

Implementation of tahsin learning in enhancing students' memorization ability at I'dadul Mu'allimin Tahfizhul Qur'an Shighor Isy Karima Karanganyar

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ABSTRACT

This study is motivated by the importance of *tahsin* (Qur'anic recitation improvement) as the foundation of Qur'an memorization (*tahfizh*). Correct recitation according to the rules of *tajwid* not only preserves the authenticity of the Qur'anic text but also significantly influences the quality of students' memorization. IMTAQ Shighor Isy Karima Karanganyar, an institution of I'dadul Mu'allimin Tahfizhul Qur'an, applies an integrated *tahsin* program within its *tahfizh* curriculum, making it a relevant object of study. The objectives of this research are to describe the forms of *tahsin* learning, analyze its implementation in strengthening memorization, and identify supporting and inhibiting factors. This research employed a descriptive qualitative method using observation, interviews, and documentation. Primary data were obtained from the principal, *tahfizh* curriculum manager, and supervising teachers, while secondary data came from institutional documents and archives. The findings show that *tahsin* learning at IMTAQ is conducted through three stages: planning, implementation, and evaluation. Its implementation effectively enhances students' memorization through recitation matriculation, *talaqqi*, repetitive practice, and strict evaluation. Supporting factors include competent teachers, curriculum and institutional support, and a religious environment, while inhibiting factors involve differences in students' basic abilities, limited time, and technical constraints. The implication of this study is that other Qur'an memorization institutions should integrate *tahsin* into their curricula to produce *hafidz* who not only memorize extensively but also recite fluently and accurately.

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Introduction

The Qur'an is a supreme blessing bestowed by Allah upon the Muslim community. Its purity has been preserved through the tradition of *tahfizh* (memorization), transmitted continuously from one generation to another. As stated in His words:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, it is We who sent down the Qur’an, and indeed, We will surely preserve it.” (Q.S. al-Hijr [15]: 9).

The tradition of Qur’anic memorization has developed significantly, particularly within Islamic boarding schools (*pesantren*). However, the process of memorization cannot be separated from the quality of recitation, or *tahsin*. Without accurate recitation according to the rules of *tajwīd*, memorization becomes prone to errors and may even distort meanings. Thus, *tahsin al-tilāwah* serves as the essential foundation prior to *tahfizh*. Allah commands:

أَوْزِدْ عَلَيْهِ وَرِثْلَ الْفُرْعَانِ تَرْتِيلًا

“...or add to it, and recite the Qur’an with measured recitation.” (Q.S. al-Muzzammil [73]: 4).

The implementation of *tahsin* learning in modern *tahfizh* institutions has therefore become highly significant, especially in I’dadul Mu’allimin Tahfizhul Qur’an (IMTAQ) Shighor Isy Karima Karanganyar. This institution sets an ambitious target: enabling its students to memorize all 30 *juz* within three years, with proper recitation quality. Through a combination of classical learning and *talaqqi* methods, students are guided to improve their recitation while simultaneously strengthening memorization. Nevertheless, the effectiveness of *tahsin* implementation in directly supporting memorization requires further comprehensive study.

Previous research on *tahfizh* has often focused on factors such as motivation, memorization methods, or time management (Khoirulloh, Hafidz, & Nashihin, 2023; Munandar et al., 2025). However, the direct relationship between *tahsin* learning and the improvement of memorization quality has rarely been explored comprehensively. Many *tahfizh* institutions still face fundamental challenges, particularly students who begin memorization without mastering *tartil* recitation. This highlights a research gap—namely, the need for deeper investigation into the implementation of *tahsin* as a primary instrument in strengthening memorization. IMTAQ Shighor Isy Karima, with its ambitious memorization target and structured learning system, provides a crucial locus for addressing this gap.

Several studies have indicated the correlation between recitation and memorization. (Akhsanudin, 2024) found that students often fail in memorization due to weak *tajwīd* competence. Similarly, (Munandar et al., 2025) reported that recitation skills significantly influence memorization quality. Research by (Huda, Syahidin, & Suresman, 2023) stressed the necessity of expert *qirā’ah* teachers to guide students according to authentic chains of transmission (*sanad*). Furthermore, (Muktafi & Umam, 2022) concluded that Qur’anic memorization becomes more solid when accompanied by fluent recitation through *talaqqi* with qualified teachers.

