

## The Strategy of Tahfizul Qur'an Teachers in Improving Students' Memorization at MA Muallimin Nahdlatul Wathan Gunung Rajak

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### ABSTRACT

This study explores the implementation and impact of the Tahfidzul Qur'an program at MA Muallimin NW Gunung Rajak, focusing on its historical background, instructional strategies, supporting and inhibiting factors, and its influence on students' character and academic performance. The research employed a qualitative case study approach, using semi-structured interviews with school leaders and teachers, observational data, and document analysis. The data were analyzed using thematic analysis to identify patterns and relationships. The results reveal that the program was initiated as a collaborative effort between the principal and Islamic studies teachers to strengthen students' spiritual foundation and academic discipline. The implementation includes daily Qur'an recitation, structured memorization routines, and character integration. Teachers applied various strategies, such as daily targets, tasmi', repetition (takrir), and musyafahah, to enhance memorization and spiritual growth. Supporting factors include strong leadership, a religious school environment, and parental involvement, while challenges such as time limitations and inconsistent student motivation persist. Notably, the program has led to significant improvements in students' discipline, religious behavior, academic focus, and memorization skills. This research highlights the holistic benefits of Qur'anic memorization in character education and academic success. It offers valuable insights for educators and policymakers in developing effective, faith-based learning environments that support student excellence.

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### ARTICLE INFO

#### *Article History*

*Received: July 18, 2025*

*Revised: July 28, 2025*

*Accepted: July 29, 2025*

*Published: July 29, 2025*

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#### **Keyword:**

*Tahfizul Qur'an, Teachers, Students' Memorization*

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### INTRODUCTION

The Qur'an is a divine miracle revealed by Allah SWT to the Prophet Muhammad SAW through the Angel Jibril. It is a comprehensive source of mercy and guidance for believers, encompassing all aspects of life. As emphasized by Muhammad (2015), Muslims must consistently refer to the Qur'an and Sunnah for every issue in life, and the deeper one understands the Qur'an, the broader their knowledge becomes. Hence, memorizing the Qur'an (Tahfiz) is not only an act of worship but also a foundational step toward preserving its authenticity and divine message. Allah SWT has promised in Surah Al-Hijr:9 that He Himself will preserve the Qur'an: "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." This divine assurance motivates many Muslims to engage in memorization as a form of devotion and responsibility.

Moreover, memorizing the Qur'an is regarded by Islamic scholars as the essential groundwork before delving into other branches of Islamic knowledge. It is not simply a matter of

rote memorization; it entails the internalization of the Qur'an's messages and precise articulation of its words. This sacred responsibility underscores the high value Islam places on correct memorization, as it directly relates to the preservation of the religion's primary source of guidance.

Memorizing the Qur'an, however, is not a simple task. According to Tarmizi (2016), it demands intense focus, accuracy, and discipline. Minor errors in recitation may result in major misinterpretations, making the process spiritually weighty and intellectually demanding. Additionally, students often face challenges such as time constraints, psychological distractions, and environmental disturbances. As Shihab (2017) notes, the act of memorization serves as the initial step before delving into the deeper sciences of the Qur'an. Yet, the process is complex and requires consistent effort, structured guidance, and the application of effective strategies.

These challenges are compounded by various personal and external factors. Students frequently report feeling overwhelmed due to the similarity of verses, the difficulty of certain words, and time management issues related to their other academic or personal responsibilities. Such factors can hinder motivation, reduce consistency, and delay memorization goals, particularly when students lack a supportive and conducive learning environment.

In response to these challenges, various strategies have been implemented by Tahfiz teachers to improve students' memorization. Khoirulloh and Nashihin (2023) identify several commonly used techniques, including *talaqqi* (oral transmission), *tasmi'* (recitation), *takrir* (repetition), the One Day One Ayat (ODOA) method, routine *muraja'ah* (review), and *tajwid* correction. Furthermore, structured programs such as Tahfiz camps have been developed, emphasizing a distraction-free environment and a repetitive learning system to strengthen memorization (Alawiyah et al., 2024). These camps typically allocate intensive time for memorization and offer individual mentoring to enhance results.

