



## Adaptive Spiritual Management in Qur'anic Education: Balancing Memorization Discipline and Child Readiness

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### Abstract :

This study examines the implementation of the Pra-PTPT *Qiroati* Program as a model of Qur'anic education management that seeks to balance memorization targets with children's learning readiness and emotional development. The research responds to ongoing challenges faced by non-formal Qur'anic education institutions in maintaining structured learning discipline while adapting to the developmental needs of young learners. A qualitative case study approach was employed to explore institutional policy, instructional practices, and parental involvement within the program. Data were gathered through in-depth interviews, participatory engagement in learning activities, and examination of institutional learning records, and were analyzed using the interactive model of Miles and Huberman. The findings indicate that program effectiveness is shaped not only by the structured *Qiroati* method but also by teachers' ability to adjust instructional strategies according to students' engagement and learning conditions. The extended learning duration contributed to the formation of the study discipline; however, its sustainability depended on adaptive teaching practices that supported students' emotional well-being. Parental involvement further reinforced learning continuity beyond instructional sessions, strengthening students' motivation and consistency in memorization practice. The study highlights that flexible and collaborative management practices enable Qur'anic learning to remain structured while responsive to learners' developmental needs. findings imply discussions in Islamic education management by emphasizing the integration of institutional regulation, adaptive pedagogy, and social support as interconnected elements that sustain effective Qur'anic education practice.

## INTRODUCTION

Qur'anic education continues to occupy a central position in Islamic educational practice, particularly within non-formal learning institutions that serve as the earliest foundation for children's religious literacy and character formation. Across many Muslim-majority societies, including Indonesia, Qur'anic learning institutions such as *Taman Pendidikan Al-Qur'an* (TPQ) function not only as spaces for teaching recitation but also as environments where discipline, moral development, and spiritual identity are cultivated from an early age. Recent educational reports highlight that participation in non-formal religious education remains widespread, reflecting strong community reliance on localized learning systems to complement formal schooling (Munir, 2021; Najmussaqqibah & Huda, 2025; Purnomo, 2024). At the same time, contemporary educational change has introduced new challenges related to children's cognitive readiness, learning endurance, and emotional well-being. Global discussions on child-centered education emphasize that prolonged instructional duration without adaptive pedagogical adjustment may reduce engagement and learning sustainability (Aigbe et al., 2025; Cade, 2023; Zou & Jiang,

2025). These concerns are increasingly relevant in Qur'anic memorization programs that maintain intensive learning structures rooted in tradition. Consequently, the question is no longer whether structured memorization is effective, but how such systems can remain responsive to children's developmental conditions while preserving the integrity of religious learning practices.

Recent scholarship on Qur'anic education and religious pedagogy has largely focused on instructional effectiveness and student learning outcomes. Studies examining structured Qur'anic learning methods demonstrate their capacity to improve reading fluency, memorization accuracy, and learner motivation when implemented systematically (Amir et al., 2025; Awad Al-Dwairi, 2025; Yusup & Junus, 2025). Parallel research in educational psychology shows that sustained learning engagement depends on alignment between instructional demands and students' emotional involvement, with supportive learning environments strengthening persistence and achievement (Berdousis, 2024; Tao et al., 2022; Zhaopeng, 2023). In addition, ecological perspectives on education emphasize that children's learning outcomes are shaped by the interaction between institutional settings and family environments rather than classroom instruction alone (Khairul Amali et al., 2023; Navarro & Tudge, 2023; Woodman, 2022). While these studies collectively underscore the importance of pedagogy, emotional engagement, and social context, they tend to examine educational processes from either an instructional or a psychological perspective. Limited attention has been given to how institutional management decisions, such as learning duration policies and age-based program structures, mediate the relationship between traditional memorization practices and children's developmental needs. As a result, the managerial dimension of Qur'anic education remains comparatively underexplored.

