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Qur'anic Tahfidz Education Management for Strengthening Students' Character

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Abstract: *This study examines the management of Qur'anic* tahfidz *education in improving students' character at MI El Rahmah Surabaya and MIN 2 Lumajang and develops an integrated management model based on cross-case findings. The study employed a qualitative approach with a multi-case design. Data were collected through participant observation, semi-structured in-depth interviews, and documentation involving madrasah principals,* tahfidz *teachers, students, and parents. Data analysis followed data condensation, data display, and conclusion drawing/verification, supported by within-case and cross-case analysis. Data trustworthiness was established through credibility, dependability, and confirmability procedures. The findings indicate that* tahfidz *management operates through interconnected planning, implementation, evaluation, and follow-up processes. Planning establishes measurable memorization targets, schedules, teacher preparation, student grouping, and character objectives. Implementation integrates* talaqqi, tikrar, muroja'ah, *teacher mentoring, and school–family collaboration. Evaluation combines memorization assessment,* tasmi', *behavioral observation, parental monitoring, and institutional reflection to support continuous improvement. Cross-case synthesis generated the Qur'anic Character-Based Tahfidz Education Management (QCTEM) model, integrating inputs, managerial processes, Qur'anic values, outputs, and character outcomes. The model positions Qur'anic values as both managerial principles and educational outcomes and integrates* moral knowing, moral feeling, *and* moral action *into the management cycle. QCTEM demonstrates that* tahfidz *education can move beyond memorization achievement toward a systematic, collaborative, character-oriented, and sustainable model of Islamic educational management. This model also emphasizes institutional commitment and continuous quality improvement mechanisms.*
Keywords: *Qur'anic* Tahfidz*, Educational Management, Character Education, Islamic Education, Cross-Case Analysis, QCTEM Model*

INTRODUCTION

The Qur'an occupies a central position in the religious and educational life of Muslims. It is not only regarded as a source of religious guidance and a foundation for human interaction with God and others, but also as a source of values for developing individual character and social life. The Qur'an encourages Muslims to engage in *tafakkur* and *tadabbur*, thereby positioning it not merely as a text to be read and memorized but also as a source of moral, spiritual, and educational development. In this context, Qur'anic education has an important role in developing individuals who possess religious commitment, moral responsibility, and the capacity to internalize Islamic

values in everyday life (Azra, 2020; Ministry of Religious Affairs of the Republic of Indonesia, 2019; Watt, 1953).

The educational function of the Qur'an is closely associated with the formation of *taqwa* and moral conduct. The Qur'an describes various characteristics of people who possess *taqwa*, including faith, obedience, generosity, self-control, and the willingness to repent and improve themselves (Qur'an 2:3–4; 3:134–135). Thus, Qur'anic education should not be limited to the mastery of reading or memorization skills, but should also contribute to the development of students' character. Sakho (2018) emphasizes the profound value and appeal of the Qur'an as a guide for human life. Consequently, interaction with the Qur'an through reading, memorization, understanding, and practice can become an important educational process for developing students' spiritual and moral qualities.

However, the importance of Qur'anic education is not fully reflected in the literacy conditions of Indonesian Muslim society. Data cited in the research background indicate that a substantial proportion of Indonesian Muslims continue to experience difficulties in reading the Qur'an properly. Reports from the Institut Ilmu Al-Qur'an and the Ministry of Religious Affairs indicate continuing challenges in Qur'anic literacy, including reading fluency and mastery of *tajwid* (Institut Ilmu Al-Qur'an, 2022–2024; Ministry of Religious Affairs of the Republic of Indonesia, 2023–2025). This condition demonstrates that Qur'anic education remains an important educational issue, particularly at the elementary level, when students are developing foundational religious literacy. Therefore, schools require systematic programs that can strengthen students' ability to read and memorize the Qur'an while simultaneously cultivating Qur'anic values in their daily behavior.

One of the increasingly developed approaches to Qur'anic education in formal educational institutions is the *tahfidz* Al-Qur'an program. Traditionally associated with Islamic boarding schools and Qur'anic learning institutions, *tahfidz* has increasingly become part of formal school curricula and institutional programs. This development reflects the growing demand from parents and communities for educational institutions that integrate academic learning with Qur'anic and character education. Previous research has shown that *tahfidz* programs can contribute to students' character development because the memorization process requires discipline, persistence, consistency, responsibility, patience, and self-control (Utami & Fathoni, 2022; Yolandri et al.,

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2021). The development of *tahfidz* programs in formal education therefore provides an opportunity to integrate Qur'anic literacy with broader character education.

Nevertheless, the effectiveness of a *tahfidz* program cannot be separated from how the program is managed. Management provides the organizational framework through which educational objectives are translated into planning, implementation, supervision, and evaluation. Terry and Rue (2019) explain management as a process involving planning, organizing, actuating, and controlling resources to achieve predetermined objectives. In educational settings, effective management is necessary to ensure that learning activities are systematically designed, implemented, monitored, and evaluated (Fattah, 2013; Sagala, 2009). Therefore, the management of Qur'anic *tahfidz* education needs to be understood not simply as the administration of memorization activities, but as a comprehensive process involving curriculum planning, teacher preparation, learning implementation, student monitoring, evaluation, and the integration of Qur'anic values into students' character development.

Existing studies provide evidence of the relationship between *tahfidz* programs and character formation. Rohmah and Swandari (2021) examined the management of *tahfidz* programs in developing students' character, while Idris (2024) discussed curriculum management in school-based *tahfidz* programs. Utami and Fathoni (2022) found that the implementation of Qur'anic *tahfidz* programs can strengthen students' Islamic character. Similarly, Sulastri et al. (2024) reported that the management of Qur'anic *tahfidz* programs can contribute to the development of elementary students' discipline, responsibility, and independence. Husna et al. (2021) also demonstrated the effectiveness of *tahfidz* programs in developing students' religious character. These studies indicate that *tahfidz* education has considerable potential as a means of character formation.

Despite these contributions, previous studies have predominantly examined the implementation of *tahfidz* programs, curriculum management, learning strategies, or their general contribution to character development. The integration of management functions into a systematic framework for improving students' character remains insufficiently explored, particularly in comparative contexts involving different institutional settings. Mulyani and Rindaningsih (2021), for example, focused on the implementation of *tahfidz* curriculum management in Qur'anic elementary schools, while Rohmah and Swandari (2021) emphasized program management and

character development. These studies provide an important foundation, but they do not fully explain how planning, implementation, and evaluation are systematically connected to the process of character development within different elementary Islamic educational institutions.

