



Management of At-Tartil Training of Trainers for Qur'an Tutors: A Case Study at BMQ At-Tartil, Sidoarjo

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Abstract

This article examines the management of the At-Tartil Training of Trainers (ToT) program at the Qur'an Literacy Foundation (Yayasan Belajar Membaca Al-Qur'an/BMQ At-Tartil) in Sidoarjo, Indonesia, with particular attention to its contribution in enhancing the professional competence of Qur'an tutors. Qur'an education plays a pivotal role in preserving the intellectual and spiritual foundations of Islamic civilization; however, the quality and distribution of Qur'an tutors remain uneven. The At-Tartil method, rooted in the Qur'anic injunction of tartil (Qur'an, Surah al-Muzzammil: 4), emphasizes accurate recitation, pedagogical discipline, and spiritual engagement, making it a corrective alternative to contemporary pragmatic teaching models. This study employs a qualitative case study approach, drawing on interviews, observations, and institutional documents. Findings reveal that the management of ToT at BMQ At-Tartil comprises systematic stages of planning, implementation, evaluation, and follow-up, with sustainability ensured through mentoring and supervision. The research highlights the novelty of the 9T framework—Tartil, Tafaquh, Tafsir, Tadallul, Tadalluj, Tadbir, Tashjir, Tawarruq, and Tanzim—which integrates technical, managerial, and spiritual dimensions of tutor professionalism. The study contributes a holistic model for Qur'an tutor development, offering both theoretical insights and practical implications for Islamic education institutions seeking to strengthen Qur'an pedagogy and professional standards.

Keywords: *Qur'an Education; Training of Trainers (ToT); At-Tartil Method; Professional Competence; Islamic Pedagogy; Tutor Professionalism*

Introduction

Indonesia is the largest Muslim country in the world, with a Muslim population of more than 240 million (Editorial Team, 2025). Unfortunately, several surveys and studies have concluded that very few Indonesian Muslims can read the Qur'an properly. Research conducted by the Community Service Institute of Institut Ilmu al-Qur'an (LPM IIQ) through its Field Work Lecture (Kuliah Kerja

Lapangan/KKL) program in the 2021/2022 and 2022/2023 academic years concluded that 65% of Indonesian Muslims are Qur'an illiterate, 30% can read the Qur'an, and 20% can read and understand the Qur'an properly (Editorial Team, 2022). Before that, research results from the Tebu Ireng Islamic Boarding School, Jombang, East Java, also concluded similar findings, that only around 23% of Indonesian Muslims can read the Qur'an correctly (Ansyari & Syaefullah, 2018). Such a condition has worried the Deputy Chairman of the Indonesian People's Consultative Assembly (Majelis Permusyawaratan Rakyat/MPR), Mr. Yandri Susanto, who expressed his concern about the matter during a National Seminar on Eradicating National Qur'anic Illiteracy with the Central Executive Board of the Indonesian Qur'anic Recitation Development Institute (LPQQ) in Jakarta (Editorial Team, 2023).

On the contrary, a national survey titled "Qur'anic Literacy Potential of Indonesian Society" was conducted by the Directorate of Islamic Education of the Indonesian Ministry of Religious Affairs (Diktis Kemenag) in collaboration with the National Agency for Research and Innovation (BRIN) and the Institute for Educational Studies and Policy at the University of Indonesia (LK3P UI) from July 1 to 30, 2023. It involved 10,347 respondents. Sampling was conducted using a multi-stage random sampling method, with a 96% confidence level and 1% margin of error (Khoeron, 2023). Based on the survey results, the Qur'anic Literacy Index score in Indonesia is 66.038. The survey also showed that respondents recognize *hurūf* (the Arabic letters) and *ḥarakāt* (vowels) of the Qur'an (61.51%), can read the arrangement of letters into words (59.92%), can read verses fluently (48.96%), and can read the Qur'an fluently according to *tajwīd* (science of reciting the Qur'an) (44.57%). Respondents who do not have Qur'anic reading literacy amounted to 38.49% (Khoeron, 2023). Still, the findings reveal the need to improve Qur'an literacy among Indonesian Muslims.

