

Implementation of Tahfidzul Qur'an: Analysis of Implementation, Challenges, and Impacts on Student Learning and Development

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ABSTRACT

Tahfiz Al-Qur'an education at the Madrasah Ibtidaiyah level represents a strategic initiative in preparing a generation that is not only academically competent but also possesses noble character (*akhlāq al-karīmah*) and strong faith (*īmān*). This study explores the implementation of the Tahfiz Al-Qur'an program at Madrasah Ibtidaiyah Muhammadiyah Dumeling, Wanasari, Brebes, focusing on its execution, challenges, and impact on students' learning and holistic development. Employing a qualitative descriptive method, data were collected through interviews, observations, and documentation analysis. The findings reveal that the Tahfiz program is integrated into the daily curriculum, featuring scheduled memorization (*halaqah*) sessions guided by trained instructors (*mu'allim/mu'allimah*). Despite facing obstacles such as limited instructional time, varying student memorization aptitudes (*isti'dād al-hifz*), and insufficient parental engagement, the program contributes positively to students' discipline (*tarbiyat al-inzibāṭiyyah*), spiritual development (*al-tanmiyah al-rūḥiyyah*), and cognitive growth. Furthermore, it enhances students' intrinsic motivation (*al-dāfi' iyyah al-dākhiliyyah*) and concentration (*al-tarkīz*) in general academic subjects. The study underscores the critical need for sustained institutional support, proactive parental involvement (*musāhamat al-wālidayn*), and innovative pedagogical strategies to optimize the program's effectiveness and educational outcomes.

KEYWORDS



Tahfidzul Qur'an, primary Islamic education, implementation challenges, student development, learning outcomes

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INTRODUCTION

Islamic education in Indonesia, especially at the elementary level, plays an important role in shaping the character and spirituality of the younger generation. One of the essential aspects of Islamic education is *tahfiz al-Qur'an* education, which involves systematically studying and memorizing the Qur'an (April, 2018; Hadisaputra et al., 2020; Irfham, 2017; Marpaung et al., 2024; Munjin & Windariyati, 2021). *Madrasah Ibtidaiyah Muhammadiyah Dumeling Wanasari Brebes*, as an Islamic educational institution in Brebes, Central Java, implements the *tahfiz al-Qur'an* program as part of its curriculum.

Tahfiz al-Qur'an education at the *Madrasah Ibtidaiyah* level is a key component in the development of children's character and spirituality. At this stage, children are at a crucial phase of development, where they begin to form identities and values that will guide their lives (Asy'ari & Trisno, 2022; Hilmi et al., 2023; Mutma'inah, 2018; Rasyidi, 2023; Safariani et al., 2023; Siregar et al., 2022). Therefore, integrating *tahfiz al-Qur'an* education into the curriculum at the elementary level is not merely an option but a fundamental necessity. First and foremost, *tahfiz al-Qur'an* education provides a strong spiritual foundation (*asās rūḥiyyah*) for children. Memorizing the Qur'an from an early age helps them to understand and internalize the teachings of Allah. This process is not limited to rote memorization, but also encompasses learning the interpretation (*tafsīr*) and meaning of the verses they have memorized. Thus, children will be better equipped to apply these values in their daily lives, such as honesty, patience, and mutual respect (Chasanah, 2023; Khoiriyah et al., 2023; Masruroh, 2016; Nurlaili, 2018; Purnama, 2018).

In addition, *tahfiz* education also contributes to the development of children's character (*akhlāq*). Memorizing the Qur'an requires discipline, consistency, and dedication—qualities that are invaluable and can be applied in various aspects of life, from formal education to social interaction. By developing these positive habits, children will grow into responsible individuals who are committed to their goals. The *madrasah* environment that supports *tahfiz al-Qur'an* education is also highly significant. In the

madrasah, children not only receive academic instruction but also guidance from teachers (*ustādh/ustādhah*) experienced in nurturing spiritual aspects. *Madrasahs* that implement *tahfiz* education foster a positive and inspiring learning atmosphere, motivating children to memorize and understand the Qur'an. This also creates a supportive community, where parents, teachers, and students work together to achieve common goals.

Tahfiz al-Qur'an education in basic *madrasahs* also has a positive impact on children's social development. By studying with their peers, children can build strong social bonds. They learn to support one another and appreciate differences. This is a vital aspect in the formation of a tolerant and inclusive personality, which is indispensable in an increasingly diverse society. In this era of globalization, the challenges faced by the younger generation are increasingly complex. *Tahfiz al-Qur'an* education not only serves as a means of memorization but also as a shield (*wiqāyah*) against various negative influences from the surrounding environment. By possessing a strong understanding of the Qur'an, children will be better able to choose the right and wise path, regardless of the temptations that exist.

Overall, *tahfiz al-Qur'an* education at the *Madrasah Ibtidaiyah* level is a strategic step in preparing a generation that is not only academically intelligent but also possesses noble character (*akhlāq al-karīmah*) and faith (*īmān*). It is a long-term investment that will bring positive impacts not only to individuals but also to society and the nation as a whole. With collective awareness and effort, we can continue to support and develop *tahfiz al-Qur'an* education as an integral part of the education system in Indonesia. Let us strive to create a generation that loves the Qur'an and practices its teachings in daily life.