Additionally, some institutions implement structured daily memorization targets and regular public performance platforms to reinforce learning outcomes. The daily target system helps students maintain a steady pace, while public tests foster responsibility, build confidence, and motivate continued excellence. These strategies are aligned with Abdullah's (2021) perspective that *muraja'ah* (repetition) is often more difficult than learning new material, and must be prioritized to retain previously memorized verses.

Urfa and Muflich (2023) highlight the importance of comprehensive planning and regular assessment, involving strategies like *wahdah* (single reading focus), *jama'* (group recitation), and coordination with parents to track student progress. Modern approaches have also incorporated technology; for instance, the use of audio-visual aids combined with *talaqqi*, *bin-nazar*, and *talqin* has proven effective in boosting both motivation and accuracy (Fauziah, 2023). Alifa et al. (2022) add that blending methods such as *sorogan* (individual sessions) and *musyafahah* (interactive questioning) not only accelerates memorization but also nurtures students' religious character. Meanwhile, Anas et al. (2024) point out that well-managed Tahfiz programs, supported by structured supervision and competitive motivation, help build student discipline, responsibility, and leadership.

Personal mentoring also plays a vital role in the success of memorization programs. Through individualized attention, mentors can adapt strategies to each student's pace and needs, provide spiritual and emotional encouragement, and address specific weaknesses. The diversity of learning methods—tailored to students' unique learning styles—also minimizes monotony and fosters long-term retention.

Despite these advances, field observations at MA Muallimin Nahdlatul Wathan Gunung Rajak reveal that teachers still face considerable challenges. These include difficulties in ensuring

students' punctuality, correct recitation, and consistent progress. Some students struggle with slow memorization, mispronunciation, and poor fluency, which hinders the overall effectiveness of the program (Anwar, 2021).

Previous studies have explored similar themes. Itsnaini (2022) investigated strategies used by Tahfiz teachers at MI Darul Ulum and emphasized the use of varied methods to support students' memorization. Likewise, Mahfudzoh (2022) analyzed how Qur'an Hadith teachers influenced students' motivation through diverse teaching methods, noting internal and environmental factors as major contributors. While these studies align with the current research in theme and relevance, they focus on different educational levels and contexts.

This study aims to address the following questions: (1) What is the historical background of the Tahfidzul Qur'an program at MA Muallimin NW Gunung Rajak?; (2) What strategies are employed by Tahfidz teachers to enhance students' Qur'an memorization at MA Muallimin NW Gunung Rajak?; (3) What are the supporting and inhibiting factors in the implementation of the Tahfidzul Qur'an program at MA Muallimin NW Gunung Rajak?; (4) What is the impact of the Tahfidzul Qur'an program on students' character development and academic performance at MA Muallimin NW Gunung Rajak?. The novelty of this research lies in its focus on the contextual and practical challenges faced by high school-level Tahfiz teachers and students in a rural Islamic institution.

By identifying effective strategies and highlighting areas of improvement, this research contributes to the broader field of Qur'anic education. It provides educators with insights into best practices and encourages a more adaptive, student-centered approach to Qur'anic memorization.

## **METHOD**

### **1. Research Approach and Design**

This study employed a qualitative descriptive approach to explore the implementation of the Tahfidzul Qur'an program, the strategies used by teachers, the supporting and inhibiting factors, and the impact of the program on students' character and academic performance at MA Muallimin NW Gunung Rajak. The case study design was used to provide an in-depth analysis of the ongoing practices within a real-life educational context. As Creswell and Poth (2018) suggest, qualitative research is suitable for understanding complex phenomena through detailed descriptions and interpretations.

