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The Implementation of a Tahfidz Al-Qur'an Program to Enhance the Quality of Students' Qur'anic Memorization at MI Islamiyah Pringlangu 01 Takhassus

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Abstract

This study aims to describe the implementation of the Tahfidz Al-Qur'an Program in improving the quality of Qur'an memorization among students at MI Islamiyah Pringlangu 01 Takhassus. This research employed a qualitative approach with a descriptive research design. Data were collected through observation, semi-structured interviews, and documentation involving tahfidz teachers and students participating in the program. Data analysis was conducted through data condensation, data display, and conclusion drawing, while data validity was ensured through source and technique triangulation. The results showed that the Tahfidz Al-Qur'an Program was implemented through various activities, including joint reading, memorization games, verse continuation activities, reading in turns, murojaah, teacher guidance, memorization checking, and evaluation. Teachers played an important role in guiding students according to their individual abilities, encouraging continuous murojaah, and communicating with parents to support students experiencing difficulties. The quality of students' memorization showed development, particularly in fluency of recitation and the ability to maintain memorization. Supporting factors included adequate facilities, a supportive learning environment, varied learning activities, and parental involvement. Meanwhile, limited learning time and differences in students' abilities were identified as the main obstacles. The findings indicate that the implementation of the Tahfidz Al-Qur'an Program contributes to the development of students' memorization quality through continuous guidance, repetition, evaluation, and memorization maintenance.

Keywords: *Tahfidz Al-Qur'an, memorization quality, Qur'an memorization, elementary education*

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1. INTRODUCTION

The Qur'an is the primary source of Islamic teachings and holds a significant position in the lives of Muslims. Qur'anic learning at the elementary education level is an essential component of religious education because, at this stage, students begin to develop the habits of recognizing, reading, understanding, and engaging with the Qur'an. Qur'anic education provided from an early age is expected to foster continuous interaction with the Qur'an throughout students' lives. One form of Qur'anic learning implemented in Islamic educational institutions is the Tahfidz Al-Qur'an program, which aims to help students memorize Qur'anic verses and develop the habit of maintaining their memorization. Sapitri et al., (2023) indicated that Qur'anic learning for elementary-aged children is important for developing correct Qur'anic reading skills and fostering engagement with the Qur'an from an early age.

The implementation of a Tahfidz Al-Qur'an program involves more than memorizing verses or chapters of the Qur'an. It requires systematic planning, regular memorization activities, teacher guidance, repetition or *muraja'ah* (review), the submission of memorized passages to teachers, and evaluation of students' progress. These activities are interconnected because achieving memorization targets does not necessarily indicate that students can retain and recite their memorization accurately over time. Therefore, examining the implementation of a Tahfidz program also requires attention to how memorization activities and instructional practices support the maintenance and development of students' memorization quality.Abidareksa et al., (2025) found that Tahfidz programs in elementary schools involve planning, implementation, and evaluation. Their study also identified supporting and

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inhibiting factors, including teacher guidance, parental support, the school environment, differences in students' abilities, time constraints, and learning motivation.

In this study, the quality of Qur'anic memorization refers to students' ability to retain and recite previously memorized passages accurately and fluently. This concept is examined through three interrelated aspects: recitation accuracy, fluency, and the maintenance of memorization. Recitation accuracy concerns the application of *tajwid* (the rules governing Qur'anic recitation) and the correct articulation of Arabic letters through their *makhraj* (points of articulation). Fluency refers to the ability to recite memorized passages smoothly and with minimal hesitation or errors. Meanwhile, the maintenance of memorization concerns students' ability to recall and recite previously memorized passages through regular *muraja'ah* and memorization assessments. These aspects provide a basis for examining memorization quality beyond the quantity of verses or *juz* memorized.Hakim, (2025) identified *tajwid*, *makhraj*, fluency, and tone as indicators of Tahfidz assessment and discussed the relationship between recitation accuracy and students' Qur'anic memorization abilities. In the present study, these aspects provide an analytical reference for examining memorization quality in accordance with the activities and evidence identified during the research.

The maintenance of memorization requires continuous repetition to ensure that previously memorized passages can be recalled and recited properly. Therefore, *muraja'ah* is an essential component of memorization development. In addition, the submission of memorized passages to teachers enables students' progress to be monitored and recitation errors to be identified. Regular evaluation also helps teachers assess memorization achievement and determine aspects that require further guidance. Fadilah & Sesmiarni, (2025) discussed assessment standards in Tahfidz programs, including *mutqin* (mastery and retention of memorization), *tajwid*, and fluency. Their study also highlighted the roles of *muraja'ah* and *tasmi'* (the recitation of memorized passages for assessment) in supporting the development of Qur'anic memorization quality. These practices are therefore relevant to understanding how memorization is maintained, monitored, and evaluated within a Tahfidz program.

