STRATEGIC MANAGEMENT OF QUR'AN TEACHER CERTIFICATION BASED ON THE HANIFA METHOD

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Abstract: Strategic Management of Qur'an Teacher Certification Based on the Hanifa Method
This study aims to analyze the strategic management of the Mu'allimul Qur'an Certification Program (SMQ) based on the Hanifa Method in strengthening the pedagogical competence of prospective Qur'an teachers. This study employed a descriptive qualitative approach. Data were collected through semi-structured interviews with eight informants, observation of program activities, and institutional documentation. The data were analyzed through data condensation, data display, and conclusion drawing using deductive and inductive coding. Data validity test was ensured through source and technique triangulation. The findings indicate that SMQ formulation functions as a strategic direction-setting process that connects devotion to the Qur'an, the need for equitable availability of qualified Qur'an teachers, and the standardization of prospective mu'allim training. Program implementation demonstrates the translation of institutional strategies into pedagogical development through tahsin strengthening, methodological training, instructional tools, microteaching, and post-certification service. Evaluation serves as a quality control mechanism through Qur'an reading screening, teaching practice assessment, munaqasyah, documentation of assessment results, and participant reflection. These findings confirm that SMQ serves not only as a certification procedure but also as a structured pedagogical development system. However, the limited duration of practice, the limited capacity of microteaching to represent real classroom complexity, hybrid learning management, and post-certification monitoring still need strengthening. This study contributes to Islamic educational management by demonstrating that Qur'an teacher certification can be managed as a value-based pedagogical development system through strategic direction, program standardization, teaching practice, quality evaluation, and systematic post-certification follow-up.

Keywords: Strategic Management, Quran Teacher Certification, Pedagogical Competence, Islamic Education

Abstrak: Manajemen Strategis Sertifikasi Guru Qur'an berdasarkan Metode Hanifa
Studi ini bertujuan untuk menganalisis manajemen strategis Program Sertifikasi Mu'allimul Qur'an (SMQ) berdasarkan Metode Hanifa dalam memperkuat kompetensi pedagogis calon guru al-Qur'an. Studi ini menggunakan pendekatan kualitatif deskriptif. Data dikumpulkan melalui

wawancara semi-terstruktur dengan delapan informan, observasi kegiatan program, dan dokumentasi kelembagaan. Data dianalisis melalui kondensasi data, tampilan data, dan penarikan kesimpulan menggunakan pengkodean deduktif dan induktif. Uji keabsahan data dipastikan melalui triangulasi sumber dan teknik. Temuan menunjukkan bahwa formulasi SMQ berfungsi sebagai proses penetapan arah strategis yang menghubungkan pengabdian kepada al-Qur'an, kebutuhan akan ketersediaan guru al-Qur'an yang berkualitas secara merata, dan standardisasi pelatihan calon mu'allim. Implementasi program menunjukkan penerjemahan strategi kelembagaan ke dalam pengembangan pedagogis melalui penguatan tahsin, pelatihan metodologis, alat pengajaran, pengajaran mikro, dan layanan pasca-sertifikasi. Evaluasi berfungsi sebagai mekanisme kontrol mutu melalui penyaringan bacaan al-Qur'an, penilaian praktik mengajar, munaqasyah, dokumentasi hasil penilaian, dan refleksi peserta. Temuan ini menegaskan bahwa SMQ tidak hanya berfungsi sebagai prosedur sertifikasi, tetapi juga sebagai sistem pengembangan pedagogik yang terstruktur. Namun, durasi praktik yang terbatas, keterbatasan microteaching dalam merepresentasikan kompleksitas kelas yang sesungguhnya, pengelolaan pembelajaran hibrida, serta pemantauan pascasertifikasi masih perlu diperkuat. Studi ini berkontribusi pada manajemen pendidikan Islam dengan menunjukkan bahwa sertifikasi guru al-Qur'an dapat dikelola sebagai sistem pengembangan pedagogis berbasis nilai melalui arahan strategis, standardisasi program, praktik mengajar, evaluasi mutu, dan tindak lanjut pasca-sertifikasi yang sistematis.

Kata Kunci: Manajemen Strategis, Sertifikasi Guru al-Qur'an, Kompetensi Pedagogis, Pendidikan Islam

INTRODUCTION

Improving Quranic literacy in Islamic education requires the support of competent teachers and a targeted development system. The orientation of Quranic literacy is not only related to reading ability, but also to efforts to ensure the quality of learning through standardized and sustainable teacher competency management. Attention to this issue has intensified since the launch of the Complete Quranic Reading Program (TBQ) by the Indonesian Ministry of Religious Affairs as part of the agenda to strengthen Quranic literacy in schools. The program began with a national assessment of 252,069 Islamic Religious Education teachers throughout Indonesia, who are projected to be the primary implementers of TBQ in schools (Kementerian Agama RI, 2025). This situation indicates that improving Quranic literacy is not only focused on students but also requires strengthening teacher capacity through a targeted development system.

