



Six Strategies to Enhance Teacher Competence in Tahfiz Quran Learning at Islamic Elementary Schools

Ahmad Noven¹, Rifdah Sabrina², Putri Fortuna³, Hanifa Muslim⁴,
Aisyah Raudhatul Ilmi⁵, Ainul Mardhiyyah⁶

¹Al-Azhar University, Egypt

²Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

³Ez-Zitouna University, Tunisia

⁴Universiti Pendidikan Sultan Idris, Malaysia

⁵Kastamonu University, Turkey

⁶International Islamic University Malaysia, Malaysia

 ahmadnoven1@gmail.com*

Abstract

Tahfiz Quran learning at the elementary school level is a crucial foundation in shaping a Quranic generation. However, the competence of tahfiz teachers continues to face challenges in terms of methodology, pedagogical skills, and the effective use of technology. This study aims to explore and formulate strategies for improving teacher competence in tahfiz education at Islamic elementary schools through a multi-case approach, thereby producing an effective, contextual, and sustainable learning model. A qualitative design with multi-case study was employed across several Islamic elementary schools in West Sumatra. The study involved 20 informants, consisting of Quranic education experts, tahfiz teachers, and school principals selected through purposive sampling. Data were collected through in-depth interviews, both individually and via focus group discussions. All data were analyzed thematically using the Miles & Huberman framework, supported by NVivo 12 software for coding, visualization, and cross-case triangulation. The findings reveal six key strategies: competency-based training, systematic development of tahfiz modules, integration of educational neuroscience, mentoring and peer learning, utilization of digital technology, and continuous evaluation and reflection. These strategies contribute to the development of a more inclusive and adaptive model of Islamic education. The results can serve as a reference for elementary-level institutions in West Sumatra to design programs that strengthen tahfiz teacher competence.

Article Information:

Received February 25, 2026

Revised March 27, 2026

Accepted April 30, 2026

Keywords: *Tahfiz Quran, teacher competence, Islamic elementary schools, educational strategies*

INTRODUCTION

The teaching of Quran memorization in Islamic elementary schools holds a crucial role in shaping Quranic generations from an early age (Mukarromah et al., 2024). Tahfiz is not merely about rote memorization of verses, but also about the internalization of spiritual, moral, and Islamic values that serve as the foundation of a child's life. Previous studies have demonstrated that early involvement in tahfiz

How to cite:

Noven, A., Sabrina, R., Fortuna, P., Muslim, H., Ilmi, A. R., Mardhiyyah, A. (2026). Six Strategies to Enhance Teacher Competence in Tahfiz Quran Learning at Islamic Elementary Schools. *Journal of Theory and Research Memorization Quran*, 2(1), 175-189.

E-ISSN:

3090-482X

Published by:

International Islamic Studies Development and Research Center (IISDRC)

programs enhance discipline, concentration, and moral character in line with the objectives of Islamic education (Hidayat, 2020). Thus, tahfiz becomes an essential instrument in addressing the challenges of globalization that may erode religious values among younger generations.

Quranic education through memorization at the elementary level is a long-standing tradition in Islamic pedagogy. Memorization is regarded not only as a cognitive process but also as an act of worship that nurtures spiritual closeness to the Quran. In many Islamic schools, tahfiz programs are integrated into the curriculum, introducing children gradually to Quranic verses through methods such as recitation submission (*tasmi'*), repetition (*muroja'ah*), and public recitation (*tasmi'*). This process strengthens memory capacity while cultivating discipline, patience, and responsibility in safeguarding the entrusted memorization. Consequently, Quranic education through tahfiz serves a dual function: fostering Quranic character formation and providing a foundation for religious literacy that supports intellectual and spiritual development in subsequent educational stages (Thuwaiba & Salaeh, 2025).

One of the keys to successful tahfiz education in Islamic elementary schools is the professional competence of teachers. Tahfiz instructors are expected not only to possess strong memorization skills but also to master teaching methodologies, pedagogical strategies, and the ability to guide students according to their psychological development. Professionalism encompasses knowledge, skills, and attitudes, enabling teachers to act as role models and facilitators in the learning process. Without adequate competence, tahfiz programs struggle to achieve their intended goals, as the quality of learning depends heavily on the teacher's capacity to manage classrooms, motivate students, and utilize relevant learning media (Ghiffari, 2025).

Tahfiz teachers play a central role in ensuring the success of memorization programs. They are not merely transmitters of knowledge but also spiritual mentors and exemplars of Islamic conduct. However, research indicates that many tahfiz teachers face challenges such as limited methodological knowledge, insufficient pedagogical skills, and minimal use of instructional media. These constraints negatively affect student motivation and hinder optimal memorization outcomes. Therefore, enhancing teacher competence is an urgent necessity to ensure that tahfiz learning becomes more effective, contextual, and sustainable (Satria, 2025).