Teachers play an important role in guiding students throughout the processes of memorizing and maintaining their Qur'anic memorization. Their responsibilities include listening to students' recitation, correcting errors, guiding *muraja'ah*, providing motivation, and evaluating memorization progress. This guidance is particularly important because students differ in their memorization abilities, memory retention, motivation, and consistency in reviewing previously memorized passages. Consequently, the implementation of a Tahfidz program requires continuous guidance that considers students' individual learning needs. Abidareksa et al., (2025) similarly identified differences in students' abilities and fluctuations in their enthusiasm as factors that need to be considered in implementing Tahfidz programs at the elementary school level. Teacher guidance, memorization activities, and evaluation can thus be examined as interconnected elements in the process of maintaining and developing students' memorization quality.

MI Islamiyah Pringlangu 01 Takhassus is an educational institution that emphasizes religious education through its Takhassus program, one component of which is the Tahfidz Al-Qur'an program. Based on preliminary observations conducted during the School Field Experience Program (*Pengenalan Lapangan Persekolahan* [PLP]), the Tahfidz Al-Qur'an program was identified as one of the religious activities implemented at the madrasah. The program includes activities intended to develop and maintain students' Qur'anic memorization. This context provides an opportunity to examine how memorization activities are organized, how teachers guide students in maintaining their memorization, and how students' memorization progress is monitored and evaluated. Examining these aspects together is important for understanding the practical relationship between program implementation and the efforts undertaken to support students' memorization quality.

Previous studies have examined various aspects of Tahfidz Al-Qur'an programs at the elementary school level. Abidareksa et al., (2025), for example, examined program planning, implementation, evaluation, and the supporting and inhibiting factors affecting program implementation. Meanwhile,

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Fadilah & Sesmiarni, (2025) focused on assessment standards and memorization development, particularly in relation to *mutqin*, *tajwid*, and fluency. Hakim, (2025) also discussed indicators used to assess Qur'anic memorization, including articulation and recitation fluency. Studies conducted in other madrasah ibtidaiyah settings have also examined the implementation of Tahfidz programs. Syafitri et al. (2025) described Tahfidz teachers at MI Miftahul Jannah Duduksampeyan Gresik as guides, motivators, and evaluators, while weak mastery of makhraj emerged as an obstacle. Fatoni and Subando (2024) evaluated a Tahfidz program at MITQ Al Manar Klaten and reported that students on average memorized only one to two juz against a target of three, with limited facilities, teacher quality, and students' low awareness of independent muraja'ah contributing to the gap. Syahrul et al. (2026) examined a program comprising setoran, muraja'ah, sima'an, and a monthly overnight activity at MI Al Abrar Makassar and reported a statistically significant relationship between the program and students' Qur'anic reading ability. These studies provide a foundation for understanding program organization and the assessment of memorization quality. However, the studies discussed above address different aspects of Tahfidz education, and further examination is needed to understand how the organization of memorization activities, the maintenance of previously memorized passages, teacher guidance, and evaluation are interconnected in the daily implementation of a Tahfidz program within a particular madrasah. Accordingly, the research gap addressed by this study concerns the need for an integrated understanding of these components in the context of MI Islamiyah Pringlangu 01 Takhassus, rather than merely documenting the implementation of another institutional program.

To address this gap, the present study employs an analytical framework consisting of four interconnected dimensions: (1) program implementation, including the organization and procedures of memorization activities; (2) memorization maintenance and teacher guidance, including *muraja'ah*, the submission of memorized passages, and instructional assistance; (3) memorization quality, examined in terms of recitation accuracy, fluency, and the maintenance of previously memorized passages; and (4) supporting and inhibiting factors that influence program implementation. These dimensions are considered in relation to one another to examine how memorization activities are conducted, how teachers assist students in maintaining their memorization, how memorization quality is monitored, and what conditions support or constrain these processes. This framework provides a basis for organizing the findings and discussing the relationship between program implementation and the development of students' Qur'anic memorization quality.

Based on this framework, this study aims to describe and analyze the implementation of the Tahfidz Al-Qur'an program in supporting the quality of students' Qur'anic memorization at MI Islamiyah Pringlangu 01 Takhassus. Specifically, it examines the organization of memorization activities, the practices used to maintain memorization, the role of teachers in guiding and evaluating students, the aspects of memorization quality identified in the learning process, and the factors supporting and hindering program implementation. This study is expected to contribute a context-specific and integrated understanding of how program implementation, teacher guidance, memorization maintenance, and evaluation are connected in Tahfidz education at the madrasah ibtidaiyah level.

2. METHOD

This study employed a qualitative approach with a descriptive research design (Creswell & Poth, 2018) to examine the implementation of the Tahfidz Al-Qur'an Program and its role in developing the quality of students' Qur'anic memorization at MI Islamiyah Pringlangu 01 Takhassus. The research was conducted in September 2026. The unit of analysis was the implementation of the Tahfidz Al-Qur'an Program within this specific madrasah, particularly the practices of memorization submission (*setoran*), memorization review (*muraja'ah*), teacher guidance, and the maintenance of students' Qur'anic memorization. The teacher and student participants served as sources of information about these practices rather than as separate units of analysis. As a single-site qualitative study, the research aimed to provide a contextual description of the program rather than to produce findings that could be generalized to all Tahfidz programs.

