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Unlocking Spiritual Growth: Implementing Tahfidh Program at Muhammadiyah Vocational School

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Abstract

In vocational high schools focusing on academic science, students can learn religion through the tahfidz program. They can memorize the Al-Qur'an correctly with a systematic and focused program. This study aims to determine the implementation of the program and the improvement of students' memorization of the Al-Qur'an. This study uses a descriptive qualitative research method. The subjects of the study included the principal, deputy principal of ISMUBA, students, and religious teachers at Muhammadiyah 2 Palembang Vocational High School. Data were taken from the results of observations, interviews, and documentation. This study shows that the implementation of the tahfidz Al-Qur'an program is routinely carried out at the beginning of the first lesson after praying together and continued with a seven-minute lecture (kultum). It helps them memorize and understand the meaning of the contents of the verses of the Al-Qur'an. In addition, there is a follow-up in the form of mentoring, carried out after school hours are finished every week, and is routinely mentored by ISMUBA teachers. Although this study is limited to one locus, it provides a theoretical contribution to learning the Al-Qur'an in vocational high schools in improving literacy and memorization of the Al-Qur'an through the tahfidh program.

Keywords: Al-Qur'an Learning, Spiritual Education, Tahfidh Program.

Abstrak

Pada sekolah menengah kejuruan yang berfokus pada bidang akademik, siswa dapat mempelajari agama melalui program tahfidz. Mereka dapat menghafal Al-Qur'an dengan benar dengan program yang sistematis dan terarah. Penelitian ini bertujuan untuk mengetahui pelaksanaan program dan peningkatan hafalan Al-Qur'an siswa. Penelitian ini menggunakan metode penelitian kualitatif deskriptif. Subjek penelitian meliputi kepala sekolah, wakil kepala sekolah ISMUBA, siswa, dan guru agama di SMK Muhammadiyah 2 Palembang. Data diambil dari hasil observasi, wawancara, dan dokumentasi. Penelitian ini menunjukkan bahwa pelaksanaan program tahfidz Al-Qur'an rutin dilakukan pada awal pelajaran pertama setelah salat berjemaah dan dilanjutkan dengan kuliah tujuh menit (kultum). Hal ini membantu mereka menghafal dan memahami makna isi ayat-ayat Al-Qur'an. Selain itu, ada tindak lanjut berupa pendampingan, yang dilakukan setelah jam pelajaran selesai setiap minggu dan rutin dibimbing oleh guru ISMUBA. Meskipun penelitian ini terbatas pada satu lokus, namun memberikan sumbangan teoretis terhadap pembelajaran Al-Qur'an di SMK dalam meningkatkan literasi dan hafalan Al-Qur'an melalui program tahfidh.

Kata kunci: Pembelajaran Al-Qur'an, Pendidikan Spiritual, Program Tahfidz.

Introduction

As time goes by, many methods are used in schools to support students' success in improving their ability to read the Al-Qur'an, with specific characteristics to achieve success in learning (Hidayatullah et al., 2023). Many new methods, such as the *takrir*, *muraja'ah*, and *tasmi*, are needed to improve the ability to read the Al-Qur'an. So, among the other methods, these three are the most appropriate for learning to read and memorize the Al-Qur'an. One of the primary factors influencing the success of the tahfidh program is the management strategies employed by educational leaders. Effective planning and organization are crucial, as highlighted by the research conducted by Rustiana and Ma'arif, which emphasizes the importance of structured planning, implementation, and evaluation in improving students' memorization quality (Rustiana & Ma'arif, 2022).

Similarly, the study by Hidayat indicates that school management plays a pivotal role in developing students' cognitive abilities through the tahfidh program, suggesting that a well-structured approach can yield effective results in memorization (Hidayat et al., 2023). Furthermore, the strategic involvement of school heads in shaping the quality of the tahfidh program is essential, as noted by Faridah, who discusses how targeted memorization goals and schedules can enhance student participation and success (Faridah & Asy'ari, 2023). In addition to management strategies, the choice of teaching methods significantly impacts the effectiveness of the tahfidh program. Various methodologies, such as the *taqrir* and *talaqqi* methods, have facilitated better memorization outcomes. For instance, the *taqrir* method, which involves repetition, effectively reinforces memory retention (Yuri et al., 2023).

