



Research Article

Effective Teaching Strategies For Tahfidz Curriculum In Developing Quranic Character Among Students

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Abstract. This research examines effective teaching strategies for the tahfidz curriculum (Qur'an memorization) in developing Qur'anic character. The research employs a qualitative descriptive method through literature study. It analyzes various relevant literature sources related to tahfidz teaching and character formation in Islamic education. The results show that effective teaching of the tahfidz curriculum requires an integrative approach encompassing five main strategies: (1) implementing a Qur'anic character-based curriculum that balances memorization with teaching of tafsir (exegesis), hadith, fiqh (jurisprudence), and moral ethics; (2) an integrative approach between memorization and character formation through halaqah tarbiyah (educational circles); (3) implementing active and innovative learning that connects cognitive, affective, and psychomotor aspects; (4) establishing a Qur'an-based culture in the educational environment; and (5) teaching tadabbur al-Qur'an (contemplation of the Qur'an) that encourages deep understanding of verses. This

research concludes that the ideal tahfidz curriculum should not only focus on memorization achievement but also on developing a Qur'anic personality that reflects Qur'anic values in life. These findings are expected to contribute to the development of Islamic education, particularly curriculum development in tahfidz institutions.

Keywords: Teaching Strategies, Tahfidz Curriculum, Qur'anic Character.

Abstrak. Penelitian ini mengkaji strategi pengajaran yang efektif untuk kurikulum tahfidz (hafalan Al-Qur'an) dalam upaya membentuk karakter Qur'ani. Penelitian ini menggunakan metode deskriptif kualitatif melalui studi pustaka dengan menganalisis berbagai sumber literatur yang relevan mengenai pengajaran tahfidz dan pembentukan karakter dalam pendidikan Islam. Hasil penelitian menunjukkan bahwa pengajaran kurikulum tahfidz yang efektif memerlukan pendekatan integratif yang mencakup lima strategi utama: (1) penerapan kurikulum berbasis karakter Qur'ani yang menyeimbangkan antara hafalan dengan pengajaran tafsir, hadis, fikih, dan akhlak; (2) pendekatan integratif antara hafalan dan pembentukan karakter melalui halaqah tarbiyah (lingkaran pendidikan); (3) penerapan pembelajaran aktif dan inovatif yang mengaitkan aspek kognitif, afektif, dan psikomotorik; (4) penciptaan budaya berbasis Al-Qur'an di lingkungan pendidikan; serta (5) pengajaran tadabbur al-Qur'an (perenungan makna Al-Qur'an) yang mendorong pemahaman mendalam terhadap ayat-ayat. Penelitian ini menyimpulkan bahwa kurikulum tahfidz yang ideal tidak hanya berfokus pada pencapaian hafalan, tetapi juga pada pengembangan kepribadian Qur'ani yang mencerminkan nilai-nilai Al-Qur'an dalam kehidupan. Temuan ini diharapkan dapat berkontribusi pada pengembangan pendidikan Islam, khususnya pengembangan kurikulum di lembaga-lembaga tahfidz.

Kata Kunci : Strategi Pengajaran, Kurikulum Tahfidz, Karakter Qurani.

INTRODUCTION

In the last two decades, the development of tahfidz institutions in Indonesia has experienced significant growth. This is evidenced by the numerous tahfidz institutions found in various regions, both in the form of Islamic boarding schools (pesantren) and non-boarding institutions (Yusup, 2021: 15). This development demonstrates society's awareness of the importance of building a relationship with the Qur'an as a guide for life. Furthermore, the Qur'an holds a special position in developing Qur'anic personality and character in Muslims. As the Prophet Muhammad (peace be upon him) said, "The best among you are those who learn the Qur'an and teach it" (Al-Bukhari, 2001: 191).

Meanwhile, behind the proliferation of tahfidz institutions, there exists a significant challenge related to the quality of tahfidz teaching. This issue is important to examine in depth because the benchmark for success of a tahfidz institution should not be measured merely by the quantity of students' memorization. One of the greatest challenges facing tahfidz institutions today is how to form a Qur'anic character that is embedded in the students' personality (Azzet, 2011: 45). Therefore, a curriculum is needed that not only focuses on mastery of memorization but also integrates Qur'anic values.

In the effort to develop Qur'anic character through the tahfidz curriculum learning process, effective tahfidz teaching strategies are needed that can touch not

only the 'aql (intellect) aspect but also the qalb (heart) aspect as the center of character formation. As Imam Ghazali mentioned, beneficial knowledge is knowledge that unites with action and forms character, not merely knowledge stored in the mind (Al-Ghazali, 2003: 53).

Amid these dynamics, research discussing effective teaching strategies for the tahfidz curriculum in forming Qur'anic character among students becomes an interesting topic to address in this journal. This research aims to contribute to Islamic boarding schools and other Islamic educational institutions in designing tahfidz curriculum models so that tahfidz programs not only center on memorization but also instill Qur'anic character.