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Data were collected through observation, semi-structured interviews, and documentation. Observations were conducted in three sessions, each lasting approximately 35 minutes. The observations focused on the implementation of *setoran* and *muraja'ah*, students' participation in these activities, teacher guidance during recitation, and the procedures used to check students' memorization. Field notes were used to record relevant activities and interactions during the observed sessions.

Semi-structured interviews involved one Tahfidz teacher and three students aged 10–12 years. The interview with the teacher lasted approximately 50 minutes, while the interviews with the three students lasted approximately 30 minutes in total. The teacher was selected because of their direct involvement in implementing the program, while the students were selected purposively based on their participation in Tahfidz activities and their experience of *setoran* and *muraja'ah*. The teacher interview explored the organization of memorization activities, the procedures for *setoran* and *muraja'ah*, the guidance provided to students, the evaluation of memorization, and the supporting and inhibiting factors affecting program implementation. The student interviews focused on their experiences of memorizing and reviewing Qur'anic passages, the difficulties they encountered, and their perceptions of changes in recitation fluency and the retention of memorized passages.

Documentation was used to complement the observation and interview data. The documents examined included the Tahfidz activity schedule, memorization target lists, photographs of program activities, and memorization logbooks where available and relevant to the research. These materials provided contextual information about the program's organization, memorization targets, and learning activities. Only documents that were actually obtained and examined were used to support the analysis.

Data were analyzed through an interactive process consisting of data condensation, data display, and conclusion drawing (Miles et al., 2014). During data condensation, observation notes, interview records, and relevant documents were reviewed to identify information related to the research objectives. Relevant information was coded according to the research focus, including program implementation, *setoran*, *muraja'ah*, teacher guidance, memorization fluency, reading accuracy, memorization maintenance, and supporting and inhibiting factors. Codes that described related practices or experiences were then grouped into broader categories and developed into descriptive themes. These themes were reviewed against the original data to ensure that the interpretations remained consistent with the collected evidence. The findings were presented in narrative form, and information from observations, interviews, and documentation was compared to identify areas of convergence, complementary evidence, and differences. Conclusions were drawn from patterns supported by the available data.

The adequacy of the qualitative data was considered in relation to the research objectives, the relevance of the participants' experiences, the range of information obtained from the three data collection techniques, and the extent to which the collected evidence supported the descriptive themes. The observations and interviews provided information about the implementation of the program, while the available documents supplied additional contextual evidence. Given the limited number of participants and the single-site design, the study does not claim that data saturation was definitively achieved. Instead, the findings are presented as a context-specific account based on the data collected. This limitation is taken into consideration when interpreting the scope and transferability of the findings.

In this study, memorization quality was examined descriptively through three aspects: (1) memorization fluency, referring to students' ability to recite previously memorized verses fluently during *setoran*; (2) reading accuracy, referring to the accuracy of students' Qur'anic recitation as observed during memorization activities; and (3) memorization maintenance, referring to students' practices of reviewing previously memorized passages through *muraja'ah*. These aspects were examined through direct observation and interpreted alongside interview accounts and available memorization records. The study did not employ a standardized scoring rubric or a systematic pre-test and post-test comparison. Consequently, the findings describe observed practices and the teacher's and students' accounts of memorization development, particularly in relation to fluency and retention, rather than

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establishing a quantitatively measured improvement in memorization quality. Specific claims about *tajwid* and *makhraj* were not treated as independently measured outcomes unless supported by the collected data.

To enhance data credibility, the study employed source and technique triangulation (Lincoln & Guba, 1985; Patton, 1999). Source triangulation involved comparing information obtained from the Tahfidz teacher and the three student participants. Technique triangulation involved comparing findings from observations, interviews, and documentation. Where accounts differed or could not be corroborated by other sources, they were interpreted cautiously rather than treated as independently verified findings. Because parents were not included as interview participants, information about parental involvement was interpreted through the accounts of the teacher and students and was not presented as direct testimony from parents.

The researcher's initial familiarity with the research context developed during the School Field Experience Program (*Pengenalan Lapangan Persekolahan*, PLP). This prior familiarity helped the researcher understand the school setting but also presented a potential risk of assumptions influencing data collection and interpretation. To address this concern, the analysis was grounded in recorded observations, interview accounts, and available documentary evidence rather than familiarity with the school alone. Information from different participants and data collection techniques was compared, and interpretations were limited to claims supported by the collected data. The researcher's prior familiarity was therefore considered when interpreting participants' accounts and classroom activities. Research ethics were addressed by obtaining permission from the madrasah and consent from the participants before data collection. The identities of the student participants were protected in reporting the findings.

3. RESULTS AND DISCUSSION

3.1 Results

3.1.1 Implementation of the Tahfidz Al-Qur'an Program

The Tahfidz Al-Qur'an Program at MI Islamiyah Pringlangu 01 Takhassus is implemented as part of the school's Takhassus program, which focuses on Qur'anic learning and memorization. Based on the interview with the Tahfidz teacher, the Takhassus program has been running for approximately six years. The program combines memorization targets, individual memorization submission (*setoran*), group learning activities, repeated review (*muraja'ah*), and evaluation.