This tradition is firmly rooted in the era of the Prophet Muhammad, who would annually review the Qur’an with the angel Jibrīl during Ramadan: *“Jibril used to meet the Prophet every night in the month of Ramadan to study the Qur’an together.”* (Narrated by al-Bukhari, no. 4614).

Nevertheless, there remains a lack of studies focusing on *tahsin* implementation models at the junior secondary school level (*I’dadul Mu’allimin*), particularly institutions targeting the intensive memorization of 30 *juz*. Therefore, this study fills an important gap in *tahfizh* education literature.

This research offers novelty in three major aspects. First, the object of study is IMTAQ Shighor Isy Karima, a unique institution with an integrative curriculum that combines *tahfizh*, Arabic, and general sciences. Second, the focus lies on examining the implementation of *tahsin* learning in terms of planning, execution, and evaluation as key supports for memorization improvement. Third, this study proposes a model of *tahsin-tahfizh* integration that can be replicated in other institutions, thereby serving as a reference for curriculum development in Qur'anic memorization programs based on *tahsin*. Thus, this research not only describes practical implementation but also provides theoretical and practical syntheses regarding the role of *tahsin* in strengthening memorization.

Conceptually, implementation of learning is understood as a planned process that produces changes in knowledge, skills, and attitudes (Tabun et al., 2022; Widayanthi, Subhaktiyasa, Hariyono, Wulandari, & Andrini, 2024). In the context of *tahfizh*, implementation refers to the systematic application of *tahsin* learning programs to ensure students' recitation complies with the rules.

Etymologically, *tahsin* (تحسين) means "to improve" or "to beautify." Terminologically, it refers to the effort to refine Qur'anic recitation in accordance with proper articulation (*makhārij al-ḥurūf*), phonetic characteristics (*ṣifāt al-ḥurūf*), and *tajwīd* rules, as mandated in Surah al-Muzzammil [73]: 4. Meanwhile, *tahfizh* means memorizing the Qur'an until it can be recited without looking at the *mushaf*. Its ruling is *farḍ kifāyah*, as the Prophet stated: "*The best among you are those who learn the Qur'an and teach it.*" (Narrated by al-Bukhari).

The relationship between *tahsin* and *tahfizh* is inseparable. Correct recitation strengthens memorization retention, while incorrect recitation weakens it. Therefore, *tahsin* implementation must be regarded as an integral strategy within Qur'anic memorization education.

Based on the above discussion, this study formulates the following research questions: (1) What is the form of *tahsin* learning at IMTAQ Shighor Isy Karima Karanganyar? (2) How is *tahsin* implemented in enhancing students' memorization ability? (3) What are the supporting and inhibiting factors in the implementation of *tahsin* at this institution?

Method

This study employed a descriptive qualitative approach. This approach was chosen because it enables the researcher to portray phenomena naturally, as they are, without manipulation, but rather through an in-depth description of the data collected in the field. Moleong explains that qualitative research is a procedure that produces descriptive data in the form of written or spoken words from observable people and behaviors. Furthermore, Moleong emphasizes that qualitative research aims to understand phenomena holistically through words within a natural context (Moleong, 2016). Accordingly, this study seeks to understand and describe the implementation of *tahsin* learning in enhancing students' memorization at IMTAQ Shighor Isy Karima Karanganyar.

The study was conducted at IMTAQ Shighor Isy Karima Karanganyar, an *I'dadul Mu'allimin Tahfizhul Qur'an* institution located at Jalan Solo–Tawangmangu Km. 34, Pakel Village, Gerdu, Karangpandan, Karanganyar, Central Java. The research site was selected because IMTAQ offers an intensive *tahfizh* program targeting the memorization of 30 *juz* within three years, supported by systematic *tahsin* learning. The research was carried out from October 1, 2024, to June 25,

2025. This relatively long duration enabled the researcher to conduct in-depth observations of learning dynamics, teacher–student interactions, and the development of students’ memorization abilities throughout an academic year.

The sources of data in this study consisted of primary and secondary sources. Primary data were obtained through direct observation and interviews with those directly involved in the implementation of the *tahsin* program, namely the principal, the head of the *tahfizh* curriculum, and the *musyirif* (mentors) of *tahsin*. These primary data served as the main foundation, as they were derived from the direct experiences of program implementers. Meanwhile, secondary data were obtained from relevant documents and literature, such as books, scholarly journals, institutional archives, curriculum notes, activity reports, and other institutional records. The combination of primary and secondary sources was expected to provide a comprehensive and valid picture of the *tahsin* implementation at IMTAQ Shighor.

