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

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Abstract :

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

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*

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 functions to promote tolerance and national unity by embedding inclusive values across educational settings (Wildan, 2020). One of the primary focuses 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 based in Muslim communities, play a central role in teaching the Qur'an from an early age (Rohmah et al., 2022). Besides developing reading and memorization skills, Qur'anic Education Centers help shape students' mental and spiritual capacities, serving as a foundation for their overall growth (Kusuma, 2018). These centers aim to guide students toward 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 realize unified educational goals across the village. The absence of unified teaching 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, which disrupts communication with parents and prevents coordination. Although, all Qur'anic Education Centers in Indonesia have been registered under the Qur'anic Education Centers Advisory Council (Mabin Qur'anic Education Centers), an institution that aims to foster and improve the quality of Qur'anic educational institutions with a focus on effective management, innovative teaching, and improving teacher competency.

In reality, the existence of the Qur'anic Education Centers Advisory Council (Mabin) at the sub-district level has not been able to provide a significant impact on the development of Qur'anic Education Centers, due to the minimal participation of

several Qur'anic Education Centers managers in activities organized by Mabin. This is in line with research: (Aziz et al., 2024), and (Sutarman & Binti Salleh, 2023). This is different from several previous studies which showed that improvements in the quality of religious education were achieved through the application of various strategies such as research: (Aryel & Iklhas, 2024), (Akbar, 2023), (Rahmi et al., 2020), and (Arsul et al., 2021).

Although existing research has examined Qur'anic Education Centers' effectiveness and educational innovations in various contexts, few studies focus on the restructuring process of Qur'anic Education Centers as a comprehensive solution—particularly in rural and heterogeneous communities. Prior work has not sufficiently addressed the fragmentation of teaching methods, the absence of administrative standardization, or the need for capacity-building among teachers within a unified framework. While studies such as those 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 focus on curriculum innovations or teacher development without addressing the organizational or community engagement components, making it difficult to implement 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 like Indonesia, where cultural pluralism and uneven resource distribution affect educational equity. Therefore, this study aims to explore and analyze 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, describe restructuring strategies involving curriculum, administration, and teacher development, and examine the role of parental and community involvement in educational improvement efforts. By doing so, the study 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 research focus is considered 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). This study focuses on the restructuring of the Qur'anic Education Centers in Indonesia, as an effort to improve the quality of religious education. This study was chosen because of the need to improve the quality of religious education presented by Qur'anic Education Centers, especially in the context of a society with diverse social backgrounds and religious traditions. Qur'anic Education Centers plays an important role in shaping the character and spiritual identity of the younger generations, and therefore, in-depth research on Qur'anic Education Centers restructuring is needed to

create a more harmonious and coordinated teaching approach.

Data sources consist of both primary and secondary data (Efendi et al., 2024). The primary data were obtained from teachers, Qur'anic Education Centers administrators, parents, and students. These 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 includes journals, books, websites, and other printed or online literature that is relevant to the research focus (Azizah et al., 2024). The data collection methods used various techniques, including observation, in-depth interviews, and documentation analysis (Asman & Mualimmah, 2023).

Observations: 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, as deeper contextual understanding), while in-depth interviews with key stakeholders (teachers, administrators, parents, and students) 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). Data analysis commenced with data reduction, selecting pertinent collected 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 teaching staff. In many centers, a single teacher is tasked with educating 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. As a result, 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

Source: https://kemenag.go.id

Chat 1. Key Statistics of Qur'anic Education Centers in Indonesia (2024)
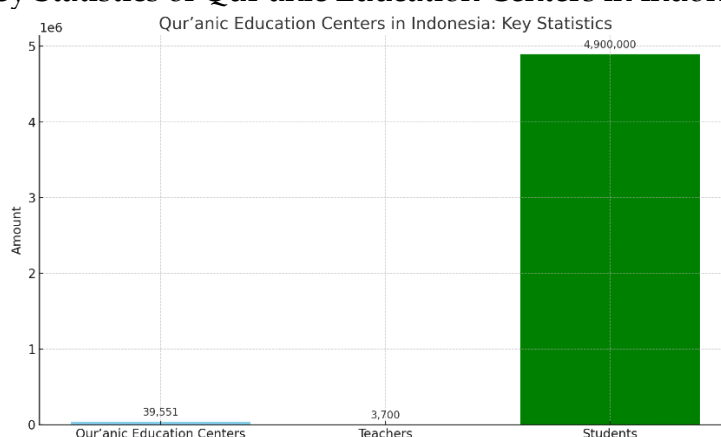
Data shows that there are 39,551 active Qur'anic Education Centers in Indonesia with only 3,700 teachers to serve approximately 4.9 million students. This results in a teacher-to-student ratio of around 1:1,324, which is far from ideal. In the context of Qur'anic education—which emphasizes individual learning, repetition, and direct correction — this ratio shows that: A teacher has to handle too many students at the same time, which directly reduces the quality of individual guidance. The process of internalizing Qur'anic values is less than optimal due to the lack of emotional and pedagogical closeness among teachers and students. Teachers are at risk of experiencing work fatigue and burnout, which ultimately impacts low teaching enthusiasm and learning outcomes. Compounding this problem is the absence of a standardized administrative system in most Qur'anic Education Centers, which causes 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 in Indonesia remain passive participants. This limits the intended impact of Mabin's programs, such as the Qur'anic Education Teacher Training Program, which is designed to enhance teacher skills through regular workshops. Although some Qur'an learning methods have been adopted due to their simplicity and efficiency, their success is still hampered by inadequate training implementation and lack of consistent monitoring. The selection of learning methods is one of the crucial implementations in the implementation of an effective curriculum because the method used 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. Most Qur'anic Education Centers operating on minimal budgets, hiring more teachers or offering competitive salaries becomes a major obstacle. The lack of professional development for teachers exacerbates the issue, as most educators lack advanced training in pedagogy and classroom management. The second factor is the weak administrative system. In many Qur'anic Education Centers, administrative duties such as attendance tracking, student progress reports, and communication with parents are either neglected or poorly executed. This

administrative chaos undermines the learning environment, making it difficult to measure educational outcomes or ensure that students are receiving the necessary support.

