

Management of Excellence Tahfidz Program in Increasing Al-Quran Memorization in Islamic Elementary School

Fitria Zahroh Rakhmayanti^{1*}, Sudadi², Agus Salim³, Shohibul Adib⁴, Siti Fatimah⁵
IAINU Kebumen

Corresponding Author: Fitria Zahroh Rakhmayanti fitriazahrohrahkma2@gmail.com

ARTICLE INFO

Keywords: Management, Excellence Tahfidz Program, Al-Quran Memorization, Islamic Elementary School

Received : 05, August

Revised : 25, August

Accepted: 26, September

©2025 Rakhmayanti, Sudadi, Salim, Adib, Fatimah: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

This research is qualitative research with a field research type. Data collection techniques used were observation, interviews, and documentation. The data analysis technique used the Miles & Huberman & Saldana model, which consists of four stages: data collection, data condensation, data display, and data verification. The research results show that: 1) the planning of the excellence Tahfidzul Qur'an program at MI Istikomah Sambas Purbalingga is structured and systematic within the curriculum. The planning of the excellence Tahfidzul Qur'an program is documented in the tahfidz program guidebook and standard operating procedures. 2) its implementation applies several methods (talaqqi, talqin, tiktir, sama'i, peer tutoring). In addition to these methods, muraja'ah is also carried out as an effort to strengthen memorization. 3) the evaluation of the excellence Tahfidzul Qur'an program is carried out by selecting students to enter tahfidz or tahsin. 4) the achievement of students in memorizing has met the target of more than 80%, so efforts are needed to make improvements to achieve a more optimal target.

INTRODUCTION

Al-Quran education is the main foundation in the Islamic education system (Aflisia et al., 2021; Nurjannah et al., 2024; Subakat & Harahap, 2022). In this context, the tahfidz (memorizing the Al-Quran) program has become a prominent feature that is increasingly in demand in Islamic elementary schools (Kalimatusyaro, 2025). This program not only aims to facilitate students in memorizing the Al-Quran but also to shape their character and personality in accordance with Islamic values (Adikistoro et al., 2023). The existence of excellent tahfidz programs in Islamic elementary schools has become a significant phenomenon in the development of Islamic education in Indonesia.

The tahfidzul al-Qur'an program has become an advantage in a formal educational institution (hendawi et al., 2024). The implementation of the Tahfiz Al-Qur'an program in formal educational institutions, such as schools, seems like something new and very unique. This is because the general perception of schools focuses on pure science disciplines; even if there are religious studies, they might only have 2 to 4 hours per week. This is a far cry from the sufficient standard if the goal is knowledge and practice. This is because religious knowledge must be learned and also implemented.

Memorizing the Al-Quran is important to introduce from an early age because at this phase, children have a strong memory and optimal ability to absorb information (Aziz et al., 2024; Zulhannan & Musyarrofah, 2024). Elementary school age is the second golden age after early childhood in a child's cognitive development (Fatimah & Mahmudah, 2017). Therefore, the implementation of the tahfidz program at the Islamic elementary school level is believed to be a strategic step in producing a Qur'anic generation that has good Al-Quran memorization competence (Faqih & Rindaningsih, 2023; Tiana, 2022). Islamic elementary schools, as formal educational institutions, have a strategic role in instilling a love for the Al-Quran from an early age (Arifin & Hambal Shafwan, 2023). Through a well-managed tahfidz program, schools not only contribute to improving students' Al-Quran memorization competence but also strengthen their Islamic identity amidst the currents of globalization. Furthermore, the implementation of management excellence in the tahfidz program also has implications for the formation of an organizational culture oriented towards quality and continuous improvement (Thontawi et al., 2022).