The research gap is therefore located in the limited empirical understanding of how the management of Qur'anic *tahfidz* education is designed and implemented as an integrated strategy for improving students' character. In particular, there is a need to examine how institutional planning determines the objectives and targets of *tahfidz*, how implementation translates those objectives into daily learning and habituation, and how evaluation measures not only students' memorization achievement but also the development of character values. Such an approach is important because character education should not be treated as an additional outcome of *tahfidz* activities but as an integral component of the educational process. Lickona (1991) emphasizes that character education involves the development of moral knowledge, moral feeling, and moral action. Within Qur'anic education, these dimensions can be strengthened when memorization activities are accompanied by habituation, exemplary behavior, discipline, responsibility, and the internalization of Qur'anic values.

The empirical context of this study is particularly relevant because it examines two institutions with different approaches to Qur'anic education, namely MI El Rahmah Surabaya and MIN 2 Lumajang. Preliminary observations conducted at MI El Rahmah Surabaya on May 11, 2024, indicated that the institution has developed an extensive Qur'anic education ecosystem involving formal education, Qur'anic learning, *tahfidz*, and other Islamic educational programs. The institution has also demonstrated the capacity of elementary-level students to complete substantial portions of Qur'anic memorization within a relatively short period (Preliminary observation at MI El Rahmah Surabaya, May 11, 2024). Meanwhile, preliminary observation at MIN 2 Lumajang on May 15, 2024, showed that Qur'anic reading and writing (*Baca Tulis Al-Qur'an*/BTQ) was integrated into students' learning activities, including the memorization of Juz 30. Although students' memorization abilities were generally good, differences in achievement among students remained evident, indicating the need for systematic management and evaluation (Preliminary observation at MIN 2 Lumajang, May 15, 2024).

These two institutional contexts provide an opportunity to examine *tahfidz* education management from a comparative perspective. The comparison is important because the

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effectiveness of a *tahfidz* program may be influenced by institutional characteristics, curriculum design, teacher competence, learning strategies, resources, monitoring systems, and evaluation mechanisms. Consequently, understanding how each institution plans, implements, and evaluates its *tahfidz* education can provide a more comprehensive picture of the managerial mechanisms through which Qur'anic education contributes to students' character development.

Based on this gap and empirical context, this study aims to analyze the management of Qur'anic *tahfidz* education in improving students' character at MI El Rahmah Surabaya and MIN 2 Lumajang. The study specifically focuses on three interconnected dimensions of management: (1) planning of Qur'anic *tahfidz* education, (2) implementation of Qur'anic *tahfidz* education, and (3) evaluation of Qur'anic *tahfidz* education. By examining these dimensions comparatively, the study seeks to contribute empirical evidence concerning how the management of *tahfidz* education can be developed beyond the achievement of memorization targets toward a more comprehensive model of Qur'anic character education.

METHOD

Research Design

This study employed a qualitative research approach using a multi-case study design. The qualitative approach was selected because the study aimed to obtain an in-depth understanding of the management of Qur'anic *tahfidz* education and its contribution to students' character development within the natural context of Islamic elementary education. Qualitative research is appropriate for examining social phenomena, activities, perceptions, experiences, and interactions from the perspectives of the individuals involved (Anwar, 1999; Kartono, 1990; Sukmadinata, 2006).

The multi-case study design was used to investigate and compare the management of Qur'anic *tahfidz* education in two different educational institutions, namely MI El Rahmah Surabaya and MIN 2 Lumajang. A case study approach enables researchers to examine a contemporary phenomenon within its real-life context while maintaining attention to the contextual characteristics of each case (Yin, 1987). The study focused on three main dimensions of *tahfidz* education management: planning, implementation, and evaluation, particularly in relation to the improvement of students' character. The multi-case design allowed the researcher

to first develop an in-depth understanding of each institution and subsequently compare the findings across cases. This approach was intended to identify both institution-specific practices and common managerial patterns in Qur'anic *tahfidz* education.

Research Setting

The study was conducted at MI El Rahmah Surabaya and MIN 2 Lumajang, East Java, Indonesia. The two sites were purposively selected because both institutions implement Qur'anic education programs but demonstrate different institutional contexts and practices.

MI El Rahmah Surabaya is an Islamic elementary institution that places Qur'anic memorization as an important component of its educational program. The institution has a vision of producing young Qur'an memorizers who are able to contribute in various fields. The institution integrates Qur'anic learning with formal education, and preliminary observation indicated that some students were able to complete their memorization within approximately two to four years.

MIN 2 Lumajang is a public Islamic elementary school that implements Qur'anic Reading and Writing (*Baca Tulis Al-Qur'an*/BTQ), including Qur'anic memorization activities. The program uses the UMMI method and includes memorization of Juz 30. Student learning progress is documented through periodic BTQ learning reports. Preliminary observation in Grade III-A indicated that students generally demonstrated good memorization abilities, although differences in individual achievement were still observed. The two research settings therefore provided relevant contexts for examining how Qur'anic *tahfidz* education is planned, implemented, evaluated, and connected to students' character development.

Participants and Data Sources

The primary data were obtained directly from participants involved in the planning, implementation, and evaluation of the Qur'anic *tahfidz* program. Participants were selected using snowball sampling, beginning with key informants and subsequently expanding to other relevant participants based on information obtained during the fieldwork until sufficient and saturated information was obtained.

The participants consisted of: Madrasah principals, who were involved in institutional policy and program management; Tahfidz teachers, who were directly responsible for implementing Qur'anic learning and memorization activities; Students, who participated directly in the *tahfidz*

program; and Parents, particularly those involved in supporting students' *muroja'ah* activities at home.

The study also utilized secondary data in the form of institutional documents and records relevant to the research focus. These included *tahfidz* curricula and program plans, learning schedules, memorization-control books, *muroja'ah* records, student evaluation reports, institutional policies, field notes, and documentation of learning activities. The use of primary and secondary sources enabled the researcher to obtain information from both participants and institutional records (Ibrahim, 1984; Marzuki, 1991).

Data Collection

Data were collected through participant observation, semi-structured in-depth interviews, and documentation. The combination of these techniques enabled the researcher to examine the phenomenon from multiple sources and strengthen the interpretation through triangulation. Observation, interviews, and document analysis are commonly used in qualitative research to obtain contextual and comprehensive information about social and educational phenomena (Bogdan & Biklen, 1998; Bungin, 2011).

