



# Memorizing with the Heart, Educating with Values: Strategies and Impact of Al-Qur'an Memorization Learning at MTs Tarbiyatul Banin

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## ABSTRACT

*This study aims to investigate in depth the strategies, implementation, and impact of the Al-Qur'an tahfidz learning program at MTs Tarbiyatul Banin. This study uses a qualitative approach with a case study design to gain an in-depth understanding of the phenomenon under study. Data collection techniques included participatory observation, in-depth interviews, and analysis of relevant documents. The findings showed that the tahfidz learning strategy was developed with a planned strategy through the routine application of the talaqqi, ziyadah, murojaah, and tasmi' methods. The program is implemented through regular steps, including preparation for memorization, submission of memorization to teachers, and regular evaluation. Since its implementation in 2017, this program has received full support from the madrasah and students' parents. The positive effects of the program can be seen in the students' cognitive aspects, which tend to be stable and even improve, as well as in the development of good character, such as discipline, a sense of responsibility, and love for the Qur'an. The findings of this study indicate that the tahfidz program can be implemented effectively in the context of formal education as a way to produce a generation with broad knowledge and commendable morals.*

**Keywords:** Tahfidz Al-Qur'an, learning strategy, program implementation, cognitive, student character

## ABSTRAK

Penelitian ini memiliki tujuan untuk menginvestigasi secara mendalam mengenai strategi, implementasi, dan dampak dari program pembelajaran tahfidz Al-Qur'an di MTs Tarbiyatul Banin. Penelitian ini menggunakan pendekatan kualitatif dengan rancangan studi kasus untuk memperoleh pemahaman mendalam mengenai fenomena yang diteliti. Teknik pengumpulan data meliputi observasi yang bersifat partisipatif, wawancara yang mendalam, serta analisis terhadap dokumen-dokumen yang relevan. Temuan penelitian menunjukkan bahwa strategi pembelajaran tahfidz disusun dengan strategi terencana melalui penerapan metode talaqqi, ziyadah, murojaah, dan tasmi' yang dilakukan secara rutin. Pelaksanaan program dilakukan melalui langkah-langkah yang teratur, meliputi persiapan menghafal, setoran hafalan kepada guru, dan evaluasi secara rutin. Sejak diimplementasikan pada tahun 2017, program ini mendapatkan dukungan penuh dari pihak madrasah serta orang tua siswa. Pengaruh positif dari program terlihat pada aspek kognitif siswa yang cenderung stabil bahkan meningkat, serta dalam pengembangan karakter yang baik, seperti disiplin, rasa tanggung jawab, dan cinta terhadap Al-Qur'an. Temuan dari kajian ini menunjukkan bahwa program tahfidz dapat

dilaksanakan dengan efektif dalam konteks pendidikan formal sebagai cara untuk menghasilkan generasi yang memiliki pengetahuan luas dan akhlak yang terpuj.

**Kata Kunci:** *Tahfidz Al-Qur'an, strategi pembelajaran, implementasi program, kognitif, karakter siswa*

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## A. INTRODUCTION

The high enthusiasm of students in memorizing the Qur'an reflects a positive indication of increasing spiritual awareness among the younger generation. However, not all children have sufficient access to guidance or institutions that support the structured process of learning and memorizing the Qur'an. In response to this situation, various formal educational institutions have begun to design and implement Qur'an memorization programs, which are an innovation in educational program development. These programs aim to provide a medium for students who are interested in memorizing the Qur'an by providing competent teachers, as well as a curriculum and learning methods that are planned in accordance with the main objectives of the memorization program.

