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Optimisation Of Al-Qur'an Memorisation Learning Methods In Enhancing The Spiritual Intelligence Of Students

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Abstract

Qur'anic memorization learning at the elementary education level is intended not only to improve students' memorization skills but also to foster their spiritual intelligence. However, previous studies have predominantly emphasized memorization outcomes, while the pedagogical mechanisms linking instructional methods to spiritual development remain insufficiently explored. This study aims to examine the implementation of Qur'anic memorization learning methods, the process of internalizing Qur'anic values, and their impact on students' spiritual intelligence at MI Hasri Agang Je'ne. This study employed a qualitative field research design. Data were collected through classroom observations, in-depth interviews, and document analysis involving the principal, Qur'anic memorization teachers, and students. Data were analyzed using an interactive model consisting of data condensation, data display, and conclusion drawing and verification. Source and method triangulation were applied to ensure the credibility and trustworthiness of the findings. The findings reveal that Qur'anic memorization learning integrates the talaqqi, tikrar, muraja'ah, wahdah, and tasmi' methods, which are implemented adaptively according to students' learning characteristics. The instructional process extends beyond memorization accuracy by incorporating the explanation of Qur'anic meanings, teacher role modeling, religious habituation, and moral guidance, enabling the gradual internalization of Qur'anic values. This

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process contributes to improvements in students' religiosity, discipline, responsibility, respect for teachers and parents, regular Qur'anic recitation, and commitment to daily worship. The findings demonstrate that spiritual intelligence develops through a pedagogical process that connects memorization activities with understanding, internalization, and practical application of Qur'anic values in everyday life. This study contributes to Islamic education by explaining the pedagogical mechanism through which Qur'anic memorization learning promotes students' spiritual intelligence. The findings provide an empirical foundation for developing evidence-based Qur'anic memorization learning models that emphasize both memorization achievement and the formation of religious character and spiritual development.

Keywords: Qur'anic Memorization Learning; Spiritual Intelligence; Value Internalization; Islamic Education; Elementary Islamic School.

INTRODUCTION

The learning of Al-Qur'an memorisation has seen rapid development in Islamic education studies over the past decade. The development is no longer limited to discussions on memorisation techniques, but has expanded to aspects of pedagogy, educational psychology, learning management, program evaluation, and even the integration of technology in the learning process. This shift indicates that tahfiz is no longer understood merely as the activity of memorising sacred texts, but rather as an educational process systematically designed to develop the cognitive, affective, and spiritual abilities of students. Various recent studies show that the effectiveness of tahfiz learning is influenced by a combination of teaching methods, the quality of teacher-student interactions, program management, and a supportive learning environment. Evidence-based learning approaches are increasingly being applied to test the effectiveness of tahfiz learning strategies, thereby providing a stronger scientific foundation for the development of contemporary Islamic education (Fakhruddin et al., 2020; Tarmilia et al., 2022). Other research emphasises that the success of the tahfiz program is not only determined by the intensity of *muraja'ah* but also by time management, structured repetition strategies, teacher competence, a continuous evaluation system, and effective institutional governance (Fitri et al., 2020; Santosa, 2022). These findings show that tahfiz learning has evolved into a multidisciplinary field of study that integrates perspectives from education, psychology, and management in an effort to improve the quality of Islamic education.

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This development is in line with the increasing attention to strengthening spiritual intelligence as one of the main objectives of Islamic education, particularly at the Madrasah Ibtidaiyah level. Islamic education is not only aimed at developing the intellectual abilities of students but also at fostering a well-rounded personality through the internalisation of divine values, the habituation of worship, and the formation of noble character. At the elementary school age, students are in a developmental phase that is crucial for the formation of values, beliefs, and character, making the strengthening of spiritual intelligence an important foundation for the development of both intellectual and emotional aspects in the subsequent stages (Erihadiana & Ridwan, 2021). Various studies show that spiritual intelligence is positively correlated with self-control, empathy, responsibility, learning motivation, and prosocial behaviour among students (Al Aziiz et al., 2024; Hidayanti et al., 2023; Nugroho et al., 2022; Nurislamiah et al., 2025; Rohana, 2018). In that context, tahfiz learning holds a strategic position because the process of memorising the Quran not only demands cognitive abilities but also builds discipline, patience, consistency, and religious awareness through continuous habituation. Therefore, tahfiz learning is viewed as one of the educational instruments that has the potential to integrate the development of Quran memorisation with the formation of the students' spiritual intelligence.