Observation

Observation was conducted through three stages: descriptive, focused, and selective observation. During the descriptive stage, the researcher observed the general conditions of both institutions, including the educational environment, organizational structure, school culture, teacher–student interactions, and general implementation of the *tahfidz* program. This stage was intended to provide an overall understanding of the research settings.

During the focused stage, observation was directed toward the main dimensions of the study: planning, implementation, and evaluation. Particular attention was given to the formulation of memorization targets, learning schedules, instructional methods, teacher–student interaction, memorization assessment, *muroja'ah* activities, and parental involvement. During the selective stage, the researcher focused on the most relevant practices and identified similarities and differences between the two institutions. The observation particularly examined managerial practices that were associated with the development of students' character.

In-Depth Interviews

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Semi-structured, in-depth interviews were conducted with principals, *tahfidz* teachers, students, and parents. The interviews were guided by questions related to the planning, implementation, and evaluation of Qur'anic *tahfidz* education and its relationship with students' character development.

The semi-structured format allowed the researcher to maintain consistency across participants while providing opportunities to explore emerging information. The researcher established rapport with participants, explained the purpose of the research, and conducted probing and clarification when necessary. Interviews were recorded with participants' permission and supported by field notes. Follow-up interviews were conducted when clarification or additional information was required. Interview data were subsequently transcribed and organized according to the research focus (Moleong, 2005).

Documentation

Documentation was used to complement and verify information obtained through observation and interviews. The documents examined included *tahfidz* curriculum documents, program plans, learning schedules, student memorization-control books, *muroja'ah* records, evaluation reports, institutional policies, field notes, and photographs of relevant activities. The collected documents were classified according to the three main dimensions of the study: planning, implementation, and evaluation. Documentary evidence was used to support the interpretation of interview and observation findings and to strengthen the credibility of the research data.

Data Analysis

Data analysis was conducted inductively and continuously throughout the research process, beginning during data collection and continuing after the field data had been collected. The analysis followed the framework proposed by Miles et al. (2014), which consists of three interconnected activities: data condensation, data display, and conclusion drawing/verification.

Data condensation involved selecting, focusing, simplifying, abstracting, and transforming information obtained from interview transcripts, observation records, field notes, and documents. The researcher coded relevant information and organized it according to the research focus, particularly the planning, implementation, and evaluation of *tahfidz* education and its relationship with students' character development.

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The second stage was data display. The condensed data were organized into systematic narrative descriptions, thematic categories, and comparative matrices. Data display facilitated the identification of patterns, relationships, similarities, and differences within and between the two research sites.

The final stage involved conclusion drawing and verification. Preliminary conclusions were continuously compared with the available empirical evidence. The researcher repeatedly returned to interview transcripts, observation records, and documentary evidence to verify the consistency of emerging interpretations. Thus, conclusions were developed through an iterative process rather than being formulated only at the end of data collection. The overall process of qualitative data analysis is presented in Figure 1.

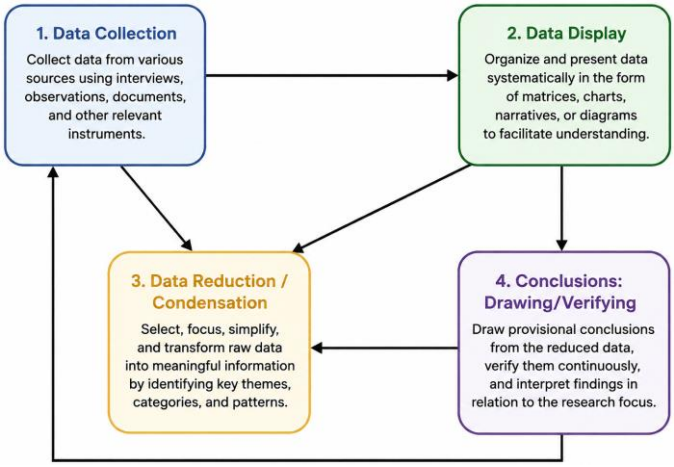


Figure 1. *Qualitative Data Analysis Process*

Figure 1 illustrates the cyclical relationship among data collection, data condensation, data display, and conclusion drawing/verification. The process demonstrates that qualitative data analysis is iterative, allowing emerging findings to inform subsequent data collection and verification (Miles et al., 2014).

Because this study employed a multi-case design, data analysis was conducted at two levels: within-case analysis and cross-case analysis. First, the researcher analyzed each case independently to develop a comprehensive understanding of the management of Qur'anic *tahfidz* education at MI El Rahmah Surabaya and MIN 2 Lumajang. Second, the findings from both cases were compared through cross-case analysis.

In the within-case analysis, the researcher examined each institution according to the three major research dimensions: planning, implementation, and evaluation. The analysis considered

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program objectives, curriculum planning, teacher roles, learning strategies, memorization targets, monitoring mechanisms, evaluation practices, and their relationship with students' character development.

The second stage involved cross-case analysis, which compared the findings from MI El Rahmah Surabaya and MIN 2 Lumajang. Cross-case analysis was conducted to identify similarities, differences, patterns, and distinctive practices in the management of Qur'anic *tahfidz* education. This procedure followed the logic of multi-case research in which individual cases are first understood independently before being compared to generate broader analytical findings (Yin, 1987).

The cross-case analysis consisted of five stages: (1) identifying the findings of Case I, (2) identifying the findings of Case II, (3) integrating and comparing findings across cases, (4) formulating propositions, and (5) developing the final findings. The analytical process is illustrated in Figure 2.

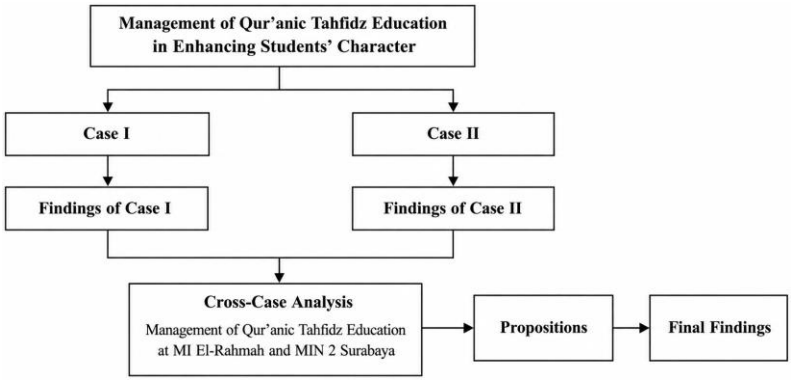


Figure 2. *Cross-Case Data Analysis*

Figure 2 shows that the analysis began from the central research focus, namely the management of Qur'anic *tahfidz* education in improving students' character. The analysis was then divided into two cases, namely MI El Rahmah Surabaya and MIN 2 Lumajang. Each case produced specific findings, which were subsequently compared and integrated through cross-case analysis. The resulting patterns were used to formulate propositions and develop the final findings of the study. This procedure enabled the researcher to move beyond a descriptive account of each institution toward an integrated understanding of how Qur'anic *tahfidz* education is managed and how its managerial processes contribute to students' character development.