This research focuses on teaching strategies for the tahfidz curriculum by formulating effective formulas in developing Qur'anic character among students. Thus, the goal of tahfidz education is not only oriented toward memorization but also the formation of a Qur'anic personality. This research is expected to enrich the treasury of Islamic education, particularly in the field of Qur'anic teaching and curriculum development in tahfidz institutions.

RESEARCH METHOD

This research uses a descriptive qualitative approach with the library research method, conducted by collecting and analyzing data from various relevant literature sources. Data sources come from two main sources: printed literature in the form of books, and digital literature in the form of articles, journals, and other scientific papers related to the tahfidz curriculum and Qur'anic character formation in Islamic education.

The data collection process is obtained through identification, selection, and critical review of references discussing tahfidz teaching strategies, character formation in Islamic education, and Qur'anic values internalized through Qur'anic learning. These data findings are then analyzed qualitatively through a thematic approach to formulate patterns, ideas, and strategies for developing Qur'anic character through tahfidz teaching.

To maintain data validity, this research applies the source triangulation technique by comparing, linking, and ensuring data accuracy to ensure that the study results are valid and can be scientifically justified (Moleong, 2017: 330). This research aims to develop an understanding of effective tahfidz teaching strategies in forming Qur'anic character among students.

RESULTS AND DISCUSSION

In the context of teaching the tahfidz curriculum, it is important to understand that the main purpose of teaching is not merely limited to achieving Qur'an memorization, but also strengthening character as reflected in students' behavior and attitudes. The tahfidz curriculum must be designed in such a way as to systematically enable students to memorize the Qur'an well while simultaneously forming a personality that aligns with the values taught in the Qur'an. The teaching approach in an effective tahfidz curriculum should be designed comprehensively, covering not only memorization

abilities (cognitive) but also attitude cultivation (affective) and practical skills (psychomotor) of students.

The tahfidzul qur'an curriculum represents a strategic and effective step in developing Qur'anic character among students. By memorizing the Qur'an, Qur'anic character tends to be more easily formed in students, because the process of maintaining Qur'anic memorization demands consistency in good moral conduct and maintaining purity of behavior in accordance with the values contained in the Qur'an (Al-Qaradhawi, 1999:44). In effective tahfidz teaching, Qur'anic character does not develop instantly but needs to be systematically cultivated through several strategies. One of the main strategies in teaching the tahfidz curriculum is:

First, Implementation of a Qur'anic character-based curriculum. The ideal tahfidz curriculum should emphasize that each student is not only expected to memorize the Qur'an but also to internalize the moral and spiritual values contained in the Qur'an. The main purpose of the tahfidz curriculum is not merely to produce Qur'an memorizers in terms of quantity but also to form individuals who reflect these values in their attitudes. Therefore, tahfidz teaching is insufficient if it only emphasizes the memorization aspect, such as fluency and tajwid (proper pronunciation), but needs to be complemented with teaching of tafsir (exegesis), hadith, fiqh (jurisprudence), and character education to strengthen understanding of verse meanings and their application in daily life (Zuhdi, 2018: 56).

For these objectives to be maximally achieved, the portion and attention given to the tahfidz program cannot be positioned merely as a complement but must be balanced with other subjects. Even in the context of tahfidz-based educational institutions, this program becomes the center of all learning activities that are then synergized with other curricula. In this integration, each curriculum component should highlight the virtuous values taught in the Qur'an, such as patience (sabr), honesty (sidq), justice ('adl), and social care (ihsan) so that the memorization process is inseparable from the cultivation of noble character (Zainuddin, 2021: 45).

Second, An Integrative Approach between Memorization and Character Formation. The development of an effective tahfidz curriculum must include integration between students' memorization achievements and the formation of students' Qur'anic character. In practice, in each halaqah (study circle) session, whether for new memorization or review (muraja'ah), in addition to focusing on the accuracy of pronunciation, teachers should also provide explanations of the meanings and values contained in those verses. For example, when students recite verses about the commandment to be good to parents, as in Surah Al-Isra verse 23, the teacher can explain that this verse teaches etiquette and attitude of a child toward parents, as well as the recommendation to pray for them. Thus, students not only memorize the words but are also encouraged to do good to their parents.

Another example in forming Qur'anic character is by holding halaqah tarbiyah (educational circles) as practiced by several tahfidz-based institutions. Halaqah tarbiyah is a weekly small group activity consisting of a murabbi (mentor) and several mutarabbi (mentees), with a clear curriculum (manhaj). One of the main pillars in halaqah tarbiyah is tarbiyah khuluqiyyah, which functions as a platform to nurture students to have noble character through various means, including studying akhlak lilbanin (character education

books), conducting regular self-reflection (muhasabah), evaluating students with integrity tests, and training responsibility (Khafiduddin, 2020: 42).

