

Leadership Style and Organizational Culture in Enhancing the Memorization Ability of Tahfidz Students Through the *Yadain* Method at the National Qur'an Tahfidz Quarantine Foundation, Kuningan, West Java

Nur Ainiyah*, Endang Mulyani

Universitas Negeri Yogyakarta, Indonesia

Email: nurainiyah.2023@student.uny.ac.id*, endang_mulyani@uny.ac.id

ABSTRACT

This study examines (1) the leadership style, (2) organizational culture, and (3) implementation of the *Yadain* Method in enhancing memorization ability at the National Qur'an *Tahfidz* Quarantine Foundation, Kuningan, West Java. Employing a qualitative approach, it used observation, in-depth interviews, and documentation. Informants included foundation leaders, administrators, *muhaffidz/muhaffidzah*, and students. Data analysis followed the Miles and Huberman model, with source triangulation for validity. Results revealed that (1) leadership is transformational, participative, collaborative, and visionary, with collaborative style most dominant in boosting memorization. (2) Organizational culture features core values, traditions/symbols, and supportive social/physical environments, led by discipline. (3) The *Yadain* method applies multisensory approaches, visualization reinforcement, and routine supervision/evaluation. These elements integrally enhance memorization: 35–40% of students achieve 30 *juz*, with others progressing per *halaqoh* levels. Collaborative leadership, strong culture, and the *Yadain* method foster a structured, rapid, meaningful process.

Keywords: Leadership Style, Organizational Culture, *Yadain* Method, Qur'an Memorization, Tahfidz Students.

INTRODUCTION

Human Resource Management (HRM) is the most important element in an organization, as success in achieving goals depends heavily on the quality and performance of existing human resources. In the context of contemporary organizations, human resources are considered important assets that need to be managed well so that they can contribute maximally to the institution's vision and mission (Sutrisno, 2017). Effective HRM not only involves recruitment and development but also includes placement, motivation, and providing appropriate rewards to improve employee performance.

Human resource management is needed to improve the efficiency of human resources within the organization, with the goal of providing the organization with an efficient work unit. Human resource management is the appropriate and efficient application in the process of using, developing, and maintaining the workforce owned by an organization effectively to achieve optimal levels in the use of human resources by the organization in achieving its goals.

Human Resource Management has a strategic role in the success of educational institutions, especially in the *tahfidz* boarding school environment. Quality and well-organized human resources will have a direct impact on the quality of learning and student outcomes, including the ability to memorize the Qur'an. At the National Qur'an *Tahfidz* Quarantine Foundation, Kuningan, West Java, human resource management includes not only the recruitment and development of teachers but also ways to build leadership style and organizational culture to create a supportive and inspiring learning atmosphere for students.

Globally, the decline in Qur'an memorization quality among Muslim youth has become a serious concern in various countries. According to UNESCO's Global Education Monitoring Report (2022), Islamic educational institutions worldwide face challenges in maintaining

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traditional learning methods while adapting to modern educational demands. In Middle Eastern countries such as Egypt and Saudi Arabia, studies show that only 15-20% of *tahfidz* students can complete 30 *juz* memorization within the targeted timeframe, with completion rates declining by approximately 12% over the past decade (Al-Qarni, 2021). In Southeast Asian contexts, particularly in Indonesia and Malaysia, the International Islamic University Malaysia (IIUM) reported that memorization dropout rates in traditional *tahfidz* programs reach 40-45%, primarily due to ineffective teaching methods, lack of motivational support, and inadequate organizational structures (Rahman & Abdullah, 2020). Furthermore, a comparative study across six Muslim-majority countries revealed that leadership quality and institutional culture account for approximately 60% of the variance in student memorization achievement (Hassan et al., 2019). These global challenges underscore the critical importance of examining how leadership styles, organizational culture, and innovative memorization methods can synergistically enhance student outcomes in Qur'anic education.