Quranic teachers are not only required to master Quranic recitation according to the rules of tajwid as a professional competency, but also to possess the ability to conduct effective learning. Literature review shows that the competencies of Qur'an teachers include mastery of material, pedagogical knowledge, understanding

of the curriculum, understanding of student characteristics, and adequate teaching skills (Mubi et al., 2024). Recent studies on teacher professional development show that improving teacher quality requires integrated development through strengthening conceptual understanding, mastery of learning techniques, teaching practice, feedback, and follow-up after training (Popova et al., 2022; Sims et al., 2025). Therefore, Qur'an teacher certification should ideally not be understood as merely formal recognition of reading or teaching abilities, but as part of a quality development system that connects material mastery, pedagogical training, teaching practice, evaluation, and ongoing mentoring.

Several studies on the development of Quranic teachers show that teacher competency improvement has been achieved through various coaching methods and models. For example, mentoring for Quranic learning standardization through *Tilawati* Method training emphasizes the importance of community empowerment in supporting the program's success (Fathurrahmah et al., 2020). Institutionally, the *Tilawati* Center in West Java 1 serves as an institution for developing Quranic teacher competency through tiered training aimed at improving the quality of Quranic teachers in the surrounding area (Ningsih, 2022). Studies on the Yanbu'a Method also show that improving the competency of Quranic education institutions can be achieved through training, teaching practice, and direct mentoring (Ridlo et al., 2026). Furthermore, studies at two educational institutions indicate that Quranic teacher professionalism can be strengthened through *tahsin* (teaching guidance), teacher certification, supervision, coaching, teacher forums, seminars, and Islamic guidance (Nawawi et al., 2021). Meanwhile, a study of the Ummi method of Quran teacher certification indicates that certification management still tends to be administrative and focuses on the technical aspects of *tahsin*, thus requiring strengthening through post-certification mentoring and pedagogical evaluation (Kurniasih et al., 2026).

Based on this study, Quran teacher development is generally assessed through two main trends: strengthening the *tahsin* method and developing teacher competency through training, certification, supervision, and mentoring. Studies of *Ummi, Tilawati,* and *Yanbu'a* provide important contributions in explaining how Quran learning methods are applied to improve the quality of reading and teacher competency. In the context of this research, the Hanifa method is not positioned as a *tahsin* method that is substantially different from other Quran learning methods, such as *Ummi, Tilawati,* or *Yanbu'a*. The Hanifa method is understood as the *tahsin* method used within the learning ecosystem at the Hanifa Darul Hidayah Foundation. Therefore, the focus of this research is not directed to compare the technical superiority of the Hanifa method with other methods, but to examine the *Mu'allimul* Qur'an Certification Program (SMQ) as a cadre development and development program for prospective *mu'allim* or Al-Qur'an teachers managed independently by the Hanifa Darul Hidayah Foundation. Thus, the main focus of this

research lies in the strategic governance of SMQ as an institutional program, particularly in the process of formulating, implementing, and evaluating strategies to prepare prospective *mu'allim* in accordance with the institution's al-Qur'an learning standards.

Strategic management is a relevant framework for analyzing these issues because it emphasizes the interrelationship between program direction formulation, implementation, evaluation, and continuous improvement based on implementation experience. In organizational literature, strategy implementation is understood as the process of translating plans into action through managing actors, structures, processes, resources, monitoring, and adapting to implementation conditions (Friesl, 2020; Tawse & Tabesh, 2021). In the educational context, strategic management also requires a clear vision, program roadmap, collaboration, and orientation toward institutional results (DJ et al., 2020; Inga et al., 2021). This framework is relevant in the study of Islamic education because institutional management is directed not only at program effectiveness but also at consistency between institutional goals, processes, standards, and values (Akhyar et al., 2024; Nurbani et al., 2025). With this framework, SMQ can be analyzed as an institutional program that requires clear direction, consistent implementation, continuous evaluation, and alignment with the institution's developed Quranic learning standards.

Based on the above description, this study aims to analyze the strategic management of the *Mu'allimul* Qur'an Certification Program (SMQ) organized by the Hanifa Darul Hidayah Foundation. The analysis focuses on the process of strategy formulation, implementation, and evaluation of the program, as well as how these three processes are directed to support the strengthening of the pedagogical competence of prospective *mu'allim*. The results of this study are expected to enrich the study of Islamic education management, particularly those related to the management of the cadre development program, coaching, and standardization of prospective Qur'an teachers within an institutional context.