Moreover, implementing the *talaqqi* method, as discussed by Sulastrri et al., highlights the importance of direct interaction between students and teachers, enhancing the learning experience and motivation to memorize (Sulastrri et al., 2024). The integration of technology, such as online platforms for learning, has also been explored, indicating a modern approach to traditional memorization techniques (Rizki et al., 2023). The implementation of the tahfidh program Juz 30 in senior high schools is a significant educational initiative aimed at enhancing students' memorization of the Al-Qur'an while fostering their character development. This program serves as a religious education tool and contributes to the overall quality of education in Islamic institutions. The success of such programs is contingent upon effective management, innovative teaching strategies, and a supportive learning environment. The Tahfidh program cannot be overlooked in terms of character-building.

Research indicates that participation in such programs fosters values such as discipline, responsibility, and a strong sense of faith among students. The study illustrates how the tahfidh program is instrumental in shaping religious character traits, including honesty and hard work, through structured educational practices (Khoirunnisa et al., 2024). Additionally, the research findings suggest that offering superior programs like tahfidh can attract more students and enhance community interest in Islamic education (Makniyah & Khotimah, 2023). That aligns with the broader educational goals of developing noble and intelligent individuals devoted to their faith while excelling academically.

Successfully implementing the tahfidh program Juz 30 in senior high schools requires a multifaceted approach that includes effective management, innovative teaching methods, and a focus on character development. By fostering a supportive environment and utilizing diverse instructional strategies, educational institutions can enhance the memorization of the Al-Qur'an while simultaneously nurturing their students' moral and ethical development. Among other schools, Muhammadiyah Vocational School 2 (SMK Muhammadiyah 2) Palembang is a tourism school with four departments: Accounting, Marketing, Computer and Network Engineering (TKJ), and Multimedia. Muhammadiyah Vocational School 2 Palembang has many extracurricular programs, including the tahfidh program. Some students are interested in memorizing the Al-Qur'an and have already memorized it, but they do not have the opportunity to learn it.

This program was created so that students at SMK Muhammadiyah 2 Palembang have a place to accommodate memorizing the Al-Qur'an and as a form of support to improve their memorization. This tahfidh program is carried out after *tadarus* in the morning. The target for students to memorize the Al-Qur'an is Juz 30. The realization of the tahfidh program requires efforts and encouragement from the school and outside the school, as well as parental support to support the implementation of this program and achieve the memorization targets that have been set. The SMK Muhammadiyah 2 Palembang school hopes that all its students will reach the target of memorizing the Al-Qur'an that has been determined.

Methods

This study employed a qualitative case study approach to explore the implementation of the tahfidh program at SMK Muhammadiyah 2 Palembang. The selection of informants was a critical aspect of the research design. Informants included teachers in the tahfidh

program, school administrators, and students participating in the memorization activities. The rationale for selecting these informants was based on their direct involvement and experience with the program, which provided a comprehensive perspective on its effectiveness and challenges (Saeedikiya et al., 2024).

Teachers were chosen for their pedagogical insights, while students offered firsthand accounts of their learning experiences (Karlen et al., 2023). Additionally, school administrators contributed valuable information regarding the program's alignment with the institution's educational goals. The research subjects in this paper include five categories of informants: the principal, the vice principal of ISMUBA (integrated education concept that integrates religion with real life in Muhammadiyah educational institutions), students, and religious teachers at SMK Muhammadiyah 2 Palembang. The number of individual students is six people, and each subject includes key roles involved in the tahfidh program.

The research process involved systematic observation of the tahfidh program in action. Specific aspects observed included teachers' instructional methods, students' engagement levels during memorization sessions, and the overall learning environment. Observations were conducted during scheduled tahfidh classes, allowing for an in-depth understanding of the dynamics between teachers and students. This observational data was complemented by informal discussions with participants, which provided context and depth to the findings. The combination of direct observation and participant interaction ensured a rich, qualitative dataset that accurately reflected the program's implementation.

