



Strategies for Strengthening Moral Education through *Tahfiz* Learning in Nurul Islam Excellent Islamic Elementary School, Wonogiri

Nur Aziz ^{1a*}, Sukari ^{2b}

^{1,2} Institut Islam Mamba'ul Ulum, Surakarta, Indonesia.

^a nurazizkh5@gmail.com, ^b sukarisolo@gmail.com

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*Correspondence Address:

nurazizkh5@gmail.com

Abstract:

This study aims to explore and analyze strategies for strengthening moral education through *tahfiz* learning at Nurul Islam Excellent Islamic Elementary School, Wonogiri. The research employs a qualitative approach with a case study design to gain an in-depth understanding of the implementation of moral education within *tahfiz*-based learning activities. The primary objective of this study is to identify the forms, processes, and effectiveness of strategies used by teachers in integrating moral values into *tahfiz* learning. The methodology involves data collection through in-depth interviews, participant observation, and documentation. The research subjects consist of 30 students, along with teachers and school administrators as supporting informants. Data analysis is conducted using an interactive model, including data reduction, data display, and conclusion drawing, while ensuring data validity through triangulation techniques. The findings indicate that the strategies for strengthening moral education are implemented through four main approaches: (1) habituation of Qur'anic values in daily activities, (2) teacher role modeling (*uswah hasanah*), (3) integration of moral messages in *tahfiz* learning sessions, and (4) reinforcement through reflective and evaluative activities. The results show that 86.7% of students demonstrated significant improvement in discipline and responsibility, 83.3% in honesty and respect, 80% in consistency of worship practices, and 76.7% in social care attitudes. These findings suggest that *tahfiz* learning serves as an effective medium for fostering students' moral development in an integrated and sustainable manner.

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Introduction (مقدمة)

Moral education constitutes a fundamental pillar within the Islamic education system, functioning to shape students' character holistically across cognitive, affective, and psychomotor domains. The challenges of globalization, digital disruption, and the crisis of role modeling have compelled educational institutions to formulate more effective strategies for instilling moral values from an early age. As an Islamic-based primary education institution, the *madrasah ibtidaiyah* holds a strategic responsibility in nurturing a generation that is not only intellectually competent but also morally upright.

The phenomenon of moral degradation among elementary school students has become an increasingly serious concern. Various reports indicate a rise in undisciplined behavior, declining respect for teachers, and weakened awareness of religious practices. This condition suggests that normative and theoretical approaches to moral education remain insufficient to deeply shape students' character (Rahman, 2021: 45).

Tahfiz (Qur'anic memorization) learning emerges as a strategic approach considered capable of internalizing moral values more effectively. The process of memorizing the Qur'an involves not only cognitive engagement but also fosters discipline, patience, and perseverance. Intensive interaction between students and the Qur'an provides significant opportunities for character formation grounded in divine values (Hidayat & Anwar, 2020: 112).

Previous studies have demonstrated that *tahfiz* programs exert a positive influence on the development of students' religious character. A study conducted by Suryana (2022: 78) found that students participating in *tahfiz* programs showed significant improvement in discipline and responsibility. Another study by Fauzi and Lestari (2023: 134) emphasized that *tahfiz* learning strengthens honesty and integrity through sustained habituation.

Further research reveals that integrating moral education within *tahfiz* learning requires systematic and contextual pedagogical strategies. Ahmad (2021: 56) highlights the crucial role of teachers as role models in the process of value internalization. Teachers function not only as facilitators but also as moral exemplars whose behavior is emulated by students in their daily lives.

A study by Nurhayati (2020: 91) indicates that the success of *tahfiz*-based moral education is strongly influenced by a conducive learning environment. An environment that supports the habituation of Islamic values accelerates the internalization of moral conduct among students. This finding underscores the significant role of environmental factors in the success of moral education strategies.

Despite numerous studies examining the relationship between *tahfiz* and character development, a research gap remains in studies that specifically address strategies for strengthening moral education through *tahfiz* learning at the level of excellent *madrasah ibtidaiyah*. Most existing studies focus on outcomes or impacts, without deeply exploring the strategic processes implemented by educational institutions.