Trustworthiness

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The trustworthiness of the data was established through credibility, dependability, and confirmability, following the principles of naturalistic inquiry proposed by Lincoln and Guba (1985).

Credibility was established through prolonged engagement, persistent observation, triangulation, and member checking. Source triangulation was conducted by comparing information obtained from principals, teachers, students, and parents. Methodological triangulation involved comparing data obtained through interviews, observations, and documentation. Member checking was conducted by confirming relevant information and interpretations with participants.

Dependability was addressed through systematic documentation of the research process. The researcher maintained records of data collection procedures, interview processes, observation activities, coding, data categorization, and analytical decisions. This process enabled the consistency of the research procedures to be examined.

Confirmability was established by ensuring that the findings were grounded in empirical evidence rather than researcher assumptions. Interview transcripts, observation records, documentary evidence, field notes, and analytical records were maintained to establish an audit trail. The interpretations were continuously compared with the available evidence to ensure that the conclusions were supported by the collected data (Lincoln & Guba, 1985; Moleong, 2005). Through these procedures, the study sought to ensure that the findings concerning the management of Qur'anic *tahfidz* education and its contribution to students' character development were credible, dependable, and empirically grounded.

RESULT AND DISCUSSION

Planning of Qur'anic *Tahfidz* Education in Improving Students' Character

The findings indicate that planning constitutes a fundamental managerial component in the implementation of Qur'anic *tahfidz* education at MI El Rahmah Surabaya and MIN 2 Lumajang. In both institutions, *tahfidz* planning was not limited to determining memorization targets but involved the formulation of objectives, learning schedules, student grouping, teacher preparation, learning strategies, evaluation mechanisms, and supporting resources. The findings demonstrate

that the two institutions have developed systematic planning that connects Qur'anic memorization with students' academic development and character formation.

At MI El Rahmah Surabaya, planning was conducted at the beginning of each semester through coordination between the head of the madrasah and *tahfidz* teachers. The planning process considered students' individual abilities, memorization targets, learning methods, and the availability of supporting facilities. The program was organized progressively, with memorization targets divided into stages according to students' capabilities. Meanwhile, MIN 2 Lumajang emphasized the integration of *tahfidz* and Qur'anic literacy activities with the formal curriculum. The scheduling of Qur'anic learning was arranged so that students could participate in *tahfidz* activities without disrupting general academic subjects. These findings indicate that both institutions adopted goal-oriented planning, although they emphasized different managerial priorities.

This finding is consistent with Terry's conception of planning as a managerial process involving the determination of objectives and the selection of appropriate means to achieve them (Terry, 1972). Terry and Rue (1990) further emphasize that effective planning should be rational, purposeful, and responsive to organizational conditions. In the context of Qur'anic education, these principles are reflected in the efforts of both institutions to formulate realistic memorization targets while considering students' abilities, teacher capacity, instructional time, and available facilities. Thus, planning functions not merely as an administrative document but as a strategic mechanism for translating institutional objectives into concrete educational activities.

The findings also support the perspective of Muhaimin (2018), who argues that Islamic educational planning should begin with *takhthit*—a deliberate and purposeful planning process oriented toward educational goals. Such planning should accommodate comprehensiveness and balance between spiritual and academic dimensions. The planning practices observed in the two institutions demonstrate this balance. MI El Rahmah places stronger emphasis on progressive memorization and the quality of Qur'anic recitation, whereas MIN 2 Lumajang places greater emphasis on integrating Qur'anic learning with the formal curriculum and institutional resources. This distinction suggests that effective *tahfidz* planning does not necessarily require a uniform model; rather, it should be adapted to institutional characteristics and students' needs.

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A particularly important finding is the presence of two complementary planning patterns, namely *step-by-step planning* and *integrative planning*. MI El Rahmah demonstrates a stronger *step-by-step* orientation through the gradual organization of memorization targets and the development of Qur'anic reading competencies. This approach is consistent with Terry's view that planning requires clearly defined objectives, sequential activities, standards, and mechanisms for monitoring implementation (Terry & Rue, 1990). Such gradual planning allows students to progress according to their capabilities and provides opportunities for teachers to identify learning difficulties before students move to subsequent stages.

In contrast, MIN 2 Lumajang demonstrates a more integrative planning model, in which Qur'anic memorization is incorporated into the broader formal educational system. This finding corresponds with Qomar's (2019) argument that Islamic educational institutions need to develop an integrated educational system that connects religious and general knowledge. Integrating *tahfidz* with the formal curriculum allows Qur'anic education to function not as an isolated religious activity but as part of the overall educational experience. This approach also reflects Azra's (2012) perspective that Islamic education should function both as a means of value transmission and as a mechanism of social transformation.

Another significant finding concerns human resource planning. The two institutions consider teacher competence and readiness when designing *tahfidz* programs. This is particularly evident in MIN 2 Lumajang, where teacher development and institutional support are incorporated into program planning. Sagala (2018) emphasizes that educational planning should take into account the availability, competence, and development of human resources. Similarly, Usman and Akbar (2019) explain that educational planning involves setting objectives, identifying needs, developing strategies, and allocating resources to achieve organizational goals effectively. Therefore, the quality of *tahfidz* planning is influenced not only by curriculum design but also by the readiness of teachers and supporting infrastructure.

The findings further demonstrate that planning contributes directly to character formation. The planned routines of memorization, *muroja'ah*, monitoring, and evaluation create repeated opportunities for students to practice discipline, responsibility, independence, honesty, patience, and consistency. This finding can be interpreted through Lickona's (1991) character education framework, which conceptualizes character through *moral knowing*, *moral feeling*, and *moral*

action. In a well-designed *tahfidz* program, students first learn Qur'anic values and appropriate conduct (*moral knowing*), develop appreciation and commitment toward those values (*moral feeling*), and subsequently demonstrate them through consistent behavior (*moral action*).

The findings therefore suggest that character development should be explicitly incorporated into *tahfidz* planning rather than treated as an unintended outcome. Memorization targets, for example, can simultaneously function as instruments for developing responsibility and perseverance; *muroja'ah* routines can cultivate discipline and consistency; while honest memorization assessment can strengthen integrity. This interpretation is consistent with Kesuma et al. (2018), who emphasize that character education requires systematic integration into school programs and learning practices.