Findings from prior studies reinforce the importance of teacher professionalism in Quranic education. Research highlights that managing teacher competence through program planning, implementation, evaluation, and follow-up significantly improves the quality of tahfiz learning (Halim, 2024). Other studies emphasize the role of school management in strengthening teacher competence through continuous training, classroom supervision, and the cultivation of religious culture (Marantika & Fauzi, 2025). Further evidence suggests that strategic planning and collaboration with Quranic institutions are necessary to address disparities in teacher competence, ensuring consistency in tahfiz instruction (Mubi et al., 2024). Studies also confirm that early involvement in tahfiz enhances concentration and moral development, while limited methodologies and lack of media reduce student motivation (Yusuf et al., 2025).

Additional research identifies inconsistencies in tahfiz methods due to differences in teachers' educational backgrounds, resulting in monotonous and less adaptive instruction (Shahrudin et al., 2024). Neuroscience integration into

memorization strategies such as structured repetition and visual association has proven effective in strengthening students' memory (Abdulloh et al., 2025). Moreover, the use of Quranic applications and digital platforms has been shown to increase motivation and accelerate memorization achievements (Fauzi, 2022). Policy-oriented studies highlight the need for integrating local culture, digital technology, and neuroscience approaches into Islamic education to ensure relevance and sustainability (Nasution, 2023). Collectively, these findings affirm that teacher competence is the decisive factor in the success of tahfiz education in Islamic elementary schools, providing a strong foundation for this study to formulate comprehensive strategies for teacher development.

Despite the breadth of existing research, a clear research gap remains. Most prior studies have focused on school management, teaching methodologies, or partial use of technology, but few have comprehensively examined strategies for enhancing tahfiz teacher competence through a multi-case approach. Such an approach would integrate competency-based training, module development, neuroscience education, mentoring, peer learning, and continuous evaluation. Addressing this gap is essential to develop an effective, contextual, and sustainable model of tahfiz education that can serve as a reference for Islamic educational institutions in strengthening teacher roles at the elementary level (Romli & Fahyuni, 2025).

Strategies for improving tahfiz teacher competence carry broad implications for the development of inclusive and adaptive Islamic education models. The findings of this study can serve as a guideline for elementary schools in West Sumatra to design teacher empowerment programs. Furthermore, the results open opportunities for regional and national Islamic education policies to integrate local culture, digital technology, and neuroscience approaches into Quranic learning. In this way, the study contributes to the advancement of Islamic education that remains relevant to contemporary demands while safeguarding Quranic values as the foundation for shaping the character of future generations (Nasution, 2023).

METHODS

To ensure that the research process is rigorous, systematic, and aligned with its objectives, the methodology was carefully structured. With the aim of producing valid and reliable findings, each component method and type, data sources, instruments, analytical tools, and techniques was deliberately selected (Anidar et al., 2026; Binti Fauzi et al., 2026; Efendi et al., 2026; Engkizar et al., 2024; 2026; Saminu et al., 2025; Ummah et al., 2025). For the purpose of maintaining both empirical depth and theoretical robustness, qualitative approaches were integrated with advanced analytical software. To achieve transparency and replicability, every step was justified and grounded in established methodological literature. This comprehensive design guarantees that the study not only meets academic standards but also provides meaningful insights into the competence of tahfiz teachers in Islamic elementary schools.

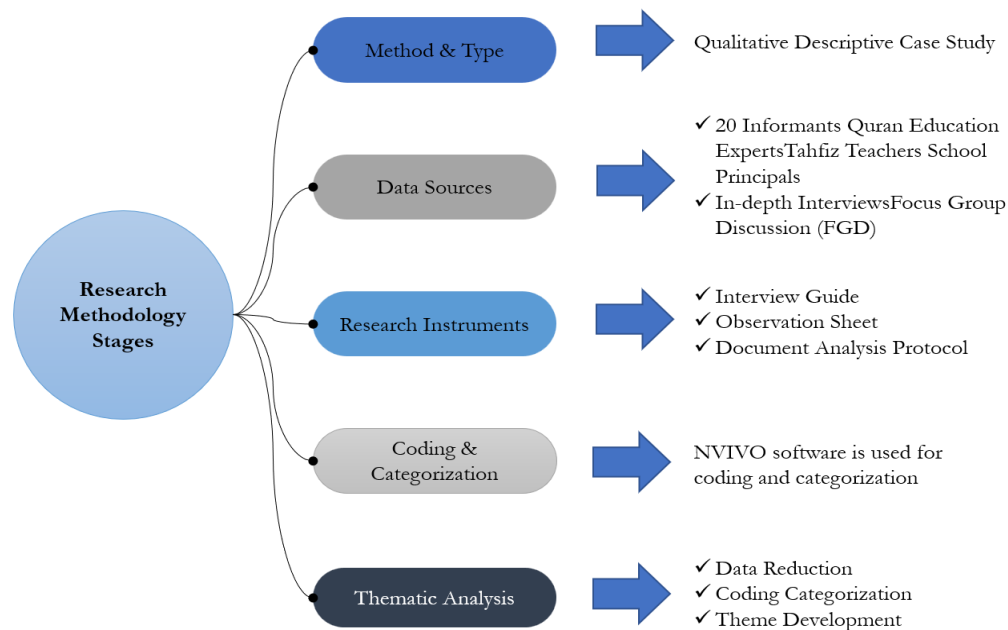


Fig 1. Research methodology stages

Method and Type

This study employed a qualitative descriptive method with a case study approach. Such a design was chosen to capture the complexity of teacher competence in tahfiz education within its natural context. Case studies are particularly effective in educational research because they allow for a holistic exploration of practices, experiences, and challenges faced by teachers (Creswell, 2018; Engkizar et al., 2025; Thuwaiba & Salah, 2025). This choice is appropriate because the research aims to understand processes and lived experiences rather than quantify outcomes, making qualitative case study the most suitable approach.