Nevertheless, the implementation of tahfiz learning in various madrasahs still faces several challenges that affect the achievement of these goals. Various studies indicate that the quality of program implementation is not yet fully supported by optimal management, uniform teacher competence, a sustainable evaluation system, or family involvement in accompanying students' memorisation process (Muawanah et al., 2022). Other constraints were also found in the limited allocation of learning time, the varied basic abilities to read the Quran, the low consistency of *muraja'ah*, and the fluctuations in students' learning motivation (Yanti et al., 2023). From the perspective of educational management, the success of tahfiz learning requires systematic planning, coordination among teachers, monitoring of memorisation progress, and teaching strategies that can accommodate the diverse characteristics of students (Nur et al., 2022). On the other hand, technological advancements also present new opportunities as well as challenges. The use of digital media can enhance the flexibility of learning, but its effectiveness still depends on the quality of pedagogical interactions between teachers and students, as well as the institution's ability to properly integrate technology into the learning process (Aufa, Akbar, et al., 2024). Various findings indicate that the effectiveness of tahfiz learning cannot be understood solely through the achievement of memorisation targets, but must be analysed as an educational process that involves pedagogical, psychological, managerial, and spiritual aspects in an

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integrated manner.

Based on these conditions, the main issue of this research lies in how the tahfiz learning method is implemented so that it can contribute to the enhancement of students' spiritual intelligence. Most previous research has primarily evaluated the effectiveness of tahfiz programs through institutional indicators, such as the achievement of memorisation targets, the quality of program management, or the success of curriculum implementation, without deeply explaining the pedagogical mechanisms that occur during the learning process (Fahmi et al., 2022; Sukiman & Fikriansyah, 2021). However, the teaching method is the main component that determines the success of internalising the values of the Qur'an into the behaviour of the students. Therefore, this research uses a qualitative approach to comprehensively analyse the implementation of the tahfiz learning method, covering the learning process, teacher-student interactions, religious habituation, and its relation to the development of spiritual intelligence. This approach is expected to provide a deeper understanding of the mechanisms of tahfiz learning as an educational process that not only produces the quality of memorisation but also continuously shapes the character and spirituality of the students.

Various studies have offered several approaches to enhance the effectiveness of tahfiz learning, whether through innovative teaching methods, strengthening program management, or integrating educational technology. Experimental research shows that the combination of *talaqqi*, *tikrar*, *tasmi'*, and *muraja'ah* methods conducted in a structured manner can improve the quality of memorisation while maintaining long-term memory retention compared to conventional memorisation approaches (Fakhruddin et al., 2020). Methodological innovations continue to evolve through the application of the Ottoman Turkish method, the Jibril method, and collaborative learning approaches tailored to the characteristics of the learners (Al Ayyubi et al., 2023; Fuadi et al., 2020; Ningsih et al., 2023). In addition, strengthening the function of learning management through systematic planning, continuous supervision, professional teacher development, and parental involvement has proven to contribute to the success of the tahfiz program (Nur et al., 2022; Santosa, 2022). These findings indicate that improving the quality of tahfiz learning requires a comprehensive approach, not only focused on achieving memorisation targets but also on a learning process that can internalise the values of the Qur'an in the lives of students.