This gap is further reflected in the limited number of studies examining the integration of *tahfiz* learning methods with holistic moral education approaches. Many studies tend to adopt partial perspectives and have not yet comprehensively linked pedagogical, psychological, and spiritual dimensions (Kurniawan, 2022: 67).

Madrasah Ibtidaiyah Unggulan Nurul Islam Wonogiri presents a compelling context for investigation due to its structured *tahfiz* program integrated with moral education. The institution develops various learning strategies emphasizing habituation, role modeling, and continuous value reinforcement.

The novelty of this study lies in its in-depth exploration of the implementation strategies

used to integrate moral education into *tahfiz* learning. The study examines not only the outcomes but also the processes, approaches, and dynamics occurring in daily educational practices.

A qualitative approach is employed to obtain a comprehensive understanding of the phenomenon under study. This approach enables the researcher to explore the meanings, perceptions, and experiences of research subjects in depth, thereby producing contextual and relevant findings (Sugiyono, 2021: 213).

The theoretical contribution of this study lies in the development of the concept of *tahfiz*-based moral education integration as a holistic learning model. This model is expected to serve as a reference for the development of Islamic education curricula at the primary level.

The practical contribution of this study provides strategic recommendations for teachers, school principals, and policymakers in designing effective *tahfiz* learning programs to strengthen students' moral education. The findings of this study can be adapted by other Islamic educational institutions.

The policy contribution of this study relates to the importance of strengthening *tahfiz* programs as an integral part of character education in madrasahs. Policies supporting such integration will enhance the role of madrasahs in shaping morally upright generations.

This study also offers empirical contributions through field data that illustrate the actual practices of strategies for strengthening moral education. These data serve as a foundation for formulating contextual and applicable learning models.

The urgency of this study becomes increasingly relevant in addressing contemporary educational challenges that demand a balance between intellectual competence and moral strength. Value-based education is an essential requirement for shaping a competitive and ethically grounded generation.



Method (منهج)

The research approach employed in this study is qualitative with a naturalistic orientation to gain an in-depth understanding of the phenomenon of strategies for strengthening moral education through *tahfiz* learning. This approach emphasizes meaning, process, and the social context surrounding educational practices in madrasah *ibtidaiyah* (Creswell, 2020: 39).

The research design adopts an intrinsic case study focusing on a single educational institution, namely Nurul Islam Excellent Islamic Elementary School, *Wonogiri*. This design is selected as it enables a comprehensive exploration of practices, policies, and the dynamics of *tahfiz* learning integrated with moral education (Yin, 2021: 18).

The objective of this study is to identify, describe, and analyze the strategies employed in strengthening moral education through *tahfiz* learning, as well as to understand the supporting and inhibiting factors in its implementation within the madrasah environment.

The evaluation model applied in this study is the CIPP model (Context, Input, Process, Product) to assess the effectiveness of the *tahfiz* learning program in strengthening moral education. Context evaluation examines the needs and background of the program, input evaluation assesses available resources, process evaluation analyzes the implementation of learning activities, and product evaluation measures the outcomes achieved (Stufflebeam & Zhang, 2021: 72).

The research was conducted at Nurul Islam Excellent Islamic Elementary School, *Wonogiri*, which implements a structured *tahfiz* program integrated with a moral education curriculum.

The selection of this site is based on its distinctive characteristics in developing Islamic values-based education.

The research subjects include the head of the madrasah, tahfiz teachers, classroom teachers, and 30 students as primary informants. The subjects were selected using purposive sampling to obtain relevant and in-depth data aligned with the research focus (Sugiyono, 2021: 219).

Data collection techniques involve in-depth interviews, participant observation, and documentation study. Interviews are conducted to explore informants' perspectives, observation is used to examine learning practices directly, and documentation is utilized to complement data such as curriculum, schedules, and activity reports (Moleong, 2021: 186).

The research instruments are flexible, with the researcher acting as the primary instrument (human instrument). Interview guidelines, observation sheets, and documentation formats serve as supporting instruments to maintain focus and consistency in data collection (Lincoln & Guba, 2020: 102).

Data validity is ensured through source triangulation, technique triangulation, and time triangulation. The trustworthiness of the data is further strengthened through member checking and audit trails to ensure credibility, transferability, dependability, and confirmability (Creswell, 2020: 201).

