Can the tahfidzul-qur'an education system (T-QES) create leadership with integrity? NVivo 12 analysis

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Abstract

One aspect that must be owned by a leader is integrity. Considering that currently, the Islamic-based education system is very popular in Indonesia, the purpose of this study is to identify the *Tahfidzul Qur'an* Education System (T-QES) in creating leaders with integrity. The quasi-qualitative research was conducted in two Islamic boarding schools in Bandung. The participants used is 20 participants consisting of 2 principals, 6 deputy principals, 7 *mudaris* (teachers), 1 expert and 4 *santri* (students in Islamic boarding schools) during the 2019–2021 school year. The instrument used is an open interview instrument. Meanwhile, data analysis was carried out with percentages and mapped with the help of the NVivo 12 software. The results show that the T-QES plays an important role in creating leaders with integrity. Thus, the T-QES can be one of the recommendations that can be used in an education system.

Keywords: Education; Tahfidzul Qur'an Education System (T-QES); Leaders with Integrity; NVivo 12

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1. Introduction

Education has a very important role in building a life. It also brings truth and true happiness to humans. The essence of education is the process of humanising humans, elevating human degrees and becoming intelligent human beings, with integrity. With this character of integrity, all problems in life will be solved, especially if a leader has integrity, progress and happiness. This is the real goal of education. The educational goals are very noble with the reality that exists in Indonesia related to leadership integrity. The researchers obtained data from the Corruption Eradication Commission (KPK) in Indonesia and found the fact that from 2004 to 2018, the cases of corruption in Indonesia were carried out by many leaders, starting from the regents, governors and ministers, who have been imprisoned because corruption continues to increase every year. If we look closely at their education level, on average, they have bachelors, masters and doctoral degrees.

Based on the KPK data, there is a gap between the goals of education and the current reality, where leaders who do not have integrity continue to increase. There have been many studies related to the importance of integrity and leaders who have integrity (Emelogu et al., 2021; McClain, 1992). Meanwhile, Hoekstra and Kaptein (2020), Quinn et al. (2018) and Sorensen (2019) stated that leadership integrity is an important point in achieving a goal in an organisation that is led. However, no research has been carried out on how to create integrity in leaders. Therefore, based on the facts that happened, and the importance of integrity, the researchers sees how important it is to create a leader with integrity. Creating leaders with integrity can be done through the al-Qur'an education. Al-Qur'an is one way to produce leaders with integrity. Several thousand centuries ago, Prophet Muhammad SAW advised Muslims to follow two things – the Qur'an and Hadith.

The Holy Qur'an is the main guide in life, especially in becoming a leader. For the Qur'an to be a guide, a Muslim must try to read, memorise and understand its contents and practice it, even though reading it alone is considered a noble deed. Reading the Qur'an produces different interpretations according to each person's ability, and this understanding leads to different behaviours and interpretations of the Qur'an in life theologically, philosophically, psychologically and culturally (Dupret & Gutron, 2016; Hakkoum & Raghay, 2016). In the Indonesian society, the Qur'an has many different traditions, including memorisation (*Tahfidz*) of the Holy Qur'an.

The education system is something fundamental in the educational process (El-Agraa & Ichii, 1985; Ma & Cai, 2021). The education system must be supported by policies, advocacies, quality, innovations and environments (e.g., Crul et al., 2019; Dronkers et al., 2014; Farewell et al., 2020; Kurdadze, 2010). The Indonesian education system has made great progress in the transition from the pre-colonial and colonial period to the early years of independence to the present day. We highlight the key transformations and events influencing policies and practices related to quality improvement for teachers and students (Pardo & Woodrow, 2014; Quinn et al., 2018). An educational system has been incorporated into the school's curriculum with the aim of not only improving the quality but also forming leadership skills in each student (Alvunger, 2021; Nurwanto & Cusack, 2017; Tan & Ng, 2021).

Since the early 1990s, the complete leadership theory, also known as leadership style theory, has been one of the most popular theories in leadership research (e.g., Berkovich, 2018; Bush, 2014; Lumby, 2013). Leadership integrity is meant to guide followers towards achieving a common goal and creating a system where there is happiness and contentment for all. It must be governed by honesty

and integrity with an obligation to protect its followers (Ahmed, 2020; Gurmu, 2020; Thien et al., 2021).