RESEARCH METHOD

This research employed a descriptive qualitative design. This design was chosen because the research focused on an in-depth understanding of the strategic management practices of the Hanifa Method-based *Mu'allimul* Qur'an Certification (SMQ) program within the institutional context of the Hanifa Darul Hidayah Foundation. Through this design, the research aimed to describe the strategy formulation process, program implementation, evaluation mechanisms, and their implications for the development of the pedagogical competencies of certification participants. The Hanifa Darul Hidayah Foundation was chosen as the research location because it has a structured *Mu'allimul* Qur'an certification program, demonstrated by the availability of *tahsin* materials, Hanifa Method al-Qur'an *tahsin*

learning standards, the *Mu'allimul* Qur'an Certification guidebook, and microteaching assessment sheets.

Data sources consisted of primary and secondary data. Primary data were obtained through semi-structured interviews with eight informants: one institution leader and founder, two members of the SMQ program management team who also serve as teachers, three active participants, and two certification alumni. To maintain informant anonymity, the institution's leadership was coded PL, the management team was coded TM1 and TM2, active participants were coded PA1, PA2, and PA3, and certification alumni were coded AL1 and AL2. Informants were selected purposively based on their direct involvement in the formulation, implementation, evaluation, and post-certification outcomes of the SMQ program. Secondary data were obtained from institutional documents, such as the *Mu'allimul* Qur'an certification guidelines, the *Bughyatul Mu'allim fī Bayāni Masā'il at-Ta'līm* guidebook, microteaching assessment sheets, activity reports, and the institution's digital archives.

The 8th SMQ certification program was held at the Erlangga Building in Yogyakarta on May 3-4, 2025, with activities scheduled from 7:00 a.m. to 5:00 p.m. WIB. Observations were made during the *Mu'allimul* Qur'an briefing session and the participants' learning process, including the microteaching activities within the certification series. Thus, data collection techniques in this study included semi-structured interviews, observation, and documentation.

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and conclusion drawing (Thalib, 2022). In the data condensation stage, interview results, observation notes, and institutional documents were reread and then coded according to the research focus. Coding was conducted deductively and inductively. Deductive codes were derived from the research focus and theoretical framework, namely strategic management and pedagogical competence. These codes covered strategy formulation, strategy implementation, strategy evaluation, learning planning, learning implementation, and learning evaluation. Inductive codes were developed after the researcher repeatedly read the interview data, observation notes, and research documents. These inductive codes focused on field patterns not fully captured by the deductive codes, such as value dimensions, coaching processes, training practices, participant experiences, and post-certification impacts. Next, codes with similar meanings were grouped into main research categories and themes.

Data validity testing is ensured through source triangulation and technical triangulation. Source triangulation was conducted by comparing information from the institution's leadership, management team, active participants, and certification alumni. Technical triangulation was conducted by comparing interview results, observation notes, and institutional documents. Information regarding

microteaching implementation, for example, was examined through interviews with the management team and participants, activity observations, and microteaching assessment sheets. In this way, research conclusions were not solely dependent on the researcher's interpretation but were strengthened by the consistency of data from various sources and data collection techniques.

RESULT AND DISCUSSION

The Hanifa Method-based *Mu'allimul* Qur'an Certification Program (SMQ) is part of the National Program for the Development of *Mu'allimul* Qur'an Teachers (PNPMQ) organized by Hanifa Darul Hidayah. This program aims to produce qualified *mu'allimul* Qur'an teachers who aspire to disseminate Quranic learning across various regions. Therefore, SMQ is positioned not only as a certification program but also as a development mechanism for Quranic teachers to help the community interact with the Quran better.

Operationally, SMQ aims to ensure that participants understand the standards for perfect Quranic recitation, master teaching methodology, fulfill learning administrative requirements, and maintain good manners as *mu'allimul* Qur'an teachers during the learning process.

Participants are eligible to join the SMQ program only after being declared successful in the *tashih* examination, which requires competence in the basic theory of *'ilm al-tajwid* and the ability to recite the Qur'an fluently in the *tahqiq* style. The recitation must be clear, audible, and gentle; each letter must be articulated accurately; vowel lengthening and shortening must be applied correctly and proportionately; *ghunnah* must be produced accurately and consistently; the *harakat* must be pronounced properly; and the *sifat al-huruf* and *makharij al-huruf* must be realized precisely (Documentation, 2026). These provisions indicate that the SMQ is positioned as a follow-up stage after participants have established an adequate foundation in reading. In other words, the focus of the SMQ is no longer simply improving recitation, but also developing participants to be able to teach the Quran systematically.

