

**The Implementation of the Qur'an Tahfidz Programme at SD Muhammadiyah  
MBS Prambanan, Sleman: A Case Study on Its Impact on Academic  
Character and Islamic Identity Development**

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**ABSTRACT**

*Qur'anic education plays a pivotal role in shaping the moral and spiritual foundation of Muslim students. This study explores the implementation of the Tahfidz Al-Qur'an program at SD Muhammadiyah MBS Prambanan, focusing on its impact on students' academic character development and Islamic identity. Employing a qualitative descriptive method, data were collected through interviews, observations, and documentation involving Tahfidz instructors, program coordinators, and sixth-grade students. Findings indicate that the program integrates structured memorization practices such as Talaqqi, Tahsin, Muroja'ah, and Tasmi' within a pesantren-based curriculum. Key strategies include personalized mentoring, level-based memorization groupings, and formal assessments (munaqosyah) to evaluate students' fluency and tajwid accuracy. Despite challenges such as heterogeneous memorization capabilities and limited instructional time, the program fosters discipline, spiritual resilience, and intrinsic motivation, supported by strong collaboration among teachers and parents. This study underscores the transformative role of Qur'anic memorization in nurturing both academic excellence and character integrity, offering implications for strengthening Qur'anic pedagogy in Islamic elementary education.*

*Keywords: Tahfidz Al-Qur'an 1, Islamic education 2, character development 3*

**ABSTRAK**

Pendidikan Al-Qur'an memainkan peran penting dalam membentuk fondasi moral dan spiritual siswa Muslim. Penelitian ini mengeksplorasi implementasi program Tahfidz Al-Qur'an di SD Muhammadiyah MBS Prambanan, dengan fokus pada dampaknya terhadap pengembangan karakter akademis dan identitas keislaman siswa. Menggunakan pendekatan kualitatif, data dikumpulkan melalui wawancara, observasi, dan dokumentasi yang melibatkan instruktur Tahfidz, koordinator program, dan siswa kelas enam. Temuan menunjukkan bahwa program ini mengintegrasikan praktik menghafal terstruktur seperti Talaqqi, Tahsin, Muroja'ah, dan Tasmi' dalam kurikulum berbasis pesantren. Strategi utama mencakup bimbingan pribadi, pengelompokan hafalan berdasarkan level, dan penilaian formal (munaqosyah) untuk mengevaluasi kefasihan dan ketepatan tajwid siswa. Meskipun terdapat tantangan seperti kemampuan menghafal yang heterogen dan

keterbatasan waktu pengajaran, program ini berhasil memupuk kedisiplinan, ketahanan spiritual, dan motivasi intrinsik siswa, yang didukung oleh kolaborasi erat antara guru dan orang tua. Studi ini menyoroti peran transformatif dari hafalan Al-Qur'an dalam membina keunggulan akademik dan integritas karakter siswa, dengan implikasi penting untuk memperkuat pedagogi Qur'ani dalam pendidikan dasar Islam.

Kata Kunci: *Tahfidz Al-Qur'an* 1, Pendidikan Islam 2, Pengembangan Karakter 3

Catatan : Nomor HP tidak akan dicantumkan, namun sebagai fast respon apabila perbaikan dan keputusan penerimaan jurnal sudah ada.

### **A. Introduction**

Qur'anic Education is one of the most vital aspects in the spiritual and moral development of the Muslim community (Chanifah, Hanafi, Mahfud, & Samsudin, 2021). The Qur'an, as the holy book of Islam, plays a crucial role in shaping the character, ethics, and behavior of Muslims (Marlangen, Astutik, & Fahyuni, 2023). Therefore, Qur'anic education goes beyond merely learning how to read and understand its texts; it also encompasses the application of its teachings as a guide in daily life (Supriono & Rusdiani, 2019). Imam Al-Ghazali emphasized that those who learn, memorize, understand, and teach the Qur'an are considered the best among people due to the nobility and majesty of the Qur'an itself (Arifin & Setiawati, 2021). Consequently, memorizing and understanding the verses of the Qur'an can foster religious character values that are essential for both worldly life and the hereafter (Anoum, Arifa, & May, 2022).