Meanwhile, the CEO of Yayasan Cinta Qur'an, Mr. Fatih Karim, once stated that many crucial problems in Indonesia, including corruption, moral degradation, inhumane acts, extremism, radicalism, and terrorism, are related to the inability to read, understand, and implement the moral messages of the Qur'an properly and correctly (Rahmawati, 2025). Such problems had been mentioned by Prophet Muhammad (peace be upon him) who once prophesized through his metaphorical phrase, "*There will be a group of Muslims who read the Qur'an but it doesn't reach their throats*" (Imam Bukhari, 2018). "Not reaching their throats" is a metaphor for "not understanding it properly and correctly and not implementing it in their lives." This means that reading the Qur'an without proper understanding does not lead any Muslim to become a person with a noble character. This is so because the Qur'an not only provides a strong moral foundation but also emphasizes the importance of character education based on tawhid and noble morals (Adel et al., 2025).

Another problem relating to learning the Qur'an is the lack of professional and capable Qur'an tutors. K. H. Bashori Alwi, the head of the Singosari Qur'anic Education Boarding School (PIQ), Malang, East Java, stated in late 2023 that there was a shortage of qualified and professional Qur'an tutors (Rahmawati, 2025). His statement echoes the statement of the head of the Sidoarjo Qur'anic Tartil Institute, K.H. Imam Syafi'i. In addition to the lack of professional Qur'an tutors, there is also a gap between Qur'an reading skills and classroom management skills of the existing tutors.

A research by Ratnawati (2020) found that among the problems in learning the Qur'an are that the majority of Qur'an tutors still use monotonous Qur'an learning methods, inappropriate Qur'an learning strategies, a lack of infrastructure to support Qur'an learning, there has been no transformation and innovation in Qur'an learning that utilizes sophisticated technology, a lack of professional teaching staff, and a lack of environmental support for the realization of three educational centers: family, schools, and communities. Whereas Pasaleron et al. (2023) and Engkizar et al. (2024) revealed that the problems experienced by Qur'an tutors include the lack of Qur'an *tahsin* (improvement) and training activities, lack of tutors' competence, tutors' difficulty in managing time, large capacity of students compared to number of tutors, differences in students' background of ability, difficulty in managing and conditioning students in the classroom, and the lack of tutors' welfare compensation. Therefore, having competent Qur'an

tutors is inevitable as tutors have a profound effect on student learning and achievement (Bardach & Klassen, 2020).

In Islamic teaching, the Qur'an, as the central source of guidance in Islam, is not only the basis of spirituality but also the foundation of intellectual development within Muslim civilization (Manullang et al., 2021; Stimpson & Calvert, 2021; Habibah et al., 2023; Hendawi et al., 2024). Its transmission from generation to generation has been sustained through education, teaching, and the meticulous preservation of recitation accuracy. The significance of Qur'an education has never diminished, yet the question of *how* it should be taught and *who* should teach it continues to spark scholarly debate and become a pedagogical discourse. In modern times, this issue has become even more urgent, particularly due to the growing demand for professional Qur'an tutors who can ensure both technical accuracy and spiritual depth in teaching.

Qur'an education in Indonesia has developed dynamically, with diverse methods introduced to facilitate literacy and comprehension (Syafrit et al., 2021). Looking back at Qur'anic learning in the Indonesian archipelago, we find numerous different Qur'anic teaching methods. Sofian Efendi's (2021) dissertation describes Qur'anic learning methods in Indonesia using a diachronic, chronological, and historical approach from the classical to the contemporary era. At least 261 Quranic learning methods were identified, genealogically centered around five methods: the *Baghdadiyah* method (rules), the *Mahmudiyah* method, the *Qira'ati* method, the *Al-Barqy* method, and the Quick and Smart Method for Reading, Writing, and Understanding the Quran. These five methods, when mapped based on their method, can be grouped into several method bases: the *Tahajji* method, the *Qiyasi* method, the *Talaffuzi* method with a syllabic approach, the *Talaffuzi* method with an institutional word approach, and the Structure Analysis Synthesis (SAS) method (Efendi, 2015).

However, the quality of Qur'an tutors varies significantly, and this discrepancy affects not only the technical accuracy of recitation but also the learners' broader understanding of Islamic values. A recurring challenge is the uneven distribution of qualified Qur'an tutors, resulting in significant gaps in the quality of Qur'an education across communities. Furthermore, the pressure of globalization (Hashim, 2017), rapid technological development (Akem et al., 2025), and the emergence of pragmatic teaching methods that prioritize speed over accuracy have created additional risks for the authenticity of Qur'an teaching.