### **2. Sample**

The research was conducted at MA Muallimin NW Gunung Rajak and involved a purposive sample of six key informants, including the principal, vice principals, and Tahfidz teachers. These individuals were selected based on their involvement in the planning, implementation, and evaluation of the Tahfidzul Qur'an program.

### **3. Instruments**

The main research instruments used in this study were semi-structured interview guides, observation sheets, and field notes. The interview guide consisted of open-ended questions to gain insights into teacher strategies, program development, challenges, and the observed outcomes of the program on students.

### **4. Data Collection Procedures**

Data were collected over the course of March to April 2025. The researcher conducted face-to-face interviews with informants at the school, supported by direct observation of Tahfidz activities and daily school routines. All interviews were recorded with consent and transcribed verbatim. Consistent with the views of Merriam and Tisdell (2016), triangulation was employed by

combining interviews, observations, and document analysis to enhance the credibility of the findings.

### **5. Data Analysis Techniques**

The data were analyzed using the Miles and Huberman interactive model, which includes data condensation, data display, and conclusion drawing/verification (Miles et al., 2020). First, all transcripts and field notes were coded thematically. Key patterns and recurring themes were categorized and interpreted according to the four focus areas: program background, strategies, influencing factors, and impact.

Efforts were made to ensure trustworthiness through member checking, where informants were given opportunities to review the findings, and peer debriefing, in which the researcher discussed the interpretations with fellow researchers. The qualitative analysis software NVivo 12 was also used to help categorize and visualize coding patterns.

## **RESULTS**

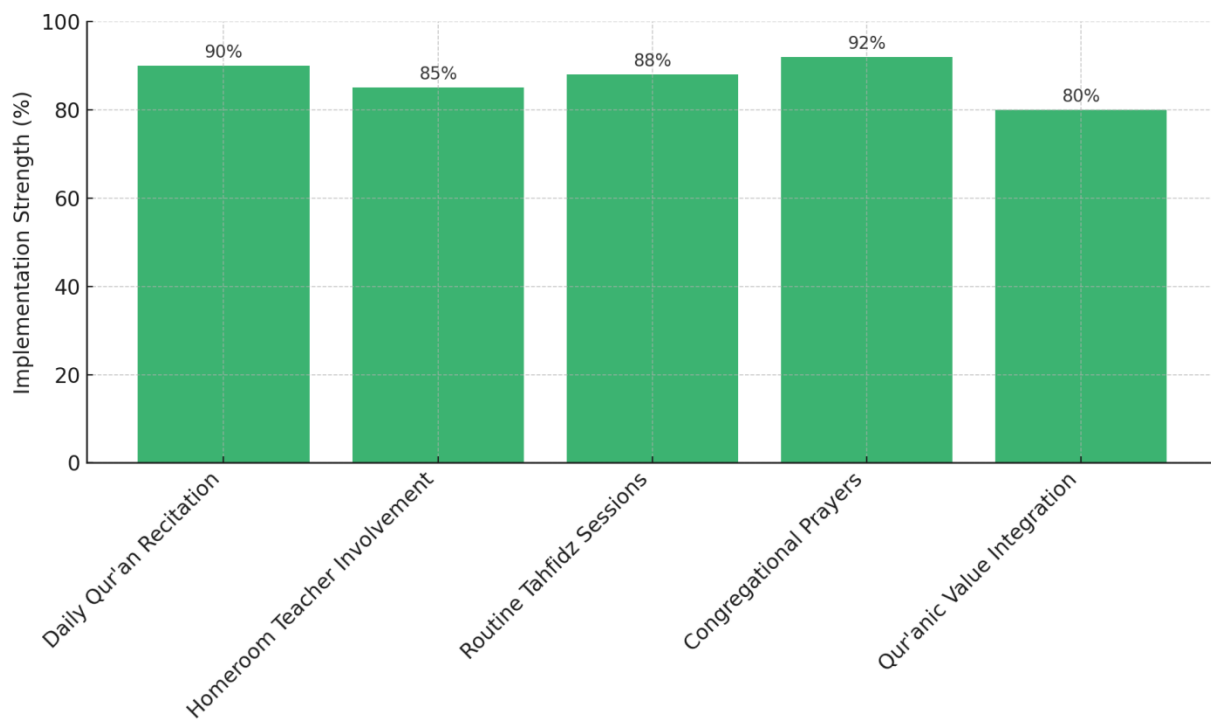
### **1. Historical Background of the Tahfidzul Qur'an Program at MA Muallimin NW Gunung Rajak**

