami'ah* IAIN Pontianak is still oral or appealing. Based on the analysis used by the author indicates that the implementation of reading and writing the Qur'an is quite effective based on the following indicators: 1) program success, as evidenced by an increase in students who initially were in the red zone turning yellow and green. 2) The success of the target is reviewed from the initial filter through the Qur'an reading test in the red category. Following the Qur'an, reading and writing programs are required to be right on target. 3) Satisfaction with the program: the results of the 2022 student survey state that there is satisfaction with the reading and writing Qur'an program. 4) students' reports of the results of reading and writing the Quran prove the input and output levels.

Keywords: Effectiveness, Learning, Reading and Writing Qur'an, College Student Boarding School.

Abstrak

Penelitian ini membahas program kebijakan Baca Tulis Qur'an (BTQ) di Ma'had al-Jami'ah IAIN Pontianak. Tulisan ini menggunakan jenis penelitian kualitatif dengan pendekatan fenomenologis. Dalam hal ini, penulis ingin melihat sejauh mana efektivitas pelaksanaan kebijakan Baca Tulis al-Qur'an yang berlangsung dalam pada mahasiswa. Adapun yang menjadi responden atau informan dalam penelitian ini adalah para stakeholder Ma'had al-Jami'ah IAIN Pontianak baik itu rektor IAIN Pontianak, Mudir (direktur) Ma'had al-Jami'ah, pendidik, dan mahasiswa. Data didapatkan melalui wawancara, observasi, dokumentasi, dan survey. Pengumpulan data melalui survey dimaksudkan untuk melengkapi data wawancara, observasi, dan dokumentasi. Survey dilakukan kepada seluruh mahasiswa yang tinggal di Ma'had al-Jami'ah IAIN Pontianak. Alat yang digunakan dalam survey penelitian ini adalah angket dengan jawaban tertutup. Hasil penelitian ini menunjukkan kebijakan BTQ Ma'had al-Jami'ah IAIN Pontianak masih bersifat lisan atau himbauan. Penilaian pembelajaran yang dilaksanakan pada saat awal masuk program dan akhir program mahad. Penilaian Awal masuk (Pretest) yakni di saat mahasiswa melakukan test masuk untuk menentukan klasifikasi kemampuan mahasiswa, zona merah (wajib Mahad), zona kuning dan zona hijau (tidak wajib mukim). Kedua, pelaksanaan BTQ cukup efektif berdasarkan indikator: 1) keberhasilan program yang dibuktikan adanya peningkatan pada mahasantri yang katagorinya merah berubah menjadi kuning dan hijau. 2) keberhasilan sasaran ditinjau dari filter awal melalui tes BTQ ketika yang katagori merah wajib untuk mukim sehingga tepat sasaran. 3) kepuasan terhadap program dari hasil survei mahasiswa 2022 menyatakan bahwa puas terhadap program BTQ. 4) tingkat input dan output dibuktikan dengan laporan BTQ mahasantri.

Kata Kunci: *Efektivitas, Pembelajaran, Baca Tulis Qur'an, Ma'had al-Jami'ah*

INTRODUCTION

In 2014, the Secretary General of the Ministry of Religious Affairs instructed all State Islamic Religious Universities (PTKAIN) leaders to establish higher education (*Ma'had al-Jami'ah*, then abbreviated as MA) on their respective campuses.[1] *Ma'had Al-Jami'ah* (MA) is a college dormitory based on Islamic boarding schools to strengthen students in the field of religious science. MA as a transmission of the institutionalization of the scientific tradition of *Pesantren* (Islamic Boarding School) in the campus environment.[2] The function of organizing an MA is to strengthen the basics and insights of Islamic religion. This *pesantren* College is an exciting area of study concerning campus policy because the general assumptions of the academic world, characterized by the ability of skills, reason, creativity, and science, offer solutions relevant to the dynamics of needs and developments of the times. This Condition is relevant to the basis of religion, which is derived from beliefs and doctrines and provides principles for living life. Of course, this policy is fundamental because it impacts building the Islamic scientific paradigm at state Islamic religious universities (PTKAIN).[3]

So far, the study of the MA has been seen from three perspectives: *first*, in the study of education management in the MA.[4] *Second*, the implementation of religious moderation in the MA.[5] *Third*, the study of the Qur'an in MA.[6] The discussion about MA in Indonesia still focuses on the implementation of learning, and there is still little research that measures the effectiveness of learning in MA. Therefore, this study complements previous research discussing MA by measuring the effectiveness of learning carried out for students. This study conducted at MA IAIN Pontianak shows that there are still many students who are unable to read and write the Qur'an. Based on student affairs data from the State Islamic Institute (IAIN) Pontianak, it is stated that 60% of students accepted by IAIN Pontianak are alumni of public

---

[1] Fathor Rahman, Muhammad Saiful Anam, and Ali Sodiq, 'Pattern of PTKIN Ma'had Al-Jami'ah Education Management System in East Java and Its Role in Mainstreaming Religious Moderation in Indonesia', in *Proceedings of the 1st Annual Conference of Islamic Education (ACIE 2022)*, ed. Depict Pristine Adi et al., vol. 714, Advances in Social Science, Education and Humanities Research (Paris: Atlantis Press SARL, 2023), 135–54, https://doi.org/10.2991/978-2-38476-044-2_15.

[2] Kardi Kardi et al., 'Challenges of Online Boarding Schools In The Digital Era', *At-Tadzkir: Islamic Education Journal* 2, no. 1 (8 March 2023): 37–51; Mujahid Ansori, 'Pengembangan Kurikulum Madrasah Di Pesantren', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2020): 41–50, https://doi.org/10.31538/munaddhomah.v1i1.32.

[3] Muhammad Mufid and Jainul Arifin, 'Revitalisasi Ma'had al-Jami'ah IAIN Pekalongan Dalam Menyongsong Kampus Merdeka Belajar', *AL-TARBIYAH: Jurnal Pendidikan (The Educational Journal)* 31, no. 2 (2021).

[4] Suhirman Suhirman et al., 'Evaluation Of Total Quality Management In The Achievement Of Quality Of Ma'had Al-Jami'ah IAIN Curup In The Middle Of The Covid-19 Pandemic', *International Journal of Educational Review* 4, no. 1 (2022): 47–60, https://doi.org/DOI: https://doi.org/10.33369/ijer.v4i1.21793.; Zawaqi Afdal Jamil, 'Evaluasi Manajemen Ma'had Al-Jami'ah Perguruan Tinggi Agama Islam', *Tadbir : Jurnal Studi Manajemen Pendidikan* 2, no. 1 (8 June 2018): 1, https://doi.org/10.29240/jsmp.v2i1.350.;

[5] Moh. Mukri Agus Hermanto Hanif, Is Susanto, 'Religious Moderation In Higher Education In Maslahat Review', *Onomázein*, no. 62 (26 November 2023): 909–35.; Muhammad Sirozi and Yenrizal, 'Preventing Religious Radicalism on College Student in the Islamic State Higher Education (PTKIN) Case Study of Islamic State University (UIN) in Indonesia', *PalArch's Journal of Archaeology of Egypt / Egyptology* 17, no. 6 (1 December 2020): 7062–84.; Shafa Shafa, 'EFL Students' Views of the Multicultural Education in an Indonesian Islamic Higher Education', *Dinamika Ilmu*, 15 December 2022, 317–32, https://doi.org/10.21093/di.v22i2.4863.