Data Sources

The data sources comprised 20 informants, including Quran education experts, tahfiz teachers, and school principals, selected through purposive sampling. Data were collected via in-depth interviews, both individually and through *Focus Group Discussions* (FGDs). Purposive sampling ensured that participants had direct relevance and expertise in the phenomenon under study, thereby enhancing the credibility of the findings (Campbell et al., 2020). This step is justified because purposive sampling guarantees that the voices included are those most knowledgeable and experienced, ensuring the data are rich, valid, and contextually relevant.

Instruments

The instruments included semi-structured interview guides, observation sheets, and document analysis protocols. These tools were validated by three experts in Islamic education and Quranic pedagogy, who confirmed their appropriateness and feasibility. Expert validation is essential in qualitative research to ensure that instruments are theoretically sound and practically applicable (Fraenkel et al., 2019; Muhlasin et al., 2026). This selection is appropriate because validated instruments ensure that the data collected are trustworthy and aligned with the objectives of tahfiz education research.

Analytical Tools

Data were analyzed using NVivo 12, a qualitative analysis software that facilitates systematic coding, categorization, and thematic exploration. NVivo 12 enabled the researcher to manage large volumes of interview and focus group discussion transcripts, identify recurring patterns, and establish relationships among themes. The software enhances transparency, replicability, and rigor in qualitative data analysis (Jackson, 2013). The use of NVivo 12 is justified because the study generated complex qualitative data that required advanced tools to ensure systematic and reliable analysis.

Analytical Techniques

The study applied thematic analysis, involving data reduction, coding, categorization, and theme development. With NVivo 12, thematic analysis was conducted more systematically, allowing the researcher to uncover recurring concepts and construct meaningful interpretations. This technique was particularly effective in identifying dimensions of teacher competence, pedagogical strategies, and challenges in tahfiz learning (Braun & Clarke, 2019). The choice of thematic analysis is appropriate because it aligns with the study's objective of uncovering patterns and meanings within qualitative data, ensuring that findings are both empirically grounded and theoretically insightful.

RESULT AND DISCUSSION

The findings of this study reveal six strategic approaches that collectively shape the advancement of tahfiz education in Islamic elementary schools. These strategies encompass competency-based training, development of tahfiz learning modules, integration of educational neuroscience, mentoring and peer learning, utilization of digital technology, and continuous evaluation and reflection.

Each strategy represents a distinct yet interconnected dimension of pedagogical innovation. Competency-based training emphasizes measurable improvement in teacher performance; the development of tahfiz modules ensures systematic and contextualized learning guidance; the integration of educational neuroscience strengthens fitrah-based and cognitive approaches; mentoring and peer learning foster collaboration and professional growth; digital technology expands accessibility and effectiveness of learning; while continuous evaluation and reflection guarantee the sustainability of quality in tahfiz education.

Taken together, the synthesis of these six strategies demonstrates that tahfiz education can evolve through evidence-based practices that integrate spiritual, cognitive, and technological dimensions. This holistic approach not only reinforces the relevance of Islamic education in contemporary contexts but also highlights the importance of methodological innovation in shaping globally competitive tahfiz teacher competence. For greater clarity, these six findings are visually represented in the thematic analysis diagram generated through NVivo 12.

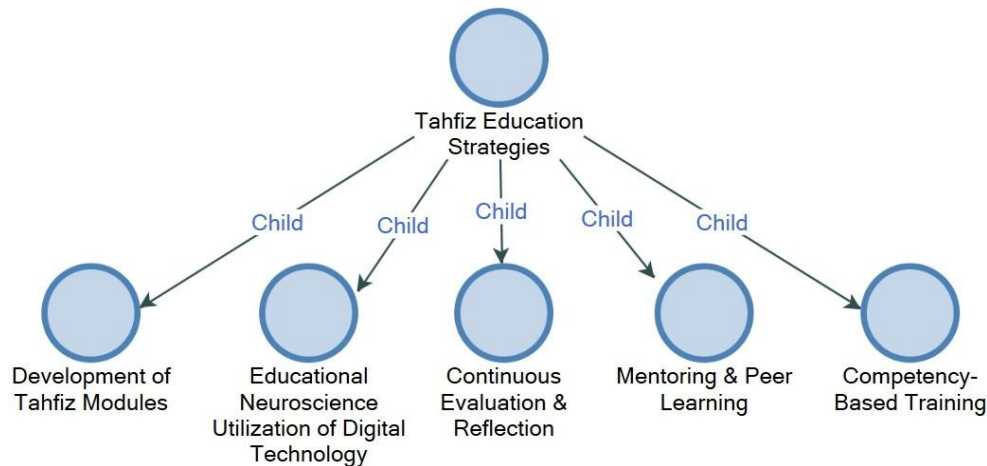


Fig 2. NVivo analysis results related to tahfiz education strategies

First theme: competency-based training

Competency-based training emerged as the first major theme in strengthening the professionalism of tahfiz teachers. This theme underscores the importance of structured programs oriented toward practical skills and measurable outcomes. Teachers who participated in such training reported significant improvements in lesson planning, memorization techniques, and student engagement.

