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BEYOND MEMORIZATION: INTEGRATING QUR'AN MEMORIZATION AND MORAL EDUCATION IN TWO INDONESIAN MADRASAHS

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Abstrak

Penelitian ini bertujuan mengembangkan model pendidikan akhlak berbasis hafalan Al-Qur'an (*tahfizh al-Qur'an*) di MAS PAB 2 Helvetia dan MAS Tarbiyah Islamiyah Hamparan Perak. Penelitian ini dilatarbelakangi oleh pentingnya mengintegrasikan kegiatan menghafal Al-Qur'an dengan pembentukan karakter akhlak peserta didik, sehingga program tahfizh tidak hanya berorientasi pada pencapaian jumlah hafalan, tetapi juga pada internalisasi dan pengamalan nilai-nilai Al-Qur'an dalam kehidupan sehari-hari. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus multisitus. Data penelitian didasarkan pada hasil wawancara dengan kepala madrasah, wakil kepala madrasah bidang kurikulum, guru tahfizh, guru Akidah Akhlak, peserta didik, serta orang tua atau wali. Hasil penelitian menunjukkan bahwa pendidikan akhlak berbasis tahfizh dilaksanakan melalui kegiatan hafalan yang terstruktur dengan metode *talaqqi*, *tikrar* atau *takriri*, *tasmi'*, dan *muraja'ah*. Internalisasi nilai akhlak dilakukan melalui keteladanan guru, pembiasaan, nasihat, serta penjelasan pesan moral yang terkandung dalam ayat-ayat Al-Qur'an. Penelitian ini menghasilkan usulan model lima tahap, yaitu perencanaan, pelaksanaan, internalisasi nilai akhlak, evaluasi, dan hasil yang diharapkan. Evaluasi tidak hanya memperhatikan perkembangan hafalan, tetapi juga perilaku peserta didik, seperti kedisiplinan, kejujuran, tanggung jawab, kesopanan, kesabaran, dan sikap menghormati orang lain. Model ini menekankan pentingnya kerja sama antara pimpinan madrasah, guru, peserta didik, dan orang tua dalam mendukung penerapan nilai-nilai Al-Qur'an menjadi perilaku akhlak sehari-hari.

Kata Kunci: Pendidikan Akhlak; Hafalan Al-Qur'an; Tahfizh Al-Qur'an; Karakter Akhlak; Pendidikan Islam; Studi Multisitus.

Abstract

This study aims to develop a moral education model based on Qur'anic memorization (*tahfizh al-Qur'an*) at MAS PAB 2 Helvetia and MAS Tarbiyah Islamiyah Hamparan Perak. The study is motivated by the importance of integrating Qur'anic memorization with the development of

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students' moral character, so that tahfizh activities extend beyond memorization achievement to the internalization and practice of Qur'anic values in everyday life. This research employed a qualitative approach with a multisite case study design. Data were based on interviews with madrasah principals, vice principals for curriculum, tahfizh teachers, Akidah Akhlak teachers, students, and parents or guardians. The findings indicate that tahfizh-based moral education involves structured memorization activities through *talaqqi*, *tikrar* or *takriri*, *tasmi'*, and *muraja'ah*. Moral values are cultivated through teacher role modeling, habituation, advice, and explanations of the moral messages contained in Qur'anic verses. The study proposes a five-stage model consisting of planning, implementation, moral value internalization, evaluation, and expected outcomes. The evaluation process considers both memorization progress and students' behavior, including discipline, honesty, responsibility, politeness, patience, and respect for others. The model highlights the importance of collaboration among madrasah leaders, teachers, students, and parents in supporting the development of Qur'anic values into everyday moral conduct. .

Keywords: Moral Education; Qur'anic Memorization; Tahfizh Al-Qur'an; Moral Character; Islamic Education; Multisite Study.

