

A Cooperative Qur'anic Learning Management Model Integrating Fashohah at Pondok Pesantren Hidayatul Mubtadi'in Sobo Guno Ponorogo

¹Muhammad Awa Zidni Azhim, ²Athok Fuadi

¹²UIN Kiai Ageng Muhammad Besari Ponorogo

¹awa.zidni@student.uinponorogo.ac.id, ²athok@uinponorogo.ac.id

Abstract: *The quality of fashohah in Qur'anic learning has become a growing concern in many Islamic boarding schools, where memorization tends to be prioritized over recitation accuracy, including makhraj, tajwid, and vowel length. This study examines how Qur'anic learning management integrates fashohah with a cooperative approach at Pondok Pesantren Hidayatul Mubtadi'in Sobo Guno Ponorogo. Using a qualitative case study design, the study involved 18 participants, consisting of one kyai, three ustadz, six senior santri serving as peer tutors, and eight students in tahsin halaqah. Data were collected through participatory observation, in-depth interviews, and document analysis, and were analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings show that learning management was organized through three integrated stages: collaborative planning based on competency mapping, interactive implementation through musyafahah and peer correction, and layered evaluation involving teacher assessment, peer feedback, and self-reflection. The main contribution of this study is the formulation of a Cooperative Qur'anic Learning Management Model that connects technical recitation accuracy with collaborative and socio-religious learning values in the pesantren context. This model suggests that fashohah improvement can be strengthened not only through teacher-centered instruction but also through structured peer support and participatory evaluation.*

Keywords: *Qur'anic Learning Management, Fashohah, Cooperative Learning, Pesantren, Islamic Education*

Abstrak: *Kualitas fashohah dalam pembelajaran Al-Qur'an telah menurun di banyak pesantren, ketika hafalan sering lebih diprioritaskan daripada ketepatan bacaan, termasuk makhraj, tajwid, dan panjang-pendek bacaan. Penelitian ini mengkaji bagaimana manajemen pembelajaran Al-Qur'an mengintegrasikan fashohah dengan pendekatan kooperatif di Pondok Pesantren Hidayatul Mubtadi'in Sobo Guno Ponorogo. Dengan menggunakan desain studi kasus kualitatif, data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan analisis dokumen yang melibatkan 18 partisipan, yang terdiri atas satu kyai, tiga ustadz, enam santri senior yang berperan sebagai tutor sebaya, dan delapan santri dalam halaqah tahsin. Data dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña. Temuan penelitian menunjukkan bahwa*

manajemen pembelajaran diselenggarakan melalui tiga tahap yang terintegrasi: perencanaan kolaboratif berbasis pemetaan kompetensi, pelaksanaan interaktif melalui musyafahah dan koreksi teman sebaya, serta evaluasi berlapis yang melibatkan penilaian guru, teman sebaya, dan penilaian diri. Kontribusi utama penelitian ini adalah perumusan Model Manajemen Pembelajaran Al-Qur'an Kooperatif yang menghubungkan ketepatan teknis bacaan dengan nilai-nilai pembelajaran kolaboratif dan sosial-keagamaan dalam konteks pesantren. Model ini menunjukkan bahwa peningkatan fashohah dapat diperkuat tidak hanya melalui pembelajaran yang berpusat pada guru, tetapi juga melalui dukungan teman sebaya yang terstruktur dan evaluasi partisipatif.

Kata kunci: Manajemen Pembelajaran Al-Qur'an, Fashohah, Pembelajaran Kooperatif, Pesantren, Pendidikan Islam

Introduction

The declining quality of *fashohah* in Qur'anic learning has become an important concern in Islamic educational institutions, particularly in pesantren.¹ As institutions historically entrusted with preserving the authenticity of Qur'anic recitation, pesantren are expected not only to teach students how to read and memorize the Qur'an, but also to ensure that recitation is performed accurately and in accordance with the rules of *tajwid*.² In recent years, however, the growing emphasis on memorization (*tahfidz*) has not always been accompanied by equal attention to recitation accuracy. In many learning settings, students are able to meet memorization targets but still experience difficulties in pronouncing verses correctly, especially in relation to *makhraj al-huruf*, vowel length distinctions, and the proper application of *tajwid*.³ This condition reflects an imbalance in learning orientation, where the quantity of memorization tends to receive greater emphasis than the quality of recitation and textual understanding.