Many madrasahs (Islamic schools) implement the tahfidzul al-Qur'an program as a balance to the advancement of science so that future generations still have those who focus on religion. One example is MI Istiqomah Sambas Purbalingga, which is quite well-known; both institutions have excellence in the field of tahfidz. MI Istiqomah Sambas, as a formal Islamic educational institution, strives to produce a generation of Al-Qur'an memorizers as an effort to optimize students who have the talent and will to memorize the Al-Qur'an. This institution strives to guide its students to love and memorize the Al-Qur'an through the learning process of the tahfidzul Qur'an program.

The tahfidzul al-Qur'an program in madrasahs and schools is certainly well-designed so that students can achieve the goals of this program. The prepared planning is based on related aspects such as student psychology, student age, and grade level to make it easier and feel lighter for students to carry out in memorizing the Al-Qur'an. This is taken into consideration when designing the targets that must be mastered and memorized. The determination and targets of memorization each year are designed and considered based on the abilities of their students. Thus, during the learning period from grades 1 to 6, the targets of each madrasah or school may differ.

Nevertheless, the success of the tahfidz program requires good management to organize various resources and educational components to achieve the expected goals (Thontawi et al., 2022). The management of an excellent tahfidz program includes systematic and continuous planning, organizing, implementing, and evaluating. Without good management, the tahfidz program will face various obstacles such as inconsistency in learning, lack of student motivation, and low achievement of memorization target (Mulyani & Rindaningsih, 2021).

Many studies have examined the tahfidz program as an effort to improve Al-Quran memorization. Handayani found that the tahfidz program was proven to be able to improve memorization for students in early childhood education (Handayani, 2021). This proves that the tahfidz program can be implemented at an early age. Research by Chotimah et al. also reinforces that with good management of the tahfidz program, it has been proven to improve student memorization at the elementary school level (Chotimah et al., 2018). Previous research has deeply examined the management of the tahfidz program in an effort to improve students' Al-Quran memorization. However, not many have explored the synergy between the tahfidz program and other curriculum components, especially in the context of integrated learning in Islamic elementary schools. The involvement of all stakeholders was also studied in depth regarding the role of each, so that a management pattern was formed that could strengthen the tahfidz program at MI Istiqomah Sambas.

Based on the explanation of the background, this research aims to analyze the management of the tahfidz program in improving students' Al-Quran memorization at MI Istiqomah Sambas, Purbalingga.

THEORETICAL REVIEW

Al-Quran education is the main foundation in the Islamic education system (Aflisia et al., 2021; Nurjannah et al., 2024; Subakat & Harahap, 2022). In this context, the tahfidz (memorizing the Al-Quran) program has become a prominent feature that is increasingly in demand in Islamic elementary schools (Kalimatusyaro, 2025). Memorizing the Al-Quran is important to introduce from an early age because at this phase, children have a strong memory and optimal ability to absorb information (Aziz et al., 2024; Zulhannan & Musyarrofah, 2024). Elementary school age is the second golden age after early childhood in a child's cognitive development (Fatimah & Mahmudah, 2017).

METHODOLOGY

This research is qualitative research with a field research type. Research in which the researcher directly immerses themselves in the research location or field where the phenomenon being studied occurs. The researcher interacts with participants in their natural environment, observes behavior, conducts interviews, and collects data directly from that context (Creswell, 2014). The subjects in this study were the principal, school committee, Al-Qur'an Tahfidz Coordinator, parents and students at MI Istiqomah Sambas, Purbalingga. Data collection techniques used were observation, interviews, and documentation. The data analysis technique used the Miles & Huberman & Saldana model, which consists of four stages: data collection, data condensation, data display, and data verification. Data collection is the first stage of the study, where the researcher gathers all relevant information. The goal is to collect rich and thorough data that can help answer research questions. Once a sizable amount of data has been collected, it needs to be condensed and changed. This means sifting, focusing, simplifying, abstracting, and organizing the data rather than losing important information. In the data display stage, condensed data is organized and visually presented to help researchers find patterns, connections, and comparisons. Understanding and drawing conclusions are facilitated by well-designed data visualizations. Data verification is the final step, where the researcher examines the information provided, interprets it, and draws conclusions that address the research questions (Miles et al., 2014).