The Tahfidz Al-Qur'an education program is designed to enable students to memorize the entire Qur'an correctly and accurately (Rohmatillah & Shaleh, 2018). This program aims to preserve and protect

the purity of the Qur'an as a prophetic legacy by cultivating it among the younger generation from an early age. *Tahfidz*, an Arabic term meaning "memorization" or "preservation," signifies the act of committing the Qur'an to memory (Herma, Kusyairy, & T, 2020). Becoming a *Hafidz* (a Qur'an memorizer) is a highly esteemed achievement in Islamic tradition (Khoirulloh, Hafidz, & Nashihin, 2023). Furthermore, the objective of implementing the Tahfidz Al-Qur'an program is to develop students' potential to become faithful and pious individuals, proficient in Qur'anic reading and writing, skilled, noble in character, and capable of understanding and practicing the Qur'an's teachings (Ramadhani & Aprison, 2022).

However, despite being a flagship initiative in many Islamic educational institutions, the Tahfidz program still faces several challenges that hinder its effectiveness (Zainuddin, 2024). One major obstacle is the limited understanding of appropriate strategies and methods for implementing Qur'anic memorization programs. Ma'arif argues that students who succeed in memorizing the Qur'an accurately and in

accordance with the rules of *tajwid* (Qur'anic phonetics) do so as a result of effective instructional methods and the significant role of Tahfidz instructors (Rustiana & Ma'arif, 2022). Thus, educational institutions must pay special attention to selecting appropriate teaching strategies and fostering an engaging learning environment in which students not only understand but also develop a love for the Qur'an (Ansari, Hafiz, & Hikmah, 2020).

Several studies have examined the implementation of the Tahfidz program in various Islamic education institutions. Nurhaliza, Darmawan, Hakti, Khairani, & Kassim (2024) highlighted Rumah Tahfidz Al-Haramain's focus on becoming a leading Qur'an-based institution through the use of Talaqqi for memorization and the Ummi method to enhance recitation quality, with structured teaching and instructional systems playing a crucial role in the program's success. Abror & Suud (2024) analyzed a special Tahfidz program at MBS Yogyakarta, revealing that 51% of students met the memorization targets, 18% exceeded them, and 31% fell short, yet overall, the program achieved an "Excellent" rating and was recommended for continuation with improvements in research and sustainability. Meanwhile, Isnawati & Hudha (2024) found that the Tahfidz program was implemented in groups using Talqin, Tahsin, Muroja'ah, and Tasmi', with a target of memorizing one juz per year and sessions held daily before regular classes, supported by collaboration with the El-Yamin Foundation and regular reporting of progress to parents.

Therefore, this study aims to address this gap by conducting a comprehensive analysis of the implementation of the Tahfidz program, encompassing academic and character development aspects, as well as the roles of various stakeholders at SD Muhammadiyah MBS Prambanan. This research seeks to explore the impact of the Tahfidz program on students' academic performance and character formation, along with its contribution to nurturing an Islamic school culture.

## **B. Method**

The researchers employed a qualitative descriptive approach as the research method. A qualitative descriptive method is used to depict or describe a phenomenon or condition in a detailed, in-depth, and systematic manner based on the data obtained (Lim, 2024). The subjects of this study included several stakeholders: the head of the Tahfidz and Tahsin division, who holds full responsibility for the program's activities; Tahfidz teachers as domain experts; and sixth-grade students of SD Muhammadiyah "MBS" Prambanan. The study was conducted at SD Muhammadiyah "MBS" Prambanan, located at Jl. Piyungan Prambanan km.2, Marangan, Bokoharjo, Prambanan District, Sleman Regency, Yogyakarta. This school is an educational institution under the auspices of the Muhammadiyah Boarding School (MBS) Yogyakarta, applying a pesantren-based school curriculum integration model, which combines the formal school curriculum with the Islamic boarding school system.

For field data collection, the researchers utilized direct observation, in-depth interviews, and documentation techniques (Baiti, Nahar, & OK, 2023). Observations were conducted to gather essential field data, interview questions were carefully prepared, and program implementation was documented thoroughly. After collecting the data, the researchers carried out data analysis using data triangulation to ensure the validity of the findings (Natow, 2020). Triangulation was conducted by comparing and verifying the data obtained through observations, interviews, and documentation (Molbæk & Kristensen, 2020). The final stage of the research involved drawing conclusions, which were then validated by comparing them with relevant theoretical frameworks.

## **C. Discussion**

### **1. The Implementation of the Tahfidz Al-Qur'an Program at SD Muhammadiyah MBS Prambanan.**

The Tahfidz Al-Qur'an program at SD Muhammadiyah MBS Prambanan is designed as a strategic effort to instill Islamic character in students from an early age. Harahap (2024) highlights that integrating the Tahfidz Al-Qur'an program into the curriculum of Islamic educational institutions helps maintain the relevance of Islamic education in nurturing the character and spirituality of the younger generation in the modern era. This activity is implemented in a structured and scheduled manner every day, with a dedicated time slot in the morning before general academic lessons

begin. In an interview session, Ustadz Dimaz, Head of the Tahfidz Division, explained:.