[6] Agustina Damanik, 'Application Of The Ma'had Al-Jami'ah Program In Improving The Quality Of Reading The Alquran', *TAZKIR: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 5, no. 2 (30 December 2019): 309–22, https://doi.org/10.24952/tazkir.v5i2.2311.; Siti Romlah and Muhammad Fajri, 'Tahfizh Al-Qur'an Ma'had Al Jami'ah Alumni Program Git in Al-Qur'an Literature in the City of Samarinda', *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 10, no. 1 (1 June 2022): 13–31, https://doi.org/10.21093/sy.v10i1.4639.; Nurchalis Sofyan and Hendra S H, 'Strategi Pembelajaran Al-Quran Di Ma'had Al-Jami'ah UIN Ar-Raniry Banda Aceh', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 1 (30 April 2019), https://doi.org/10.32729/edukasi.v17i1.531.

schools. While as many as 40% of IAIN Pontianak students are alumni of Islamic religious schools (*Madrasah Aliyah*), Thus, the background of students, the majority of whom come from public schools, is one of the factors in the low ability of IAIN Pontianak students to read and write the Qur'an (RWQ).

The author's observations show that students with general education backgrounds have never studied in-depth Islamic studies, including reading the Qur'an. Although this is not a benchmark in the consideration of student admissions, as an Islamic university, this has an influence on the learning process at IAIN Pontianak. Supposedly, students who have studied at IAIN Pontianak are already at the research stage, as the mission in the Statute is that IAIN Pontianak must develop scientific, Islamic, and cultural studies of Borneo with a research base.[7] Moreover, IAIN Pontianak, as a religious education institution, is envisioned by the institution to produce accomplished academics in Islamic studies. However, this is contrary to the reality that occurs, which shows that there are still many graduates of IAIN Pontianak who have held a bachelor's degree but are still not fluent in reading the Qur'an.

From this background, IAIN Pontianak, through the Rector's Decree Number 311 of 2021, initiated the *Ma'had al-Jami'ah* policy and fostered reading and writing the Qur'an for all students who fall into the red zone category. As a quality acceleration process and center for the formation of *tahsin* and *tahfiz* al-Qur'an[8]. This policy began with the class of 2021, after the selection of reading and writing the Quran for all students. With the hope that there will be a graduation stance coming out of IAIN Pontianak that follows the vision, mission, and goals. However, there needs to be a review of the policies that have been carried out to see the extent to which the effectiveness of these policies is to be implemented sustainably.

The contribution of this study is expected to provide essential notes in every process of implementing the learning process at MA—important notes in every process of implementing the learning process at *Ma'had al-Jami'ah* (MA). There are at least several reasons this study discusses reading and writing the Qur'an (RWQ) for IAIN Pontianak students. First, RWQ is the basic standard for graduates, who should be agents of change in society. Second, effectiveness analysis is also essential as a measuring tool to evaluate sustainable policies (IAIN Pontianak). The author's findings show a gap: students who have participated in the program are still not optimal in reading and writing the Qur'an. This study is because there are supporting and inhibiting factors for implementing RWQ policies at MA IAIN Pontianak. Then, students who have passed the process of fostering Qur'an learning and *munaqosah* (assessment of student ability at the end of learning the Qur'an) have not shown a significant increase in quality from the total number of IAIN Pontianak students, especially the class of 2022.

---

[7] Permenag Nomor 51 Tahun 2015, Statuta Institut Agama Islam Negeri Pontianak.,5.
[8] *Tahsin* is the process of learning to read the Qur'an, while *Tahfiz* is the process of memorizing the Qur'an.

RESEARCH METHODS

This research took place in *Ma'had al-Jami'ah* (MA) at IAIN Pontianak. The selection of Ma'had al-Jami'ah IAIN Pontianak was based on several reasons: *First*, Ma'had al-Jami'ah IAIN Pontianak is the only one under the auspices of the Ministry of Religious Affairs in West Kalimantan. *Second*, the background of IAIN Pontianak students, the majority of whom graduated from public schools. The type of research in this paper uses a phenomenological approach.[9] The phenomenological approach chosen aims to explore in depth the RWQ program in (MA) IAIN Pontianak, West Kalimantan. In this case, the author wants to see the extent of the effectiveness of RWQ policy implementation among students. The respondents or informants in this study are stakeholders of MA IAIN Pontianak, be it the rector of IAIN Pontianak, *mudir* (director) MA, educators, and students.

To obtain the data, the author used participant observation by following the RWQ program process at MA IAIN Pontianak. In making this observation, the author recorded every finding obtained and coded it systematically at MA IAIN Pontianak. At this stage, the author observes educators providing materials and learning methods carried out in the RWQ program at MA IAIN Pontianak. At this data collection stage, the author conducted interviews with directors, educators, and students at MA IAIN Pontianak. In this interview technique, the author uses in-depth interviews. In collecting data, the author also uses documentation, namely documents related to MA IAIN Pontianak. The documents collected are letters, notes, articles, photos, guidebooks, and the administration of MA IAIN Pontianak. Finally, the author also surveyed this data collection intended to complement interviews, observations, and documentation data. The survey was conducted with all students living at MA IAIN Pontianak. The tool used in this research survey is a questionnaire with closed answers.

The steps in the analysis of this research data are: *first*, all data obtained through observation and interviews is verified by informants and reduced by simplifying the data. *Second*, the data have been categorized to support the author's hypothesis. *Third*, the data are arranged in a separate form according to the research question. *Fourth*, every piece of data collected is combined into one to be verified, both from observations, interviews, and documentation related to the implementation of reading and writing the Qur'an at MA IAIN Pontianak. *Fifth*, the data are presented according to the research question and analyzed with effectiveness theory to answer the research question. *Sixth*, the theory used was then analyzed following the data findings, especially the practice of reading and writing the Qur'an at MA IAIN Pontianak. The data that the author presents as valid and reliable requires testing for validity. In this case, the authors did so using triangulation, an extension of the research period, and discussion with the research team. Triangulation is carried out by checking and comparing data obtained by the research team. In this study, the triangulation process uses two methods: triangulation of data sources and triangulation of techniques.[10]

---

[9] Shahid N Khan, 'Qualitative Research Method - Phenomenology', *Asian Social Science* 10, no. 21 (30 October 2014), https://doi.org/10.5539/ass.v10n21p298.

[10] Babatunde Femi Akinyode and Tareef Hayat Khan, 'Step by Step Approach for Qualitative Data Analysis', *International Journal of Built Environment and Sustainability* 5, no. 3 (26 September 2018),

RESULTS AND DISCUSSION

Results

Learning Process at Ma'had al-Jami'ah IAIN Pontianak

In the learning process that took place at MA IAIN Pontianak, there was a semester learning plan as a guide in the implementation of RWQ program activities, languages (English and Arabic), and *taklim al-afkar*. In RWQ and language learning, learning activities are carried out every Monday to Friday after dawn and maghrib prayers. The semester learning plan contained in the curriculum appendix contains the main materials that must be delivered in the learning process. While *taklim Al-Afkar*, learning activities that have similarities to lecture activities in general, namely as many as 12 meetings every semester with a total of 24 meetings for 2 semesters, learning is carried out from 8 to 9 p.m.[11]

While the RWQ and *tahfiz* process in MA consists of two kinds of activities, namely: RWQ classes and intensive mentoring. In BTQ classes, learning activities are carried out after dawn and maghrib prayers. In addition, *musyrif* (the mentor) conducts attendance absences for students. At this stage, *musryif* teaches material and guidance to each student. Meanwhile, students prepare the Quran and notebooks to support RWQ's guidance. After *musyrif* delivered the material, the students then practiced reading the Qur'an in front of the *musyrif*.[12]

Ma'had al-Jami'ah educators give the book *Muraqabah Yaumiyyah*, and students choose their own time to recite it in front of *musyrifs (*mentors). After the students finish reading the Qur'an in front of the *musyrif* (mentor), then the *musyrif* gives notes to students related to the results of reading the Qur'an. When the *musyrif* has given notes and input to the students, then the *musyrif* asks questions about the law of tajweed. Based on the findings of the author, it shows that the learning process activities at MA IAIN Pontianak are not only limited to reading and writing al-Qur'an (RWQ) and *Tahfiz* but several other activities. The activities at Ma'had al-Jami'ah IAIN Pontianak are as follows:

Table 1. Activities at *Ma'had al-Jami'ah* IAIN Pontianak

Name of activity	Implementation
1. *Taklim Akidah* 2. *Taklim Akhlak* 3. *TaklimTathbiqu Ibadah* (*Fiqh*) 4. *Taklim Khidmatul Mujtamai*	Students gather in class 10 minutes before the activity starts. *Musyri*f opened the activity with greetings, followed by prayers. *Musyrif* submits the attendance list to be signed by the student as a sign of attendance. *Musyrif* gives directions for approximately 5 minutes about the material to be practiced; Students practice, supervised by each *musyrif*; After completing the lesson, the *musyrif* gives time to all students to consult about the material that has been delivered. *Musyrif* fills in the teacher's journal and teaching materials as reports. *Musyrif* closed the activity process by reading *hamdalah* and praying.