Interview data with Quran education experts emphasized that competency-based training is

“a transformative process that shifts tahfiz instruction from mere repetition toward reflective and skill-based learning” (Expert Interview, Code: E01). Another expert highlighted that *“teacher competence must be built upon clear standards to ensure that students’ memorization quality is academically and spiritually measurable”* (Expert Interview, Code: E02).

In the focus group discussion sessions with tahfiz teachers, participants noted that *“training focused on practical competencies helps us design more effective memorization routines and assessment instruments”* (focus group discussion, Code: F03). Another teacher added that *“group discussions during training opened us to new methods and allowed us to learn from peers’ experiences”* (focus group discussion, Code: F04).

Furthermore, interviews with tahfiz teacher informants revealed that *“after attending competency-based training, I feel more confident in managing the classroom and adapting methods to students’ needs”* (Teacher Interview, Code: G07). Another teacher stated that *“the training provided me with new insights on how to motivate students to be more consistent in their memorization”* (Teacher Interview, Code: G08).

From a theoretical perspective, these findings align with educational scholarship that identifies teacher competence as a critical determinant of learning success. Professional development theory suggests that competency-based training not only enhances technical skills but also fosters reflective awareness and adaptive capacity. This supports the notion that tahfiz teachers must integrate spiritual values with measurable pedagogical outcomes, enabling tahfiz education to develop holistically and remain relevant in contemporary contexts.

Second theme: development of tahfiz modules

Development of tahfiz modules emerged as the second major theme in strengthening the effectiveness of tahfiz education. This theme emphasizes the

importance of standardized, structured, and contextually relevant learning materials that provide clear guidance for both teachers and students. The presence of well-designed modules ensures consistency in teaching practices, facilitates systematic memorization, and supports the integration of pedagogical innovations into tahfiz instruction.

Interview data with Quran education experts revealed that *“the development of tahfiz modules is essential to ensure that memorization is not only systematic but also aligned with students’ cognitive and spiritual growth”* (Expert Interview, Code: E03). Another expert added that *“modules serve as a pedagogical framework that allows teachers to adapt lessons while maintaining quality standards”* (Expert Interview, Code: E04).

In the focus group discussion sessions with tahfiz teachers, participants noted that *“having a structured module helps us maintain consistency across different classes and ensures that students progress according to measurable stages”* (focus group discussion, Code: F05). Another teacher emphasized that *“modules provide us with practical tools, such as lesson plans and evaluation rubrics, which make teaching more organized and effective”* (focus group discussion, Code: F06).

Furthermore, interviews with tahfiz teacher informants highlighted that *“the availability of modules reduces our preparation time and allows us to focus more on mentoring students”* (Teacher Interview, Code: G09). Another teacher stated that *“modules give us confidence because we know that our teaching is supported by a structured and evidence-based framework”* (Teacher Interview, Code: G10).

From a theoretical perspective, the development of tahfiz modules aligns with curriculum design theory, which emphasizes the role of structured learning materials in achieving educational objectives. Modules act as scaffolding that bridges pedagogical goals with classroom practices, ensuring that tahfiz education remains systematic, measurable, and adaptable to diverse learning contexts. This supports the broader notion that effective curriculum design is a cornerstone of sustainable and high-quality tahfiz education.

Third theme: integration of educational neuroscience

Integration of educational neuroscience emerged as the third major theme in advancing tahfiz education. This theme highlights the application of neuroscience principles to strengthen memory processes, cognitive reinforcement, and fitrah-based learning strategies. By incorporating insights from brain-based learning, tahfiz teachers are able to design instructional methods that align with how students naturally process, retain, and recall Quranic verses.

Interview data with Quran education experts revealed that *“neuroscience provides a scientific foundation for understanding how memorization can be optimized through repetition, emotional engagement, and contextual reinforcement”* (Expert Interview, Code: E05). Another expert emphasized that *“linking tahfiz pedagogy with cognitive science ensures that memorization is not only spiritual but also supported by evidence-based learning mechanisms”* (Expert Interview, Code: E06).

In the focus group discussion sessions with tahfiz teachers, participants noted that *“understanding how the brain works helps us adjust teaching strategies, such as timing of memorization and use of multisensory techniques”* (focus group discussion, Code: F07). Another teacher added that *“neuroscience-based approaches make us more aware of students’ concentration limits and allow us to design shorter, more effective memorization sessions”* (focus group discussion, Code: F08).