*“Usually, students submit their memorization from Monday to Thursday in the morning after the Dhuha prayer, and every Friday is used for group murojaah (review),”*

This practice demonstrates how Qur'anic memorization fosters discipline and consistency among students, laying a foundational basis for their learning character. Amaliah & Holilah (2025) emphasize that this activity not only serves as a memorization assessment but also functions as a medium for mental and spiritual development, building self-confidence, discipline, and motivation to preserve the purity of the Qur'an (Amaliah & Holilah, 2025). Documentation of this activity illustrates the atmosphere of memorization submission and murojaah conducted by students each morning.



Figure 1. Morning Memorization Submission and Murojaah Atmosphere

Students are guided by competent tahfidz teachers using the talaqqi and itqon methods. The talaqqi method is applied to students who are not yet fluent in reciting the Qur'an, where they repeat one verse three times and follow the tajwid (rules of recitation) as demonstrated by the teacher (Wulandayu & Istanto, 2024). The following image depicts the implementation of the talaqqi method in the Tahfidz Al-Qur'an learning process at SD Muhammadiyah MBS Prambanan.



Figure 2. Implementation of the Talaqqi Method

The program initially focuses on memorizing juz 30, gradually progressing to other juz thereafter. As stated by Ustadz Arif, one of the tahfidz teachers,

*"For our elementary tahfidz target, we aim for students from grade 1 to grade 6 to memorize at least two juz, namely juz 29 and 30. If students are capable, they may proceed to memorize additional juz."*

Based on observations, the tahfidz learning approach at SD Muhammadiyah MBS Prambanan employs a classification system based on students' memorization abilities. Beginners are placed in

foundational classes to build strong memorization and tajwid fundamentals. Meanwhile, students with more advanced memorization are directed to engage in murojaah and improve the quality of their memorization. This classification system aims to ensure that the memorization process is more focused and tailored to each student's level, allowing instructional methods and teaching approaches to be adapted accordingly (Zulvani, Wiyono, & Ubaidillah, 2025). Evaluation is carried out through munaqosyah (public recitation examination of one juz) or tasmi' akbar as a form of advanced assessment. Ustadz Dimaz explained.

"We conduct munaqosyah to assess the strength and preservation of students' memorization. Usually, students who have completed one juz participate in an open munaqosyah in front of tahfidz teachers and peers. This is a significant moment to test their courage, accuracy, and tajwid quality."

This indicates that munaqosyah or tasmi' akbar is effective in reinforcing memorization achievements while fostering students' character. Nurlaili, Mahyudin Ritonga, and Mursal further explain that munaqosyah hifzh al-Qur'an is a systematic evaluation process in Qur'an memorization learning within rumah tahfidz (Qur'anic boarding houses), serving to identify and objectively assess each student's memorization progress (Nurlaili, Ritonga, & Mursal, 2020)). The following documentation illustrates

the atmosphere of munaqosyah as a public examination within the Tahfidz Al-Qur'an program at SD Muhammadiyah MBS Prambanan.



Figure 3. Implementation of Munaqosyah or Tasmi' Akbar

Challenges in implementing the program include differences in memorization abilities among students and time management amidst a packed school schedule. However, student enthusiasm and parental support play crucial roles in ensuring the program runs smoothly. Teachers also adopt a personalized approach to keep students motivated and prevent them from feeling burdened. As Ustadz Arif noted.

*"If a student struggles with memorization, we usually provide individual attention, offer additional guidance, and find time outside the regular schedule"*

This underscores the importance of a flexible approach in guiding students. Such flexibility allows students to achieve their memorization targets in a manner suited to their individual abilities (Putri, Akmalia, Tantri, Ubaidillah, & Solih, 2024). Additionally, the school fosters strategic synergy between general subject teachers and tahfidz instructors to create a

harmonious balance between academic achievement and Qur'anic memorization progress.

Overall, the implementation of the Tahfidz Al-Qur'an Program at SD Muhammadiyah MBS Prambanan contributes significantly to the development of students' religious character. The program not only focuses on memorization outcomes but also on habituating Qur'anic values in daily life. Its success is evident in the increasing number of students achieving their memorization targets according to grade levels. Furthermore, this habituation fosters discipline, consistency (istiqamah), and a deep love for the Qur'an from an early age..