Source: Ma'had al-Jami'ah Curriculum 2023

The Impact of Learning in Ma'had al-Jami'ah for Students

Based on the results of the interview, the purpose of students when studying at MA IAIN Pontianak is to strengthen religious knowledge. In addition, several students expressed different reasons, such as making it easier for parents of students. They did not need to find a place to live at the beginning of college because they still did not understand the situation and conditions in Pontianak. Through programs and policies on learning at MA IAIN Pontianak, students feel that the programs provided are useful to them.

Students are also required to take part in reading *Surah Yasin* and *Tahsin al-Qiro'ah*. This activity is also added to memorization activities for students who can read the Qur'an with *makhraj*. This memorization process was also guided by *musyrif* at MA IAIN Pontianak.[13] Based on the results of the author's interview with students, it shows that while at MA IAIN, Pontianak has an impact on students both socially, academically, and religiously. This is evidenced by the author's survey of some students regarding the impact of staying at MA, as follows:
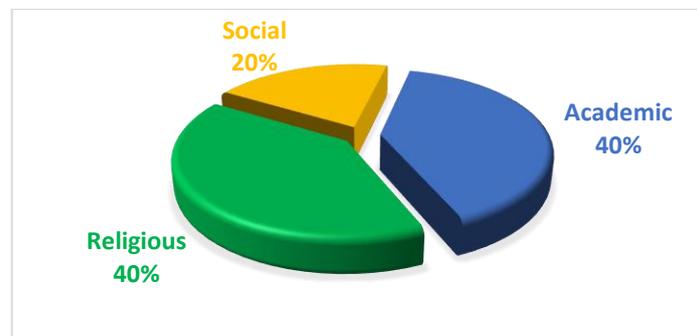

Figure 1. The Impact of Ma'ad al-Jami'ah for Students

The results of the survey conducted by the author show that there are three impacts on students during their stay in Ma'had al-Jami'ah, namely, academic, religious, and social. The indicator in academics is that students feel that the material provided by the MA contributes to the academic realm on campus. Students feel that there is a correlation between the material provided and the material during lectures on campus, especially in the field of religious sciences. While in religion, students feel that during the one-year program at MA they feel an increase in religiosity. Although this indicator of religiosity is difficult to measure, the logical arguments of students show that at least during the MA program, the majority perform congregational prayers, *tadarus* (reading the Qur'an together), *tahajud* prayers, and other religious activities.

The programs and policies implemented can certainly increase student religiosity due to the integration of aspects of worship in all materials, both religious and public. Finally, integration into the MA program IAIN Pontianak has a program that applies religiosity, discipline, character or morality, social, and so on. Finally, for students at the social level, namely during their stay at MA IAIN Pontianak, students have friends or social relations that are diverse

---

[13] Saifuddin Herlambang, 'Implementation of the Mandatory Policy of Ma'had Al-Jami'ah and Strengthening the Interpretation of the Quran in New Students', *Millati: Journal of Islamic Studies and Humanities* 8, no. 1 (23 August 2023), https://doi.org/10.18326/mlt.v8i1.8281.

both ethnically and from different regional backgrounds. For students, encounters while in MA are very useful, especially in building tolerance or mutual respect.[14]

Moreover, differences in culture, ethnicity, and regional origin make students know and respect each other. The mutual tolerance manifested by students is a social capital for building a multicultural culture in *Ma'had al-Jami'ah*, IAIN Pontianak.[15] In addition, a culture that reflects character values such as discipline, critical thinking, courtesy, and tolerance certainly affects students in conducting social interactions. This multicultural culture has a very broad scope, generally including ritual activities, expectations, socio-cultural relations, demographic aspects, curricular activities, extracurricular activities, decision-making processes, policies, and social interactions between components at Ma'had al-Jami'ah IAIN Pontianak.[16]

Implementation of a Reading and Writing Qur'an (RWQ) Program for Students

The RWQ program from the rector of IAIN Pontianak is still oral or appealing, and new students whose RWQ assessment is included in the red zone are required to stay in MA for one year. Meanwhile, those in the yellow zone category may choose to stay in MA. While the green zone category is not recommended for staying in MA, New students in the red, yellow, and green categories are required to deposit RWQ to *musyrif* (the male mentor) or *musyrifah* (the female mentor) 80 times in two semesters to get an RWQ certificate as a prerequisite for the thesis proposal seminar. In addition, MA IAIN Pontianak's policy towards the RWQ program has not been in the form of a written curriculum. The RWQ program is still oral or agreed upon by the MA management. The implementation process is carried out after dawn prayers until 6 a.m., then after magrib prayers until isha prayers, which are guided directly by *musrif* and *musrifah* together.

The RWQ program at MA IAIN Pontianak is held at the beginning of the semester for new students, starting with a pre-test to determine the group of each individual. After the program is completed, students will take a post-test. The initial assessment (pre-test) is when students enter the test to determine the classification of their abilities into the red zone, yellow

---

[14] David Lundie, 'Individual Liberty, Mutual Respect and Tolerance', in *School Leadership between Community and the State*, by David Lundie (Cham: Springer International Publishing, 2022), 1–41, https://doi.org/10.1007/978-3-030-99834-9_1.; Sigit Purnama, 'Materi-Materi Pilihan Dalam Parenting Education Menurut Munif Chatib', *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 1, no. 1 (5 January 2017): 1–16, https://doi.org/10.14421/jga.2016.11-01.

[15] Özge Sakallı et al., 'The Role of Tolerance Education in Diversity Management: A Cultural Historical Activity Theory Perspective', *SAGE Open* 11, no. 4 (October 2021): 215824402110608, https://doi.org/10.1177/21582440211060831.; Sugeng Bayu Wahyono et al., 'Multicultural Education and Religious Tolerance: Elementary School Teachers' Understanding of Multicultural Education in Yogyakarta', *Al-Jami'ah: Journal of Islamic Studies* 60, no. 2 (9 December 2022): 467–508, https://doi.org/10.14421/ajis.2022.602.467-508.; Syarif Syarif, Saifuddin Herlambang, and Bayu Suratman, 'Quran Interpretation Methodology, New Media, and Ideological Contestation of Salafi in Sambas', *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023), https://doi.org/10.4102/hts.v79i1.8814.;Rina Roudhotul Jannah, 'Konstruksi Multicultural-Oriented Sejak Dini Melalui Keterampilan Menyimak Berbasis Al-Qur'an', *Al-Athfal: Jurnal Pendidikan Anak* 3, no. 2 (30 December 2017): 209–18, https://doi.org/10.14421/al-athfal.2017.32-08.; Sapendi Sapendi, Zaenuddin Hudi Prasojo, and Erni Munastiwi, 'Parenting Practices in Millennial Islamic Families of Pontianak: Navigating Between Pop-Islamism and Fluid Islamism', *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 8, no. 3 (30 September 2023): 183–92, https://doi.org/10.14421/jga.2023.83-07.