INTRODUCTION

The development of students' moral character has become an essential concern in contemporary Islamic education, particularly in responding to challenges associated with declining moral awareness, weakening discipline, and the limited internalization of religious values in everyday life. Islamic education is not merely intended to develop students' intellectual abilities and religious knowledge but also to cultivate individuals who demonstrate noble character (*akhlaq al-karimah*). The Qur'an serves as the primary source of Islamic moral principles, providing guidance concerning honesty, patience, responsibility, respect, humility, and compassion. In this context, Qur'anic memorization (*tahfizh al-Qur'an*) offers an educational opportunity to strengthen students' spiritual development and moral formation. However, memorizing Qur'anic verses should not be understood exclusively as a cognitive achievement or the ability to reproduce sacred texts accurately. Rather, memorization needs to be accompanied by understanding, reflection, habituation, and the practical application of Qur'anic teachings. Therefore, integrating Qur'anic memorization with systematic moral education is important for developing students who not only memorize the Qur'an but also embody its ethical values in their daily conduct (Kosim et al., 2019; Aderibigbe et al., 2023).

Previous studies have demonstrated the potential contribution of Qur'anic memorization programs to students' character development. Kosim et al. (2019), in their study of senior high schools in West Sumatra, demonstrated how *tahfizh al-Qur'an* activities could strengthen character education through integration with Islamic Religious Education curricula. Similarly, Dzulkifli et al. (2024) highlighted the

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importance of religious internalization activities in developing the personality of students enrolled in tahfizh institutions. Research by Yundianto et al. (2023) further emphasized the importance of parental support in strengthening students' self-efficacy and persistence in Qur'anic memorization. In addition, Taufikin et al. (2025) demonstrated that intrinsic motivation and supportive parental relationships are important in sustaining memorization practices and religious value internalization. Aderibigbe et al. (2023) also emphasized the contribution of Islamic educational principles to developing tolerance, respect, and positive attitudes toward diversity. These studies provide valuable theoretical and empirical foundations; nevertheless, further investigation is needed to explain how institutional policies, teaching practices, teacher role modeling, habituation, family participation, and evaluation can be integrated into a comprehensive moral education model within senior secondary Islamic schools.

The present study focuses on the development of a Qur'an memorization-based moral education model at two Islamic senior secondary schools, namely MAS PAB 2 Helvetia and MAS Tarbiyah Islamiyah Hamparan Perak, in North Sumatra, Indonesia. The preliminary interview materials provided for this research indicate that both institutions position *tahfizh al-Qur'an* as an important educational activity for strengthening students' religious character and moral behavior. The implementation involves several memorization methods, including *talaqqi*, *tikrar*, *tasmi'*, and *muraja'ah*, supported by prayer, teacher guidance, advice, role modeling, and habituation. The moral values emphasized include honesty, discipline, patience, responsibility, politeness, humility, and mutual respect. Furthermore, the educational process connects memorized verses with their moral messages and encourages students to apply these teachings in their relationships with teachers, parents, peers, and the wider community. Accordingly, this study aims to examine the planning, implementation, development, and evaluation of the model, while identifying the supporting and inhibiting factors influencing its implementation at both research sites.

This study argues that an effective Qur'an memorization-based moral education model must move beyond the achievement of memorization targets toward the systematic internalization and practical embodiment of Qur'anic values. Memorization constitutes an initial foundation, while understanding, appreciation, habituation, exemplary behavior, and consistent practice are essential stages in developing students' moral character. The proposed model therefore conceptualizes moral education through five interconnected components: (1) program planning, encompassing institutional policies, educational objectives, curriculum integration, and memorization targets; (2) implementation, involving structured memorization activities through *talaqqi*, *tikrar*, *muraja'ah*, and *tasmi'*; (3) moral value internalization through teacher role modeling,

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habituation, advice, understanding, and application of Qur'anic teachings; (4) evaluation through memorization assessment and continuous observation of students' moral development; and (5) expected outcomes, namely the formation of students who demonstrate love for the Qur'an and noble character. By employing a multisite perspective, this research seeks to identify common principles and contextual differences between the two institutions and formulate an integrated educational model that can contribute to the development of Islamic moral education in madrasahs.