## **2. The Impact of the Implementation of the Tahfidz Al-Qur'an Program at SD Muhammadiyah MBS Prambanan.**

The Tahfidz Al-Qur'an Program has shown a positive impact on both cognitive development and the character formation of students. Based on interviews with Ustadz Arif and several students, the implementation of *talaqqi* methods and the structured memorization reporting system have proven effective in enhancing memorization skills. Fifth-grade students reported being able to memorize at least two short verses per day through their daily *murajaah* (review) routine. Naura Syakira, a sixth-grade student, stated

*" Alhamdulillah, my memorization has become smoother, and I have now*

*reached Juz 28. I'm used to memorizing little by little every day, which makes it easier and less overwhelming. With this approach, I've become more disciplined because I always have daily verse targets"*

However, observation revealed that some students struggled with longer verses. Rizka, Kenedi, Rehani, & Ramanda (2022) argue that students possess unique individual characteristics, even if they appear similar physically. This diversity should serve as a foundation for educators in designing effective learning strategies to help students develop their potential for future life success.

The program has successfully shaped students' religious and social character. Ustadz Arif explained.

*"I observe a positive correlation between good manners and the quality of a student's memorization. Typically, students who are polite, disciplined, and respectful toward their teachers tend to memorize more easily, with more accuracy and consistency"*

Askana Zakira, a sixth-grade student, admitted that the program helped her maintain discipline by memorizing 3–4 verses daily. Observations also revealed that interactions during *tahfidz* sessions foster values of cooperation, although some students were occasionally distracted by noisy peers. Azmi, Din, Khalis, Jani, & Ahmad (2024), who state that institutions implementing Tahfidz

programs not only emphasize the memorization process but also foster the holistic development of students by instilling values of discipline, commitment, and spirituality. Ustadz Dimaz added that activities like *sambung ayat* (verse continuation) and *munaqasyah* (public memorization exams) have effectively boosted students' self-confidence in public speaking.

In terms of academic achievement, the Tahfidz program has also positively influenced learning performance. Ustadz Dimaz remarked:

*" I've noticed that the evaluation system through munaqasyah and the mutabaah sheets not only measure students' memorization progress but are also very effective in cultivating their study discipline. Regular assessments encourage students to set goals and take responsibility for their memorization progress."*

This reflects how Qur'anic memorization skills may assist students in retaining other academic materials. This aligns with the findings of Sirin, Metin, & Tarhan (2021), who found significant improvement in participants' visual and cognitive memory capabilities following memorization training). Nevertheless, the program still faces challenges, particularly in standardizing the quality of teaching among *tahfidz* instructors.. Namun masih ada tantangan dalam standarisasi kualitas mengajar antar guru tahfidz yang perlu diperbaiki.

Despite its many benefits, the program also encounters several implementation challenges. Fifth-grade students reported distractions during *tahfidz* sessions, while Ustadz Arif highlighted the crucial role of parental involvement at home. At this age, children's brain plasticity is at its peak, and social relationships especially with parents are vital to stimulating cognitive, emotional, and social development (Papadakis, Alexandraki, & Zaranis, 2022). Ustadz Dimaz plans to address the issue of instructional standardization through teacher training and the development of a written *tahfidz* guide. Some students, such as Syariful Azam, expressed hope for more personalized memorization targets, particularly during exam periods. Overall, the program has successfully cultivated a learning environment conducive to the students' holistic development

## **E. Conclusion**

The implementation of the *Tahfidz Al-Qur'an* program at SD Muhammadiyah MBS Prambanan has proven effective in cultivating students' religious character and enhancing their cognitive abilities from an early age. The program is systematically carried out through the *talaqqi* and *itqon* methods, supported by a classification system based on students' memorization abilities. Regular evaluations through memorization submissions (*setoran*) and *munaqasyah* sessions not only promote memorization achievements

but also instill discipline, a sense of responsibility, and self-confidence.

Despite facing challenges such as varying student abilities and time management constraints, the program's success is largely attributed to personalized approaches, teacher flexibility, and strong parental involvement. The program has demonstrated positive impacts on students' spiritual, social, and academic development.

However, this study has several limitations. Notably, it does not comprehensively address the program's impact on students with learning difficulties or special needs. Additionally, the evaluation instruments used are not described in sufficient detail, making the measurement of memorization outcomes and character development not fully quantifiable. Furthermore, the study is confined to a single school setting, thus limiting the generalizability of the findings to institutions with different contexts.

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