In the perspective of Islamic education, the effectiveness of the tahfiz learning method should not only be measured by the number of memorised verses achieved but also by its ability to foster spiritual intelligence. This relationship is supported empirically by various studies that

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show that the activity of memorising the Qur'an contributes to the improvement of discipline, self-regulation, religious appreciation, and the formation of students' religious character (Aziz, 2025; Hakim et al., 2025; Harahap & Nasution, 2026; Utami et al., 2022). The process of verse repetition, teacher guidance, habituation of worship, and reflection on the meaning of the Qur'an forms a mechanism of value internalisation that gradually strengthens spiritual awareness (Maula & Sangadah, 2025; Syarafina et al., 2024). Thus, the success of tahfiz learning should be understood as the success of building a harmonious relationship between cognitive, affective, and spiritual aspects. This perspective is important because the goal of Islamic education does not stop at the ability to memorise, but is directed towards the formation of students who have noble character, possess moral integrity, and are able to actualise the values of the Qur'an in everyday life.

Although the literature on tahfiz is developing quite rapidly, critical reviews indicate that there are still research gaps that require attention. Most research is orientated towards evaluating program effectiveness through an institutional approach using the CIPP or CIPPO model, so success indicators are more often measured by the achievement of memorisation targets, the quality of program management, or the effectiveness of curriculum implementation (Fahmi et al., 2022; Fitri et al., 2020; Sukiman & Fikriansyah, 2021). On the other hand, research examining teaching methods is still dominated by descriptive studies that explain the stages of implementing certain methods without analysing the relationship between teaching methods, the process of value internalisation, and the development of students' spiritual intelligence in depth. Moreover, most of the research has been conducted in pesantren or tahfiz schools, while studies at the Madrasah Ibtidaiyah level with a focus on the spiritual dimension are still relatively limited. This condition indicates that the pedagogical mechanisms linking tahfiz learning methods with the formation of spiritual intelligence have not yet received adequate empirical explanation. This gap is the crucial basis for this research to expand the perspective of tahfiz studies from mere program evaluation to the analysis of the learning process that results in changes in the spiritual behaviour of students.

This research aims to analyse the implementation of the Al-Qur'an tahfiz learning method, identify the process of internalising Qur'anic values in learning, and explain the contribution of this method to the enhancement of students' spiritual intelligence at MI Hasri Agang Je'ne, Jeneponto Regency. The novelty of this research lies in the integrative analysis between the tahfiz learning method and spiritual intelligence in the context of Islamic primary education, thus not only depicting the effectiveness of the program but also explaining the pedagogical mechanisms

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underlying the formation of students' religious character. Conceptually, this research is based on the assumption that a systematic learning method implemented through *talaqqi*, *muraja'ah*, *tikrar*, habituation of worship, and teacher guidance will strengthen the process of internalising the values of the Qur'an, thereby leading to the development of students' spiritual intelligence. Therefore, the scope of the research is focused on the implementation of the tahfiz learning method, the process of spiritual development that takes place during the learning, as well as the factors that support or hinder the achievement of these goals. The research findings are expected not only to enrich the treasury of Islamic education knowledge but also to serve as an empirical basis for the development of a more adaptive, systematic, and evidence-based tahfiz learning model in improving the quality of Islamic education at the Madrasah Ibtidaiyah level.

LITERATURE REVIEW

The literature review in this study aims to build a conceptual foundation regarding the relationship between Quran memorisation learning methods and the development of students' spiritual intelligence. This study not only outlines the main concepts that form the basis of the research but also synthesises empirical findings from various previous studies to explain the theoretical mechanisms linking the process of tahfiz learning with character formation and spirituality. Therefore, the discussion is focused on three main aspects, namely the theory of Al-Qur'an tahfiz learning methods, the concept of spiritual intelligence from the perspective of educational psychology and Islamic education, and the conceptual relationship between the two as the basis for developing the research analysis framework.

Islamic education literature views the method of learning tahfiz Al-Qur'an as a set of pedagogical strategies designed to help students memorise, maintain, and improve the quality of their memorisation through a systematic, structured, and continuous process. The orientation of learning is not only directed towards achieving the quantity of memorisation but also towards the accuracy of recitation, the maintenance of long-term memorisation, and the formation of etiquette towards the Qur'an. Recent studies show that the success of tahfiz learning is more determined by the quality of the pedagogical process rather than just the memorisation targets, so the learning is carried out through a cycle of receiving new memorisation, reinforcing old memorisation, periodic evaluations, and intensive guidance from teachers (Yusup et al., 2025). The results of a systematic review of publications indexed in Scopus and ERIC also show that the effectiveness of learning increases when various methods are applied in an integrated manner, as each method has complementary pedagogical functions that strengthen memory retention and

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maintain the quality of memorisation.