LITERATURE REVIEW

The Concept of Islamic Moral Education

Islamic moral education (*tarbiyah al-akhlaq*) represents an essential dimension of the Islamic educational system, emphasizing the development of individuals who possess faith, moral awareness, spiritual maturity, and noble behavior. In Islamic educational philosophy, morality is not limited to the acquisition of theoretical knowledge about right and wrong but involves the internalization of Islamic values into attitudes and everyday actions. Lickona (1991) explains that character education involves three interconnected dimensions: moral knowing, moral feeling, and moral action. These dimensions are relevant to Islamic education because students must understand moral principles, develop an appreciation of their importance, and demonstrate them through consistent behavior. Similarly, Abidin and Murtadlo (2020) emphasize the importance of integrating Islamic educational values into curriculum development to strengthen students' religious character. Aderibigbe et al. (2023) further demonstrate that Islamic educational principles can promote tolerance, respect, and positive social relationships. Therefore, moral education should be developed as a continuous process involving knowledge, spiritual awareness, habituation, and exemplary behavior.

Qur'anic Memorization as a Foundation for Moral Development

Qur'anic memorization (*tahfizh al-Qur'an*) is an educational process that involves the systematic preservation of Qur'anic verses through repetition, recitation, correction, and continuous review. However, its educational significance extends beyond the technical ability to memorize and reproduce verses. Kosim et al. (2019) demonstrate that integrating Qur'anic memorization activities into Islamic education can strengthen students' character development by connecting curricular learning with extracurricular religious activities. Arifin et al. (2020) emphasize the importance of *tadabbur al-Qur'an* in tahfizh education, highlighting the relationship between memorization, reflection, and understanding of Qur'anic teachings. Anwar and Hafiyana (2018) identify the ODOA (One Day One Ayat) strategy as an approach to supporting students' memorization activities through systematic repetition. More recently, Abdullah et al. (2024) identify

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talaqqi, *tasmi'*, *takriri*, and *muraja'ah* as important strategies in Qur'anic memorization instruction. These findings suggest that tahfizh can become a foundation for moral development when memorization activities are accompanied by reflection, understanding, and the practical application of Qur'anic values.

The Relationship Between Tahfizh, Motivation, and Student Character

The effectiveness of Qur'anic memorization programs is influenced by students' motivation, self discipline, learning consistency, and social support. Ryan and Deci (2000) explain that intrinsic motivation plays an important role in sustaining individual engagement in meaningful learning activities. In the context of tahfizh education, students require internal motivation, commitment, patience, and self-regulation to maintain their memorization activities. Nik Abdullah et al. (2022) found that students' motivation to memorize the Qur'an is influenced by personal commitment, teacher encouragement, and parental guidance. Yundianto et al. (2023) also demonstrate that academic hardiness and self-efficacy contribute to students' ability to maintain Qur'anic memorization, with parental support serving as an important contextual factor. Furthermore, Syarafina et al. (2024) identify prophetic character as an important mechanism connecting Qur'anic memorization, emotional intelligence, and student discipline. These findings indicate that tahfizh education should provide more than memorization targets; it should also develop students' motivation, responsibility, emotional regulation, perseverance, and commitment to applying Islamic moral principles.

Internalization of Qur'anic Values Through Exemplary Behavior and Habituation

The internalization of moral values is a fundamental process through which religious knowledge becomes an integral part of students' attitudes and behavioral patterns. Bandura's (1986) social cognitive theory explains that individuals develop behavior through observation, imitation, and interaction with their social environment. This perspective is relevant to Islamic moral education because teachers function not only as instructors but also as role models who demonstrate the values they teach. Erlina et al. (2023) identify school culture, teacher role modeling, and habituation as important mechanisms for strengthening moral education in Islamic educational institutions, including the integration of tahfizh activities. Wijayanti and Kurniawan (2025) similarly show that Qur'anic memorization activities can contribute to the development of students' religious character, discipline, responsibility, and tolerance through structured routines and collaboration between schools and families. Rahmawaty and Supriyadi (2025) also emphasize the contribution of habitual religious activities to students' religious character formation. Therefore, the internalization process should combine

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memorization, moral explanation, teacher exemplification, repeated practice, and reinforcement in students' everyday environments.

