ANALYSIS OF THE EFFECTIVENESS OF THE TAḤFÎZ CLASS PROGRAM IN IMPROVING THE QUALITY OF AL-QUR'AN LEARNING OUTCOMES

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Abstract

This study aims to analyze the effectiveness of the taḥfîẓ class program in improving the quality of Qur'anic learning outcomes among students at the elementary school level. The research focuses on how the program contributes to students' memorization achievement, reading accuracy, learning attitudes, and practical recitation skills. A descriptive qualitative approach was employed to obtain an in-depth understanding of the program implementation and its learning outcomes. Data were collected through classroom observations, interviews with taḥfîẓ teachers and school stakeholders, and documentation analysis. The data were analyzed using the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion drawing. The findings indicate that the taḥfîẓ class program is effective in enhancing students' Qur'anic learning outcomes across cognitive, affective, and psychomotor domains. The use of structured instructional planning, consistent application of talaqqī and murāja'ah methods, and continuous evaluation supported students' memorization accuracy, discipline, and fluency in recitation. Additionally, parental involvement and a supportive learning environment played a significant role in sustaining learning consistency. Despite challenges related to students' concentration and developmental characteristics, the program demonstrated strong potential as a holistic model for Qur'anic education in elementary schools.

Keywords: Taḥfîẓ Program, Qur'anic Learning Outcomes, Elementary Education

Abstrak

Penelitian ini bertujuan untuk menganalisis efektivitas program kelas taḥfîẓ dalam meningkatkan kualitas hasil belajar Al-Qur'an pada peserta didik tingkat sekolah dasar. Penelitian ini menelaah kontribusi program taḥfîẓ terhadap pencapaian hafalan, ketepatan bacaan, sikap belajar, serta keterampilan praktik membaca Al-Qur'an. Penelitian menggunakan pendekatan kualitatif deskriptif untuk memperoleh pemahaman mendalam mengenai pelaksanaan program dan hasil belajarnya. Teknik pengumpulan data meliputi observasi, wawancara dengan guru taḥfîẓ dan pihak sekolah, serta dokumentasi. Analisis data dilakukan menggunakan model interaktif Miles dan Huberman yang mencakup reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa program kelas taḥfîẓ efektif dalam meningkatkan hasil belajar Al-Qur'an siswa pada ranah kognitif, afektif, dan psikomotorik. Perencanaan pembelajaran yang terstruktur, penerapan metode talaqqī dan murāja'ah secara konsisten, serta evaluasi berkelanjutan mampu meningkatkan kualitas hafalan,

kedisiplinan, dan kelancaran bacaan Al-Qur'an peserta didik. Dukungan orang tua dan lingkungan belajar yang kondusif turut memperkuat keberhasilan program. Meskipun terdapat kendala terkait konsentrasi dan karakteristik perkembangan siswa, program ini terbukti memiliki potensi sebagai model pembelajaran Al-Qur'an yang holistik di sekolah dasar.

Kata kunci: *Program Taḥfīẓ, Hasil Belajar Al-Qur'an, Pendidikan Dasar*

INTRODUCTION

Education is fundamentally understood as a deliberate, systematic, and lifelong process aimed at developing human potential in a holistic manner. In the Indonesian context, national education policy emphasizes education as a conscious and well-planned effort to create learning environments that enable learners to develop spiritual strength, self-control, intelligence, noble character, and essential life skills. This conception underscores that education is not merely cognitive transmission but a comprehensive process that integrates moral, spiritual, and practical dimensions throughout the human lifespan (Pristiwanti et al., 2022)(Desi & others, 2022).

Within this framework, Qur'anic education occupies a central and foundational position in Islamic education. The Qur'an functions as the primary source of religious guidance, ethical values, and spiritual identity for Muslims, making its transmission to younger generations a critical responsibility of families and educational institutions. Providing Qur'anic education to children is therefore not only an instructional activity but also an essential effort to internalize Islamic values and spiritual consciousness from an early age. Previous studies highlight that early Qur'anic learning contributes significantly to the development of religious literacy, moral character, and sustainable learning habits among elementary school students (Atma et al., 2022; Khofifatin et al., 2022).