Among the various methods, *talaqqi* is the main foundation of tahfiz learning because it places the teacher as the authoritative source in the transmission of Quranic recitation. Through direct interaction, the teacher provides examples of correct recitation, while the students imitate and receive immediate corrections for mistakes in pronunciation, *tajwid*, or fluency of recitation. In addition to ensuring the authenticity of the recitation through the chain of knowledge, this method also builds discipline, pedagogical closeness, and the formation of learning etiquette that are characteristic of Islamic education (Waruwu & Pasaribu, 2026). After the *talaqqi* stage, the learning process continues through *muraja'ah*, which is the consistent repetition of memorisation to maintain memory endurance. Various studies show that scheduled *muraja'ah* significantly affects long-term memorisation retention, while also allowing teachers to detect mistakes early, thereby maintaining the quality of memorisation (Izzan & Fadhil, 2023; Yusup et al., 2025).

The effectiveness of tahfiz learning is also strengthened through *tikrar*, which is the intensive repetition of the verses being studied as well as those that have been memorised. Psychologically, this method aligns with the principle of repetition learning, which states that the more frequently information is repeated, the stronger its memory trace becomes. Research by Dewi et al. (2024) shows that the integration of *tikrar* with *talaqqi* and *muraja'ah* can enhance the quality of memorisation as well as the learning motivation of students. Meanwhile, *wahdah* emphasises mastering one verse perfectly before moving on to the next verse, thereby reducing cognitive load, especially for elementary school students. This method is generally combined with *talaqqi* and *muraja'ah* so that each unit of memorisation receives validation from the teacher before being developed into a complete series of memorisation.

Another component that cannot be separated from tahfiz learning is the recitation of memorisation (*tasmi'*), which is the process of presenting the memorisation in front of the teacher as a form of formative evaluation. Through this mechanism, the teacher verifies the accuracy of the recitation, the consistency of tajwid, and the fluency of the memorisation while also providing pedagogical feedback that helps students correct mistakes before moving on to the next target. Recent literature shows that the cycle of *talaqqi*, *tikrar*, *muraja'ah*, and *tasmi'* is the most effective learning model in maintaining the continuity between the learning process, memory reinforcement, and the formation of learning discipline. Thus, the tahfiz learning method does not work in a partial manner, but rather forms an integrated pedagogical system that produces quality memorisation while also building a strong learning character.

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Spiritual intelligence is one of the important dimensions in the development of students because it serves as the foundation for the formation of life's meaning, self-control, and behaviour orientated towards moral and religious values. In the perspective of educational psychology, spiritual intelligence is understood as the individual's ability to utilise spiritual resources to comprehend life experiences, make value-based decisions, and respond to various issues wisely. Emmons (2000) explains that spiritual intelligence encompasses the ability to transcend material experiences, sanctify daily activities, use spiritual values in problem-solving, and display noble behaviours such as gratitude, compassion, and forgiveness. This perspective was then developed by Zohar and Marshall (2000), who positioned spiritual intelligence as the foundation for intellectual and emotional intelligence because it enables individuals to find meaning in life while also building a value-based action orientation. In the context of education, spiritual intelligence has been shown to contribute to increased intrinsic motivation, academic resilience, self-regulation, and student engagement in the learning process (Ma & Wang, 2022).

The development of educational psychology research has also produced more systematic instruments for measuring spiritual intelligence. One of the most widely used models is the Spiritual Intelligence Self-Report Inventory (SISRI-24) developed by King (2009). This instrument operationalises spiritual intelligence into four main dimensions: Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, and Conscious State Expansion (King, 2009; King & DeCicco, 2009). The four dimensions describe an individual's ability to think critically about the meaning of life, construct meaning from experiences, recognise connections with transcendent reality, and develop spiritual awareness through reflection. Various studies show that the model has good validity in explaining the relationship between spirituality, psychological well-being, and the character development of students.