Leadership is also defined as a process of directing all abilities and skills to influence, mobilise, coordinate, guide, supervise, foster and set an example to lead individuals/groups to achieve goals (Cisneros-cohernour et al., 2021; Geesa et al., 2021; Webber & Nickel, 2021). Leadership is at the core of the process of achieving goals effectively and efficiently (Davis & Bowers, 2019; Lasater et al., 2020). Achievement of the goals of an effective and efficient organisation requires leaders who have the knowledge, courage and integrity to make decisions (Castellani et al., 2021; Irby, 2018).

Furthermore, leadership is also a mutually meaningful, one-way influencing process, in this case, a process of communication to achieve goals through teamwork (e.g., Bosetti & Heffernan, 2021; Fierro-evans et al., 2021; Gratacós & Guevara, 2021). Leadership is a means of realising vision, mission and values to create an effective working environment to achieve desired goals. Qadach et al. (2020) and Bush (2014) also argue that leadership is related to creating a work environment with a spirit of productivity, innovation and creativity to jointly achieve set goals. The goal will be achieved as much as possible if integrity is the primary condition that must exist (Akinloye et al., 2017; Goffnett, 2017; Liu et al., 2007).

The term integrity has many different definitions, including those that refer to the qualities of ethical fairness and honesty. Integrity comes from the Latin word 'integer' which means honesty (Ahmed, 2020; Akbar & Picard, 2020; Ezzani & Brooks, 2019). According to Helgesson and Bülow (2021), Reedy et al. (2021) and Palanski & Yammarino (2007), integrity means loyalty that is committed to a strict or honest code of ethics with strong moral principles.

Another view (e.g., Lancaster, 2021; Sanni et al., 2021; Peytcheva et al., 2019) is that integrity often views actions from both positive and a negative points of view, with integrity itself viewed as a positive term. In general, a person of integrity can be considered a person who meets two factors, i.e., ability and loyalty (e.g., Bieliauskaitė, 2021; Gray & Jordan, 2012; Hu et al., 2019; Stoesz et al., 2019). According to the above definition, a leader must have integrity. The goal of leadership integrity is to overcome organisational uncertainty in achieving the goals (e.g., Ezzani & Brooks, 2019; Dantley, 2005; McClain, 1992).

1.1. Conceptual or Theoretical Framework

Leaders with integrity are not born just like that, but through a process. Creating a leader with integrity is impossible without education. Leaders with integrity are created through the process of *Tahfidzul Qur'an* education, which is carried out in Islamic boarding schools. The educational process at Islamic boarding schools, in general, has made *Tahfidzul Qur'an* education a subject that is included in the curriculum or the education system of Islamic boarding schools. Through the education system, leaders with integrity will be created through the educational process, as shown in Figure 1.

Based on the research framework, there are four main dimensions, namely 'F1' input, consisting of the basic potential of Islamic students. The second dimension 'F2' consists of the environment, which is the main point in the Islamic boarding school education system, where there is an education system, educational planning and curriculum focus on *Tahfidzul Qur'an*. This education system is carried out continuously for 6 years. Therefore, it produces the third dimension 'F3' output, namely

forming the characteristics of Islamic student integrity, smartness and a spirit of leadership. The fourth dimension 'F4' is the outcome of the F1–F3 processes, namely the birth of leaders with integrity. Based on this framework, it shows the process that must be passed one by one without anyone being left behind so that the results of *Tahfidzul Qur'an* education can be maximally useful.
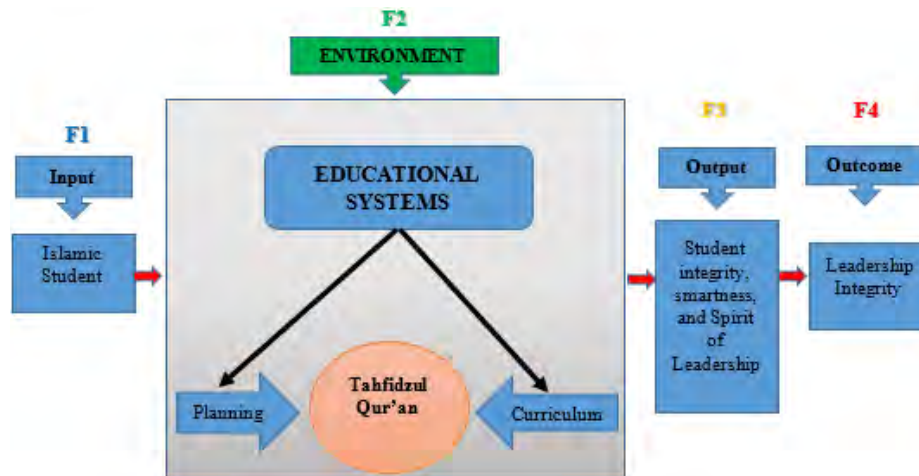