[16] Radhia Ainun Sechandini et al., 'Multicultural-Based Learning of Islamic Religious Education for the Development of Students' Social Attitudes', *At-Tadzkir: Islamic Education Journal* 2, no. 2 (26 August 2023): 106–17, https://doi.org/10.59373/attadzkir.v2i2.27; Khoirul Anwar et al., 'The Influence of School Culture and Work Motivation on School Quality in Vocational Schools', *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 3 (2 August 2023): 430–45, https://doi.org/10.31538/tijie.v4i3.661; Sholahuddin Al-Fatih et al., 'Academic Freedom of Expression in Indonesia: A Maqashid Sharia Notes', *El-Mashlahah* 13, no. 2 (31 December 2023): 203–24, https://doi.org/10.23971/el-mashlahah.v13i2.7573.

zone, and green zone. Assessment during the learning process (middle-test), which is assessment during the process of learning activities. The end of the MA program (post-test), which is a learning assessment with the holding of a *munaqosah* exam (assessment of student ability at the end of learning the Qur'an) at the end of the IAIN Pontianak MA program. In the implementation of new student admissions, there are several pre-test assessment instruments for the selection of new students. The new student admission assessment instruments are as follows:

Table 2. The New Student Admission Instrument pre-test [17]

Fluency	Makhraj	Tajweed	Write
50	25	15	10

The student assessment instrument will be categorized into three zones. First, the green zone is for students who get a score of 81–100 and are categorized as being able to read the Qur'an. Second, the yellow zone is the weight of scores from 51 to 80 in the Qur'an reading test. The third is the red zone, that is, students who get scores below 50.[18] In one week, students are required to test the recitation of the Qur'an to *musyrifs* (mentors) in as many as two meetings. In one month, it is mandatory to deposit eight times. For one year, students are required to deposit 80 times in the RWQ program. After students carry out the MA program in two semesters, the MA is required to take a *munaqosah* exam (assessment of student ability at the end of learning the Qur'an) post-test. As for the assessment in the implementation of the post-test *munaqosah*, students must get a score of 75 to be declared pass in the RWQ program. In the *munaqosah* assessment instrument exam, there are several indicators, as follows:

Table 3. Instrument Munaqoasah post-tes

Fluency	Makhraj	Tajweed	Write
40	30	20	10

As for the process of implementing the RWQ program, there are several materials given to students. The materials provided by *musyrifs* (mentors) to students in the RWQ program are as follows:

Table 4. Material for reading and writing the Qur'an

Learning Materials	Achievement Indicator
Makharijul hijaiyah letters from ي-ا	Students master the pronunciation of hijaiyah letters from ي-ا
Izhar; Idghom; Iqlab; Ikhfa	Students master the law of reading *Nun Mati* and *Tanwin* meet *Hijaiyyah* letters.
Idhar Syafawi; Ikhfa Syafawi; Idghom Mimi	Students master the law of *Mim Sukun*
Mad Far'i	Students master the law of M*ad Far'i*
Qalqolah	Students master the law of reading Q*alqolah*

---

[17] Fahmi, 'Kurikulum Ma'had al-Jami'ah'.,44.
[18] Fahmi.,44.

Types of *Waqaf*	Students master the punctuation of *waqaf* in the Qur'an.
Idghom mutamats ilain; Idghom mutajanis ain; Idghom mutaqorri bain	Students master the law of *Idghom*.
Ro and *Lam Tafkhim* and *Ro* and *Lam Tarkik*	Students master the law of *Ro* and *Lam Tafkhim* and *Ro* and *Lam Tarkik*
Saktah; Isymam; Tashil; Naql; Imalah	Students master *ghorib* recitation in the Qur'an.

Source: Ma'had al-Jami'ah IAIN Pontianak

Discussion

The effectiveness of the implementation of reading and writing the Qur'an in students

Based on the findings of the author, shows that the implementation of RWQ at MA IAIN Pontianak is quite effective but needs to be improved again, both in terms of policy and implementation. The research team stated that it was quite effective, as Campbell J.P.[19] effectiveness measurement theory consisted of five indicators, namely:

Program Success

The success of the program is evidenced by an increase in students who are in the red zone turning yellow and green. Based on data at the beginning of the pre-test, students who were included in the red color category were 23% of the total IAIN Pontianak students. The data obtained by the author is as follows:
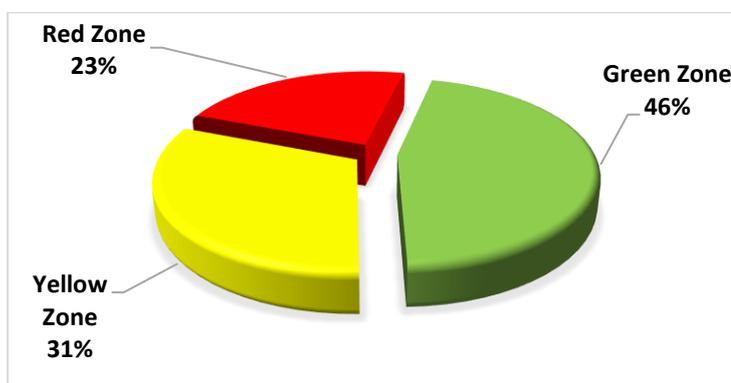

Figure 2. RWQ pre-test results of new students

The data shows that in the pre-test on new student admissions, as many as 46% of students are classified as green zones. This shows that as many as 46% of students get scores from 81 to 100, which is an indicator that new students at IAIN Pontianak can read the Qur'an. As many as 31% of IAIN Pontianak students fall into the yellow zone category, which means that these students get scores of 51–80 and are required to live in the Ma'had al-Jami'ah IAIN Pontianak dormitory. As for the red zone category, students who could not read the Qur'an were found to be as many as 23% with scores below 50. This student is required to live in the MA IAIN Pontianak dormitory. After the implementation of the RWQ program by the MA

---

[19] Abdul Kadir Ahmad and Lisa'diyah Ma'rifataini, 'The Effectiveness of Training in The Work Area and Its Influence on The Competence of Educators and Education Personnel', *Penamas* 36, no. 1 (26 June 2023): 139–58, https://doi.org/10.31330/penamas.v36i1.653.

IAIN Pontianak for one year, there was an increase in students who could read the Qur'an. The success of this RWQ program is based on the following data:
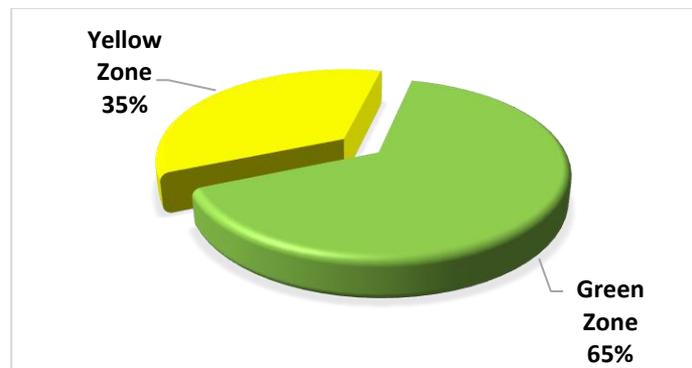

Figure 3. *Munaqosah* post-test results

The data shows that when the post-test is carried out and for one year students participate in the RWQ program at MA IAIN Pontianak, there is an increase in the ability to read and write the Qur'an in students. From the previous students, only 46% to 65% were in the green zone. Likewise, in the yellow zone, which was previously only 31% after a post-test, it became 35%. There were no students who entered the red zone after participating in activities for one year; this indicates the success of the RWQ program at Ma'had al-Jami'ah IAIN Pontianak.

