

Al-Qur'an Mastery Policy at IAIN Ponorogo: A Structural-Functional Analysis

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Abstract

This study aims to analyze the implementation of the Decree of the Director-General of Islamic Education No. 6093 of 2020 concerning competency standards for Qur'an mastery, particularly in the teaching of the Qur'an at IAIN Ponorogo, using a structural-functional theoretical perspective. The research employs a qualitative evaluative approach, with data collected through document analysis, program evaluation reports, and observations of Qur'an learning activities. The findings reveal that implementing Qur'an teaching has significantly improved students' competencies in Qur'anic recitation, memorization, and comprehension. From a structural-functional perspective, the Qur'an learning program functions not only as an academic instrument but also as a mechanism for maintaining educational order and social stability within the institution. Nevertheless, challenges persist due to students' diverse educational backgrounds, which affect the uniformity of competency achievement. Therefore, this study recommends continuous evaluation, adaptive learning strategies, and differentiated instructional approaches to ensure the sustainability, relevance, and effectiveness of Qur'an teaching programs in responding to students' needs and institutional goals.

Keywords

Functional-Structural Theory; Qur'an Mastery; Policy Implementation; Islamic Education

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1. INTRODUCTION

Quranic education at Islamic universities in Indonesia faces significant challenges in maintaining its relevance amid globalization. The Quran is seen not only as part of religious education but also as a vital resource for students to navigate increasingly complex social and global dynamics. Universities such as IAIN Ponorogo are committed to providing their students with a deep understanding of the Quran, integrating scientific knowledge with deeply rooted spiritual values. (Ulya, 2017)

In the context of rapid technological and cultural change, the role of Qur'anic education must evolve from a traditional memorization-oriented model toward one that emphasizes critical understanding, digital literacy, and socio-religious engagement (Hussain & Iqbal, 2021; Mubarak &



Wahyuni, 2023; Rahman et al., 2022). This shift is essential to ensure that Qur'anic learning remains relevant to the intellectual, moral, and civic needs of the 21st-century Muslim student. (Halim & Abd Rahman, 2020)

Previous research has highlighted the importance of Qur'anic education as an integral part of Islamic higher education (Atabik, 2014). Several studies show developments in the ability to memorize, interpret, and study the Qur'an (Mardlotillah, 2013). However, a problem that often arises is the difference in students' abilities stemming from various educational backgrounds (Mahbub & Surono, 2017). This difference is a challenge in implementing the policy of teaching the Qur'an in universities. (Solong & Idrus, 2022)

Within the literature, this study takes a unique position by employing a functional-structural theory approach. This theory emphasizes the importance of integrating various educational, religious, and social components within Islamic higher education. Through this perspective, the study seeks to understand the impact of Qur'anic teaching policies on students' mastery of the sacred text and its contribution to social stability. (Yusuf, 2020)

The functional-structural approach remains highly relevant for analyzing Qur'anic education as it views educational institutions as social systems that maintain equilibrium through value transmission and role integration (Patton, 2015a; Parsons, 1951); updated in (Wibowo & Widodo, 2021). In the modern context, this perspective has been applied to Islamic higher education to explain how religious and academic subsystems interact to produce socially stable and morally responsible graduates. (Alawiyah, 2022; Amin, 2023)

This study aims to evaluate students' mastery of the Quran at IAIN Ponorogo, especially after the implementation of the Decree of the Director General of Islamic Education No. 6093 of 2020 concerning competency standards for Quranic mastery. This policy focuses on improving students' ability to read, understand, and memorize the Quran. In this regard, the study will measure the extent to which this policy is effective in preparing students to become individuals who are competent in understanding the Quran and relevant in society. (*Dokumen Standar Nasional Kompetensi Pendidikan Al-Qur'an SK Dirjen Pendis No 6093 Tahun 2020*, 2020)

Recent studies have shown that policy interventions emphasizing Qur'anic competency, when aligned with digital learning tools and competency-based curricula, significantly enhance student motivation and literacy (Arifin, 2024; Mubarak & Wahyuni, 2023; Nordin et al., 2021). Such initiatives also strengthen moral identity and social responsibility, aligning with the goals of *Merdeka Belajar* and *Kampus Merdeka* frameworks. (Nugroho, 2022)

The main argument of this study is that Quranic education in Islamic universities plays a crucial role in shaping students' moral character, thereby contributing to social stability. The hypothesis is that the better students' mastery of the Quran, the greater their contribution to maintaining social stability and well-being in their surrounding communities. Although Quranic education has been well-established, challenges in its implementation cannot be ignored. One of the biggest challenges is the varying ability levels of students, especially those from diverse educational backgrounds. Furthermore, there is a need to integrate the *tahfidz* and *tafsir* programs with academic and spiritual needs, so that students can optimally benefit from this Quranic education. (al-Dausary, 2015)

Contemporary research underscores that character development through Qur'anic education contributes not only to personal piety but also to civic ethics and national harmony (Ismail et al., 2021). Therefore, pedagogical reform must integrate *tarbiyah ruhaniyah* (spiritual formation) with *'ilmiah* (academic excellence) and *ijtima'iyah* (social awareness) to produce holistic graduates (Saleh et al., 2023).