As Catalano, Albulescu, and Stan (2020) mentioned, identifying training needs and offering follow-up courses is a key condition for recording the success of a lifelong learning program. Educational requirements imply the training and development of professional competencies appropriate to the teaching profession standards. Thus, the need to develop the level of training and qualification/retraining, self-education, and self-development, as well as maximizing an individual's skills and intellectual potential, is a desirable dimension for educators, educated individuals, and trainers alike. As educators, Qur'an tutors themselves must be able to model such behaviours and characteristics and develop new traits and ways of working. They need to become 'high-level knowledge workers who constantly advance their own professional knowledge as well as that of their profession' (Ventista & Brown, 2023).

In response to these challenges, structured and systematic training programs for Qur'an tutors have become a pressing necessity. Among such programs, the Training of Trainers (ToT) model stands out as a strategic approach that not only equips tutors with technical skills but also builds pedagogical capacity and managerial competence (Becker & Gerhart, 2017; Meinura, 2025). The ToT framework emphasizes sustainability by ensuring that trained tutors are not only competent in teaching but also in training other instructors. This recursive model strengthens the continuity of Qur'an teaching within institutions and communities.

The At-Tartil method, which draws inspiration from Qur’anic guidance in Surah al-Muzzammil (73:4) — “*and recite the Qur’an in slow, measured rhythmic tone (tartīl)*” (Ali, 2003) — offers a holistic pedagogical framework. Unlike methods that emphasize speed or rote memorization, At-Tartil prioritizes accuracy, clarity, contemplation, and spiritual engagement with the Qur’an. It is pedagogically effective and spiritually enriching, making it one of the most recommended approaches for Qur’an teaching. The At-Tartil Qur’an Literacy Foundation (BMQ At-Tartil) in Sidoarjo, East Java, has institutionalized this method and developed a structured ToT program that has trained hundreds of cohorts over more than a decade. With recognition from local and provincial offices of the Ministry of Religious Affairs, BMQ At-Tartil stands as a leading institution in Qur’anic literacy and tutor training.

This study aims to investigate the management of At-Tartil ToT at BMQ At-Tartil Sidoarjo, with a particular focus on how it contributes to enhancing the professional competence of Qur’an tutors. It aims to conceptualize ToT not merely as a technical process but as an epistemological, pedagogical, and managerial framework that strengthens the professionalism and spiritual ethos of Qur’an tutors.

The key research questions addressed in this article are:

1. How is the planning of At-Tartil ToT designed to enhance the professional competence of Qur’an tutors?
2. How is the implementation of At-Tartil ToT carried out at BMQ At-Tartil?
3. How is the evaluation of At-Tartil ToT conducted, and what are its implications for tutor competence?
4. How is the follow-up process of At-Tartil ToT undertaken to ensure sustainable tutor professionalism?

By addressing these questions, this article makes both theoretical and practical contributions to the discourse on Islamic education and Qur’an pedagogy.

Literature Review

Training of Trainers (ToT) Theory

The Training of Trainers model is a widely adopted framework in professional education and organizational training. Training programs focused on professional learning and development are meant to provide teachers or tutors with opportunities to develop their professional competencies for teaching in specific domains (Catalano, Albulescu & Stan, 2020). Its primary goal is to ensure that trainers are not only skilled in their subject matter but also competent in transferring their knowledge and skills to others. Holton, Bates, and Ruona (2016) emphasize that effective training should include managerial skills, leadership capacity, and mechanisms for evaluation and feedback. The process typically consists of several stages: Training Needs Analysis (TNA), planning, implementation, evaluation, and follow-up or continuous improvement (Hakim & Herlina, 2018).

In religious education, particularly Qur’an teaching, ToT has a distinctive role. It not only equips instructors with technical mastery in recitation but also provides them with pedagogical strategies to nurture learners’ comprehension and spiritual engagement.