According to Campbell J.P., program effectiveness can be carried out with operational maturity in carrying out work programs under previously set objectives. The success of the program can be seen in the process and mechanism of an activity carried out in the field.[20] The success of the RWQ program is inseparable from the role of the *mudir* (director) of MA IAIN Pontianak as a supervisor in all fields of education, namely in the field of education, curriculum, implementation of learning, and evaluating the RWQ program.[21] The success of the RWQ program is very important, especially for students after completing their undergraduate education at IAIN Pontianak to compete in a competitive world. In this case, MA IAIN Pontianak must maintain the success of the program in RWQ learning.[22]

Target Success

The success of the target is seen from the initial filter through the BTQ test when red-category students are required to take part in the RWQ program for one year. In addition, the success of the target is a measurement of effectiveness in terms of achieving the goal, whereas the success of MA is in maintaining the target.[23] Therefore, the assessment of effectiveness must

---

[20] Yopy E. Haekase, Nursalam Nursalam, and Hendrik Toda, 'The Effectiveness Village-Owned Enterprises (BUMDes) Sehati in Nekmese Village Amarasi Sub-District, South Kupang Regency', *Journal of Sustainable Tourism and Entrepreneurship* 1, no. 3 (3 December 2020): 217–30, https://doi.org/10.35912/joste.v1i3.277.

[21] Chairunnisa Amelia et al., 'The Principal's Role as Education Supervisor in Improving Teacher Professionalism', *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 7, no. 1 (6 April 2022): 144–55, https://doi.org/10.31538/ndh.v7i1.2075.

[22] Seyed Hamid Hashemi Petrudi, Hamidreza Ghomi, and Mohsen Mazaheriasad, 'An Integrated Fuzzy Delphi and Best Worst Method (BWM) for Performance Measurement in Higher Education', *Decision Analytics Journal* 4 (September 2022): 100121, https://doi.org/10.1016/j.dajour.2022.100121.

[23] Tri Wibowo and Aziz Kurniawan, 'Strengthening Wasathiyyah Islamic Values in the Perspective of Education in Madrasah', *MUDARRISA: Jurnal Kajian Pendidikan Islam* 15, no. 1 (2 June 2023): 84–112, https://doi.org/10.18326/mdr.v15i1.84-112; Achmad Nadif, Juli Amaliya Nusucha, and Ainur Rofiq, 'The Concept of Soft

be related to the problem of goals and objectives.[24] Effectiveness can be measured by the level of targets in IAIN Pontianak's programs and policies to achieve the goals that have been targeted by the institution.[25] Based on the results of interviews with *Mudir* (director) MA IAIN Pontianak, the RWQ program has succeeded in implementing its program for students. The interview regarding the success of the RWQ program is as follows:

> "I think it has been quite successful to prove that there is a change for the better. The indicator is a certificate of passing the given exam; in my opinion, it is because it has gone through the test at the beginning. So that those who are guided are students who are still red and yellow. Quite satisfying and maximal, there are significant changes. Starting with an RWQ test for all new students and involving IAIN lecturers as the assessment team. If the value is 50 or below, it means entering the red category, 51–70 entering the yellow category, and 71–100 entering the green category. The Red Category is obliged to reside in Ma'had, while the Yellow and Green Categories can choose to reside or not if there is still a quota available".[26]

There are at least several success factors for the RWQ program targets at MA IAIN Pontianak. *First*, the manager of *Ma'had al-Jami'ah* was able to map the reading and writing of the Qur'an of students at the beginning of the *Ma'had al-Jami'ah* entrance test. This provides benefits to IAIN Pontianak in running campus programs, especially study programs, to find out the extent of students' ability to read and write the Qur'an. Moreover, all study programs at IAIN Pontianak require student thesis exams to be able to read and write the Qur'an.[27] In addition, MA also helps IAIN Pontianak programs so that students, when they graduate, can read and write the Qur'an. *Second*, in conducting the test, the MA IAIN Pontianak involves lecturers in conducting RWQ tests on students.[28] *Third*, there is a significant change in the abilities of students after one year of the RWQ program. *Fourth*, there is a semester learning plan for the implementation of the RWQ program, which is the basis for *musyrif* (mentors) in conducting intensive mentoring to students. *Fifth*, there are learning methods such as lectures, questions and answers, demonstrations, and assignments. This also helps in the success of students in improving RWQ skills. *Sixth*, there is an evaluation in the form of a post-test to

---

Skills Teacher Islamic Education Studies The Book 'Iẓat Al-Nasyi'īn By Sheikh Musthafa Al Ghalayani', *Dirasah International Journal of Islamic Studies* 1, no. 2 (29 October 2023): 102–10, https://doi.org/10.59373/drs.v1i2.20.

[24] Atikah Markhamah Ayyusufi, Ari Anshori, and Muthoifin Muthoifin, 'Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools', *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (18 May 2022): 466–84, https://doi.org/10.31538/nzh.v5i2.2230.

[25] Chen Kim Lim et al., 'Systematic Review of Education Sustainable Development in Higher Education Institutions', *Sustainability* 14, no. 20 (14 October 2022): 13241, https://doi.org/10.3390/su142013241.; Abolghasem Naderi, 'Efficiency Measurement of Higher Education Units Using Multilevel Frontier Analysis', *Journal of Productivity Analysis* 57, no. 1 (February 2022): 79–92, https://doi.org/10.1007/s11123-021-00621-0.

[26] Based on the results of an interview with the *mudir* (director) of Ma'had al-Jami'ah IAIN Pontianak, Dr. Riza Fahmi. October 2023.

[27] Badrudin Badrudin et al., 'The Implementation of Pesantren Financing Based on Agribusiness Social Entrepreneurs', *Jurnal Ilmiah Peuradeun* 9, no. 1 (30 January 2021): 17–38, https://doi.org/10.26811/peuradeun.v9i1.504.

[28] Syamsuar Syamsuar et al., 'Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh', *Jurnal Ilmiah Peuradeun* 11, no. 3 (30 September 2023): 985–1004, https://doi.org/10.26811/peuradeun.v11i3.995; Siti Na'ilul Hidayah and Ashif Az-zafi, 'The Role Of The Religious Laboratory In Improving Students 'Understanding Of Fiqh Lessons', *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (25 July 2021): 157–74, https://doi.org/10.31538/tijie.v2i2.53.

measure the extent of student ability after one year of participating in the RWQ program.[29] *Seventh*, there is a certificate of completion given to students during the IAIN Pontianak MA program.

Figure 4. Certificate of completion of Ma'had al-Jami'ah IAIN Pontianak

In addition, the author, in measuring the effectiveness of the success of the target, also surveyed with students. Based on the survey results, the majority of students revealed that it was quite achieved. The data found related to the effectiveness of the target for students as follows:
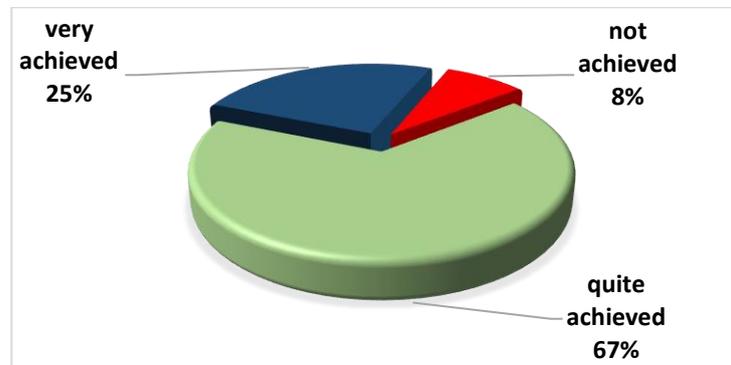

Figure 5. Survey the effectiveness of target success

The success of the targets in the RWQ Ma'had al-Jami'ah IAIN Pontianak program is viewed from the point of view of achieving goals by centralizing policy programs through the vision and mission of Ma'had al-Jami'ah on the output aspect.[30] The mission that leads to the RWQ program is MA IAIN Pontianak FFdzka center for student development in the field of

---

[29] Duong Huu Tong, Bui Phuong Uyen, and Lu Kim Ngan, 'The Effectiveness of Blended Learning on Students' Academic Achievement, Self-Study Skills and Learning Attitudes: A Quasi-Experiment Study in Teaching the Conventions for Coordinates in the Plane', *Heliyon* 8, no. 12 (December 2022): e12657, https://doi.org/10.1016/j.heliyon.2022.e12657.