Research on Al-Qur'an memorization has been conducted by Fiteriadi, Aslan and Aliyah (Fiteriadi, 2025), Marisa and Muliati (Marisa & Muliati, 2021), Hamli (Hamli, 2023). Their research explains memorization as a means of holistic character building for students. Topics discussing the activity of reading the Qur'an as a means of internalization and character building in students include Rozi, Irhamudin, and Wijaya (Rozi et al., 2024), Solekha and Suyatno (Solekha & Suyatno, 2022), Mardhotillah (Mardhotillah, 2013), Pambudi, Sa'dullah, Ardiansyah (Pambudi et al., n.d.). Furthermore, several research topics also discuss the talaqqi method implemented in Qur'an memorization learning because it is considered effective from the research discussed by Sonia and Harahap (Sonia & Harahap, 2024), Hazizah and Mahfudz (Hazizah & Mahfud, 2022), Kartika (Kartika, 2019), Meygamadhayanti and Saepudin (Jessieca Annisa Meygamandhayanti & Aep Saepudin, 2022), Zulfikar (Mahmud Yusuf Zulfikar et al., 2024). Furthermore, there are several studies that specifically focus on the muroja'ah method and other methods in the process of learning to memorize the Qur'an, such as those by Alfisyah and Rahman (Alfisyah & Rahman, 2023), Mukhlisoh et al. (Mukhlisoh et al., 2019), Rohmah et al. (2022), Nurnaningsih and Rifa'i (2021). Findings from several articles show that reading the Qur'an plays a strategic role in the internalization of character values in students. This activity is not solely focused on improving the ability to read and memorize the Qur'an, but also aims to shape attitudes and behaviors that reflect Islamic values. The internalization of character values carried out through these activities includes discipline, which is instilled through daily routines in reading and memorizing the Qur'an; responsibility, which is seen in the commitment to maintain memorization and active participation in the program; and obedience, both to the commands of Allah SWT and to the rules that apply in the educational environment.

Based on findings from numerous previous studies, it is known that all studies focus on Al-Qur'an memorization learning in Islamic educational institutions. In general, these studies

emphasize the role of the Al-Qur'an in shaping students' personalities in accordance with the values of truth and describe the various methods applied by each institution. However, these studies generally discuss these aspects individually and not integratively. Therefore, a comprehensive understanding of the implementation of Qur'an memorization training requires broader research from various sources. Based on these considerations, this study was developed comprehensively by examining the strategies, implementation, and impact of Qur'an memorization learning in order to provide readers with a complete understanding of the implementation of memorization programs in Islamic educational institutions.

Although there have been many studies discussing Al-Qur'an memorization learning, most of these studies still have limitations in scope and approach. Previous studies tend to focus on aspects of memorization methods and strategies, such as the use of the *tikrar* technique, the *talaqqi* method, and the use of digital media as memorization tools. Findings from various articles show that reading the Qur'an plays an important role in internalizing character values in students. This activity does not only focus on improving the ability to read and memorize the Qur'an, but the program is also aimed at internalizing Islamic values through the formation of behaviors and habits in accordance with Islamic principles. The character values built through these activities include discipline, which is instilled through daily habits of reading and memorizing the Qur'an; responsibility, which is manifested in the dedication to maintaining memorization.

This study aims to contribute to the development of research on the application of Al-Qur'an memorization in formal educational institutions. MTs Tarbiyatul Banin, as the object of this study, is a madrasah that strives to integrate the *tahfidz* program into its learning system in a structured manner, despite facing pressure from the national curriculum and limited learning time. This research is crucial for analyzing how the institution formulates strategies, regulates implementation, and assesses the results of the *tahfidz* program being carried out.

The significance of this study lies in its attempt to fill the gap in the literature discussing *tahfidz* programs at the madrasah *tsanawiyah* level in a contextual and applicable manner. This study also describes how the internalization of Qur'anic values is not only instilled through memorization alone, but also through habit formation, teacher role modeling, and Islamic character building of students. Through a qualitative approach that focuses on exploring the empirical experiences of education practitioners, this study aims to present in-depth and comprehensive data on the dynamics of implementing *tahfiz* programs in formal education settings.

Based on this, this study not only contributes to the theoretical aspects of Islamic education development but also offers significant practical implications for educational institutions that intend to start or develop Qur'an memorization programs. The data from this study is expected to serve as a basis for designing and implementing adaptive and efficient memorization programs that are in line with the characteristics and needs of formal educational institutions in Indonesia.

The Al-Qur'an *tahfidz* program that is implemented is a representation of a comprehensive Islamic education approach, which harmonizes the development of the cognitive, affective, and spiritual potential of students. This study will explore in depth the implementation of the Qur'an memorization program at MTs Tarbiyatul Banin, covering the formulation of strategies, stages of implementation, evaluation systems, and its effects on students' cognitive capacities and character building in an integral manner.

## B. METHOD

This study applies qualitative methods with the aim of gaining a deeper understanding of the phenomena under study, including elements such as behavior, views, motivations, and actions of the research subjects. This method emphasizes contextual and natural data collection, so that the resulting analysis can provide an in-depth and holistic picture of the social reality being studied (Zakariah et al., 2020, p. 28). This study applies a qualitative approach to gain a deep and comprehensive understanding of the implementation of the Al-Qur'an memorization program at MTs Tarbiyatul Banin. This method allows for in-depth and contextual data analysis. The primary data in this study consists of the principal and memorization teachers, who play an important role in the implementation of the program.