This issue deserves serious attention because *fashohah* is not merely a technical aspect of Qur'anic learning. In the pesantren tradition, accurate recitation is closely related to discipline, care, and ethical responsibility in engaging with the sacred text.⁴ When students are able to memorize but are still weak in recitation accuracy, the problem is not simply instructional; it also reflects a broader weakness in how Qur'anic learning is managed. For this reason, the discussion of *fashohah* should be placed not only within the

¹ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), 39.

² Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 2007), 25.

³ Shihab, 25.

⁴ Shihab, 26.

domain of teaching method, but also within the broader framework of learning management in pesantren.

Traditional methods such as *sorogan*, *bandongan*, and *halaqah* have long been recognized as effective in maintaining scholarly transmission and teacher authority.⁵ These methods reflect a strong educational heritage in which knowledge is transmitted through close supervision and repeated correction. Nevertheless, in practice, they often produce one-directional learning patterns in which students function mainly as recipients of correction rather than as active participants in a collaborative learning process. As a result, opportunities for peer correction, reflective repetition, and mutual support in improving *fashohah* remain limited. When the number of students increases and learning needs become more diverse, reliance on teacher-centered correction alone may no longer be sufficient to ensure consistent recitation quality.⁶

From the perspective of educational management, this challenge cannot be addressed merely by introducing a new teaching technique. It also requires a systematic arrangement of learning objectives, student grouping, implementation strategies, and evaluation mechanisms. As Wanda explains, effective planning in Islamic education should be grounded in students' characteristics and aligned with the institution's educational vision.⁷ In this sense, improving *fashohah* requires not only pedagogical intervention but also managerial coherence. A well-managed Qur'anic learning system should be able to identify students' recitation needs, provide appropriate instructional support, and ensure that evaluation is conducted consistently.

Previous studies indicate that Qur'anic learning in pesantren and madrasah has adopted various methods to improve students' reading ability and understanding of the Qur'an. Some studies continue to emphasize traditional approaches as effective for preserving recitation authenticity and maintaining teacher guidance,⁸ while others introduce cooperative and collaborative learning models that encourage student participation, social interaction, and shared responsibility. According to Slavin, cooperative learning is pedagogically effective because it promotes interaction, positive

⁵ Zainal Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), 75–76.

⁶ Dhofier, 125–27.

⁷ Amelia Ayu Wanda, "Konsep Perencanaan Dalam Manajemen Pendidikan Islam," *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan* 6, no. 2 (December 2023): 95–98, <https://doi.org/10.38214/jurnaldawahstidnatsir.v6i2.205>.

⁸ Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia*, 125–26.

interdependence, and active engagement among learners.⁹ These findings suggest that collaborative approaches are relevant not only for general classroom interaction but also for strengthening the technical quality of Qur'anic recitation.

Empirical studies further support this perspective. Sandy, Fakhruddin, and Parhan found that cooperative learning can revitalize Islamic Religious Education by increasing student participation and making learning more active.¹⁰ Masykur, Ritonga, and Najamuddin also show that innovation in Qur'anic learning contributes to the improvement of *fashohah* and student motivation.¹¹ Likewise, Wikanda, Ritonga, and As'adurrofik report that structured Qur'anic instruction can positively influence discipline and carefulness in learning.¹² Setiadi and colleagues additionally found that participatory strategies can improve Qur'anic reading ability and reduce *tajwid* errors.¹³ Taken together, these studies indicate that collaborative approaches have significant potential for strengthening both social interaction and the technical quality of recitation.