The theological foundation for literacy and learning in Islam is clearly articulated in the first revelation of the Qur'an, which commands reading and seeking knowledge as core human obligations (Qur'an, Al-'Alaq [96]: 1–3). These verses emphasize reading, writing, and learning as pillars of human civilization carried out with sincere devotion to God. Islamic scholars argue that this revelation establishes a paradigm in which intellectual pursuit and spiritual devotion are inseparable, positioning education as a means to achieve balance and direction in both worldly and spiritual life (Adila, 2022; Rashed & Halim, 2021).

Early childhood and elementary education represent a critical phase—often referred to as the *golden age*—for instilling values, habits, and learning motivation. At this developmental stage, children demonstrate heightened receptivity to memorization, language acquisition, and character formation. Research consistently indicates that Qur'anic memorization initiated at an early age tends to be more effective and sustainable compared to learning initiated in later developmental stages, due to children's cognitive flexibility and strong memory capacity (Atma et al., 2022; Hakim & Permatasari, 2020).

One of the most effective mechanisms for preserving the authenticity of the Qur'an across generations is *tahfizh al-Qur'an* (Qur'anic memorization). Beyond memorization, learners are encouraged to understand, practice, and transmit Qur'anic teachings, as reflected in prophetic traditions that emphasize the virtue of learning and teaching the Qur'an (Al-Bukhari, 1981). Contemporary studies demonstrate that structured tahfizh programs not only strengthen memorization outcomes but also enhance reading accuracy (*tajwid* and *makhraj*), discipline, spiritual attitudes, and learner motivation when supported by appropriate pedagogical strategies and continuous evaluation (Abdul et al., 2021; Faizin, 2020).

In formal education settings, tahfizh programs have increasingly been implemented not only in Islamic boarding schools but also in elementary schools as part of institutional efforts to integrate Qur'anic literacy into general education. These programs typically include systematic targets, additional instructional hours, methods such as *talaqqi*, *muraja'ah*, and *tasmi'*, as well as institutional collaboration with teachers and parents. Empirical evidence suggests that such structured tahfizh classes contribute positively to students' Qur'anic learning outcomes, particularly when supported by parental involvement and consistent instructional design (Farid, 2023; Fazalani et al., 2022; Febriyanti, Alfiyanto, Zulkipli, & Ayuni, 2022; Ghazali, Disniarti, Pebriana, Alfiyanto, & Hidayati, 2022; Ritonga, Mela, & Desrani, 2022).

From a pedagogical perspective, evaluating the effectiveness of tahfizh programs requires an analytical framework that encompasses cognitive, affective, and psychomotor domains. Bloom's Taxonomy provides a relevant theoretical foundation for assessing learning outcomes holistically, as Qur'anic learning involves not only memorization (cognitive) but also spiritual attitudes and values (affective) as well as pronunciation skills and consistent practice (psychomotor). Recent studies affirm that integrating Bloom's Taxonomy into Qur'anic education enables a more comprehensive assessment of program effectiveness and supports the development of learners who are intellectually competent, spiritually grounded, and practically skilled (Eulis et al., 2022; Ina et al., 2020). Consequently, systematic evaluation of tahfizh programs in elementary schools is essential to ensure that instructional goals align with meaningful and sustainable learning outcomes.

METHOD

This study focuses on examining the effectiveness of the tahfīẓ class program at SD Muhammadiyah 12 Pamulang, as program success is not solely determined by the achievement of memorization targets, but also by improvements in students' abilities to memorize, understand, and apply Qur'anic teachings, as well as by the creation of a positive learning environment. A descriptive qualitative approach was employed to capture an in-depth understanding of program implementation and learning outcomes. Data were collected from both primary and secondary sources. Primary data were obtained directly through classroom observations, semi-structured interviews with

relevant stakeholders, and documentation related to the tahfiz program. Secondary data consisted of institutional archives, official documents, and other supporting records available at the school to strengthen the validity of the findings.

Data analysis in this study followed the interactive model proposed by Miles and Huberman, which involves data collection, data reduction, data display, and conclusion drawing. The analyzed data were organized and presented in the form of concise narratives, charts, category relationships, and flowcharts to facilitate systematic interpretation. Data display was utilized to enhance the researcher's ability to understand emerging patterns, identify key themes, and formulate conclusions based on empirical evidence. This analytical process enabled a comprehensive understanding of the effectiveness of the tahfiz class program and supported informed interpretation of the research findings.