Data collection techniques used in this research included observation, interviews, and documentation (Miles & Huberman, 1994). Observation was conducted passively, with the researcher attending learning activities to directly observe the *tahsin* process without engaging in it. Through this method, the researcher was able to record how teachers corrected students’ recitation, how students responded to guidance, and the overall learning atmosphere. Interviews were conducted in three forms: unstructured, semi-structured, and structured. Initially, unstructured interviews were used to gather general information, followed by semi-structured interviews to deepen the understanding of challenges and strategies in *tahsin* learning. Finally, structured interviews were employed, using standardized questions across respondents to allow for systematic comparison of data. To support the interviews, the researcher utilized instruments such as interview guides, voice recorders, field notes, and visual documents (e.g., photos and brochures). Documentation was carried out by reviewing various institutional records, including *tahsin* curricula, schedules, student evaluation reports, and other academic notes. This documentation served to complement and confirm data obtained through observations and interviews.

The stages of the research were carried out systematically, beginning with preparation and ending with data analysis. The first stage was preparation, which included a preliminary study, determining the research focus, preparing instruments, and initial coordination with the institution. The second stage was data collection, conducted through intensive observation, interviews, and documentation in the field. The third stage was data reduction, where the data were selected, simplified, and categorized in accordance with the research focus, namely the implementation of *tahsin* in enhancing students’ memorization. The fourth stage was data presentation, where reduced data were displayed in descriptive narratives and matrices to clarify the patterns of interrelated variables. The final stage was conclusion drawing and verification, involving in-depth interpretation of data, testing validity through triangulation, and synthesizing findings relevant to the research questions.

Data validity in this study was ensured through triangulation, which involved comparing data from multiple sources and methods. For example, observation results were cross-verified with interview data from *musyirif* and the principal, and further corroborated with official curriculum documents (Sarosa, 2021). This process reinforced the credibility of the findings.

Through this descriptive qualitative methodology, the research aimed to provide a comprehensive picture of the implementation of *tahsin* at IMTAQ Shighor Isy Karima Karanganyar. Analysis was carried out through layered processes, beginning with data collection and culminating in verification, in order to produce valid and accountable conclusions. With this systematic methodology, the study is expected to answer the research questions concerning how *tahsin* is implemented in enhancing students' memorization, as well as the supporting and inhibiting factors that accompany it.

Result and Discussion

1. The Form of Tahsin Learning at IMTAQ Shighor Isy Karima

The findings reveal that *tahsin* learning at IMTAQ Shighor Isy Karima Karanganyar is an integral component of its *tahfizh* education system. The program is systematically structured into three stages: planning, implementation, and evaluation. Each stage is carried out consistently to ensure that students' recitations comply with *tajwīd* standards and serve as a solid foundation for memorization.

At the planning stage, the curriculum team prepares a special *tahsin* schedule, conducted daily before the *tahfizh* program begins. The materials cover mastery of *makhārij al-ḥurūf*, phonetic characteristics, basic to advanced *tajwīd* rules, as well as reading practice of short surahs. In addition, students are divided into small groups of 10–15 members, allowing the *musyirif* (mentors) to provide more intensive guidance. This planning process aligns with the principle that educational implementation should be well-directed and goal-oriented (Putro & Nidhom, 2021).

The implementation stage combines the methods of *talaqqi wa musyāfahah*, *tikrār* (repetition), and *murāja'ah* (review). Through these methods, students recite directly before their mentors, who then correct their recitation. Furthermore, a peer-learning approach is applied, where senior students assist juniors in improving their recitation. This strategy not only accelerates learning but also fosters a culture of mutual teaching of the Qur'an among students, in line with the saying of the Prophet Muhammad: "*The best among you are those who learn the Qur'an and teach it.*" (Narrated by al-Bukhari).