Figure 1. Tahfidzul-Qur'an Education System (T-QES) Framework

1.2. Related Research

This research certainly refers to previous studies, especially those related to memorising (*Tahfidzul*) the Qur'an, which is one of the many phenomena that Muslims bring to life or present in the Qur'an in everyday life. This can be found in religion institutions such as Islamic boarding schools, *majlis ta'lim* assemblies and so on. This tradition of some Indonesian Muslims has taken root and even developed, especially among students, forming local cultural entities (Groeninck, 2016; Posch & Garaus, 2020). Over the past few years, researchers around the world have paid great attention to *Tahfidz al-Qur'an* (Bensaid & Machouche, 2017; Berglund & Gent, 2018). The effect of the *Tahfidzul Qur'an* is to give peace of mind and create a sense of responsibility and honesty. Based on the results of the study, it was found that *Tahfidzul Qur'an* education should be included in education in Islamic boarding schools. For the impact of education to be felt effectively and efficiently, it is necessary to establish an education system that regulates the education of the *Tahfidzul Qur'an* in Islamic boarding schools.

1.3. Purpose of the Study

This research was conducted to identify the T-QES in creating leaders with integrity. With the *Tahfidzul Qur'an* education, the Qur'an applied in Islamic boarding schools can answer the problems that exist today. Besides that, another goal of this research is to give birth to intelligent leaders – a leader who is intelligent and with integrity is certainly ideal for forswearing problems related to justice and welfare.

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2. Method and Material

2.1. Research Method

This research is quasi-qualitative in identifying the T-QES and in creating leaders with integrity. Quasi-qualitative research is included in qualitative research. Qualitative research takes a more in-depth and diverse approach to academic research than the quantitative approach (Creswell, 2014). Furthermore, qualitative research is a research method that raises the core issues in research.

2.2. Participants

The participants were selected based on their expertise and compatibility with the research on the T-QES. Furthermore, participants are selected based on the expertise they have, and they have been proven to have a high contribution to achieving the goals of the T-QES. The number of participants used was 20 participants from 2 different schools consisting of 2 principals, 6 deputy principals, 7 *mudaris*, 1 expert and 4 students during the 2019–2021 school year from 2 Islamic boarding schools (red and blue) in Bandung. The code for each participant can be seen in Table 1.

Table 1. The questions of EIDC

Participant	Principal		Deputy Principal						*Mudaris*							Expert	*Santri*			
	1	2	1	2	3	4	5	6	1	2	3	4	5	6	7	1	1	2	3	4
Code	K1	K2	W1	W2	W3	W4	W5	W6	M1	M2	M3	M4	M5	M6	M7	P1	S1	S2	S3	S4

The research data were obtained from two different Islamic boarding schools. Both these Islamic boarding schools are located in the city of Bandung, in the province of West Java, Indonesia. Figure 2 shows the location of research and the area of data collection.

Figure 2. The Map of Two Islamic Boarding School (by Google Map)

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2.3. Instrument

In this study, the instrument used was an open interview instrument consisting of four indicators named the EIDC instrument [i.e., educational system goal (ESG), Islamic boarding school planning (IBSP), determine curriculum (DC) and change after becoming a *hafidz* (CABaH)]. With these four indicators, it is believed to be able to reveal what is needed by researchers effectively and efficiently. The questions proposed can be seen in Table 2.

Table 2. The questions of EIDC

No	Code	Questions
1	ESG	What is the purpose of the T-QES in forming *santri* with the character of leaders integrity?
2	IBSP	How is the planning of Islamic boarding schools regarding the T-QES in forming *santri* with the character of leaders integrity?
3	DC	How is the formulation of the Islamic boarding school curriculum regarding the T-QES in forming the *santri* characters of leaders integrity?
4	CABaH	What changes did you (*santri*) feel from the condition before memorising the Qur'an and after memorising the Qur'an?

However, each participant did not receive all the EIDC questions. The EIDC questions are only asked to participants according to their capacity. This is carried out to obtain good research results that are effective and efficient so that it can affect the quality of the research results. EIDC distribution based on the participants can be seen in Table 3.

