

Restructuring Qur'anic Education Centers to Enhance the Quality of Islamic Religious Education: A Strategic Framework

Dijan Novia Saka¹, Widya Ratna Sari², Agus Subandono³, Muhammad Alfasa Ilham Haq⁴, Amjad Ali Jokhio⁵

^{1,2}Institut Agama Islam Negeri Kediri, Indonesia

³Universitas Pawayatan Doha Kediri, Indonesia

⁴Universitas Brawijaya Malang, Indonesia

⁵Al Kawthar University Karachi, Pakistan

Email: ajisakanova@gmail.com¹, widyaratnasari99@gmail.com², virgokuragil17@gmail.com³, alfasailham@gmail.com⁴, amjad.jokhio@alkawthar.edu.pk⁵

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Abstract :

This study analyzes the restructuring of the Qur'anic Education Institution in Indonesia as a strategy to improve the quality of Islamic religious education. While previous studies have discussed the effectiveness of learning methods, few have comprehensively examined the institutional restructuring, including administrative, pedagogical, and parental participation aspects. Therefore, this study fills this gap by presenting an integrated approach to restructuring Qur'anic Education Institution. This study employs a qualitative approach with a field research method. Data were collected through participatory observation, in-depth interviews, and documentation, then analyzed using the Miles and Huberman model: data reduction, data presentation, and conclusion drawing. The findings indicate that Qur'anic Education Institution faces various challenges such as limited teaching staff, non-standardized administration system, and low participation in training programs facilitated by Mabin. The novelty of this study lies in identifying and implementing a community-based restructuring model that enhances teacher competence, improves the administration system, and strengthens collaboration with parents. The restructuring of Qur'anic Education Institution contributes significantly to improving the quality of religious education through a more effective teaching system, professional institutional management, and active stakeholders involvement.

Keywords: *Restructuring and Quality of Islamic Religious Education*

Abstrak:

Penelitian ini bertujuan untuk menganalisis restrukturisasi Lembaga Pendidikan Al-Qur'an di Indonesia sebagai strategi peningkatan mutu pendidikan agama Islam. Meskipun berbagai studi sebelumnya telah membahas efektivitas metode pembelajaran, namun belum banyak yang mengkaji secara komprehensif proses restrukturisasi kelembagaan yang mencakup aspek administratif, pedagogis, dan partisipasi orang tua. Oleh karena itu, studi ini mengisi kekosongan tersebut dengan menyajikan pendekatan terpadu dalam penataan Lembaga Pendidikan Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian lapangan. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan studi dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman: reduksi data, penyajian data, serta penarikan kesimpulan. Temuan menunjukkan bahwa Lembaga Pendidikan Al-Qur'an menghadapi berbagai tantangan, seperti keterbatasan tenaga pendidik, sistem administrasi yang tidak terstandarisasi, dan rendahnya partisipasi dalam program pelatihan yang difasilitasi oleh Mabin. Kebaruan dari studi ini terletak pada identifikasi dan implementasi model restrukturisasi berbasis komunitas yang mencakup peningkatan kompetensi guru, pembenahan sistem administrasi, serta penguatan kolaborasi

dengan orang tua. Restrukturisasi Lembaga Pendidikan Al-Qur'an berkontribusi signifikan terhadap peningkatan kualitas pendidikan agama melalui sistem pengajaran yang lebih efektif, manajemen kelembagaan yang profesional, dan keterlibatan aktif para pemangku kepentingan.

Kata Kunci: Restrukturisasi dan Kualitas Pendidikan Agama Islam

Correspondent ajisakanova@gmail.com (Dijan Novia Saka)

Author:

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Introduction

Education is a process of transferring knowledge and culture, aimed at preparing students to apply and develop their understanding in the future (Compagnucci & Spigarelli, 2024). In Islam, human beings' quality are essential to fulfil their role as *khalifatul fil ard* (Widodo, 2024). Religious education plays a vital role in shaping character and spirituality, especially in diverse societies (Nurazizah et al., 2022). Globally, religion provides both moral direction and ethical guidance (Basyit et al., 2021). In Indonesia, religious education also promotes tolerance and national unity by embedding inclusive values across educational settings (Wildan, 2020). A primary focus of Islamic education is fostering faith, obedience, and submission to Allah ('Abdu Allah) (Paramansyah et al., 2024). Qur'anic Education Centers, as non-formal institutions in Muslim communities, play a central role in teaching the Qur'an from an early age (Rohmah et al., 2022). In addition to developing reading and memorization skills, these centers help shape students' mental and spiritual capacities, providing a foundation for their overall growth (Kusuma, 2018). They aim to cultivate religious competence while reinforcing spiritual values through structured learning (Nurqosim et al., 2022).