Unlike the Western psychological approach that emphasises existential aspects and universal spiritual experiences, Islamic education views spiritual intelligence as the ability to integrate all human potential within the framework of monotheism, so that all activities are grounded in faith, piety, and noble character. The spiritual dimension is not separated from worship, morality, or social responsibility, but rather becomes the core of the Islamic education process. Therefore, the concept of spiritual intelligence in Islamic education is directed towards the formation of harmonious relationships with Allah (*hablum minallah*), fellow humans (*hablum minannas*), and the environment. Conceptual studies show that modern spiritual intelligence theory remains relevant as a general framework, but it needs to be reconstructed to be based on the Qur'an and Sunnah so that spiritual orientation does not stop at the search for the meaning

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of life, but culminates in servitude to Allah (Erihadiana & Ridwan, 2021; Matwaya & Zahro, 2020).

In line with that paradigm, several studies have developed indicators of spiritual intelligence based on the prophetic character of the Prophet Muhammad (PBUH), namely *ṣidq*, *amānah*, *tablīgh*, and *faṭānah*, combined with psychological dimensions such as transcendental awareness, the ability to find meaning in life, patience, gratitude, and the ability to forgive. The integration of these two perspectives resulted in the Islamic Spiritual Intelligence instrument, which is considered more suitable for measuring spiritual development in the context of Islamic education (Rahman & Shah, 2015). Empirical research also shows that consistent worship practices, a religious educational environment, and intensive interaction with the values of the Qur'an are factors that strengthen the development of students' spiritual intelligence (Masruri et al., 2025). Thus, spiritual intelligence in Islamic education is understood as a combination of the ability to comprehend the meaning of life, the appreciation of divine values, and the implementation of noble morals in daily life.

The relationship between the learning of Al-Qur'an memorisation and spiritual intelligence can be explained through the theory of value internalisation in Islamic education. This theory views education not merely as a process of knowledge transfer, but as a process of value transformation through stages of knowing, accepting, internalising, and practicing values in real life. In tahfiz learning, this process is realised through *talaqqi*, *muraja'ah*, *tasmi'*, the exemplary behaviour of teachers, habituation of worship, and continuous evaluation that allows the values of the Qur'an to be gradually instilled in the students (Kosim et al., 2019). Research by Rosmini et al. (2022) shows that the integration of learning methods with religious habituation produces disciplined, moderate, and responsible character, while the research by Laili et al. (2025) emphasises that the success of value internalisation is greatly influenced by the synergy between learning methods, school culture, teacher exemplarity, and family support. Therefore, tahfiz learning not only develops the ability to memorise the Quran but also builds spiritual awareness through a continuous and contextual educational process.

Various previous studies consistently show that the learning of tahfiz Al-Qur'an is not only orientated towards improving memorisation skills but also contributes to the formation of spiritual intelligence, religious character, and the morals of the students. In the perspective of Islamic education, methods such as *talaqqi*, *muraja'ah*, *tikrar*, wahdah, and *tasmi'* constitute a unified pedagogical process that allows the values of the Qur'an to be internalised through continuous habituation. The memorisation activities supported by the exemplary behaviour of teachers, worship training, and continuous evaluation encourage the development of spiritual

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awareness, self-control, discipline, responsibility, and behaviour that reflects Islamic morals (Hakim et al., 2025; Utami et al., 2022). Thus, tahfiz learning is understood as an educational process that integrates cognitive, affective, and spiritual dimensions, so its success is not only measured by the number of memorised verses but also by changes in behaviour and the quality of the students' character.

Empirical findings strengthen that relationship. The research by Utami et al. (2022) proves that spiritual intelligence and religiosity have a positive effect on the self-regulation abilities of participants in the tahfiz program, which in turn enhances their consistency in the process of memorising the Quran. Similar results were presented by Hakim et al. (2025), which showed that the longer students systematically follow tahfiz learning, the higher the level of spiritual intelligence that develops. The research by Hodijah and Supendi (2021) also explains that the activity of memorising, accompanied by contemplation of the contents of the Qur'an, can enhance awareness of divinity, gratitude, inner peace, and the ability to interpret various life experiences religiously. In line with that, Tohari and Nafiah (2024) found that the application of the *wahdah*, *tasmi'*, and *muraja'ah* methods not only improves the quality of memorisation but also strengthens the morals and spiritual awareness of students by habituating Qur'anic values in daily life.