Table 3. EIDC distribution

Code	Principal		Deputy Principal						*Mudaris*							Expert	*Santri*			
	K1	K2	W1	W2	W3	W4	W5	W6	M1	M2	M3	M4	M5	M6	M7	P1	S1	S2	S3	S4
ESG	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	x	x	x	x
IBSP	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	x	x	x	x
DC	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	x	x	x	x
CABaH	X	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	√	√	√	√

Note: √= has the capacity to answer questions; x= does not have the capacity to answer questions

2.4. Data Collection Process

Data were collected by conducting interviews with all participants for 1 month. Each participant was interviewed for 30 minutes to 1 hour. Furthermore, interviews were conducted starting with the researcher preparing research questions which were diversified by several experts. Next, the researcher contacted the participants to determine the time for face-to-face interviews. When conducting the interviews, the researchers made the participants believe in them, so that the participants would convey true and honest information according to facts.

2.5. Data analysis

This research was also assisted by the NVivo 12 software in mapping the results. This is because NVivo can work transparently and efficiently in terms of time and can input various types of data. Some of these are word files, images, PDFs, videos, social media and web pages. Data analysis was carried out by percentage and mapped with the help of NVivo 12 software. NVivo was first introduced in Australia (Syaodih et al., 2021) and is widely used in qualitative research. This advantage is expected to help in mapping the research results so that researchers can conclude from the results displayed. The use of NVivo 12 was based on the need to map the results of the open interviews conducted with each participant. Thus, the results obtained are expected to provide an overview of T-QES in creating leaders with integrity.

3. Results

The research results are the most important thing in any research that is conducted. In this section, the research results will be presented in order of the open interview instrument (EIDC instrument). The stages that will be presented are 1) ESG, 2) IBSP, 3) DC and 4) changes after becoming a hafidz (CABaH).

3.1. Educational System Goal (ESG)

The results of the research on educational system goals were obtained through interviews that were conducted with each participant and various responses. There are three categories of answers obtained. The results of the interview can be seen based on the mapping results from the NVivo 12 analysis in Figure 3.
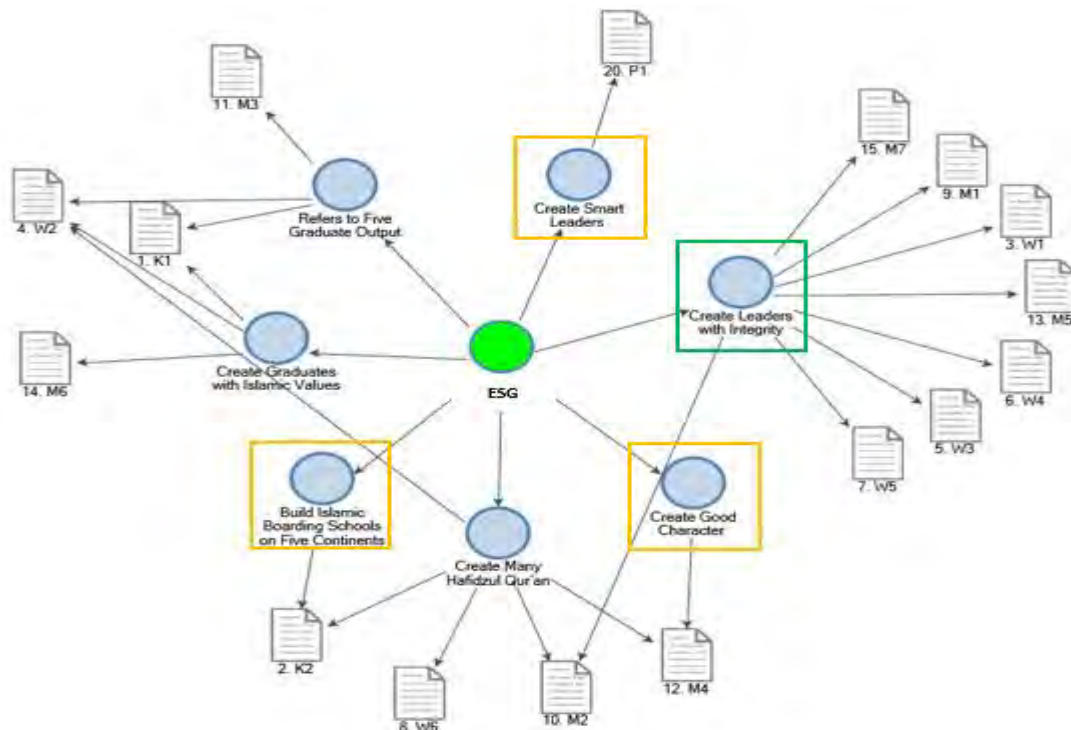
Figure 3. Answers about ESG