Furthermore, relevant documentation was collected to support the research findings. It included curriculum materials, lesson plans, and assessment records related to the tahfidh program. These documents were analyzed to understand the program's educational framework and evaluate its effectiveness in achieving the intended learning outcomes. By triangulating data from observations, interviews, and documentation, the study aimed to provide a holistic view of the Al-Qur'an tahfidh program's impact on students' memorization skills and overall religious education at SMK Muhammadiyah 2 Palembang.

The data analysis procedure in the paper follows a systematic approach, which includes several key stages: (1) **Data Condensation:** This initial stage involves filtering and organizing the collected data to focus on the most relevant information. It helps simplify the data set and make it manageable for further analysis. (2) **Data Presentation:** after reduction, the data is presented in a structured format that allows for more straightforward interpretation. That may include categorizing information, creating charts, or summarizing

findings to highlight key themes and patterns; (3) Verification. This stage involves checking the accuracy and reliability of the data. Researchers may cross-verify information through triangulation, which includes comparing data from different sources (e.g., interviews, observations, and documentation) to ensure consistency and validity. (4) Conclusion. Finally, the analysis culminates in drawing conclusions based on the verified data. That involves interpreting the findings in the context of the research questions and objectives, leading to insights about the effectiveness of the tahfidh program and its impact on students' memorization skills.

Results and Discussion

Implementation of the Al-Qur'an Memorization Program

The results of interviews with ISMUBA teachers and students show that the implementation of the tahfidh program at SMK Muhammadiyah 2 Palembang is carried out every day before the teaching and learning process begins until home time. School is essential in students' time with teachers when forming and discovering their identity. The program is a series of activities designed using careful methods, and in their implementation, they are interconnected and connect many people. Implementing the tahfidh program at SMK Muhammadiyah 2 Palembang is through activities designed in the form of an activity program and carried out continuously so that it becomes routine.

1. Prayer

Prayer is a prayer to God uttered by an individual or group. In the Islamic religion, prayer is a form of communication and interaction with Allah, where someone asks for help, guidance, and blessings. Prayer is also part of worship and is a form of acknowledgment of God's greatness and power. That is by the word of Allah in surah Al-Mu'min verse 60: "Who accepts (the prayers of) people who are in trouble when they pray to Him, and who removes their troubles and who makes you (humans) caliphs on earth. Whether besides Allah there is (another) God, you remember (him) very little."

Four research findings exist in the taxonomic analysis of prayers before teaching and learning activities. First, after the teacher enters the class, the students will start with a prayer together. Second, prayers are read regularly every morning before the teaching and learning process. Third, the prayers are study prayers, prayers for parents, and prayers for safety in the afterlife. Fourth, prayers are read after mentoring activities as "*qafaratul majlis*" prayers.

Prayer and supplication can be seen as spiritual activities and affect mental and emotional states. Previous research has shown that spiritual practices can improve concentration, calmness, and focus, all essential in memorization (Anand et al., 2021). Regular practice forms a routine that can help the brain organize information. Learning theory emphasizes the importance of repetition and consistency in mastering material (Metekohy et al., 2022).

2. *Tadarus Al-Qur'an*

Tadarus Al-Qur'an is the process of reading the Al-Qur'an repeatedly with concentration and understanding the meaning of the verses read. *Tadarus Al-Qur'an* is usually done in a congregation or individually, and this is done as part of worship to deepen knowledge and understanding of the Al-Qur'an. That is by the word of Allah in surah Al-Qamar verse 17: "And indeed, we have made the Koran easy to study, so is anyone who will take it?"

Four research findings exist in the taxonomic analysis of *tadarus Al-Qur'an* before teaching and learning activities. First, after reading the student prayer, the students will continue reciting the Al-Qur'an. Second, *tadarus* is done by reading the letters in Juz 30, which are read continuously daily. Third, from *tadarus*, activities are routinely carried out to help female students memorize the Al-Qur'an. Fourth, apart from being carried out every morning before the *tadarus* teaching and learning process, it is also done during mentoring.