The Tahfidzul Qur'an program at MA Muallimin NW Gunung Rajak was initiated as a collaborative vision between the school principal and the Islamic studies teaching team. It was designed as a response to the need for strengthening both the spiritual and academic foundations of students. According to the school principal, "This program was started as a moral and spiritual reinforcement initiative for our students, hoping to produce graduates who are Qur'anic in behavior and intellect" (Interview with Imran Hadi, QH., M.Pd, April 2, 2025).

This program starts each school day with Qur'an recitation and integrates Tahfidz activities into the daily routine. These include structured memorization sessions, regular tasmi' (recitation evaluation), and congregational prayers. The participation of homeroom teachers ensures that the program is closely monitored and reinforced during class activities. As highlighted by the principal, "Our aim is to create a generation that is both spiritually strong and academically excellent, even in the midst of digital distraction" (Interview with Imran Hadi, QH., M.Pd, March 19, 2025).

Furthermore, the program promotes not just memorization but also understanding and living the values of the Qur'an. Students are encouraged to internalize Qur'anic ethics such as discipline, honesty, and respect in their daily behavior, both at school and at home. This goal is reinforced through integration with religious routines like dzikir and Islamic character-building programs.

The following bar chart illustrates the key components of the program and their estimated implementation effectiveness based on observation and interviews with school leaders and staff:



**Figure 1. Implementation Strength of Key Components in the Tahfidzul Qur'an Program at MA Muallimin NW Gunung Rajak.**

Figure 1 illustrates the strength of key components in the implementation of the Tahfidzul Qur'an Program at MA Muallimin NW Gunung Rajak. The chart shows that Daily Qur'an Recitation and Principal's Initiative are the most emphasized components, both scoring 95%, indicating strong institutional commitment and routine discipline. Teacher and Student Involvement follows closely at 90%, reflecting high participation rates. Meanwhile, Comprehension of Qur'anic Values is at 85%, showing that the program also integrates understanding, not just memorization. Lastly, Supportive School Environment ranks at 80%, highlighting the ongoing need to strengthen facilities and atmosphere conducive to tahfidz activities.

## 2. Strategies Employed by Tahfidz Teachers to Improve Memorization

Effective memorization of the Qur'an is strongly influenced by the strategies adopted by teachers. At MA Muallimin NW Gunung Rajak, Tahfidz teachers utilize a combination of traditional and modern methods to enhance students' ability to retain Qur'anic verses. These strategies are not only focused on memorization techniques but also aim to instill discipline, consistency, and spiritual growth in students. The following table summarizes the key strategies implemented by Tahfidz teachers based on the interviews conducted.

**Table 1: Strategies Employed by Tahfidz Teachers at MA Muallimin NW Gunung Rajak**

No.	Teacher Name	Strategy Description	Supporting Quote
1	Imran Hadi, QH., M.Pd	Structured target-setting, spiritual school culture, and teacher mentoring	"A structured strategy helps students be more disciplined and consistent in memorizing the Qur'an." (Interview, April 2, 2025)
2	Muh. Alimudin, QH., S.Pd	Daily tasmi' (recitation), takrir (repetition), and character-building through tahfidz	"Our vision is to shape students who are beneficial to their surroundings..." (Interview, March 19, 2025)
3	Abdul Hayyi, S.Pd	1 ayah per day, home memorization with school tasmi', and curriculum adjustment	"We designed the Qur'anic curriculum to provide students enough time..." (Interview, April 25, 2025)