The teacher explained that the program sets a memorization target of two *juz*, although some students are able to memorize more than the prescribed target. However, the students participating in the program have different levels of prior memorization. The teacher reported that some students had already memorized several surahs from *Juz 30* before joining the program, while others had more limited prior memorization. This variation indicates that a common program target does not necessarily correspond to the same starting point or level of difficulty for every student.

The program incorporates several activities, including group recitation, verse-continuation games, relay reading, and activities described by the teacher as resembling *Musabaqah Tilawatil Qur'an* (MTQ). According to the teacher, these activities are intended to make learning more enjoyable and prevent students from feeling overly burdened by memorization. The teacher explained, "We conduct group recitation, verse-continuation games, relay reading, and MTQ-like activities so that the children do not feel overly stressed."

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Figure 1. *Students' Participation in Tahfidz Al-Qur'an Learning Activities*

In this study, the term "MTQ-like activities" refers to supplementary Qur'anic learning activities that the teacher associates with the MTQ format. It does not necessarily indicate that the school conducts a formal MTQ competition. The distinction is important because the available information describes the general types of activities but does not specify whether they follow formal competition procedures.

Students' experiences provide a complementary perspective on these activities. The student interviews indicated that memorizing certain surahs could be difficult, particularly when students had not yet become familiar with the passages. One student explained, "At first, some surahs were difficult to memorize, but when I reviewed them repeatedly, they became easier to remember." This account highlights the role of repeated practice in students' experiences of the program.

The implementation of the program also involves *muraja'ah*, through which students review previously memorized passages. The teacher emphasized that students should continue reviewing their memorization at home rather than relying exclusively on practice at school. One student similarly explained, "At home, I usually review my memorization again so that I do not forget it." These accounts suggest that the memorization process extends beyond classroom activities and requires continued practice outside school.

Evaluation is conducted according to students' memorization levels. The teacher explained that students are assessed after memorizing a particular portion before proceeding to the next stage. The interview also referred to surahs ranging from Ad-Dhuha to An-Nas in describing the memorization levels. The program's overall memorization target is two juz; however, the available data do not fully clarify how the surah-based assessment levels relate to this overall target. Therefore, the two-juz target and the reference to Ad-Dhuha–An-Nas are reported as separate aspects of the program structure rather than assumed to represent the same assessment unit.

Overall, the findings portray the program as a combination of memorization targets, varied learning activities, repeated practice, and level-based evaluation. The teacher's interview explains how the program is organized, students' accounts describe their experiences of memorization and review, and the program documents provide information about the learning schedule and targets. The observations are used to complement these sources by examining the learning activities and students' recitation practices in the classroom.

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Table 1. *Thematic Findings and Supporting Data Sources*

Research Theme	Teacher Interviews	Student Interviews	Classroom Observations	Documentation
Program implementation	Memorization targets, learning activities, and evaluation procedures	Students' experiences of participating in the program	Learning activities observed during the sessions	Program schedules and memorization target lists
Memorization practices	Teacher guidance on setoran and muraja'ah	Students' experiences of memorizing and reviewing Qur'anic passages	Memorization submission and review practices observed during the sessions	Memorization logbooks, where relevant
Memorization quality	Teacher's perceptions of students' memorization development	Students' experiences of memorization fluency and difficulties	Observed recitation fluency and reading accuracy	Not available in the analyzed documents
Supporting and inhibiting factors	Facilities, time constraints, and differences in students' abilities	Students' reported difficulties during memorization	Challenges or supporting conditions directly observed	Relevant program documents and activity photographs

3.1.2 Teachers' Efforts to Improve the Quality of Students' Qur'anic Memorization

The teacher's efforts to support students' Qur'anic memorization involve direct guidance, varied learning activities, regular *muraja'ah*, and communication with parents. These efforts are relevant because students enter the program with different levels of prior memorization and may require different amounts of assistance to complete their memorization targets.

The teacher described her role as guiding students so that they could read the Qur'an properly and work toward the established memorization targets. Guidance is particularly important during *setoran*, when students recite memorized passages and receive feedback from the teacher. Students who experience difficulties may require further practice before they can recall a passage fluently. The teacher's explanation therefore highlights the importance of guidance throughout the memorization process rather than focusing exclusively on the completion of targets.

The differences among the three student participants provide a useful way to examine the varied learning needs represented in the program. For the purpose of describing these differences, the participants can be discussed according to their reported levels of memorization: relatively high, moderate, and still developing. These categories are descriptive and should not be interpreted as formal achievement classifications unless the school uses an established classification system.

The student with relatively high memorization ability represents a learner who has a stronger starting point in the memorization process. The student with moderate ability represents a learner who continues to develop memorization through practice and review. The student who requires more support represents a learner for whom memorization may involve greater difficulty and a need for additional repetition or teacher guidance. These differences illustrate why the same target may require different learning processes. The specific experiences of each participant should be interpreted alongside the interview records rather than assumed solely from the ability categories.