The findings demonstrate that effective planning of Qur'anic *tahfidz* education requires the integration of clear objectives, progressive learning stages, curriculum integration, human resource preparation, monitoring mechanisms, and explicit character objectives. MI El Rahmah Surabaya and MIN 2 Lumajang demonstrate different but complementary planning models. MI El Rahmah emphasizes structured and gradual memorization, while MIN 2 Lumajang emphasizes curriculum integration and institutional resource alignment. Both approaches demonstrate that *tahfidz* planning can move beyond the achievement of memorization quantity toward the development of students' Qur'anic character. Thus, planning serves as the foundational managerial mechanism through which spiritual, academic, and character objectives can be pursued simultaneously.

Implementation of Qur'anic *Tahfidz* Education in Improving Students' Character

The findings indicate that the implementation of Qur'anic *tahfidz* education at MI El Rahmah Surabaya and MIN 2 Lumajang represents the operationalization of previously formulated plans through structured learning activities, intensive mentoring, continuous monitoring, and collaboration between schools and families. In both institutions, *tahfidz* was implemented not merely as a memorization activity but as an educational process integrating Qur'anic learning, habituation, discipline, teacher guidance, and character development.

At MI El Rahmah Surabaya, *tahfidz* activities were conducted in the morning before general lessons, while MIN 2 Lumajang divided the program into morning *muroja'ah* and afternoon sessions for new memorization. Both institutions employed *talaqqi* and *tikrar* as primary learning methods. Teachers played an active role in correcting students' recitation, monitoring

memorization progress, and providing continuous guidance. Parents were also involved through daily memorization-control books or reports. These practices demonstrate that implementation was organized as a continuous learning process extending from school to home rather than being restricted to classroom activities.

This finding can be understood through Terry's concept of *actuating*, which emphasizes mobilizing organizational resources and human potential to achieve predetermined objectives (Terry, 1972). In the context of *tahfidz*, implementation requires more than the availability of a curriculum. It requires teachers who can actively guide students, appropriate learning methods, adequate time allocation, monitoring mechanisms, and parental support. Thus, the findings demonstrate that the effectiveness of *tahfidz* education depends on the capacity of institutions to translate plans into coordinated educational practices.

An important finding concerns the human-relational dimension of implementation. The intensive interaction between teachers and students, combined with parental involvement, created a supportive social environment for memorization. This finding is consistent with Mayo's (1933) human relations perspective, which emphasizes the importance of social relationships, attention, and psychological factors in organizational performance. In the two institutions, teacher attention and parental involvement appeared to strengthen students' motivation and commitment to maintaining their memorization. The daily control system implemented through parents also extended the educational process into the family environment.

The findings further demonstrate characteristics of a learning organization. Senge (2006) identifies *personal mastery*, *mental models*, *shared vision*, *team learning*, and *systems thinking* as important dimensions of organizational learning. These dimensions can be observed in the implementation of the *tahfidz* program. The shared vision of developing a Qur'anic generation provides direction for teachers, students, and parents. Students develop *personal mastery* through continuous memorization and *muroja'ah*, while teachers continuously improve their mentoring practices. Collaboration between teachers and parents represents *team learning*, while the integration of school-based learning with home-based monitoring reflects *systems thinking*.

From a pedagogical perspective, the combination of *talaqqi* and *tikrar* provides an important mechanism for strengthening memorization. *Talaqqi* allows students to receive direct correction from teachers, particularly concerning pronunciation and recitation, whereas *tikrar* provides

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repeated exposure to the memorized material. The repetition process and teacher feedback can function as forms of reinforcement, while teacher modeling and parental support provide opportunities for observational learning (Bandura, 1977). The findings therefore suggest that memorization quality is supported by the interaction of repetition, direct guidance, feedback, and social modeling.

The comparison between the two institutions also reveals distinctive implementation characteristics. MI El Rahmah demonstrates strength in routine formation and individual discipline, particularly through morning *muroja'ah* and intensive teacher mentoring. MIN 2 Lumajang, meanwhile, demonstrates greater emphasis on school–family collaboration, particularly through parental monitoring and the integration of *talaqqi* and *tikrar*. These differences suggest that effective implementation does not necessarily depend on a single standardized model. Rather, the effectiveness of *tahfidz* programs may emerge from the alignment between institutional resources, student characteristics, scheduling, teacher capacity, and family involvement. This interpretation is consistent with contemporary educational management perspectives emphasizing the coordination of organizational components to achieve educational objectives (Nurcahya et al., 2024).

The implementation of *tahfidz* also demonstrates a direct connection with character formation. Through regular *muroja'ah*, memorization targets, teacher supervision, and continuous practice, students are trained to develop discipline, responsibility, perseverance, independence, honesty, and *istiqamah*. This finding is consistent with Lickona's (1991) framework, which conceptualizes character as consisting of *moral knowing*, *moral feeling*, and *moral action*. The *tahfidz* program provides opportunities for these three dimensions to develop simultaneously.

At the level of *moral knowing*, students learn Qur'anic values through tajwid instruction, proper Qur'anic etiquette, teacher guidance, and advice during memorization. At the level of *moral feeling*, continuous interaction with the Qur'an and emotional support from teachers and parents can cultivate appreciation and commitment toward Qur'anic values. At the level of *moral action*, students are required to demonstrate these values through consistent behavior, such as maintaining *muroja'ah* routines, taking responsibility for memorization targets, being honest during *setoran*, and persevering when memorization becomes difficult. The relationship between structured *tahfidz* activities and religious character development is also supported by previous empirical

studies on Qur'anic memorization programs and student character formation (Harfi et al., 2025; Putri & Mahfud, 2024).

The findings also indicate the need for adaptive implementation. Differences in students' memorization abilities, variations in learning speed, physical and psychological readiness, and differences in home environments may affect program effectiveness. Therefore, monitoring should not merely function as administrative control but should be accompanied by individualized mentoring and flexible learning strategies. Such an approach is important to ensure that parental involvement remains supportive rather than excessively controlling and that students maintain intrinsic motivation. Research on Qur'anic memorization programs similarly indicates that teacher competence, systematic mentoring, and appropriate learning strategies are important factors in maintaining the quality of students' memorization (Fikri & Nasrullah, 2023; Nadrah et al., 2025).