Professionalism in Qur’an Education

The professionalism of Qur’an tutors extends beyond technical proficiency in *tajwīd* (science of reciting the Qur’an) and *makhārij al-ḥurūf* (articulation of letters). It includes pedagogical competence, the ability to manage classrooms, communication skills, and ethical integrity. Scholars such as Bardach

and Klassen (2020) argue that professionalism in education entails both teaching effectiveness and managerial skills in handling classroom dynamics. Professionalism in Qur'an education faces challenges, including a lack of standardized qualifications, insufficient teacher training, low competence, inadequate welfare and compensation, and a lack of appeal due to uncertain career paths (Ibnudin & Syatori, 2023). Within Qur'an education, professionalism is inseparable from the preservation of *sanad* (chains of transmission), *adab* (ethics), and spiritual discipline.

The At-Tartil Method in Islamic Pedagogy

The concept of *tartil*, rooted in the Qur'an, underscores recitation with clarity, calmness, and precision. The implementation of the At-Tartil method has a significant impact on learners' ability to read the Qur'an, as evidenced by the increase in fluency, eloquence, and accuracy of reciting the Qur'an (Efendi & Rofiq, 2025; Najati et al., 2025). Classical scholars viewed *tartil* not merely as a technical requirement but as an intellectual and spiritual discipline. In modern contexts, many Qur'an learning methods have emphasized speed and memorization at the expense of accuracy and comprehension. The At-Tartil method counters this trend by offering a corrective and constructive alternative that promotes fluency alongside patience, diligence, and contemplation.

Andragogy and Constructivism in Tutor Training

Malcolm Knowles' (2015) theory of andragogy emphasizes that adult learners learn differently from children: they are self-directed, motivated by relevance, and bring prior experiences to the learning process. Even so, adults come to learning with experiences that should be utilized as resources (Darling-Hammond, et al, 2017). Constructivist theorists, such as Piaget and Vygotsky, emphasize active learning and knowledge construction based on experience (Smith, Dockrell, & Tomlinson, 2023). Understanding Vygotsky's views on education means examining the relations among individual, interpersonal, and socio-historical influences on human development (Tudge & Scrimsher, 2014). In the context of Qur'an tutor training, these theories encourage participatory, reflective, and collaborative learning processes that empower tutors as lifelong learners and effective educators.

Applying constructivist principles in Qur'an tutor training involves fostering students' active, hands-on engagement with Qur'anic texts and Islamic teachings through problem-based learning, collaborative activities, and interactive technology to build their own understanding and critical thinking skills. This approach transforms teachers into facilitators and guides, preparing them to create dynamic learning environments that connect Islamic values to daily life, though challenges can arise from limited resources or the need to balance abstract concepts with practical application (Nurhasanah, 2025).

Research Gap

Despite the significance of Qur'an education, empirical studies on the management of Qur'an tutor training—particularly ToT programs—remain limited in Indonesia. Most studies focus on teaching methods or student outcomes, while the managerial and professional development aspects of tutor training are often overlooked. This article addresses this gap by examining the management of At-Tartil ToT as a holistic framework that integrates technical, pedagogical, managerial, and spiritual dimensions.

Methodology

This research employs a qualitative case study design (Creswell & Poth, 2023), focusing on the At-Tartil Qur'an Literacy Foundation (BMQ At-Tartil) in Sidoarjo, East Java. The institution was selected due to its extensive experience, having implemented ToT programs for over a decade, training more than 100 cohorts, and managing 59 affiliated institutions (BMQ At-Tartil, 2024).

Data Collection

Primary data were collected through in-depth interviews with key informants, which were conducted from December 12 to December 18, 2023. The list of informants is shown in Table 1:

Table 1. Data of Informants

Informant No.	Name	Age	Sex	Position in BMQ At-Tartil	Date of Interview
1	K.H. Imam Syafi'i	56	M	The founder and the Director of BMQ At-Tartil	December 12-13, 2023
2	K.H. Fahrudin Sholih	73	M	The founder and the Senior Advisor	December 12-13, 2023
3	Ustadz Moh. Abdul Chafid	28	M	The Secretary of the Central Committee	December 14-15, 2023
4	Ustadzah Bai Rochaini	40	F	The Head of the Qur'an Tutor Education Division	December 16-17, 2023
5	Ustadzah Fauziah Adnan	47	F	The Head of the Jombang branch office	December 18, 2023

Observations of training sessions and analysis of institutional documents supplemented the interviews. Documents included training modules, syllabi (RPS), lesson plans (RPP), activity reports, training schedules, transcripts, and evaluation instruments.

Meanwhile, secondary data were drawn from scholarly literature, including nationally indexed journals, international journals, and reputable publications on Islamic education, training management, and Qur'an pedagogy.