Meanwhile, the evaluation stage is conducted through weekly *tasmi'* (recitation sessions) and recitation tests for each surah. The evaluation system is strict: students are not permitted to add new memorization until their previous recitation is validated by the mentor. This model emphasizes that recitation quality is prioritized over the quantity of memorization. The field findings can be summarized in the following table:

Table 1. Forms of Tahsin Learning Implementation at IMTAQ Shighor Isy Karima

Aspect	Implementation Form	Description
Planning	Special <i>tahsin</i> schedule; division into small groups (10–15 per mentor)	Focus on basic to advanced <i>tajwīd</i>
Implementation	Methods: <i>talaqqi</i> , <i>musyāfahah</i> , <i>tikrār</i> , peer learning	Use of <i>tajwīd</i> texts; classical + individual approaches
Evaluation	Weekly <i>tasmi'</i> , recitation test per verse/surah	New memorization only allowed if recitation meets the standard

These findings demonstrate that the *tahsin* system at IMTAQ differs significantly from that of some traditional *tahfizh* boarding schools, which often push students to increase memorization without paying sufficient attention to recitation quality. This underscores the advantage of IMTAQ's approach, which requires fluent recitation as an absolute prerequisite for memorization.

From the perspective of learning implementation theory, IMTAQ's practices are consistent with (Putro & Nidhom, 2021) view that implementation must be planned, directed, and goal-oriented. The objective of *tahsin* learning at IMTAQ is clear: to ensure accurate recitation quality before students add new memorization. Pedagogically, this practice reflects the concept of *scaffolding*, whereby teachers provide gradual guidance until students achieve independence.

When compared with previous studies, the present findings support (Hermawan & Hidayat, 2024) conclusion that Qur'anic memorization is more solid when accompanied by fluent recitation through *talaqqi*. Furthermore, the application of peer learning is consistent with (Qomari, 2023) findings, which highlight the importance of both expert *qirā'ah* teachers and the role of senior students in strengthening juniors' recitation. Thus, the *tahsin* model at IMTAQ is not limited to *tajwīd* theory but also employs collaborative strategies proven to be effective.

From a theological standpoint, this approach replicates the tradition of the Prophet Muhammad, who reviewed the Qur'an with the angel Jibril every Ramadan. Ibn 'Abbās narrated: "*Jibril used to meet the Prophet every night during the month of Ramadan to study the Qur'an together.*" (Narrated by al-Bukhari, no. 4614).

Therefore, *tahsin* learning at IMTAQ is not only relevant from the perspective of modern pedagogy but also holds normative legitimacy within the Islamic tradition. Correct recitation becomes the key to strong memorization, as scholars of *qirā'ah* emphasize that errors in recitation may alter the meaning of verses and weaken the retention of a *ḥāfiẓ*.

The results of this study indicate that *tahsin* learning at IMTAQ Shighor Isy Karima is conducted through an integrative, layered, and measurable approach. This model can serve as a reference for other *tahfizh* institutions seeking to enhance the quality of students' memorization.

2. Implementation of *Tahsin* in Strengthening Students' Memorization

The findings indicate that the implementation of *tahsin* at IMTAQ Shighor Isy Karima is not merely an additional program, but rather the main strategy to enhance the quality of students' Qur'an memorization. The institution holds the principle that correct recitation is the foundation of strong memorization. Therefore, *tahsin* is comprehensively applied throughout all stages of the *tahfizh* learning process, starting from new student admission, daily learning activities, to memorization evaluation.

The implementation of *tahsin* in strengthening memorization at IMTAQ can be explained in three dimensions: (1) integration of *tahsin* into the *tahfizh* curriculum, (2) strategies for reinforcement of memorization through consistent correct recitation, and (3) an evaluation system that emphasizes correction before adding new memorization.

a. Integration of *Tahsin* into the *Tahfizh* Curriculum

From the very beginning, each student is required to undergo a matriculation program in *tahsin*. This program lasts for the first two months before students are allowed to begin new memorization. During this stage, supervisors (*musyrif*) emphasize mastery of

articulation (*makhraj*), characteristics of letters (*sifat al-huruf*), rules of elongation (*mad*), nasalization (*ghunnah*), and other *tajwid* principles. The matriculation program has proven effective in ensuring that all students have a uniform minimum standard of recitation.

After completing the matriculation, *tahsin* is integrated into the daily schedule. Every morning, students participate in *tahsin* lessons before submitting their memorization (*setor hafalan*). Thus, every verse to be memorized is first recited correctly according to *tajwid* rules. This strengthens students' memory, as accurate recitation facilitates stronger retention. Allah ﷻ affirms the importance of orderly recitation in the Qur'an: "And recite the Qur'an with measured recitation." (QS. al-Muzzammil [73]: 4)

This verse serves as the normative foundation for IMTAQ to make *tartil* an integral part of the memorization strategy.

b. *Strategies for Strengthening Memorization through Correct Recitation*

The implementation of *tahsin* at IMTAQ employs the method of *talaqqi wa musyafahah*, where students recite verses directly in front of the *musyrif* to receive corrections. Any mistakes, whether in articulation or pronunciation, are immediately corrected. This process is repeated until students achieve accurate recitation, after which new verses may be memorized.