The contribution of functional-structural theory to understanding the role of Quranic education is significant. Quranic teaching not only strengthens students' intellectual abilities but also builds a solid social community with a strong moral foundation. This theory explains that Quranic education also plays a vital role in maintaining social balance within universities and society.

Functional-structuralism provides a valuable analytical lens for understanding how Qur'anic education sustains social harmony by reinforcing shared values and norms (Hassan & Aziz, 2022). In the context of Islamic universities, this function is manifested through structured programs that cultivate *akhlaq karimah*, interfaith tolerance, and civic responsibility—key indicators of social equilibrium in diverse societies. (Zulkifli, 2021)

At IAIN Ponorogo, Quranic teaching also focuses on character building. Values such as honesty, responsibility, and tolerance are instilled through a deep understanding of the Quran's teachings. In this regard, the functional-structural theory helps explain how Quranic education can integrate these values into students' daily lives, shaping them into individuals with noble character (Farid & Nugraha, 2024). Quranic education at Islamic universities also prepares graduates for active participation in society. Graduates are expected not only to master the Quran but also to lead and contribute positively to social and religious development in Indonesia.

To further enhance this contribution, universities must adopt hybrid pedagogical models combining traditional *halaqah* methods with modern technology-based instruction, fostering reflective and participatory learning environments (Latifah & Harun, 2022) (Supriyadi, 2023). These innovations ensure that Qur'anic education remains dynamic, inclusive, and responsive to the evolving educational landscape.

Quranic education, therefore, serves as the foundation for developing a spiritually and socially intelligent generation. As a way forward, this study recommends improving the quality of Quranic teaching through the use of technology and digital platforms. By expanding access to learning materials and creating teaching methods that are more responsive to current developments, Islamic universities can remain relevant in producing graduates competent in science and religion. (Fatikasari, 2023)

The integration of Qur'anic pedagogy with digital transformation aligns with the global movement toward *Education 4.0*, promoting interdisciplinary and value-based learning (Ahmed & Khan, 2021). Through such synergy, Islamic universities can strengthen their identity as centers of *ilm*, *iman*, and *amal saleh* that contribute meaningfully to national and global development. (Arifin, 2024)

2. METHOD

This type of research uses a descriptive-analytical method (Ririn, 2020) to describe the level of mastery of the Qur'an among IAIN Ponorogo students. Descriptive research was chosen because it provides a detailed overview of students' ability to read, memorize, and understand the Quran. This study aims to explore and map the extent to which students have internalized and applied the teachings of the Quran in their academic and daily lives. By using this approach, researchers can gain deeper insights into the developments and challenges faced in Quranic mastery in higher education.

According to Creswell and Poth (2018) and reaffirmed by Flick (2022), the descriptive-analytical method is appropriate when the research aims to describe phenomena in their natural settings while allowing interpretation of the meanings participants attribute to their experiences. In Islamic education research, this method has proven effective for understanding the interaction between pedagogical structure, student engagement, and religious comprehension. (Ismail et al., 2021; Nordin et al., 2021)

Participants in this study were students at IAIN Ponorogo who had participated in the institution's Quranic instruction program. Participants were selected based on their involvement in various Quranic educational activities, including Tajweed classes and memorization, as well as Quranic matriculation programs. Participants represented diverse educational backgrounds and abilities in reading and memorizing the Quran. By involving this group of students, the study sought to describe the variation and level of Quranic mastery among them.

The selection of participants followed a purposive sampling approach, widely used in qualitative descriptive research to identify information-rich cases (Patton, 2015b). This sampling strategy ensures that participants have direct, substantial experience relevant to the research question, thereby increasing the validity and depth of the findings. (Patton, 2015b; Rahman et al., 2022)

As a qualitative study, the instruments included surveys, interviews, and an evaluation of the Quranic teaching program. The survey was conducted to collect primary data regarding students' mastery of key aspects of Quranic reading and understanding. Interviews were conducted to delve deeper into students' experiences in the Quranic teaching program. In contrast, the program's evaluation assessed the teaching methods and effectiveness used by lecturers to help students meet the standards set by national policy. (Bradbury & J., 2016)