In Human Resource Management (HRM), there is a crucial element that must be considered, namely leadership type. Leadership style is one of the factors that influences the success of students in memorizing the Qur'an. A leader is someone who takes the initiative to organize, lead, and monitor the efforts of others. This action is taken with the belief that a leader has greater capabilities or holds a higher position than the people around them (Haerunisa, 2022).

As at the National Qur'an *Tahfidz* Quarantine Foundation, Kuningan, West Java, in the context of leadership style and organizational culture in enhancing the memorization ability of *tahfidz* students through the *Yadain* method at the National Qur'an *Tahfidz* Quarantine Foundation, Kuningan, West Java, leaders in *tahfidz* institutions not only serve as administrative managers but also as motivators, spiritual guides, and moral role models for students and teachers. This is evident from the consistency of daily coordination, weekly evaluations, and mentoring provided to teachers and students.

Based on observations conducted by the researcher on May 27-29, 2025, in the environment of the National Qur'an *Tahfidz* Quarantine Foundation, Kuningan, West Java, the researcher observed interaction patterns, mentoring activities, leader-administrator coordination processes, and *tahfidz* learning activities directly. Observations were made during *halaqoh* activities, daily teacher meetings, weekly evaluations, and student discipline activities. The results of these observations indicate a consistent pattern of leadership style applied by the foundation in supporting the process of improving students' memorization.

The findings of this observation show that leadership at the foundation not only focuses on administrative aspects; leaders not only have the task of giving instructions but also become role models, spiritual guides, and sources of motivation for both teachers and students. This has become one of the important factors that influence students' memorization achievements during the intensive *tahfidz* quarantine program.

In addition to leadership style, there are crucial matters that need to be considered to manage institutions well, such as organizational structure, vision, mission, and work systems. However, one aspect that is often overlooked is organizational culture. In fact, a positive culture is crucial to ensure all members of the organization collaborate efficiently and achieve common goals. A strong organizational culture can shape the nature of everyone within it and unite them to have similar goals (Susilowatik, 2019).

Organizational culture that functions as a foundation in boarding school life has an important role in shaping the identity and character of students, as well as supporting them to achieve academic and spiritual life achievements (Wahid, 2023; 2023). The emergence of organizational culture requires a long time, because organizations are composed of many

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individuals with diverse characters and backgrounds, thus experiencing fluctuations in its implementation (Sisolowatik et al., 2019).

However, in its implementation, the existing phenomenon shows that organizational culture at the foundation has not been internalized evenly. Data shows that only 55% of students arrive on time for the morning *halaqoh* session at 04:00-06:00, while 45% are often late by 5-15 minutes. In the congregational prayer activities for obligatory prayers, about 30% of students do not follow them completely for all five times. This phenomenon shows that the values of discipline, order, and commitment that are the foundation's culture have not been applied consistently by all students.

Based on observations, the National Qur'an *Tahfidz* Quarantine Foundation, Kuningan, West Java, has shown that it is one of the institutions that have succeeded in producing a generation of Qur'an memorizers. One of their success factors is a strong and supportive organizational culture for the memorization process. With a supportive learning environment, efficient teaching techniques, regular study schedules, intensive supervision, strong social support, a clear reward and punishment system, and supportive traditions and habits, this foundation has successfully built a supportive atmosphere for the memorization process.

In this research, in addition to organizational culture and leadership style, there are memorization techniques or methods that are important elements to achieve success in the memorization process. Method is one of the elements that will determine success in memorizing the Qur'an. A Qur'an memorizer has various ways or methods in memorizing the Qur'an. However, whatever method is used will involve repeated reading until one can recite the verses that have been read without looking at the *mushaf* at all (Muhammad, 2020).

However, in its implementation, the *Yadain* method has not been fully optimized technically by all students and teachers. According to internal evaluation, only about 40% of students fully understand and apply the *Yadain* method, while others still combine this method with their personal memorization systems. As a result, there are differences in memorization results between individuals.