In addition to *talaqqi*, methods of *tikrar* (repetition) and *muraaja'ah* (review of memorization) are used to strengthen retention. Students are required to repeat verses at least ten times before submitting them to the *musyrif*. This repetition principle aligns with educational psychology theories that long-term memory is formed through intensive repetition (Khiyarusoleh, 2025).

Memorization reinforcement is also supported by peer learning, where senior students assist juniors in correcting their recitation before submission. This strategy not only improves fluency but also nurtures a collective learning spirit. In interviews, supervisors emphasized that the involvement of senior students has proven highly effective in accelerating the mastery of correct recitation among new students.

c. *Evaluation of Recitation as a Prerequisite for New Memorization*

Evaluation is the most crucial aspect of *tahsin* implementation at IMTAQ. Students are not permitted to add new memorization until their previous recitation is declared accurate by the *musyrif*. Evaluation is conducted through weekly *tasmi'* sessions, where students recite their memorization in front of the supervisor with particular attention to *tajwid*.

This evaluation system assesses not only fluency but also the quality of recitation. If *tajwid* errors are found, students must correct them first. As a result, memorization submitted is not only abundant in quantity but also accurate in quality. This principle aligns with the Prophet Muhammad's saying:

"The one who is proficient in reciting the Qur'an will be with the noble, righteous scribes (angels). As for the one who recites the Qur'an with difficulty, stammering or faltering through its verses, he will have a double reward." (HR. Muslim, no. 798)

This hadith highlights the importance of striving to perfect recitation, even if it requires effort and patience. IMTAQ stresses that memorization only holds value if it is accompanied by correct recitation.

Table 2. Implementation of *Tahsin* in Strengthening Qur'an Memorization

Implementation Dimension	Learning Activities	Impact on Memorization
Curriculum Integration	2-month <i>tahsin</i> matriculation program; daily <i>tahsin</i> schedule	Students achieve minimum recitation standard before beginning memorization
Reinforcement Strategies	<i>Talaqqi</i> , <i>musyafahah</i> , <i>tikrar</i> , <i>muraaja'ah</i> , peer learning	Memorization retention improves as recitation becomes accurate and consistent
Evaluation	Weekly <i>tasmi'</i> ; prohibition on adding new memorization unless previous recitation is correct	Memorization is maintained in quality, not merely in quantity

The research findings demonstrate that the implementation of *tahsin* plays a significant role in strengthening students' memorization. The matriculation system ensures uniform recitation standards, the strategies of *talaqqi* and repetition strengthen retention, while strict evaluations preserve quality. This model proves that *tahsin* is not merely about teaching *tajwid*, but serves as a strategic instrument to support the success of *tahfizh*.

Theoretically, the implementation of *tahsin* at IMTAQ aligns with Khiyarusoleh view that learning implementation must be well-planned and systematic. The integration of *tahsin* into the *tahfizh* curriculum shows that the institution has a mature plan to produce high-quality *hafidz*. From the perspective of educational psychology, the strategies of *tikrar* and *muraaja'ah* are consistent with reinforcement theory, which emphasizes that repetition strengthens memory (Khiyarusoleh, 2025).

This study also supports the findings of (Akhsanudin, 2024), which underline the importance of fluent recitation in enhancing memorization. Through peer learning, IMTAQ successfully fosters a collaborative learning environment that accelerates progress. This approach is in line with the tradition of the Prophet, who recited the Qur'an together with Jibril every Ramadan (HR. Bukhari, no. 4614).

Thus, the implementation of *tahsin* at IMTAQ has proven effective in improving students' memorization through a combination of curriculum integration, reinforcement strategies, and strict evaluation. This model can serve as a reference for other *tahfizh* institutions to develop higher-quality learning systems.

3. Supporting and Inhibiting Factors in the Implementation of *Tahsin* at IMTAQ

The research findings indicate that the implementation of *tahsin* at IMTAQ Shighor Isy Karima is influenced by several factors that serve both as supports and as challenges. Supporting factors contribute to the effectiveness of the *tahsin* program in strengthening students' memorization, while inhibiting factors create challenges that must be addressed to ensure optimal outcomes.