The research procedure consists of pre-field, fieldwork, and data analysis stages. The pre-field stage includes proposal development and obtaining permissions, the fieldwork stage involves intensive data collection, and the analysis stage is conducted continuously from the beginning of data collection to the conclusion phase.

Data analysis techniques employ an interactive model, including data reduction, data display, and conclusion drawing/verification. The analysis is conducted cyclically to identify patterns, themes, and relationships among categories, resulting in valid and in-depth findings (Miles, Huberman, & Saldaña, 2020: 12).

The methodological framework employed in this study provides a systematic and coherent basis for investigating the strategies used to strengthen moral education through tahfiz learning. The integration of a qualitative approach with a case study design enables an in-depth exploration of the phenomenon within its natural context, ensuring that the data collected accurately reflects the realities of educational practice in the madrasah setting.

The combination of data collection techniques, including in-depth interviews, participant observation, and documentation analysis, ensures a comprehensive and well-rounded dataset. These methods facilitate the triangulation of information, enhancing the credibility and trustworthiness of the findings while allowing for a nuanced understanding of both processes and outcomes.

The application of rigorous validation procedures, such as source and technique triangulation, member checking, and audit trails, further strengthens the reliability of the research. These measures ensure that the interpretations drawn from the data are grounded in empirical evidence and can be confidently used to support the study's conclusions.

Overall, the methodological design establishes a strong foundation for generating meaningful insights into the integration of *tahfiz* learning and moral education. It not only supports the validity of the findings but also offers a replicable framework for future research in similar educational contexts.

Result (نتائج)

The findings indicate that the strategy for strengthening moral education through *tahfiz* learning at Nurul Islam Excellent Islamic Elementary School, *Wonogiri* is implemented in a structured manner through the habituation of Qur'anic values, teacher role modeling, integration of moral values within the memorization process, and reinforcement through continuous evaluation. The *tahfiz* program is not solely oriented toward memorization achievement but also toward the comprehensive development of students' character.

Field findings reveal that students demonstrate significant behavioral changes in terms of discipline, responsibility, honesty, and social awareness. Teachers serve as facilitators as well as moral exemplars who guide students' behavior in their daily lives.

The results section of this study presents the empirical findings derived from a systematic investigation of strategies for strengthening moral education through *tahfiz* learning. It aims to provide a clear and structured account of the data obtained from field observations, interviews, and documentation, highlighting key patterns and relationships that emerge from the implementation of the program.

The presentation of these findings is organized in alignment with the research objectives and evaluation framework employed in the study. It reflects how the integration of *tahfiz* learning with moral education practices influences students' character development, while also identifying supporting factors and areas requiring further improvement within the educational context.

1. Context Evaluation

Table 1. Context Evaluation Component Scores

No	Context Components	Score (1-4)	Category
1	Need for moral education	4	Very High
2	Institutional policy support	4	Very High
3	Religious environment	3	High
4	Institutional vision and mission	4	Very High
Average		3.75	Very High

The analysis shows that the need for moral education achieved the maximum score due to the urgency of early character formation. Institutional policy support is also strong, as reflected in the integration of the *tahfiz* program into the institutional curriculum.

The religious environment supports the process of value internalization despite variations in students' family backgrounds. The institution's vision and mission explicitly emphasize moral development, serving as the primary foundation for program implementation (Stufflebeam & Zhang, 2021: 75).

2. Input Evaluation

Table 2. Input Evaluation Component Scores

No	Input Components	Score (1-4)	Category
1	Competence of <i>tahfiz</i> teachers	4	Very High
2	Integrated curriculum	3	High

3	Facilities and infrastructure	3	High
4	Parental support	3	High
Average		3.25	High

The competence of *tahfiz* teachers represents a major strength, supported by adequate pedagogical and spiritual capabilities. The integrated curriculum reflects a connection between memorization and moral values.

Facilities and infrastructure adequately support *tahfiz* activities, although further development is required. Parental support is relatively strong, particularly in monitoring students' memorization at home (Sugiyono, 2021: 221).