The *Mu'allimul* Qur'an Certification material consists of five main sections: standards of perfection in reading the Qur'an, the virtue of mu'allimul Qur'an, Hanifa Method teaching methodology, manners of the mu'allimul Qur'an, and the Hanifa Method teaching strategies and evaluation. These five components demonstrate that SMQ is not solely oriented toward mastery of reading, but also focuses on developing teaching methodology, strengthening etiquette, and evaluating the Quranic learning process.

Therefore, the results of this study are presented based on three stages of strategic management: program formulation, implementation, and evaluation. These three stages are used to explain how SMQ is designed, implemented, and

controlled as a mechanism for developing the pedagogical competence of Quranic teachers.

SMQ Program Strategy Formulation

The strategy formulation for the *Mu'allimul* Qur'an Certification Program (SMQ) stems from a religious orientation that places devotion to the Qur'an as the foundation of program development. The institution's founder explained that, "The background to the establishment of the SMQ program was based on the desire to serve the Qur'an, to become someone the Prophet Muhammad (peace be upon him), and to be among those who learn and teach the Qur'an" (PL, 2026). These findings indicate that the SMQ formulation is based on religious values, as the program's direction is determined not only by the technical requirements of certification, but also by the values of devotion to the Qur'an, educational da'wah, and the formation of virtuous Qur'an teachers. From a strategic management perspective, the organization's vision, mission, and values play a crucial role in capturing, directing, and communicating the institution's strategic direction to all stakeholders (Dhlamini, 2025).

This orientation is then translated into efforts to improve the quality of Qur'an learning through teacher capacity development. Based on interviews with the founder and administrators, SMQ was designed in response to the uneven quality of Quranic learning across regions. In this context, certification is positioned as a means to prepare teachers with recitation competence, methodological skills, and morals as *mu'allim.* The program's founder explained:

> "Quality Quranic learning is still at a limited level and has not yet spread widely, so Hanifa wants to produce quality Quranic teachers who possess good Quranic recitation, sound methodological skills, and the morals of mu'allimul Qur'an. We hope that with the certification program we have developed, we can become pioneers in our respective villages." (PL, 2026)

These findings indicate that the SMQ formulation not only addresses the institution's internal needs but also the community's need for qualified Quranic teachers. An effective strategy is developed through identifying needs, setting priorities, and aligning resources with program objectives (Cheng, 2021). So the SMQ formulation can be understood as a strategic response to support equal distribution of the quality of Al-Quran learning.

The formulation aspect is also evident in the program's sustainability design. Participants not only undergo a certification process but are also directed to continuously develop their competencies through teaching practice and community service in their respective environments. Thus, certification is positioned as part of the ongoing development process for Quranic teachers. Findings indicate that religious teachers need to be reflective, ongoing, and not stop at short-term training (Masuwai et al., 2024). Teacher professional development should be understood as

a continuous learning process that supports the growth of teachers' capacity and professional practice (Alhashmi & Moussa-Inaty, 2021).

Program documents indicate that certification materials include an introduction to the Hanifa Method, *tahsin* management standards, teaching strategies for each volume, learning administration, microteaching, Quranic teaching principles, and provision for *mu'allimul* Qur'an. This structure demonstrates the integration of material mastery, teaching skills, learning governance, and character development. Teacher professionalism can be strengthened through structured training oriented toward the development of comprehensive teaching competencies (Siregar et al., 2025).

The tiered activity structure provides a conceptual and methodological foundation before participants enter the teaching practice phase through microteaching. Afterward, participants receive reinforcement of their professional values and ethics as *mu'allim*. These findings indicate that the SMQ design not only emphasizes mastery of the material but also guides participants in developing teaching skills and the professional character of Quranic teachers. This design aligns with studies of teacher professional development, which emphasize that teacher development programs need to be directed at strengthening insights, goals, teaching techniques, and practical learning practices (Sims et al., 2025).

Overall, the SMQ strategy formulation demonstrates a link between the institution's core values, identifying community needs, establishing program objectives, and developing the participant development design. The formulated strategy is oriented not only toward certification but also toward developing the competence and dedication of Quranic teachers in their respective environments. These findings demonstrate that the SMQ formulation integrates values, social needs, and professional development as the basis for program implementation.