Data Analysis

Data analysis followed Miles and Huberman's Interactive Model, consisting of data collection, condensation, display, and conclusion drawing/verification (Miles & Huberman, 2014). A coding process was employed to identify themes related to training planning, implementation, evaluation, and follow-up. Triangulation of data sources, member-checking, and peer debriefing were applied to ensure validity and reliability.

Results and Discussion

Proper management will lead to successful training, producing competent, capable, and reliable tutors who can play an active role as professional trainers for their Qur'an learners. The importance of training management for teachers, tutors, and trainers is a crucial factor in the success of the educational process. Proper training management has been proven to enhance professionalism (Efferi, 2015; Fatmawati, 2019)

Training itself is not simply a transfer of knowledge and skills, but also about developing the tutor's capacity to understand and apply knowledge with professionalism and integrity. One approach that can enhance this competency is through the proper management of the al-Tartil Training of Trainers (ToT), a process that focuses not only on improving teaching skills but also on character development and

a comprehensive understanding of the values and moral messages of the Quran (Rahmawati, 2025). The findings of the research are discussed as follows:

Planning of At-Tartil ToT

Planning is the foundation of effective training, apart from organizing, directing, and supervising (Tato & Rasmus, 2025). The existence of planning is very important and closely related to all other aspects of management functions. Planning is comprehensive and serves as a guide to carry out all organizational activities. It is typically considered the most fundamental management function because it serves as the basis for implementing all other management functions by managers (Almuarif, 2023; Sasoko, 2022). At BMQ At-Tartil, planning begins with a Training Needs Analysis (TNA) that identifies the competencies required by Qur'an tutors. The institution designs training curricula that integrate technical mastery of *tajwīd*, pedagogical strategies, and managerial skills. Planning also includes logistical arrangements, resource allocation, and the development of modules and evaluation instruments. As Informant 1 put it:

“Based on the Training Needs Analysis (TNA) conducted by the BMQ team, I concluded 4-5 TNA results: 1) the training participants need to improve their teaching skills, especially pedagogical skills. The majority of participants are also still searching for and exploring various effective methods and strategies to convey al-Tartil material to diverse audiences so that it is easier to understand. 2) A better understanding of the social and cultural context in teaching the Quran is needed, so that the messages conveyed are relevant to everyday life. 3) Technology integration. With technological advances, many participants want training in the use of digital media to teach the Quran, such as online learning platforms and educational applications. 4) Communication skills. These skills were also identified as a critical need, including how to explain complex Quranic concepts in easy-to-understand language. 5) Managerial skills in managing classes. Tutors need to improve their managerial capabilities in managing classes and managing the foundations they support.”

The planning process reflects not only administrative precision but also philosophical depth, recognizing that Qur'an education is both a pedagogical and civilizational project. By aligning its training objectives with broader educational and religious goals, BMQ At-Tartil ensures that its ToT programs serve as a vehicle for both skill development and value transmission. Informant 2 explained:

“The tartil recitation of the Qur'an is not merely a technique, but also a means of drawing closer to God. This creates a deep spiritual awareness for readers. The al-Tartil material is expected to shape the character of trainees, namely teaching discipline, consistency, and integrity in learning and teaching through the correct pronunciation of letters and words. Teaching the places where letters appear (*makhraj*) in the Qur'an is also not to be underestimated, because this teaching is intended to avoid errors in pronunciation. Likewise, the *tajwīd* material is delivered to regulate how to read, the length of the recitation, and so forth.”

Implementation of At-Tartil ToT

Curriculum is an essential component in implementing education to achieve educational goals. A curriculum is a plan used to guide teaching and learning activities (Sa'dullah et al., 2023). Effective curriculum development and implementation are critical components of the success of a relevant and high-quality education system (Mulia et al., 2023). To enhance the professionalism and managerial capabilities of Qur'an tutors, the Al-Tartil ToT curriculum at BMQ Al-Tartil is systematically structured, prioritizing a balance between mastery of the correct Qur'anic recitation techniques and managerial skills in managing classroom learning processes. This curriculum focuses not only on improving technical

competency but also aims to shape the character of tutors who can inspire, lead, and create a conducive learning environment. In this case, Informant 3 stated:

“There are important substances in the curriculum that are expected to realize the objectives of TOT. The curriculum document is made up of six (6) chapters: the first chapter is an introduction that narrates the importance of fostering a correct understanding of the Qur'an, *at-tartil*, teachings, and moral messages of the Qur'an. The second chapter is about mastering *tajwid* and *tartil*. The third chapter contains the methodology of teaching the Qur'an and developing pedagogical skills. The fourth chapter deals with the improvement of the managerial capabilities of Qur'an tutors, improving leadership skills, and program management. The fifth chapter is the implementation of field practices, and the sixth chapter is the evaluation and completion of the program, assessing progress and preparing a development plan.”

