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## Quality Management of the Lalaran Alfiyah Program Based on the PDCA Cycle in Risalah Formal Diniyah Education

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**Abstract:** This study aims to describe and analyze the quality management of the lalaran Alfiyah Ibn Malik program at PDF Ar Risalah, West Bandung Regency, using the PDCA (Plan, Do, Check, Act) framework. The research employed a qualitative approach with a case study design. Data were collected through interviews, observations, and document analysis, then examined using the interactive model of Miles, Huberman, and Saldaña. The findings indicate that program planning was carried out systematically through goal setting, scheduling, the selection of competent musyrif and ustadz, and the preparation of supporting facilities. Program implementation included routine lalaran sessions, memorization submissions, sima'an, habituation practices, and reinforcement of nahwu rule comprehension. Evaluation was conducted through daily, weekly, and monthly mechanisms, while follow-up actions took the form of supplementary coaching, strategy adjustments, and memorization consolidation. The lalaran program was proven effective in improving memorization quality, understanding of Arabic grammatical structures, and students' discipline. The study concludes that the application of PDCA can optimize kitab kuning learning and serve as a quality development model for pesantren institutions.

**Keywords:** Lalaran Alfiyah, Quality management, PDCA, Pesantren, Nahwu learning

### INTRODUCTION

Islamic boarding schools (pesantren) are the oldest Islamic educational institutions in Indonesia, preserving classical intellectual traditions through distinctive teaching methods that emphasize discipline, memorization, and the internalization of values. Within this context, the *lalaran* method remains a traditional and significant learning approach because it not only strengthens memorization but also shapes students' learning character. This method is carried out by repeatedly chanting Arabic texts collectively, allowing students to not only memorize the sound of the text but also develop emotional and spiritual connections with the learning material. One of the most essential texts used in *lalaran* is *Alfiyah Ibn Malik*, a work consisting of 1,002 *nazham* (poetic verses) on Arabic grammar (*nahwu*). It has become a standard reference for grammar instruction in many pesantren. Mastering *Alfiyah* is considered a benchmark of students' scholarly competence, as it forms the foundation for understaxnding

classical Islamic literature (*kitab kuning*) and serves as the basis for advanced Arabic reading skills.

However, the extensive and complex content of *Alfiyah* demands instructional strategies that go beyond mechanical memorization. Many pesantren face challenges such as weak long-term memorization retention, inconsistent learning habits, lack of methodological variation, and limited systematic evaluation. These challenges indicate the need for a more structured learning quality management system. Deming (1986) states that educational quality improvement can only be achieved through the PDCA cycle, which ensures that learning activities are strategically planned, consistently implemented, regularly evaluated, and continuously improved. In practice, many memorization programs in pesantren rely heavily on tradition without being supported by comprehensive quality mechanisms. As a result, learning outcomes are not optimal, especially in students' understanding of grammatical rules, which should be the core objective of *Alfiyah* learning.

Previous studies have highlighted the importance of quality management in pesantren memorization programs. Jaelani (2019) emphasized that memorization programs lacking systematic planning and evaluation tend to become stagnant. Santika and Rahimah (2022) found that the success of *tahfiz* programs is strongly influenced by proper planning, disciplined implementation, and continuous evaluation. Kusumawardani et al. (2022) confirmed that group-based *lalaran* increases motivation and retention. However, these studies have not specifically examined the application of the PDCA framework in the *lalaran Alfiyah* program, although this text differs from other memorization materials because it integrates memorization with grammatical comprehension. Therefore, there is an academic gap concerning how PDCA-based quality management can be applied in *lalaran Alfiyah* and how this approach influences memorization outcomes and *nahwu* understanding among students.

The novelty of this study lies in the comprehensive analysis of quality management in the *lalaran Alfiyah* program at PDF Ar-Risalah, West Bandung Regency, by integrating pesantren learning traditions with modern quality management principles. This research not only views memorization as a quantitative achievement but also examines how *lalaran* strengthens grammatical understanding and fosters disciplined learning behaviour. The PDCA approach is used to map the extent to which planning, implementation, evaluation, and follow-up activities of the program are synergistically carried out by administrators, teachers, and supervisors (*musyrif*). In this way, the study demonstrates that *lalaran* is not merely a memorization culture, but also a pedagogical instrument for developing scholarly competencies and students' learning discipline.