The Development and Management of an Integrated Moral Education Model

Developing an effective Qur'anic memorization-based moral education model requires systematic institutional management, curriculum integration, teacher coordination, and continuous evaluation. Kosim et al. (2019) explain that tahfizh activities can strengthen formal Islamic education when extracurricular memorization programs are connected to curricular objectives. Haris et al. (2024) demonstrate that the implementation of tahfizh learning through *talaqqi* and *muraja'ah* can contribute to students' discipline, religious attitudes, and responsibility. Abdullah et al. (2024) further highlight the importance of teacher guidance, memorization strategies, motivation, and correction in achieving effective memorization outcomes. In addition, Yani et al. (2025), through a multisite study of Islamic Religious Education and character education, demonstrate the importance of examining institutional differences in planning, implementation, and evaluation. Hattie and Timperley (2007) also emphasize the role of feedback in improving learning processes and outcomes. Accordingly, an integrated moral education model should encompass planning, implementation, value internalization, evaluation, and follow-up activities, ensuring that memorization achievements are assessed alongside the development of students' moral behavior.

Research Gap and Conceptual Framework of Qur'an Memorization-Based Moral Education

Previous studies have established important relationships between Qur'anic memorization, religious character, student discipline, motivation, and moral development. Nevertheless, several aspects require further investigation, particularly the development of an integrated model that connects institutional planning, memorization pedagogy, moral value internalization, family involvement, and behavioral evaluation within Islamic senior secondary schools. R'boul (2021) emphasizes the importance of developing Islamic educational perspectives that connect religious values with social and ethical responsibilities. Alkouatli et al. (2023) also highlight the significance of educational integration in developing meaningful learning experiences within Muslim educational contexts. Meanwhile, Mardliyah et al. (2026) emphasize reflective pedagogy, teacher role modeling, and collaboration between educational institutions, families, and communities in the internalization of Islamic educational values. Building on these perspectives, the present research proposes an integrated conceptual framework consisting of five components: program planning, tahfizh implementation, internalization of moral values, evaluation of memorization and behavior, and the

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expected formation of students with noble character. Using a multisite approach, this study examines the commonalities and contextual differences between MAS PAB 2 Helvetia and MAS Tarbiyah Islamiyah Hamparan Perak to formulate a contextually relevant model of Islamic moral education.

The theoretical foundation is further supported by classical and contemporary perspectives on moral development. Miskawayh's ethical philosophy emphasizes the cultivation of good character through education and habituation, while Kohlberg (1984) explains moral development through progressive stages of moral reasoning. Nucci (2001) highlights the importance of moral understanding in educational environments, and Zimmerman (2002) emphasizes self-regulation as an important component of independent learning. These perspectives strengthen the argument that Qur'anic memorization should be integrated with moral understanding, self-discipline, and consistent ethical behavior.

RESEARCH METHODS

Results This study employed a qualitative approach with a multisite case study design to examine the development of a Qur'an memorization-based moral education model at MAS PAB 2 Helvetia and MAS Tarbiyah Islamiyah Hamparan Perak, North Sumatra, Indonesia. A qualitative approach was selected because the research focuses on understanding educational practices, institutional policies, participants' experiences, and the process of moral value internalization within their natural settings. The multisite design enabled the researcher to investigate the implementation of tahfizh-based moral education at two madrasahs, identify similarities and differences in their practices, and develop a comprehensive understanding of the model across both institutions. Case study research is appropriate for examining contemporary educational phenomena in their real-life contexts, particularly when institutional practices and contextual conditions are closely interconnected (Yin, 2018). The research focused on five interrelated dimensions: program planning, tahfizh implementation, moral value internalization, program evaluation, and the expected development of students' moral character (Creswell & Poth, 2024).