Tadarus involves repeated reading, which helps students strengthen their memory and reading skills. In *tadarus* sessions, students are usually more focused and concentrated on the reading, thus improving comprehension and pronunciation. This process also teaches students the rules of *tajweed*, which are essential for reading the Al-Qur'an correctly (Sahmat & Zamri, 2024). *Tadarus* is often done in groups, which creates a supportive and motivating learning environment. Through *tadarus's* routine, students can form good reading and memorizing habits, improving discipline (Handayani et al., 2024). This activity also provides spiritual value, which can motivate students to study the Al-Qur'an more deeply.

3. Seven minutes lecture (*Kultum*)

Kultum is a short lecture as a form of da'wah carried out by speaking and providing knowledge and advice. *Kultum* aims to convey the teachings of the Al-Qur'an and Hadith, motivating listeners to understand and apply Islamic teachings in everyday life. It follows the word of Allah surah Al-Imran verse 104: "And let there be among you a group of people who call to virtue, enjoin (do) what is virtuous, and forbid what is evil. And they are the

lucky ones." There are three research findings in *kultum*. First, after reciting the Al-Qur'an, the *kultum* is delivered by the students on duty according to their respective schedules. Second, each cult presented will have a different theme from the previous cults. Third, *kultum* is part of students' learning to understand and interpret the Al-Qur'an.

Implementing the *kultum* impacts education, especially memorizing and understanding the Al-Qur'an. That can be explained for the following reasons: Short lectures allow for the delivery of concise and explicit material so that students can easily understand the core teachings of the Al-Qur'an in a short time (Supriadi et al., 2020). The short duration helps students stay focused and not get bored quickly, making the information conveyed easier to accept (Aras & Arhas, 2022).

This finding follows research by Sutiono et al., which states that regular short lectures provide opportunities for continuous learning, helping students gradually memorize and understand the verses of the Al-Qur'an (Sutiono et al., 2023). Short lectures can be interspersed with questions and answers or discussions, encouraging students to be more actively involved in learning. With a short duration, teachers can explain the context and meaning of the verses in a more relevant and easy-to-understand way. After the lecture, students can be given assignments to memorize or reflect on the verses discussed, developing independent learning habits.

The Impact of the Tahfizh Program on Improving Students' Memorizing of the Qur'an

The tahfidh program improves students' memorization of the Al-Qur'an at SMK Muhammadiyah 2 Palembang through memorizing the Al-Qur'an and mentoring activities. First, memorizing the Al-Qur'an. Memorizing the Al-Qur'an consists of two words, namely memorizing and Al-Qur'an. Etymologically, memorizing comes from the basic word 'hafal,' which in Arabic is called *al-hafiz*, which means memory. So, memorizing can also be interpreted as remembering. Memorizing is an activity that involves repeating what one reads or hears. Repetition (learning by repetition): the main idea becomes more straightforward to memorize if you do repetitions (Hassan & Barber, 2021). That is following the Hadith narrated by Ibn Majah from Sayidina Ali, Rasulullah said: "Whoever reads the Al-Qur'an and memorizes it, Allah will put him in heaven and will intercede for ten of his family who should go to hell."

There are three research findings on memorizing the Al-Qur'an. First, students constantly use their free time at school to learn. Second, female students usually help each

other memorize such as taking turns reading what they have memorized and listening to their friends' reading. Third, the students will recite their memorization by heart after midday and noon prayers if there is still time. It indicates that the study's results on implementing the Al-Qur'an memorization program can positively impact students. Student A states, "By following the Al-Qur'an memorization program, he feels it is easier to concentrate and has a better memory." Student B said, "By memorizing the Al-Qur'an, he can manage his time better." Student C stated, "By following the Al-Qur'an memorization, he is better able to understand the importance of memorization and focus on learning."

Based on the results of this interview, it can be explained that the impact of following the Al-Qur'an memorization program is that students become more straightforward in concentrating, have better memory, can better manage their time, and focus on learning. Several studies have shown that students who follow this program tend to have better concentration, higher memory skills, and the ability to manage their time more effectively. Involvement in the memorization process also involves critical thinking and analytical skills, which contribute to mastery of other subject matter. In addition, learning that involves memorization requires high discipline and perseverance, which can improve overall academic performance.