The phenomenon that occurs is that, in the process of memorizing the Qur'an, about 60% of students admit to having difficulty maintaining concentration while memorizing due to the challenges faced by memorizers, both psychologically and environmentally. Initially, students are generally very enthusiastic, but over time, their enthusiasm often decreases due to various difficulties such as many similar verses, limited time, and busy activities. This is worsened by internal and external challenges faced by students, such as boredom, mental stress, limited personal facilities, and adjustment to the new environment.

Based on data and observations obtained by the researcher, a phenomenon of declining memorization targets was identified at the National Qur'an *Tahfidz* Quarantine Foundation, Kuningan, West Java. At its inception, this quarantine program had an ambitious target, namely memorizing 30 *juz* in one month for full *tahfidz* level participants. However, as the number of participants and student backgrounds increased, memorization targets began to be adjusted to the abilities of each individual and *halaqoh* class level.

The realization of these targets shows that about 90% of students at the *Tahsin* level successfully achieve a minimum target of 3 *juz* in a month. At the *Tahsin & Tahfidz* level, 75% of students can complete at least 10 *juz*. At the *Tahfidz* level, about 60% of students successfully achieve a target of 15-25 *juz*. At the *Murojaah & Ziyadah* level, it is recorded that 35-40% of students can complete 30 *juz* memorization in less than a month. Meanwhile, students at the *Mutqin* level face time problems due to the comprehensive listening process, so only 30% are able to complete well in one month. In addition, although enthusiasm for memorization remains high, the implementation of memorization targets tends to be more flexible compared to the beginning of the program, which targeted 30 *juz* in one month for all participants.

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In addition to organizational culture and leadership style, the use of appropriate methods also plays an important role in improving students' memorization. The National Qur'an *Tahfidz* Quarantine Foundation implements the *Yadain Li Tahfizh Al-Qur'an* Method, which is an acceleration method that involves all five senses and *tadabbur* visualization to strengthen verse memory. According to Makhtum (2020), the *Yadain* method is a method that integrates all sensory abilities, namely from the eyes, nose, ears, skin, and tongue, which are used for memorizing. This multisensory approach facilitates the memorization process, understanding, remembering the position of verses, and increasing their participation in learning.

However, based on field observations, data shows that the effectiveness of this method is greatly influenced by a supportive learning environment both physically and socially. Field observation results show that only 40% of students can master all stages of this method in the first three days. As many as 60% of other students have difficulty following the visualization steps, especially for those who were already accustomed to other memorization methods before participating in the quarantine. This condition causes variations in memorization achievement and daily deposit speed.

All these phenomena describe that the success of students' memorization is not only influenced by individual ability but also closely related to the consistency of *leadership style*, the strength of organizational culture, and the effectiveness of implementing the *Yadain* method. Therefore, the relationship between these three factors needs to be studied more deeply to understand how each contributes to improving students' memorization ability.

Data shows that tens to hundreds of alumni have successfully completed 30 *juz* memorization in 30 days, consisting of participants of various ages, from children to elderly. Several studies have examined the relationship between leadership, organizational culture, and memorization achievement in Islamic educational contexts, yet with significant gaps. Hidayat (2021) found transformational leadership positively correlated with memorization outcomes but did not explore its interaction with organizational culture or teaching methods. Similarly, Lestari (2022) revealed discipline culture significantly influenced memorization consistency but did not examine the mediating role of specific methods or leadership's role in sustaining culture. Meanwhile, Salsabila (2020) identified that visionary leadership enhanced student motivation, while Rahmatullah (2019) showed leadership and learning environment significantly predicted achievement; however, both studies operated in isolation, without analyzing the integrated synergy of these factors or specific pedagogical methods.

The critical gap is the absence of comprehensive studies examining the integrated synergy among leadership style, organizational culture, and specific memorization methods within a single context. Previous research has adopted siloed approaches, and none have examined the *Yadain* method or how collaborative leadership and discipline-oriented culture synergistically enable method effectiveness. This study addresses these gaps by holistically examining how transformational-collaborative leadership, discipline-centered culture, and the multisensory *Yadain* method interact as an integrated system to enhance memorization ability in a quarantine-based Qur'anic education setting. Its novelty lies in this triadic, systems-oriented approach, pioneering the documentation of the *Yadain* method and introducing the concept of "collaborative-transformational leadership fusion" in *tahfidz* contexts.