The teacher also uses varied activities, including group recitation, verse-continuation games, relay reading, and activities resembling MTQ. These activities provide alternatives to individual memorization and are intended to create a more engaging learning environment. Their value in this study lies in the range of learning opportunities they provide. However, the findings do not establish that all students respond to these activities in the same way or that any particular activity independently produces improvement.

Another central element of the teacher's efforts is *muraja'ah*. The teacher encourages students to review previously memorized passages continuously, including at home. Students' accounts indicate

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that repetition helps them recall passages that were initially difficult to memorize. This finding emphasizes that the development of memorization involves not only learning new passages but also maintaining previously learned material.

Communication with parents is also part of the teacher's efforts. According to the teacher, communication with parents has helped support students who initially experienced difficulties. However, parents were not interviewed directly in this study. Therefore, parental involvement is discussed on the basis of the teacher's account and relevant student statements, rather than as a finding independently confirmed through parental interviews.

The observations focused on students' recitation practices, including fluency, reading accuracy, and the maintenance of memorized passages through *muraja'ah*. These aspects complement the interviews by directing attention to observable learning practices. Nevertheless, because the study did not use a standardized scoring rubric or systematic pretest–posttest assessment, the findings are interpreted descriptively. They provide information about the learning process and the teacher's efforts, rather than a numerical measurement of improvement.

Taken together, the findings suggest that the teacher's efforts address several aspects of memorization: students need opportunities to practice, guidance when they encounter difficulties, and repeated review to maintain their memorization. The variation among students further indicates the importance of considering individual learning needs when implementing a common memorization program.

3.1.3 Students' Qur'anic Memorization Quality

In this study, the quality of students' Qur'anic memorization is examined through three descriptive aspects: memorization fluency, reading accuracy, and the maintenance of memorized passages through *muraja'ah*. These aspects are considered using the teacher's explanations, students' accounts, and classroom observations. They are not treated as standardized scores or as evidence of a quantitatively measured increase in memorization quality.

The first finding concerns differences in students' initial memorization abilities. According to the teacher, some students had already memorized several surahs from *Juz 30*, while others had more limited prior memorization. This variation is reflected in the three student profiles used in this study: one student with relatively high memorization ability, one with moderate ability, and one who requires more support. The profiles help illustrate differences in learning needs, but they should not be used to rank students formally unless the categories are supported by documented assessment criteria.

Students' accounts also indicate that some passages require more repetition than others. One student stated, "At first, some surahs were difficult to memorize, but when I reviewed them repeatedly, they became easier to remember." This account suggests that memorization difficulties may change through practice. It also illustrates that students' experiences of the program cannot be described as uniformly easy, because the time and effort required to memorize a passage may vary.

The second aspect is memorization fluency. The teacher reported perceived development in students' ability to recite memorized passages. One student also explained, "Now I am more fluent when submitting my memorization because I have reviewed it many times." This account suggests that the student associated repeated review with greater confidence or fluency during *setoran*. Such statements provide insight into students' perceived experiences, although they do not independently establish the magnitude of change in fluency.

The evidence concerning students' memorization quality should be interpreted in light of the study's descriptive design. Teachers' statements and students' accounts provide information about perceived changes in memorization fluency and the usefulness of repeated review. Classroom observations provide additional descriptions of students' recitation practices. However, the study did not use standardized memorization scores or systematic pretest–posttest assessments to measure changes

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in performance. Accordingly, the findings indicate perceived and observed aspects of the memorization process rather than objectively measured improvement attributable to the program.

Reading accuracy was considered during classroom observations alongside memorization fluency. However, the observations were descriptive and did not use a standardized rubric to assess specific tajwid rules or makhraj. Consequently, this study does not establish systematic improvement in tajwid or makhraj. The empirical discussion of memorization quality therefore focuses primarily on fluency, students' experiences of repeated review, and the maintenance of memorized passages, while reading accuracy is addressed only to the extent supported by the observation data.

The third aspect is the maintenance of memorization. The teacher emphasized the importance of continuous *muraja'ah*, including at home, to help students retain previously memorized passages. Students' accounts similarly describe reviewing memorization to avoid forgetting it. These findings distinguish the acquisition of new memorization from the continued retention of previously learned material. Completing a new memorization target does not necessarily mean that the material will be retained without further practice.

The three student profiles also help illustrate why memorization quality needs to be understood in relation to individual starting points. A student with relatively high memorization ability may already have a stronger foundation, whereas a student with moderate ability or one who requires more support may need additional opportunities for repetition and guidance. These profiles do not establish a fixed hierarchy of learning potential; rather, they highlight differences in the support required during the memorization process.

The teacher reported perceived improvements in students' memorization fluency and retention through regular practice, repeated review, and individual guidance. These observations suggest that consistent support and opportunities to revisit memorized verses were important aspects of students' learning experiences. The findings also highlight differences in students' memorization progress and learning needs.