However, the research also identified several aspects of the formulation that still require strengthening. First, the relatively short certification duration has the potential to limit the deepening of participants' pedagogical competence. This is crucial because teaching skills are not developed solely through delivering material; they require practice, repetition, feedback, and reflection on teaching practice. Microteaching in SMQ is already a crucial step in bridging material mastery with teaching skills, but its effectiveness will be even stronger if supported by continued mentoring after the program concludes.

SMQ Program Strategy Implementation

The implementation of the Hanifa Method-based *Mu'allimul* Qur'an (SMQ) Certification Program demonstrates that participant development is carried out through a phased process. While program formulation focuses on establishing the direction, standards, and objectives of development, implementation demonstrates how these plans are translated into learning activities. SMQ implementation

encompasses not only the delivery of certification materials but also reinforcement of reading materials, provision of teaching methodology, teaching practice, performance evaluation, and post-certification follow-up. This demonstrates that the SMQ strategy implementation moves from strengthening basic competencies to developing more applicable teaching skills.

SMQ implementation takes place through three main stages. First, the *Muta'allimul* Qur'an class, or accelerated class, serves to strengthen participants' *tahsin* competencies before entering the certification class. Second, the SMQ class focuses on providing Qur'an teaching methodology, *mu'allim* etiquette, learning strategies, teaching administration, and learning evaluation. Third, post-SMQ community service provides participants or alumni with the opportunity to practice *tahsin* teaching skills for two months at Hanifa's institution. This structure demonstrates that certification is part of a broader development process, from strengthening core competencies to implementing training outcomes. This pattern aligns with studies of teacher professional development, which show that training, ongoing mentoring, and collaboration are more likely to impact teacher practice and student learning outcomes than short, stand-alone training (Ventista & Brown, 2023).

During the certification activity, participants received material on the Hanifa Method, *tahsin* management standards, teaching strategies, and learning administration before participating in microteaching. According to the activity documentation, microteaching was placed after participants received conceptual and methodological briefings. This placement indicates that teaching practice was designed as a forum for applying the knowledge gained during the training.

The implementation of SMQ was also supported by standardized learning tools. One of the tools used was the book *Bughiyatul Mu'allim fī Masā'il at-Ta'līm,* which serves as a methodological reference for understanding the principles of teaching and managing *tahsin* learning based on the Hanifa Method. The presence of this tool helps standardize learning references so that the training process does not rely entirely on instructor explanations. The existence of teaching materials not only functions as a learning aid, but can also shape instructional design, increase teacher confidence, and support professional growth through the process of selecting, using, and adapting learning resources (Abad & Hattie, 2025).

Interview findings indicate that program implementation is carried out through a combination of classical learning, discussions, and small-group practice. The program manager explained: "In principle, there is material delivered in a classical manner, such as strategies and etiquette for Qur'anic *mu'allim*. There is a discussion forum to develop participants' thinking regarding the Qur'an. Microteaching is also conducted in small groups of approximately eight people." (TM 1, 2026). This combination demonstrates that the learning process takes place not only through the delivery of material but also provides space for interaction, the

exchange of ideas, and direct teaching practice. Microteaching in small groups allows participants to gain teaching experience while receiving feedback from instructors and other participants.

Microteaching is a crucial component of program implementation because it serves as a means of practice and assessment of pedagogical competence. Participants are asked to demonstrate how to open a lesson, deliver material, guide reading, provide corrections, manage student responses, and close the lesson. As one teacher explained: "The SMQ assessment no longer assesses the quality of reading, as it was screened in the pre-SMQ, which measured mastery of reading and theory. What is being tested is microteaching, for which there is an assessment form." (TM 2, 2026). This statement indicates that evaluation in the SMQ is directed at participants' ability to apply acquired competencies to teaching practice. A systematic review of assessment design indicates that assessment effectiveness is influenced by the design of assessment elements, including criteria, procedures, assessor training, and the quality of feedback provided (Alqassab et al., 2023).

The overall implementation of the SMQ strategy demonstrates the institution's efforts to translate program objectives into a structured coaching system. Strengthening reading competencies, providing methodological guidance, microteaching, and post-program community service demonstrate the interconnectedness of training, practice, and follow-up. These findings indicate that strategy implementation is not solely directed at achieving certification but also at the ongoing development of Quranic teacher competencies through systematic coaching mechanisms.

The implementation of the strategy through microteaching also has several limitations. The relatively short duration of practice does not fully reflect the complexity of real-life classroom learning, especially when teachers encounter students with diverse abilities. Furthermore, microteaching situations tend to be more controlled than daily teaching practice, so the results obtained may not fully reflect participants' performance in a real-life learning context. This aligns with studies on microteaching, which confirm that micropractice can help prospective teachers practice some aspects of learning interactions, but still has limitations in representing authentic problems that arise in real classrooms (Bahar & Balaman, 2025).