[30] Yuli Supriani et al., 'The Process of Curriculum Innovation: Dimensions, Models, Stages, and Affecting Factors', *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (18 May 2022): 485–500, https://doi.org/10.31538/nzh.v5i2.2235.

tahsin al-Qur'an. While in its mission, there is the first point, namely, organizing the *tahsin* and *tahfiz* programs of the Qur'an

Satisfaction with the Program

The author's findings related to satisfaction with the RWQ MA IAIN Pontianak program found that student satisfaction with the services provided during the RWQ program for one year. Based on the results of an interview with the director of MA IAIN Pontianak, although the RWQ program does not have written rules from the rector, the implementation carried out has followed the curriculum procedures of MA and the MA implementation module at the State Islamic Religious College (PTKAIN).[31] In measuring the success of this RWQ program, the author surveyed students to measure the extent of student satisfaction with the RWQ program held by MA. The survey results related to the success of the RWQ program are as follows:
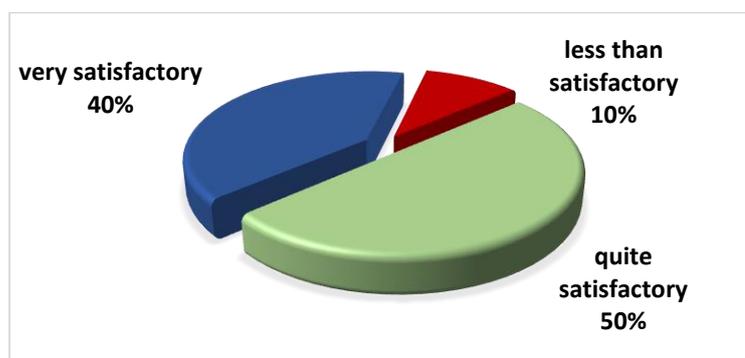

Figure 6. Student satisfaction with RWQ program.

Based on the survey results, it show that as many as 40% of students consider the RWQ program conducted by MA IAIN Pontianak very satisfactory, 50% quite satisfactory, and 10% of students consider it less than satisfactory. Thus, the majority of students in MA consider the RWQ program to be satisfactory in both the objectives, materials, methods, and evaluation of RWQ learning carried out by *musyrif* (male mentors) and *musyrifah* (female mentors).

Input and Output Levels

The effectiveness of input and output levels in the RWQ program at MA IAIN Pontianak can be seen in the comparison between students in the red, yellow, and green zone categories in the pre-test and post-test. Based on data from MA IAIN Pontianak shows that it has been efficient because the output is greater, with indicators of an increase in students who fall into the green and yellow zone categories. Meanwhile, the post-test results did not find students who were included in the red zone category. This level of input and output can be used as a benchmark for the success of the RWQ program for one year in improving students' RWQ skills. Related input and output data can be seen based on the input and output data of students participating in the RWQ program at MA IAIN Pontianak as follows:

---

[31] Based on the results of an interview with the *mudir* (director) of Ma'had al-Jami'ah IAIN Pontianak, Dr. Riza Fahmi. October 2023.
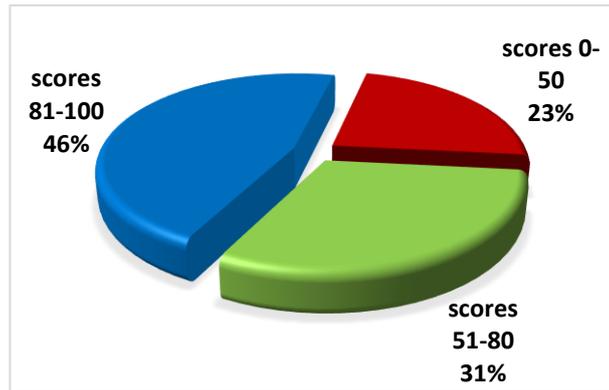
Figure 7. Student scores based on the RWQ pre-test

Based on these data, it shows that at the time of the pre-test, as many as 27% of students were included in the red zone, which means that in this zone they scored below 50. As many as 43% of students in the pre-test get a score of 51–80, and 30% of students get a score of 81–100. After participating in the RWQ program and holding a post-test at the end of the year, this success is inseparable from the objectives, materials, methods, and evaluations carried out by the MA IAIN Pontianak. Based on the data, it shows that there is an increase in the ability of students in RWQ, which is confirmed based on the following data:

Figure 8. Student scores based on the RWQ post-test

In addition to presenting data from MA IAIN Pontianak, the author also surveyed with students to measure the extent of their views on the effectiveness of inputs and outputs during one year of the RWQ program. The survey results obtained by the author are as follows:
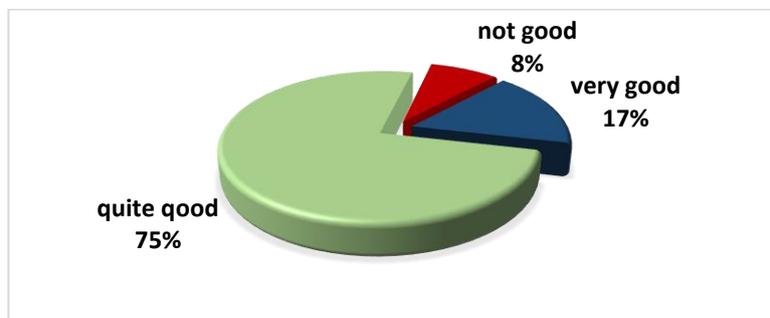

Figure 9. Student survey of RWQ program inputs and outputs

Based on these data, it shows that as many as 75% of students who take part in the RWQ program consider the input and output process quite good. As many as 17% of students consider it very good, and 8% consider it not good. Some student indicators consider the implementation of RWQ to be poor because there are several problems, such as the fact that the number of mentors (*musyrif*) is not proportional to the number of students, inadequate facilities, and the fact that there are still many students who are considered to be in the red zone during the pre-test but are included in the yellow zone.[32]

Achievement of Overall Goals

Based on the results of the data, it show indicators of the success of the overall goal in the implementation of RWQ at MA IAIN Pontianak. Through the theory of achieving the overall goal of measuring the success rate of the RWQ program under the objectives of the MA in the second point, namely, improving students' ability to read, write, and memorize the Qur'an. The success of the RWQ program is proven by the MA manager having a curriculum in the implementation carried out on students. Furthermore, the *musyrif* (mentor) implements the learning process both in delivering material and methods and in evaluating the abilities of students in the RWQ program. In this case, the author also conducted a survey related to students' views on achieving overall goals in the implementation of the RWQ program. The results of the survey conducted are as follows:
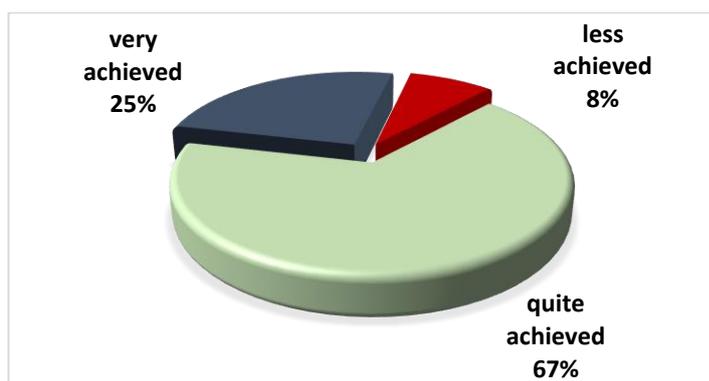

Figure 10. Student Survey on achievement of overall goals

Based on these data, it shows that as many as 25% of students consider the overall goal very achievable. In addition, as many as 67% are quite achieved, and 8% are less achieved. Thus, the majority of students assume that the overarching goal has been achieved. Based on the results of interviews and observations, the author shows the achievement of overall goals because, in the process of implementing RWQ for one year, operational skills were carried out by the MA IAIN Pontianak. The achievement of the overall objectives of the RWQ program

[32] Choirul Mahfud et al., 'Islamic Education for Disabilities: New Model for Developing Islamic Parenting in Integrated Blind Orphanage of Aisyiyah', *Indonesian Journal of Islam and Muslim Societies* 13, no. 1 (5 June 2023): 115–42, https://doi.org/10.18326/ijims.v13i1.115-142; Muhammad Nawawi Fathullah et al., 'Management of Digital Literacy-Based Work Practice Training in The Boarding School Environment', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (23 January 2023): 1–11, https://doi.org/10.31538/munaddhomah.v4i1.230.

includes components related to program success levels, success targets, satisfaction with the program, and input and output levels.