Data collection in this study was conducted through interviews, observations, and document collection. Interviews were conducted to obtain more in-depth information from relevant sources. Observations were conducted to directly observe the implementation of the tahfidz program. Meanwhile, documentation was used to collect supporting data in the form of notes and other written evidence to support the research analysis. According to Fadhallah, an interview is a form of direct communication between two or more individuals, with the aim of obtaining information or collecting data. In the process, the interviewer asks a number of questions to the source in order to obtain relevant answers (2020, p. 2). The researcher conducted this interview with a number of questions to the tahfidz teachers on April 28, 2024. Furthermore, observations were carried out systematically and deliberately to collect data by observing the objects or subjects that were the focus of the research (Tojiri et al., 2023, p. 60). Here, the researcher visited MTs Tarbiyatul Banin to observe the implementation of the program and record the methods and evaluation of Al-Qur'an tahfiz learning at MTs Tarbiyatul Banin to be adjusted to the data sources obtained. Meanwhile, documentation is recorded or published data that provides information for the learning and research process (Sendi Eka Nanda & Umam, 2024, p. 192). The types of data collected in this study include primary and secondary data. Primary data was obtained directly by the researcher from primary sources using collection techniques such as interviews, direct observation, and experiments. Meanwhile, secondary data is data that comes from supporting sources, including documents, reports, and archives related to the research object (Handayani, 2023, p. 14). On the other hand, secondary data is information obtained indirectly by researchers through intermediaries, such as scientific journals, books, or previous studies related to the research topic (2024, p. 64).

The researchers conducted interviews and observations of the tahfidz coordinators and tahfidz teachers in order to assess the implementation of the Al-Qur'an tahfidz learning program at MTs Tarbiyatul Banin. This activity aimed to ensure the validity of the data so that the information obtained truly reflected the perspectives of the informants. In the analysis process, the researcher applied data reduction techniques by summarizing and focusing on relevant information related to the implementation of the tahfidz program in accordance with the scope of the research. Furthermore, the summarized data was selected and chosen according to the needs to be presented in the research report in this journal article. This stage is known as data display or presentation. The final stage is the technique of drawing conclusions and verifying data, in which the researcher ensures the validity and reliability of the data as the basis for determining the final conclusion regarding the implementation of the Al-Qur'an tahfidz learning program at MTs Tarbiyatul Banin.

## **C. RESULT AND DISCUSION**

### **Tahfidz Al-Qur'an Learning Strategy at MTs Tarbiyatul Banin**

According to the definition quoted by Endang Sutisna, the term Al-Qur'an memorization consists of two words, namely tahfidz and Al-Qur'an, each of which has its own meaning. The word tahfidz comes from the Arabic hafizha – yahfazhu – hifzhan, which means the opposite of forgetting, namely the ability to always remember and rarely forget. Abdul Aziz Abdul Ra'uf explains that memorization is a process of repetition carried out through reading and listening activities. Terminologically, the Qur'an is the holy book revealed to the Prophet Muhammad SAW, recorded in the mushaf, and conveyed mutawatir without doubt. Thus, tahfidz Al-Qur'an can be defined as the activity of memorizing the Qur'an with the aim of preserving the authenticity of the holy book, protecting it from any form of modification and fraud, and avoiding forgetfulness, either in part or in whole (Sutisna, 2023, p. 39).

According to Sa'dulloh (2018), Tahfidz is a method of memorizing verses of the Qur'an gradually using a technique of continuous repetition. For example, a person begins by memorizing one verse until they can recite it fluently, then repeats it regularly so that the memorization is firmly embedded in their memory. The activity of tahfidzul Qur'an aims to preserve the authenticity and sanctity of the Qur'an through oral memorization. This process includes a series of activities such as recording, storing, and repeating the recitation of Qur'anic verses regularly and disciplinedly. The first step, which is of great significance in this process, is to have sincere and genuine intentions. To support this achievement, many educational institutions currently implement Qur'an memorization programs with structured and focused methods, thereby facilitating students in memorizing the Qur'an optimally (Naziyah & Gufron, 2025, p. 284).