Finally, the lack of participation in Mabin's programs reflects a broader issue of institutional inertia. Many Qur'anic Education Centers managers are not fully aware of the potential benefits of the Mabin programs, or they do not have the resources to implement the changes suggested in the training. This disconnects between the advisory council's intentions and the on-the-ground realities of the Qur'anic Education Centers 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 for ongoing training programs like Quranic Education Teacher Training program. In this regard, a stronger partnership between Qur'anic Education Centers and local government agencies, as well as non-governmental organizations, can help bridge the resource gap.

Second, the administrative systems of Qur'anic Education Centers need a comprehensive overhaul. A standardized, transparent system for record-keeping, communication with parents, and performance evaluation can help improve accountability and efficiency. This evaluation serves as a tool to monitor the extent to which teachers can carry out their duties effectively, as well as to identify problems or challenges that may arise during the learning process (Machali & Munawaroh, 2014). The implementation of simple digital tools for administration 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 the programs offered by Mabin, which could enhance their institutional effectiveness. By fostering a collaborative environment between Qur'anic Education Centers managers, teachers, parents, and advisory councils, it's possible to create a more robust and effective educational ecosystem. By focusing on improving teacher quality, strengthening administration, and fostering better communication between stakeholders, the restructuring of Qur'anic Education Centers in Indonesia can lead to a more organized, efficient, and impactful system. These changes would not only enhance the quality of religious education but also contribute positively to the spiritual and intellectual development of students across Indonesia.

Discussion

The Qur'anic Education Centers in Indonesia are confronted by 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 certain instances, Qur'anic Education Centers operate with only a single teacher, which places substantial limitations on the level of individualized attention and quality of instruction that can be provided. This situation is further compounded by the lack of a well-established administrative framework in many Qur'anic Education Centers, leading to inconsistencies in the teaching and learning process and creating difficulties in communication between the institution and parents. These administrative shortcomings not only prevent the day-to-day

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. To address these challenges, it is imperative to recognize the importance of 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 process (education or 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 often a direct consequence of financial constraints and resource scarcity. Many Qur'anic Education Centers operate on minimal budgets, which restricts 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 the advanced pedagogical skills and classroom management techniques needed to maximize their effectiveness (Andrade González, 2023). The weakness of administrative systems can be attributed to 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, which undermines 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 disconnects between advisory support and institutional practice hampers the implementation of improvements and perpetuates existing challenges. The 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 amount of individualized attention each student receives. This can prevent students' academic progress and their ability to fully internalize the values and teachings of the Qur'an. The administrative inefficiencies disrupt the smooth 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 is not only teaching materials, but also includes various aspects involved in learning activities, namely the place of learning (classroom), yard, and the child's environment (Aisyah et al., 2023). The curriculum functions as a guide in 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 means that Qur'anic Education Centers miss out on 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 the potential of these institutions in shaping the spiritual and intellectual development of young people.

When comparing these findings 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 such as those by (Aryel & Iklhas, 2024) have highlighted strategies for improving the quality of Qur'anic education, and (Rahmi et al., 2020) have explored the management of human resources 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 may have focused on isolated variables, this study emphasizes the need for a comprehensive restructuring that addresses the systemic challenges facing these institutions. Furthermore, the findings of this study authenticate the importance of parental involvement in children's education, aligning with the research of (Islam et al., 2024; Marzuki & Setawan, 2022), which emphasizes the role of parents 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. Firstly, there is a need for increased investment in teacher recruitment, training, and professional development. This could involve seeking greater financial support from government agencies, community organizations, and private donors to provide competitive salaries and fund ongoing training programs. Secondly, Qur'anic Education Centers should prioritize the development and implementation of standardized and efficient administrative systems. This could include the adoption of digital tools for record-keeping, communication, and performance management, as well as the establishment of clear protocols for financial management and reporting. Thirdly, it is crucial to strengthen the engagement and collaboration between Qur'anic Education Centers, parents, and the broader community. 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 their capacity and stay abreast of best practices in Islamic education. By implementing these recommendations, it is possible to create a more supportive and effective ecosystem for Qur'anic education, ultimately benefiting students, families, and communities across Indonesia.

CONCLUSION

This study reveals that the restructuring of Qur'anic Education Centers in Indonesia is an urgent necessity, directly addressing the fundamental challenges identified in this research: teacher availability, administrative systems, and stakeholder participation. The findings underscore the critical need to improve teaching staff quality through programs like 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 to structured and effective educational institutions, thereby directly responding to the study's aim of analyzing restructuring as a strategy to improve Islamic religious education quality.

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

While this study provides valuable insights, it is limited by its scope in not exploring alternative models or theories of religious education. To broaden the perspective, future research could compare the impact of different pedagogical approaches, such as the *tarbiyah islamiyah* model, or explore empirical data related to student learning outcomes following restructuring. Additionally, a broader study encompassing diverse geographical contexts and Islamic educational theories, such as those focusing on character development (*akhlaq*) or critical thinking (*tafakkur*), could yield more comprehensive policy recommendations for the development of Qur'anic Education Centers.

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