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THE TAHFIZ AL-QUR'AN DEVELOPMENT MODEL IN THE INTERNALIZATION OF QUR'ANIC MORAL VALUES AMONG STUDENTS AT MITQ JAMILURRAHMAN YOGYAKARTA

Muh Arif^{1*}, Benny Prasetya²

^{1,2} Ahmad Dahlan Institute Probolinggo/Indonesia ¹muhammadarifabuzaid@gmail.com ²Prasetyabenny@gmail.com

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***Corresponding author:** Muh Arif

Abstract

This study aims to analyze the development model of Tahfiz Al-Qur'an in the process of internalizing Qur'anic moral values among students at Madrasah Ibtidaiyah Tahfiz Qur'an (MITQ), Jamilurrahman, Yogyakarta. The background of this research stems from the gap between students' Qur'anic memorization achievements and the consistency of Qur'anic moral behavior in daily life. This study employs a qualitative approach with a phenomenological type to explore the subjective experiences of the principal, tahfiz teachers, students, and parents in implementing the tahfiz development program. Data collection techniques include participatory observation, in-depth interviews, and documentation studies. Data analysis was conducted using the interactive model of Miles and Huberman, which involves the stages of data reduction, data display, and conclusion drawing. The findings indicate that tahfiz development at MITQ Jamilurrahman is implemented in an integrated manner through a strong institutional vision, structured learning methods, tiered stages, and continuous evaluation. The internalization of Qur'anic moral values occurs effectively through habituation, teacher role modeling, and synergy between the madrasah and the family, as reflected in students' honest behavior, discipline, responsibility, and social concern. This study affirms that holistically designed tahfiz education is capable of transforming Qur'anic memorization into a medium for sustainable Qur'anic character formation.

Keywords: Tahfiz Al-Qur'an, value internalization, Qur'anic morality, Islamic education.

1. Introduction

The phenomenon of tahfiz Al-Qur'an education in integrated Islamic elementary institutions demonstrates increasingly complex dynamics, particularly in efforts to internalize Qur'anic moral values among students. At MITQ Jamilurrahman Yogyakarta, the tahfiz program is designed not only to produce students capable of

memorizing the Qur'an accurately (*mutqin*), but also to cultivate Qur'anic character reflected in daily attitudes and behavior. However, empirical realities indicate a gap between memorization ability and the practice of moral values. Some students who have achieved high memorization targets do not yet consistently

demonstrate discipline, responsibility, and honesty. This condition reinforces the view that Islamic education will lose its transformative power if Qur'anic learning is reduced solely to cognitive aspects without value internalization and ethical practice (Halstead, 2004). Therefore, the main issue in tahfiz education does not lie in the quantity of memorization, but in how the development model is designed and implemented to foster students' moral awareness.

This phenomenon becomes increasingly relevant in the contemporary social context marked by the weakening of moral values among school-age children due to the influence of globalization, digitalization, and instant culture. Cross-national research shows that the intensity of digital media use is associated with declining empathy, self-control, and psychological well-being among children and adolescents (Twenge et al., 2018). In this situation, Islamic educational institutions are required to play a strategic role as agents of character formation. Tahfiz Al-Qur'an education is considered relevant because the Qur'an contains comprehensive spiritual, ethical, and social values (Twenge et al., 2018). However, the effectiveness of Qur'anic education depends greatly on pedagogical approaches capable of integrating cognitive, affective, and behavioral dimensions in a balanced manner. Thus, strengthening the tahfiz development model becomes an urgent necessity in addressing the moral challenges faced by the younger generation.

Various previous studies indicate that Qur'anic education contributes significantly to the formation of students' character and morality. Safinah et al. found that Qur'anic learning integrated with moral education can enhance students' religiosity, discipline, and social responsibility (Safinah, 2022). Another study by Immonen et al. shows that tahfiz programs contribute to improving students' self-regulation, self-control, and spiritual awareness, particularly when implemented in a religious school environment (Immonen & Harjula, 2021). Research within the context of Islamic education in Southeast Asia also emphasizes that the integration of Qur'anic memorization with moral habituation is capable of shaping students' prosocial attitudes and discipline (Tierney & Sabharwal, 2017).