In Indonesia, with its culturally and religiously diverse population, Qur'anic Education Centers face major challenges in maintaining educational quality (Mariyono, 2024). The lack of standardized teaching methods among teachers leads to inconsistencies in students' Qur'anic literacy and memorization achievements. These disparities prevent the integration of learning outcomes and reflect a broader disconnection in teaching practices, making it difficult to achieve unified educational goals across villages. The absence of standardized guidelines, insufficient teacher numbers, and poor student-teacher ratios further limit the effectiveness of Qur'anic Education Centers in Indonesia. Some centers operate with only one teacher, and many lack proper administrative systems, disrupting communication with parents and hindering coordination. Although all Qur'anic Education Centers in Indonesia are registered under the Qur'anic Education Centers Advisory Council (Mabin Qur'anic Education Centers), which aims to improve the quality through effective management, innovative teaching, and improving teacher competency, a significant gap remains.

In reality, the Qur'anic Education Centers Advisory Council (Mabin) at the sub-

district level has not had a significant impact on the development of Qur'anic Education Centers, largely due to the limited participation of many center managers in Mabin's activities. This aligns with the finding by Aziz et al. (2024) and Sutarman & Binti Salleh (2023). In contrast, several previous studies have shown that improvements in the quality of religious education were achieved through various strategies, as reported by Aryel & Iklhas (2024), Akbar (2023), Rahmi et al. (2020), and Arsul et al. (2021).

Although existing research has examined the effectiveness and educational innovations of Qur'anic Education Centers' in various contexts, few studies focus on their restructuring as a comprehensive solution—particularly in rural and heterogeneous communities. Prior work has not sufficiently addressed fragmented teaching methods, the absence of administrative standardization, or the need for teacher capacity-building among teachers within a unified framework. While studies by Aryel & Iklhas (2024) and Rahmi et al. (2020) highlight improvements through specific managerial or pedagogical strategies, they often isolate these aspects rather than integrating them holistically. Conversely, other works emphasize curriculum innovations or teacher development without considering organizational or community engagement components, limiting the potential for contextually sustainable reforms. This gap necessitates research that offers a holistic and community-sensitive approach to improving Qur'anic Education Centers quality.

This study is important because it addresses both pedagogical and managerial dimensions that are often treated separately in previous research. The urgency stems from the pressing need to harmonize religious education delivery in diverse settings such as Indonesia, where cultural pluralism and uneven resource distribution affect educational equity. Therefore, this study explores and analyzes the restructuring of Qur'anic Education Centers in Indonesia with a focus on improving the quality of Islamic religious education. Specifically, this study seeks to identify institutional challenges faced by Qur'anic Education Centers, outline restructuring strategies involving curriculum, administration, and teacher development, and examine the role of parental and community involvement in educational improvement. By doing so, it aims to offer practical and integrative solutions for the sustainable development of community-based religious education institutions in Indonesia.

Method

This study applies a qualitative descriptive approach with a field research design to examine the restructuring of Qur'anic Education Centers in Indonesia as a strategic effort to improve the quality of Islamic religious education (Sandarupa et al., 2021). This focus is highly relevant given the pivotal role these centers play in shaping the spiritual identity and moral character of the younger generation, particularly within Indonesia's socially and religiously diverse communities (Hakim et al., 2024). The restructuring of the Qur'anic Education Centers in Indonesia is essential to improve the quality of religious education, especially in a society characterized by diverse social backgrounds and religious traditions. As these centers play a central role in character formation and spiritual development, in-depth research on their restructuring is

necessary to foster a more harmonious and coordinated teaching approach.

Data sources consist of both primary and secondary data (Efendi et al., 2024). Primary data were obtained from teachers, Qur'anic Education Centers administrators, parents, and students. Informants were selected using purposive sampling based on specific criteria: (1) active involvement in daily Qur'anic Education Centers educational activities, (2) direct experience with the teaching-learning process, and (3) capacity to provide in-depth insights into Qur'anic Education Centers restructuring efforts. Secondary data include journals, books, websites, and other printed or online literature relevant to the research focus (Azizah et al., 2024). Data collection employed various techniques, including observation, in-depth interviews, and documentation analysis (Asman & Mualimmah, 2023).