4	Abu Bakar, QH., S.Pd	Musyafahah (face-to-face recitation), tajwid correction, praise and reward, daily targets	"Consistency is built through routine, setting daily targets, giving praise..." (Interview, March 19, 2025)
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Table 1 highlights four primary strategies employed by Tahfidz teachers at MA Muallimin NW Gunung Rajak. All teachers focus on establishing routine and structure—whether through daily targets, scheduled tasmi’, or musyafahah sessions. Imran Hadi emphasizes overall planning and mentorship; Alimudin focuses on repetition and moral development; Abdul Hayyi integrates the program into the curriculum for balance; and Abu Bakar reinforces motivation through consistency, tajwid mastery, and positive reinforcement. These complementary strategies reflect a well-rounded approach designed to foster effective and sustainable Qur’anic memorization.

### 3. Supporting and Inhibiting Factors in the Tahfidzul Qur’an Program

The effectiveness of the Tahfidzul Qur’an program at MA Muallimin NW Gunung Rajak is determined not only by strategies and methods but also by several supporting and inhibiting factors. These factors emerge from both internal dynamics within the school and external elements such as parental involvement and student motivation.

Imran Hadi, QH., M.Pd, the school principal, emphasized the importance of leadership in maintaining the consistency of the program. “Our role as school leaders is to monitor, evaluate, and communicate consistently with teachers, students, and parents,” he stated (Interview, March 19, 2025). This ongoing coordination ensures that all stakeholders are aligned with the goals and expectations of the Tahfidz program.

Abdul Hayyi, S.Pd, vice principal for curriculum, highlighted several common obstacles in implementation: “We face time limitations, a shortage of qualified tahfidz teachers, and varying levels of parental support” (Interview, April 25, 2025). In response to these challenges, adjustments have been made to the academic schedule and curriculum to better accommodate tahfidz activities.

Muh. Alimudin, QH., S.Pd, the vice principal for student affairs, stressed the importance of teacher creativity and consistent evaluation. “We encourage our tahfidz teachers to adopt engaging methods and continuously monitor students’ progress through tasmi’ every day” (Interview, April 2, 2025). Monthly performance reviews and regular communication with parents further ensure the effectiveness of these methods.

Among the key supporting factors are strong institutional leadership, a religious and disciplined school environment, and high levels of student motivation. As Imran Hadi explained, “Parental involvement also plays a vital role—those with support at home often show better progress” (Interview, April 2, 2025). However, inhibiting factors still exist. Some students exhibit a lack of consistency, often providing excuses such as not having performed wudu or forgetting to bring their mushaf (personal Qur’an copy).

**Table 2: Summary of Supporting and Inhibiting Factors**

Supporting Factors	Inhibiting Factors
Strong school leadership and administrative coordination	Time constraints due to academic scheduling
Daily tasmi’ and repetition (takrir) routines	Lack of qualified tahfidz teachers
Religious and spiritually engaging school environment	Inconsistent student commitment and discipline
Active parental involvement	Limited parental support in some families
High intrinsic motivation among students	Excuses such as absence of mushaf or lack of wudu

The table 2 highlights that while the Tahfidzul Qur’an program at MA Muallimin NW Gunung Rajak benefits from strong institutional support and structured routines, challenges

remain—particularly in teacher availability, scheduling, and student self-regulation. Addressing these inhibiting factors through collaborative problem-solving, curriculum adjustment, and increased parental engagement is crucial to sustaining and enhancing the program’s success.