This gap becomes particularly evident in discussions surrounding intensive memorization programs operating within non-formal Islamic educational institutions. Existing research acknowledges the effectiveness of structured learning systems but rarely examines how institutional actors interpret and adapt centralized guidelines in everyday practice. The absence of management-oriented analysis leaves unanswered questions about how educational institutions balance pedagogical ideals with the contextual realities learners face. Furthermore, earlier studies often treat adaptation as a purely instructional innovation, overlooking its organizational and managerial implications. The present study addresses this gap by examining the implementation of the Pra-PTPT *Qiroati* Program as a policy-driven educational model situated at the intersection of institutional regulation, classroom practice, and community participation. The novelty of this research lies in its focus on adaptive management within Qur'anic education—specifically, how institutional policy, teacher mediation, and parental involvement interact to sustain learning effectiveness while maintaining students' emotional comfort. By shifting analytical attention from method effectiveness to management dynamics, the study introduces a perspective that connects pedagogical processes with institutional governance.

Based on this background, the study aims to analyze how the Pra-PTPT *Qiroati* Program is implemented within a real educational setting by examining three interrelated dimensions: institutional policy, adaptive learning practices, and collaborative support between teachers and parents. Rather than measuring achievement outcomes quantitatively, the research seeks to understand how participants interpret learning structures, respond to intensive schedules, and negotiate educational expectations in everyday learning situations. In doing so, the study contributes to expanding discussions on Islamic education management by demonstrating how traditional Qur'anic learning

systems can evolve through contextual adaptation without losing their foundational values. Academically, the research provides empirical insight into how management practices shape pedagogical experience in non-formal religious education. Practically, it offers reflections for educators and institutional leaders seeking sustainable approaches to Qur'anic learning that remain aligned with children's developmental readiness.

The central argument advanced in this study is that the sustainability of intensive Qur'anic education does not depend solely on instructional method but on the capacity of institutions to translate structured policy into adaptive learning experiences. Understanding this process requires close examination of everyday interactions among institutional rules, teacher practices, student responses, and parental engagement. A qualitative case study approach, therefore, becomes essential to capture the lived realities and meanings constructed by participants within the program. Through this exploration, the study seeks to illuminate how adaptive practices emerge organically within structured religious education and how such practices contribute to balancing discipline, learning continuity, and student well-being. This analytical focus provides the foundation for the methodological approach described in the following section.

## RESEARCH METHOD

This study employed a qualitative research approach using a case study design to explore in depth the implementation of the Pra-PTPT *Qiroati* Program within its natural educational setting. A case study was selected because it enables a comprehensive examination of complex social, pedagogical, and managerial processes that cannot be separated from their real-life context (Darwish, 2021; Kuzu & Ratzke, 2024; Tapung, 2024). The research focused on understanding how institutional policies on age limits and learning duration were interpreted and implemented in daily Qur'anic learning practices. The study was conducted at TPQ Al Hidayah. This non-formal Islamic educational institution has consistently implemented the Pra-PTPT *Qiroati* Program and is locally recognized for its structured memorization schedules. The qualitative approach was chosen to capture participants' experiences, institutional dynamics, and adaptive learning practices through contextual interpretation rather than measurement. This approach allowed the researcher to explore how educational management practices evolve through interaction between institutional regulation, teacher agency, and students' learning conditions within authentic learning environments.

Data were collected through semi-structured in-depth interviews, participatory classroom engagement, and analysis of institutional learning records to obtain rich, contextual information on program implementation. These techniques were selected because qualitative inquiry emphasizes understanding meaning, interaction, and participants' lived experiences (Alatawi, 2025; Le Blanc & Kaufmann, 2021; Neille, 2021). The researcher acted as the primary instrument, engaging reflectively with participants while maintaining analytical distance to ensure credible interpretation (Adams, 2021; Schuster, 2023; Stige et al., 2025). Informants were selected purposively based on their direct involvement in the program, including the institution head, *Qiroati* teachers, students, and parents. Data collection took place at TPQ Al Hidayah throughout the program implementation period. The credibility of the findings was strengthened through source triangulation, prolonged engagement, and member confirmation, ensuring consistency between participants' perspectives and the researcher's interpretation.