The research holds urgent theoretical and practical importance. Theoretically, it extends leadership and organizational theory into the underexplored domain of spiritual education. Practically, it responds to a crisis in Qur'anic literacy, offering evidence-based insights from a successful model—where 35-40% of students achieve full memorization—to struggling institutions globally. It provides actionable strategies for administrators and policymakers, especially relevant in the post-pandemic era seeking efficient, intensive learning models. Methodologically, the study employs an intensive four-month qualitative immersion, providing

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unprecedented granular data across memorization proficiency levels and contributing novel insights into the design of controlled, intensive educational environments.

This research aims to explore the synergistic relationship between leadership style, organizational culture, and the application of the *Yadain* method in enhancing the Qur'an memorization ability of students at the National Qur'an *Tahfidz* Quarantine Foundation in Kuningan, West Java. Specifically, the study seeks to determine the dominant forms of collaborative-transformational leadership and discipline-centered organizational culture implemented at the foundation, and to analyze how these elements interact with the multisensory *Yadain* method to create a structured and effective memorization process. By adopting a qualitative case study approach, this investigation endeavors to provide a holistic and in-depth understanding of the integrated system that contributes to the foundation's notable success, where 35-40% of students achieve full 30-*juz* memorization.

The anticipated benefits of this research are both theoretical and practical. Theoretically, it contributes to the extension of leadership and organizational theory into the specialized domain of spiritual and intensive religious education, addressing a significant gap in the existing literature which has previously examined these factors in isolation. Practically, the findings offer actionable insights and an evidence-based model for administrators of *tahfidz* institutions and Islamic education policymakers, both nationally and globally, who are grappling with challenges of memorization quality and student retention. By elucidating the effective integration of collaborative leadership, a strong cultural foundation, and an innovative pedagogical method, this study provides a replicable framework to enhance the efficiency, motivation, and overall outcomes of Qur'an memorization programs.

METHOD

This research employed a qualitative case study approach to examine in depth how *leadership style* and *organizational culture* enhanced students' memorization ability through the *Yadain* method at the National Qur'an *Tahfidz* Quarantine Foundation, Kuningan, West Java. This approach suited the complex, dynamic nature of the problems studied, allowing exploration of field realities through direct experience, interaction, and interpretation from key actors. The research did not aim to generalize findings but to understand specific practices in context.

Researchers observed and described activities during the *tahfidz* quarantine program, including leaders' strategies, interaction patterns between *muhaffidz/muhaffidzah* and students, and the influence of *organizational culture* on memorization consistency.

The research took place at the National Qur'an *Tahfidz* Quarantine Foundation, Jl. Caracas-Cibuntu, Caracas, Kec. Cilimus, Kabupaten Kuningan, Jawa Barat 45551, Indonesia, from February to June 2025.

Primary data came from in-depth interviews, participatory observation, and documentation. Main informants included foundation leaders, *muhaffidz/muhaffidzah*, program administrators, and students actively involved in the *Yadain* method *tahfidz* quarantine program. Secondary data from official documents—such as program guidelines, activity schedules, and memorization reports—supported and complemented primary data.

Researchers conducted participatory observation by directly observing daily activities, student-mentor interactions, *organizational culture* application, *Yadain* method in *halaqah*, memorization evaluations, and student routines, systematically recording key events. Semi-structured in-depth interviews with leaders, *muhaffidz/muhaffidzah*, administrators, and students explored views on *leadership style*, *organizational culture*, and *Yadain* method application. Documentation analysis included activity schedules, regulations, progress notes, and organizational structures for relevant administrative insights.

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Data validity relied on source triangulation, cross-checking information from foundation leaders, *muhaffidz/muhaffidzah*, and students.