The research informants comprised madrasah principals, vice principals for curriculum, Qur'an memorization teachers, Akidah Akhlak teachers, students, and parents or guardians. These informant groups were selected purposively because they were directly involved in, or had relevant experiences of, the implementation and development of the tahfizh program. Data were primarily drawn from the interview materials, which explored institutional policies, memorization targets, learning methods including *talaqqi*, *tikrar*, *tasmi'*, and *muraja'ah* moral habituation, teacher role modeling,

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parental support, and students' behavioral development. Data analysis followed the interactive framework of data condensation, data display, and conclusion drawing or verification (Miles et al., 2014). The analysis also compared findings from the two research sites and examined information across different informant groups to identify recurring themes and contextual differences. Research credibility was considered through source triangulation and systematic examination of the consistency of the collected information, in line with qualitative trustworthiness principles (Nowell et al., 2017; Patton, 2015).

RESULTS AND DISCUSSION

Results

Institutional Orientation and Planning of Tahfizh-Based Moral Education

The interview findings indicate that moral education is regarded as an essential objective of the tahfizh program at MAS PAB 2 Helvetia and MAS Tarbiyah Islamiyah Hamparan Perak. The madrasah principals explained that Qur'an memorization is not intended merely to increase students' memorization achievements but also to encourage them to understand and practice the values contained in the Qur'an. The program is expected to strengthen students' love for the Qur'an while developing religious character, discipline, responsibility, honesty, and noble conduct. Program planning involves discussions between school leaders, teachers, and tahfizh instructors to determine objectives, memorization targets, learning schedules, instructional methods, and indicators of moral development. This planning demonstrates that moral education is incorporated into the program's institutional orientation rather than treated as an additional activity. The findings also indicate that the madrasahs seek to connect memorization achievements with students' everyday behavior.

Integration of Tahfizh into the Madrasah Curriculum

The findings from the vice principals for curriculum show that tahfizh is positioned as one of the madrasahs' leading programs supporting religious education and student character development. Its implementation is connected to the broader educational objectives of the institutions. Teachers are encouraged to relate memorized verses to moral messages and behavioral expectations that students can apply in their daily lives. Memorization targets are adjusted according to institutional policies and students' individual abilities, while attention is also given to recitation quality, memorization fluency, and consistency in *muraja'ah*. Coordination between subject teachers, homeroom teachers, and tahfizh instructors is conducted through communication and periodic evaluation. Such coordination is intended to monitor both memorization progress and students' behavioral development. Curriculum evaluation

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considers target achievement, student participation, the implementation of activities, and changes in attitudes and behavior. These findings suggest that tahfizh is understood as part of a broader educational process that connects Qur'anic learning with character formation.

Implementation of the Tahfizh Learning Process

The interviews with tahfizh instructors describe a learning process organized through several recurring activities. Students begin by reciting prayers, followed by reviewing previously memorized verses, adding new memorization, submitting their recitations to teachers, and receiving motivation. This sequence provides continuity between the acquisition of new memorization and the maintenance of previously learned material. Teachers also adapt their guidance to students' different memorization abilities. The instructional process is therefore not limited to the delivery of memorization tasks but includes guidance, encouragement, and individual assistance. The students' accounts are consistent with this description: they reported that tahfizh activities generally involve prayer, reviewing previous memorization, learning new verses, and submitting them to teachers. Students also expressed positive feelings about becoming more familiar with the Qur'an, although some acknowledged difficulties in memorizing and maintaining previously learned verses. These findings illustrate the importance of structured learning activities and continuous teacher support in the implementation of tahfizh.

Memorization Methods and Learning Strategies

The tahfizh instructors identified four principal methods used in the memorization process: *talaqqi*, *tikrar*, *tasmi'*, and *muraja'ah*. These methods are selected and adjusted according to students' individual abilities. The use of *talaqqi* provides opportunities for students to learn through direct guidance from teachers, while *tikrar* supports memorization through repetition. *Tasmi'* allows students to submit or recite their memorization for assessment, whereas *muraja'ah* helps maintain previously memorized verses. The interview findings also reveal that memorization activities are accompanied by motivation, supervision, and personal guidance, particularly for students experiencing difficulties or showing inconsistency. Students reported that managing time for memorization and reviewing previously learned verses could be challenging. Some also indicated that memorized material could be forgotten when they did not review it consistently. These findings suggest that the effectiveness of tahfizh activities depends not only on the selection of methods but also on the continuity of practice and the suitability of teacher guidance to students' learning conditions.