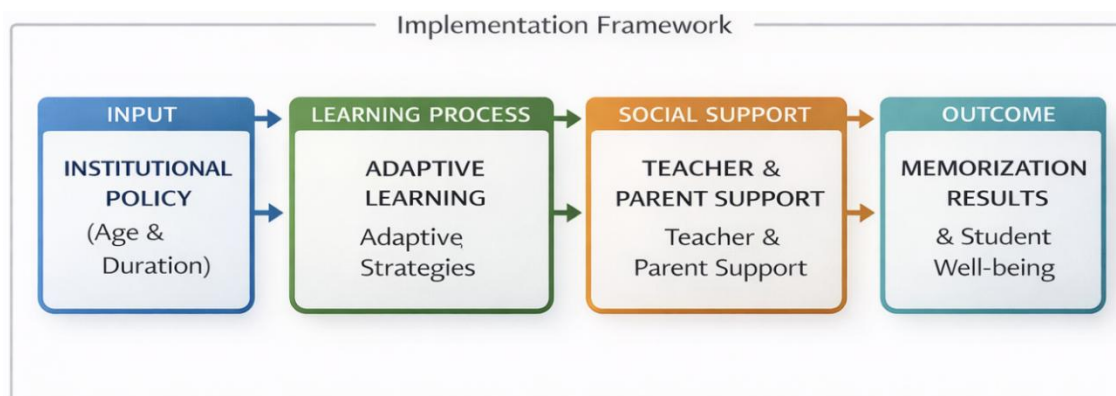
Data analysis followed the interactive model developed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing (Lochmiller, 2021; McGill et al., 2023; Peng, 2022). This analytical framework was selected because it

supports systematic interpretation of qualitative data while allowing patterns and relationships to emerge inductively from participants' narratives (Laari, 2025; Monaro et al., 2022; Yip & Zeng, 2025). During the reduction stage, interview transcripts, field notes, and institutional records were carefully selected and organized according to research focus. Data were then displayed through thematic categorization to identify recurring patterns related to institutional policy, adaptive learning practices, and relational support mechanisms. The final stage involved drawing interpretive conclusions by connecting themes across participant perspectives and contextual conditions. Research credibility was strengthened through triangulation across data sources, iterative comparison of emerging themes, and reflective interpretation throughout the analytical process (Cena & Burns, 2023; Udayanga, 2025). These procedures ensured that findings reflected participants' experiences while maintaining analytical coherence and depth consistent with qualitative case study research.

## RESULT AND DISCUSSION

### Result

The analysis of interview data, participatory observations, and institutional documentation revealed that the implementation of the Pra-PTPT *Qiroati* Program at TPQ Al Hidayah operates through an interconnected managerial process rather than isolated educational practices. The findings demonstrate a sequential relationship beginning from institutional policy regulation, followed by adaptive learning strategies implemented in classroom practice, strengthened through teacher and parental support, and ultimately reflected in students' memorization achievement alongside their emotional well-being. These themes collectively illustrate how adaptive Qur'anic education management emerges through continuous interaction between structure and human engagement within the learning environment. The conceptual relationship among these findings is visualized in **Figure 1**.



**Figure 1.** Implementation of Pre PPPT *Qiroati* at TPQ Al Hidayah

### Institutional Policy

Institutional policy in the context of Qur'anic education refers to formal regulations that determine learning structure, participant eligibility, and instructional duration as guiding frameworks for program implementation. Within the Pra-PTPT *Qiroati* Program, policy is not merely administrative regulation but functions as an operational foundation shaping daily learning rhythms and expectations. The age limitation of five to nine years and the three-hour learning duration represent institutional efforts to standardize memorization training during children's early developmental stages. Conceptually, this theme reflects how management decisions

translate educational ideals into structured practice. In relation to this study, institutional policy becomes the starting point that influences teaching strategies, student engagement, and program sustainability. Understanding this policy dimension is essential because it reveals how organizational decisions frame the balance between memorization targets and children's readiness to participate in intensive Qur'anic learning activities.