Implementation involves structured training sessions where tutors are exposed to the At-Tartil method through demonstrations, practice, feedback, and mentoring. As explained by Informants 1 and 2, the ToT training emphasizes: 1) Accurate recitation with *tajwid*, 2) Reflective engagement with the Qur'an, 3) Pedagogical skills for teaching children and adults, and 4) Managerial skills in classroom and institutional contexts. Tutors are also encouraged to actively participate, reflect on their experiences, and collaborate with peers. The constructivist approach is evident in the way tutors build knowledge from practice and dialogue. The andragogical principles are applied by recognizing the tutors as adult learners with prior experiences and intrinsic motivation. Tutors who integrate real-life experiences, foster collaboration, and adopt innovative teaching strategies, such as flipped classrooms, significantly enhance learners' engagement, critical thinking, and curriculum relevance (Micallef, 2025). Informant 1 explained:

“The Tartil ToT must use a constructivist approach that emphasizes that tutors learn to construct knowledge through experience. Interactive and participatory teaching methods are essential to foster deep understanding and mastery. The training process should apply active learning principles, using techniques such as simulations and role-playing to enable trainees to practice directly and receive valuable feedback to strengthen their teaching skills.”

Informants 4 and 5 Further Added

“The training principle emphasizes the basic principles of al-Tartil, namely the principles of *Tajwid*, which explain how to pronounce the letters and recite the Quran. The principle of *Tartil* is to read calmly and regularly. In addition to these two principles of al-Tartil, we also conceptualize the principle of independence by encouraging and motivating trainees to learn independently and actively participate in the teaching process. Furthermore, there is the principle of exemplary behavior; instructors are expected to be role models for trainees in behavior that represents that teaching the Quran is also about building good character. Under the principle of exemplary behavior, we also apply teaching ethics. Teaching the Quran is a great responsibility, instructors must internalize teaching ethics that include honesty, patience, tolerance, and a positive attitude towards trainees.”

Evaluation of At-Tartil ToT

Evaluation is conducted through both formative and summative assessments. Formative evaluations occur during training sessions, providing feedback to tutors on their recitation, teaching techniques, and classroom management. Summative evaluations involve competency tests, including oral exams, teaching demonstrations, and written assessments (Informant 3). The evaluation process measures not only technical proficiency but also pedagogical and managerial competence. Importantly, evaluation results are used as feedback for continuous improvement of the training program (Informant 4). This

aligns with Guskey's model of professional development evaluation, which emphasizes ongoing feedback and adjustment (Guskey, 2016). This is explained by Informants 3 and 4:

“Evaluation to achieve learning objectives is carried out during the training process so that participants can understand and directly practice the At-Tartil method. The tutor provides examples of readings, followed by participants, and repeated, plus the tutor provides examples of readings from audio so that participants can listen and practice directly the correct reading. The method used in At-Tartil learning has been designed as a form of evaluation implementation, by observing the teaching participants, followed by providing feedback according to the Practice of Teaching Santri. There is also a form of group discussion learning whose activities include mutual evaluation consisting of *tartil* readings, teaching methods, and sharing difficulties experienced in learning. One of the group participants provides minutes to the tutor, who then submits them to the person in charge of the ToT as a recommendation material, follow-up to improve the implementation of the next ToT.”