RESULTS AND DISCUSSION

Planning of the Leading Al-Quran Memorization Program at MI Istiqomah Sambas Purbalingga

The planning of tahfidzul Quran learning at MI Istiqomah Sambas is carried out in the preparation of a breakdown of memorization targets from grades 1-6, which amounts to 5 juz (sections of the Quran). The detailed Al-Quran memorization targets at MI Istiqomah Sambas are as follows. The tahfidzul Quran learning activities at MI Istiqomah Sambas are held every Monday to Friday. On Mondays, the lesson is specifically used for muroja'ah (reviewing) the memorization from the previous week. The following shows the effective weeks, effective days, and calculation of the memorization achievement targets for tahfidzul Quran learning at MI Istiqomah Sambas. MI Istiqomah Sambas's planning for the Tahfidz excellent program is documented in the curriculum as a guideline for the implementation of students' memorization process. This is reinforced by the results of an interview with the principal who stated:

"All Tahfidz excellent programs have been prepared based on the results of meetings with all parties and documented in a guidebook which will also be used as a procedure for implementing this program."

The establishment of vision and mission is an initial planning step taken by MI Istiqomah Sambas. This vision and mission serve as a guide in setting the goals and targets of the program. After the vision and mission are formed, the next step is to analyze the needs and conditions of the madrasah, such as the resources the madrasah possesses, environmental conditions both at school, home, and in the community, as well as the school curriculum. The school has determined competent and professional human resources for the tahfidz program. The human resources formed include the head of the religious affairs department, tahfidz coordinator, muhafidz (Quran memorization teacher), assistant muhafidz, and tahfidz examiner.

Here's the English translation of the provided Indonesian text:

The stages of forming the tahfidz program curriculum begin with analyzing needs and objectives, namely identifying and determining Al-Quran memorization targets for students in each grade according to their memorization capacity. This is reinforced by the results of an interview with the tahfidz program coordinator, who stated:

"The first step in the tahfidz program is certainly to set memorization targets for students. These memorization targets differ for each grade because they are tailored to the characteristics and capacities of elementary school students. The memorization targets are: Grade 1: Juz 30, Grade 2: Juz 29 and 30, Grade 3: Juz 28, 29, and 30, Grade 4: Juz 27, 28, 29, and 30, Grade 5: Juz 1, 27, 28, 29, and 30, Grade 6: Review of juz 30, 29, 28, 27, and juz 1. As for the time allocation for the target of memorizing 1 juz within 1 year, students must memorize a minimum of 3 lines per day. This determination has been carefully calculated to achieve the predetermined memorization targets."

The next step is determining the learning methods for the tahfidz program. The learning methods for the tahfidz program used at MI Istiqomah Sambas are as follows:

- a. Talqin is the process of instilling the correct way to read the Al-Quran by the muhafidz, then the students imitate the reading that is exemplified.
- b. Talaqqi is memorizing the Al-Quran which requires direct meetings between students and the muhafidz, also known as sorogan.
- c. Tikrar is memorizing the Al-Quran by repeatedly reciting the verses to achieve perfect memorization.
- d. Peer tutoring is memorizing the Al-Quran with fellow students who have better or the same abilities.
- e. Samai is memorizing the Al-Quran that emphasizes listening to memorize the recitation of the Al-Quran being read.

This research finding is relevant to several previous studies indicating that learning methods in understanding the Quran can include methods such as *tallaqi* (oral transmission and recitation), peer tutoring, and so on (Arifin & Hambal Shafwan, 2023; Rohilah, 2022; Sulaiman et al., 2023). This is not only to train students in memorizing the Quran but also to train them in understanding it. The *tallaqi* method, which emphasizes direct interaction between teacher and student, allows for a deeper understanding of the context and meaning of the verses, while peer tutoring creates a collaborative learning environment where students can share perspectives and understanding with each other. The consistent application

of these methods has been proven to enhance students' ability to analyze Quranic texts, identify key concepts, and connect the teachings to daily life, thus making learning more meaningful and memorable for students.