In general, supporting factors can be grouped into three main aspects: (1) competent human resources (*musyrif*), (2) strong curriculum and institutional management support, and (3) a conducive learning environment. Meanwhile, inhibiting factors consist of (1) differences in students' basic abilities, (2) limited time and schedule, and (3) technical constraints in the teaching process.

a. Supporting Factors

1) Competence of Musyrif

Most *tahsin* supervisors at IMTAQ have a pesantren background with specialization in *qira'ah*. Many are alumni of Isy Karima's own *tahfizh* institution or similar boarding schools, making them accustomed to *talaqqi* methods. This competence serves as a primary asset in teaching *tahsin* correctly. The Prophet emphasized the importance of Qur'an teachers in his saying: "*The best of you are those who learn the Qur'an and teach it.*" (HR. Bukhari)

This hadith provides a normative foundation that the presence of competent teachers is a key factor in the success of *tahsin*.

2) Curriculum and Management Support

IMTAQ positions *tahsin* as an integral part of the *tahfizh* curriculum. The two-month *tahsin* matriculation program at the beginning of the academic year reflects the institution's commitment to quality recitation. Furthermore, the boarding school's management allocates specific daily time for *tahsin* lessons. This management support demonstrates the principle of well-directed educational implementation (Abbas, Rochmawan, Naufal, Mubarak, & Kinasih, 2023; Munandar et al., 2025).

3) Conducive Learning Environment

The religious and disciplined atmosphere of the boarding school creates a supportive environment. Students become accustomed to hearing proper Qur'an recitation both from peers and *musyrif*. This environmental factor aligns with Bandura's social learning theory, which emphasizes that behavior is influenced by observation and social interaction (Bandura & Doll, 2005).

b. Inhibiting Factors

1) Differences in Students' Basic Abilities

New students arrive with diverse educational backgrounds. Some are already fluent in Qur'an recitation, while others struggle with stammered reading. This disparity requires supervisors to work harder to standardize recitation levels. As a result, more time is needed to correct students' recitation, which in turn affects memorization progress.

2) Limited Time and Scheduling

Although *tahsin* has a dedicated schedule, the overall busy agenda of students often poses difficulties. Besides *tahsin* and *tahfizh*, they also attend general classes, Arabic lessons, and extracurricular activities. This packed schedule makes it challenging for students to balance improving recitation with adding new memorization.

3) Technical Constraints

Some technical challenges emerge in *tahsin* implementation, such as the lack of audio-visual tools to support *tajwid* learning, or limited classroom facilities that hinder the learning atmosphere. Although minor, these constraints still impact learning effectiveness.

Table 3. Supporting and Inhibiting Factors in the Implementation of *Tahsin*

Category	Key Factors	Impact on Implementation
Supporting	Competence of <i>musyrif</i>	Students' recitation is corrected faster; <i>tajwid</i> standards are maintained
	Curriculum & management support	<i>Tahsin</i> schedule integrated with <i>tahfizh</i>
	Conducive environment	Students are motivated and accustomed to proper recitation
Inhibiting	Differences in student ability	Standardization of recitation takes longer
	Limited time and schedule	Students struggle to balance <i>tahsin</i> , memorization, and general studies
	Technical constraints	Lack of facilities hinders learning effectiveness

The supporting factors found at IMTAQ demonstrate that the success of *tahsin* implementation depends not only on teaching methods but also on the educational ecosystem. The competence of *musyrif* is the main key, as emphasized by Hidayah (2016), who found that the expertise of *qira'ah* teachers greatly influences students' recitation quality. Curriculum and management support reflect the institution's seriousness in maintaining memorization quality, while a religious learning environment strengthens the habit of reciting with *tartil*, as commanded in QS. al-Muzzammil [73]: 4.

On the other hand, inhibiting factors present challenges that need to be anticipated. Differences in students' basic abilities are natural in a boarding school system, but IMTAQ's peer learning strategy—where senior students assist juniors—helps to bridge this gap. The issue of limited time suggests the need for more flexible scheduling, while technical constraints can be addressed through innovative learning media, such as digital *tajwid* applications.