Second, mentoring activities. Mentoring is a reciprocal and collaborative learning relationship between two or more people with the same responsibility and accountability to help achieve clear and mutually defined learning goals (Zachary & Fain, 2022). It follows Allah's word in surah Al-'Asr verse 3: "Except those who believe and do good deeds and advise each other to truth and patience." There are three research findings on mentoring activities. First, mentoring activities are carried out once a week in class after school leave at 14:00. Second, mentoring activities are mentored by the ISMUBA teacher and attended by all students in the class. Third, apart from repeating reading, mentoring activities are also used by ISMUBA teachers to evaluate reading and students' progress in memorizing the Al-Qur'an.

This study found that mentoring activities can help improve students' memory of the Al-Qur'an for the following reasons. Mentors provide individual guidance tailored to the needs and abilities of each student, helping them overcome difficulties in memorizing. The presence of a mentor can motivate students and provide emotional support, which is vital in the learning and memorization process (Byars-Winston & Dahlberg, 2019).

Mentors can share practical techniques and memorization strategies, such as dividing verses, repeating, or using audio. With a mentor, students tend to be more disciplined in scheduling time to memorize and practice, creating a good routine. Mentors can provide constructive feedback, helping students understand their mistakes and improve their memorization techniques. The mentor-student relationship creates a positive and supportive learning environment, increasing students' engagement in the learning process (Rasuli et al., 2023). Mentors can also instill spiritual values and motivation to memorize the Qur'an, making students more enthusiastic about learning.

The results of this study follow the research results that showed that the mentoring methods used were diverse and adjusted to the mentor's needs so that students could receive the material well and develop the expected character (Ihsan et al., 2023). In addition, the mentoring program also had a significant impact on the students themselves. One of the real impacts that can be seen after participating in the mentoring program is the formation of a more religious person, which is marked by obedience to Allah's commands and avoiding things that are prohibited, as well as a closer relationship with the Qur'an through reading, reciting, and memorizing activities.

The impact of mentoring on the formation of student character is reflected in the growth of noble morals and piety. The real impact that can be seen after participating in mentoring is increased discipline and a sense of responsibility so that students become better individuals. The following research found that students who have memorized can submit their memorization to the supervising teacher. If it is still lacking, it can be improved so that the level of memorization becomes good (Yahya et al., 2022). Supporting actors in implementing the Al-Qur'an Memorization activity are students' relatively high interest and motivation to learn, maximum commitment and attention from teachers, and facilities provided by the school.

Al-Qur'an Memorization Program: Inhibiting and Supporting Factors

Inhibiting and supporting factors for the tahfidh program in increasing memorization of the Al-Qur'an at SMK Muhammadiyah 2 Palembang. Inhibiting factors are due to the students' varying abilities in reading the Al-Qur'an, while supporting factors include the support of facilities and teachers who have trained and teacher motivation and guidance. These components can be seen from the results of field notes, observations, and interviews as follows:

1. Ability to Read the Al-Qur'an

Ability is a person's ability, skill, and strength to work on oneself, which means an individual's capacity to carry out various tasks in a job (Rodrigues et al., 2021). Meanwhile, reading is complicated and involves many things, including reciting writing and visual, thinking, psycholinguistic, and metacognitive activities. As a thinking process, reading includes word recognition, literal understanding, interpretation, critical reading, and creative understanding (Syamsiah et al., 2018). It follows Allah's word in surah Al-Muzammil verse 4: "or more than (half) that, and read the Qur'an slowly." There are three research findings on Al-Qur'an Reading Ability. First, the teacher can determine the student's ability to read the Al-Qur'an through memorization. Second, during mentoring activities, the teacher on duty will allow students to ask questions or convey their problems by reading the Al-Qur'an. Third, the tahfidh program aims to improve students' ability to read and memorize the Al-Qur'an.