Based on this background, this research aims to: (1) analyze the quality management of the *lalaran Alfiyah* program covering planning, implementation, evaluation, and follow-up at PDF Ar-Risalah; (2) identify supporting and inhibiting factors in the program implementation; and (3) examine the program's contribution to improving memorization and *nahwu* comprehension among students. The findings are expected to contribute theoretically to the development of pesantren-based educational quality management and provide practical insights for diniyah institutions in designing *kitab kuning* memorization programs that are more adaptive, systematic, and sustainable.

## METHOD

This study employed a qualitative approach with a case study design to gain an in-depth understanding of the quality management of the *Lalaran Alfiyah Ibn Malik* program at PDF Ar-Risalah, West Bandung Regency. A qualitative approach was selected because the research focused on social realities and learning practices embedded within the natural context of the pesantren environment. Creswell and Poth (2018) state that qualitative inquiry is highly suitable for examining educational phenomena rooted in tradition, culture, and interpersonal interaction. The case study design was applied to enable an intensive examination of a single institution,

thereby providing a holistic picture of the planning, implementation, evaluation, and follow-up stages of the program.

The research location was PDF Ar-Risalah, selected purposively because the institution has a strong *lalaran Alfiyah* tradition and has begun to integrate quality management principles in its learning activities. Research participants included pesantren leaders, musyrif (mentors), asatiz (teachers), and students who are directly involved in the program. Participant selection was conducted purposively based on their roles in planning and implementing the program, in line with Miles, Huberman, and Saldaña's (2014) recommendation for selecting information-rich cases in qualitative research.

Data collection techniques consisted of triangulation of methods: in-depth interviews, participant observation, and document review. Interviews were conducted to explore the administrators' and teachers' understanding of the objectives, design, and mechanisms of the *lalaran* program. Participant observation was used to examine daily *lalaran* activities, student interactions, repetition techniques, and memorization evaluation procedures. Document analysis included schedules, memorization assessment records, recorded *lalaran* sessions, and curriculum documents. This triangulation follows Patton's (2015) principle that data credibility strengthens when findings are supported by multiple data sources.

In this study, the researcher served as the primary instrument, as emphasized by Lincoln and Guba (1985). The researcher engaged directly with participants, made focused observations, and interpreted data according to field dynamics. Supporting instruments such as interview protocols, observation sheets, and document checklists were utilized to maintain rigour and consistency in data collection while remaining sensitive to the pesantren context.

Data trustworthiness was ensured using the four criteria proposed by Lincoln and Guba (1985), namely credibility, transferability, dependability, and confirmability. Credibility was reinforced through data triangulation, member checking, and prolonged engagement in the field. Transferability was addressed by providing detailed contextual descriptions of the pesantren setting. Dependability was ensured through systematic documentation of the research process in the form of an audit trail. Confirmability was maintained by storing raw data, interview transcripts, and field notes as a basis for verification.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), consisting of three stages: data reduction, data display, and conclusion drawing/verification. First, the data were reduced by selecting key information related to the planning, implementation, evaluation, and follow-up of the *lalaran* program. Second, data were displayed in thematic narratives, matrices, and interview excerpts. Third, conclusions were drawn iteratively to ensure alignment between field evidence and interpretation. Analysis was conducted concurrently with data collection to allow adaptive responses to field dynamics.

This research was conducted from January to March 2025 and included preparation, field data collection, analysis, and reporting. Through this design, the study seeks to provide a comprehensive picture of how PDCA-based quality management is implemented in the *lalaran Alfiyah* program and how this approach contributes to strengthening students' memorization and *nahwu* comprehension.