The findings demonstrate that the implementation of Qur'anic *tahfidz* education functions as a character-building ecosystem involving four interconnected components: Qur'anic habituation, teacher modeling and mentoring, school–family collaboration, and continuous evaluation. The effectiveness of the program is therefore not determined solely by the memorization method but by the interaction between pedagogical practices, organizational management, social relationships, and character-oriented habituation. In this respect, *tahfidz* education contributes not only to students' ability to memorize the Qur'an but also to the development of religious, disciplined, responsible, honest, independent, and consistent learners. This finding reinforces previous evidence that structured *tahfidz* programs can function simultaneously as Qur'anic learning programs and mechanisms for strengthening students' religious character (Isnawati & Hudha, 2024; Suryana et al., 2024).

Evaluation of Qur'anic *Tahfidz* Education in Improving Students' Character

The findings indicate that the evaluation of Qur'anic *tahfidz* education at MI El Rahmah Surabaya and MIN 2 Lumajang has developed beyond the conventional function of measuring students' memorization achievement. Evaluation is implemented as an integral component of the learning process that provides feedback for improving instructional strategies, monitoring students' progress, and strengthening character development. Thus, evaluation is not positioned merely as a final measurement instrument but as part of a continuous quality-improvement process.

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This finding is consistent with the principle that educational assessment should provide evidence that can be used to modify subsequent learning activities and respond to students' learning needs.

At MI El Rahmah Surabaya, the *tasmi'* system functions as an important mechanism for evaluating students' memorization quality, particularly the accuracy and fluency of Qur'anic recitation. Meanwhile, MIN 2 Lumajang conducts periodic evaluation through institutional work meetings to review the implementation and outcomes of the *tahfidz* program. These practices indicate that evaluation operates at two interconnected levels: student evaluation and program evaluation. At the student level, teachers examine memorization achievement, recitation accuracy, *muroja'ah* consistency, discipline, and learning behavior. At the program level, evaluation results become a basis for reflecting on program implementation and determining necessary improvements.

This finding reflects the principles of formative evaluation, in which assessment is conducted during the learning process and the resulting information is used to improve subsequent instruction. Formative assessment involves collecting evidence of students' learning, interpreting the evidence, and using the results to adjust teaching and learning activities. In this sense, assessment becomes part of the learning process rather than an activity conducted only after instruction has been completed. The findings from the two institutions demonstrate this principle through continuous monitoring, feedback, and adjustment of students' memorization activities.

The findings can also be interpreted through the perspective of Total Quality Management (TQM). Educational quality improvement requires institutions to continuously evaluate both outcomes and processes and to use evaluation findings as a basis for corrective action. The evaluation practices at MI El Rahmah and MIN 2 Lumajang demonstrate this principle because the results are not limited to determining whether students have achieved memorization targets but are also used to review learning processes, teacher strategies, student behavior, and program implementation. This creates a quality-improvement cycle consisting of data collection, analysis, feedback, improvement, and re-evaluation. The approach is consistent with research emphasizing the importance of integrating school effectiveness with continuous improvement in educational quality management (Supriatno & Misbah, 2025).

From a pedagogical perspective, the evaluation process positions assessment as an instrument for improving learning. The *tasmi'* activities provide direct evidence of students'

memorization performance, while teacher feedback enables students to recognize and correct errors in recitation. Similarly, periodic institutional evaluation provides teachers and school leaders with information for determining whether existing strategies remain appropriate. This reflects the principles of assessment for learning, which emphasize that assessment should support students in moving from their current level of achievement toward the expected learning objectives. Therefore, evaluation in the *tahfidz* program is both diagnostic and developmental, rather than merely summative.

Another important finding concerns the human-relational dimension of evaluation. Evaluation is implemented not only through formal testing but also through teacher feedback, individual mentoring, recognition of students' progress, and communication with parents. This pattern can be interpreted through Mayo's (1933) human relations perspective, which emphasizes the importance of interpersonal relationships, attention, and social interaction in influencing individual motivation and organizational performance. In the *tahfidz* context, positive teacher feedback and individualized guidance can strengthen students' confidence and emotional engagement with the learning process. Similarly, parental support at home extends the evaluative process beyond the school environment.

The evaluation process also demonstrates characteristics of a learning organization. Senge (2006) emphasizes that organizations develop when their members continuously learn from experience and use new information to adapt their practices. In the two institutions, information about students' memorization progress, learning difficulties, and behavioral development provides a basis for adjusting instructional strategies. This process can be associated with *personal mastery*, as students continuously improve their memorization abilities; *mental models*, as teachers and parents reconsider students' individual needs; and *systems thinking*, as teachers, students, parents, schedules, and learning resources are viewed as interconnected components of the educational process.

Pedagogically, continuous evaluation is also connected with the strengthening of *talaqqi* and *tikrar*. Teachers identify errors in students' recitation, provide corrective feedback, and adjust memorization tasks according to individual abilities. *Talaqqi* provides direct modeling and correction, while *tikrar* strengthens retention through repeated practice. These processes can be interpreted through Bandura's (1977) social learning theory, particularly the importance of

observation, modeling, feedback, and social interaction in learning. Empirical research on *tahfidz* education likewise demonstrates the importance of systematic teacher guidance and appropriate memorization strategies in maintaining the quality of Qur'anic memorization (Nadrah et al., 2025; Suryana et al., 2024).

The findings further show that evaluation takes into account students' emotional and spiritual well-being. The evaluation process does not focus exclusively on the quantity of memorized verses but also considers persistence, consistency, motivation, and students' ability to maintain memorization without excessive psychological pressure. Such an approach is important because students differ in memorization speed, learning capacity, and emotional readiness. Consequently, evaluation should provide differentiated feedback and individualized support rather than impose identical expectations on all students.

Parental involvement strengthens this continuous evaluation system. Daily memorization-control books and reports signed by parents provide an external monitoring mechanism that connects school-based assessment with students' learning at home. This arrangement creates continuity between the school and family environments. However, parental involvement needs to remain supportive and empowering rather than becoming excessive control. The primary purpose is to strengthen students' discipline, responsibility, and intrinsic motivation while maintaining a positive relationship between students and Qur'anic learning.

The evaluation system can ultimately be analyzed using Lickona's (1991) character education framework, which consists of *moral knowing, moral feeling,* and *moral action*. At the level of *moral knowing*, evaluation examines students' understanding of Qur'anic etiquette, correct recitation, tajwid, and the values associated with the verses being memorized. At the level of *moral feeling*, *tasmi'*, collective *muroja'ah*, recognition of progress, and individualized teacher guidance can cultivate students' appreciation of and emotional attachment to the Qur'an. At the level of *moral action*, teachers and parents observe students' discipline, honesty, responsibility, patience, independence, politeness, and consistency in maintaining their memorization.