Figure 3 shows the answers regarding the ESG. Based on the results of the interviews, each participant gave their own opinion. After being identified, the ESG section produces seven answers: it refers to five graduate outputs, creates smart leaders, creates leaders with integrity, creates good character, creates many *hafidzul Qur'an*, builds Islamic boarding school on five continents and create graduates with Islamic values. However, the least opinions expressed by participants are marked with yellow boxes, which include 'Create smart leaders' by P1, 'Create good character' by M4 and 'Build Islamic boarding school on five continents' by K2. Meanwhile, the opinion most expressed by participants is marked with a green box, namely 'Create leaders with integrity', which is the answer from eight participants, including M1, M2, M5, M7, W1, W3, W4 and W5. That is, the seven participants said that T-QES in Islamic boarding schools had an impact on the creation of leaders with integrity.

3.2. Islamic Boarding School Planning (IBSP)

Planning is one of the professional tasks that teachers must complete before performing it directly in the classroom. This planning is closely related to the teaching style of the teacher, as well as IBSP. The IBSP for T-QES can be seen in Figure 4.
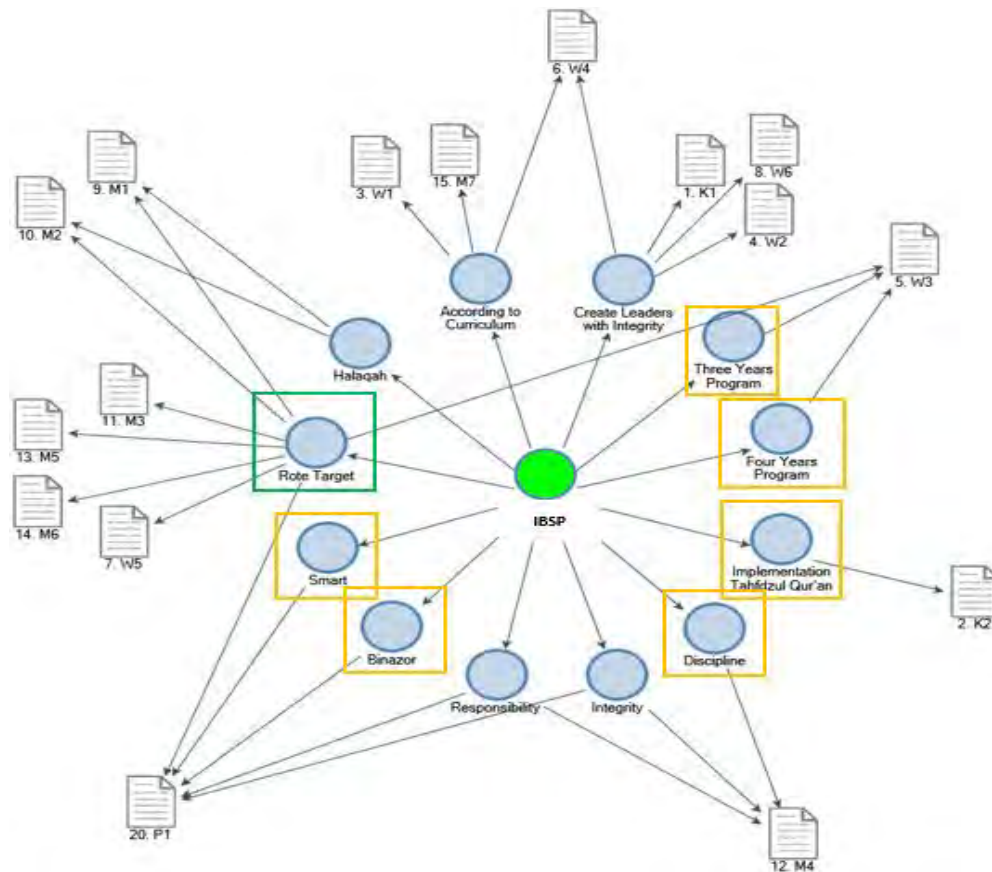

Figure 4. Answers about IBSP

IBSP answers in Figure 4 generated 12 opinions, including according to curriculum, create leadership integrity, 3-year programme, 4-year programme, implementation of *Tahfidzul Qur'an*, discipline, integrity, responsibility, *binazor*, smart, rote target and *halaqah*. There are six answers that the participants answered at least (yellow box), including '3-year programme' by W3, '4-years programme' by W3, 'implementation of *Tahfidzul Qur'an*' by K2, 'discipline' by M4, '*binazor*' by P1 and 'smart' by P1. The answer mostly answered by eight participants was 'Rote target' by M1, M2, M3, M5, M6, W3, W5 and P1.