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Internalization of Moral Values through Teacher Modeling and Habituation

The interviews indicate that moral value internalization is conducted through teacher modeling, advice, habituation, and the connection between Qur'anic messages and everyday behavior. Tahfizh instructors emphasized the importance of teaching students to maintain proper manners toward the Qur'an, respect teachers, and practice good conduct during learning activities. The moral values emphasized include honesty, discipline, patience, responsibility, politeness, humility, and mutual respect. Teachers explain the messages or meanings of memorized verses in simple language and encourage students to apply them in their daily lives. Habituation is reflected in activities such as greeting others, praying, reading the Qur'an, maintaining cleanliness, respecting teachers, and helping one another. Teachers are also expected to demonstrate these values through their own behavior, particularly discipline, patience, politeness, honesty, and love for the Qur'an. The findings show that moral education is integrated into the daily practices surrounding memorization rather than being confined to verbal instruction.

Collaboration between Tahfizh and Akidah Akhlak Learning

The interviews with Akidah Akhlak teachers indicate that the subject and the tahfizh program complement each other in developing students' moral understanding and behavior. The Qur'an serves as a source of moral values, while Akidah Akhlak learning helps students understand and apply those values. Teachers connect topics such as honesty, trustworthiness, patience, and respect for parents with relevant Qur'anic verses. Students who actively participate in the program are reported to demonstrate positive developments in discipline, politeness, and participation in religious activities. However, teachers also recognize that memorization alone does not automatically guarantee appropriate behavior. Students who have memorized Qur'anic verses but have not demonstrated corresponding moral conduct are guided through persuasive approaches, advice, teacher modeling, and habituation. Coordination between Akidah Akhlak teachers and tahfizh instructors is therefore considered important to ensure consistency between classroom learning and memorization activities. This finding highlights the need to connect Qur'anic memorization with moral understanding and practical application.

Students' Experiences and Reported Behavioral Changes

Students' interview responses reveal several experiences associated with participation in tahfizh activities. They expressed happiness about memorizing the Qur'an and feeling closer to its teachings, although they sometimes experienced difficulties in memorization and time management. Students also reported receiving

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reminders from teachers to maintain proper manners, respect teachers, avoid disturbing others during recitation, and preserve cleanliness. Regarding behavioral changes, students described efforts to control their speech, respect parents and teachers, become more disciplined, speak honestly, respect friends, help others, and avoid harsh language. Some students also reported becoming more accustomed to reading the Qur'an and maintaining appropriate behavior both at school and at home. These responses indicate that students perceive tahfizh as an activity that extends beyond memorization and influences their daily conduct. Nevertheless, these findings represent students' reported experiences and perceptions. They should be interpreted as qualitative indications of behavioral development rather than as quantitative evidence that all students have experienced identical changes.

Parental Support and the Home Learning Environment

The parents' and guardians' responses indicate that family involvement is an important supporting factor in the implementation of tahfizh-based moral education. Parents expressed support for the program because it helps students learn and memorize the Qur'an while developing positive habits. Their involvement includes reminding children to review memorized verses, providing time for Qur'anic reading at home, supervising religious activities, and communicating with teachers about students' progress or difficulties. Parents also reported perceived behavioral changes, including more frequent Qur'anic reading, more polite speech, and increased responsibility toward religious activities. Their expectations extend beyond memorization achievement: they hope that their children will understand, internalize, and practice Qur'anic teachings in everyday life. These findings demonstrate that the educational process is not limited to the madrasah environment. Family participation provides additional opportunities for students to maintain memorization and practice moral values outside school. Collaboration between teachers and parents consequently forms an important component of the proposed model.