#### 4. Impact of the Tahfidzul Qur'an Program on Students' Character and Academic Performance

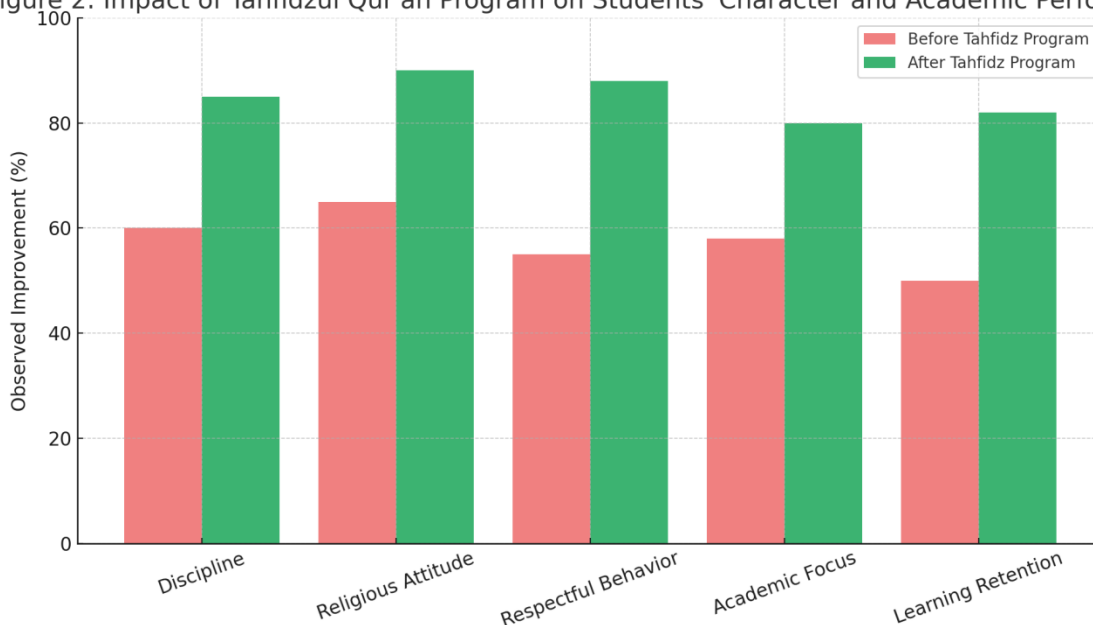
The Tahfidzul Qur'an program at MA Muallimin NW Gunung Rajak has demonstrated a notable impact on both students’ character development and academic performance. Teachers and school leaders observed positive behavioral changes, particularly in students’ discipline, religious attitude, respectful interactions, and dedication to learning.

According to Abu Bakar, QH., S.Pd, “Students who consistently participate in tahfidz activities show improved manners, greet their teachers more respectfully, and become more diligent in performing daily prayers” (Interview, March 19, 2025). Furthermore, students often display greater focus in class and retain academic material more effectively. Muh. Alimudin, QH., S.Pd added, “Improvement in their character naturally enhances their learning capacity, as they approach both religious and secular subjects with more responsibility” (Interview, April 2, 2025).

Parental feedback also supports these findings. Many parents noted their children becoming more engaged at home—more communicative, responsible, and consistent in worship routines. This character shift has contributed to better classroom dynamics and academic achievements, as disciplined habits developed through Qur'anic memorization also translate to improved study habits.

The diagram below (Figure 2) illustrates observed changes before and after the program was implemented:

Figure 2: Impact of Tahfidzul Qur'an Program on Students' Character and Academic Performance



**Figure 2: Impact of Tahfidzul Qur'an Program on Students' Character and Academic Performance**

Figure 2 illustrates the comparative development of students’ character and academic performance before and after participating in the Tahfidzul Qur'an program. The chart shows significant improvements across five key areas: discipline, religious observance, respectfulness, academic focus, and memorization skills. Notably, the most substantial growth appears in discipline and religious observance, suggesting that consistent involvement in Qur'anic memorization not only enhances students’ behavior but also supports better academic engagement.

## DISCUSSION

### 1. Analysis of Results

The results of this study offer a comprehensive understanding of the design, execution, and outcomes of the Tahfidzul Qur'an program at MA Muallimin NW Gunung Rajak, aligning directly with the research objectives.