However, despite these valuable contributions, previous research has not explicitly explained how *fashohah* can be integrated into a comprehensive learning management framework within the pesantren context. Existing studies largely focus on teaching methods, student motivation, or general instructional innovation, while limited attention has been given to how planning, implementation, and evaluation can be systematically organized to support both recitation accuracy and student collaboration. In other words, the literature has not sufficiently examined cooperative learning as a managerial mechanism for strengthening *fashohah* development in pesantren-

⁹ Robert E. Slavin, *Cooperative Learning: Theory, Research, and Practice* (Boston, MA: Allyn and Bacon, 1995), 135–36.

¹⁰ Wahyuni Eka Sandy, Agus Fakhruddin, and Muhamad Parhan, "The Implementation of Cooperative Learning Method: Revitalizing the Learning Process of Islamic Religious Education," *Jurnal Educative: Journal of Educational Studies* 9, no. 2 (December 22, 2024): 39, <https://doi.org/10.30983/educative.v9i2.8677>.

¹¹ Abdul Rosyid Masykur, Rafika Sulami Ritonga, and Najwa Najamuddin, "Inovasi Metode Pembelajaran Al-Qur'an," *Civil Officium: Journal of Empirical Studies on Social Science* 2, 2023, 130, <https://doi.org/10.53754/civilofficium.v5i1.755>.

¹² Fauji Wikanda, Sahbuki Ritonga, and Muhammad As'adurrofik, "Metode Pembelajaran Tahfizh Pada Mata Pelajaran Al-Qur'an Hadis Di Madrasah Ibtidaiyah," *Bunayya: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 6, no. 1 (May 23, 2025): 34, <https://doi.org/10.61082/bunayya.v6i1.455>.

¹³ Kusno Setiadi et al., "Strategi Pembelajaran Al-Qur'an Hadits Dalam Meningkatkan Kemampuan Membaca Al Qur'an," *Jurnal Pendidikan & Pengajaran (JUPE2)* 3, no. 1 (January 31, 2025): 191–95, <https://doi.org/10.54832/jupe2.v3i1.573>.

based Qur'anic education.¹⁴ This unresolved issue constitutes the main research gap of the present study.

This study addresses that gap through three research questions. First, how is Qur'anic learning management planned to integrate *fashohah* development and cooperative learning in the pesantren context? Second, how is the integration of *fashohah* and cooperative learning implemented through *musyafahah*, peer correction, and collaborative interaction among students? Third, how is Qur'anic learning evaluated to measure both recitation accuracy and student participation within the proposed management model?

The main contribution of this study lies in the formulation of a Cooperative Qur'anic Learning Management Model that places *fashohah* development within an integrated management system covering planning, implementation, and evaluation. Unlike earlier studies that mainly discussed instructional techniques, this study highlights how recitation accuracy can be improved through structured peer support, collaborative correction, and layered evaluation within the pesantren environment.¹⁵ Theoretically, the study contributes to the discourse of Islamic educational management by showing that the improvement of *fashohah* can be approached as a managerial and collaborative process rather than solely as an individual instructional matter. Practically, it offers a contextual model that may be adapted by pesantren seeking to strengthen both recitation quality and student participation in Qur'anic learning.¹⁶

Method

This study employed a qualitative case study design to examine the management of Qur'anic learning at Pondok Pesantren Hidayatul Mubtadi'in (PPHM) Sobo Guno Ponorogo.¹⁷ A case study was chosen because it enabled the researcher to investigate in depth how *fashohah* and cooperative learning were integrated within the natural setting of the pesantren. The study focused on the actual process through which planning, implementation, and evaluation of Qur'anic learning were organized in the field.

The participants consisted of 18 informants, namely one *kyai* as the head of the pesantren and the main academic policy maker, three *ustadz* responsible for teaching *fashohah* and *tajwid*, six senior *santri* who served as

¹⁴ Masykur, Ritonga, and Najamuddin, "Inovasi Metode Pembelajaran Al-Qur'an," 22.

¹⁵ Slavin, *Cooperative Learning: Theory, Research, and Practice*, 135–36.