3.3. Determine Curriculum (DC)

Every curriculum that is made must go through careful planning for the achievement of learning objectives. Likewise in T-QES, curriculum determination has a very important role. Based on the results of the interviews, the answers about the DC can be seen in Figure 5.
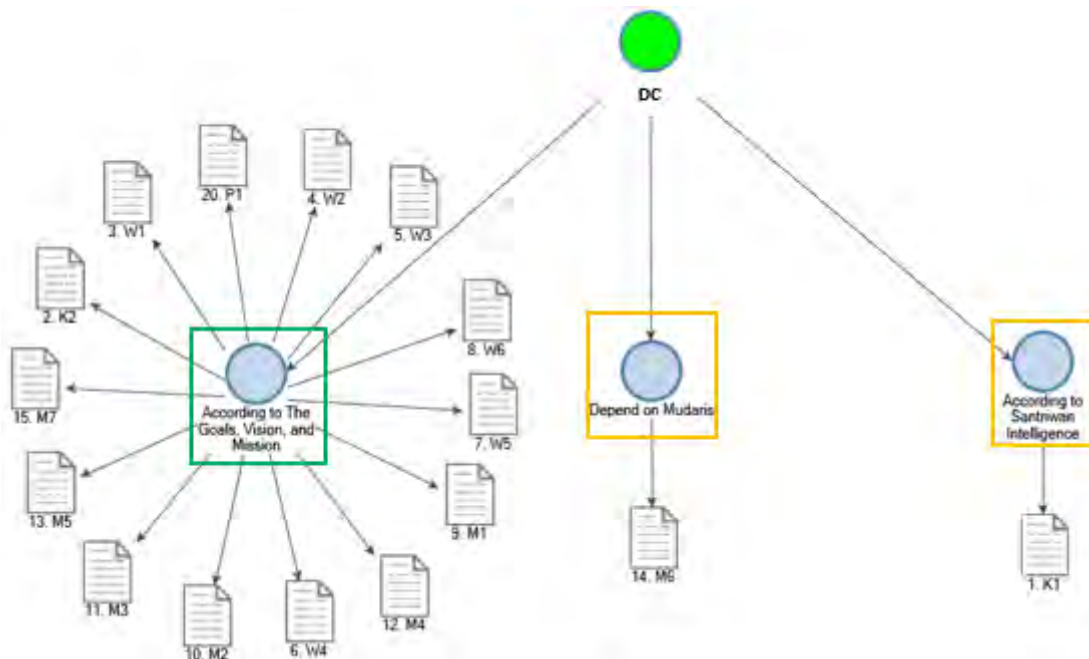

Figure 5. Answers about DC

Figure 5 shows the DC applied with three sub-indicators, to create the characteristics of a leader with integrity. The yellow box shows the fewest participant answers, i.e., 'according to *Santri* Intelligence' by K1 and 'depending on *Mudaris*' by M6. The green box includes the answers of 14 participants, i.e., 'according to the goal, vision and mission' by K2, M1, M2, M3, M4, M5, M7, P1, W1, W2, W3, W4, W5 and W6. This research is also supported by Mulvihill et al. (2021), McFadden and Roehrig (2017) and Tabatabai et al. (2014), who state that the curriculum is very helpful for teachers in carrying out their duties, thus with that the curriculum teachers can become professionals and have an impact on the abilities of students. Figure 5 shows that the vision of Islamic boarding school (*pesantren*) education is 'to give birth to a generation of leaders of the nation and the world who are pious and have Qur'anic characters and have an entrepreneurial spirit in building future Islamic civilisation', creating a generation of pious people with a Qur'anic characteristic and

entrepreneurship spirit in building the Islamic civilisation in the future. The mission of the Islamic boarding school education is 'to create an educational institution based on the Daqu method (*Iqamatul Wajib Wa Ihyaussunnah*) that is superior, globally competitive and *Rahmatan Lil Alamin*'. Referring to the vision and mission, it can be said that the vision and mission of Islamic boarding schools are to create leaders who have integrity and can compete at the world level.