The final planning stage is determining the assessment of students' Al-Quran memorization. At MI Istiqomah, the assessment of the tahfidz program is carried out using a daily assessment system, weekly assessment, mid-semester assessment, end-of-semester assessment, which then culminates in a khataman (completion of Quran recitation) event. This is reinforced by the results of an interview with the tahfidz program coordinator, who stated:

"The assessment of students' memorization is carried out continuously, which is done every day, every week, every mid-semester, and at the end, a Khataman event is held. The Khataman event is the culmination of the tahfidz program activities where students at MI Istiqomah Sambas have graduated according to the target. Usually, this khataman event is attended by many invited guests such as the head of the regency's Ministry of Religious Affairs, parents, and the surrounding community, as well as all school members. Thus, this khataman event, besides providing information to the public about students' targets, can certainly provide great motivation for students to always improve their Al-Quran memorization."

Implementation of the Excellent Al-Quran Memorization Program at MI Istiqomah Sambas Purbalingga

The implementation of tahfidz learning is carried out on Mondays, Tuesdays, Wednesdays, Thursdays, and Fridays from 06:30 to 07:35. The division of halaqahs (study circles) is determined by the tahfidz coordinator at the beginning of each semester. The division of halaqahs for grades 1 and 2 is based on their class (one class is divided into 2 groups), while grades 3 to 6 are based on the individual tahfidz achievements within a parallel grade. The comparison ratio of muhafidz (Quran memorization teacher) to students is 1:15, but if this ratio is not met, it is distributed evenly among the teachers in the parallel grades. The following is an explanation of the implementation stages of tahfidz learning at MI Istiqomah Sambas:

- a. Introductory activities, which consist of several activities, namely: 1) the muhafidz greets the students, 2) the muhafidz coordinates the class/group with the students, 3) the muhafidz invites the students to recite the prayer for learning the Al-Quran while observing the etiquette of praying.
- b. Core activities, which consist of several activities, namely: 1) the muhafidz leads the muroja'ah (review) classically, 2) the muhafidz recites (talqin) the new memorization for each verse that the student is memorizing in accordance with the rules of al-waqfu wa al-ibtida (pausing and starting points in recitation), 3) students connect the recitation perfectly within one verse, 4) students connect several verses perfectly, at least 3 lines, 5) students repeat the recitation during the memorization process at least 5 times, 6) students memorize individually, 7) students submit their new memorization to the muhafidz.

- c. Closing activities, which consist of several activities, namely: 1) strengthening the new memorization by memorizing together, 2) the muhafidz conveys a message to the students, especially related to learning the Al-Quran, 3) the muhafidz invites the students to recite the prayer of khatmil Quran (completion of Quran recitation).

In the implementation of learning, the muhafidz uses several learning methods, namely the talqin method, which is the process of instilling the correct way to read the Al-Quran by the muhafidz, and then the students imitate the reading that is exemplified. The talaqqi method is memorizing the Al-Quran which requires direct meetings between students and the muhafidz, also known as sorogan. The tikrar method is memorizing the Al-Quran by repeatedly reciting the verses to achieve perfect memorization. The peer tutoring method is memorizing the Al-Quran with fellow students who have better or the same abilities. The Sama'i method is memorizing the Al-Quran that emphasizes listening to memorize the recitation of the Al-Quran being read.