¹⁶ Amelia Ayu Wanda, "Konsep Perencanaan Dalam Manajemen Pendidikan Islam," 95–99.

¹⁷ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, ed. 4th (Thousand Oaks, CA: Sage Publications, 2018), 36.

peer tutors in the *halaqah* sessions, and eight students participating in the *tahsin halaqah*. These participants were selected because they represented different roles in the learning management system, ranging from policy formulation and instructional supervision to peer assistance and direct learning experience.

Data were collected through participatory observation, in-depth interviews, and documentation study. Participatory observation was used to examine the dynamics of learning activities, teacher–student interactions, *musyafahah* practice, and peer correction during the *halaqah* sessions. In-depth interviews were conducted to explore participants’ perceptions and experiences regarding the planning, implementation, and evaluation of Qur’anic learning. Documentation study was carried out by reviewing institutional records, lesson plans, learning schedules, and evaluation sheets relevant to the research focus.

To ensure the credibility of the findings, the study applied source triangulation and technique triangulation.¹⁸ Information obtained from the *kyai*, *ustadz*, peer tutors, and students was compared to identify consistency and variation across informants. Likewise, findings from observation, interviews, and documents were cross-checked to strengthen the accuracy of interpretation. In addition, member checking was conducted by reconfirming selected findings with participants, while peer debriefing and time triangulation were used to improve the trustworthiness of the analysis.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data display, and conclusion drawing/verification.¹⁹ At the data condensation stage, field notes, interview results, and documentary materials were selected, simplified, and coded according to the main focus of the study: planning, implementation, and evaluation of Qur’anic learning management. During the data display stage, the coded findings were organized into thematic descriptions and matrices to identify patterns and relationships among participants, strategies, and learning practices. The final stage involved drawing and verifying conclusions continuously by comparing emerging interpretations with field evidence.

¹⁸ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2021), 40–41.

¹⁹ Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, ed. 4th (Thousand Oaks, CA: Sage Publications, 2020), 12–15.

Results and Discussion

Planning of Qur'anic Learning Management

The planning of Qur'anic learning at Pondok Pesantren Hidayatul Muftadi'in (PPHM) Sobo Guno was conducted through a consultative process involving the *kyai*, *ustadz*, and *halaqah* administrators. This process produced a structured learning design that included *fashohah* targets, learning schedules, initial competency mapping, heterogeneous group formation, and the assignment of peer tutors. The findings indicate that planning was not treated merely as administrative preparation. Rather, it served as an initial managerial effort to organize learning according to students' varying recitation abilities.

A key component of this planning stage was competency mapping. At the beginning of the learning period, students' recitation abilities were identified in order to determine the composition of the groups and the level of support needed in each *halaqah*. Students with stronger recitation skills were intentionally placed together with those who still required intensive guidance so that peer correction could take place more effectively during practice.

As one *ustadz* explained:

"Before the learning period begins, we always conduct a recitation screening for all new students. We listen carefully to how they read and identify recurring problems, whether in makhraj, vowel length, fluency, or consistency in applying tajwid. Based on that initial mapping, we arrange the groups carefully. Students who already read quite well are placed together with those who still need more support, so that the learning process in the halaqah can run more effectively and they can help one another during practice." (U2, 2025)

The findings also show that the appointment of senior *santri* as peer tutors was planned from the outset rather than emerging incidentally during instruction. Their role was to assist the *ustadz* in correcting recitation, monitoring student progress, and ensuring that each student had an opportunity to practice within the group. This indicates that peer tutoring functioned as an integral part of the learning management system rather than as informal help.

This was expressed clearly by one senior *santri*:

"As a peer tutor, my responsibility is not limited to correcting recitation errors. I also have to make sure that every student in the group has an equal opportunity to practice and receives feedback. When a student repeats the same mistake, I usually ask them to recite the verse again several times until it becomes more accurate. The ustadz supervises the session, but as peer tutors we are the ones who stay

closest to the students, so we can respond immediately when problems occur.” (ST3, 2025)

Overall, the planning stage demonstrates that the integration of *fashohah* and cooperative learning began before classroom implementation. The pesantren formulated learning targets, arranged group composition strategically, and distributed instructional roles in ways that supported both recitation accuracy and collaborative participation.