Another study shows that tahfiz learning significantly contributes to the formation of religious character. Maula and Sangadah (2025) explain that habituation through *tikrar*, *talaqqi*, and *muraja'ah* fosters discipline, patience, responsibility, and consistency in worship. Harahap and Nasution (2026) add that tahfiz activities serve as an effective medium for instilling religious character because students not only memorise the Quran but are also guided to understand and practice the values contained within it. The research by Khaeruniah et al. (2024) shows that the integration of the tahfiz program with Islamic Religious Education learning results in an increase in honesty, respect for teachers, social concern, and student responsibility. The overall findings indicate that the quality of learning method implementation, the intensity of habituation, teacher exemplarity, and school culture are factors that determine the success of developing spiritual intelligence and religious character through tahfiz learning.

Based on that synthesis, the relationship between the tahfiz learning method and spiritual intelligence can be explained through the integration of value internalisation theory, Social Learning Theory, Meaningful Learning Theory, and the Spiritual Intelligence framework. The Value Internalisation Theory explains that the repetition of memorisation, the habituation of worship, and the contemplation of the meaning of verses transform the values of the Qur'an from mere

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knowledge into an integral part of the students' personality (Zain, 2026). The Social Learning Theory emphasises that teachers function as role models through their behaviour, manners, and worship practices, so the learning process occurs through observation and imitation (Muchtar et al., 2022). Meanwhile, the Meaningful Learning Theory explains that memorisation will have a deeper impact if students can connect the content of the Qur'an with their life experiences. These three perspectives complement each other with the framework of Spiritual Intelligence, which views the ability to find meaning in life, transcendental awareness, and behavioural control as the main indicators of developing spiritual intelligence (Hasan et al., 2024).

Although empirical evidence shows a positive relationship between tahfiz learning and the spiritual development of students, a critical review of the literature reveals several research gaps. Most previous studies used a correlational quantitative approach to examine the relationship between tahfiz programs and religious character, while qualitative research mostly described the implementation of methods without explaining the pedagogical mechanisms that lead to the development of spiritual intelligence. Moreover, the majority of research has been conducted in pesantren or tahfiz schools, so the context of Madrasah Ibtidaiyah as a basic educational institution has received relatively less attention. Research that integrates the analysis of teaching methods, the process of value internalisation, teacher-student interactions, and the development of spiritual intelligence within a comprehensive analytical framework is still very limited. This condition indicates that the causal-conceptual relationship between the tahfiz learning method and the formation of spiritual intelligence has not been comprehensively explained in the literature.

Based on this gap, this research positions the tahfiz learning method as a pedagogical process that not only produces the ability to memorise the Qur'an but also serves as a medium for the internalisation of Qur'anic values that shape the spiritual intelligence of students. The analysis focuses on the implementation of the *talaqqi*, *muraja'ah*, *tikrar*, *wahdah*, and *tasmi'* methods, the pedagogical interaction between teachers and students, as well as the process of religious habituation that occurs during the learning. This conceptual framework is expected to provide an empirical explanation of the mechanism for forming spiritual intelligence through tahfiz learning while also expanding the horizons of Islamic education theory. Thus, this research not only fills the gap in the literature regarding the process of value internalisation at the Madrasah Ibtidaiyah level but also offers a conceptual foundation for the development of a more effective, systematic, and evidence-based tahfiz learning model in improving the quality of Islamic education.