This result is relevant to previous research indicating that the Talqin method is an effective method proven to improve students' Quran memorization (Nurfadhilah et al., 2023). The Talqin method, which involves the teacher repeating the recitation followed by the students, creates a systematic and directed learning pattern. Through this approach, students not only hear the correct recitation directly but also practice it under the teacher's supervision, who can immediately provide corrections for errors. This process helps strengthen students' auditory memory, improves the ability to articulate Hijaiyah letters with the correct makhraj (points of articulation), and builds students' confidence in memorizing Quranic verses. Research shows that consistency in applying the Talqin method significantly contributes to improving the quality of memorization and students' ability to retain memorization in the long term (Fikriani et al., 2022; Lubis et al., 2024).

In the process of memorizing, if long verses are encountered, the verse is broken down word by word to make memorization easier. After the memorization process, students can submit the memorization they have mastered to the tahfidz teacher. After the memorization process, students' abilities and mastery of memorization are tested. Students who are declared to have memorized by the responsible tahfidz teacher are then proposed to the tahfidz coordinator for eligibility checking. Once declared fluent, the tahfidz coordinator registers them with the head of the religious affairs department. The exam assessment is carried out in one sitting, reading a minimum of 1 juz. For students who have memorized 2 juz, they read 2 juz of the Al-Quran in one sitting, and so on.

In the tahfidz program learning, the muhafidz also provides religious learning materials but does not repeat general materials that have been taught by teachers at school. Thus, the curriculum in the tahfidz program is integrated with the curriculum at school. For example, regarding the material on ablution (wudhu), the muhafidz does not provide material on the concept of ablution but directly practices ablution so that students truly understand how to perform the correct ablution.



Figure 1. The Process of Learning Activities for the Tahfidz Program

Peer tutoring methods are also commonly used in this program. The implementation of the peer tutoring method involves students with other students who have better or the same abilities listening to each other's memorization (Rohilah, 2022; Sulaiman et al., 2023). If there is a mistake, students will correct each other's reading and memorization to achieve better memorization. This process is implemented because it also provides reinforcement for the friend who is the tutor by following the memorization of the other friend. The muhafidz can focus on students who really need assistance in submitting their memorization. Thus, the muhafidz is also helped to focus on other students so that all students' memorization processes run in one class.

In addition to the methods mentioned above, muroja'ah (review) is also carried out as an effort to strengthen memorization. The muroja'ah is carried out at predetermined times, namely: (1) daily, during Duha prayer time and during tahfidz learning before adding new verses, (2) weekly, which is every Monday collectively, connecting verses and individually with peer tutors, and (3) incidental, which is muroja'ah carried out when students will take an exam (exam preparation drill). This muroja'ah activity will be accompanied by a supervising teacher to obtain maximum results as material for reporting in the memorization evaluation activities.

This result is relevant to previous research indicating that the muraja'ah (review) method is effective for Quran memorization (Sari et al., 2023). The muraja'ah method, which prioritizes regular and continuous repetition, allows for the strengthening of long-term memory in students. Through a structured repetition process, the memorization of Quranic verses is not only stored temporarily but becomes deeply embedded in memory. Neuroscience research supports the effectiveness of this method by showing that consistent repetition forms stronger neural pathways in the brain, thus facilitating the recall of memorized information.

Evaluation of the Excellent Al-Quran Memorization Program at MI Istiqomah Sambas Purbalingga

The evaluation activities of the tahfidz program at MI Istiqomah Sambas are adjusted to the targets of each grade. Each grade has a specific target, which serves as a benchmark for assessing achievement. Students' memorization results are assessed through the submission process of memorized portions to the examiner. As stated in an interview with Mrs. Farhah regarding the technical aspects of memorization submission, after the memorization process, students' mastery of their memorization is tested. Students who are declared to have memorized by the responsible tahfidz teacher are then proposed to the tahfidz coordinator for eligibility checking. Once declared fluent, the tahfidz coordinator registers them with the head of the religious affairs department.