These findings indicate that evaluation at MI El Rahmah Surabaya and MIN 2 Lumajang has moved from a measurement-oriented approach toward a developmental and character-oriented approach. Evaluation results become feedback for improving learning strategies, strengthening motivation, adjusting memorization targets, and developing students' Qur'anic character. In this

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respect, evaluation functions as a mechanism connecting learning achievement with behavioral development.

The evaluation of Qur'anic *tahfidz* education at the two institutions can be conceptualized as a continuous improvement mechanism integrating formative evaluation, teacher mentoring, parental involvement, and character development. Evaluation therefore contributes not only to improving students' memorization performance but also to developing religious, disciplined, responsible, honest, patient, independent, and *istiqamah* learners. The findings support the view that *tahfidz* evaluation should be understood as a multidimensional process encompassing cognitive achievement, learning behavior, emotional development, and character formation.

Cross-Case Synthesis and Development of the QCTEM Model

The cross-case analysis of Qur'anic *tahfidz* education management at MI El Rahmah Surabaya and MIN 2 Lumajang generated an integrated QCTEM model for strengthening students' Qur'anic character. The model emerged from the synthesis of empirical findings concerning planning, implementation, evaluation, and follow-up across both research sites. The findings demonstrate that the effectiveness of *tahfidz* education is shaped not only by memorization techniques but also by interactions among managerial processes, teachers, students, parents, curriculum, institutional culture, learning resources, and character-oriented educational practices.

Cross-case findings demonstrate that *tahfidz* education becomes more effective when Qur'anic memorization is positioned within an integrated educational management framework connecting planning, implementation, evaluation, and follow-up. Planning establishes clear objectives, memorization targets, learning schedules, teacher preparation, and student grouping. Implementation translates these plans into structured learning activities through *talaqqi*, *tikrar*, and *muroja'ah*, accompanied by teacher mentoring and parental involvement. Evaluation provides information regarding students' memorization achievement, learning behavior, and character development, whereas follow-up activities utilize evaluation findings to improve subsequent practices. The managerial process consequently operates as a continuous cycle rather than a linear sequence.

The proposition concerning systematic and goal-oriented planning indicates that clear, measurable, and purposeful objectives provide an essential foundation for sustainable Qur'anic *tahfidz* education. The findings demonstrate that planning in both institutions encompasses

memorization targets, learning schedules, instructional strategies, teacher preparation, student grouping, and evaluation mechanisms. Character objectives are incorporated within this planning process, connecting memorization achievement with behavioral development. Planning therefore functions as a strategic mechanism for establishing program direction, coordinating resources, and aligning Qur'anic learning with institutional character objectives.

The proposition concerning collaborative implementation and social cohesion demonstrates that teacher, student, and parental involvement creates continuity between school-based learning and Qur'anic practices at home. Teacher mentoring provides direct guidance during memorization and recitation, while parents reinforce *muroja'ah*, monitor students' progress, and provide motivation within the family environment. Such collaboration establishes shared responsibility for students' learning and character formation. The findings indicate that the sustainability of *tahfidz* education depends on coordinated relationships among educational actors rather than on classroom instruction alone.

The proposition concerning curriculum integration indicates that the systematic incorporation of Qur'anic *tahfidz* into formal educational programs enables academic and spiritual objectives to be pursued within a unified framework. The findings show that curriculum integration strengthens the institutional position of *tahfidz* and prevents Qur'anic memorization from becoming an isolated activity. Qur'anic learning, academic achievement, character formation, and institutional objectives can consequently operate as mutually reinforcing dimensions of the educational process. Institutional integration also supports program sustainability because *tahfidz* becomes embedded within the broader educational culture and priorities of the madrasah.

The proposition concerning formative evaluation and continuous improvement demonstrates that systematic evidence can guide program refinement, individualized support, and improvement of students' memorization and character development. Evaluation through *tasmi'*, *muroja'ah*, teacher feedback, behavioral observation, parental reports, and institutional reflection provides information regarding students' achievements and learning difficulties. Such information becomes a basis for adjusting memorization targets, instructional strategies, mentoring approaches, and subsequent program planning. Evaluation therefore functions as an improvement mechanism that continuously connects evidence, reflection, intervention, and program refinement.

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The synthesis of these propositions resulted in the Qur'anic Character-Based Tahfidz Education Management (QCTEM) Model, which integrates managerial processes, Qur'anic values, outputs, and outcomes. The model represents the central conceptual contribution of the study because it synthesizes findings from the two cases into an integrated framework for managing Qur'anic *tahfidz* education. The model is presented in Figure 3.

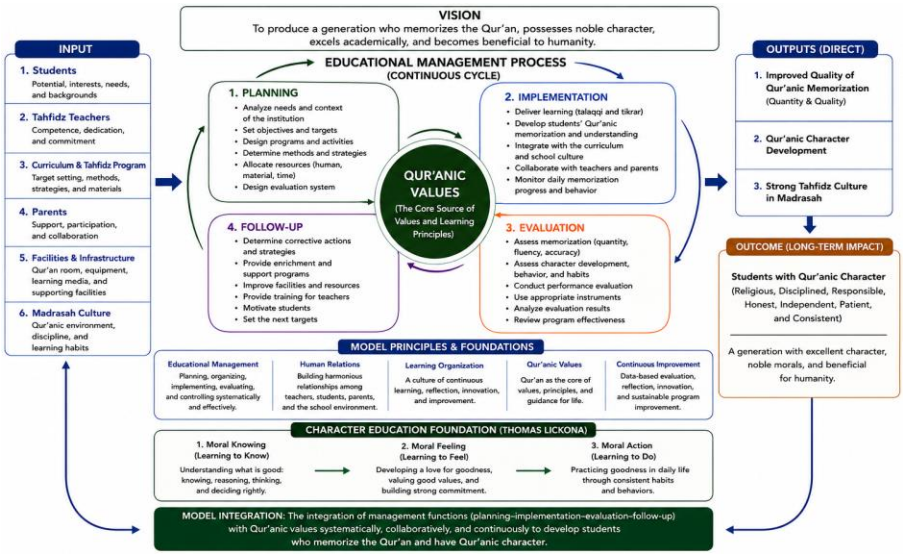


Figure 3. *Qur'anic Character-Based Tahfidz Education Management (QCTEM) Model*

The QCTEM model consists of interconnected components comprising inputs, managerial processes, Qur'anic values, outputs, and outcomes. The input component includes students, *tahfidz* teachers, curriculum and programs, parents, facilities and infrastructure, and madrasah culture. These components provide the contextual and organizational resources required for effective program implementation. Their alignment influences the institutional capacity to organize, implement, monitor, and sustain Qur'anic education.