However, most previous studies have focused on measuring outcomes and have employed quantitative approaches. These studies have not extensively examined how the process of value internalization occurs through tahfiz development models. Azka Syifaul Maulana et al. assert that moral value internalization will only be effective when students experience these values directly through social interaction, role modeling, and continuous reflection (Azka Syifaul Maula & Naeli Sangadah, 2025). Other studies in religious education show that the success of character education is more strongly determined by school culture and the teacher's role as a moral model than by the formal curriculum alone (Bayu et al., 2025). Nevertheless, studies that specifically examine the tahfiz Al-Qur'an development model as a mechanism for internalizing Qur'anic moral values at the integrated Islamic elementary level remain very limited. This research gap underscores the urgency of qualitative research using a phenomenological approach.

Based on the above description, it can be concluded that there remains a fundamental issue concerning the effectiveness of tahfiz Al-Qur'an development in internalizing Qur'anic moral values among students. This issue does not merely concern memorization achievement, but also how tahfiz development is implemented and how the results of value internalization are reflected in students'

daily behavior. Therefore, this study is directed to answer two main questions: (1) how is the Tahfiz Al-Qur'an development model implemented at MITQ Jamilurrahman Yogyakarta, and (2) how are the results of internalizing Qur'anic moral values manifested in the daily behavior of students at MITQ Jamilurrahman Yogyakarta. In line with these research questions, this study aims to describe and analyze in depth the Tahfiz Al-Qur'an development model and to understand the process and outcomes of internalizing Qur'anic moral values in students' behavior. The achievement of these objectives is expected to provide theoretical contributions to the development of Qur'an-based Islamic education and practical benefits for educators in designing holistic and sustainable tahfiz development models.

2. Literature Review

Research on Tahfiz Al-Qur'an education and the internalization of Qur'anic moral values over the past five years shows increasing attention to the role of the Qur'an in students' character formation. The focus of study is no longer limited to memorization ability but has expanded toward value internalization, character development, and students' social and psychological impacts.

Abdullah and Talib (2020) emphasize that Qur'anic education designed with a reflective pedagogical approach is more capable of encouraging deeper moral and spiritual character development compared to mechanistic memorization approaches (Bayu et al., 2025). This study highlights the importance of integrating understanding of verse meanings, teacher role modeling, and habituation of religious behavior within school life. Although relevant to this study, the findings remain conceptual and do not provide a detailed description of the tahfiz development model in the context of integrated Islamic elementary education.

Furthermore, Ismail, Don, and Abdullah (2021) investigated tahfiz education in Islamic schools and found that students' involvement in tahfiz programs positively contributes to increased self-regulation, self-discipline, and spiritual awareness (Immonen & Harjula, 2021). However, this study employed a quantitative survey approach and therefore does not comprehensively explain how value internalization occurs in daily interactions between teachers and students.

Another study by Rahman et al. (2021) shows that Qur'anic education integrated with moral development has a significant influence on students' prosocial attitudes and social responsibility (Bennell, 2021). Nevertheless, this study was conducted at the secondary education level and does not specifically discuss the tahfiz development model as the primary instrument for internalizing Qur'anic moral values.

In the context of character education, Herlina Yusroh Nst emphasizes that moral value internalization in religious education is effective only when those values are experienced directly through school culture, teacher role modeling, and meaningful social relationships (Herlina Yusroh Nst et al., 2025). This finding strengthens the assumption that tahfiz education must be positioned as a socio-pedagogical practice rather than merely an academic activity. However, the study does not specifically examine tahfiz-based Islamic education contexts.

Recent research by Yunusi highlights that tahfiz programs not balanced with moral development and value reflection have the potential to create a gap between students' religious competence and moral behavior (Yunusi et al., 2025). This study reinforces the

urgency of examining how tahfiz development models are designed and implemented to ensure that Qur'anic values are genuinely internalized in students' daily behavior.