The exam assessment is carried out in one sitting, reading a minimum of 1 juz. For students who have memorized 2 juz, they read 2 juz of the Al-Quran in one sitting, and so on. Furthermore, for grade 1, all students are initially considered to have the same ability; this is to test the system being used. This means that if a grade 1 student has already memorized several juz before entering MI Istiqomah Sambas, they will still be tested starting from juz 30, the same as other students. The implemented system not only tests and evaluates students' memorization but also assesses students' strength in memorizing the Al-Quran. MI Istiqomah Sambas applies the Haris method (page and line), a method used to see the strength of students' memorization. Students who have memorized juz 1 and above will be evaluated using the haris method, where every line and every verse will be assessed.

In addition to Al-Quran memorization, assessments are also conducted on Tajwid (rules of recitation) and ghorib (uncommon words in the Quran), so besides good memorization and recitation, Tajwid and ghorib must also be mastered. This is the advantage of the tahfidz program at the school, which has become the choice of the majority of the community to enroll their children, because in general, the community already knows the achievements of MI Istiqomah Sambas Purbalingga graduates, especially in the memorization and recitation of the Al-Quran that students possess.

Based on the achievement results of the tahfidz program, students' memorization at the school has reached a target of 80%. This target is a good result, with more than 50% of students at the school having met the memorization target. Therefore, the next evaluation step is to create a program so that the memorization target of all students can reach 100%. Based on these achievements, it can be concluded that the tahfidz program at MI Istiqomah Sambas can improve students' Al-Quran memorization.

At the end of the year, MI Istiqomah Sambas holds a khataman event, which is the culmination of the tahfidz program evaluation activities. The khataman is held because each student has completed the tadarus Al-Quran binnadar (recitation by looking at the Mushaf) of 30 Juz. This event is attended by religious figures such as the Chairman of the MUI (Indonesian Ulema Council), Chairman of IPHI (Indonesian Hajj Pilgrims Association), Head of the Regional Office of the Ministry of Religious Affairs, Chairpersons of mass organizations such as Muhammadiyah, Nahdlatul Ulama (NU), and Al-Irsyad, the administrators of

the Darussalam Purbalingga Grand Mosque, education practitioners and observers, the Head of the Religious Affairs Office (KUA), relevant government officials, educational organizers, parents or guardians of students, as well as the board of trustees, administrators, supervisors, and advisors of the Istiqomah Sambas Foundation.



Figure 2. Khataman Activities

The highlight of the Khataman event involves students reciting several surahs from the end of Juz 30, followed by the Khatmil Quran prayer. Subsequently, the master of ceremonies invites prominent figures and invited guests to directly test the Quran reading abilities of the participants on stage, who are wearing numbered bibs. Guests are welcome to randomly point to a participant's number and then freely test their fashohah (fluency of reading), mastery of the theory and practice of Tajwid (rules of recitation), Gharaibul Quran (uncommon words/readings in the Quran), as well as the memorization of surahs in Juz 30.

The khataman event, besides being the culmination of the tahfidz program activities, also motivates students and parents to encourage each other in memorizing the Al-Quran. Based on an interview with one of the parents, it was shown that:

"I am very grateful and proud of the students at MI Istiqomah Sambas who have completed the khataman. Hopefully, this will make the children love the Al-Quran and become tahfidz according to the expectations of all parents."

CONCLUSIONS AND RECOMMENDATIONS

The research results show that: 1) the planning of the excellence Tahfidzul Qur'an program at MI Istikomah Sambas Purbalingga is structured and systematic within the curriculum. The planning of the excellence Tahfidzul Qur'an program is documented in the tahfidz program guidebook and standard operating procedures. 2) its implementation applies several methods (talaqqi, talqin, tiktir, sama'i, peer tutoring). In addition to these methods, muraja'ah is also carried out as an effort to strengthen memorization. 3) the evaluation of the excellence Tahfidzul Qur'an program is carried out by selecting students to enter tahfidz or tahsin. 4) the achievement of students in memorizing has met the target of more than 80%, so efforts are needed to make improvements to achieve a more optimal target. Further research recommendations need to examine in more depth the factors that empirically influence students' Al-Quran memorization, such as the

influence of motivation, learning styles, parental upbringing, and so on, as an effort to achieve more optimal Al-Quran memorization.