## RESULTS AND DISCUSSION

### Planning of the *Lalaran Alfiyah* Program as the Basis for Quality Management Implementation at PDF Ar-Risalah, West Bandung Regency

The planning of the *Lalaran Alfiyah* program at PDF Ar-Risalah, West Bandung Regency, is carried out systematically to ensure that memorization activities and the understanding of *nahwu* rules proceed in a structured, continuous manner and in accordance with the learning objectives of the kitab *kuning*. The planning begins with formulating program objectives, which include strengthening the memorization of *Alfiyah*, improving students' understanding of Arabic grammatical structures, developing disciplined study habits, and

cultivating the scientific etiquette (*adab ilmiah*) characteristic of pesantren education. These objectives are aligned with Terry's conception of educational planning (in Syahputra & Aslami, 2023), which states that planning must clearly define what is to be achieved and how it will be operationalized.

One *musyrif* stated:

"This *lalaran* program is not just about memorizing the *nazham*, but also about helping the students understand the *nahwu* rules. That is why we set the learning objectives from the outset."

Planning is formulated in the form of daily, weekly, and monthly schedules that regulate the timing of *lalaran*, memorization submission (*setoran*), *sima'an* sessions, and reinforcement of understanding. *Lalaran* is conducted every morning and afternoon, while memorization evaluations are scheduled periodically to measure the extent to which students achieve their targets. The preparation of such schedules reflects the application of the planning aspect within the PDCA cycle, whereby the institution sets performance standards, operational steps, and success indicators (Deming, 1986). Through structured planning, teachers and students have a clear roadmap to follow throughout the learning process.

A *musyrif* explained in an interview:

"We have a specific schedule for *lalaran*, for *setoran*, and for reinforcement. Everything is prepared in advance so the students can simply follow it."

In addition to scheduling, planning also includes the preparation of a *Lalaran Alfiyah* syllabus that outlines the sequence of *nazham*, the objectives of each session, memorization targets, and methods for strengthening grammatical understanding. The development of this syllabus indicates that the institution does not rely solely on tradition but also adopts a modern curriculum approach that integrates memorization and comprehension. This is in line with Print's (2019) view that curriculum planning must encompass objectives, content structure, and learning strategies that support the attainment of competencies.

Planning further takes into account the readiness of human resources. The management assigns *ustadz* and *musyrif* who possess strong *nahwu* competence and experience in teaching *Alfiyah*. The division of roles between the subject teacher, dormitory *musyrif*, and institutional administrators ensures that the program runs consistently. This approach reflects Juran's (1992) principle of quality management, which emphasizes that all personnel must clearly understand their responsibilities and the performance standards to be achieved.

One *ustadz* remarked:

"Not every teacher can teach *Alfiyah*. That is why we select those who are truly strong in *nahwu* and capable of guiding students until they really understand."

Planning also covers the analysis of supporting facilities, such as *Alfiyah* books, explanatory texts (*syarah*), sound systems for *lalaran* assemblies, and designated rooms for *sima'an*. The institution prepares these facilities to ensure that the *lalaran* activities run effectively and are not hindered by physical constraints. This readiness of facilities is in line with Nanang Fattah's (2020) assertion that educational planning must include the provision of learning facilities to guarantee process quality.

Before the program begins, an initial assessment of students' *nahwu* proficiency is conducted through a basic grammar test. The results of this assessment are used to determine guidance strategies, such as grouping students according to their abilities and providing additional material for those who struggle with foundational concepts. This approach demonstrates the application of needs-based planning (needs assessment), as suggested by Kaufman and Herman (2017).

A *musyrif* elaborated:

"Before starting *lalaran*, we first check the students' abilities. Some are already familiar with the rules, others are just starting. This helps us provide more accurate guidance."

Overall, the planning of the *Lalaran Alfiyah* program at PDF Ar-Risalah shows that the institution has implemented a structured quality management approach. The planning encompasses objectives, schedules, curriculum, human resources, facilities, and students' initial ability mapping. Such comprehensive planning serves as a fundamental foundation that ensures the *lalaran* program runs effectively and consistently in improving students' memorization and *nahwu* understanding.