Based on the review of previous studies, it can be concluded that although numerous studies affirm the importance of Qur'anic and tahfiz education in character formation, significant research gaps remain. First, most studies employ quantitative approaches and focus on final outcomes rather than the process of value internalization. Second, studies specifically examining the implementation model of tahfiz Al-Qur'an development within the context of integrated Islamic elementary education are still very limited. Therefore, this study occupies a strategic position in filling this gap through a phenomenological qualitative approach by deeply exploring teachers' and students' experiences in the tahfiz development process and the internalization of Qur'anic morality.

3. Research Method

This study employs a qualitative approach with a phenomenological research design aimed at deeply understanding the subjective experiences of teachers, students, and parents in the Tahfiz Al-Qur'an development process and the internalization of Qur'anic moral values. The phenomenological approach was chosen because it enables the researcher to explore the lived experiences of research subjects contextually (Bali & Susilowati, 2019). The study was conducted at Madrasah Ibtidaiyah Tahfiz Qur'an (MITQ) Jamilurrahman Yogyakarta from March to June 2025. Research subjects were determined using purposive sampling, with criteria including informants directly involved in the implementation of the Tahfiz Al-Qur'an program, namely the principal, Tahfiz and Islamic Education teachers, upper-grade students, and parents (Wijayanti & Kurniawan, 2025). Data collection was conducted through participatory observation, in-depth interviews, and documentation studies of the curriculum, program design, and evaluation of Tahfiz Al-Qur'an development (Saifudin & Nur Ariyanti, 2025). The researcher acted as the primary instrument, supported by interview guides and observation sheets. Data analysis employed an interactive analysis model consisting of data reduction, data display, and conclusion drawing and verification (Amanda Putri Andriani et al., 2025). Data validity was ensured through source, technique, and time triangulation, as well as member checking and peer debriefing to maintain the credibility of the research findings.

4. Result

4.1 The Implementation Model of Tahfiz Al-Qur'an Development Applied at MITQ Jamilurrahman Yogyakarta

The research findings indicate that the implementation of Tahfiz Al-Qur'an development at MITQ Jamilurrahman Yogyakarta is grounded in a clear institutional vision that is thoroughly internalized within all educational activities. The vision of producing a generation of Muslims who love the Qur'an from an early age is not merely normative, but is concretely manifested through institutional policies, curriculum design, and the culture of the madrasah. The principal emphasized that this vision serves as the primary spirit guiding decision-making, including program formulation, teacher recruitment, and the development of supporting facilities for tahfiz. The mission, formulated operationally, reflects a long-term orientation toward the sustainability of students' memorization, the quality of recitation,

and the cultivation of Qur'anic character. Thus, tahfiz development is not positioned as a supplementary program, but rather as the core program of the madrasah. The integration of this vision and mission shapes a systematic, directed, and sustainable developmental framework, ensuring that all stakeholders share a common perception regarding the intended goals and achievements. This foundation is crucial to the successful implementation of the tahfiz development model at MITQ Jamilurrahman.

The objectives of Tahfiz Al-Qur'an development at MITQ Jamilurrahman are not solely directed toward achieving quantitative memorization targets, but rather emphasize fostering students' love for the Qur'an. Based on interview findings, this objective is designed so that students develop emotional and spiritual closeness to the Qur'an from an early age, ensuring that the memorization process is not perceived as a burden but as a necessity and an act of worship. This approach reflects a holistic Islamic educational paradigm that integrates cognitive, affective, and psychomotor dimensions. Students are not only required to memorize verses but also to understand the etiquette (*adab*), meanings, and values of the Qur'an in daily life. The principal emphasized that love for the Qur'an facilitates students in maintaining their memorization and practicing it sustainably. With this objective, the tahfiz program is directed toward forming Qur'anic character reflected in discipline, patience, steadfastness (*istiqamah*), and noble conduct. This demonstrates that Tahfiz development at MITQ Jamilurrahman has a strong character education orientation aligned with the needs of Islamic generational formation.