The combination of these instruments aligns with recent methodological frameworks in qualitative Islamic education research, which emphasize triangulation to ensure data credibility and contextual richness (Latifah & Harun, 2022; Sugiyono, 2021). By applying methodological triangulation, the study integrates multiple data sources—students, instructors, and institutional documentation—to provide a holistic view of Qur'anic mastery and program effectiveness. (*SK Dirjen Pendis No. 91 Tahun 2020 Tentang Standar Nasional Kompetensi Pendidikan Al-Qur'an*, 2020)

The research procedure involved a series of data collection activities, including direct field observations, documentation of Quranic learning activities, and analysis of student evaluation results. Observations were used to directly observe the Quranic learning process in the classroom, while documentation recorded various programs and activities that support Quranic teaching. Furthermore, an analysis of evaluation results was conducted to assess the effectiveness of the teaching program in improving students' competency in reading and memorizing the Quran, as measured against established standards.

Data analysis followed the thematic analysis model proposed by Braun and Clarke (Braun & Clarke, 2021), which involves familiarization, coding, theme identification, and synthesis to extract meaningful patterns from qualitative data. This model is particularly useful in educational settings as it allows researchers to connect empirical findings with theoretical frameworks such as the functional-structural approach that underpins this study (Amin, 2023). The integration of inductive and deductive coding enabled both theory-driven and data-driven interpretation, ensuring rigor and validity. (Suanti & Kenedi, 2022; Nowell et al., 2017)

Ethical considerations were maintained throughout the study by obtaining informed consent from participants, ensuring anonymity, and safeguarding institutional confidentiality. The ethical protocol aligns with current standards for qualitative research in higher education (Birt et al., 2023), ensuring respect for participant rights and academic integrity.

3. FINDINGS AND DISCUSSION

This study shows a significant improvement in IAIN Ponorogo students' ability to read and understand the Qur'an. Through the implemented Qur'an teaching program, students show striking progress, especially in reading according to the rules of tajwid and in understanding the contents of the Qur'an's verses. This improvement can be measured through evaluation and survey results showing that the majority of students feel their abilities have improved after participating in a program specifically designed to enhance their competence in reading and understanding the holy book of the Qur'an. (Waskito, 2013)

The Qur'an education program at IAIN Ponorogo emphasizes tajwid and tahsin as an integral part of the curriculum. Evaluations of students' abilities indicate that intensive tajwid instruction has successfully improved their fluency in reading the Qur'an. Students learn the rules of recitation and how to pronounce the letters of the Qur'an according to the rules of tajwid. Furthermore, the tahsin aspect, which aims to improve the quality of recitation, helps ensure that each student reads the Qur'an more accurately and in accordance with the correct makhraj of the letters.

In terms of memorization, the tahfidz program implemented at IAIN Ponorogo has shown encouraging results. Data from student progress reports show that the number of verses students memorize increases over time. The tahfidz program is implemented systematically, involving regular repetition (*muroja'ah*) to ensure memorization remains strong and in-depth. With this strategy, students can gradually increase the number of verses they memorize, and some even achieve their target of memorizing several juz (chapters).

A survey of students who participated in the Quranic teaching program at IAIN Ponorogo showed that 94.7% reported a significant improvement in their abilities. The survey results confirmed that the majority of students felt more confident in reading and understanding the Quran. This improvement in competence was not limited to technical reading skills but also included a deeper understanding of the meaning and interpretation of Quranic verses. Therefore, the program was deemed effective in achieving its primary goal: improving students' abilities and confidence in interacting with the Quran. (2024, n.d.)

Religious education, particularly Quranic education, in Islamic universities plays a crucial role in shaping students' character and morals. One relevant approach to analyzing the implementation of Quranic teaching policies in universities is the functional-structural approach. This approach, which emphasizes the interrelationships among various elements of the educational system and social stability, helps explain how Quranic teaching not only equips students with technical skills but also shapes behavioral patterns that support social order.

At IAIN Ponorogo, the systematic Quranic teaching program aims to improve students' ability to read and memorize the Quran. However, it is also designed to shape behavior and morality consistent with religious values. This is important because, from a functional-structural perspective, religious education plays a crucial role in maintaining social balance. Systematic education can serve as a tool to shape individuals who are not only academically intelligent but also possess noble character, thereby supporting social stability.

3.1. Religious Education as a Pillar of Individual Morality Formation

Research shows that religious education, particularly through the teaching of the Quran, plays a crucial role in shaping individual morality. At IAIN Ponorogo, the Quranic memorization and interpretation program serves to instill noble Islamic values. This program emphasizes not only academic ability but also students' morals and ethics. A sound religious education can help shape individuals who adhere to strong moral values, which will contribute to social well-being and order. (*Dokumen Standar Nasional Kompetensi Pendidikan Al-Qur'an SK Dirjen Pendis No 6093 Tahun 2020, 2020*)

In the functional-structural approach, individual morality is seen as a crucial element in supporting larger social functions. A stable society requires individuals with a strong moral foundation, and religious education can provide that foundation. Thus, the Quranic teaching program at IAIN Ponorogo not only prepares students to understand the sacred text but also to become morally responsible members of society.