The research followed Miles and Huberman's (1992) interactive model: data collection, reduction (summarizing, theming, patterning), display (narrative organization), and conclusion drawing/verification. Analysis occurred simultaneously with data collection for ongoing refinement.

RESULTS AND DISCUSSION

Leadership Style in Improving Students' Memorization Ability

In the context of Qur'an tahfidz educational institutions, leadership style has a very strategic role in determining the direction, spirit, and success of the learning process, especially in improving students' memorization ability. Leaders not only act as administrative decision makers, but also as drivers of spiritual values, strengtheners of internal motivation, and role model figures who provide inspiration to all components of the institution. The leadership style applied by institutional leaders can influence the learning climate, students' emotional atmosphere, as well as their self-confidence and consistency in going through the Qur'an memorization process that demands high perseverance and self-control. In this regard, leadership is not only seen from the formal-structural side, but also from interpersonal relations, spiritual approaches, and the ability to provide meaningful direction holistically.

At the National Qur'an Tahfidz Quarantine Foundation, Kuningan, leadership style becomes an important aspect that is inseparable from students' memorization achievement. Based on research results through observation and in-depth interviews, it shows that the leadership style applied by the Foundation Leader implements a transformational leadership style combined with participatory and collaborative approaches as well as visionary, as follows:

Transformational Style. Transformational style is reflected in the leader's ability to provide spiritual role models, motivate students and administrators through daily *tausiyah*, and build close interpersonal relationships with all elements of the foundation. This transformational leadership includes four main components: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

This approach triggers an increase in students' intrinsic motivation, which is reflected in memorization achievement results. Data shows that students who receive intensive mentoring through a transformative approach experience an average increase in memorization of 5-8 juz in one quarantine period. For example, students who were initially only able to memorize 15-18 juz in a month can reach 22-25 juz after receiving intensive guidance with this leadership model. This success shows that transformative style plays an important role in improving students' memorization.

Collaborative Style. Collaborative style is evident from the active involvement of all elements of the foundation, especially *muhaffidz* and administrators, in designing tahfidz programs, developing memorization strategies, and determining mentoring approaches. In weekly evaluation meetings and daily briefings, leaders open discussion spaces, absorb input, and give appreciation for contributions from all parties. Based on research results, collaborative leadership style becomes the most dominant approach in improving students' memorization ability.

The impact is seen from achievement data showing approximately 40% of students mentored with collaborative patterns successfully complete 30 juz memorization in one month. In addition, groups of students who previously could only reach 15-20 juz experienced an increase to 22-28 juz per month. The collaborative approach is proven effective because it is able to combine students' internal motivation with external support from a harmonious learning environment.

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Visionary Style. Visionary style is realized in planting the foundation's big vision, namely 'Memorize 30 Juz in a Month.' This vision is not just a slogan, but is internalized in every activity, both in SOP preparation, learning strategies, and establishing evaluation indicators. Leaders consistently instill ruhiyah values, Qur'anic ideals, and hopes of forming future generation leaders with Qur'anic character. This visionary approach impacts increasing students' awareness of the meaning of memorization, so they are more motivated to maintain memorization consistency and quality.

Data shows that in groups of students mentored with visionary direction, the success rate in maintaining full 30 juz memorization post-quarantine reaches 85%, with an average reduction in reading errors of 30% compared to the beginning of the program. This indicates that long-term vision can strengthen result orientation and quality of students' memorization.

Overall, research findings show that the leadership style applied at the National Qur'an Tahfidz Quarantine Foundation, Kuningan, West Java, contributes significantly to improving students' memorization ability. The collaborative and transformational leadership style carried out by the foundation leader encourages the creation of a supportive, open, and inspirational atmosphere. Leadership that prioritizes role modeling, motivation, and discipline forms students' behavior that is focused, consistent, and motivated in achieving memorization targets. This shows that leaders not only serve as policy directors, but also as ruhiyah and emotional mentors for students in going through the intensive memorization process.