The Tahfiz Al-Qur'an learning model at MITQ Jamilurrahman is implemented in a structured and gradual manner by combining the methods of *talqin*, *tasmi'*, and *muroja'ah*. The *talqin* method serves as the foundational instructional approach, particularly for students who are not yet fluent in reading the Qur'an, whereby the teacher models the recitation, which is then repeatedly followed by the students. The *tasmi'* method functions as a memorization submission mechanism to ensure accuracy of recitation and fluency of memorization. Meanwhile, *muroja'ah* constitutes the primary component in maintaining the quality of memorization so that it remains *mutqin*. Learning is conducted in small *halaqah* groups, enabling teachers to provide more intensive attention to each student. This approach allows the developmental process to be more effective, personalized, and adaptive to differences in students' abilities. Furthermore, instruction is designed to be engaging through varied methods and motivational strategies, ensuring sustained enthusiasm among students. This model also emphasizes the cultivation of *adab* and moral character as inseparable components of the Qur'anic memorization process.

The stages of tahfiz learning at MITQ Jamilurrahman are systematically structured according to students' developmental levels. In Grades 1 and 2, the focus is directed toward improving Qur'anic recitation (*tahsin*) to ensure accurate articulation of *makharijul huruf* and adherence to *tajwid* rules. Memorization is conducted in a limited manner, targeting Juz 30 and 29 through the *talqin* method. In Grades 3 to 5, development is directed toward increasing the quantity of memorization while maintaining recitation quality through regular *tadarrus* and *muroja'ah*. Meanwhile, in Grade 6, instruction is focused on comprehensive *muroja'ah* of memorization accumulated from previous grades. These stages are designed to strengthen students' memory retention

and ensure memorization stability. This tiered structure demonstrates systematic and realistic continuity in development. With clearly defined stages, students are not only required to increase their memorization but are also taught to preserve and be accountable for what they have memorized.

Daily planning of tahfiz instruction constitutes one of the key factors in the program's success. Tahfiz teachers consistently design continuous daily learning activities. In each session, students receive new memorization, conduct *muroja'ah* of newly memorized verses, and review previous memorization in a scheduled manner. Memorization and review targets are proportionally determined to avoid overburdening students while maintaining an appropriate level of challenge. This system reflects a balance between acquiring new memorization and strengthening previous memorization. Teachers also implement a classical read-and-listen method to train students' concentration and precision. Such meticulous planning helps students maintain a stable learning rhythm and prevents a decline in memorization quality. Through structured development patterns, students become accustomed to disciplined learning and develop responsibility for their memorization. This reflects the professionalism of tahfiz teachers in effectively and measurably managing the learning process.

Mapping of students' abilities is conducted prior to instruction to ensure developmental effectiveness. Students are grouped into *halaqah* based on their reading and memorization abilities. Those with strong abilities are placed in advanced *halaqah* with higher memorization targets, while students with more limited abilities participate in foundational development groups. Although the methods employed remain the same, differences in targets and approaches are adjusted according to the condition of each group. This mapping enables teachers to provide more targeted guidance and reduce disparities in memorization achievement. Additionally, the small *halaqah* system creates a conducive learning atmosphere and fosters intensive interaction between teachers and students. Consequently, each student is provided with an equitable opportunity to develop according to his or her potential. This strategy demonstrates that tahfiz development at MITQ Jamilurrahman is inclusive and learner-centered.

The evaluation and assessment system of memorization at MITQ Jamilurrahman is implemented in a tiered and continuous manner. Daily assessment is conducted whenever students submit new memorization, allowing teachers to immediately correct recitation errors and fluency issues. Additionally, assessments are conducted at the level of individual surahs, half a juz, and one juz to measure memorization consistency. Memorization examinations are administered whenever a student completes one juz and periodically at the end of each semester. This evaluation functions as a quality control mechanism and measures students' readiness to advance to subsequent stages. The tahfiz coordinator conducts routine supervision of teachers and organizes periodic evaluation meetings to review program implementation. Evaluation results are followed up with measurable improvement actions. This comprehensive evaluation system ensures that Tahfiz development operates in accordance with the institutional quality standards established.