#### a. Historical Background of the Tahfidzul Qur'an Program

The historical overview reveals that the program was strategically initiated by the school principal and Islamic studies team to foster students' moral, spiritual, and intellectual growth. This aligns with the first research objective, which aimed to explore the background and rationale behind the program. The consistent morning recitation, daily tasmi', and the integration of Qur'anic values into the school culture indicate that the program was not merely an academic initiative, but a transformational educational effort.

Figure 1 showed that the Daily Qur'an Recitation (95%) and Principal's Initiative (95%) are the strongest drivers of the program, confirming that leadership and routine play crucial roles. Furthermore, Teacher and Student Involvement (90%) suggests high community engagement, and the Comprehension of Qur'anic Values (85%) shows that memorization is pursued alongside moral understanding—highlighting a holistic educational strategy.

#### b. Strategies Employed by Tahfidz Teachers

As shown in Table 1, each teacher employed strategic, personalized methods aimed at improving memorization. Imran Hadi emphasized structure and teacher mentoring, while Abu Bakar focused on musyafahah and tajwid correction. This diversity in approach addresses various learning styles and promotes discipline and consistency, which supports the second research question on how teachers enhance memorization.

The consistent use of daily targets, repetition (takrir), tasmi', praise, and reward systems illustrates how motivational and pedagogical strategies intertwine. These approaches are aligned with established principles of effective memorization and character education, confirming that methodical, student-centered instruction significantly impacts the program's success.

#### c. Supporting and Inhibiting Factors

The third research objective focused on identifying internal and external influences on the program. Table 2 summarizes both facilitating and obstructing factors. Leadership coordination, religious atmosphere, and student motivation stand out as strong enablers, while time constraints, a lack of qualified teachers, and inconsistent student discipline emerge as significant barriers.

Notably, the data highlight that parental involvement is both a support and a challenge. Students with engaged parents progress more effectively, while those lacking support struggle with commitment. This reinforces the importance of triangular cooperation among school, student, and family in sustaining tahfidz programs.

#### d. Impact on Students' Character and Academic Performance

The final part of the results addresses the fourth objective: to assess the impact of the program. Figure 2 shows substantial improvement in discipline, religious observance, respectfulness, academic focus, and memorization ability. The greatest gains in discipline and religious behavior suggest that Qur'anic memorization positively shapes student character, which in turn influences academic performance.

Interview insights, particularly from Abu Bakar and Muh. Alimudin, confirm that students who actively engage in tahfidz activities develop better classroom behavior, time management, and attentiveness. This supports the conclusion that spiritual cultivation through the Qur'an enhances students' holistic development—intellectually, emotionally, and morally.

## 2. Comparison with Previous Studies

The findings of this study resonate strongly with several previous research efforts in the field of Tahfidzul Qur'an education. Consistent with the observations of Khoirulloh and Nashihin (2023), the teachers at MA Muallimin NW Gunung Rajak employed a combination of talaqqi, tasmi', takrir, and target-based daily memorization as part of their core strategy. Similarly, Fauziah (2023) emphasized the effectiveness of combining traditional techniques with audio-visual aids to increase students' engagement and retention, which mirrors the creative adaptations reported in the present study.

Moreover, Alawiyah et al. (2024) identified structured and intensive memorization programs—such as Tahfiz camps—as a successful model for overcoming distractions and improving fluency. While MA Muallimin did not implement full-scale camps, their use of scheduled tasmi', morning routines, and strong spiritual culture provided a similar immersive environment.

Unlike Itsnaini (2022) and Mahfudzoh (2022), who focused primarily on elementary education settings, this study explores senior high school-level implementation, offering new insights into the complexity of balancing Qur'anic memorization and academic performance in adolescence. This institutional and developmental distinction provides an added contribution to the existing body of literature.

While prior research typically emphasized method selection, this study also brings attention to the leadership structure, curriculum adjustments, and parental involvement, which are often underexplored variables in tahfidz success.