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METHOD

This research uses a qualitative approach with a field study design to gain an in-depth understanding of the implementation of the Al-Qur'an memorisation learning method and its contribution to the development of students' spiritual intelligence. This approach was chosen because it can explain educational phenomena in their natural context, allowing for a comprehensive analysis of the interactions between teachers, students, and the learning environment. In Islamic education research, the process of internalising Qur'anic values is not only related to the achievement of memorisation but also involves character formation, habituation of worship, and spiritual development that are difficult to explain through a quantitative approach. Therefore, qualitative research provides space to explore the meaning, experiences, and learning practices contextually (Creswell & Poth, 2016). The findings of Hasan et al. (2024) and Akmansyah et al. (2025) also indicate that the implementation of tahfiz learning is better understood through direct observation of the pedagogical processes and spiritual development occurring in the educational environment.

Data were collected through observation, in-depth interviews, and documentation as complementary techniques. Observation is used to identify learning practices, teacher-student interactions, and religious habituation that occur during the tahfiz program. Semi-structured interviews were conducted with the school principal, tahfiz teachers, and students to obtain information regarding the implementation of teaching methods, supporting and inhibiting factors, as well as the spiritual changes experienced by the students. Documentation was utilised to verify the results of observations and interviews through the analysis of the curriculum, teaching materials, memorisation follow-up books, and school activity archives. The combination of these three techniques has proven capable of producing rich and comprehensive data in Islamic education research (Hamid et al., 2025; Hasan et al., 2024). The credibility of the research is maintained through source and method triangulation, as well as member checking to ensure the alignment of the researcher's interpretation with the informants' experiences (Lincoln & Guba, 1985). Next, the data were analysed using the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and conclusion drawing and verification. The analysis process is conducted iteratively from data collection to the completion of the research, ensuring that each finding is obtained through systematic, transparent, and scientifically accountable interpretation (Miles et al., 2019).

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IMPLEMENTATION OF THE AL-QUR'AN MEMORISATION LEARNING METHOD

The implementation of the Al-Qur'an memorisation learning method at MI Hasri Agang Je'ne shows that the memorisation process is not carried out through a single method, but rather through a combination of several complementary approaches according to the developmental characteristics of the students. These findings reinforce the literature review results, which explain that the effectiveness of tahfiz learning is not determined by the dominance of a particular method, but by the integration of the *talaqqi*, *tikrar*, *muraja'ah*, *wahdah*, and *tasmi'* methods in a continuous learning cycle (Hidayat et al., 2026; Yusup et al., 2025). This approach allows the learning process to not only produce accurate memorisation but also to build study discipline, the habit of repeating memorisation, and a close pedagogical relationship between teachers and students.

The results of observations and interviews show that teachers apply learning flexibly by considering the initial abilities, memorisation speed, and learning readiness of each student. The *tikrar* method has become the most dominant strategy because it is considered the most suitable for the characteristics of students at the Madrasah Ibtidaiyah level. The teacher does not set a large memorisation target, but divides the material into small parts that are repeated gradually until fully mastered. Regarding this matter, the Tahfiz teacher explained:

> *"Actually, the method we use leans more towards tikrar or gradual repetition so that the students do not easily get bored considering their young age. In fact, all the methods we consider applicable to our MI students are implemented depending on the child's level of ability." (Hasna Hasan, Tahfiz Teacher, Interview, 2026).*

The statement indicates that the teacher does not view the teaching method as a rigid procedure, but rather as a pedagogical strategy that must be adjusted to the characteristics of the students. This approach is in line with the findings of Aufa et al. (2024), which emphasise that differentiated-based tahfiz learning can enhance the quality of memorisation because teachers adjust targets, strategies, and evaluations to the learning readiness of the students. Thus, the implementation of the method at MI Hasri Agang Je'ne reflects the principles of adaptive learning that provide each student with the opportunity to develop according to their capacity.

In addition to *tikrar*, the teacher applies the *talaqqi* method as an initial stage before students memorise new verses. The teacher first reads the verse according to the rules of *tajwid* and *makhārij al-ḥurūf*, then the students imitate the reading until they receive direct corrections.