Implementation of Qur’anic Learning Management

The implementation of Qur’anic learning at PPHM Sobo Guno took place through *musyafahah* practice in small *halaqah* groups. During the sessions, students recited in turn, received correction from the *ustadz*, and were also encouraged to respond to and correct one another’s recitation. This created an interactive learning process in which technical aspects of recitation, such as *makhraj*, vowel length, and fluency, were practiced repeatedly in a collective setting.

Observation data show that the *halaqah* did not function as a purely teacher-centered forum. Although the *ustadz* remained the primary authority in validating correct recitation, peer tutors and fellow students actively participated in identifying errors and supporting repeated practice. Students who made mistakes were not only corrected by the teacher, but also guided by peers through repetition, clarification, and direct encouragement. This made the learning process more participatory and reduced students’ hesitation in practicing recitation openly.

One student described this experience as follows:

“At first, I felt embarrassed when my friends pointed out my mistakes in recitation. But over time, I realized that their corrections actually helped me improve more quickly. When my peer tutor corrected the pronunciation of a certain letter, I would repeat it several times immediately, and that made me remember it better than when I practiced alone at home. Because of that, I became more confident and more careful in reading during the halaqah.” (S4, 2025)

The implementation stage also reflected the pesantren’s effort to combine technical discipline with social values. Students were trained not only to read accurately, but also to listen attentively, respond respectfully, and support the progress of others. Through this process, *fashohah* practice became both an individual and collective responsibility.

Another participant emphasized the cooperative atmosphere in the *halaqah*:

“What I feel in this halaqah is that we are learning together rather than competing with one another. When one of us makes a mistake, the others

do not laugh; instead, they try to help. The ustadz has taught us that correcting a friend's recitation is a form of care and shared responsibility. I think that is what makes this group different from learning alone, because the atmosphere encourages us to improve together." (ST5, 2025)

These findings indicate that the implementation of learning was characterized by repeated recitation practice, collaborative correction, and continuous interaction between teacher guidance and peer support. The cooperative element was therefore not an additional activity outside the learning process, but an integral part of how Qur'anic instruction was conducted in daily practice.

Evaluation of Qur'anic Learning Management

The evaluation of Qur'anic learning at PPHM Sobo Guno was conducted through a layered system involving teacher assessment, peer feedback, and self-reflection. This evaluation covered not only technical aspects of recitation, such as *makhraj*, vowel length, and fluency, but also students' attitudes during learning, including seriousness, discipline, and respect. As a result, evaluation functioned not only as a mechanism for measuring achievement, but also as a process for guiding improvement.

Interview and documentation data show that the *ustadz* used specific criteria to assess students' technical progress, while peer tutors and fellow students contributed to identifying recurring mistakes during daily practice. This arrangement made evaluation continuous rather than limited to the end of a session or learning cycle. Students also became more aware of their own errors because they were involved in listening to, comparing, and reflecting on recitation performance.

One *ustadz* explained the purpose of this evaluation system: *"We assess students using a rubric that covers both technical and attitudinal aspects. On the technical side, we evaluate makhraj, vowel length, fluency, and accuracy in applying tajwid. At the same time, we also pay attention to how students behave during the learning process, whether they are focused, respectful, disciplined, and serious. Both dimensions are important, because good recitation should not be separated from the right attitude toward the Qur'an."* (U1, 2025)

Students likewise reported that evaluation was experienced not merely as correction, but as an opportunity for self-improvement. Because they repeatedly received feedback from both teachers and peers, they became more aware of their strengths and weaknesses in recitation.