2. Facility Support

Facility support assists in providing facilities and infrastructure needed by a person or group to complete specific tasks and activities. In this case, SMK Muhammadiyah 2 Palembang students are supported by tahfidh program facilities such as mosques, ISMUBA rooms, Al-Qur'an/Juz amma, and others. There are three research findings on facility support. First, complete facilities such as prayer mats, Al-Qur'an, Juz Amma, religious books, blackboards, and prayer rooms help implement the tahfidh program. Second, The ISMUBA room is a special place that is available and open whenever students want to deposit their memorization during school hours. Third, Adequate facilities support the Al-Qur'an recitation program to run smoothly.

The study's results found that adequate facilities such as prayer mats, the Al-Qur'an, Juz Amma, religious books, whiteboards, and prayer rooms greatly support the smooth implementation of the Al-Qur'an memorization program. This is because adequate facilities play a significant role in supporting the smooth implementation of the Al-Qur'an memorization program. That is because prayer mats and prayer rooms create a comfortable and conducive environment for learning and worship. Students can focus on learning without being distracted by external factors, making it easier for them in the memorization process.

The Al-Qur'an, Juz Amma, and religious books available give students direct access to their needed materials. It helps them study and memorize verses more effectively because they do not need to look for learning resources elsewhere. The whiteboard can be used to

write down verses, explain *tajweed*, or record student progress. This supports visual learning and helps students understand the structure of verses, which is very important in memorization. The available prayer room provides space for students to worship. Regular worship practices can increase students' inner peace and concentration so that they are better prepared to memorize. Good facilities create space for social interaction between students and teachers. Group discussions and Q&A sessions can be held in a comfortable place, which facilitates understanding and motivation in the memorization process.

A well-organized environment with adequate facilities helps instill discipline and regularity in learning. Students are more likely to follow a set schedule for memorization if they have supporting facilities. Students feel more appreciated and motivated to learn when they see the attention given to the facilities. Good facilities create a sense of ownership and responsibility for the tahfidh program. Facilities such as prayer rooms allow students to perform worship and memorization practices simultaneously. Memorization in an atmosphere of worship can increase students' sincerity and focus.

3. Teacher Motivation

Motivation is an internal or external force that encourages people to take specific actions to meet needs or achieve goals. Meanwhile, according to Abraham Maslow in Guillen, motivation is constant, never-ending, fluctuating, and complex, primarily a universal characteristic of every activity (Guillen, 2020). A teacher is a professional in the field of education who has the knowledge and skills to teach and guide students in acquiring the knowledge, skills, and values needed to achieve educational goals. It is by the word of Allah in surah An-Nahl verse 125: "Call (humans) to the path of your Lord with wisdom and good teaching, and argue with them in a good way."

There are three research findings on teacher motivation. First, in the morning, before the bell, the teachers who had arrived stood before the gate to welcome the students who came. Second, the teacher who teaches the first lesson will supervise and guide the students in daily activities such as prayer, *tadarus*, *kultum*, and *dhuha* prayers. Third, ISMUBA teachers always provide solutions and motivation during mentoring activities and after students have made memorized deposits. This study found that teacher motivation in learning activities greatly supports students in memorizing the Al-Qur'an. Teacher motivation plays a significant role in learning, including memorizing the Al-Qur'an. Teacher motivation is often related to the emotional support they provide to students (Ringgit et al., 2020).

The results of this study follow the results of previous research, which concluded that there are motivations for students to memorize the Al-Qur'an, including i) wanting to be loved by Allah SWT, ii) wanting to guard the Al-Qur'an, iii) wanting to always be with the Al-Qur'an, iv) wanting to become a hafiz of the Al-Qur'an, v) wanting to increase memorization of the Al-Qur'an, vi) wanting to honor both parents, vii) wanting to give a crown to both parents in the afterlife, viii) encouragement from parents (Febriyanti et al., 2022; Japeri et al., 2023; Putri et al., 2022; Santosa, 2022; Yusutria et al., 2022). The results of this study are used as initial data for further research on this topic in different contexts and issues.