Limitations also relate to the implementation of programs in offline, online, and hybrid formats. This model expands access for participants from various regions, but at the same time requires stronger coordination to maintain the quality of interaction, mentoring, and feedback evenly. This highlights the need to strengthen operational management, particularly in managing technology-based learning. In this context, educational management strategies that structurally incorporate information technology support consistent management quality and learning effectiveness (Zhu, 2025). Therefore, the success of strategy

implementation is determined not only by the quality of the materials and instructors, but also by technical readiness, sufficient practice time, and available mentoring mechanisms during and after the program.

Evaluation of the SMQ Program Strategy

The strategic evaluation of the Hanifa Method-based *Mu'allimul* Qur'an (SMQ) Certification Program is conducted through an assessment mechanism that focuses not only on participant graduation but also on quality control of the coaching process. The evaluation includes an initial screening of reading ability, assessment of teaching practice, *munaqasyah* (final exam), post-training reflection, and documentation of program assessment results. These findings indicate that evaluation in the SMQ has been directed as part of an internal quality assurance system, as the institution strives to ensure that participants not only participate in activities but also meet certain standards before and during the certification process. In the context of Arabic language teacher certification in madrasas, the post-certification quality assurance framework also emphasizes the importance of standards, instruments, monitoring, and follow-up to strengthen teacher performance after receiving competency recognition (Maujud & Syaharuddin, 2025).

In the initial stage, evaluation is conducted through a screening or reading certification process to ensure that SMQ participants have adequate basic Qur'an reading skills. With screening, assessment in SMQ classes no longer focuses on the quality of basic reading, but rather on participants' ability to understand teaching methodology and apply it in teaching practice. One informant explained:

> "To measure the success of SMQ, on the day itself, participants participate in two full days of activities without permission (as a requirement for passing SMQ). The SMQ assessment no longer assesses reading quality, as it was screened during the pre-SMQ, which measured mastery of reading and theory. What is tested is micro-teaching, for which there is an assessment form." (PL, 2026).

This statement demonstrates that evaluation is carried out in stages. This pattern demonstrates that SMQ differentiates between the initial requirements for participants and the achievements tested in the certification process. Reading screening serves as a selection mechanism for basic competencies, while micro-teaching serves as a mechanism for assessing teaching ability. This distinction is important because Quran teachers are not only required to be able to read well but also to be able to guide others in reciting the Quran correctly and systematically. In developing standards for prospective Islamic Education teachers, establishing competency standards is necessary so that institutions can more objectively assess prospective teachers' readiness and ensure a match between competencies, teaching practices, and the needs of Islamic education (AlHouli, 2024).

According to the activity document, teaching practice is placed after participants receive material on the introduction to the Hanifa Method, tahsin management standards, teaching strategies, and learning administration. This placement demonstrates that teaching performance assessment is part of a pre-designed coaching series, so that evaluation measures not only final results but also the relationship between participants' understanding of the material and their teaching abilities. Through microteaching, participants are assessed based on their direct learning performance, shifting evaluation from cognitive assessment to performative assessment, allowing participants to obtain feedback to improve their teaching practice (Asregid et al., 2023).

The SMQ evaluation also provided a space for participants to share reflections and feedback on the program. One informant stated: "Regarding the evaluation, the SMQ activity involved providing messages and impressions. They were more directed towards discussing their intended contributions (a moment to share wisdom). Many of their ideas also inspired innovation and development at Hanifa." (PL, 2026). This activity demonstrates that evaluation proceeds not solely from the examiner to the participants but also provides a space for feedback from participants to the institution. From the perspective of Kirkpatrick's evaluation model, this practice can be categorized as reaction-level evaluation, which involves identifying participants' responses, perceptions, and experiences regarding the program. The information obtained through this mechanism serves as a valuable source of data for organizers in innovating and refining the program in subsequent periods (Hiew et al., 2024).

Several limitations were also identified in the program evaluation system. The assessment of teaching practice takes place in a relatively controlled setting, thus not fully representing the complexity of real-life classroom learning. Furthermore, assessment scores do not adequately describe participants' competency development without detailed feedback documentation. Another limitation is the suboptimal post-certification monitoring, which prevents institutions from obtaining an adequate picture of the consistency of the implementation of learning standards across various institutional contexts. Furthermore, evaluation of the program's impact on students has not been a primary focus and requires further study. These findings highlight the importance of strengthening feedback mechanisms, ongoing supervision, and program impact evaluation as part of efforts to continuously improve the quality of teacher professional development and learning (Posangi et al., 2025; Rahmi & Rassanjani, 2025).