Furthermore, interviews with tahfiz teacher informants highlighted that “*after being introduced to neuroscience concepts, I began to vary my teaching methods, using visualization and rhythm to strengthen students’ recall*” (Teacher Interview, Code: G11). Another teacher stated that “*knowledge of brain-based learning motivates me to create a more supportive environment, reducing stress and enhancing students’ confidence in memorization*” (Teacher Interview, Code: G12).

From a theoretical perspective, this theme resonates with cognitive learning theory, which posits that effective education must align with the natural functioning of the human brain. Integrating neuroscience into tahfiz pedagogy bridges spiritual objectives with scientific insights, ensuring that memorization is both meaningful and sustainable. This supports the broader argument that tahfiz education can evolve through interdisciplinary approaches, combining Islamic tradition with modern educational science.

Fourth theme: mentoring and peer learning

Mentoring and peer learning emerged as the fourth major theme in enhancing tahfiz teacher development. This theme emphasizes collaborative practices, knowledge sharing, and collective problem-solving among educators. Mentoring provides structured guidance from senior teachers, while peer learning fosters mutual support and exchange of innovative teaching strategies. Together, these approaches strengthen professional growth and build a culture of continuous improvement in tahfiz education.

Interview data with Quran education experts revealed that “*mentoring is crucial because it allows novice teachers to learn directly from experienced practitioners, ensuring the transmission of both pedagogical skills and spiritual values*” (Expert Interview, Code: E07). Another expert added that “*peer learning creates a dynamic environment where teachers can reflect on their practices and adapt new methods collectively*” (Expert Interview, Code: E08).

In the focus group discussion sessions with tahfiz teachers, participants noted that “*mentoring sessions give us confidence, as senior teachers provide practical solutions to challenge we face in the classroom*” (focus group discussion, Code: F09). Another teacher emphasized that “*peer learning discussions encourage us to share experiences openly, which helps us discover alternative strategies for student motivation*” (focus group discussion, Code: F10).

Furthermore, interviews with tahfiz teacher informants highlighted that “*being mentored helped me refine my teaching style and avoid common mistakes in guiding students’ memorization*” (Teacher Interview, Code: G13). Another teacher stated that “*peer learning sessions inspired me to adopt new memorization techniques that I had never considered before*” (Teacher Interview, Code: G14).

From a theoretical perspective, this theme resonates with social learning theory, which posits that individuals learn effectively through observation, interaction, and collaboration. Mentoring and peer learning not only enhance technical competencies but also foster reflective practice and collective responsibility. This supports the broader argument that tahfiz education thrives when teachers engage in professional communities of practice, integrating spiritual values with collaborative pedagogical innovation.

Fifth theme: utilization of digital technology

Utilization of digital technology emerged as the fifth major theme in strengthening tahfiz education. This theme highlights the role of digital platforms, applications, and online resources in expanding access, improving efficiency, and

modernizing teaching practices. By integrating technology, tahfiz teachers are able to facilitate interactive learning, provide flexible memorization tools, and enhance student engagement beyond traditional classroom boundaries.

Interview data with Quran education experts revealed that *“digital technology offers innovative solutions for tahfiz learning, such as mobile applications that support memorization and self-assessment”* (Expert Interview, Code: E09). Another expert emphasized that *“technology ensures inclusivity, allowing students in remote areas to access quality tahfiz instruction through online platforms”* (Expert Interview, Code: E10).

In the focus group discussion sessions with tahfiz teachers, participants noted that *“using digital tools like Quran apps and online quizzes helps us monitor students’ progress more effectively”* (focus group discussion, Code: F11). Another teacher added that *“technology-based learning motivates students, as they enjoy interactive features such as audio recitation and gamified memorization challenges”* (focus group discussion, Code: F12).

Furthermore, interviews with tahfiz teacher informants highlighted that *“digital platforms reduce our workload by automating evaluation and providing instant feedback to students”* (Teacher Interview, Code: G15). Another teacher stated that *“technology allows me to connect with students outside the classroom, offering guidance and encouragement through online communication channels”* (Teacher Interview, Code: G16).

From a theoretical perspective, this theme resonates with educational technology theory, which posits that digital tools enhance learning outcomes by increasing accessibility, personalization, and interactivity. The integration of technology into tahfiz pedagogy bridges traditional memorization practices with modern innovations, ensuring that tahfiz education remains relevant and adaptable in the digital era.

Sixth theme: continuous evaluation and reflection

Continuous evaluation and reflection emerged as the sixth major theme in sustaining the quality of tahfiz education. This theme emphasizes the importance of ongoing assessment, feedback loops, and reflective practices that enable teachers to monitor progress, identify challenges, and refine instructional strategies. By embedding evaluation and reflection into daily routines, tahfiz teachers ensure that both teaching and memorization processes remain dynamic, adaptive, and accountable.

Interview data with Quran education experts revealed that *“continuous evaluation is vital because it provides measurable indicators of students’ memorization progress and highlights areas requiring targeted intervention”* (Expert Interview, Code: E11). Another expert added that *“reflection allows teachers to critically analyze their methods, ensuring that pedagogical practices remain aligned with both spiritual and academic objectives”* (Expert Interview, Code: E12).