Memorizing the Qur'an is a noble practice that has various spiritual and social virtues. First, those who memorize the Qur'an are categorized as a special group who receive direct blessings from Allah SWT, because they are among those who inherit His holy book, as stated in Surah Fathir verse 32. Second, this virtue is not only felt by the memorizers themselves, but also brings glory to their parents in the hereafter. In a hadith narrated by Abu Daud, it is mentioned that the parents of those who memorize the Qur'an will be given a crown whose light exceeds the light of the sun in this world. Third, the ability of Muslims to memorize the Qur'an is a special gift from Allah SWT, as proof that this community has been chosen as the best community that has been given the ease of preserving the purity of His holy book, both in written form and through memorization (bin Ahmad bin Hasan Hamam, 2008, p. 10).

As public interest in memorizing the Qur'an increases, MTs Tarbiyatul Banin has taken the initiative to provide special facilities for those interested in memorizing the Qur'an. This initiative was implemented with the aim of meeting educational needs that focus not only on academic aspects, but also on the spiritual and character development of students. In this context, the leadership of MTs Tarbiyatul Banin, together with the teaching team, especially the tahfidz teachers, designed and implemented a comprehensive Qur'an memorization program that not only focuses on memorization but also on strengthening understanding and applying the values contained in the Qur'an. This is in line with the explanation from Mrs. Suryatun as the tahfidz coordinator at MTs Tarbiyatul Banin.

This tahfidz program has been implemented since 2017 in response to requests from the local community to the head of the madrasah. Many parents wanted to provide a place for their children to learn and memorize the Qur'an at the madrasah. This was due to the fact that many of these children did not live in Islamic boarding schools, so they needed guidance from



tahfidz teachers who were able to mentor them directly at school (Suryatun, personal communication, April 28, 2025).

The tahfidz program implemented at MTs Tarbiyatul Banin is systematically designed to improve the ability to memorize and practice the Qur'an among students. The main strategy is to integrate tahfidz activities into the formal madrasah curriculum, which provides special time each day for students to memorize and study the Qur'an. This approach is intended to make the process of memorizing the Qur'an an integral part of the madrasah's education system. According to Mr. Yusuf, a tahfidz teacher, this program is designed to be inclusive, covering not only students who already have memorization skills, but also those who are just starting to read and memorize the Qur'an.

"So here we also facilitate the learning of the Qur'an for children who are just starting to learn to read, because it is possible that they had difficulties when learning to read the Qur'an at the elementary level. For students starting from scratch, they are required to take the jilid class first, then learn tajwid with the tahfidz teacher. Once they can read fluently, they can start memorizing," said Mr. Yusuf, the tahfidz class teacher.

One of the strategic models widely applied in tahfidz programs includes three main components, namely tahfidz program planning, strengthening Al-Qur'an memorization skills, and memorization retention through systematic repetition activities. The planning stage includes setting memorization targets, learning schedules, and methods of delivering material that are appropriate to the students' ability levels. Strengthening memorization is carried out through intensive coaching, regular monitoring, and providing both internal and external motivation. Meanwhile, memorization retention refers to structured memorization repetition (murojaah) strategies to ensure that memorization is maintained and not easily forgotten (Hadi & Husin, 2023, p. 120).

One strategy implemented by tahfidz teachers to overcome students' laziness and boredom in memorization is to provide regular motivation so that they continue to be enthusiastic about murojaah. Teachers emphasize the importance of murojaah as the key to ensuring that what has been memorized is not lost. For students who have difficulty memorizing, teachers also provide additional time for intensive learning, for example, by attending tutoring after school. This step aims to ensure that students who have difficulties do not fall behind their friends. Although memorizing the Qur'an is not a competition, by feeling equal to their friends, students show positive developments in terms of self-confidence and a reduction in negative perceptions of their memorization abilities (Suryatun, personal communication, April 28, 2025).

The methods used in this program include talaqqi (direct memorization to the teacher), ziyadah (adding new memorization), murojaah (memorization repetition), and tasmi' (memorization repetition from the beginning to the end). Each of these methods is designed to help students improve their memorization skills and ensure that each recitation is in accordance with the correct tajwid rules. Thus, students not only memorize the Qur'an, but also think about the quality of their recitation and their understanding of the Qur'an.