As one student noted:

"After each session, I usually reflect on which parts I recited correctly and which parts still contained mistakes. When both the ustadz and my peer tutor point out the same error, I understand that it is something I really need to improve. Over time, I became more careful even before I started reading, because I already knew which letters or patterns I often mispronounced. That process made me more aware of my own weaknesses and progress." (S7, 2025)

The findings show that evaluation at PPHM Sobo Guno was not limited to vertical assessment from the teacher. Instead, it was carried out as a participatory process involving multiple actors. This made evaluation more continuous, more responsive to daily learning conditions, and more closely connected to the collective culture of the pesantren.

Planning as a Managerial and Quality-Oriented Process

The planning patterns identified in this study indicate that Qur'anic learning management at PPHM Sobo Guno functioned as a deliberate managerial process rather than as routine administrative preparation. The use of learning objectives, competency mapping, structured grouping, and peer tutor assignment shows that planning was designed to improve recitation quality through systematic instructional organization. In this respect, the findings confirm Terry's view that planning is the process of determining goals and preparing organized steps to achieve them.²⁰

An important aspect of this planning stage was its consultative character. The involvement of the *kyai*, *ustadz*, and *halaqah* administrators indicates that planning was carried out collectively rather than individually. This reflects a participatory management pattern in which instructional decisions were aligned with institutional authority as well as the practical needs of the learning process. Such a pattern is important in the pesantren context because it shows that planning was not only technical, but also organizational and value-based.

The use of competency mapping, heterogeneous grouping, and peer tutor assignment further indicates that planning was responsive to actual learner needs. This finding is significant because it shows that *fashohah* improvement was approached through structured organization rather than incidental correction during classroom practice. As Sallis emphasizes, educational planning should be continuous and directed toward quality improvement rather than treated merely as a fixed administrative routine.²¹ The present study supports this view by showing that planning was closely

²⁰ George R. Terry, *Principles of Management* (Illinois: Richard D. Irwin, 2010), 135.

²¹ Edward Sallis, *Total Quality Management in Education* (London: Kogan Page, 2002), 33–35.

connected to the pesantren's effort to maintain recitation standards and distribute instructional support more effectively.

This result is also in line with Wanda's argument that planning in Islamic education should be grounded in learners' characteristics and aligned with institutional goals.²² At PPHM Sobo Guno, planning did not only involve scheduling activities, but also arranging learning conditions that enabled stronger students to support those who needed more guidance. A similar emphasis is found in Al Musayyieb's study, which underlines the importance of initial ability mapping and structured preparation in Qur'anic learning.²³ However, the present study extends earlier discussions by showing that planning also integrated cooperative elements into the management framework from the beginning of the learning process.

Cooperative Implementation and Peer-Supported Learning

The implementation patterns found in this study indicate that cooperative learning in Qur'anic instruction operated as both a social and technical mechanism for improving *fashohah*. Through *musyafahah*, repeated practice, and collaborative correction within small *halaqah* groups, students were not positioned merely as passive recipients of teacher correction. Instead, they actively participated in listening, identifying errors, and helping one another improve their recitation. This reflects the main principles of cooperative learning described by Johnson and Johnson, namely positive interdependence, active interaction, and individual responsibility within group learning.²⁴

The role of peer tutors and more capable students can also be explained through Vygotsky's concept of the zone of proximal development. According to Vygotsky, learners develop more effectively when supported by others who are slightly more advanced and able to provide scaffolding within a social learning context.²⁵ In the present study, peer tutors served precisely this function. They were not merely group companions, but facilitators who corrected mistakes, encouraged repetition, and helped students gain

²² Amelia Ayu Wanda, "Konsep Perencanaan Dalam Manajemen Pendidikan Islam," 95-100.

²³ Said Ali Al Musayyieb, "Perencanaan Proses Pembelajaran Tahsin Dan Tahfiz Al-Qur'an Di Sekolah Dasar Islam Annajah Bekasi," *Jurnal Al-Fawa'id: Jurnal Agama Dan Bahasa* 13, no. 1 (2023): 1-9, <https://doi.org/10.54214/alfawaid.Vol13.Iss1.380>.