The Tahfiz Al-Qur'an development program has been significantly perceived by both students and the institution. For students, the program fosters Qur'anic character traits such as discipline, patience, courage, and steadfastness (*istiqamah*). Intensive interaction with the Qur'an also enhances students' memory

capacity, concentration, and self-confidence. Students experience inner tranquility and spiritual closeness to Allah Subhanahu wa Ta'ala while participating in the tahfiz program. For the institution, the program strengthens the religious culture, enhances discipline, and reinforces the madrasah's identity as a Qur'an-based institution. The school environment becomes more conducive and infused with Islamic values. These positive impacts demonstrate that tahfiz development contributes not only to religious academic achievement but also to the formation of a meaningful and character-driven educational climate.

Although the tahfiz program operates effectively, several challenges are encountered. The limited number of highly competent tahfiz teachers constitutes a primary obstacle. Additionally, the low motivation of some students, particularly due to dependency on digital devices, affects the memorization process. Insufficient parental supervision outside school hours also presents a challenge. To address these obstacles, the madrasah implements various strategies, including enhancing teacher competence through training, applying varied instructional methods, providing rewards, and strengthening communication with parents through liaison books. These efforts reflect the institution's commitment to maintaining the quality and sustainability of the tahfiz program.

Overall, the implementation model of Tahfiz Al-Qur'an development at MITQ Jamilurrahman Yogyakarta is holistic, collaborative, and sustainable. The model integrates institutional vision, structured learning methods, tiered stages, systematic evaluation, and synergy among teachers, students, and parents. Tahfiz development is oriented not only toward memorization but also toward character formation and love for the Qur'an. With the support of a conducive madrasah environment and a strong monitoring system, the program is capable of producing students with high-quality memorization and noble character. Therefore, the tahfiz development model at MITQ Jamilurrahman deserves to serve as a reference for Islamic educational institutions in developing superior and Qur'anic character-based tahfiz programs.

4.2 The Results of the Internalization of Qur'anic Moral Values as Reflected in the Daily Behavior of Students at MITQ Jamilurrahman Yogyakarta

The research findings indicate that the internalization of Qur'anic moral values at MITQ Jamilurrahman Yogyakarta constitutes a consciously designed, systematic, and sustainable process. The cultivation of Qur'anic morality is not positioned as a complementary subject matter, but rather as the core of the entire educational process. The principal emphasized that moral development is carried out through habituation of worship practices, implementation of proper *adab*, and consistent teacher role modeling in daily life. The values of *aqidah*, worship, and morality are integrated into all learning activities, whether in classrooms, tahfiz *halaqah*, or students' daily activities within the madrasah environment. The madrasah environment is deliberately shaped as a religious, courteous, and disciplined educational space so that Qur'anic values are not merely understood cognitively but directly experienced by students. Through this approach, the internalization of Qur'anic morality occurs naturally and repeatedly, thereby forming deeply rooted habits. Synergy between the madrasah and parents also becomes a crucial factor in strengthening the consistency of values instilled both at school and at home.

The Qur'anic moral values internalized among students include *aqidah tauhid*, honesty, patience, discipline, responsibility, social concern, and compassion. These values are selected as the primary foundation for character formation because they align with the objectives of Islamic education, which emphasize balance between faith, knowledge, and practice. Based on interview findings, these values are not taught merely in theoretical terms but are translated into binding regulations and the culture of the madrasah. By establishing Qur'anic values as formal institutional rules, the madrasah ensures that all members of the school community share the same commitment to upholding moral conduct. Teachers and educational staff function not only as instructors but also as living role models for students. Such role modeling becomes the most effective means of internalization, as students learn through observation and imitation. Providing appreciation to students who demonstrate Qur'anic behavior further strengthens their intrinsic motivation to embody noble character in daily life.

The internalization of Qur'anic moral values is clearly reflected in students' daily behavior within the madrasah environment. Based on research findings, students are accustomed to acting honestly, such as voluntarily submitting found money to teachers without being instructed to do so. Furthermore, students demonstrate moral courage by respectfully reporting violations of Qur'anic moral values. In terms of worship, students perform the Dhuhr prayer in congregation in an orderly manner, are able to perform ablution and prayer correctly, and display awareness in worship without coercion. Moral etiquette is also visible in students' habitual practice of greeting and shaking hands with teachers upon meeting them, both during and outside school hours. Students show deep respect for the Qur'an, for example, by placing papers containing Qur'anic verses in designated areas rather than discarding them carelessly. These practices reflect the successful internalization of proper *adab* toward the words of Allah. Such behaviors consistently emerge from conscious awareness rather than mere external supervision, indicating that Qur'anic values have become an integral part of students' character.