Institutional policy implementation emerged strongly in conversations with program leadership. Informants consistently emphasized that regulations were applied with awareness of local learning conditions. The interview process revealed that policy was understood not as rigid control but as guided adaptation. This is in line with what the following heads of institutions expressed: "We adapt the *Qiroati* guidelines to the characteristics of the children here without compromising the essence of memorization." This statement illustrates how institutional actors interpret policy as a flexible framework rather than fixed instruction.

Institutional evidence indicates that policy implementation directly shapes daily learning practices within the program. Learning sessions consistently followed a fixed schedule that divided activities into reading, memorization, and *murojaah* segments. Attendance records demonstrated sustained student participation throughout the semester, suggesting that structured timing contributed to the formation of stable learning routines. Institutional documentation further showed weekly monitoring of student progress aligned with established policy expectations. Although scheduling was standardized, teachers occasionally adjusted instructional pacing when younger learners began to show signs of fatigue. These classroom conditions reinforce interview findings that institutional policy functions as a guiding framework rather than a rigid constraint. The structured learning duration helped cultivate discipline while allowing contextual adjustments that prevented excessive pressure during instructional activities.

### **Adaptive Learning Strategies**

Adaptive learning strategies refer to instructional adjustments designed to align learning processes with students' abilities, attention spans, and emotional conditions. In Qur'anic education, adaptation involves modifying teaching techniques while maintaining memorization accuracy and *tajweed* standards. Within the Pra-PTPT *Qiroati* Program, adaptive strategies function as practical responses to the challenges created by extended learning duration. Conceptually, this theme represents the transition from structural regulation toward pedagogical action. Adaptive learning becomes relevant to this research because it demonstrates how teachers translate institutional expectations into child-appropriate learning experiences. Rather than altering curriculum objectives, adaptation occurs through methods such as grouping students by ability level, incorporating interactive activities, and adjusting instructional pacing. These strategies reveal how management principles are enacted directly in classroom interactions.

Teachers described adaptation as necessary to maintain children's engagement during lengthy sessions. Discussions during interviews highlighted the importance of balancing memorization demands with students' concentration limits. Observational experiences were frequently referenced when teachers explained their instructional decisions. "Young children sometimes lose focus toward the end of the session, so we intersperse them with educational games." The statement indicates that adaptation arises from direct observation of student responses rather than predetermined planning.

Field evidence gathered during learning activities confirmed the consistent implementation of adaptive strategies. Teachers grouped students based on reading

ability, introduced memorization songs, and incorporated kinesthetic hand movements during recitation sessions. These approaches visibly increased participation and reduced signs of boredom, particularly among younger learners. Classroom situations appeared more relaxed yet remained focused when interactive elements were introduced. Documentation of student progress further indicated gradual improvement in memorization achievement during the first three months of participation. Students who initially struggled demonstrated improved fluency following adaptive instructional adjustments, suggesting that flexibility in teaching supported sustained engagement throughout the learning process. The adaptive learning strategies identified are presented in **Table 1**.

**Table 1. Development of Memorization Percentage of *Qiroati* Pre-PTPT Students**

Month	Number of Students	Percentage of Target Memorization Completion
1	20	62%
2	20	75%
3	20	88%

Adaptive learning strategies function as the operational core of program implementation. The findings reveal that instructional flexibility enables teachers to sustain memorization activities while accommodating children’s developmental needs. Rather than weakening discipline, adaptation strengthens learning continuity by preventing disengagement. The observed pattern demonstrates that effective Qur’anic education management depends on teachers’ capacity to interpret classroom dynamics and adjust methods accordingly. Adaptive pedagogy therefore transforms institutional policy into lived educational experience, ensuring that structured learning remains responsive to student conditions.

### Teacher and Parent Support

Teacher and parent support refers to relational and emotional reinforcement that sustains children’s participation in intensive learning environments. In Qur’anic education settings, support extends beyond academic supervision toward moral encouragement and motivational guidance. This theme highlights the collaborative dimension of education management, where learning outcomes are influenced not only by institutional structure but also by interpersonal relationships. Within the Pra-PTPT *Qiroati* Program, teachers and parents collectively function as reinforcing agents who shape children’s attitudes toward memorization. Conceptually, this theme represents the social layer connecting classroom practices with home environments. Its relevance lies in demonstrating how shared responsibility strengthens consistency between institutional expectations and students’ daily experiences.