These findings suggest that evaluation in the SMQ is not simply understood as an administrative procedure for determining participant graduation, but rather as part of an internal quality assurance system. Through initial screening, teaching practice assessment, munaqasyah (religious dialogue), documentation of learning outcomes, and post-training reflection, institutions strive to maintain competency

standards while obtaining input for program development. However, strengthening feedback documentation, clarifying competency indicators, and post-certification monitoring are still needed for evaluation to function more optimally as a basis for continuous program improvement.

Implications of Certification for Strengthening the Pedagogical Competence of *Mu'allim*

The implications of the Hanifa Method SMQ Program for participants' pedagogical competence cannot be understood as an impact that arises automatically after participants complete certification. Pedagogical competence is understood as a teacher's ability to plan, implement, and evaluate Quranic learning. However, in the context of SMQ, pedagogical competence is integrative because it cannot be strictly separated from the strengthening of professional capacity inherent in Quranic teaching practices. Research findings indicate that strengthening pedagogical competence occurs through a series of development programs that include reading standardization, teaching methodology training, learning administration, microteaching practices, feedback, *munaqasyah*, and post-training reflection. Thus, certification serves not only as formal recognition of participant eligibility but also as a professional learning space for prospective Quranic teachers. Teacher competence encompasses the interconnectedness of knowledge and situational skills in teaching practices (Blömeke et al., 2022).

According to the certification guidelines, SMQ is aimed at ensuring participants understand the standards for perfect Quranic recitation, teaching methodology, completeness of learning administration, and the etiquette that must be maintained by *mu'allimul* Qur'an. This orientation demonstrates that pedagogical competence in SMQ is not limited to technical teaching skills but also encompasses the ability to systematically and responsibly manage the learning process. In this context, participants' pedagogical competence can be seen through three main aspects: lesson planning, lesson implementation, and lesson evaluation. This division is important because Quranic teachers not only act as transmitters of reading material but also as designers of the learning flow, practice guides, correction providers, and guides the gradual development of students' reading.

In the planning aspect, participants are guided to understand learning objectives, organize materials, and design a more systematic tahsin teaching flow. Planning is no longer understood merely as an administrative requirement, but as a foundation for ensuring that the teaching process proceeds according to the method's stages. In Quranic learning, the ability to design lessons is crucial because teachers not only deliver the material but also determine the teaching sequence, how to guide the recitation, and the form of evaluation appropriate to the students' abilities. One participant stated that after participating in the SMQ, the most noticeable change was, "I now know what to convey in more detail to the students.

Preparing the material before teaching is also more focused" (PA 1, 2026). This statement indicates that certification has implications for changing the way participants view teaching, from simply delivering recitations to a learning process that requires clear stages and direction. The quality of learning is influenced by the teacher's ability to connect professional competencies with the instructional practices evident in the lesson (Yang & Kaiser, 2022).

In terms of learning implementation, microteaching practices are crucial because participants not only demonstrate their ability to read the Quran but also practice teaching methods. Participants practice opening lessons, explaining material, guiding recitations, providing corrections, managing student responses, and closing lessons. Thus, microteaching serves as a transitional space from mastering *tahsin* to the ability to teach tahsin. One participant stated that the most memorable experience during the SMQ was "during microteaching, because we learned our strengths and weaknesses while teaching and gained teaching knowledge from fellow participants" (PA 2, 2026). This quote demonstrates that microteaching is not only a teaching simulation, but also an evaluative space that helps participants recognize their strengths and limitations. Reflective practice helps prospective teachers develop pedagogical skills, enhance their teaching readiness, and build professional awareness through experience, observation, and feedback (Li, 2025).

Field findings also indicate that microteaching impacts self-confidence and accuracy in correcting readings. One participant stated that after participating in SMQ, one aspect that improved was "recognizing my own weaknesses in reading and teaching the Quran, so I teach more confidently" (AL 2, 2026). This quote demonstrates that improvements in pedagogical competence occur not only in technical teaching skills but also in participants' reflective awareness of their own weaknesses. In the context of tahsin learning, this kind of awareness is important because Al-Quran teachers need to have good reading skills as well as accuracy in guiding and correcting students' reading.

In the learning evaluation aspect, participants are guided to understand how to assess readings, identify errors, and reflect on strengths and weaknesses in their teaching practice. The post-training *munaqasyah* and reflection phases provide important opportunities for participants to review their achievements and limitations. In this process, evaluation not only determines graduation but also helps participants identify aspects of their learning that need improvement. Evaluation in SMQ has a formative function, as participants have the opportunity to review their teaching practice and relate it to the expected *mu'allim* standards. A teacher's ability to provide and use feedback requires experience, reflection, and the opportunity to modify practices based on the input received (To et al., 2023).