Organizational Culture Applied in Improving Students' Memorization Ability

Organizational culture formed at the foundation includes core values, traditions and symbols, supportive social environment and supportive physical environment. However, the highest and most dominant organizational culture that can improve students' memorization ability is core values, including discipline.

Core values that become the foundation of organizational culture include sincerity, discipline, responsibility and Islamic brotherhood. The culture of sincerity is seen from the emphasis of leaders and teachers that tahfidz is not just chasing memorization targets, but is worship that requires sincerity of intention. This process is instilled from the first day students enter through the introduction of vision, quarantine SOPs, and spiritual motivations. In addition, the culture of discipline is formed through a strict but measured daily schedule structure. All activities of students and administrators are arranged in a tight but structured schedule, from wake-up time, worship, murojaah, memorization deposits, to rest time. This culture of discipline is instilled from the first day students enter quarantine and continues to be supervised with a humanistic habituation and supervision approach. This routine takes place consistently every day during the quarantine period. With this habituation, students are not only formed in memorization aspects, but also in time management, patience, and perseverance aspects.

The culture of Islamic brotherhood is formed through close social interactions between students, caregivers, and muhaffidz/muhaffidzah. Students are accustomed to reminding each other, listening to each other's memorization, and encouraging each other in achieving targets. This value is also reflected in the halaqah system that is grouped to foster a spirit of togetherness and mutual complement. In addition, the culture of role modeling has a big influence on the success of the value internalization process. Muhaffidz/muhaffidzah not only provide memorization material, but also become role models in worship, character, and spirit. In this context, organizational culture is living, dynamic, and represented through someone's behavior in it.

The planting of this culture is not only done verbally, but also through an incentive and award system. For example, students with the best achievements are given tahfidz pins,

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certificates of appreciation, and mentioned in joint forums. This creates a healthy competitive culture, while still prioritizing the values of sincerity and togetherness. The foundation's organizational culture also pays attention to the physical and social environment. The physical environment is designed to be simple but functional, free from technological distractions, and allows students to fully focus on memorization. The social environment is built with values of mutual sharpening, caring, and fostering, where solidarity among students becomes the main strength. Thus, the organizational culture applied by YKTN has formed students' life patterns that are in harmony with Qur'anic values, support memorization target achievement, and form students' character as religious individuals who are disciplined, independent, and have a high spirit of togetherness.

The organizational culture built at the foundation has proven to be an important foundation in forming the habits and character of students as Qur'an memorizers. Time discipline, commitment to daily targets, structured supervision, and mutually supportive environment make the memorization process run consistently and sustainably. The reward and punishment system and the tradition of togetherness through halaqah strengthen the internalization of responsibility, brotherhood, and collective spirit values. Students are not only accustomed to memorizing, but also their mentality is formed to appreciate the process, maintain memorization quality, and have high fighting spirit in completing Qur'an memorization. Thus, strong organizational culture provides real contribution to increasing memorization achievements both individually and in groups.

Implementation of the Yadain Method at the National Qur'an Tahfidz Quarantine Foundation

The implementation of the Yadain method in improving the memorization ability of tahfidz students at the National Qur'an Tahfidz Quarantine Foundation, Kuningan, West Java is carried out through several important aspects, namely the arrangement of memorization structure and process, the implementation of periodic supervision and evaluation, as well as providing motivation and spiritual support consistently. These three aspects complement each other and are designed to create an intensive, measurable, and in-depth learning system, so students are able to achieve memorization targets optimally.

The implementation of the Yadain method at the National Qur'an Tahfidz Quarantine Foundation, Kuningan, West Java is a systematic approach designed to optimize students' memorization ability through a combination of structured learning strategies, continuous evaluation systems, and intensive spiritual strengthening. The implementation of this method shows the existence of integration between technical and affective approaches that complement each other in the tahfidz process. Students are directed to go through systematic stages, starting from verse visualization, reading with tartil, to repetition done periodically. This approach allows the formation of consistent and disciplined learning patterns, which not only facilitate the memorization process but also help strengthen long-term memory. With this system, the memorization process becomes more directed, and students have clear guidance on the achievements they want to achieve.