CONCLUSION

The findings of this research are as follows: First, the form of RWQ policy at MA IAIN Pontianak is still oral or an appeal from the rector. The initial entrance assessment (pre-test) is when students take an entrance test to determine the classification of student abilities, consisting of red zones (required to participate in the program), yellow zones, and green zones (not required to participate in the program). Assessment occurs during the learning process (middle test), which is assessment during the learning activity process. At the end of the MA program (post-test), conduct a learning assessment by holding a *munaqosah* exam (evaluating student ability at the end of learning the Qur'an). Second, the implementation of RWQ is quite effective based on the analysis of effectiveness measurement theory, namely, 1) program success, which is proven by an increase in students who initially entered the red zone turning yellow and green. 2) The success target is reviewed from the initial filter through the RWQ test when the red category is mandatory for settlement so that it is right on target. 3) The results of the 2022 student survey state that there is satisfaction with the RWQ program. 4) RWQ reports proving input and output levels.

This study has limitations, especially in analyzing the effectiveness of programs at MA IAIN Pontianak by only analyzing RWQ programs. Therefore, further research is expected to examine other programs at MA IAIN Pontianak and State Islamic Religious Universities (PTKAIN) in Indonesia. In addition, the author also provides recommendations to IAIN Pontianak to make changes related to the status of the RWQ program into written regulations.

ACKNOWLEDGMENTS

REFERENCES

Agus Hermanto, Moh. Mukri, Hanif, Is Susanto,. 'Religious Moderation In Higher Education In Maslahat Review'. *Onomázein*, no. 62 (26 November 2023): 909–35.

Ahmad, Abdul Kadir and Lisa'diyah Ma'rifataini. 'The Effectiveness of Training in The Work Area and Its Influence on The Competence of Educators and Education Personnel'. *Penamas* 36, no. 1 (26 June 2023): 139–58. https://doi.org/10.31330/penamas.v36i1.653.

Akinyode, Babatunde Femi, and Tareef Hayat Khan. 'Step by Step Approach for Qualitative Data Analysis'. *International Journal of Built Environment and Sustainability* 5, no. 3 (26 September 2018). https://doi.org/10.11113/ijbes.v5.n3.267.

Al-Fatih, Sholahuddin, Zaka Firma Aditya, Abdul Basid Fuadi, and Muhammad Nur. 'Academic Freedom of Expression in Indonesia: A Maqashid Sharia Notes'. *El-Mashlahah* 13, no. 2 (31 December 2023): 203–24. https://doi.org/10.23971/el-mashlahah.v13i2.7573.

Amelia, Chairunnisa, Andika Aprilianto, Dasep Supriatna, Ibnu Rusydi, and Novela Elza Zahari. 'The Principal's Role as Education Supervisor in Improving Teacher Professionalism'. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 7, no. 1 (6 April 2022): 144–55. https://doi.org/10.31538/ndh.v7i1.2075.

Ansori, Mujahid. 'Pengembangan Kurikulum Madrasah Di Pesantren'. *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2020): 41–50. https://doi.org/10.31538/munaddhomah.v1i1.32.

Anwar, Khoirul, Azhariah Rahman, Muhammad Nurwahidin, Sutrisno Sutrisno, and Nanda Saputra. 'The Influence of School Culture and Work Motivation on School Quality in Vocational Schools'. *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 3 (2 August 2023): 430–45. https://doi.org/10.31538/tijie.v4i3.661.

Ayyusufi, Atikah Markhamah, Ari Anshori, and Muthoifin Muthoifin. 'Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools'. *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (18 May 2022): 466–84. https://doi.org/10.31538/nzh.v5i2.2230.

Badrudin, Badrudin, Djam'an Satori, Aan Komariah, and Dedy Achmad Kurniady. 'The Implementation of Pesantren Financing Based on Agribusiness Social Entrepreneurs'. *Jurnal Ilmiah Peuradeun* 9, no. 1 (30 January 2021): 17–38. https://doi.org/10.26811/peuradeun.v9i1.504.

Damanik, Agustina. 'Application Of The Ma'had Al-Jami'ah Program In Improving The Quality Of Reading The Alquran'. *TAZKIR: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 5, no. 2 (30 December 2019): 309–22. https://doi.org/10.24952/tazkir.v5i2.2311.

E. Haekase, Yopy, Nursalam Nursalam, and Hendrik Toda. 'The Effectiveness Village-Owned Enterprises (BUMDes) Sehati in Nekmese Village Amarasi Sub-District, South Kupang Regency'. *Journal of Sustainable Tourism and Entrepreneurship* 1, no. 3 (3 December 2020): 217–30. https://doi.org/10.35912/joste.v1i3.277.

Fahmi, Moch. Riza. 'Kurikulum Ma'had al-Jami'ah'. IAIN Pontianak, 2023.

Fathullah, Muhammad Nawawi, Ulfiah Ulfiah, Agus Mulyanto, Muhammad Andriana Gaffar, and Ahmad Khori. 'Management of Digital Literacy-Based Work Practice Training in The Boarding School Environment'. *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (23 January 2023): 1–11. https://doi.org/10.31538/munaddhomah.v4i1.230.

Gonzalez, Monica. 'The Coding Manual for Qualitative Research: A Review'. *The Qualitative Report*, 28 August 2016. https://doi.org/10.46743/2160-3715/2016.2561.

Hashemi Petrudi, Seyed Hamid, Hamidreza Ghomi, and Mohsen Mazaheriasad. 'An Integrated Fuzzy Delphi and Best Worst Method (BWM) for Performance Measurement in Higher Education'. *Decision Analytics Journal* 4 (September 2022): 100121. https://doi.org/10.1016/j.dajour.2022.100121.

Herlambang, Saifuddin. 'Implementation of the Mandatory Policy of Ma'had Al-Jami'ah and Strengthening the Interpretation of the Quran in New Students'. *Millati: Journal of Islamic Studies and Humanities* 8, no. 1 (23 August 2023). https://doi.org/10.18326/mlt.v8i1.8281.

Hidayah, Siti Na'ilul, and Ashif Az-zafi. 'The Role Of The Religious Laboratory In Improving Students 'Understanding Of Fiqh Lessons'. *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (25 July 2021): 157–74. https://doi.org/10.31538/tijie.v2i2.53.

Jamil, Zawaqi Afdal. 'Evaluasi Manajemen Ma'had Al-Jami'ah Perguruan Tinggi Agama Islam'. *Tadbir : Jurnal Studi Manajemen Pendidikan* 2, no. 1 (8 June 2018): 1. https://doi.org/10.29240/jsmp.v2i1.350.

Jannah, Rina Roudhotul. 'Konstruksi Multicultural-Oriented Sejak Dini Melalui Keterampilan Menyimak Berbasis Al-Qur'an'. *Al-Athfal: Jurnal Pendidikan Anak* 3, no. 2 (30 December 2017): 209–18. https://doi.org/10.14421/al-athfal.2017.32-08.

Kardi, Kardi, Hasan Basri, Andewi Suhartini, and Fitri Meliani. 'Challenges of Online Boarding Schools In The Digital Era'. *At-Tadzkir: Islamic Education Journal* 2, no. 1 (8 March 2023): 37–51.