Compared with (Muktafi & Umam, 2022) study, the inhibiting factors at IMTAQ are relatively similar—differences in students' backgrounds and limited facilities. However, IMTAQ shows an advantage in its structured curriculum management, ensuring that these challenges do not significantly reduce the effectiveness of the *tahsin* program.

From a normative perspective, the supporting factors reflect the realization of the Prophet's encouragement to continually improve Qur'an recitation: "*The one who is proficient in reciting the Qur'an will be with the noble, righteous angels.*" (HR. Muslim, no. 798)

This hadith legitimizes the effort to enhance both teacher and student competence as a valuable act of worship.

Thus, it can be concluded that the supporting factors for *tahsin* implementation at IMTAQ include the competence of *musyrif*, curriculum support, and a conducive environment, while the inhibiting factors include differences in students' basic abilities, limited time, and technical issues. Overall, supporting factors are more dominant, enabling *tahsin* implementation to remain effective in improving students' memorization.

Conclusion

The study on the implementation of *tahsin* learning in enhancing the memorization ability of students at IMTAQ Shighor Isy Karima Karanganyar provides a comprehensive picture of the strategies, processes, as well as supporting and inhibiting factors that influence the success of the program. Based on field findings through observation, interviews, and documentation, as well as analysis using educational theories and normative references, several conclusions can be drawn.

First, the *tahsin* learning at IMTAQ is carried out in a structured manner through three stages: planning, implementation, and evaluation. In the planning stage, the curriculum team prepares a specific *tahsin* schedule prior to the *tahfizh* program, with materials covering the articulation (*makhraj*) of letters, their characteristics (*sifat al-huruf*), and the rules of *tajwid*. The implementation stage applies the methods of *talaqqi wa musyafahah*, repetition (*tikrar*), and peer learning, allowing students to learn from both their supervisors (*musyrif*) and senior peers. Evaluation is conducted rigorously through weekly *tasmi'* sessions and recitation tests; students are not permitted to add new memorization until their previous recitation meets the required standard. This model positions *tahsin* as the foundation of memorization, prioritizing the quality of recitation over the quantity of memorized verses.

Second, the implementation of *tahsin* has proven to make a significant contribution to students' memorization progress. The integration of *tahsin* into the *tahfizh* curriculum ensures that every verse memorized has first been recited correctly. Strategies such as consistent practice of fluent recitation, intensive repetition, and *muraaja'ah* (review) strengthen the durability of memorization. Evaluation of recitation as a prerequisite for adding new memorization guarantees the preservation of quality. This approach aligns with the principle of scaffolding in learning theory, where students are guided step by step until they become independent. From a normative perspective, this system mirrors the tradition of the Prophet Muhammad, who reviewed the Qur'an with Jibril every Ramadan, as narrated in the hadith of Ibn 'Abbas (Bukhari no. 4614). Thus, IMTAQ has succeeded in making *tahsin* not merely an additional lesson, but a strategic instrument for reinforcing Qur'anic memorization.

Third, there are both supporting and inhibiting factors in the implementation of *tahsin*. Supporting factors include the competence of *musyrif* with strong *qira'ah* backgrounds, the curriculum and management support of the institution which prioritizes *tahsin*, and a religious and disciplined learning environment. These factors create a conducive atmosphere for students to improve their recitation and strengthen their memorization. Inhibiting factors include differences in students' basic abilities, which extend the time required to standardize recitation; limited time due to the dense schedule; and technical obstacles such as inadequate learning facilities. Nevertheless, the supporting factors are more dominant, enabling the *tahsin* program to remain effective.

Based on these three findings, it can be concluded that the implementation of *tahsin* at IMTAQ Shighor Isy Karima represents an integrative and systematic model that emphasizes the quality of recitation as the foundation of Qur'anic memorization. This model effectively enhances students' memorization ability through curriculum integration, recitation-strengthening strategies, and rigorous evaluation, supported by human resources, institutional management, and the boarding school environment. The inhibiting factors do not significantly reduce its

effectiveness, as they can be addressed through collaborative learning strategies and effective management.

In conclusion, this study highlights the essential role of *tahsin* as an inseparable part of *tahfizh*. Other Qur'anic education institutions can draw lessons from the IMTAQ model to strengthen their learning systems, producing generations of *huffaz* who not only memorize extensively but also recite accurately and with *tartil*, in accordance with the command of Allah: "And recite the Qur'an with measured recitation." (Qur'an, al-Muzzammil [73]: 4).

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