Third, Implementation of Active and Innovative Learning. To produce effective curriculum learning, the tahfidz curriculum needs to use active and innovative learning approaches. This approach aims to ensure that students do not become passive Qur'an memorizers but are also active and creative in real life. Methods that can be applied include group discussions, presentations of memorization along with the meaning of each verse, interactive question and answer sessions, and educational games to increase student participation and motivation.

Additionally, teachers can organize projects that encourage students to apply Qur'anic values through social activities, such as sharing with others by providing assistance to those in need, like the poor, orphanage children, and disaster victims. These activities teach students that the content of the Qur'an they memorize contains social messages such as care, compassion, and justice, helping students understand that the Qur'an is not only to be memorized but also to be implemented (Nurfadillah, 2020: 72). This learning model strongly supports the formation of students' Qur'anic character because it connects all three aspects: cognitive (memorization), affective (attitude), and psychomotor (real behavior).

Fourth, Implementation of a Qur'an-based culture. The success of the tahfidz program is closely related to a supportive environment. Therefore, it is important to internalize Qur'anic values in the boarding school or educational institution. This strategy can be realized through the habituation of morning and evening dhikr (remembrance of God), reading the Qur'an together before starting lessons, delivering short Islamic speeches (kultum) with Islamic themes, appreciating praiseworthy attitudes, and habituating mutual advice with values contained in the Qur'an.

As Ibn Mas'ud stated in describing that ahlul qur'an (people of the Qur'an) are those who reflect Qur'anic values in their lives, both in terms of worship, social behavior, and personal ethics. He mentioned: "A bearer of the Qur'an should be known by his night when people are sleeping, by his day when people are not fasting, by his sadness when people are happy, by his weeping when people are laughing, by his silence when people are talking too much, by his humility when people are heedless. A bearer of the Qur'an should be moderate, serene, and should not be harsh, heedless, loud, or rough" (Al-Ajurri, 2002: 80). By accustoming oneself to create the above values, a positive environment will encourage students to support each other, both in maintaining memorization and in forming character in accordance with Islamic teachings.

Fifth, Implementation of tadabbur qur'an teaching. One effective strategy in cultivating Qur'anic character is by implementing tadabbur Qur'an, which is reading and memorizing Qur'anic verses accompanied by contemplating their meanings. Tadabbur is not merely understanding literally but is a process of understanding the content of verses and realizing that the verse being read is a divine message. This process is very important in the development of Qur'anic character because when someone understands the content of Qur'anic verses, it will give birth to inner awareness, which ultimately shapes attitudes, behaviors, and personality as mentioned in the Qur'an.

The phenomenon that appears today is that many people are able to read the Qur'an, even memorize the entire Qur'an, but there is no significant behavioral change in

their lives (Shihab, 2001: 44). This indicates that Qur'anic teaching has not touched the spiritual dimension of the readers or memorizers of the Qur'an. Whereas in essence, the Qur'an is guidance, a life guide that should bring positive influence to individuals, families, and society in general. Thus, the weakness of tadabbur al-Qur'an practice becomes one of the factors that can prevent humans from receiving the blessings of the Qur'an (Al-Jauziyyah, 2003: 82). Because without tadabbur, the verses read merely become recitation, without providing positive influence that is embedded in the heart.

CONCLUSION

Based on the results of the study and discussion in this journal, it can be concluded that effective teaching of the tahfidz curriculum in forming Qur'anic character among students must be designed with a comprehensive approach. This approach should not only focus on the memorization aspect (cognitive) but also on attitude formation (affective) and real behavior (psychomotor). Thus, the ideal tahfidz curriculum must cover various aspects, from instilling moral and spiritual values contained in the Qur'an to strengthening character and conduct in accordance with Qur'anic teachings.

The implementation of strategies focusing on integration between memorization and formation of Qur'anic character is essential to ensure that students not only memorize the Qur'an well but also implement the values contained in it in their daily lives. Therefore, teaching tafsir, hadith, fiqh, and moral ethics must be an integral part of the tahfidz curriculum. Additionally, active and innovative learning approaches, such as interactive discussions, social projects, and halaqah tarbiyah, can strengthen character formation sourced from the Qur'an.

Furthermore, it is important to create a culture based on Qur'anic values within the educational environment, such as collective dhikr, reading the Qur'an before lessons, and habituation of praiseworthy attitudes in accordance with Islamic teachings. In this way, a positive environment can influence students to behave according to the Qur'anic character that has been taught.

Overall, a tahfidz curriculum that integrates the aspects of memorization and Qur'anic character formation, as well as the implementation of tadabbur al-Qur'an teaching, represents a strategic step in creating a generation of Qur'an memorizers who are not only cognitively intelligent but also possess noble character and high integrity in daily life. This will have a significant positive impact, both for individuals, families, and the wider community, in realizing a more moral and civilized society in accordance with the guidance of the Qur'an.

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