FURTHER STUDY

This study employed a qualitative field research design limited to a single institution, MI Istiqomah Sambas Purbalingga, focusing on the management of the Excellence Tahfidz Program through planning, implementation, and evaluation stages. Therefore, the findings cannot be generalized to other Islamic elementary schools that may have different management systems, resources, or student characteristics. Future studies are encouraged to adopt quantitative or mixed-method approaches to measure the effectiveness of the Tahfidz program in improving students' Al-Quran memorization achievements, motivation, discipline, and spiritual development. Comparative research across various Islamic elementary schools or regions could also help identify contextual factors that influence the success of Tahfidz management models. Furthermore, subsequent studies may explore the role of teacher competence, parental involvement, and school culture in sustaining and enhancing students' memorization quality. Another research opportunity lies in investigating students' learning motivation, cognitive styles, and memorization patterns, which were beyond the scope of this qualitative inquiry. Finally, it is recommended that future research examine innovation and digitalization in Tahfidz learning, such as the use of Qur'an memorization applications, online monitoring systems, or AI-assisted pronunciation evaluation, to adapt to the rapid development of educational technology and ensure the relevance of Tahfidz education in the modern era.

REFERENCES

- Adikistoro, H. C., Yusutria, Y., Yuherman, Y., & Azwar, A. (2023). Five Souls-Based Character Education at Tahfizul Quran Boarding School. *Indonesian Journal of Islamic Education Studies (IJIES)*, 5(2), 252–266. <https://doi.org/10.33367/ijies.v5i2.3075>
- Aflisia, N., Ahmad E.Q, N., & Suhartini, A. (2021). The Urgency of Theological Foundations in Islamic Education in the Industry Era 4.0 towards the Society Era 5.0. *International Journal of Education Research and Development*, 1(1), 60–77. <https://doi.org/10.52760/ijerd.v1i1.4>
- Arifin, Z., & Hambal Shafwan, M. (2023). Tahfidz Al-Qur'an Education in Elementary Age Children with the Taghanni Talaqqi Method at Mim 02 Sedayulawas Brondong Lamongan East Java Indonesia. *Education Journal*. <https://doi.org/10.11648/j.edu.20231204.12>
- Aziz, M., Nasution, Z., Lubis, M. S. A., Suhardi, & Harahap, M. R. (2024). Tahfidzul Qur'an Curriculum Media Innovation in Islamic Boarding Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(2), 235–249. <https://doi.org/10.31538/tijie.v5i2.970>
- Chotimah, C., Rifai, A., & Prihatin, T. (2018). The Management of the Tahfidz Al Qur'an Education Program in Children Tahfidh Yanbu'ul Qur'an Islamic Boarding School Kudus. *Educational Management*, 7(1), 39–45.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed). SAGE Publications.
- Faqih, R., & Rindaningsih, I. (2023). Implementation of the Tahfidzul Quran Program to Build Patient Character in Elementary School Students. *Indonesian Journal of Islamic Studies*, 11. <https://doi.org/10.21070/ijis.v11i0.1649>
- Fatimah, S., & Mahmudah, U. (2017). Two-stage data envelopment analysis (DEA) for measuring the efficiency of elementary schools in Indonesia. *International Journal of Environmental and Science Education*, 12(8), 1971–1987.
- Fikriani, A., Adinda, M., HAqiqi, M. S., & Tabroni, I. (2022). Methods Of Memorizing The Qur'an In Integrated Islamic Elementary Schools. *L'Geneus : The Journal Language Generations of Intellectual Society*, 11(3), 89–93.
- Handayani, F. (2021). TAHFIDZ AL-QURAN LEARNING MANAGEMENT. *Eduvest - Journal of Universal Studies*, 1(8), 685–692.
- hendawi, M., Murshidi, G. A., Asrori, A., Hadi, M. F., Huda, M., & Lovat, T. (2024). The Development of Islamic Education Curriculum from the Quranic Perspective. *Journal of Islamic Education*, 1(2), 93–123.