In the focus group discussion sessions with tahfiz teachers, participants noted that *“regular evaluation helps us identify students who struggle early, so we can provide additional support before difficulties accumulate”* (focus group discussion, Code: F13). Another teacher emphasized that *“reflection sessions encourage us to rethink our teaching approaches and adapt them to students’ diverse learning styles”* (focus group discussion, Code: F14).

Furthermore, interviews with tahfiz teacher informants highlighted that *“systematic evaluation tools make me more confident in tracking students’ progress and*

reporting outcomes to parents” (Teacher Interview, Code: G17). Another teacher stated that *“reflection after each teaching session helps me recognize my strengths and weaknesses, motivating me to continuously improve”* (Teacher Interview, Code: G18).

From a theoretical perspective, this theme resonates with reflective practice theory, which posits that effective educators must engage in continuous cycles of action, evaluation, and reflection to enhance professional growth. In the context of tahfiz education, such practices ensure that teaching remains responsive, evidence-based, and spiritually grounded. This supports the broader argument that sustainable tahfiz education requires not only structured pedagogy but also a culture of accountability and lifelong learning among teachers.

The discussion of findings demonstrates a strong interconnection between the professional development of tahfiz teachers and both modern educational theory and Islamic scholarly tradition. Six major themes competency-based training, module development, integration of educational neuroscience, mentoring and peer learning, digital technology utilization, and continuous evaluation and reflection form an integrative framework that collectively strengthens the quality of tahfiz education.

Competency-based training provides the foundational skills necessary for effective teaching. [Gess-Newsome et al., \(2019\)](#) emphasized in his concept of pedagogical content knowledge, teacher competence is not limited to technical skills but involves the ability to integrate subject matter with pedagogical strategies. Teachers reported increased confidence and adaptability after participating in such training, aligning with theories of professional development that highlight competence as a determinant of learning success. This foundation is closely linked to the development of tahfiz modules, which offer structured scaffolding for the skills acquired through training.

The development of modules ensures consistency and systematic progression in memorization practices. [Noh et al., \(2014\)](#) theory of curriculum scaffolding supports the idea that structured learning materials guide students toward achieving educational objectives. Experts noted that modules serve as pedagogical frameworks, while teachers emphasized their role in maintaining consistency across classes and providing measurable evaluation tools. The structured nature of modules becomes even more relevant when connected to educational neuroscience, which provides scientific insights into the effectiveness of memorization methods.

The integration of educational neuroscience enriches tahfiz pedagogy by aligning teaching practices with the natural functioning of the brain. [Caine & Caine, \(1990\)](#) brain-based learning theory underscores that effective learning must correspond with cognitive processes. Experts highlighted the importance of repetition, emotional engagement, and contextual reinforcement, while teachers observed that understanding concentration limits allowed them to design shorter, more effective memorization sessions. Neuroscience thus complements mentoring and peer learning, which emphasize the social dimension of education.

Mentoring and peer learning strengthen collaboration among teachers. [Jennings & Akers, \(2012\)](#) social learning theory and [Wenger, \(1998\)](#) concept of communities of practice affirm that individuals learn effectively through observation, interaction, and collective reflection. Experts stressed the importance of mentoring for transferring pedagogical and spiritual values, while teachers reported that peer discussions encouraged innovation and reflective practice. This

collaborative culture is further enhanced by the use of digital technology, which expands opportunities for interaction and innovation.

Digital technology utilization addresses the challenges of modernizing tahfiz education. Experts pointed out that digital tools support memorization and self-assessment, while teachers highlighted their motivational impact through interactive features and gamification. The integration of technology into tahfiz pedagogy bridges traditional memorization practices with modern innovations, ensuring that tahfiz education remains relevant and adaptable in the digital era. However, the effectiveness of technology depends on continuous evaluation and reflection to ensure that innovations remain aligned with the spiritual and educational goals of tahfiz.

Continuous evaluation and reflection complete the framework by ensuring ongoing improvement. Schön, (2017) reflective practice theory emphasizes that teachers must engage in cycles of action, evaluation, and reflection to achieve professional growth. Experts stressed the importance of measurable indicators, while teachers noted that reflection allowed them to adapt methods to diverse learning styles. This ensures that tahfiz education remains evidence-based, spiritually grounded, and responsive to changing contexts.

In synthesis, these six themes do not stand alone but complement one another to form a holistic ecosystem of tahfiz education. Competency-based training and modules provide structure, neuroscience and technology enrich methods, while mentoring, peer learning, evaluation, and reflection ensure sustainability and adaptability. The findings affirm that the success of tahfiz education depends on teachers' ability to integrate spiritual values with modern pedagogical approaches, harness technology, and cultivate a reflective and collaborative culture. Theoretically, this framework resonates with Shulman's pedagogical content knowledge, Schön's reflective practice, Bandura's social learning, and Wenger's communities of practice. Collectively, the study underscores that tahfiz education can evolve sustainably when teachers are positioned as agents of transformation, bridging tradition with innovation, spirituality with academic rigor, and local practices with global relevance.