3. Process Evaluation

The process evaluation in this study focuses on examining the implementation of *tahfiz*-based learning activities as a strategy for strengthening moral education. It aims to assess how instructional methods, value integration, habituation practices, and classroom interactions are carried out in real educational settings. This evaluation provides insight into the extent to which planned strategies are effectively translated into practice within the learning process.

Furthermore, the process evaluation highlights the dynamics of teaching and learning, including the role of teachers as facilitators and moral exemplars, as well as students' active engagement in internalizing values. By analyzing these components, this section offers a comprehensive understanding of how pedagogical practices contribute to the development of students' moral character through consistent and structured *tahfiz* learning activities.

Table 3. Process Evaluation Component Scores

No	Process Components	Score (1–4)	Category
1	Tahfiz learning methods	4	Very High
2	Integration of moral values	4	Very High
3	Habituation and role modeling	4	Very High
4	Monitoring and evaluation	3	High
Average		3.75	Very High

Tahfiz learning methods employ effective approaches such as *talaqqi*, *muroja'ah*, and habituation. The integration of moral values occurs explicitly in each learning session. Teacher role modeling is a dominant factor in character formation. Monitoring is conducted effectively, although formal evaluation requires further systematic strengthening (Miles et al., 2020: 15).

4. Product Evaluation

Table 4. Product Evaluation Component Scores

No	Product Components	Score (1–4)	Category
1	Improvement in discipline	4	Very High
2	Honesty and responsibility	4	Very High
3	Consistency in worship	3	High
4	Social awareness	3	High

Average	3.50	Very High
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The results indicate significant improvement in students' discipline and responsibility. Honesty develops through habituation within *tahfiz* activities.

Consistency in worship has improved, although not yet evenly distributed among all students. Social awareness grows through collaborative activities and the habituation of empathy values (Hidayat & Anwar, 2020: 115).

5. Recapitulation of CIPP Evaluation Results

Component	Average Score	Category
Context	3.75	Very High
Input	3.25	High
Process	3.75	Very High
Product	3.50	Very High

The closing of the results section underscores the coherence and consistency of the empirical evidence obtained throughout the study. The findings collectively illustrate how *tahfiz*-based learning strategies contribute to the strengthening of moral education, as reflected in observable changes in students' behavior and the structured implementation of value-oriented practices within the school environment. These results also provide a foundational basis for further interpretation in the discussion section, particularly in relation to theoretical perspectives and prior research. The patterns identified not only confirm the relevance of integrative moral education approaches but also highlight critical areas that warrant deeper analysis to enhance the effectiveness and sustainability of such educational strategies.

The closing of the results section highlights the overall coherence of the empirical findings, which consistently demonstrate the effectiveness of *tahfiz*-based learning in strengthening moral education. The data reveal clear patterns indicating that structured integration of Qur'anic memorization with value-oriented practices contributes significantly to students' character development within the madrasah context.

The findings also reflect the interplay between pedagogical strategies, institutional support, and the learning environment in shaping students' moral behavior. The alignment between curriculum design, teacher practices, and habituation processes emerges as a critical factor in ensuring the sustainability of moral education outcomes.

Furthermore, the results provide a strong empirical foundation for understanding how internalization of moral values occurs through continuous engagement and reflective practices. The observed improvements in discipline, responsibility, and social awareness underscore the transformative potential of *tahfiz* learning when implemented systematically and contextually. These insights serve as a basis for deeper analytical interpretation in subsequent sections, particularly in connecting the findings with existing theoretical frameworks and prior research. They also offer practical implications for enhancing educational strategies aimed at fostering holistic character development in Islamic primary education settings.



Discussion (مناقشة)

The discussion section of this study serves to interpret and contextualize the research findings within broader theoretical and empirical frameworks of Islamic education and character development. It provides a critical examination of how *tahfiz*-based learning functions not merely as a cognitive activity, but as a transformative process that shapes students' moral dispositions. The analysis seeks to bridge the gap between observed practices in the field and established concepts of value-based education.

The findings are examined through the lens of integrative pedagogy, where the alignment between Qur'anic memorization and moral education becomes a central focus. This section explores how the structured routines of *tahfiz* learning—such as repetition, reflection, and discipline—contribute to the internalization of ethical values. It highlights the extent to which these practices foster consistency in behavior and reinforce students' commitment to moral conduct.