Evaluation, Supporting Factors, Constraints, and the Proposed Model

The interview findings show that program evaluation considers both memorization development and students' moral behavior. Memorization assessment focuses on target achievement, recitation quality, fluency, and consistency in *muraja'ah*. Moral development is examined through observations of discipline, politeness, social interaction, responsibility, respect for others, and religious habits. Supporting factors include the commitment of madrasah leaders, teacher involvement, parental support, and a religious school environment. However, the interviews also identify several constraints, including differences in students' memorization abilities, limited learning

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time, and inconsistent review of memorized verses. The proposed model emerging from the interview document consists of five interconnected stages: planning, implementation, moral value internalization, evaluation, and expected outcomes. Planning establishes objectives, policies, curriculum integration, and memorization targets. Implementation uses tahfizh methods, while internalization emphasizes modeling, habituation, advice, understanding, and application of Qur'anic messages. Evaluation examines memorization and moral development, with the expected outcome being students who love the Qur'an and demonstrate noble character.

Discussion

Tahfizh as an Integrated Approach to Moral Education

The findings suggest that tahfizh-based moral education should be understood as an integrated educational approach rather than a memorization-oriented program alone. The emphasis on understanding and practicing Qur'anic values indicates that memorization is positioned as an initial stage in a broader process of character development. This interpretation is consistent with Kosim et al. (2019), who discuss the contribution of Qur'an memorization to strengthening students' character within Islamic education. Haris et al. (2024) also examine tahfizh learning as a model associated with student character formation. In the context of the two madrasahs, the integration of memorization targets with moral development indicators suggests that educational success involves more than the quantity of verses memorized. It also concerns students' ability to demonstrate values such as honesty, discipline, responsibility, patience, and respect. Therefore, the educational significance of tahfizh lies in connecting Qur'anic knowledge with the development of students' attitudes and behavior.

The Importance of Repetition, Guidance, and Student Motivation

The implementation of *talaqqi*, *tikrar*, *tasmi'*, and *muraja'ah* demonstrates that memorization requires structured learning strategies and continuous guidance. Repetition and review are important because students may experience difficulties retaining previously memorized verses, as reflected in their interview responses. Anwar and Hafiyana (2018) discuss the use of structured Qur'an memorization methods to improve students' memorization abilities, while Abdullah et al. (2024) examine teacher strategies for supporting students' Qur'an memorization. The interview findings also show that teacher motivation and individualized assistance are important when students face memorization difficulties or lack consistency. This is relevant to the motivational perspective of Ryan and Deci (2000), which emphasizes the role of motivation in sustaining learning engagement. Consequently, the tahfizh model needs to provide opportunities for repeated practice, constructive teacher feedback, and learning targets

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appropriate to students' abilities. Such arrangements may help maintain memorization progress while reducing unnecessary pressure on students.

Teacher Modeling and Habituation as Mechanisms of Moral Internalization

The use of teacher modeling, advice, and habituation in the two madrasahs indicates that moral education is developed through repeated social and educational experiences. Students are not only instructed to behave politely, honestly, and responsibly but are also encouraged to observe and practice these values in daily activities. This finding can be interpreted through Bandura's (1986) social cognitive theory, which explains how individuals learn behavior through observation and modeling. It is also consistent with Erlina et al. (2023), who discuss the revitalization of moral education through habituation grounded in school culture. The findings indicate that routine practices such as greeting others, maintaining cleanliness, respecting teachers, and helping friends provide concrete opportunities for students to exercise moral values. Teacher conduct is particularly important because students may observe inconsistencies between verbal advice and actual behavior. Thus, teacher modeling and habituation should be treated as central components of tahfizh-based moral education, not merely as supplementary classroom activities.

From Memorization to Understanding and Moral Practice

One important finding is the recognition that memorizing Qur'anic verses does not automatically produce morally appropriate behavior. Akidah Akhlak teachers explained that students need to understand the moral messages of the verses and apply them in daily life. This process involves moving from memorization toward understanding, internalization, and practical application. Such an approach is consistent with the character education perspective of Lickona (1991), which emphasizes the relationship between moral knowledge, moral feeling, and moral action. The findings also correspond with research by Syarafina et al. (2024), which examines the relationship between Qur'an memorization, prophetic character, emotional intelligence, and student discipline. In this context, the role of teachers is to help students recognize the relevance of memorized verses to concrete situations, including honesty, trustworthiness, patience, respect for parents, and social responsibility. Therefore, the proposed model should ensure that each memorization activity is accompanied by accessible moral explanations and opportunities for students to practice the values learned.