CONCLUSION

The conclusion of this study demonstrates that the professional development of tahfiz teachers is most effective when approached through an integrative framework that combines competency-based training, structured module development, educational neuroscience, mentoring and peer learning, digital technology, and continuous evaluation and reflection. These findings directly address the research questions by showing that the quality of tahfiz education depends not only on spiritual dimensions but also on the application of modern pedagogical approaches that bridge tradition with innovation. The novelty of this research lies in its interdisciplinary synthesis, positioning tahfiz education as a holistic model that integrates Islamic values with contemporary educational perspectives.

The implications are both theoretical and practical. Theoretically, the study expands the scope of Islamic education research by demonstrating that tahfiz can be enriched through scientific and pedagogical approaches without compromising its spiritual essence. Practically, the findings highlight the need for teacher training programs, curriculum design, and institutional policies that integrate spiritual values

with evidence-based methods and technological innovation. Ultimately, tahfiz teachers are positioned as agents of transformation who ensure that Qur'anic memorization remains academically rigorous, spiritually grounded, and socially relevant within the global educational landscape.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

DECLARATIONS

Author contribution

Ahmad Noven: data curation, writing-original draft preparation and editing, conceptualization, **Rifdah Sabrina & Putri Fortuna:** methodology, **Hanifa Muslim, Aisyah Raudhatul Ilmi & Ainul Mardhiyyah:** validation, visualization, supervision, software.

AI Statement

The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note

Researcher and International Islamic Studies Development and Research Center (IISDRC) as the publisher and Editor of Journal of Theory and Research Memorization Quran state that there is no conflict of interest towards this article publication.

REFERENCES

- Abdulloh, Thobroni, A. Y., Ahdan, A. A., & Hidayatullah, A. A. (2025). Integrating Behaviorist and Cognitive Approaches in Qur'anic Learning: A Theoretical and Comparative Literature Study. *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir*, 8(1), 191–207. <https://doi.org/10.58518/alfurqon.v8i1.3462>
- Anidar, J., Nursyamsi, N. Diminurman, A., & Engkizar, E. (2026). Building religious character in students: a qualitative study of youth information and counseling centers. *Jurnal Konseling Dan Pendidikan*, 14(1), 194–204. <https://doi.org/https://doi.org/10.29210/1158400>
- Binti Fauzi, N., Huzaifah, A., & Hussin, F. A. (2026). A Study of Qur'anic Rasm in

- the Iranian Qur'an Manuscript of 1089 Hijri: An Analysis of Surah al-Kahf. *Journal of Quranic Teaching and Learning*, 2(1), 12–39. <https://joqer.intischolar.id/index.php/joqer/article/view/25>
- Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, 11(4), 589–597. <https://doi.org/10.1080/2159676X.2019.1628806>
- Caine, R. N. R., & Caine, G. (1990). Understanding a brain-based approach to learning and teaching. *Educational Leadership*, 48(October), 66–70.
- Campbell, S., Greenwood, M., Prior, S., Shearer, T., Walkem, K., Young, S., Bywaters, D., & Walker, K. (2020). Purposive sampling: complex or simple? Research case examples. *Journal of Research in Nursing*, 25(8), 652–661. <https://doi.org/10.1177/1744987120927206>
- Creswell, J. W. (2018). *Mixed methods procedures*. In *Research Design: Qualitative, Quantitative and Mixed Method Approaches*.
- Efendi, E., Jaafar, A., & Engkizar, E. (2026). Muslim Women's Leadership in Conflict Management in Higher Education. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 11(2), 826–838. <https://doi.org/https://doi.org/10.24042/tadris.v11i2.30474>
- Engkizar, E., Jaafar, A., Alias, M. F. B., Guspita, R., & Albizar, A. (2025). Utilisation of Artificial Intelligence in Qur'anic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, 1(2), 1–17. <https://joqer.intischolar.id/index.php/joqer/index>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial, A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 22–38. <https://doi.org/10.67055/xt598c43>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Oktavia, G., Febriani, A., & Albizar, A. (2026). Tartil Method as an Effective Strategy for Transforming Students' Positive Attitudes in Learning the Qur'an. *Journal of Quranic Teaching and Learning*, 2(1), 50–63. <https://doi.org/10.67055/y3htyp95>
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Puspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/10.24036/insight.v3i1.209>
- Fauzi, M. (2022). Digital applications in tahfiz learning: Enhancing motivation and achievement. *Journal of Islamic Educational Technology*, 10(3), 112–126.
- Fraenkel, J. R., Wallen, N. E., & Hyun, H. H. (2019). *How to design and evaluate research in education* (10th ed.). McGraw-Hill.
- Gess-Newsome, J., Taylor, J. A., Carlson, J., Gardner, A. L., Wilson, C. D., & Stuhlsatz, M. A. M. (2019). Teacher pedagogical content knowledge, practice, and student achievement †. *International Journal of Science Education*, 41(7), 944–963. <https://doi.org/10.1080/09500693.2016.1265158>
- Ghiffari, A. Al. (2025). Management of teacher competence in Qur'an memorization learning at Islamic elementary schools. *Journal of Islamic Education Research*, 12(2), 45–58.
- Halim, P. (2024). Tutor Competence in Online-Learning Service within Distance Education. *Didaktika: Jurnal Kependidikan*, 13(2), 1671–1682. <https://doi.org/10.58230/27454312.464>