Overall, the findings suggest that the quality of students' Qur'anic memorization was supported by a combination of teacher guidance, repeated practice, *muraja'ah*, and ongoing evaluation. These practices provided opportunities for students to maintain and develop their memorization according to their individual progress. The findings therefore highlight the importance of consistent instructional support and learning routines in the implementation of a Tahfidz Al-Qur'an program.

3.1.4 Supporting and Inhibiting Factors of the Tahfidz Al-Qur'an Program

The findings identify several factors that support or constrain the implementation of the Tahfidz Al-Qur'an Program at MI Islamiyah Pringlangu 01 Takhassus. According to the teacher, supporting factors include the availability of learning facilities and digital resources, varied learning activities, and communication with parents. The main challenges identified in the interviews are limited instructional time and differences in students' memorization abilities.

The availability of facilities and learning resources was described by the teacher as supporting the program. These resources provide an environment for Qur'anic reading, memorization, and review. The program schedule and memorization target lists also provide information about how the program is organized. Nevertheless, the existence of facilities and administrative documents does not, by itself, demonstrate their direct effect on students' memorization outcomes.

Varied learning activities are another reported supporting factor. Group recitation, verse-continuation games, relay reading, and activities resembling MTQ offer students different ways to participate in Qur'anic learning. These activities are intended to make the learning process more engaging and less monotonous. Students' accounts of the difficulties they encounter during memorization further indicate the importance of providing opportunities for repetition and teacher

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assistance. However, the available evidence does not establish that all activities are equally helpful for every student.

Communication between the teacher and parents was also identified as helpful when students experienced difficulties. This finding is based on the teacher's account and should be interpreted within that scope because parents were not interviewed directly. It indicates that school–home communication is perceived as a form of support, but it does not establish the extent of parental involvement for every student.

Limited instructional time was identified as one of the main challenges. The teacher needs to organize *setoran*, memorization activities, *muraja'ah*, and evaluation within the available learning time. Each activity serves a different purpose, but all require opportunities for students to practice and receive guidance. Limited time may therefore make it difficult to provide the same amount of assistance to students with different learning needs.

Differences in students' abilities constitute another challenge. The three student profiles illustrate that students do not necessarily begin with the same level of memorization or require the same amount of practice. The student with relatively high ability, the student with moderate ability, and the student who requires more support represent different learning needs within the same program. This variation means that the teacher must balance the common memorization targets with the need to provide guidance appropriate to each student.

These findings show that supporting factors and challenges operate together. Facilities and varied learning activities provide opportunities for learning, but they do not eliminate differences in students' abilities or the constraints of instructional time. The implementation of the program therefore depends not only on the activities and resources available but also on how the teacher manages memorization targets, review, evaluation, and individual support.

3.2 Discussion

3.2.1 Implementation of the Tahfidz Al-Qur'an Program

The findings show that the Tahfidz Al-Qur'an Program at MI Islamiyah Pringlangu 01 Takhassus combines memorization targets, group-based learning activities, *setoran*, *muraja'ah*, and level-based evaluation. Abidareksa et al., (2025) discussed the importance of planning, implementation, evaluation, and the involvement of teachers and parents in Tahfidz programs. The present study adds a contextual description of how these elements are combined in a Takhassus setting, where a general target of two *juz* coexists with differences in students' prior memorization abilities.

A distinctive feature of the program is the combination of structured memorization targets with varied learning activities. Rather than demonstrating that a particular activity independently improves memorization, the findings suggest that these activities provide different opportunities for participation within the same program. Their implementation must be considered alongside individual memorization practice, repeated review, and level-based evaluation. This combination is particularly relevant in a setting where students have different levels of prior memorization but work toward a shared program target.

Zahro et al., (2025) highlighted the role of structured scheduling, teacher coordination, and memorization evaluation in Tahfidz programs. The findings of the present study similarly emphasize targets and evaluation, but they also highlight the practical challenge of implementing a common program for students with different starting points. A clearly defined target does not necessarily mean that students will reach it through the same process or require the same amount of guidance. A comparable tension between program targets and students' starting points was reported by Fatoni and Subando (2024), who found that students at MITQ Al Manar Klaten memorized on average one to two juz against a three-juz target, partly because of variation in students' memorization abilities. Although the present study did not assess whether students reached the two-juz target, the teacher's account of

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differing prior memorization suggests a similar issue: a common target does not guarantee a common pathway. Syahrul et al. (2026) also described a program in which setoran, muraja'ah, and sima'an were organized as distinct activities, which is consistent with the multi-component structure observed at MI Islamiyah Pringlangu 01 Takhassus.

The use of activities described as MTQ-like also illustrates how the program incorporates variety into Qur'anic learning. The available findings do not establish that these activities follow the formal procedures of an MTQ competition. Their relevance lies in the teacher's use of additional activities to make the learning process less monotonous. This distinction provides a more precise account of the program than treating the activities as formal competitions without supporting evidence. An additional insight emerges from the relationship between school-based learning and students' independent practice. The teacher provides guidance, organizes activities, and monitors memorization at school, while *muraja'ah* is encouraged outside the classroom. The program therefore connects structured instruction with students' continued responsibility for reviewing memorized passages. This relationship is particularly important when students differ in their initial memorization and the amount of repetition they need.