“Another form of evaluation conducted relates to the participants' scientific and spiritual integrity. This is important to continually evaluate so that scientific and spiritual integrity are not diminished by the onslaught of globalization, digitalization, and social media. Evaluation of intention and sincerity in teaching is carried out in the following ways: First, participants are asked to write a daily or weekly journal about their teaching experiences, focusing on their primary intention in teaching the Qur'an, the challenges in maintaining sincerity while teaching, and how they overcome the temptation of praise or recognition from others; second, self-reflection and group discussions. Regular self-reflection activities in small groups to share experiences and challenges in maintaining sincerity. Question and answer sessions or mentoring with tutors to strengthen intentions in preaching. Third, assessments by mentors and fellow participants. Here, mentors provide feedback regarding the participants' sincerity and earnestness when teaching. Fellow participants can also assess each other regarding patience, sincerity, and concern in teaching. Meanwhile, the spirituality evaluation is carried out through the following aspects: First, monitoring worship and consistency. Spirituality, namely evaluating the regularity of participants in congregational prayer, reading the Qur'an, dhikr, and other sunnah worship during the training. Recording of worship development in a monitoring book. Second, a session on *taddabur* and connection with the Qur'an. The session reviews verses related to sincerity, da'wah, and the struggles of the prophets in teaching goodness. Discussion on how these verses inspire their teaching methods. Third, a teaching assignment in the surrounding community. Participants are given the task of conveying a lesson from the Qur'an to the surrounding community and reporting on their experiences and impact. Evaluation is based on sincerity in da'wah, not just the results. Long-term evaluation is conducted for sustainability and consistency through post-training mentoring with regular follow-up programs to assess how participants maintain their sincerity and spirituality after the training. It can also be through meetings such as the TEGURAN (Qur'an Teacher Meeting) program.”

Follow-Up of At-Tartil ToT

BMQ At-Tartil realizes very much that the journey of learning and development does not conclude when the training sessions end. It extends into training follow-up—a crucial phase that transforms knowledge into action and empowers individuals (in this case, the trainees) to thrive. The significance of training follow-up cannot be overstated; it is the linchpin that sustains growth and ensures that newly acquired skills are applied effectively (Sharma, 2023). Follow-up mechanisms ensure the sustainability of the training outcomes. These include mentoring, field supervision, peer networking, and periodic refresher courses. Tutors are monitored in their actual teaching contexts, and their progress is tracked to identify areas for further development. Follow-up activities result in improved transfer and have positive quantitative and qualitative effects on operations and firm performance (Martin, 2010).

The urgency of training follow-up lies in its role to ensure knowledge is transferred, sustained, and applied in practice, thereby maximizing the return on investment for training programs. Follow-up provides crucial support, reinforcement, and opportunities for feedback, which are essential for reinforcing new skills, answering questions, and ultimately driving positive changes in performance and organizational impact. Without it, training benefits can quickly diminish, making follow-up a critical component for achieving long-term training effectiveness and impact (Martin, 2010). Informant 4 explained:

“The follow-up plan is based on recommendations from the training evaluation. The committee held a meeting to identify the evaluation results and then determine priority actions. The main priority recommendations relate to teaching methods and materials, as these impact the success or failure of participants in improving their competencies. Furthermore, urgent recommendations that must be implemented even during the training process must be followed up on immediately. Once the priorities have been determined, we will prepare a follow-up plan, including the person in charge, the implementation time, and monitoring and evaluation of the implementation.”

The follow-up phase reflects the recognition that professional competence is not a one-time achievement but a continuous process. By institutionalizing follow-up, BMQ At-Tartil ensures that its tutors remain competent, motivated, and aligned with the institution’s vision and mission. Informant 5 added:

“The form of follow-up plan made by the Training of Trainers people using the At-Tartil method is to make a concrete plan for carrying out actions according to recommendations, determining the person responsible, implementation time, and success indicators.”

An important reminder about a follow-up is that it must be organized properly. Otherwise, inadequate follow-up will result in: 1) Wasted Investment: Training can become ineffective and its potential impact lost, 2) Skill Degradation: Skills and knowledge gained during training can quickly fade or be forgotten, 3) Failure to Implement: Participants may revert to old practices, failing to integrate new techniques into their work, and 4) Missed Opportunities: The opportunity to foster new perspectives, enhance motivation, and improve workplace environments is lost (Martinez, 2025).