3.4. Changes After Become a Hafidz (CABaH)

One of the goals of *Tahfidzul Qur'an* is to make every *santri* (student) able to memorise the Qur'an (30 juz). Thus, the question of changes before and after becoming a *hafidz* becomes very important. The answers regarding CABaH can be seen in Figure 6.
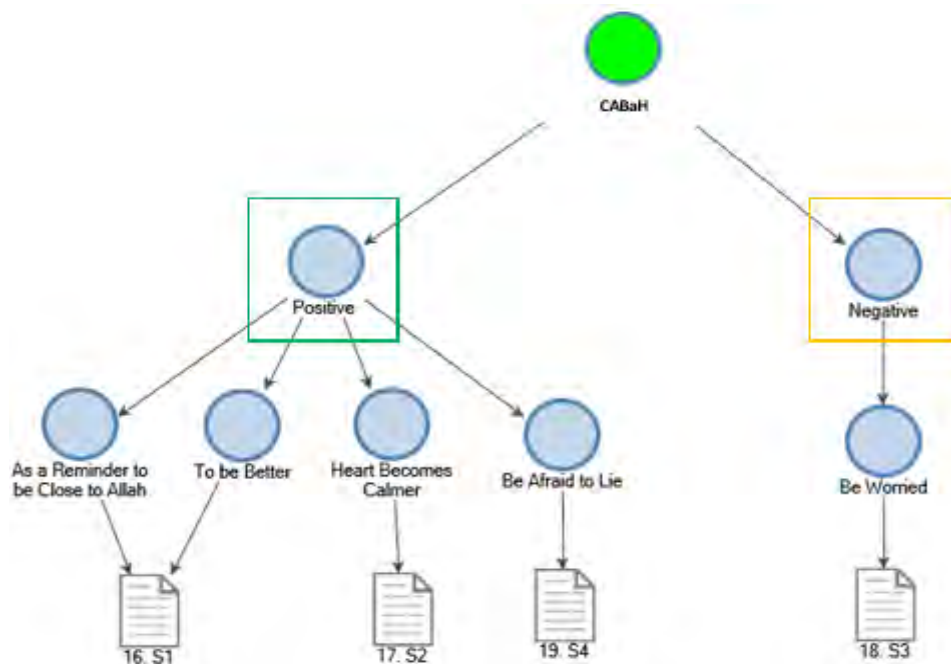

Figure 6. Answers about CABaH

Figure 6 shows the answers of each *santri* after being asked about CABaH. This question is only addressed to *santri* because the Tahfidzul Qur'an programme is targeted at only *santri*. The results are divided into two parts, namely some *santri* answers with positive statements and some with negative answers. However, the most positive answers (green boxes) were given by S1, S2 and S4. S1's answers were 'as a reminder to be close to Allah' and 'to be better'; S2's was 'heart becomes calmer'; and S4 was 'be afraid to lie'. However, there was a negative answer given by one of the *santri*, namely by S3 (yellow box). The answer given by S3 is that the change experienced is 'be worried' or *was-was* in Arabic. This is a serious concern why this can happen.

4. Discussion

To create leaders with integrity, there are four categories that must be met in education, namely ESG, IBSP, DC and CABaH. The results of the research described above show that ESG is the main key to creating leaders with integrity. Similar studies also (Mehran, 2009) stated that the education

system at Islamic boarding school is different from the education system in general. The education system in the Islamic boarding school focuses students on religious characteristics, which in turn shape their religious character. The Islamic boarding school education system has the aim of leading to the formation of lead character for students; students are directed to become priests in prayer, meaning that students become worship leaders (Asghar, 2013; Bennett et al., 2021; Borchgrevink, 2013). The results of another study stated that Islamic education in senior high schools had character education that was more centred on integrity through the education system as a more mature preparation in preparing graduates (e.g., Crellin, 1981; Formen & Nuttall, 2014; Demirel Ucan & Wright, 2019; Rusli & Nurdin, 2021). The education system will not be able to achieve maximum results without a clear planning role. The same research results are shown by Ramírez et al. (2017).

In this study, after the ESG was carried out, the next step was to plan the students' ability to be able to memorise 30 juz of the Qur'an within 3–6 years. This research is also supported by other studies (Taylor & De Lourdes Machado, 2006; Teichmann, 2015), which state that planning those problems in education can be solved; teachers can work with concepts; and with planning, leaders can conceptualise educational goals; in general, the quality of education can increase. Planning will not run optimally if it is not legally written in the school curriculum.