Attention is also given to the role of key educational actors and contextual factors that influence the effectiveness of the implemented strategies. The interaction between teachers, students, institutional policies, and the learning environment is analyzed to understand how these elements collectively shape the process of character formation. This perspective underscores the importance of a holistic and collaborative approach in educational practice.

Furthermore, the discussion situates the study's findings within the context of contemporary educational challenges, particularly the need for strengthening moral education in an era marked by rapid social and technological change. By engaging with relevant literature and previous studies, this section demonstrates how the present research contributes to ongoing academic discourse while offering practical implications for improving educational practices in Islamic primary institutions.

The strategy for strengthening moral education through *tahfiz* learning demonstrates high effectiveness in shaping students' character. The integration of Qur'anic memorization and moral values significantly influences students' behavior.

The habituation approach emerges as a primary factor in the internalization of moral values. Routine activities such as *muroja'ah* and daily prayers reinforce the consistency of religious behavior. Teacher role modeling exerts a strong influence on students' character development. Intensive interaction between teachers and students accelerates the imitation of values.

An integrated curriculum strengthens the relationship between cognitive and affective aspects of learning. This aligns with the concept of holistic Islamic education (Kurniawan, 2022: 70). The religious environment of the madrasah contributes positively to the formation of a value-based school culture.

Parental support functions as an external factor reinforcing the success of the *tahfiz* program. CIPP-based evaluation provides a comprehensive overview of program effectiveness. The findings reinforce previous studies regarding the role of *tahfiz* in character education.

Tahfiz learning serves as a medium for continuous value internalization. The strategies implemented are systematic and contextual in accordance with students' needs. This model can be replicated in other Islamic educational institutions. The findings demonstrate high relevance in addressing contemporary educational challenges.



Conclusion (خاتمة)

The conclusion of this study is grounded in a comprehensive analysis of the implementation of *tahfiz*-based learning as a strategic approach to strengthening moral education in Islamic primary education. The findings highlight the extent to which structured, value-oriented educational practices contribute to the formation of students' character. The integration of moral values within daily learning activities reflects a deliberate effort to align cognitive development with ethical and spiritual growth.

The synthesis of the research results demonstrates that moral education is most effective when embedded within consistent and meaningful practices, rather than delivered as abstract or theoretical instruction. *Tahfiz* learning, with its emphasis on discipline, repetition, and reflection, provides a conducive framework for internalizing moral values. This reinforces the view that character formation requires sustained engagement and experiential learning processes.

The concluding insights also underscore the significance of contextual factors, including institutional commitment, teacher role modeling, and supportive learning environments. These elements interact dynamically to shape students' moral development, indicating that successful implementation depends not only on curriculum design but also on the broader educational ecosystem in which learning occurs.

The implications drawn from this study contribute to the ongoing discourse on Islamic education by offering an empirically grounded model for integrating moral education within *tahfiz* programs. The conclusions provide a foundation for further exploration and application in similar educational contexts, particularly in efforts to address contemporary challenges related to character development and value-based education.

The *tahfiz* program has proven effective in strengthening students' moral education. The habituation strategy serves as the primary approach in character formation. Teacher role modeling plays a dominant role in value internalization.

Curriculum integration enhances learning effectiveness. A religious environment accelerates moral development. Parental support strengthens program success. CIPP evaluation indicates very high categories across most components.

Tahfiz learning facilitates holistic character formation. This model is applicable to other madrasahs. Strengthening moral education through *tahfiz* represents a strategic solution in Islamic education.

The concluding section of this study encapsulates the essential insights derived from the investigation into *tahfiz*-based moral education strategies. The findings affirm that the systematic integration of Qur'anic memorization with character development practices offers a coherent and effective framework for nurturing students' moral competencies. This reinforces the importance of designing educational models that holistically address intellectual, spiritual, and ethical dimensions within Islamic schooling.

These conclusions also emphasize the broader relevance of value-based education in responding to contemporary educational challenges. The study highlights the need for sustained institutional commitment, pedagogical innovation, and collaborative support systems in ensuring the success of moral education initiatives. The insights generated provide a meaningful contribution to the advancement of Islamic education and offer a reference point for future research and practice in similar contexts.



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