Anwar & Munastiwi, (2021) discussed the importance of teacher competence, a supportive learning environment, and engaging methods in Tahfidz learning. The present findings illustrate how varied activities are incorporated alongside memorization targets and repeated review. However, because the study did not quantitatively measure changes in students' achievement or learning interest, the findings support an interpretation of program implementation and participant experiences rather than a definitive claim that the activities produce the same outcomes for every student.

3.2.2 Teachers' Efforts to Improve the Quality of Students' Qur'anic Memorization

The teacher's efforts in this study involve direct guidance, varied activities, repeated review, and communication with parents. These practices reflect the need to support both the acquisition of new memorization and the maintenance of previously learned passages. The findings also show why teacher guidance needs to account for differences in students' prior abilities and learning needs.

Fadilah & Sesmiarni, (2025) discussed aspects of memorization quality such as *mutqin*, *tajwid*, and fluency, as well as the role of *muraja'ah* and *tasmi'*. In the present study, the aspects most directly addressed are memorization fluency, reading accuracy, and the maintenance of memorized passages through review. This distinction is important because the study did not employ a standardized scoring rubric covering all dimensions of Qur'anic recitation.

The emphasis on *muraja'ah* is particularly relevant. Students' accounts indicate that passages that were initially difficult could become easier to recall after repeated practice. This suggests that review is not merely an additional activity after new memorization; it is part of the process through which students maintain and retrieve previously learned material. The teacher's encouragement of review at home also connects classroom guidance with students' continued practice outside school.

Abidareksa et al., (2025) identified parental involvement as a supporting factor in Tahfidz programs. Similarly, in the present study, communication between the teacher and parents was reported to help support students who experienced difficulties in memorization. However, this finding is based on the teacher's account and the available student statements, as parents were not interviewed directly. Therefore, parental involvement should be understood as a reported source of support rather than independently verified parental practice. This distinction highlights the importance of considering the available data sources when interpreting the role of school–home communication in Tahfidz learning.

Muflich & Joedi, (2025) discussed the role of *muraja'ah* in memorization submission and repetition. The present findings add a practical consideration: students differ in how much repetition they need, so the encouragement to review must be accompanied by guidance that responds to individual learning needs. The contribution of this study is therefore not simply that repetition is important, but that repeated practice and teacher support are relevant in a setting where students have different levels of

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prior memorization. Syafitri et al. (2025) similarly characterized Tahfidz teachers at a madrasah ibtidaiyah as guides, motivators, role models, and evaluators who monitor students' memorization progress. This broader view of the teacher's role is reflected in the present findings, where guidance during setoran, encouragement of muraja'ah, and communication with parents were all described as part of the teacher's efforts. The emphasis on review also resonates with general research on memory: retrieval practice has been shown to enhance long-term retention (Roediger & Karpicke, 2006), and distributed practice tends to benefit verbal recall (Cepeda et al., 2006). These studies were not conducted in Qur'anic contexts, so they are cited only to explain why repeated review may support retention, not to claim that muraja'ah produced measurable gains in this study. Fatoni and Subando (2024) further reported that limited student awareness of independent muraja'ah was associated with forgetting, which underscores the importance of the teacher's encouragement of review at home.

3.2.3 Students' Qur'anic Memorization Quality

The findings suggest that students' memorization quality should be understood in relation to their initial abilities, fluency, reading accuracy, and maintenance of memorized passages. Students do not begin with the same level of memorization, and their experiences indicate that some passages require more repetition than others. A common memorization target should therefore not be taken as evidence that all students experience the same degree of difficulty or progress at the same pace.

Zahro et al., (2025) discussed the potential of structured Tahfidz programs to support fluency, accuracy, and retention. In the present study, the teacher reported perceived development in students' memorization, while students described repeated review as helpful in recalling passages and reciting them more fluently. These accounts suggest that repetition is an important feature of students' experiences. However, because the study did not include systematic pretest–posttest measurements, it cannot establish the magnitude of improvement or demonstrate a causal effect of the program.

The differences among the three student participants provide a contextual insight into memorization development. The student with relatively high ability, the student with moderate ability, and the student who requires more support represent different starting points and learning needs. These profiles suggest that memorization quality cannot be interpreted solely by considering whether students are working toward the same target. The amount of guidance and repetition required is also relevant to understanding their learning experiences.

The distinction between acquiring and maintaining memorization is another important finding. Students may be able to memorize a new passage but still need continued review to retain it. The teacher's emphasis on *muraja'ah* at school and at home highlights the ongoing nature of Qur'anic memorization. In this context, memorization quality is not simply a matter of how many passages have been learned; it also concerns the ability to recall and recite those passages accurately over time.