Institutional and Family Collaboration in Supporting Moral Development

The findings demonstrate that the development of students' moral character involves cooperation between school personnel and families. Madrasah leaders establish program direction, curriculum personnel coordinate implementation, tahfizh and

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Akidah Akhlak teachers provide learning guidance, and parents support memorization and religious habits at home. This arrangement indicates that moral education requires consistency between the school and family environments. Yundianto et al. (2023) highlight the relevance of social support in understanding students' experiences of Qur'an memorization. Wijayanti and Kurniawan (2025) also discuss religious character formation through Qur'an memorization programs. These studies provide a useful basis for understanding why parental involvement and institutional coordination matter in the present research. When students receive similar messages and encouragement at school and home, opportunities for maintaining memorization and practicing moral values may become stronger. Accordingly, collaboration should be developed through regular communication, progress monitoring, and shared expectations concerning both memorization and student behavior.

The Development and Significance of the Five-Stage Model

Based on the interview findings, the development of tahfizh-based moral education can be formulated through five interconnected stages: planning, implementation, moral value internalization, evaluation, and expected outcomes. The planning stage establishes institutional policies, objectives, memorization targets, schedules, and moral indicators. The implementation stage organizes Qur'an memorization through *talaqqi*, *tikrar*, *tasmi'*, and *muraja'ah*. The internalization stage connects memorization with teacher modeling, habituation, advice, understanding, and application of Qur'anic messages. The evaluation stage examines both memorization achievement and behavioral development, while the expected outcomes concern students' love for the Qur'an and their development of noble character. This model is consistent with the broader understanding of tahfizh as a character-development process discussed by Kosim et al. (2019) and Haris et al. (2024). However, its effectiveness depends on consistent implementation, adequate teacher support, parental involvement, and continuous evaluation.

CONCLUSION

This study concludes that the development of a moral education model based on Qur'anic memorization (*tahfizh al-Qur'an*) at MAS PAB 2 Helvetia and MAS Tarbiyah Islamiyah Hamparan Perak reflects an educational approach that integrates Qur'anic memorization with the formation of students' moral character. Based on the interview findings, the tahfizh program is not directed solely toward achieving memorization targets but also toward cultivating religious values and positive behavior in students. These values include honesty, discipline, patience, responsibility, politeness, humility, respect for teachers, and concern for others. Therefore, tahfizh can serve as a medium for

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moral education when memorization activities are accompanied by an understanding of Qur'anic teachings and their application in students' daily lives.

The proposed model consists of five interconnected stages: planning, implementation, moral value internalization, evaluation, and expected outcomes. Planning establishes the program's objectives, policies, curriculum, schedules, and memorization targets. Implementation involves structured tahfizh activities through *talaqqi*, *tikrar* or *takriri*, *tasmi'*, and *muraja'ah*. Moral internalization is developed through teachers' role modeling, habituation, advice, and explanations of the moral messages contained in Qur'anic verses. Evaluation considers both students' memorization progress and the development of their behavior, including discipline, responsibility, and social interaction. These stages are supported by the involvement of school leaders, teachers, parents, and the religious environment of the madrasah. The model emphasizes that the educational value of tahfizh lies not only in students' ability to memorize the Qur'an but also in their efforts to embody its moral teachings.

Nevertheless, the implementation of this model faces several challenges, primarily variations in students' memorization abilities, limited study time, and inconsistencies in the execution of muraja'ah (reviewing memorized material). These challenges underscore the importance of adaptive learning strategies, continuous guidance from teachers, and closer collaboration between the madrasah (Islamic school) and families. This study has limitations, notably the relatively short duration of the research. Consequently, this model should be understood as a conceptual framework developed based on existing qualitative findings. Further research is recommended to examine its implementation over a longer period, compare practices across the two madrasah institutions using location-specific data, and evaluate its contribution to students' moral development through quantitative analysis.

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