This study aims to provide an in-depth understanding of the implementation of the *tahfiz al-Qur'an* program at *Madrasah Ibtidaiyah Muhammadiyah Dumeling Wanasari Brebes*. The *tahfiz al-Qur'an* program in this *madrasah* is designed to provide religious education that emphasizes the ability to memorize and comprehend the Qur'an for students. Through this approach, it is expected that students will not only acquire general knowledge but also strengthen their religious foundations. Additionally, this study analyzes the challenges faced by the *madrasah* in implementing the *tahfiz al-Qur'an* program. These challenges include limited resources, both in terms of facilities and qualified teaching staff (*mu'allim/mu'allimah*), as well as students' difficulties in memorization. Finally, this study identifies the positive and negative impacts of the implementation of the *tahfiz al-Qur'an* program on students' learning and development. The positive impacts include enhanced spirituality, emotional intelligence, and student concentration, while the negative impacts may involve pressure experienced by students if memorization targets are too demanding or if there is an imbalance between memorization activities and other general learning materials.

RESEARCH METHOD

This study used both qualitative and quantitative approach to analyze the implementation of the *tahfidzul Qur'an* program at *Madrasah Ibtidaiyah Muhammadiyah Dumeling Wanasari Brebes*. The type of data used is literature data, which is divided into two main categories: primary data and secondary data. Primary data includes books that are directly related to the topic of *tahfidzul Qur'an*, such as *Quarantine of Memorizing the Qur'an for a Month*, *So Hafiz Before Pulev*, and *Easy Steps to Excite Children to Memorize the Qur'an*, which is the main study in this study. Meanwhile, secondary data comes from supporting books that enrich perspectives, such as *Mu'jizat Al-Qur'an Critical Study Towards Aspects of Miracles and Want Your Child to Love the Qur'an?*, which explores various Qur'an learning methods and memorization strategies.

The data collection technique was carried out through direct observation in the *madrasah*, interviews with teachers and students involved in the program, as well as documentation studies to analyze teaching materials and reports on the implementation of the *tahfidzul Qur'an* program. In analyzing the data, this study adopts a deductive and inductive thinking pattern; deductive to connect existing theories with field findings, as well as inductive to build new understandings based on the data obtained. With this approach, it is hoped that this research can provide a comprehensive overview of the challenges and impacts of the implementation of the *tahfidzul Qur'an* program in the *madrasah*.

RESULT AND DISCUSSION

This research is expected to contribute to further understanding of the implementation of tahfidzul Qur'an at the elementary level, and can provide recommendations to Madrasah Ibtidaiyah Muhammadiyah Dumeling Wanasari Brebes to improve the effectiveness of their tahfidzul Qur'an program. This study is expected to provide a comprehensive overview of how the implementation of tahfidzul Qur'an in Madrasah Ibtidaiyah Muhammadiyah Dumeling Wanasari Brebes is carried out, identify the challenges faced, and evaluate its impact on student learning and development. Thus, it is expected to make a positive contribution to the development of Islamic education in Indonesia, especially in the context of tahfidzul Qur'an in basic Madrasas. The implementation of the tahfidzul Qur'an program at MI Muhammadiyah Dumeling Wanasari Brebes aims to ensure that students can memorize the Qur'an well. The preparation of the curriculum is carried out systematically and measurably by paying attention to several important aspects.

1. Curriculum Foundation: Based on Islamic philosophy, the vision and mission of madrasas, and Islamic education regulations. The learning approach is adjusted to the characteristics of SD/MI students which are fun and experience-based.
2. Curriculum Structure: Setting measurable goals and competencies, learning materials of the Qur'an and tajweed, as well as the use of effective methods such as Murojaah, Tilawah, and Tahsin. The assessment is carried out through oral, written, and observational tests.
3. Implementation and Evaluation: Regular scheduling of lessons, time allocation, and periodic evaluations to see the effectiveness of the curriculum.

Special factors such as the number of students, facilities, and student characteristics are also considered to ensure optimal curriculum implementation. The tahfidzul Qur'an curriculum at Madrasah Ibtidaiyah Muhammadiyah Dumeling Wanasari Brebes is carefully prepared to ensure that students get structured and directed learning in memorizing the Qur'an. This curriculum includes the determination of the Surah or parts of the Qur'an that must be memorized every year, as well as the teaching methods used.

The target has been achieved in learning Tahfidzul Qur'an for 6 years and has become a curriculum at MI. Muhammadiyah Dumeling. Madrasah Ibtidaiyah Muhammadiyah Dumeling Wanasari Brebes arranges tahfidzul Qur'an learning time every day between 15-20 minutes, either in the form of extracurriculars or daily activities, to focus on memorizing and understanding the Qur'an. The teachers involved have been trained and qualified in reading the Qur'an and teaching tahfidzul Qur'an in an effective method. Teaching methods include repetition, recitation, and the use of audio/visual aids.