Teachers emphasized that memorization success depended heavily on emotional connection with students. Conversations revealed that encouragement and moral guidance were considered inseparable from technical instruction. “We do not just teach memorization, but also instill good manners and a love for the Quran from the beginning.” Parents expressed similar reflections regarding their children’s experiences. “We are proud of our children's quick memorization, but sometimes we feel sorry for them because their playtime is reduced.”

Through these interviews, support emerges as a multidimensional factor influencing learning persistence. Teachers frame memorization as character formation, which strengthens emotional attachment to learning activities. Meanwhile, parental

responses reveal a balancing perspective between pride and concern, indicating awareness of children's workload. The coexistence of encouragement and hesitation suggests ongoing negotiation between educational aspirations and child well-being. Within the focus of this research, teacher and parent support operate as mediating forces that stabilize students' motivation. Emotional reinforcement from teachers builds confidence, while parental involvement sustains practice beyond classroom hours.

Teachers frequently use praise, gentle physical reassurance, and supportive language during learning sessions. Students responded positively, displaying increased willingness to recite publicly over time. Home observations indicated that some children voluntarily repeated memorization, while others required parental prompting. Weekly community *murojaah* gatherings further strengthened collaboration between families and educators. These activities created shared accountability for students' progress and reinforced learning continuity outside formal sessions.

### Memorization Results and Student Well-Being

Memorization results and student well-being represent the outcome dimension of program implementation, reflecting both academic achievement and emotional adaptation. In Qur'anic education, success is traditionally measured through memorization mastery; however, this study expands the perspective by considering students' psychological comfort and confidence. This theme captures how learning outcomes emerge from the interaction between institutional structure, adaptive pedagogy, and relational support. Its relevance lies in demonstrating that effective education management produces balanced development rather than achievement alone. Teachers observed gradual emotional transformation among students during the program. Early learning stages were often marked by hesitation, particularly during public recitation. Over time, changes in behavior became noticeable. "At first, some children were shy when reciting in front of others, but after a few weeks, they became more confident." These reflections indicate that memorization progress occurred alongside emotional growth.

Learning progress records indicate that most students demonstrated steady memorization development within six months of participation. Classroom records and teacher reports pointed to reduced signs of anxiety alongside increased active participation during group activities. Teachers also described fewer incidents of emotional distress after supportive approaches were applied consistently. Over time, students appeared more relaxed during recitation sessions and showed greater willingness to volunteer participation. These classroom developments suggest that emotional comfort plays an important role in sustaining memorization growth throughout the learning process.

### Discussion

The results of this study demonstrate that the implementation of the Pra-PTPT *Qiroati* Program at TPQ Al Hidayah reflects an adaptive pattern of Qur'anic education management in which institutional regulation, pedagogical flexibility, and relational support operate as interconnected processes. Institutional policies concerning age limitation and learning duration establish structured learning discipline while still allowing adjustment at the classroom level. Teachers play a central role in translating these policies into adaptive instructional practices through flexible pacing, interactive learning activities, and affective engagement that sustain children's motivation during extended

sessions. Parental involvement further strengthens learning continuity beyond the classroom, creating a supportive environment that reinforces memorization practice. Importantly, improvements in memorization achievement occurred alongside increased student confidence and emotional comfort, indicating that structured learning did not necessarily generate psychological pressure. Instead, the interaction between discipline and responsiveness enabled students to gradually adapt to intensive learning routines. These interconnected findings invite further interpretation by situating them within broader discussions of Qur'anic education and educational management scholarship.