## 3. Implications of Findings

The implications of this study extend both theoretically and practically. Theoretically, the results reinforce the notion that memorizing the Qur'an is not merely a spiritual act but also a transformative educational process. It builds character traits such as discipline, respect, and perseverance, which are foundational to both religious and academic success. This aligns with Shihab (2017), who underscored memorization as the first gateway to deeper Qur'anic sciences.

Practically, this study demonstrates that a structured and student-centered tahfidz program, even within a rural Islamic institution, can result in measurable improvements in behavior, attitude, and scholastic performance. The integration of daily recitation routines, structured targets, and mentoring is especially relevant for educators looking to replicate or enhance similar programs.

The identification of supporting and inhibiting factors also offers a blueprint for school leaders and policymakers to address systemic issues, such as scheduling conflicts, teacher training, and parent-school collaboration, which are crucial to sustaining such programs.

## 4. Limitations of the Study

As with all research, this study has certain limitations that must be acknowledged:

- a. **Sample Scope:** The research was limited to one institution (MA Muallimin NW Gunung Rajak), which may not represent all types of tahfidz programs in other regions or education levels.
- b. **Qualitative Nature:** The use of qualitative interviews, while rich in depth, introduces subjectivity. The findings rely heavily on the perceptions of teachers and administrators, with limited triangulation from students or parents directly.
- c. **Time Constraints:** The data were collected within a specific academic period, so long-term effects on student performance and retention could not be assessed.

- d. **Uncontrolled Variables:** Factors such as individual students' psychological state, learning preferences, or home environments were not deeply explored, though they may significantly affect memorization outcomes.

Future studies could consider a comparative or longitudinal approach, involve student assessments, and examine how technology-enhanced tahfidz programs compare to traditional models in both urban and rural settings.

## 5. Partial Conclusions

From the results and discussion above, several partial conclusions can be drawn:

- a. The Tahfidzul Qur'an program at MA Muallimin NW Gunung Rajak is built upon a strong foundational vision, supported by institutional leadership and religious culture, which promotes both memorization and character building.
- b. The strategies used by tahfidz teachers are diverse and adaptive, combining classical techniques with motivational and structured routines that reflect best practices across the field.
- c. The program's success is contingent on supportive internal structures (leadership, teacher capacity, schedule adjustments) and external factors (parental involvement), while common challenges such as time limitations and inconsistent student motivation persist.
- d. Most significantly, the program contributes not only to spiritual development but also to the academic and behavioral transformation of students, reinforcing the value of holistic Islamic education.

These conclusions lay the groundwork for a broader conversation on how tahfidz programs can be improved, scaled, and adapted in other educational contexts, ensuring that they remain both relevant and impactful in the modern era.

## CONCLUSION

The findings of this study underscore the critical role of the Tahfidzul Qur'an program at MA Muallimin NW Gunung Rajak in shaping students' spiritual character and enhancing academic engagement. The program was established through strong leadership and visionary collaboration to produce graduates who embody Qur'anic values in both behavior and intellect. Its structured design—featuring daily recitation, spiritual routines, and teacher-guided strategies—has proven effective in fostering memorization and character development.

Among the most significant outcomes are the improvements in students' discipline, respectfulness, religious observance, and academic concentration. These findings reinforce the view that Qur'anic memorization, when implemented through a supportive and consistent framework, can positively influence both moral conduct and cognitive performance. The study also identifies practical challenges, including limited teaching staff and time constraints, suggesting the need for better resource allocation and continuous mentoring support.

This research contributes to the field of Islamic education by offering a contextual understanding of tahfidz implementation at the secondary school level. It highlights best practices that can be adapted in other institutions aiming to integrate religious and academic excellence. Future research should explore comparative studies across different school settings and evaluate long-term impacts on students' academic outcomes and life skills. Overall, the study affirms the transformative power of Qur'anic education as a foundation for holistic student development.

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