Evaluation of student progress is carried out periodically through memorization exams and recitation assessments. Support from the Madrasah and parents is very important for the smooth running of this program, ensuring that students get optimal learning both at school and at home. With this approach, the tahfidzul Qur'an program at Madrasah Ibtidaiyah Muhammadiyah Dumeling is expected to shape the character and spirituality of students.

Madrasah Ibtidaiyah Muhammadiyah Dumeling Wanasari Brebes faces several challenges in the implementation of the tahfidzul Qur'an program. The main challenge is to keep students' motivation consistent in memorizing the Qur'an, considering the fluctuations in motivation that can affect the memorization process. In addition, limited infrastructure such as special classrooms and other supporting resources is also an obstacle, as well as the quality of teaching which is highly dependent on the availability of teachers who have competence in teaching tahfidzul Qur'an. Support from parents and the community is also very important, but there is often a lack of adequate awareness about the importance of memorizing the Qur'an for their children. Irregular evaluations also make it difficult for Madrasah to monitor student progress and make necessary improvements. In addition, the difficulty in integrating the tahfidzul Qur'an program with the general curriculum is a challenge in itself, given the importance of a balance between memorization and other academic lessons. These challenges, if overcome with the right measures such as increased motivation, teacher training, strengthening

infrastructure, and parental and community involvement, can ensure that the tahfidzul Qur'an program provides maximum benefits for students.

Identify the positive and negative impacts of the implementation of tahfidzul Qur'an on student learning and development.

The implementation of tahfidzul Qur'an at MI Muhammadiyah Dumeling Brebes has positive and negative impacts that need to be considered holistically. The following is the identification of the positive and negative impacts of the implementation of the tahfidzul Qur'an program on student learning and development:

Positive Impact:

1. **Improvement of Academic Skills:** The process of memorizing the Qur'an strengthens students' ability to remember information well, which can also help them in understanding and remembering other lessons in the Madrasah.
2. **Development of Spiritual Connections:** Memorizing the Qur'an not only teaches students about the teachings of Islam, but also deepens their spiritual connection with Allah SWT and enhances their understanding of religious values.
3. **Strengthening of Moral and Ethical Values:** The study of tahfidzul Qur'an introduces students to Islamic moral and ethical values that encourage honesty, patience, and empathy, which are essential for the development of good character.
4. **Increased Independence and Discipline:** The process of memorizing the Qur'an requires high discipline and independence from students in managing time and setting priorities, these skills are essential for academic success and daily life.
5. **Strengthening Islamic Identity:** Memorizing the Qur'an helps strengthen students' Islamic identity, increases a sense of pride in their religion, and strengthens ties with the wider Muslim community.

Negative Impact:

1. **Psychological Stress:** The process of memorizing the Qur'an can be psychological stressful for some students, especially if they feel too pressured to achieve a certain memorization goal.
2. **Lack of Social Support:** If there is no adequate social support from family or community, students may have difficulty in maintaining motivation and consistency in memorizing the Qur'an.
3. **In-Depth Learning:** Too strong a focus on memorizing the Qur'an can reduce the time and attention given to a deep understanding of the meaning and context of the Qur'anic verses.
4. **Lack of Integration with the General Curriculum:** If not properly integrated, the tahfidzul Qur'an program can be an additional burden for students and teachers, leading to the sacrifice of time from other core subjects.
5. **Against Change:** The implementation of the tahfidzul Qur'an program may face resistance from certain parties inside and outside the Madrasah who do not fully support certain religious approaches or values.

To manage the positive and negative impacts of the implementation of the tahfidzul Qur'an program at Madrasah Ibtidaiyah Muhammadiyah Dumeling Wanasari Brebes, several handling measures can be implemented. First, increased psychological and social support for students is essential to overcome the pressures that may arise during the memorization process. Additionally, integrating the tahfidzul Qur'an program with the Madrasah general curriculum can help ensure holistic learning for students. Regular training for teachers and supervisors also needs to be done to improve their ability to manage this program effectively. Last but not least, improving communication and parental involvement in supporting the child's learning process at home will strengthen the success of the program. With proper handling of these positive and negative impacts, Madrasah can maximize the benefits of the tahfidzul Qur'an program in the education and development of students as a whole.

CONCLUSION

The *tahfiz al-Qur'an* program at *Madrasah Ibtidaiyah Muhammadiyah Dumeling* demonstrated significant potential in fostering students' character development and spiritual growth, positively impacting both academic and non-academic domains—including enhanced discipline, independence, and responsibility. However, implementation challenges included variable student motivation, inconsistent teaching quality, and infrastructure limitations. To optimize outcomes, the *madrasah* requires strengthened psychological support for students, curricular integration, proactive parental involvement, and systematic teacher training, complemented by continuous evaluation to mitigate negative impacts. Future research should quantitatively measure the longitudinal effects of these interventions on memorization retention and holistic development outcomes to validate improvement strategies.

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