### **Implementation of the Tahfidz Al-Qur'an Learning Program**

The Tahfidz Al-Qur'an learning program at MTs Tarbiyatul Banin has been implemented since the 2017/2018 academic year. Over time, the program has expanded and

is now applied across six classes, utilizing several primary methods in the memorization process, including *talaqqi*, *ziyadah*, *murojaah*, and *tasmi'*. In the process of memorizing the Qur'an, students must go through several systematic stages. The process begins with a prayer before starting the *tahfidz* lesson. Next, before performing *ziyadah* or reciting new memorizations to the *tahfidz* teacher, students first memorize verses of the Qur'an in stages using the *wahdah* method, which is memorizing one verse at a time. This activity can be carried out either in class during the *tahfidz* schedule or gradually at home. Once the memorization is considered sufficiently fluent, students are encouraged to first submit their memorization to their peers to be listened to and corrected before finally submitting it to the *tahfidz* instructor (Y. Baharuddin, personal communication, April 28, 2025).

Before students submit their memorization to the teacher through the *talaqqi* method, they are required to first go through the *ziyadah* stage, which is to increase their memorization independently using the *wahdah* method. This stage is intended to ensure that the memorization material has been mastered optimally before being submitted. The *wahdah* method is a technique for memorizing the Qur'an by memorizing verses gradually. In practice, each verse is repeated between ten and twenty times or more to build a strong memory. This intensive repetition serves to form a strong memory pattern that makes it easier for the verses to be embedded in long-term memory (Qomariana & Adkha, 2019, p. 33).

Based on information obtained through interviews, after students recite their memorization to their peers, the next step is to submit their new memorization (*ziyadah*) to the *tahfidz* teacher for assessment and correction. After the submission process is complete, students are encouraged to perform *muroja'ah* independently, both for the newly submitted memorization and the previous memorization, as an effort to maintain and strengthen their memory of the verses that have been memorized.

*Takrir*, often referred to as *muroja'ah*, is the activity of repeating the memorization of the Qur'an in order to strengthen and stabilize the memory so as to achieve a strong or *mutqin* level of memorization. This process is very important because the more often the verses are repeated, the more firmly the memorization will be embedded in the long-term memory. However, the memorization process alone does not guarantee that the memorization will last long. Based on theoretical studies, a person's ability to store information in memory only lasts for about six hours. Therefore, in addition to adding to their memorization, Quran memorizers need to consistently repeat what they have memorized so that it remains intact and is not easily forgotten (Rokhim Hasan, 2022, p. 93).

The evaluation of the *tahfidz* program at MTs Tarbiyatul Banin is conducted twice every semester, namely during the Mid-Semester Summative Assessment (ASTS) and End-of-Semester Summative Assessment (ASAS) periods. All students participating in the *tahfidz* program are required to take the *tasmi'* exam, as a form of measurement of the strength and quality of their memorization. This exam is conducted by reciting the memorized material directly to the *tahfidz* teacher, who acts as the listener. In addition, specifically for ninth-grade students, the *tasmi'* exam is also part of the final evaluation to obtain grades and a *tahfidz* learning report card. This final exam is generally held within one day. However, for students who have completed memorizing 30 juz (*khatam*), the *tahfidz* exam is extended to two days. This process involves the *tahfidz* teacher and parents as listeners, which aims to be a form of appreciation and validation of the students' comprehensive memorization achievements (Y. Baharuddin, personal communication, April 28, 2025).

Nurul Huda explains that the *tasmi'* or *simaan* method is a learning technique where a

memorizer of the Qur'an recites their memorization to others, usually to seniors who have better reading skills. In practice, one student is responsible for reciting the verses, while the other students listen carefully in turn. This method helps memorizers recognize verses that have similar sounds and patterns so that they can distinguish and remember similar parts of the Qur'an more effectively (Huda & Ulya, 2022, p. 64).

### **The Impact of Tahfidz Al-Qur'an Learning on Students' Cognitive and Character Aspects**

The activity of reading and memorizing the Al-Qur'an not only contributes to improving students' cognitive abilities related to memorization, but also serves as an instrument for shaping positive character. Character itself can be seen as a manifestation of the practice of positive values in behavior or concrete actions. A person who exhibits dishonesty, cruelty, greed, or other bad behaviors is considered to have poor character. On the other hand, people who act in accordance with moral and ethical values are considered to have commendable character (Nugroho, 2018, p. 13). Through this learning process, students are equipped with patience, discipline, humility, and respect for educators and parents—fundamental values that form the basis of noble character. The implementation of tahfidz learning, which is carried out regularly and continuously, also helps to create a religious atmosphere in the madrasah environment. This condition further shapes the students' religious lifestyle, based on spiritual and moral values that are reflected in their daily behavior.