Integration of the 9T Framework

As summarized from the interviews with Informants 1, 2, and 3, a distinctive contribution of this study is the conceptualization of tutor professionalism and managerial capacity through the **9T framework**, which consists of the following:

1. **Tartil** (ترتیل) – which means ‘accurate and structured recitation’. It refers to reciting the Qur’an with correct and clear *tajwīd*. In the context of tutor professionalism, this symbolizes the quality of delivering material in a structured and clear manner.
2. **Tafaquh** (تَفَقُّه) – which means ‘deep understanding’. It refers to the ability to have deep insight and comprehension related to the vision, mission, and values upheld by the institution. In the context of institutional management, *tafaquh* also involves understanding the challenges and dynamics facing the institution, and ways to address them wisely.
3. **Tafkīr** (تَفَكُّير) – which means ‘strategic thinking’. It relates to the ability to think critically, analytically, and strategically when addressing problems and making decisions. *Tafkīr* also leads to developing a long-term vision and planning deliberate steps to achieve the institution’s goals most effectively.

4. *Tadallul* (تَدَلُّل) – which means ‘compassionate’. It is about the ability to understand and address the needs of learners more compassionately. It refers to a more personalized approach to training and classroom management.
5. *Tadalluj* (تَدَلُّج) – which means ‘continuous professional development’. It is about the ability to manage the learning process continuously, which includes developing strategies for continuous progress in the tutor’s professional development and the quality of training.
6. *Tadbīr* (تَدْبِير) – which means ‘management’. This refers to the process of planning, organizing, and controlling all activities within the training and institution. This includes the efficient management of time, resources, and manpower.
7. *Tashjīr* (تَشْجِير) – which means ‘organizing or structuring’. This refers to the organization of the institution or training structure, as well as the establishment of a clear system, from the top down to the appropriate division of tasks for all parties involved.
8. *Tawarruq* (تَوَرُّق) – which means ‘resource management’. It relates to the ability to optimally utilize an institution’s resources, whether human, financial, or material. *Tawarruq* also encompasses the ability to manage budgets, maximize funds, and organize institutional resources so that they can be used effectively and efficiently.
9. *Tanzīm* (تَنْظِيم) – which means ‘arrangement or organization’. This refers to the ability to design a well-structured institutional management system. This includes establishing rules, procedures, and mechanisms that ensure the institution runs smoothly and effectively, as well as increasing accountability and transparency in its management. The philosophy lies in the fact that every good organization requires an organized system to achieve its goals efficiently, maintain order, and reduce confusion, ultimately supporting the process of sustainable development.

This framework represents an innovative model of Qur’an tutor professionalism that integrates technical, intellectual, managerial, and spiritual dimensions. It expands the scope of tutor competence beyond teaching skills, embedding it in a holistic system of values and practices.

Comparative Insights

Compared with other Qur’an teaching methods, At-Tartil ToT distinguishes itself by combining technical accuracy with managerial and ethical training. While many methods emphasize speed and memorization, At-Tartil prioritizes comprehension, discipline, and sustainability. This makes it highly relevant for contemporary Islamic education, which requires not only technically skilled tutors but also leaders who can manage learning environments and institutions effectively.

Conclusion

This study highlights the critical role of Training of Trainers (ToT) programs in enhancing the professionalism of Qur’an tutors, using the At-Tartil method as a case study. The findings reveal that in the aspect of: 1) **Conceptualization** – At-Tartil ToT integrates technical, pedagogical, managerial, and spiritual dimensions, making it more than a technical training process, 2) **Implementation** – The program develops tutors who are competent in recitation, pedagogy, and classroom management, 3) **Evaluation** – Comprehensive assessments provide feedback for both tutors and the institution, ensuring continuous improvement, and 4) **Follow-up** – Mentoring, supervision, and refresher courses sustain tutor development. The novelty of this study lies in the **9T framework**, which conceptualizes Qur’an tutor

professionalism as an integration of recitation accuracy, intellectual depth, strategic thinking, compassion, continuous learning, resource management, organizational structuring, and institutional discipline.

Regarding the theoretical contribution, this research contributes a new model of Qur'an tutor training management that integrates technical, managerial, and spiritual dimensions. It advances the discourse on professionalism in Islamic education by offering a holistic framework that is contextually grounded and theoretically innovative. In the practical implications, the findings provide valuable insights for Islamic education institutions, policymakers, and practitioners seeking to improve the quality of Qur'an education. The At-Tartil ToT model can serve as a best practice for other institutions aiming to professionalize Qur'an tutor training. Future studies may expand this research by conducting comparative analyses with other Qur'an teaching institutions, examining the long-term impacts of ToT on learner outcomes, and exploring the integration of digital tools in Qur'an tutor training.

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