On the other hand, supervision and evaluation become an inseparable part of the Yadain method. Each student routinely deposits their memorization every day, then is comprehensively evaluated at the end of the week and at the end of the program. This evaluation is not only done by muhaffidz, but also involves a mentoring system through the 'memorization tandem' mechanism between students. Another important aspect that supports the success of the Yadain method is the provision of motivation and spiritual support consistently. The foundation periodically holds Islamic studies about the virtues of memorizing the Qur'an and delivers motivational sermons delivered by muhaffidz or leaders. The result is a significant increase in

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students' memorization achievements, both in terms of the number of juz successfully memorized and in terms of reading quality, discipline, and continuity of muroja'ah. Thus, the Yadain method is proven not only effective in achieving memorization targets, but also in forming the character of quality Qur'an memorizers, istiqomah, and having a strong spiritual foundation.

The effectiveness of the Yadain method is supported by a strict but flexible control system. Each student is given a daily target that is adjusted to their abilities and previous achievements. Memorization progress is monitored through daily notes and deposit sessions conducted two to three times a day. In addition, this method encourages students' active involvement in evaluating their own memorization with the help of hand maps as aids. The most prominent thing from the implementation of the Yadain method is the integration between technical and spiritual aspects. Students are not only required to memorize verses correctly, but are also directed to understand the meaning and internalize the messages contained in these verses. This process strengthens the spiritual relationship between students and the Qur'an, so memorization is not just a routine, but also a form of worship and devotion.

Based on the overall research results, it can be concluded that the improvement in students' memorization ability at the National Qur'an Tahfidz Quarantine Foundation, Kuningan, West Java is a synergistic result between communicative and inspirational leadership style, orderly and supportive organizational culture, and the application of innovative and multisensory-based Yadain method. These three aspects form a learning environment that encourages students to be focused, disciplined, and enthusiastic about memorizing.

Field data shows that most students are able to achieve memorization targets according to their respective levels, from 5 to 30 juz in one month of quarantine. In fact, some students successfully achieve 30 juz in less than a month, and a number of others complete 30 juz mutqin memorization in less than three months. The application of structured schedules, intensive mentoring, reward-punishment systems, and social support from halaqah and muhaffidz/muhaffidzah also become key success factors. Thus, leadership style, organizational culture, and the Yadain method collectively have provided significant contributions to increasing the quantity and quality of students' memorization.

CONCLUSION

After conducting the research process, starting from observation, interviews, documentation, and analyzing data conducted at the National Tahfidz Quarantine Foundation, Kuningan, West Java, it can be concluded that the highest and most dominant leadership style applied in improving students' memorization ability is the collaborative leadership style, reflected in routine coordination, clear task division, and spiritual support. This leadership creates a disciplined and supportive learning atmosphere, which encourages students' memorization consistency during the quarantine program. The highest and most dominant organizational culture applied in improving students' memorization ability is the value of discipline. Students' daily activities are designed in a structured manner so as to form stable and maintained commitment and memorization rhythm. The Yadain method is implemented through a structured memorization system, routine supervision, and spiritual support. This approach helps students achieve memorization targets faster and with quality in the intensive quarantine period. These three elements run synergistically and support each other in creating a conducive and productive tahfidz environment. This synergy encourages students to achieve memorization targets optimally, so the foundation is able to produce thousands of Qur'an memorizer alumni, including those who successfully complete 30 juz memorization in one month. This success is the result of integration of various elements, not solely due to one

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dominant factor. Based on these findings, it is recommended that other tahfidz institutions adopt collaborative leadership patterns, strengthen organizational culture through consistent habituation, optimize multisensory methods, and develop comprehensive monitoring and evaluation systems. Further research can explore the long-term impact of this approach on graduates' consistency in maintaining memorization, and compare its effectiveness with other memorization methods in different contexts.

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