After determining the ESG and designing the IBSP, the next step shown is the curriculum design. This is intended because the curriculum is a teaching guide used by teachers. The Islamic boarding school has a better curriculum than other educational curricula because the Islamic boarding school studied have two integrated curricula. Other research studies (Abu-Nimer & Nasser, 2017) state that the curriculum has two curricula, which consist of a general school curriculum and a curriculum so that Islamic Boarding School graduates have more perfect abilities than the curriculum in public schools. The curriculum is a guideline for teachers to apply in teaching, therefore the curriculum is very important to be considered and implemented optimally (Maudarbux, 2016; Pallavicini, 2016). The curriculum in Islamic boarding schools can be implemented optimally because in Islamic boarding school students can be fostered 24 hours a day (Tibbitts & Katz, 2017).

Finally, after the ESG, IBSP and DC were determined, the researchers then reconfirmed or saw the real impact on students. The impact was found to be so extraordinary that it exceeded the researchers' assumptions. As a result, students' honesty is created and honesty works automatically; not only that, students had become smarter than students who have not memorised 30 juz of the Qur'an. Another result of this research is the characteristics of the students before taking the T-QES and the characteristics of the students after taking the T-QES.

There are changes experienced by the students before memorising the 30 juz of al-Qur'an and after memorising the al-Qur'an. Many students before taking the T-QES said they could do anything, they were undisciplined and sometimes it was easy for them to do bad things, like lying. But after taking the T-QES, some followed the 4-year and 3-year programmes, they had big and extraordinary change in themselves. Thereby, this has negative and positive impacts. The negative impact on the *santri* is the big fear and concern. The *santri* are afraid that their memorisation of the Qur'an will be lost due to bad deeds and cannot be held accountable; therefore, all the *santri* do not do it, i.e., some students do not want to be leaders for fear of being irresponsible (Bah-Lalya, 2015; Sadruddin, 2017). The positive impact for students is that students become afraid to lie, their hearts become calmer, become better human beings and become closer to Allah SWT. In the Islamic concept, if the

heart becomes close to Allah, then Allah will protect and glorify it. From the results of the studies, this education is very good to be applied.

The results of this study are supported by other studies (Abd-allah, 2016; Daneshgar, 2016; Nettler, 1994) which state that *Tahfidzul Qur'an* education can be implemented effectively and efficiently only at Islamic boarding schools. Another study also showed (Aqad et al., 2019; Fischbach, 2016) that the Qur'an can have a greater impact on those who study and work on the meanings contained in the Qur'an. Furthermore (e.g., Berglund & Gent, 2018; Groeninck, 2016; Haron, 2014), al-Qur'an is not only a guide for adherents who memorise it and believe it, but is a protector from various actions that can mislead him.

Finally, based on the data submitted; it can be ascertained that the T-QES has a greater impact on the creation of leaders with integrity. This research is supported by El-Agraa and Ichii (1985), who state that the Japanese higher education system consists mostly of the private sector, giving rise to various kinds of diversity. But with a good education system, all forms of diversity can be handled properly and can reduce the negative impact on higher education in Japan. Other studies also support this research (e.g., Kr-aince, 2007; Štrajn, 2019; Tikly, 2019) and have stated that Islamic boarding schools have a continuous education system that forms the characteristic of integrity in students.

5. Conclusion

Based on the results of the research and discussion, it can be concluded that T-QES can create a leader with integrity, and the integrity possessed by the leader will work automatically, provided he keeps his al-Qur'an memorised. However, the results of this study are still limited in terms of the number of Islamic boarding schools. Only two Islamic boarding schools, and new research starts from 2019 to 2021. In addition, negative answers about the fear of being a leader in CABaH still need to be deepened and improvements are made in subsequent research.

6. Recommendations

Finally, five recommendations can be given based on the research that has been carried out, among others. First, T-QES in Islamic boarding schools should be the main education. Second, T-QES must be contained in the Islamic boarding school curriculum. Third, the student must often motivate other students to become leaders with integrity after completing the T-QES. Fourth, it is time for general education to consider *Tahfidzul Qur'an* education as one of the subjects that can be used in schools. Finally, *santri* must be directed to love the Qur'an and teach the meaning contained in the Qur'an so that they have the motivation to memorise the Holy Qur'an.

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