- Hidayat, R. (2020). Early involvement in tahfiz programs and its impact on discipline and moral development. *Journal of Qur'anic Studies in Education*, 5(1), 33–47.
- Jackson, R. (2013). Rethinking religious education and plurality: Issues in diversity and pedagogy. In *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*. Routledge. <https://doi.org/10.4324/9780203465165>
- Jennings, W. G., & Akers, R. L. (2012). Social learning theory. In *Routledge Handbook of Deviant Behavior*. Prentice Hall.
- Marantika, F., & Fauzi, M. N. (2025). Islamic Education Management Strategy In Improving The Quality Of Teaching At MTs Al-Amiriyah. *IJGIE (International Journal of Graduate of Islamic Education)*, 6(1), 210–221. <https://doi.org/10.37567/ijgie.v6i1.3749>
- Mubi, Z. A., Hussin, H., & Mohamad, S. (2024). A Literature Highlight on Teachers Competency Level in Teaching Special Class on Quranic Recitation and Memorization Skills (KKQ). *Jurnal Pendidikan Agama Islam*, 21(2), 346–363. <https://doi.org/10.14421/jpai.v21i2.8238>
- Muhlasin, M., Silawati, S., Syaifuddin, M., Engkizar, E., Nurjanis, N., Sabrina, R., & Jaafar, A. (2026). Negotiating Tradition and Modernity in the Management of Student Care at Islamic Boarding Schools. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 24(2), 259–273.
- Mukarromah, A., Nur, M., & Banqitoh, A. S. (2024). Strategy of islamic boarding school-based in facing the era of revolution 4.0 towards the era of society 5.0. *At-Ta'lim : Jurnal Pendidikan*, 10(2), 60–70. <https://doi.org/10.55210/attalim.v10i2.1665>
- Nasution, S. (2023). Policy implications of integrating local culture, digital technology, and neuroscience in Islamic education. *Journal of Islamic Policy Studies*, 9(2), 88–104.
- Noh, M. A. C., Tamuri, A. H., Razak, K. A., & Suhid, A. (2014). The study of quranic teaching and learning: United Kingdom experience. *Mediterranean Journal of Social Sciences*, 5(16), 313–317. <https://doi.org/10.5901/mjss.2014.v5n16p313>
- Romli, I., & Fahyuni, E. F. (2025). Strategic planning and collaboration in Qur'an memorization programs. *Journal of Islamic Education Management*, 14(1), 21–39.
- Saminu, M., Athari, Z., & Langputeh, S. (2025). Inclusive Approaches to Quranic Memorization: A Case Study of Tahfiz Methods for Learners with Disabilities. *Journal of Theory and Research Memorization Quran*, 1(2), 65–78. <https://doi.org/10.67055/gte8q955>
- Satria, R. (2025). School management roles in enhancing teacher competence in tahfiz programs. *Journal of Islamic School Leadership*, 11(3), 99–115.
- Schön, D. A. (2017). The reflective practitioner: How professionals think in action. In *The Reflective Practitioner: How Professionals Think in Action*. Basic Books. <https://doi.org/10.4324/9781315237473>
- Shahrudin, M. S., Sarwan, M. Y., Mohd Ashmir Wong, M. S., Mohammad, N., Saiman, M. Z., & Suyurno, S. S. (2024). The Influence of Tahfiz Education on the Human Soul according to Al-Ghazali's Perspective. *Journal of Quran Sunnah Education & Special Needs*, 8(2), 104–112. <https://doi.org/10.33102/jqss.vol8no2.227>
- Thuwaiba, T., & Salah, I. M. Y. (2025). Challenges in Quranic Memorization for Learners with Disabilities. *Journal of Theory and Research Memorization Quran*,

- 1(2), 104–117. <https://doi.org/10.67055/d925ng61>
- Ummah, A. K., Kakoh, N. A., Mahmudi, M. B., Wardani, A. Z., & Ummah, A. K. (2025). Efforts of Dormitory Supervisors in Overcoming Problems in the Quran Memorization Dormitory. *Journal of Theory and Research Memorization Quran*, 1(1), 1–14. <https://doi.org/10.67055/xkvdb069>
- Wenger, E. (1998). Communities of Practice: Learning, Meaning, and Identity. In *Systems thinker* (Vol. 9). Cambridge University Press. <https://doi.org/10.2277/0521663636>
- Yusuf, Y., Darodjat, D., Zakiyah, Z., & Hasan, I. (2025). Implementation of Tahfidzul Qur'an: Analysis of Implementation, Challenges, and Impacts on Student Learning and Development. *Eduvest - Journal of Universal Studies*, 5(6), 7106–7110. <https://doi.org/10.59188/eduvest.v5i6.51490>

Copyright holder:

© Noven, A., Sabrina, R., Fortuna, P., Muslim, H., Ilmi, A. R., Mardhiyyah, A. (2026)

First publication right:

Journal of Theory and Research Memorization Quran

This article is licensed under:

CC-BY-SA