The role of tahfiz teachers is highly significant in the process of internalizing Qur'anic morality. Teachers not only guide students in memorizing the Qur'an but also relate the meanings of verses to students' daily behavior. Tahfiz instruction is directed toward helping students understand that the Qur'an is not merely a verbal memorization but a guide for life. Values such as honesty, patience, trustworthiness (*amanah*), and humility (*tawadhu'*) are continuously emphasized as prerequisites for the blessings of memorization. Teachers instill the understanding that the honor of a Qur'an memorizer lies in moral conduct rather than solely in the quantity of memorization. The habituation of *adab* is carried out consistently, ranging from punctuality and proper speech etiquette to responsibility for memorization targets. Teacher role modeling serves as a key factor, as students are more inclined to imitate tangible behavior than to merely listen to advice. Thus, the internalization of Qur'anic values takes place through contextual and applicative learning processes.

The results of internalizing Qur'anic moral values are also reflected in changes in students' attitudes and personalities. Tahfiz teachers reported improvements in politeness in speech, independence in worship, and concern for maintaining cleanliness in the madrasah and mosque environment. Students demonstrate greater responsibility toward memorization and *muroja'ah*, and they begin to remind one another in goodness. Mutual advice is delivered

gently and empathetically, reflecting an understanding of brotherhood (*ukhuwah*) and compassion. The consistency of positive behavior emerging without coercion serves as a primary indicator of successful internalization of Qur'anic values. These changes do not occur instantly but develop through continuous habituation. This indicates that Qur'anic moral education requires time, patience, and intensive guidance so that the values instilled truly become inherent character traits within students.

Students' perspectives reinforce the findings that the internalization of Qur'anic moral values has a tangible impact on their lives. Students report positive transformations, such as increased patience in memorization, discipline in time management, and honesty in behavior. They also strive to practice Qur'anic values at home by helping their parents, behaving politely, and assisting their peers. Students experience inner tranquility and a more directed life after making the Qur'an a behavioral guide. The figure of the Prophet Muhammad ﷺ is regarded as the primary role model in shaping moral character. Although students face challenges from external environments, they endeavor to uphold the values learned at the madrasah. Peer support in reminding one another toward goodness further strengthens the process of internalizing Qur'anic values. This demonstrates that internalization is not only individual but also collective through a positive community culture.

The role of parents is crucial in reinforcing the internalization of Qur'anic moral values. Parents observe significant behavioral changes in their children, such as increased frequency of Qur'an recitation, enthusiasm for learning, and improved discipline. At home, parents continue the habituation of Qur'anic etiquette through regulations on digital device usage, encouraging polite speech, and assigning household responsibilities. Parents also maintain intensive communication with teachers to monitor their children's moral development. Stories of students confidently presenting their Qur'anic memorization outside the madrasah environment serve as concrete evidence of the successful internalization of Qur'anic values. An increasingly religious family environment further supports sustainable character formation. Thus, the internalization of Qur'anic moral values becomes stronger when continuity exists between education in the madrasah and at home.

Although positive outcomes are evident, the process of internalizing Qur'anic moral values is not without challenges. The influence of digital media, peer environments, and the lack of role models outside the madrasah constitute major obstacles. Additionally, students' emotional instability and instant-oriented cultural tendencies affect behavioral consistency. A dense academic curriculum sometimes limits opportunities for deeper moral reflection. Teachers and madrasah leaders recognize that maintaining students' steadfastness (*istiqamah*) requires adaptive and sustainable strategies. Therefore, the madrasah implements monitoring through daily activity sheets and organizes Qur'anic parenting programs for parents. These efforts aim to strengthen supervision and guidance so that Qur'anic values remain preserved across various contexts of students' lives.