RESULTS AND DISCUSSION

1. Overview of the Tahfiz Class Program Implementation

The tahfiz class program at SD Muhammadiyah 12 Pamulang was designed as a structured Qur'anic learning initiative aimed at strengthening students' memorization abilities while simultaneously improving the quality of Qur'anic reading and character development. The program was implemented as a specialized class distinct from regular classes, with additional instructional hours specifically allocated for tahfiz activities. This structural differentiation reflects the school's commitment to integrating Qur'anic literacy into formal education without compromising general academic achievement. The findings indicate that the tahfiz program was not treated as a supplementary activity, but as an integral component of the school's educational framework.

The implementation of the program was guided by institutional policies developed by the ISMUBA team (Al-Islam, Kemuhammadiyahan, and Arabic Language), ensuring alignment with the national curriculum and the Merdeka Curriculum framework. Although the curriculum content of the tahfiz class was fundamentally similar to that of regular classes, the instructional emphasis differed significantly due to the added tahfiz sessions. These sessions allowed for more intensive Qur'anic engagement, particularly in memorization, recitation accuracy, and repetition. As a result, students in the tahfiz class experienced a more immersive Qur'anic learning environment compared to their peers in regular classes.

From an organizational perspective, the program demonstrated consistency in daily scheduling, teacher involvement, and learning objectives. Tahfiz classes were conducted from Monday to Friday with a fixed duration, enabling continuity and habituation in memorization practices. This consistency is crucial in Qur'anic learning, as memorization requires sustained repetition and reinforcement. Overall, the program structure provided a stable foundation for achieving both short-term memorization targets and long-term learning outcomes.

2. Instructional Planning of the Tahfīẓ Learning Program

Instructional planning emerged as a central element in the successful implementation of the tahfīẓ class program. Teachers were required to prepare structured teaching modules (*modul ajar*) that outlined semester-based memorization targets, learning strategies, and assessment mechanisms. These modules served as formal instructional guides aligned with the Merdeka Curriculum and were validated by the ISMUBA team before implementation. The presence of written teaching modules ensured that learning activities were systematic, goal-oriented, and measurable.

The planning process emphasized clarity of memorization targets for each grade level, particularly for first-grade students who were expected to progress gradually in both reading and memorization skills. Teachers adapted the content to students' developmental levels, acknowledging that many first-grade students were still acquiring basic Qur'anic reading competence. Therefore, lesson planning prioritized gradual exposure to verses, repetition, and teacher-guided recitation. This adaptive approach reflects pedagogical sensitivity to learners' cognitive and linguistic readiness.

Observational data further confirmed that teachers consistently referred to their lesson plans during classroom instruction. Learning objectives, teaching steps, and evaluation activities were implemented in accordance with the prepared modules. This alignment between planning and practice contributed to instructional coherence and minimized deviations during the learning process. Consequently, instructional planning functioned not only as an administrative requirement but also as a practical pedagogical tool supporting effective tahfīẓ learning.

3. Realization of Tahfīẓ Learning Activities

a. Time Allocation and Daily Scheduling

The realization of tahfīẓ learning activities was characterized by a clear and consistent time allocation. Each tahfīẓ session lasted approximately 60 minutes and was divided into three instructional phases: opening activities, core learning activities, and closing activities. This structured time division allowed teachers to manage learning flow efficiently while maintaining students' attention and engagement. The duration was considered appropriate for elementary-level learners, particularly first-grade students with limited attention spans.

Tahfīẓ classes were scheduled daily from Monday to Friday, with a total instructional load equivalent to two lesson hours per day (2×30 minutes). Although the specific time slots varied across days, the duration remained consistent, ensuring routine and predictability for students. Such scheduling supported the habituation process essential in Qur'anic memorization. Regular exposure to memorization activities helped students internalize learning rhythms and expectations.

The findings suggest that consistent scheduling played a significant role in reducing learning discontinuity. Students became accustomed to daily memorization routines,

which facilitated retention and reduced forgetting. From an instructional management perspective, the established schedule also enabled teachers to plan lesson progression more effectively across weeks and semesters.

b. Opening Activities in Tahfīẓ Learning

Opening activities in the tahfīẓ class were designed to prepare students both physically and mentally for learning. Teachers began sessions by organizing classroom seating, preparing instructional media, and conditioning students to focus. This phase typically included collective prayers, short motivational statements, and brief *murāja'ah* of previously memorized verses. Such activities served to transition students from general classroom settings into a focused Qur'anic learning atmosphere.