Observations were conducted both as a passive observer (to objectively record classroom dynamics) and as a participatory observer (to engage directly in certain Qur'anic Education Centers activities for deeper contextual understanding). In-depth interviews with key stakeholders (teachers, administrators, parents, and students) were used to explore perceptions, practices, and challenges regarding Qur'anic Education Centers management and instructional effectiveness (Efendi et al., 2024). Documentation Included examination of formal records, policy documents, lesson plans, and village administrative reports relevant to Qur'anic Education Centers operation and governance. Data analysis in this study adopted the Miles and Huberman model, which includes three stages: data reduction, data presentation, and drawing conclusions or verification (Yuslih & Muhajir, 2023). The process began with data reduction, selecting relevant data aligned with the research focus (Tomaszewski et al., 2020). Subsequently, data were presented, organized by research problems, subjected to verification or inferential processes, refined through corrections, and corroborated with relevant scholarly sources for informed decision-making (Ismail & Amaluddin, 2023).

Results and Discussion

Result

Qur'anic Education Centers in Indonesia encounter serious structural and educational challenges that hinder the effective delivery of Islamic religious education. The most pressing concern is the shortage of qualified teachers. In many centers, a single teacher is responsible for a large group of students, significantly affecting instruction quality. This situation limits the personalized attention crucial to Qur'anic learning, such as repetition, correction, and spiritual connection. Consequently, both the learning experience and the internalization of Qur'anic values are compromised, weakening the overall effectiveness of religious education in these institutions.

Table 1

Statistical Data Qur'anic Education Centers in Indonesian

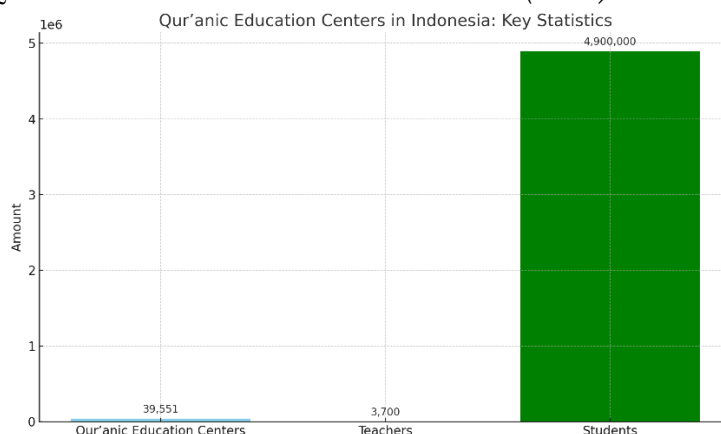
Information	Amount
Qur'anic Education Centers (QEC)	39.551 QEC

Teachers	3,7 Thousand
Students	4,9 Million

Note. <https://kemenag.go.id>

Chat 1

Key Statistics of Qur'anic Education Centers in Indonesia (2024)



Note. This data strongly validates the study's core finding of a severe teacher shortage, which is a fundamental challenge directly undermining the quality of education in QECs.

Data shows that Indonesia has 39,551 active Qur'anic Education Centers staffed by only 3,700 teachers serving approximately 4.9 million students. This results in a teacher-to-student ratio of around 1:1,324, which is far from ideal. In the context of Qur'anic education—which emphasizes individual learning, repetition, and direct correction—this ratio forces teachers to handle too many students simultaneously, thereby reducing the quality of individual guidance. The internalization of Qur'anic values is also suboptimal due to limited emotional and pedagogical interaction between teachers and students. Teachers face risk of fatigue and burnout, which diminish teaching enthusiasm and learning outcomes. Compounding this problem is the absence of a standardized administrative system in most Qur'anic Education Centers, leading to disruptions in record-keeping, performance tracking, and communication with parents. This disorganization reduces institutional transparency and weakens accountability in the learning process.

Furthermore, although all Qur'anic Education Centers are affiliated with the Qur'anic Education Centers Advisory Council, many Qur'anic Education Centers managers remain passive participants. This limits the impact of Mabin's programs, such as the Qur'anic Education Teacher Training Program, which aims to enhance teacher skills through regular workshops. Although some Qur'an learning methods have been adopted for their simplicity and efficiency, their success is still hampered by inadequate training implementation and lack of consistent monitoring. The selection of learning methods is a crucial aspect of curriculum implementation, as the chosen method greatly determines the direction, quality, and achievement of the learning process (Mustikaningrum et al., 2020).

Several factors also contribute to the challenges of Qur'anic Education Centers

in Indonesia. First, the low teacher-to-student ratio is a direct result of limited financial and human resources. With most centers operating on minimal budgets, hiring more teachers or offering competitive salaries is a major obstacle. The lack of professional development further worsens the issue, as most educators lack advanced training in pedagogy and classroom management. Second, weak administrative systems create additional difficulties. In many Qur'anic Education Centers, administrative duties such as attendance tracking, student progress reporting, and communication with parents are either neglected or poorly executed. This administrative disorder undermines the learning environment, making it difficult to measure educational outcomes or ensure adequate student support.