Khan, Shahid N. 'Qualitative Research Method - Phenomenology'. *Asian Social Science* 10, no. 21 (30 October 2014). https://doi.org/10.5539/ass.v10n21p298.

Lim, Chen Kim, Martin Shafiihuna Haufiku, Kian Lam Tan, Minhaz Farid Ahmed, and Theam Foo Ng. 'Systematic Review of Education Sustainable Development in Higher Education Institutions'. *Sustainability* 14, no. 20 (14 October 2022): 13241. https://doi.org/10.3390/su142013241.

Lundie, David. 'Individual Liberty, Mutual Respect and Tolerance'. In *School Leadership between Community and the State*, by David Lundie, 1–41. Cham: Springer International Publishing, 2022. https://doi.org/10.1007/978-3-030-99834-9_1.

Mahfud, Choirul, Imam Rohani, Zalik Nuryana, M. Baihaqi, and Munawir Munawir. 'Islamic Education for Disabilities: New Model for Developing Islamic Parenting in Integrated Blind Orphanage of Aisyiyah'. *Indonesian Journal of Islam and Muslim Societies* 13, no. 1 (5 June 2023): 115–42. https://doi.org/10.18326/ijims.v13i1.115-142.

Mufid, Muhammad, and Jainul Arifin. 'Revitalisasi Ma'had al-Jami'ah IAIN Pekalongan Dalam Menyongsong Kampus Merdeka Belajar'. *AL-TARBIYAH: Jurnal Pendidikan (The Educational Journal)* 31, no. 2 (2021).

Naderi, Abolghasem. 'Efficiency Measurement of Higher Education Units Using Multilevel Frontier Analysis'. *Journal of Productivity Analysis* 57, no. 1 (February 2022): 79–92. https://doi.org/10.1007/s11123-021-00621-0.

Nadif, Achmad, Juli Amaliya Nusucha, and Ainur Rofiq. 'The Concept of Soft Skills Teacher Islamic Education Studies The Book 'Iẓat Al-Nasyi'īn By Sheikh Musthafa Al Ghalayani'. *Dirasah International Journal of Islamic Studies* 1, no. 2 (29 October 2023): 102–10. https://doi.org/10.59373/drs.v1i2.20.

Purnama, Sigit. 'Materi-Materi Pilihan Dalam Parenting Education Menurut Munif Chatib'. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 1, no. 1 (5 January 2017): 1–16. https://doi.org/10.14421/jga.2016.11-01.

Rahman, Fathor, Muhammad Saiful Anam, and Ali Sodiq. 'Pattern of PTKIN Ma'had Al-Jami'ah Education Management System in East Java and Its Role in Mainstreaming Religious Moderation in Indonesia'. In *Proceedings of the 1st Annual Conference of Islamic Education (ACIE 2022)*, edited by Depict Pristine Adi, Setya Chendra Wibawa, Taha Romadhan Zaghloul, Mashudi Mashudi, and Rif'an Humaidi, 714:135–54. Advances in

Social Science, Education and Humanities Research. Paris: Atlantis Press SARL, 2023. https://doi.org/10.2991/978-2-38476-044-2_15.

Romlah, Siti, and Muhammad Fajri. 'Tahfizh Al-Qur'an Ma'had Al Jami'ah Alumni Program Git in Al-Qur'an Literature in the City of Samarinda'. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 10, no. 1 (1 June 2022): 13–31. https://doi.org/10.21093/sy.v10i1.4639.

Sakallı, Özge, Ahmed Tlili, Fahriye Altınay, Ceren Karaatmaca, Zehra Altınay, and Gökmen Dağlı. 'The Role of Tolerance Education in Diversity Management: A Cultural Historical Activity Theory Perspective'. *SAGE Open* 11, no. 4 (October 2021): 215824402110608. https://doi.org/10.1177/21582440211060831.

Sapendi, Sapendi, Zaenuddin Hudi Prasojo, and Erni Munastiwi. 'Parenting Practices in Millennial Islamic Families of Pontianak: Navigating Between Pop-Islamism and Fluid Islamism'. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 8, no. 3 (30 September 2023): 183–92. https://doi.org/10.14421/jga.2023.83-07.

Sechandini, Radhia Ainun, Rizky Dwi Ratna, Zakariyah Zakariyah, and Farida Ulvi Na'imah. 'Multicultural-Based Learning of Islamic Religious Education for the Development of Students' Social Attitudes'. *At-Tadzkir: Islamic Education Journal* 2, no. 2 (26 August 2023): 106–17. https://doi.org/10.59373/attadzkir.v2i2.27.

Shafa, Shafa. 'EFL Students' Views of the Multicultural Education in an Indonesian Islamic Higher Education'. *Dinamika Ilmu*, 15 December 2022, 317–32. https://doi.org/10.21093/di.v22i2.4863.

Sirozi, Muhammad and Yenrizal. 'Preventing Religious Radicalism on College Student in the Islamic State Higher Education (PTKIN) Case Study of Islamic State University (UIN) in Indonesia'. *PalArch's Journal of Archaeology of Egypt / Egyptology* 17, no. 6 (1 December 2020): 7062–84.

Sofyan, Nurchalis and Hendra S H. 'Strategi Pembelajaran Al-Quran Di Ma'had Al-Jami'ah UIN Ar-Raniry Banda Aceh'. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 1 (30 April 2019). https://doi.org/10.32729/edukasi.v17i1.531.

Suhirman, Suhirman, Muhammad Abdu, Sirajudin Sirajudin, and Azwar Rahmat. 'Evaluation Of Total Quality Management In The Achievement Of Quality Of Ma'had Al-Jami'ah IAIN Curup In The Middle Of The Covid-19 Pandemic'. *International Journal of Educational Review* 4, no. 1 (2022): 47–60. https://doi.org/DOI: https://doi.org/10.33369/ijer.v4i1.21793.

Supriani, Yuli, Fitri Meliani, Asep Supriyadi, Supiana Supiana, and Qiqi Yuliati Zaqiah. 'The Process of Curriculum Innovation: Dimensions, Models, Stages, and Affecting Factors'. *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (18 May 2022): 485–500. https://doi.org/10.31538/nzh.v5i2.2235.

Syamsuar, Syamsuar, Muhajir Al-Fairusy, Junaidi Junaidi, and Muji Mulia. 'Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh'. *Jurnal Ilmiah Peuradeun* 11, no. 3 (30 September 2023): 985–1004. https://doi.org/10.26811/peuradeun.v11i3.995.

Syarif, Syarif, Saifuddin Herlambang, and Bayu Suratman. 'Quran Interpretation Methodology, New Media, and Ideological Contestation of Salafi in Sambas'. *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023). https://doi.org/10.4102/hts.v79i1.8814.

Tong, Duong Huu, Bui Phuong Uyen, and Lu Kim Ngan. 'The Effectiveness of Blended Learning on Students' Academic Achievement, Self-Study Skills and Learning Attitudes: A Quasi-Experiment Study in Teaching the Conventions for Coordinates in the Plane'. *Heliyon* 8, no. 12 (December 2022): e12657. https://doi.org/10.1016/j.heliyon.2022.e12657.

Wahyono, Sugeng Bayu, Asri Budiningsih, Suyantiningsih Suyantiningsih, and Sisca Rahmadonna. 'Multicultural Education and Religious Tolerance: Elementary School Teachers' Understanding of Multicultural Education in Yogyakarta'. *Al-Jami'ah: Journal of Islamic Studies* 60, no. 2 (9 December 2022): 467–508. https://doi.org/10.14421/ajis.2022.602.467-508.

Wibowo, Tri, and Aziz Kurniawan. 'Strengthening Wasathiyyah Islamic Values in the Perspective of Education in Madrasah'. *MUDARRISA: Jurnal Kajian Pendidikan Islam* 15, no. 1 (2 June 2023): 84–112. https://doi.org/10.18326/mdr.v15i1.84-112.