The managerial process constitutes the core of the model and encompasses planning, implementation, evaluation, and follow-up. Planning establishes objectives and measurable targets; implementation translates those objectives into learning practices; evaluation examines students' memorization and character development; and follow-up utilizes evaluation findings to improve subsequent practices. These functions form a cyclical relationship in which evaluation results become the basis for corrective action and subsequent planning. This structure positions QCTEM as a continuous-improvement framework rather than a one-directional management model.

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A distinctive feature of QCTEM is the central position of Qur'anic values, which function simultaneously as learning content, managerial principles, character foundations, and behavioral references. Values such as religiosity, discipline, responsibility, honesty, independence, patience, and *istiqamah* are embedded throughout the managerial process. Discipline is cultivated through consistent *muroja'ah* routines, responsibility through measurable memorization targets, honesty through *setoran* and *tasmi'*, and *istiqamah* through continuous monitoring, practice, and follow-up. Qur'anic values therefore operate as both mechanisms and intended outcomes of educational management.

The model incorporates moral knowing, moral feeling, and moral action as interconnected dimensions through which Qur'anic knowledge becomes internalized values and observable behavior. *Moral knowing* develops through students' understanding of Qur'anic teachings, tajwid, and Qur'anic etiquette. *Moral feeling* develops through appreciation, commitment, and emotional attachment to Qur'anic values. *Moral action* is reflected in students' consistent behavior, including discipline, responsibility, honesty, patience, independence, and *istiqamah*. Qur'anic memorization consequently becomes a pathway through which knowledge is transformed into internalized values and everyday conduct.

The output component includes improved Qur'anic memorization, Qur'anic reading competence, and positive learning habits, which contribute to outcomes reflecting students' religious commitment, discipline, responsibility, honesty, independence, patience, and consistency. This distinction separates immediate educational achievements from broader character outcomes. Memorization ability and reading competence represent direct outputs, whereas the internalization and application of Qur'anic values represent longer-term educational outcomes.

The principal novelty of QCTEM lies in integrating educational management, Qur'anic values, character formation, family involvement, and continuous improvement within one coherent framework. The model extends conventional *tahfidz* orientations that emphasize memorization achievement by positioning character development as an explicit objective embedded throughout planning, implementation, evaluation, and follow-up. This integration conceptualizes *tahfidz* as a character-oriented educational management system rather than merely a memorization program.

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Character-based evaluation constitutes another distinctive element of the model. Program success is assessed beyond memorization quantity and recitation accuracy by considering discipline, responsibility, honesty, perseverance, independence, and *istiqamah*. The use of *tasmi'*, *muroja'ah*, behavioral observation, teacher reports, and parental monitoring enables character development to become an integral component of program evaluation. Students are consequently assessed not only according to what they memorize but also according to how Qur'anic values are manifested in their daily behavior.

Family-based educational management further strengthens the QCTEM framework by positioning parents as integral partners in implementation, monitoring, and evaluation. Parents participate in *muroja'ah*, monitor memorization progress, provide motivation, and reinforce Qur'anic habits within the family environment. Character formation therefore extends beyond the madrasah and becomes a continuous process involving interconnected educational environments.

QCTEM demonstrates that Qur'anic *tahfidz* education can develop beyond memorization-oriented practice toward a holistic character-building ecosystem supported by systematic management, collaborative implementation, curriculum integration, formative evaluation, family participation, institutional commitment, and continuous improvement. The model provides a conceptual framework connecting Qur'anic competence, character formation, and sustainable Islamic educational quality, positioning *tahfidz* as an integral component of holistic Islamic educational management.

CONCLUSION

The study concludes that Qur'anic *tahfidz* education at MI El Rahmah Surabaya and MIN 2 Lumajang operates as an integrated managerial process connecting planning, implementation, evaluation, and follow-up with students' character development. Planning establishes memorization targets, learning schedules, teacher preparation, student grouping, instructional strategies, resources, and character objectives. The two institutions demonstrate complementary orientations: MI El Rahmah emphasizes gradual and structured memorization, whereas MIN 2 Lumajang emphasizes integration with the formal curriculum and institutional resources. These differences indicate that effective *tahfidz* management does not require a uniform operational pattern. Planning needs to respond to institutional conditions, student abilities, teacher capacity,

facilities, and educational priorities. Character development becomes more purposeful when discipline, responsibility, honesty, perseverance, independence, patience, and *istiqamah* are embedded within program objectives rather than treated as incidental outcomes. and supports sustainable character development across contexts.

Implementation demonstrates that the educational value of *tahfidz* emerges through sustained interaction among students, teachers, parents, curriculum, and institutional culture. *Talaqqi*, *tikrar*, and *muroja'ah* provide mechanisms for memorization, correction, repetition, and retention, while teacher mentoring provides continuous academic and moral guidance. Parental involvement extends learning to the home through monitoring, motivation, and reinforcement of Qur'anic habits. Evaluation strengthens this ecosystem by combining student-level assessment and program-level reflection. *Tasmi'*, memorization records, behavioral observation, teacher feedback, parental reports, and institutional evaluation generate information for adjusting targets, strategies, mentoring, and subsequent planning. Evaluation therefore functions as a developmental mechanism rather than merely a final measurement of memorization achievement. The process establishes a continuous cycle of evidence, reflection, intervention, and improvement that supports both Qur'anic competence and character formation.

The cross-case synthesis produced the Qur'anic Character-Based Tahfidz Education Management (QCTEM) model as the principal conceptual contribution of the study. QCTEM integrates inputs, cyclical managerial processes, Qur'anic values, outputs, and character-oriented outcomes within a coherent framework. Its distinctive contribution lies in positioning Qur'anic values as both the foundation and product of management, while integrating *moral knowing, moral feeling*, and *moral action* throughout planning, implementation, evaluation, and follow-up. The model also institutionalizes character-based evaluation and family-based educational management, ensuring that students are considered beyond memorization quantity and recitation accuracy, including observable discipline, responsibility, honesty, independence, patience, and *istiqamah*. QCTEM consequently reframes *tahfidz* from a memorization-centered program into a holistic character-oriented educational system. The model offers practical implications for Islamic elementary schools through institutional commitment, collaborative governance, curriculum integration, adaptive mentoring, continuous evaluation, and family participation, supporting sustainable Islamic educational quality.

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