### **Implementation of the *Lalaran Alfiyah* Program as the Application of Quality Management in Learning at PDF Ar-Risalah**

The implementation of the *Lalaran Alfiyah* program at PDF Ar-Risalah is carried out intensively and systematically through regular morning and afternoon sessions that emphasize both memorization strengthening and understanding of *nahwu* rules. Each *lalaran* session begins with collective recitation of the *nazham* under the guidance of an *ustadz* or *musyrif*, followed by turn-based individual recitation to ensure mastery of pronunciation and rhythm. This implementation reflects the actuating principle within the PDCA cycle, namely mobilizing all components so that the program runs in accordance with the established plan (Deming, 1986). *Lalaran* is conducted in a highly disciplined atmosphere to build students' study habits and ensure consistency of memorization.

One *musyrif* stated:

“Every morning the students are required to perform *lalaran* starting from predetermined verses. We make sure no one is left behind so that their memorization is neat and uniform.”

The implementation of *lalaran* does not only focus on memorization but is also accompanied by grammatical explanation so that students understand the underlying structure of the *nazham*. The *ustadz* clarifies difficult vocabulary, explains *i'rab* functions, and provides examples of application in Arabic sentences. This approach is consistent with Al-Jurjani's (1992) view that *nahwu* mastery must be guided through concrete examples to enable students to link theory and practice. Thus, *lalaran* at Ar-Risalah serves as an integrative medium between memorization and comprehension.

A *musyrif* added:

“After *lalaran*, we explain the key rules contained in those verses so that the students do not only memorize them, but also know how to use them.”

The program's implementation also involves a *setoran* (individual memorization submission) mechanism, in which students recite the *nazham* individually before an *ustadz* or *musyrif*. *Setoran* is conducted weekly based on predetermined memorization targets. The *ustadz* corrects pronunciation, rhythm, and accuracy of memorization. This *setoran* practice represents a form of formative evaluation within the implementation stage, enabling students to correct errors before entering more formal evaluation stages. This approach is aligned with the principle of repetition learning in *pesantren* tradition, which emphasizes intensive correction to build strong memorization.

One *ustadz* explained:

“During *setoran* we check each student one by one. If there are still mistakes, the student has to repeat until it is correct. This is important to ensure the strength of their memorization.”

In addition to *setoran*, *sima'an* activities (listening to peers' recitation) are also an integral part of program implementation. *Sima'an* is held periodically to train students' attentiveness and to reinforce collective memorization. This activity also strengthens social bonds and cooperation among students. The practice of *sima'an* reflects the concept of peer learning (Vygotsky, 1978), in which students mutually reinforce learning through repetition and shared correction.

A student commented:

“During *sima'an*, we listen to our friends reciting *Alfiyah*. If there is a mistake, we immediately remind them.”

The implementation phase also utilizes a habituation approach. Students are trained to follow consistent daily patterns for example, reciting nazham before studying other texts, reviewing memorization before bedtime, and carrying small notebooks containing difficult verses to be memorized during free moments. This habituation is consistent with Thorndike's (1932) theory that consistent repetition in a positive learning environment will form strong and lasting habits. In the pesantren context, habituation becomes a key factor in the success of memorization programs.

A musyrif explained in an interview:

"We encourage students to carry small notes containing difficult verses. They can review them anytime, such as while queuing for meals or before going to sleep."

The lalaran implementation is also closely monitored through direct supervision by dormitory musyrif and teaching ustadz. Their presence ensures that every student participates in the activities with discipline and does not neglect their memorization responsibilities. This supervision embodies the actuating and controlling principles in quality management, whereby implementation must be constantly checked to ensure alignment with the planned standards (Juran, 1992).

Overall, the implementation of the Lalaran Alfiyah program at PDF Ar-Risalah demonstrates that pesantren-based traditional learning can be carried out with a high level of discipline while still adhering to modern quality management principles. The integration of memorization, grammatical understanding, habituation, and supervision enables students not only to master the nazham textually, but also to understand the structure and functional use of Arabic in an applied manner.