Six factors should be considered for the effectiveness of the method of memorizing the Al-Qur'an at SMK Muhammadiyah 2 Palembang compared to other approaches. First, structured routine and pedagogical strategies. The tahfidh program at SMK Muhammadiyah 2 Palembang employs a systematic approach that includes structured routines such as morning prayers, *tadarus*, and group memorization sessions (*halaqah*). This structured environment is conducive to learning and can enhance students' memorization skills. In contrast, other approaches may lack such organization, potentially leading to less effective memorization outcomes.

Second, teacher involvement and support. The participation of ISMUBA teachers in mentoring and providing motivation is a significant factor in the effectiveness of the tahfidh program. Teachers who show concern and support can help students feel more confident in their ability to memorize, which is crucial for success in memorization tasks. Other programs may not have the same level of teacher engagement, which can impact students' motivation and progress. Third, peer learning and collaboration. The group memorization sessions at SMK Muhammadiyah 2 Palembang encourage peer learning, where students listen to each other's recitations and provide feedback. This collaborative approach can enhance learning outcomes by fostering a supportive community. In contrast, different methods that rely solely on individual memorization may not benefit from this collaborative dynamic.

Fourth, the use of various memorization techniques. The tahfidh program incorporates various memorization techniques, such as repetition, listening, and recitation, which cater to different learning styles. This multifaceted approach can be more effective than programs that utilize a single method. For instance, methods like *takrir* (repetition) and *muraja'ah* (review) are designed to reinforce memorization, making them effective strategies in the context of Al-Qur'an memorization. Fifth, assessment and feedback mechanisms. Regular

assessments and feedback are integral to the tahfidh program, allowing students to track their progress and identify areas for improvement. This continuous feedback loop can enhance motivation and accountability. Other programs may lack structured assessment mechanisms, hindering students' ability to gauge their progress effectively.

Sixth, cultural and contextual factors. Cultural and contextual factors can also influence the effectiveness of any memorization method. The tahfidh program at SMK Muhammadiyah 2 Palembang is embedded within a religious and cultural framework that values Al-Qur'an memorization, which may enhance students' commitment and motivation compared to programs in different contexts that may not emphasize this aspect as strongly. **While this study provides** valuable insights into the implementation and impact of the tahfidh program, several limitations must be acknowledged. First, the research was conducted at a single institution, which may limit the generalizability of the findings to other educational settings. The unique cultural, social, and institutional factors at SMK Muhammadiyah 2 Palembang may not represent other schools implementing similar programs. Future research should consider a broader range of institutions to validate the findings across different contexts.

Second, the study did not extensively explore the challenges faced while implementing the tahfidh program. Factors such as varying levels of student motivation, differences in teachers' pedagogical skills, and resource limitations (e.g., time constraints and teaching materials) can significantly affect the program's effectiveness. A more in-depth examination of these challenges would provide a clearer understanding of the barriers to successful implementation. Third, the sample size for in-depth interviews was relatively small, which may not fully capture the diverse experiences and perspectives of all students and teachers involved in the program. A larger sample size could yield more comprehensive insights and help identify common themes and variations in experiences.

The study primarily focused on the immediate impacts of the tahfidh program on students' academic achievement and character development. Long-term effects were not assessed, such as how the program influences students' lives after graduation or their continued engagement with religious practices. Longitudinal studies would be beneficial to understand the sustained impact of the program over time.

Conclusion

In conclusion, this research highlights the effective implementation of the tahfidh program at SMK Muhammadiyah 2 Palembang, demonstrating its significant impact on enhancing students' Al-Qur'an memorization skills and fostering character development. The findings indicate that structured routines, such as morning prayers and group memorization sessions, combined with the motivational support provided by ISMUBA teachers, play a crucial role in facilitating students' progress. This systematic approach improves memorization abilities and contributes to the student's overall religious and moral education, underscoring the importance of integrating such programs within the academic curriculum.

Furthermore, the study identifies key factors that influence the success of the tahfidh program, including community support, resource availability, and students' diverse backgrounds. These insights pave the way for future research to explore the program's scalability in different educational contexts and investigate the long-term effects of Al-Qur'an memorization on students' personal and academic lives. By addressing the identified gaps and challenges, subsequent studies can further enhance the effectiveness of religious education initiatives, ultimately contributing to the spiritual and moral development of students in various settings.

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