The use of aperception activities, such as reviewing earlier memorization and asking simple recall questions, helped activate students' prior knowledge. This strategy enabled teachers to assess students' readiness and identify potential learning gaps before introducing new material. Observational evidence showed that students responded positively to these routines, demonstrating improved attentiveness and readiness to participate. Consequently, opening activities functioned as both preparatory and diagnostic components of instruction.

Figure 1. Opening Stage of Tahfīẓ Learning Activities
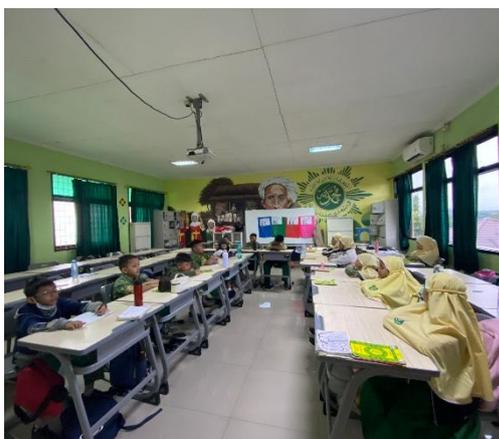
**C. Core Learning Activities: Methods and Media**

The core learning activities constituted the most substantial part of the tahfīẓ sessions. Instruction began with collective *murāja'ah* of previously memorized verses to reinforce retention. This practice is fundamental in Qur'anic memorization, as it prevents memory decay and strengthens long-term recall. Teachers led students in unison recitation, ensuring uniform pronunciation and rhythm.

New memorization material was introduced using the *talaqqī* method, in which teachers recited verses aloud while students listened attentively and repeated after them. For first-grade students who had not yet mastered Qur'anic reading skills, this oral-aural approach proved particularly effective. Teachers repeated verses multiple times—often up to ten

repetitions—to ensure accuracy in pronunciation and memorization. Through this method, teachers functioned as primary linguistic models for students.

Instructional media played a supportive role in facilitating memorization. Teachers utilized whiteboards, written verse segments, laptops, and projectors to display Qur'anic text visually. Visual media helped students associate sounds with written forms, thereby supporting early literacy development. The strategic combination of auditory and visual stimuli enhanced comprehension and memorization efficiency.

Figure 2. Use of Instructional Media in the Tahfīẓ Class
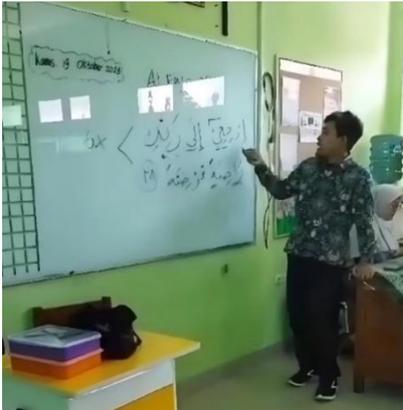
D. Murāja'ah as a Core Reinforcement Strategy

Murāja'ah was consistently implemented as a core reinforcement strategy within the tahfīẓ program. Students were guided to repeat previously memorized verses collectively before progressing to new material. This repetition reinforced neural memory pathways and reduced the likelihood of forgetting. Teachers emphasized that maintaining memorization was more challenging than acquiring new memorization, highlighting the importance of consistent review.

Observational data revealed that students demonstrated improved fluency and confidence during murāja'ah sessions over time. Regular repetition allowed teachers to identify pronunciation errors and provide immediate corrective feedback. In addition, murāja'ah fostered a sense of collective responsibility among students, as they recited together and supported one another. This collaborative learning environment contributed positively to students' motivation and engagement.

Figure 3. Collective Murāja'ah Activity in the Tahfīẓ Class

E. Closing Activities and Follow-Up Tasks

Closing activities were designed to consolidate learning outcomes and prepare students for independent practice at home. Teachers conducted brief evaluations by listening to individual students' memorization (*setoran*), offering praise and corrective feedback as needed. Students who successfully completed memorization tasks received verbal appreciation, reinforcing positive learning behavior. This evaluative process provided immediate insight into students' progress.

Teachers also assigned follow-up tasks to be completed at home, typically involving repeated recitation of newly memorized verses. Students were required to submit voice-note recordings via a WhatsApp group, enabling teachers and parents to monitor progress collaboratively. This practice extended learning beyond the classroom and strengthened home–school communication. As a result, closing activities functioned as both assessment and reinforcement mechanisms within the tahfīẓ program.