### **Evaluation of the *Lalaran Alfiyah* Program within the Quality Management Framework at PDF Ar-Risalah, West Bandung Regency**

The evaluation of the *Lalaran Alfiyah* program at PDF Ar-Risalah is conducted systematically through daily, weekly, and monthly assessments to ensure the attainment of memorization targets and mastery of nahwu comprehension. Daily evaluation is carried out through collective muraajaah sessions after lalaran, in which the ustadz assesses pronunciation accuracy, rhythm consistency, and the students' cohesiveness in reciting the nazham. This activity reflects the implementation of the "checking" stage in the PDCA cycle (Deming, 1986), ensuring that the process runs in accordance with the predetermined quality standards.

One ustadz stated:

"Right after lalaran, we immediately evaluate. If there are verses that many students still get wrong, we repeat them together."

Weekly evaluation is conducted through individual setoran, which plays a crucial role in measuring students' memorization ability. At this stage, the ustadz examines accuracy of memorization, fluency in recitation, and students' ability to link the nazham with previously explained nahwu concepts. Corrective feedback is provided for students who do not yet meet the standard. This weekly evaluation highlights the importance of immediate feedback, as emphasized by Black and Wiliam (1998), to help learners identify errors and improve their strategies.

A musyrif noted:

"During weekly setoran, we are more meticulous. Any mistake, even small ones, must be corrected so the memorization doesn't become misleading."

Monthly evaluation is conducted through imtihaan (memorization exams), which test a broader portion of the Alfiyah. These assessments measure accuracy, fluency, and students' ability to explain grammatical rules from selected verses. This approach demonstrates the implementation of authentic assessment (Mueller, 2018), ensuring that lalaran does not stop at mechanical memorization but leads to structural understanding of the language.

A student shared:

“During monthly exams, we don’t only recite memorized verses. There are also questions about the nahwu rules from certain lines.”

Evaluation is also carried out through *sima’an* activities, functioning as a collective monitoring system. During *sima’an*, students attentively listen to their peers’ recitations and identify errors. This mechanism represents a form of peer assessment, which according to Falchikov (2005), can improve accuracy, analytical skills, and learner confidence. In addition, it fosters solidarity and cooperative learning among students.

A *musyrif* explained:

“In *sima’an*, other students listen carefully. If they hear a mistake, they immediately raise their hand and point out the incorrect part.”

Apart from memorization, comprehension evaluation is also performed through group discussions, rule-based questioning, and sentence analysis exercises. This provides insights into whether students understand the substance of *Alfiyah* rather than merely reciting it. This aligns with Al-Suyuthi’s (2002) assertion that nahwu learning must involve practical sentence analysis to deepen comprehension.

Evaluation also includes monitoring students’ discipline and attendance during *lalaran* activities. Participation is recorded through attendance logs to ensure full engagement. This non-academic evaluation reflects Purwanto’s (2014) view that *pesantren* education also measures behavioral aspects as indicators of successful character building.

A *musyrif* further stated:

“We also evaluate discipline. Students who arrive late or skip *lalaran* without valid reasons will receive guidance.”

Overall, the evaluation of the *Lalaran Alfiyah* program at PDF Ar-Risalah is comprehensive, covering memorization, comprehension, discipline, and social learning activities. Evaluations are conducted in a layered and continuous manner, providing a clear picture of students’ progress. Through such a structured evaluation approach, the *pesantren* ensures that the implementation of *lalaran* consistently adheres to established quality standards.

### **Follow-Up Actions for the *Lalaran Alfiyah* Program as a Continuous Improvement Effort within the PDCA Framework at PDF Ar-Risalah**

Follow-up actions for the *Lalaran Alfiyah* program at PDF Ar-Risalah are implemented as part of a continuous improvement strategy after evaluation results identify areas requiring reinforcement. These follow-up efforts include intensive coaching for students who face memorization challenges, adjustments to instructional strategies, and additional practice time for specific groups. This reflects the Act stage in the PDCA cycle (Deming, 1986), which emphasizes the importance of applying improvement measures based on evaluation findings to enhance the quality of subsequent learning processes.