The religious character of students is formed through the internalization of religious values reflected in faith, piety to Allah SWT, and behavior that reflects a noble personality and a positive attitude towards all of His creations (Rahman Hakim et al., n.d., p. 126). In tahfidz learning, the habit of being polite is a key component, applied consistently in daily interactions in the classroom. With a learning duration of around 17 hours per week, gradual positive changes in student behavior can be seen, such as increased discipline in worship and more polite language towards teachers and parents. A loving learning environment and intense engagement with the Qur'an create a conducive atmosphere for the formation of Islamic character. Thus, the values of the Qur'an are not only memorized verbally, but also internalized and manifested in daily behavior, shaping individuals with noble character in accordance with Islamic teachings (Suryatun, personal communication, April 28, 2025).

One important aspect in student development is the cognitive aspect, which relates to the ability to understand and process information from the surrounding environment. Cognitive development includes a number of mental activities such as how to capture information, think, remember, language skills, and how to process information that enables a person to acquire and use knowledge well. In the field of education, cognitive development is an important foundation that supports the learning success of students in various fields of study, including general subjects (Wahyuningsih et al., 2020, p. 14).

Although tahfidz students at MTs Tarbiyatul Banin have less time allocated for general subjects compared to regular classes, this limitation does not prevent them from achieving good academic results. Based on the interview results, tahfidz students are actually able to adapt optimally to learning challenges. They show a high enthusiasm for learning and strive earnestly to understand the subject matter outside the tahfidz program. Support from a conducive madrasah environment, as well as planned time management and strong internal motivation, ensure that tahfidz students do not lag behind in terms of cognitive development. In fact, many of them are able to achieve impressive academic achievements, which shows that



memorizing the Qur'an does not hinder, but rather strengthens their learning abilities and discipline in other academic fields (Suryatun, personal communication, April 28, 2025).

Thus, the Al-Qur'an memorization program implemented at MTs Tarbiyatul Banin not only plays a role in increasing the religious intellectual capacity of students, but also makes a real contribution to the formation of noble character. This is in line with the results of research conducted by Maulidin and Jamil (Maulidin & Abdun Jamil, 2024), which shows that the ability to memorize the Qur'an contributes 29.7% to the improvement of cognitive aspects of students in the memorization class at SMA Bustanul Ulum Lampung Tengah. Students who are active in tahfidz activities tend to have higher concentration levels and better academic performance. Another study by Wahyuningsih, Hasibuan, and Hasanah (Wahyuningsih et al., 2020) also confirms that elementary school students who participate in tahfidz programs show significant cognitive development, where an increase in Quran memorization is directly proportional to an increase in thinking skills, concept understanding, and information processing in learning activities.

#### **D. CONCLUSION**

The Al-Qur'an tahfidz program at MTs Tarbiyatul Banin is systematically designed with integrated and sustainable learning strategies. These strategies include careful planning, strengthening memorization through intensive guidance, and retaining memorization with consistent murojaah methods. Learning activities are carried out using a gradual approach, starting from basic Al-Qur'an reading skills to memorization and deepening understanding of its meaning. The methods used, such as talaqqi, ziyadah, murojaah, and tasmi', are chosen to support the quality of memorization and maintain the accuracy of recitation in accordance with the rules of tajwid.

Since its implementation in 2017, the tahfidz program at MTs Tarbiyatul Banin has succeeded in creating a conducive learning environment that fosters enthusiasm for memorizing the Qur'an among students. The implementation process is carried out in a structured and continuous manner, starting from independent memorization preparation, simaan activities with peers, to the stage of submitting memorization to teachers. The quality of memorization is evaluated periodically through tasmi' tests. This program also pays special attention to the diversity of students' initial abilities so that tahfidz learning can take place inclusively and evenly.

Al-Qur'an tahfidz learning at MTs Tarbiyatul Banin not only has an impact on the religious and spiritual aspects of students, but also contributes significantly to cognitive development and character building. Students show improvement in discipline, patience, and polite behavior in their daily lives. Even though the time for learning general subjects is more limited, tahfidz students still show good academic performance thanks to effective time management and high motivation to learn. This shows that Al-Qur'an tahfidz can be a holistic educational tool in shaping a generation that is intelligent and has noble character.

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