Finally, limited participation in Mabin's programs reflects a broader issue of institutional inertia. Many Qur'anic Education Centers managers are either unaware of the potential benefits of the Mabin programs or lack the resources to implement the recommended changes. This disconnect between the advisory council's intentions and the realities on-the-ground weakens the overall impact of their efforts. Addressing these challenges requires a multifaceted approach. First, increasing investment in teacher recruitment and professional development is essential. Government and community support should be sought to provide funding for hiring qualified teachers and sustaining ongoing training programs such as the Quranic Education Teacher Training program. Strengthening partnership between Qur'anic Education Centers, local government agencies, and non-governmental organizations can help bridge the resource gap.

Second, the administrative systems of Qur'anic Education Centers need a comprehensive overhaul. A standardized and transparent system for record-keeping, parent communication, and performance evaluation would improve accountability and efficiency. This evaluation serves as a tool to monitor teachers' effectiveness and help identify problems or challenges that arise during the learning process (Machali & Munawaroh, 2014). The implementation of simple digital tools could streamline many of these processes and ensure better oversight. Lastly, encouraging greater participation in Mabin's programs is crucial for the continued development of Qur'anic Education Centers. Creating awareness campaigns and providing logistical support for Qur'anic Education Centers managers could help them realize the benefits of Mabin's programs and enhance institutional effectiveness. Fostering collaboration among Qur'anic Education Centers managers, teachers, parents, and advisory councils can further strengthen an effective educational ecosystem. By focusing on improving teacher quality, strengthening the administrative system, and fostering stakeholder communication, the restructuring of Qur'anic Education Centers in Indonesia can create a more organized, efficient, and impactful system. These changes would not only enhance the quality of religious education but also contribute to the spiritual and intellectual development of students across Indonesia.

Discussion

The Qur'anic Education Centers in Indonesia face various operational obstacles, notably the limited availability of teaching staff. This scarcity results in an imbalanced

student-to-teacher ratio, which compromises the efficacy of the learning environment. In some cases, Qur'anic Education Centers operate with only one teacher, severely restricting individualized attention and instruction quality. The lack of a well-established administrative framework further exacerbates these issues, leading to inconsistencies in the teaching and learning and hindering effective communication between institutions and parents. These administrative shortcomings not only prevent daily operations but also the effective coordination and dissemination of information critical for supporting students' educational development. The absence of standardized systems for record-keeping, performance tracking, and parent communication diminishes institutional transparency and accountability, further complicating efforts to ensure quality education delivery. Addressing these challenges requires recognizing administrative efficiency as a cornerstone of educational quality, aligning with the observations of (Aziz et al., 2024) on the necessity of optimizing educational administration systems. The main functions of educational administration include designing, coordinating, providing facilities, directing, and improving the technical aspects of the learning process (Aziz et al., 2024; Bijani et al., 2024).

Reflecting on the identified challenges, several underlying causes emerge. The issue of limited teaching staff is primarily a consequence of financial constraints and limited resources. Many Qur'anic Education Centers operate on minimal budgets, restricting their capacity to hire additional teachers or offer competitive salaries to attract qualified personnel. This is compounded by insufficient investment in teacher training and professional development, leaving many educators without advanced pedagogical skills and classroom management techniques needed to maximize their effectiveness (Andrade González, 2023). Weak administrative systems stem from a lack of prioritization and resources allocated to non-teaching functions. In many Qur'anic Education Centers, administrative tasks are either neglected or performed inefficiently, undermining the overall organization and effectiveness of the institution. Furthermore, the limited engagement with the Qur'anic Education Centers Advisory Council (Mabin) reflects a broader issue of institutional inertia or a lack of awareness regarding the potential benefits of Mabin's programs. This disconnect between advisory support and institutional practice hampers the implementation of improvements and perpetuates existing challenges. Insights from Sutarman & Binti Salleh (2023) emphasize the importance of enhancing teacher competence to improve the quality of Islamic education (Basyit et al., 2021; Midilli, 2020), underscoring the necessity of addressing these root causes through targeted interventions and support.