The success of internalizing Qur'anic moral values at MITQ Jamilurrahman is marked by the formation of positive habits consistently practiced by students. Good character no longer depends on strict supervision but emerges from internal awareness. The religious, courteous, and disciplined culture of the madrasah is collectively maintained because all members of the school

community actively uphold Qur'anic values. Teachers, leaders, and staff serve as consistent role models. Periodic evaluations are conducted to ensure that the values instilled remain alive and relevant. Thus, the internalization of Qur'anic morality extends beyond individual behavior and develops into a strong institutional culture.

Overall, the research findings indicate that the internalization of Qur'anic moral values at MITQ Jamilurrahman Yogyakarta has been implemented effectively and sustainably. This process is supported by the integration of Qur'anic values in learning activities, teacher role modeling, habituation of worship, and synergy between the madrasah and the family. Students' daily behavior reflects honesty, discipline, patience, responsibility, and social concern. Although various challenges remain, the madrasah demonstrates a strong commitment to maintaining the quality of Qur'anic moral development. Through a holistic and collaborative approach, the internalization of Qur'anic values not only shapes students who are devoted in worship but also individuals of noble character prepared to serve as role models within society.

5. Discussion

5.1 The Implementation Model of Tahfiz Al-Qur'an Development at MITQ Jamilurrahman Yogyakarta

The research findings indicate that the implementation model of Tahfiz Al-Qur'an development at MITQ Jamilurrahman Yogyakarta is not partial in nature, but rather constructed as an integrated educational system that connects institutional vision, pedagogical approaches, and learning management. The clarity of the vision and mission, which positions the Qur'an as the central foundation of development, constitutes the primary basis for the program's success. This vision does not remain merely as an institutional slogan, but is operationally translated into curriculum policies, teacher recruitment, *halaqah* grouping, and evaluation systems. This finding aligns with the view that effective tahfiz education must originate from a strong and consistent institutional philosophy, ensuring that all educational activities move in the same value-oriented direction (Siti Qomariyah et al., 2025).

The orientation of tahfiz development at MITQ Jamilurrahman, which emphasizes love for the Qur'an rather than merely the quantity of memorization, reflects a holistic Islamic educational paradigm. Tahfiz is positioned as a means of cultivating spiritual awareness and character formation, not solely as an academic achievement. This approach strengthens the argument that the internalization of Qur'anic values will be more effective when students possess emotional and spiritual attachment to the Qur'an. This finding is relevant to the study of Iskandar, which affirms that character-based Qur'anic learning fosters students' intrinsic motivation to maintain memorization and consistently practice Qur'anic values (Iskandar et al., 2025).

From a pedagogical perspective, the implementation of *talqin*, *tasmi'*, and *muroja'ah* methods within small *halaqah* groups demonstrates that tahfiz development is conducted adaptively according to students' abilities. The *halaqah* model enables intensive interaction between teacher and student, ensuring that development focuses not only on memorization but also on *adab* and discipline during the learning process. This finding reinforces the research of Dimas Tri Is Koerniansyah et al., which states that small-group *halaqah*-based tahfiz learning enhances memorization quality while simultaneously strengthening pedagogical relationships between teachers and students (Dimas Tri Is

Koerniansyah & Ellisa Fitri Tanjung, 2025). Thus, the tahfiz learning model at MITQ Jamilurrahman can be understood as a pedagogical practice that simultaneously integrates cognitive, affective, and moral dimensions.

Furthermore, the tiered stages of learning beginning with *tahsin*, progressing to additional memorization, and culminating in comprehensive *muroja'ah* demonstrate realistic and long-term continuity in development. These stages are not solely intended to increase memorization but also to instill responsibility in students for preserving what they have memorized. This aligns with the findings of Faiqoh, who emphasizes that the success of tahfiz education at the elementary level is largely determined by systematic stage planning and continuous evaluation (Faiqoh & Mahfudh, 2015). Therefore, the implementation model of tahfiz development at MITQ Jamilurrahman can be categorized as holistic, well-planned, and sustainable.

5.2 The Results of the Internalization of Qur'anic Moral Values in Students' Daily Behavior

The research findings indicate that the internalization of Qur'anic moral values at MITQ Jamilurrahman takes place through a conscious, systematic, and habituation-based process. Qur'anic morality is not positioned as a complementary subject, but as the core of the entire educational process. Values of *tauhid*, honesty, discipline, patience, responsibility, and social concern are integrated into classroom instruction, worship habituation, and the culture of the madrasah. This finding aligns with the theory of value internalization, which asserts that moral values become firmly embedded when they are directly experienced through repeated and meaningful social practices (Badiana et al., 2025).