4. Evaluation of the Tahfīẓ Program Using the CIPP Model

The evaluation of the tahfīẓ program was conducted using the Context, Input, Process, and Product (CIPP) evaluation model. Context evaluation revealed that the program was grounded in a clear institutional vision to develop Qur'an-literate students with strong moral character. Teacher qualifications and training backgrounds were generally adequate, although ongoing professional development was identified as a potential area for improvement. This finding underscores the importance of sustained teacher capacity building in Qur'anic education.

Input evaluation focused on human resources, learning materials, and facilities. The school employed three tahfīẓ teachers, each responsible for a specific class level, ensuring manageable teacher–student ratios. Learning materials, including Qur'anic texts and instructional media, were readily available and well-maintained. These inputs provided essential support for effective program implementation.

Process evaluation examined the alignment between planned and actual instructional activities. Findings indicated that tahfīẓ sessions were conducted consistently according to schedule and lesson plans. Teachers effectively utilized instructional time and media, while students demonstrated active participation. Product evaluation showed that most first-grade tahfīẓ students achieved the memorization targets set by the school, indicating overall program effectiveness.

5. Effectiveness of the Tahfīẓ Program in Improving Qur'anic Learning Outcomes

a. Cognitive Domain Outcomes

The cognitive impact of the tahfīẓ program was evident in students' improved memorization capacity and recall accuracy. Students demonstrated the ability to remember and reproduce Qur'anic verses consistently during daily evaluations. The use of repetition, structured targets, and continuous assessment supported the development of memory and comprehension skills. Cognitive assessment was conducted through daily

performance monitoring rather than formal written tests, aligning with the nature of Qur'anic memorization.

The integration of home-based assignments further strengthened cognitive outcomes. By repeating memorization tasks at home under parental supervision, students reinforced learning acquired at school. This dual-context learning approach enhanced retention and accelerated memorization progress. Overall, the tahfīẓ program contributed positively to students' cognitive development in Qur'anic learning.

b. Affective Domain Outcomes

Affective outcomes were reflected in students' attitudes, discipline, and learning motivation. Teachers reported observable improvements in students' respect for the Qur'an, attentiveness during lessons, and responsibility in completing assignments. Habituation through daily memorization routines fostered discipline and emotional stability among students. These affective traits are critical components of holistic Qur'anic education.

Teacher observations and interviews indicated that tahfīẓ students exhibited higher levels of engagement compared to students in regular classes. Students showed enthusiasm during learning activities and demonstrated honesty when acknowledging incomplete memorization. Such behaviors suggest the internalization of positive values fostered by the tahfīẓ learning environment.

c. Psychomotor Domain Outcomes

Psychomotor outcomes were observed in students' improved articulation, fluency, and physical coordination during recitation. Accurate pronunciation of Arabic phonemes requires fine motor control of speech organs, which developed progressively through repeated practice. Teachers assessed psychomotor skills through direct observation during recitation and memorization tasks.

Students' increasing confidence in reciting verses aloud indicated improved coordination between cognitive processing and physical articulation. This development is particularly significant for early-grade learners who are still mastering basic reading skills. Thus, the tahfīẓ program effectively supported psychomotor skill development alongside cognitive and affective growth.

6. Supporting and Inhibiting Factors in Qur'anic Memorization

Several supporting factors contributed to the effectiveness of the tahfīẓ program. These included strong teacher guidance, consistent scheduling, parental involvement, conducive learning environments, and students' psychological readiness. Health, emotional stability, and motivation were also identified as critical elements supporting successful memorization.

Conversely, inhibiting factors primarily stemmed from internal challenges faced by students, such as fluctuating motivation, limited concentration, and difficulty managing

playtime. Inconsistency in *murāja'ah* and excessive ambition to add new memorization without consolidating previous material also posed challenges. Despite these obstacles, the combined support of teachers and parents enabled most students to overcome difficulties and meet memorization targets.

Overall, the findings indicate that the tahfīẓ class program at SD Muhammadiyah 12 Pamulang was implemented effectively and achieved its intended objectives. The program positively influenced students' Qur'anic learning outcomes across cognitive, affective, and psychomotor domains. Structured planning, consistent implementation, and comprehensive evaluation contributed to program success. Despite minor challenges, the tahfīẓ program demonstrated strong potential as a model for integrating Qur'anic memorization into elementary education.