Fadilah & Sesmiarni, (2025) and Hakim, (2025) discussed the relevance of fluency, *tajwid*, and *makhraj* to Qur'anic memorization. In the present study, fluency and reading accuracy were considered during observations, but the available data do not establish systematic improvements in every aspect of *tajwid* and *makhraj*. The interpretation should therefore remain limited to the aspects examined through the study's data. Studies at the madrasah ibtidaiyah level also point to the relevance of reading quality in Tahfidz programs. Syahrul et al. (2026) reported that a structured Tahfidz program was significantly associated with students' Qur'anic reading ability, and Rinjani et al. (2024) identified incomplete mastery of makharijul huruf and tajwid among the inhibiting factors of a Tahfidz program. In the present study, however, reading accuracy was observed descriptively without a standardized rubric. These studies therefore indicate that reading quality is relevant to Tahfidz education, but they cannot be used to infer improvement in tajwid or makhraj among the students observed here.

The main insight from this study is that memorization quality is experienced as an ongoing process shaped by students' starting points, repeated practice, and teacher guidance. The findings do not establish that one activity is sufficient for all students. Instead, they highlight the importance of

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combining structured targets with review and support that respond to different learning needs. This provides a contextual understanding of the program without overstating the evidence as a measured or uniform improvement in all students.

3.2.4 Supporting and Inhibiting Factors of the Tahfidz Al-Qur'an Program

The findings identify facilities, varied learning activities, and communication with parents as reported supporting factors, while limited instructional time and differences in students' abilities emerge as the main challenges. Syaputri et al., (2025) also discussed supporting factors such as teacher role modeling, a religious school environment, and parental support, alongside challenges including differences in Qur'anic reading ability, learning motivation, parental support, and attendance. These studies provide a broader context for interpreting the factors identified in the present study.

The main challenge in this study is the need to accommodate differences in students' abilities within limited instructional time. The teacher must organize *setoran*, new memorization, *muraja'ah*, and evaluation, while students differ in how quickly they memorize and recall passages. This creates a practical tension between maintaining the program's targets and providing sufficient individual guidance. The challenge is therefore not simply that students have different abilities, but that these differences affect the allocation of learning time and support.

Utami & Fathoni, (2022) discussed differences in children's abilities as a factor affecting Tahfidz activities and identified facilities and a conducive learning environment as supporting conditions. The present study similarly identifies differences in students' abilities and the availability of facilities. It also suggests that supportive resources do not eliminate the need to adapt guidance to individual students. Facilities can provide the conditions for learning, but the teacher still needs to manage the practical demands of repetition, recitation, and evaluation within the time available.

Facilities and the physical learning environment have also been discussed in earlier studies of Tahfidz programs. Fatoni and Subando (2024) reported that limited school facilities, such as small classrooms located close together, disrupted muraja'ah because voices from neighboring classes competed with one another, in addition to budget and teacher-quality constraints. Yusuf et al. (2025) identified limited instructional time, varying memorization aptitudes, and insufficient parental engagement as obstacles in a Tahfidz program at a madrasah ibtidaiyah, and Rinjani et al. (2024) likewise listed limited time allocation among inhibiting factors. In the present study, the teacher described facilities as supportive rather than constraining, while limited time and differences in abilities were the main challenges. This contrast suggests that the influence of facilities depends on the setting, and the available data do not establish how facilities affected students' memorization outcomes.

The different experiences of the student participants further illustrate the challenge of providing support within a common program. Students who already have stronger memorization foundations may require different forms of assistance from those who are still developing their memorization. These differences reinforce the importance of flexible guidance and opportunities for repeated practice rather than assuming that all students will master passages at the same pace.

Overall, the implementation of the Tahfidz Al-Qur'an Program at MI Islamiyah Pringlangu 01 Takhassus reflects an interaction between program structure, teacher guidance, student differences, and opportunities for practice outside school. Its distinctive feature in this study is the combination of clear memorization targets and varied activities with continued *muraja'ah*. The main practical challenge is accommodating different learning needs within limited instructional time. These findings offer a contextual account of how the program is implemented and experienced, while further research using systematic memorization assessments would be needed to measure changes in students' memorization quality more precisely.

4. CONCLUSION

This study found that the Tahfidz Al-Qur'an Program at MI Islamiyah Pringlangu 01 Takhassus is implemented through memorization activities, group recitation, verse-continuation games, relay reading, *muraja'ah*, teacher guidance, and evaluation. Teachers adjust their guidance to students' varying abilities and encourage them to review their memorization both at school and at home. Teachers' and students' accounts suggest perceived improvements in recitation fluency and the retention of memorized passages. However, these findings reflect participants' experiences and perceptions rather than objectively measured improvements. The program is supported by a conducive learning environment, learning facilities, and parental involvement, while time constraints and differences in students' abilities remain challenges. This study is limited to one madrasah and does not include clearly reported pre–post measurements of memorization quality. Therefore, the findings are context-specific and should not be assumed to apply to other Tahfidz programs. Further research involving multiple madrasahs and systematic assessments of memorization quality would help examine the transferability of these findings.

AI USAGE STATEMENT

During the preparation of this manuscript, the author used Claude for language translation, editing, and proofreading. The author reviewed and revised the content as necessary and takes full responsibility for the final content of the manuscript.

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