- Kalimatusyaro, M. (2025). Implementation Of The Tahfidz Al Qur'an Program In An Effort For Forming Character In Elementary School Students. *ZAHRA: Research and Thought Elementary School of Islam Journal*, 5(2), 177-189. <https://doi.org/10.37812/zahra.v5i2.1675>
- Lubis, R. R., Siagian, R. A., Nurjannah, S., & Lubis, M. (2024). Qur'an Literacy in Children (Phenomenological Study at Um Hafidzah Integrated Islamic Elementary School). *Arfannur: Journal of Islamic Education*, 5(2), 133-142. <https://doi.org/10.24260/arfannur.v5i2.3081>
- Miles, M., Huberman, A., & Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook*, Edition 3. Sage Publication.
- Mulyani, E. S., & Rindaningsih, I. (2021). Implementation of Tahfidz Curriculum Management in Tahfidz Qur'an Elementary School. *Indonesian Journal of Islamic Studies*, 4. <https://doi.org/10.21070/ijis.v4i0.1584>
- Nurfadhilah, A., Tabroni, I., Septiani, S. N., & Destiyani, Y. N. (2023). Talqin Method: Quality Improving of Reading the Qur'an. *International Journal of Curriculum Development, Teaching and Learning Innovation*, 01(03), 82-87.
- Nurjannah, S., Rizkiyah, M., & Sumedi, S. (2024). Integrating the values of the Quran in education to form a generation of character. In *Terna Tional Journal on Islamic Educa Tional Research*.
- Rohilah, T. (2022). Implementation of the Peer Tutor Model as an Effort to Increase the Effectiveness of Reading and Writing the Qur'an. *ENDLESS: International Journal of Futures Studies*, 5(1), 215-226.
- Sari, R. M., Zou, G., & Jie, L. (2023). The Use of Murajaah Method in Improving Qur'an Memorization: Tahfiz A-Qur'an. *International Journal of Educational Narratives*, 1(2), 63-74. <https://doi.org/10.55849/ijen.v1i2.304>
- Subakat, R., & Harahap, A. Y. M. (2022). Foundation of Islamic Education Curriculum (Study of Q.S. Al-'Alaq 1-5) Perspective of Transcendental Structuralism. *At-Turats*, 16(1), 67-76. <https://doi.org/10.24260/at-turats.v16i1.2214>
- Sulaiman, M., Lianasari, & Rujito Dwi Julianto. (2023). The Effect of Tahsin Al-Quran Mentoring on Increasing Al-Quran Reading Competence of the Muhammadiyah Palembang Institute of Health Science and Technology Employees. *European Journal of Education and Pedagogy*, 4(1), 154-158. <https://doi.org/10.24018/ejedu.2023.4.1.570>
- Thontawi, M., My, M., Chaniago, F., Fiqhi, A., Hazairin, I. N., & Afifah, Y. (2022). Tahfidz Al-Qur'an: A Study of Learning Management Systems in Higher Education. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 6(1), 574-585. <https://doi.org/10.33650/al-tanzim.v6i2.3535>

- Tiana, F. N. (2022). The Effectiveness Of Auditory Memorization Method At 2nd Grade Of Elementary School Of Tahfidzul Qur'an As Surkati. Annual International Conference on Islamic Education for Students, 1(1). <https://doi.org/10.18326/aicoies.v1i1.334>
- Zulhannan, Z., & Musyarrofah, U. (2024). Education System and Network of Quran Memorization Islamic Boarding Schools in Kudus, Surakarta, and Bogor. *Millah: Journal of Religious Studies*, 301–330. <https://doi.org/10.20885/millah.vol23.iss1.art10>