²⁴ David W. Johnson and Roger T. Johnson, "An Educational Psychology Success Story: Social Interdependence Theory and Cooperative Learning," *Educational Researcher* 38, no. 5 (June 1, 2009): 28-33, <https://doi.org/10.3102/0013189X09339057>.

²⁵ Lev S. Vygotsky, *Mind in Society: The Development of Higher Psychological Processes* (Cambridge: MA: Harvard University Press, 1978), 86-91.

confidence in recitation practice. This demonstrates that cooperative learning in Qur'anic education can operate not only as a social strategy, but also as a technical instructional mechanism for improving *fashahah*.

These findings are relevant to the study of Sandy, Fakhruddin, and Parhan, who found that cooperative learning increased participation in Islamic Religious Education.²⁶ However, the present study goes further by showing that cooperative learning can be embedded directly into recitation-based instruction that requires precision, repetition, and immediate correction. In this way, implementation at PPHM Sobo Guno demonstrates that cooperation was not an additional activity outside learning, but an integral part of the daily practice of Qur'anic instruction.

What is particularly important here is that the cooperative element was not limited to classroom atmosphere. It was operationalized in concrete instructional practices: students listened carefully to their peers, repeated incorrect sounds, responded to feedback, and participated in maintaining the quality of recitation in the group. This makes the implementation stage a strong example of how cooperative learning can be internalized into the culture of pesantren-based Qur'anic instruction.

Layered Evaluation as Participatory Quality Control

The evaluation patterns found in this study show that assessment at PPHM Sobo Guno functioned as a participatory and continuous mechanism for maintaining recitation quality. The use of teacher assessment, peer feedback, and student self-reflection indicates that evaluation was not limited to final judgment, but became an integral part of the daily learning process. This is consistent with Sallis's argument that educational quality is strengthened through ongoing evaluation and reflective improvement.²⁷

An important feature of this evaluation system is its distributed character. The *ustadz* remained the principal authority in determining whether recitation met the expected standard, but peer tutors and fellow students also played meaningful roles in identifying repeated mistakes and reinforcing corrective practice. This suggests that evaluation in Qur'anic learning can become more effective when responsibility for quality control is shared across the learning community rather than concentrated solely in the teacher's role.

This finding supports Hanafi and Suryanto's view that Qur'anic learning evaluation should be competency-based and oriented toward

²⁶ Sandy, Fakhruddin, and Parhan, "The Implementation of Cooperative Learning Method: Revitalizing the Learning Process of Islamic Religious Education," 39.

²⁷ Sallis, *Total Quality Management in Education*, 65.

instructional improvement.²⁸ At the same time, the present study extends that argument by showing that competency-based assessment can be strengthened through peer participation and student self-awareness. A similar concern for structured recitation assessment appears in Wahyuni and Intan Pratiwi's discussion of *fashohah* and *tartil* evaluation among beginning students.²⁹ The contribution of the present study lies in demonstrating that such evaluation becomes more meaningful when it is integrated into daily practice through repeated feedback, peer monitoring, and self-reflection.

In addition, the evaluation system did not assess recitation accuracy alone, but also reinforced attitudes such as seriousness, discipline, and respect toward the Qur'an. This indicates that evaluation in the pesantren context functioned not only as academic measurement, but also as moral and spiritual formation. For this reason, the layered evaluation model identified in this study should be understood as participatory quality control that combines technical assessment with the cultivation of proper learning attitudes.

Main Finding and Novelty: The Cooperative Qur'anic Learning Management Model

The main finding of this study is the formulation of a Cooperative Qur'anic Learning Management Model that integrates *fashohah* development with cooperative learning across three interconnected managerial dimensions: planning, implementation, and evaluation. In the planning stage, the model is reflected in competency mapping, heterogeneous grouping, and the structured assignment of peer tutors. In the implementation stage, it appears in *musyafahah*, collaborative correction, and repeated guided practice. In the evaluation stage, it is reflected in layered assessment involving teacher judgment, peer feedback, and student self-reflection. This model shows that the improvement of *fashohah* can be approached not only as an instructional issue, but as a comprehensive management process within the pesantren context.