Existing studies on Qur'anic learning predominantly emphasize instructional effectiveness, particularly the role of the *Qiroati* method in improving reading accuracy and memorization outcomes (Munir, 2021; Najmussaqqibah & Huda, 2025; Purnomo, 2024). While such studies confirm the pedagogical strength of structured memorization approaches, they often pay limited attention to how institutional interpretation and managerial practice influence implementation. The present findings indicate that learning outcomes are shaped not only by instructional methods but also by how institutional policies are enacted through adaptive classroom practices. Similar to research highlighting teachers' continuous adjustment of instruction based on students' learning responses Awad Al-Dwairi (2025), teachers in this study modified learning activities according to students' engagement and emotional readiness. However, unlike earlier studies that frame adaptation mainly as pedagogical innovation, the findings here position adaptation as a managerial response to structured learning demands. By addressing the tension between memorization discipline and children's well-being, this study clarifies how non-formal Islamic educational institutions negotiate traditional learning expectations within contemporary developmental contexts.

Taken together, these findings point toward an emerging model of adaptive spiritual management within Qur'anic education institutions. Rather than viewing management as administrative control or curriculum enforcement alone, the study shows that effective governance in non-formal Islamic education develops through continuous interaction between institutional structure and human responsiveness. Institutional policy provides organizational stability, adaptive pedagogy ensures instructional relevance, and collaborative relationships between teachers and parents sustain student engagement. This perspective expands discussions in Islamic education management that often separate managerial and pedagogical dimensions (Sa'i & Nugroho, 2025; Veronika & Hasan Baharun, 2024; Zaini, 2024). The findings suggest that management effectiveness lies in harmonizing spiritual educational objectives with children's psychological readiness. In this framework, flexibility does not represent deviation from tradition but becomes a managerial capacity that preserves learning continuity while responding to contextual needs. Understanding management through this adaptive perspective also highlights how Qur'anic education institutions function as dynamic learning systems that balance religious tradition with evolving educational realities.

This study contributes theoretically to the discourse of Islamic education management by introducing an interpretive understanding of adaptive spiritual management as an integrative framework emerging from practice-based Qur'anic education. The findings demonstrate that effective management in non-formal Islamic educational institutions cannot be understood solely through structural regulation or pedagogical effectiveness, but through the dynamic interaction between institutional policy, adaptive instructional practices, and relational support systems. While previous studies largely examine Qur'anic learning from methodological or instructional

perspectives, this research highlights management adaptability as a mediating mechanism that aligns memorization discipline with children's developmental readiness and emotional well-being. The concept of adaptive spiritual management therefore extends existing discussions by positioning flexibility not as a deviation from traditional learning systems, but as a managerial capacity that sustains the continuity of religious education in contemporary contexts. In this regard, Qur'anic education management is reframed as a living process in which organizational structure and human responsiveness operate simultaneously to achieve balanced cognitive, emotional, and spiritual development.

## CONCLUSION

Efforts to strengthen Qur'anic education in non-formal institutions increasingly encounter the challenge of balancing structured memorization demands with children's developmental readiness and emotional well-being. This study examined how the Pra-PTPT *Qiroati* Program at TPQ Al Hidayah addresses this challenge through the interaction of institutional policy, adaptive instructional practice, and collaborative support. The findings show that program effectiveness is not determined solely by the structured *Qiroati* method, but by how institutional regulations concerning age and learning duration are interpreted and implemented in responsive ways. Teachers function as key mediators who translate policy into child-appropriate learning experiences through adaptive strategies, while parental involvement reinforces learning continuity beyond classroom activities. As a result, memorization achievement develops alongside increased student confidence and emotional comfort, indicating that disciplined learning environments can coexist with supportive and humane educational practices.

These findings highlight that management in Qur'anic education should be understood as a dynamic and relational process rather than a purely administrative arrangement. The study suggests that adaptive spiritual management provides a practical pathway for maintaining memorization traditions while responding to contemporary educational needs and children's psychological conditions. Practically, the results emphasize the importance of strengthening teachers' adaptive pedagogical competencies and fostering sustained collaboration with parents as active partners in learning. At a broader level, flexible interpretation of institutional guidelines may enhance program sustainability without compromising educational standards. Future studies are encouraged to explore similar models across diverse institutional contexts and examine their long-term impact on students' academic and character development, thereby contributing to the continued advancement of Islamic education management.

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