This study also found a significant increase in students' competency in reading, understanding, and memorizing the Quran after participating in the teaching program at IAIN Ponorogo. This improvement was not an accidental outcome but rather the result of systematically designed educational policies, intensive teaching, and guidance from qualified lecturers. Regular evaluations of student abilities also play a crucial role in maintaining the quality of learning. (Lalilatul, 2022)

The functional-structural approach helps explain that a well-designed educational program can meet specific social needs. In this case, the teaching of the Quran at IAIN Ponorogo is designed to produce a generation that not only possesses a deep understanding of religious teachings but is also capable of effectively fulfilling its social role.

3.2. Integration of Religious Education and Social Stability

Compared with previous research, this study adds a new dimension by linking religious education to social stability. Many previous studies have focused solely on the cognitive aspects of Quranic teaching, such as reading and memorization skills. However, this study broadens its scope by examining how Quranic education can shape social stability by instilling moral and ethical values. The functional-structural approach emphasizes that religious teaching plays a broader role in fostering

social order. Religious education not only enhances individual competence but also helps shape a more orderly, stable, and harmonious society. This demonstrates the importance of integrating religious education with social functions in supporting societal stability. (Wardani, 2020)

One implication of this research is the need for technological development to support Quranic teaching. Digital technology, such as interactive Quranic applications, can help address the challenges faced by students with varying Quranic backgrounds. The use of technology enables more flexible and personalized learning, allowing students to learn according to their individual needs and abilities. The functional-structural approach also emphasizes that technological innovation in education can serve as a tool to strengthen social functions. In this case, technology not only supports the learning process but also reinforces the primary goal of religious education: producing individuals who contribute positively to society. With the appropriate use of technology, Quranic education can be more inclusive and effective, and able to meet the challenges of the modern era. (Al-Qur'an, 2011)

The functional-structural approach to Quranic education provides valuable insights into how religious education can contribute to social stability. At IAIN Ponorogo, the Quranic teaching program focuses not only on developing students' technical skills but also on character and moral formation that support social order. With the development of technology and innovation in teaching, Quranic education in Islamic universities can become increasingly relevant and effective in producing a generation that is not only academically intelligent but also spiritually and morally strong. (*Dokumen Standar Nasional Kompetensi Pendidikan Al-Qur'an SK Dirjen Pendis No 6093 Tahun 2020*, 2020)

The implementation of the Director General of Islamic Education Decree No. 6093 of 2020 at IAIN Ponorogo has proven effective in improving students' mastery of the Quran. In line with established standards, IAIN Ponorogo integrates Tajweed, Tahsin, and Tahfidz learning through a comprehensive matriculation program. This program focuses not only on the technical aspects of Quranic recitation but also includes regular evaluations to ensure that students achieve the expected competencies outlined in the policy. Therefore, continuous evaluation and adjustments are necessary to ensure the program remains relevant and effective in the future.

4. CONCLUSION

Improving Students' Mastery of the Qur'an. The results of this study indicate a significant increase in the mastery of the Qur'an by IAIN Ponorogo students. Programs such as Qur'an matriculation, tahfidz, and periodic evaluations have successfully improved students' competency in reading, memorizing, and understanding the Qur'an. Students who participated in these programs experienced improvements in tajwid accuracy, memorization of verses, and understanding of Qur'anic interpretation. This reflects the effectiveness of the implementation of the Qur'an teaching policy,

established through the Decree of the Director General of Islamic Education No. 6093 of 2020. With more structured teaching methods, students are better prepared to face academic and social challenges related to religious understanding.

The functional-structural theory, used as an analytical framework in this study, effectively explains how students' mastery of the Quran not only develops individual competencies but also contributes to social stability in the academic environment and society. This theory views Quranic education as an integral component of social functioning, in which each individual plays a role in supporting the continuity of a social system grounded in religious values. Thus, this concept successfully answers the research question regarding how the Quranic teaching policy at IAIN Ponorogo can strengthen the social structure within the campus environment.

Study Limitations and Recommendations This study has several limitations, primarily related to the research subjects and the diversity of student backgrounds. IAIN Ponorogo students come from various regions with varying levels of Qur'anic mastery. This affects evaluation results, as students with a stronger religious educational background tend to show greater progress than those with limited prior religious knowledge. Furthermore, the study's limitations are evident in its limited use of instructional technology. The main recommendation for further research is to expand the scope of subjects to account for students' diverse educational backgrounds. Furthermore, it is necessary to develop technology-based learning programs to increase the accessibility and effectiveness of Qur'anic teaching in higher education.

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