The novelty of this study lies not merely in combining *fashohah* and cooperative learning, but in positioning both within an integrated learning management framework. Previous studies have generally emphasized teaching methods, tajwid strategies, or student motivation. Hasanah and Habibi, for example, highlight the importance of varied tajwid learning

²⁸ Mohamad Hanafi and Imam Suryanto, "Manajemen Pembelajaran Al-Qur'an Di TPQ: Pendekatan Evaluasi Berbasis Kompetensi," *Jurnal Pendidikan Islam* 9, no. 1 (2021): 38–42.

²⁹ Wahyuni and Intan Pratiwi, "Evaluasi Pembelajaran Fashohah Dan Tartil Al-Qur'an Pada Santri Pemula," *Jurnal Pendidikan Islam Rabbani* 4 1 (2023): 59–60, <https://doi.org/10.15642/jpirabbani.v4i1.5821>.

methods in improving Qur'anic instruction.³⁰ While such studies are useful in identifying instructional strategies, the present study demonstrates that method alone is insufficient without structured planning, coordinated implementation, and participatory evaluation. In this sense, the study shifts the discussion from method-centered innovation toward management-centered innovation.

The present study also complements the work of Sodik, Syayidah, and Fadilah, who argue that strategic management in Qur'anic learning should support the quality of student outcomes through organized and sustainable practice.³¹ The current findings deepen that perspective by showing that strategic management can be strengthened through formally integrated peer participation. Therefore, the proposed model contributes theoretically to Islamic educational management by linking technical recitation quality with collaborative and socio-religious learning values. Practically, it offers an adaptable framework for other pesantren seeking to improve both Qur'anic reading accuracy and active student participation in *tahsin* and *tahfidz* learning.

Conclusion

This study concludes that Qur'anic learning management at Pondok Pesantren Hidayatul Muhtadi'in Sobo Guno effectively integrates *fashahah* development and cooperative learning through three interconnected management dimensions: planning, implementation, and evaluation. Planning is carried out through competency mapping, heterogeneous group formation, and the assignment of peer tutors; implementation emphasizes *musyafahah*, repeated practice, and collaborative correction in small *halaqah* groups; while evaluation employs a layered system consisting of teacher assessment, peer feedback, and self-reflection. The main finding of this study is the formulation of a Cooperative Qur'anic Learning Management Model that integrates *fashahah* development and cooperative learning within a comprehensive management framework rooted in the pesantren tradition. This model constitutes the study's primary novelty by positioning *fashahah*

³⁰ Nurul Hasanah and Muhammad Nur Habibi, "Systematic Review: Metode Pembelajaran Dalam Materi Ilmu Tajwid Al-Qur'an Hadits Siswa Madrasah Tsanawiyah Di Indonesia," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 21, no. 2 (October 11, 2024): 147, [https://doi.org/10.25299/al-hikmah:jaip.2024.vol21\(2\).16845](https://doi.org/10.25299/al-hikmah:jaip.2024.vol21(2).16845).

³¹ Mohamad Sodik, Laily Nur Syayidah, and Al Imroatul Fadilah, "Manajemen Strategi Pembelajaran Tahfidz Al-Qur'an Dalam Meningkatkan Kualitas Hafalan Santri Di Pondok Pesantren," *Dirasah : Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 7, no. 2 (August 27, 2024): 57–60, <https://doi.org/10.58401/dirasah.v7i2.1364>.

development not merely as an instructional technique but as a systematic managerial and collaborative process.

Theoretically, this study contributes to the development of Islamic educational management by offering a conceptual model that links educational management with collaborative Qur'anic learning. Practically, the proposed model provides an adaptable framework for pesantren and other Islamic educational institutions to strengthen Qur'anic reading accuracy, optimize peer tutor involvement, and foster more participatory *tahsin* and *tahfidz* learning. However, the findings are limited to a single pesantren context. Future research is recommended to examine the applicability and effectiveness of this model in diverse Islamic educational settings through comparative and longitudinal research designs.

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