DISCUSSION

The findings of this study demonstrate that the tahfīẓ class program at the elementary school level is effective not only in achieving memorization targets but also in improving the overall quality of Qur'anic learning. This result aligns with previous studies indicating that structured tahfīẓ programs contribute significantly to students' memorization stability, reading accuracy, and learning discipline when implemented through systematic planning and continuous evaluation (Imam, 2021; Sabiq, 2021). The presence of clear memorization targets, additional instructional hours, and daily routines created a consistent learning environment that supported sustained Qur'anic engagement. These conditions confirm that program effectiveness is strongly influenced by instructional design rather than memorization quantity alone.

From a pedagogical perspective, the implementation of instructional planning through teaching modules (*modul ajar*) reflects best practices in Qur'anic education. Prior research has emphasized that well-prepared lesson plans enhance teacher consistency and learning coherence, particularly in Qur'anic memorization contexts where gradual progression is essential (Iqbal et al., 2020; Utami, 2022). The alignment between curriculum objectives, instructional strategies, and assessment practices in this study supports findings by Ritonga et al (2022), who argue that curriculum coherence plays a decisive role in improving learning outcomes in Islamic elementary education. Thus, effective planning served as a foundational element in strengthening the instructional process of the tahfīẓ program.

The learning methods applied—particularly *talaqqī* and *murāja'ah*—were shown to be central to students' success in memorization and recitation accuracy. This finding is consistent with empirical studies demonstrating that oral transmission methods supported by repetitive reinforcement significantly improve Qur'anic memorization, especially among early-grade learners who have not yet mastered independent reading skills (Adam & Aprilia, 2022; Suriansyah, 2021). The integration of visual instructional media further enhanced learning effectiveness by bridging auditory and visual modalities, corroborating

research that highlights the role of multimedia support in strengthening memorization and learner motivation (Cindy & Mahariah, 2023; Wasito, 2022).

In terms of learning outcomes, the effectiveness of the tahfīẓ program can be interpreted through Bloom's Taxonomy framework, encompassing cognitive, affective, and psychomotor domains. Cognitively, students demonstrated improved memory retention and recall through continuous assessment and home-based reinforcement, a pattern also identified in studies by Abdul et al., (2021) and Faizin (2020). Affectively, students exhibited enhanced discipline, motivation, and respect toward the Qur'an, supporting findings that tahfīẓ-based habituation fosters positive character development and emotional regulation in elementary learners (Hakim, 2021). Psychomotor improvements were evident in students' articulation and fluency, aligning with research emphasizing that repeated recitation develops coordination between cognitive processing and physical articulation.

Despite its overall effectiveness, the tahfīẓ program also encountered challenges related to students' concentration, consistency in *murāja'ah*, and time management, particularly given the developmental characteristics of first-grade learners. These constraints mirror findings from previous studies that identify internal factors—such as motivation fluctuations and play-oriented behavior—as common obstacles in early Qur'anic memorization (Ependi et al., 2023; Simanjuntak, 2021). Nevertheless, this study confirms that strong parental involvement, supportive learning environments, and consistent teacher guidance can mitigate these challenges. In line with Hakim & Permatasari (2020) and Harnanto (2022), the results underscore that collaboration between school and family is a decisive factor in sustaining the effectiveness of tahfīẓ programs at the elementary level.

CONCLUSION

This study concludes that the tahfīẓ class program at SD Muhammadiyah 12 Pamulang is effective in enhancing the quality of Qur'anic learning among elementary school students. Program effectiveness is reflected not only in the achievement of memorization targets but also in the improvement of students' cognitive abilities, affective attitudes, and psychomotor skills. The structured instructional planning, consistent implementation of *talaqqī* and *murāja'ah* methods, and continuous evaluation mechanisms contributed significantly to the development of accurate memorization, disciplined learning behavior, and fluent Qur'anic recitation. These findings confirm that a well-designed tahfīẓ program can function as a holistic learning model that integrates intellectual, spiritual, and practical dimensions of student development.

Furthermore, the study highlights that the success of the tahfīẓ program is strongly influenced by supportive internal and external factors, including teacher competence, parental involvement, and a conducive learning environment. Although challenges related to students' concentration and consistency were identified, these obstacles were mitigated through systematic habituation, home–school collaboration, and structured

follow-up activities. Therefore, this study recommends the strengthening of institutional support, continuous teacher professional development, and enhanced parental engagement to sustain and further improve the effectiveness of tahfīẓ programs in elementary education contexts.

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