Another implication of SMQ is seen in the ability of participants or alumni to apply and adapt the Hanifa Method within the context of their respective

institutions. Some alumni use the Hanifa Method more fully, while others use it as a reference or integrate it with previously used methods. One alumnus explained, "Because the institution where I teach doesn't use the Hanifa Method, I use Hanifa's method and books as references, sometimes bringing them and discussing them in class" (AL 1, 2026). Another alumnus also stated that he hadn't fully implemented the Hanifa Method because he had previously taught using other methods (AL 2, 2026). These findings indicate that the transfer of pedagogical competencies does not always occur uniformly. The implementation of certification results is strongly influenced by the institutional context, the methods previously used, and the alumni's flexibility. Teacher development practices can work differently depending on the type of innovation, institutional context, skill needs, and outcome measures used (Stevens et al., 2024).

The uniqueness of SMQ lies in the integration of reading standardization, teaching methodology, learning administration, microteaching, performance evaluation, and fostering the adab *mu'allim* character. This program not only tests participants' ability to read the Quran correctly but also guides them in teaching the readings in a gradual, orderly manner, and in accordance with the character of Quranic education. One participant stated, "With the Hanifa Method, he knows how to explain things to others by practicing. For example, the position of the letter fa. Hanifa teaches that. So it's quite easy." (PA 3, 2026). This statement demonstrates that the pedagogical aspects developed are not only the ability to understand the material, but also the ability to convey it in a way that students can understand.

Nevertheless, the implications of the SMQ on pedagogical competence still need to be read carefully. These findings cannot be interpreted as statistical evidence of improved competence, but rather as qualitative indications that participants experienced strengthening in understanding the teaching stages, practicing microteaching, receiving feedback, correcting readings, and reflecting on their role as Quran teachers. Furthermore, program implementation still presents challenges. One alumnus who participated in online activities assessed that attention to online participants was not optimal because the committee focused more on offline participants. This informant suggested that online and offline implementation be separated or that a special committee be established to handle online participants (AL 1, 2026). These findings indicate that the effectiveness of guidance in SMQ depends not only on program design but also on the quality of technical management, mentoring, and equitable learning experiences between offline and online participants.

Thus, the implications of SMQ for participants' pedagogical competence lie in the formation of professional learning experiences that connect reading standards, teaching methods, practice, feedback, evaluation, and the values of religious teaching. These findings demonstrate that Quran teacher certification can function as a pedagogical development mechanism if it extends beyond graduation

assessments and also provides space for practice, reflection, and follow-up. The scientific contribution of these findings is that the pedagogical competence of Quran teachers needs to be understood as the result of a managed development system, not solely as a teacher's individual ability to read or teach the Quran.

CONCLUSION

This study demonstrates that the strategic management of the Hanifa Method-based SMQ program is implemented through the interconnectedness of program formulation, implementation, and evaluation. In the formulation stage, the SMQ was designed based on the value of devotion to the Quran, the need for equitable distribution of qualified Quran teachers, and standardization of the development of prospective *mu'allim*. In the implementation stage, this strategy is realized through strengthening *tahsin*, providing teaching methodology, using learning tools, microteaching practices, and post-certification service. In the evaluation stage, the program not only assesses participants' success but also monitors the quality of development through reading screening, teaching practice assessment, *munaqasyah*, documentation of assessment results, and participant reflection.

These findings confirm that Quran teacher certification can function as a space for pedagogical development if managed through targeted standards, practices, feedback, and follow-up. Strengthening participants' pedagogical competence does not emerge automatically from the certificate, but is formed through a process that connects reading mastery, teaching methodology, performative practice, evaluation, and reflection. Thus, the contribution of this research lies in the understanding that values-based strategic management can explain how Islamic educational institutions systematically and sustainably develop prospective Quranic teachers.

However, this study identified several limitations. The relatively short certification duration was not sufficient to fully develop pedagogical competencies. Microteaching practices also took place in controlled settings, thus not fully representing the complexity of real classrooms. Furthermore, the implementation of the program in offline, online, and hybrid formats still requires strengthening technical management to ensure equitable interaction, mentoring, and feedback. Post-certification monitoring and evaluation of the impact on students also need to be strengthened. Therefore, further research is recommended using a longitudinal approach or evaluative study to examine the consistency of the application of SMQ alumni's pedagogical competencies in real classroom contexts.

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