The internalization of Qur'anic moral values is clearly reflected in students' daily behavior, such as honesty in conduct, awareness in worship without coercion, proper *adab* toward teachers and the Qur'an, and concern for the social environment. These behaviors emerge consistently and do not depend on strict supervision, indicating that Qur'anic values have become part of students' internal consciousness. This finding reinforces the study of Rahmi et al., which states that tahfiz programs integrated with moral development are capable of forming stable and sustainable religious character (Rahmi et al., 2023).

The role of tahfiz teachers as moral exemplars constitutes a key factor in the successful internalization of values. Teachers not only guide memorization but also relate the meanings of verses to concrete behavior in students' lives. Teacher role modeling proves more effective than verbal instruction alone, as students learn through observation and imitation of behavior. This finding is consistent with the view of Rohmah et al., who emphasize that character education is more effective when teachers function as role models within school culture (Rohmah, 2019). Thus, the internalization of Qur'anic values takes place through living and contextual pedagogical relationships.

The synergy between the madrasah and the family further strengthens the process of internalizing Qur'anic moral values. Parents continue the habituation of *adab* and worship practices at home and maintain intensive communication with teachers. This finding demonstrates that value internalization is ecological in nature, involving interactions among school, family, and the broader social environment. Although challenges such as the influence of digital media and external environments persist, the collaborative strategies implemented by the madrasah reflect a

strong commitment to maintaining value consistency. Consequently, the internalization of Qur'anic morality at MITQ Jamilurrahman not only shapes individual student behavior but also develops into a religious and character-based institutional culture.

6. Conclusion

Based on the research findings, it can be concluded that the Tahfiz Al-Qur'an development model at MITQ Jamilurrahman Yogyakarta represents an integrated, systematic, and value-oriented Islamic educational model. Tahfiz development is not understood merely as the achievement of quantitative memorization targets, but as a strategic means of shaping students' character and moral awareness. The clarity of the institutional vision and mission, which positions the Qur'an as the central foundation of development, serves as the primary basis for curriculum planning, learning management, and the strengthening of madrasah culture. The implementation of *talqin*, *tasmi'*, and *muroja'ah* methods within small *halaqah* groups demonstrates an adaptive and contextual pedagogical approach, enabling the developmental process to proceed more intensively and sustainably. Furthermore, the tiered stages of learning—from *tahsin* to comprehensive *muroja'ah*—reflect realistic continuity and a quality-oriented memorization process. The continuous evaluation system reinforces quality control within the tahfiz program and ensures consistent implementation. Conceptually, these findings affirm that the effectiveness of tahfiz education is largely determined by the integration of institutional management, pedagogical strategies, and a religious school culture, thereby enabling Qur'anic memorization to function as a medium for the internalization of Qur'anic moral values.

Furthermore, the research findings demonstrate that the internalization of Qur'anic moral values among students at MITQ Jamilurrahman occurs effectively through mechanisms of habituation, role modeling, and the integration of values across all educational activities. Values of honesty, discipline, patience, responsibility, social concern, and respect for the Qur'an are reflected in students' daily behavior in a relatively consistent and sustainable manner. These behaviors do not merely arise from external supervision but develop into internal awareness that shapes students' character. The role of tahfiz teachers as moral exemplars contributes significantly to the value internalization process, as consistent role modeling proves more effective than normative instructional approaches alone. The synergy between the madrasah and the family further strengthens the sustainability of value internalization, ensuring that moral education is not fragmented between school and home. Although challenges such as the influence of digital media and external social environments persist, the madrasah demonstrates a strong commitment to maintaining the consistency of Qur'anic value development. Theoretically, this study enriches the discourse on Qur'an-based Islamic education, while practically, it may serve as a reference for Islamic educational institutions in developing tahfiz programs oriented toward the sustainable formation of Qur'anic moral character.

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