A *musyrif* explained:

“For students whose memorization is still weak, we schedule additional evening sessions. There is special coaching so they can catch up with the target.”

Follow-up actions also include providing simplified modules containing summaries of nahwu rules from verses that students find difficult. These supplementary materials help reinforce understanding of abstract grammatical concepts so that memorization is supported by strong comprehension. This aligns with Bruner’s (1960) theory that conceptual understanding requires simplified scaffolding aligned with the learner’s cognitive level.

In addition, adjustments are made to the *lalaran* method based on evaluation outcomes. *Ustadz* may modify the recitation tempo, extend *sima’an* sessions, increase contextual examples, or provide more sentence parsing practice. These modifications demonstrate that instructional processes are dynamic and must adapt to students’ developmental progression.

Such approach aligns with Juran's (1992) concept of quality improvement, which highlights the importance of corrective actions and process refinement.

One ustadz stated:

"We can't use one fixed method all the time. If many students struggle, we change the recitation tempo or the way we explain the rules."

At the institutional level, follow-up actions are implemented through teacher evaluation meetings to review schedules, task distribution, and method effectiveness. These meetings ensure that all educators share a unified understanding of program objectives and success indicators. This collaborative decision-making reflects Sallis' (2014) principle of quality assurance through collective participation of stakeholders.

Furthermore, follow-up efforts are aimed at building students' motivation and confidence. The institution provides recognition for students who achieve their targets, such as verbal praise, commendation cards, or opportunities to lead lalaran sessions. This strategy aligns with Skinner's (1965) reinforcement theory, suggesting that positive reinforcement enhances learner engagement and productivity. Thus, follow-up actions support not only academic improvement but also students' character and motivation development.

Overall, the follow-up actions implemented in the Lalaran Alfiyah program at PDF Ar-Risalah demonstrate the application of continuous improvement within the PDCA management cycle. Evaluation outcomes are not left stagnant, but are actively used to refine strategies, strengthen guidance, and adjust implementational processes. As a result, the program's quality continues to improve, enabling sustained success in both memorization and nahwu comprehension among students.

## Discussion

The findings of this study demonstrate that the quality management of the Lalaran Alfiyah program at PDF Ar-Risalah is implemented effectively due to strong planning aligned with the characteristics of kitab kuning learning. The program's planning, covering the formulation of instructional goals, scheduling, memorization targets, and guidance strategies, illustrates the application of educational planning principles as emphasized by Terry (as cited in Syahputra & Aslami, 2023), stating that planning serves as the foundation of quality control. Within the pesantren context, such planning is crucial because lalaran is not merely a memorization exercise but also a process of value internalization, discipline formation, and the development of students' scholarly character. These findings strengthen Jaelani's (2019) assertion that memorization programs in pesantren are only effective when supported by systematic planning.

The planning practices in this program also reveal an integrative effort between pesantren tradition and the need for modernization in learning. The development of a structured syllabus, initial ability mapping, and the preparation of qualified teaching personnel indicate that the institution has adopted educational quality management principles. This aligns with Santika and Rahimah (2022), who emphasize that pedagogical modernization in pesantren must begin with planning that bridges traditional values and scientific approaches. Thus, PDF Ar-Risalah provides a model of planning that maintains tradition while responding to contemporary demands for quality improvement.

In terms of implementation, the routine and intensive lalaran activities reflect the distinctive nature of pesantren learning, which strongly emphasizes repetition and internalization. This aligns with Thorndike's (1932) habit formation theory, arguing that consistent repetition develops persistent skills and behavior. Daily lalaran sessions held twice a day create a continuous learning rhythm, reinforcing long-term memorization. This practice supports findings by Kusumawardani et al. (2022), who reported that group lalaran significantly enhances memorization retention.

The integration of grammatical explanation into lalaran sessions shows that instruction at Ar-Risalah does not limit learning to verbal memorization but fosters cognitive understanding

as well. This is consistent with Al-Jurjani's (1992) perspective that mastery of nahwu requires both theoretical knowledge and practical application. These results reinforce Afwadzi's (2021) findings that comprehension of Alfiyah improves when teachers provide contextual interpretation for each bait. Therefore, the combination of memorization and conceptual explanation forms an effective learning model.