The implications of these challenges are significant and far-reaching. The suboptimal student-to-teacher ratio directly affects the quality of teaching and learning, limiting the individualized attention each student receives. This hinders students' academic progress and their ability to fully internalize the values and teachings of the Qur'an. Administrative inefficiencies disrupt the functioning of Qur'anic Education Centers, creating obstacles to effective communication, curriculum delivery, and overall management. Gallen Saylor and William N. Alexander stated that the curriculum encompasses not only teaching materials but also various aspects of learning activities, including the place of learning (classroom), yard,

and the child's environment (Aisyah et al., 2023). The curriculum functions as a guide for directing all educational activities to achieve these goals (Dayusman, 2023). This can erode trust among parents and the community, diminishing the perceived value and credibility of these institutions. The lack of active participation in Mabin's programs prevents Qur'anic Education Centers from assessing opportunities for growth and development, perpetuating a cycle of limited resources and suboptimal practices. As highlighted by Widodo (2024), effective management of Qur'anic Education Centers is crucial for optimizing learning outcomes and fostering a positive educational environment (Prayogi et al., 2021). The long-term consequences of these issues include a potential decline in the quality of Islamic education, reduced community engagement with Qur'anic Education Centers, and a failure to fully realize their potential in shaping the spiritual and intellectual development of young people.

When compared with previous studies, it is evident that while some progress has been made in addressing specific aspects of Qur'anic Education Centers' development, a holistic and integrated approach remains crucial. Studies by Aryel & Iklhas (2024) have highlighted strategies for improving the quality of Qur'anic education, while Rahmi et al. (2020) examine human resource management in Islamic education institutions. However, this study underscores the interconnectedness of various factors, including teacher quality, administrative efficiency, and community engagement, in determining the overall effectiveness of Qur'anic Education Centers. Unlike previous research that focused on isolated variables, this study emphasizes the need for comprehensive restructuring to address the systemic challenges facing these institutions. Furthermore, the findings underscore the importance of parental involvement in children's education, aligning with the research of Islam et al. (2024) and Marzuki & Setawan (2022), which emphasizes the parental role in supporting children's educational development.

In light of these findings, several recommendations can be proposed to foster meaningful change and improvement in Qur'anic Education Centers. First, greater investment is needed in teacher recruitment, training, and professional development. This requires financial support from government agencies, community organizations, and private donors to provide competitive salaries and fund ongoing training programs. Second, Qur'anic Education Centers should prioritize developing and implementing standardized and efficient administrative systems. This includes adopting digital tools for record-keeping, communication, and performance management, along with clear protocols for financial management and reporting. Third, strengthening engagement and collaboration between Qur'anic Education Centers, parents, and the broader community is essential. This could involve creating platforms for regular communication, organizing joint activities, and actively seeking input and feedback from stakeholders. Finally, Qur'anic Education Centers should actively participate in programs and initiatives offered by the Qur'anic Education Centers Advisory Council (Mabin) to enhance institutional capacity and remain aligned with best practices in Islamic education. Implementing these recommendations can foster a more supportive and effective ecosystem for Qur'anic education, ultimately benefiting students, families, and communities across

Indonesia.

Conclusion

This study reveals that restructuring Qur'anic Education Centers in Indonesia is an urgent necessity, directly addressing the key challenges identified: teacher availability, administrative systems, and stakeholder participation. The findings underscore the critical need to improve teaching quality through programs such as the Al-Quran Teacher Education program, implement standardized administrative systems, and strengthen the involvement of parents and the Qur'anic Education Centers Advisory Council. These combined efforts are essential to transform Qur'anic Education Centers from places focused primarily on religious instruction into structured and effective educational institutions, thereby fulfilling the study's aim of analyzing restructuring as a strategy to improve Islamic religious education quality.

This study contributes significantly to the discourse on Islamic education reform by highlighting the importance of integrating administrative and pedagogical improvements within religious institutions—a perspective often overlooked in previous studies that focus on isolated aspects. The multidimensional approach applied here, encompassing operational, curricular, and parental involvement aspects, offers a novel methodological contribution by providing a holistic framework for restructuring community-based education. Furthermore, this research reinforces the framework for religious education management by emphasizing the necessity of collaboration among stakeholders to foster sustainable improvements, thereby highlighting a more integrated approach than prior research.

While this study provides valuable insights, its scope is limited as it does not explore alternative models or theories of religious education. Future research could compare the impact of different pedagogical approaches, such as the *tarbiyah islamiyah* model, or explore empirical data on student learning outcomes following restructuring. Expanding the study to include diverse geographical contexts and Islamic educational theories, such as those focusing on character development (*akhlak*) or critical thinking (*tafakkur*), could yield more comprehensive policy recommendations for the development of Qur'anic Education Centers.

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