Evaluation through *setoran* (individual recitation checks) and *sima'an* (peer listening) plays a crucial role in strengthening memorization. *Setoran* functions as formative assessment, enabling immediate correction of errors and improvement of mastery, consistent with Black and Wiliam's (1998) theory on the impact of formative assessment on learning quality. Meanwhile, *sima'an* fosters peer accountability and collective accuracy, in line with Vygotsky's (1978) premise that peer interaction enhances cognitive growth. This is further supported by Falchikov (2005), who found that peer assessment increases accuracy, vigilance, and learner responsibility.

Evaluation in this program is conducted in multiple layers daily, weekly, and monthly which illustrates the implementation of the Control phase in the PDCA cycle (Deming, 1986). Daily *muraajaah* ensures consistency in memorization, weekly *setoran* confirms precision and understanding, and monthly *imtihaan* allows comprehensive assessment of memorization and nahwu mastery. This layered system highlights strong internal quality assurance within the institution, echoing Anwar's (2020) findings that the success of *kitab kuning* programs is determined by the intensity and sustainability of evaluation mechanisms.

The program also assesses students' comprehension through discussion and grammatical analysis activities. This indicates a shift from mechanical memorization toward deeper structural understanding. Such a cognitive approach reflects Bruner's (1960) constructivist learning theory, which emphasizes concept discovery through context-based examples. The findings are consistent with Fahmi (2021), showing that grammatical understanding improves through guided analysis and discussion.

From a quality management standpoint, the research highlights that PDF Ar-Risalah has implemented the PDCA cycle comprehensively. Planning includes structured scheduling and target-setting; implementation is achieved through memorization routines and guided learning; evaluation is maintained through systematic assessment; and follow-up is conducted through corrective actions and instructional adjustments. These findings affirm Juran's (1992) principle that continuous improvement is key to achieving and sustaining educational quality.

Overall, this discussion confirms that the success of the *Lalaran Alfiyah* program is driven not only by the strength of *pesantren* tradition but also by consistent application of quality management principles. The synergy between traditional learning values, modern instructional strategies, continuous evaluation, and daily habituation makes the program effective in enhancing memorization and nahwu comprehension. This study contributes to the growing literature on Islamic education quality management and offers a best-practice model for other *pesantren* seeking to develop *kitab kuning* memorization programs more systematically.

## CONCLUSION

This study concludes that the quality management of the *Lalaran Alfiyah* program at PDF Ar-Risalah, West Bandung Regency, has been implemented effectively through the structured application of the PDCA cycle. The planning phase was executed by formulating learning objectives, developing schedules, establishing memorization targets, and preparing competent human resources and supporting facilities. Implementation took place through regular *lalaran* sessions, individual recitations (*setoran*), *sima'an* activities, and habituation practices that integrate memorization with the comprehension of nahwu principles. Evaluation was conducted daily, weekly, and monthly to ensure the achievement of memorization accuracy and conceptual understanding, while follow-up actions were provided for students requiring additional support. Overall, the quality management approach ensured that the program not only strengthened

memorization of Alfiyah but also enhanced students' mastery of Arabic grammatical structures and fostered disciplined learning behavior.

The implications of this study indicate that the management of lalaran programs in pesantren will be more effective when designed based on modern quality management principles while remaining aligned with traditional kitab kuning pedagogy. Pesantren are encouraged to strengthen student-centered planning, provide qualified instructors with strong nahwu competence, and ensure continuous formative and summative evaluation to maintain the quality of memorization. Habituation, peer-learning strategies, and the integration of memorization and conceptual understanding should become essential components for institutions implementing similar programs. Furthermore, the findings of this study may serve as a reference for Islamic educational institutions in designing kitab kuning memorization programs that are more systematic, adaptive, and oriented toward long-term quality improvement in learning outcomes.

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