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This learning pattern ensures that the memorisation process begins with correct recitation, so that pronunciation errors are not carried over to the next stage of memorisation. These results are consistent with the research of Hidayat et al. (2026) and Ismail et al. (2024), which concluded that *talaqqi* serves to maintain the authenticity of the reading while also fostering pedagogical interaction between teachers and students. In the perspective of Islamic education, this practice also reflects the concept of *ta'līm*, which is the process of knowledge transfer that occurs through direct guidance from the teacher as an authoritative source.

The next stage is the implementation of *muraja'ah*, which is carried out regularly before students add new memorisation. This activity aims to maintain the memorisation that has been acquired while also habituating students to perform independent repetition. Literature shows that *muraja'ah* is an effective memory retention strategy because it can reduce the forgetting rate while also enhancing long-term memorisation stability (An Nahdliyah & Naelasari, 2026; Hidayat et al., 2026). Field findings show that the habit of *muraja'ah* not only strengthens memory retention but also fosters discipline and responsibility among students in maintaining the memorisation they have achieved. This shows that the tahfiz learning at this madrasa does not stop at the process of acquiring new memorisation, but also emphasises sustainability through systematic maintenance of the memorised content.

The implementation of learning is also equipped with an evaluation mechanism through *tasmi'* or memorisation submission conducted periodically. The evaluation not only measures the number of verses memorised but also pays attention to the fluency of recitation, accuracy of *tajwid*, articulation points of letters, and the students' ability to retain their memorisation. The Tahfiz teacher explained:

> *"The evaluation is conducted weekly through memorisation tests, and periodically through tahfiz exams according to the set targets. The aspects evaluated include the fluency of memorisation, accuracy of tajwid, articulation of letters, and the student's ability to maintain their memorisation." (Hasna Hasan, Tahfiz Teacher, Interview, 2026).*

The statement is supported by another Tahfiz teacher who stated that the evaluation is conducted gradually through memorisation submission activities to monitor the development of students' abilities while also correcting reading mistakes from an early stage. These findings show that evaluation in tahfiz learning functions as part of the learning process, not merely as an instrument for assessing outcomes. This is in line with the concept of formative evaluation in

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education, which places teacher feedback as a mechanism to continuously improve the quality of learning.

The implementation of the tahfiz learning method at MI Hasri Agang Je'ne shows an integration of *talaqqi*, *tikrar*, *muraja'ah*, *wahdah*, and *tasmi'* applied flexibly according to the characteristics of the students. These findings reinforce the study in Chapter II that the effectiveness of tahfiz learning arises from the synergy of various methods, rather than from the application of a single method in isolation. The integration also reflects the principles of Islamic education that combine *ta'līm*, *tarbiyah*, and *ta'dīb*, because the process of memorisation is not only directed at mastering the recitation of the Qur'an, but also at the formation of discipline, learning etiquette, and responsibility as the foundation for the spiritual development of the students.

The implementation of the tahfiz learning method at MI Hasri Agang Je'ne is not only influenced by the choice of method used but also by the quality of pedagogical interactions that are built during the learning process. The research results show that teachers play a central role in determining the effectiveness of learning through the provision of motivation, guidance, reading corrections, and the habituation of religious values. Teachers do not only act as conveyors of material but also as guides who direct students to understand that memorising the Qur'an is part of character building and closeness to Allah Swt. This approach shows that the learning process has integrated the functions of *ta'līm* (transfer of knowledge), *tarbiyah* (development of potential), and *ta'dīb* (formation of manners) as explained in Islamic education theory. The integration of these three dimensions makes tahfiz learning not limited to academic aspects, but develops as an educational process that comprehensively shapes the personality of the students (Al-Attas, 1980; An-Nahlawi, 1995).

The success of method implementation is also influenced by the teacher's ability to adjust teaching strategies to the conditions of the students. The interview results show that the teacher does not set uniform memorisation targets, but rather considers each student's ability to read the Quran, memory capacity, and psychological readiness. This approach demonstrates the application of the student-centered learning principle, where differences in abilities are not viewed as obstacles, but rather as a basis for determining the most appropriate learning strategies. These findings are in line with Santosa's (2022) research, which states that the flexibility of teachers in managing learning contributes to increased learning motivation and the success of the tahfiz program. In the context of primary education, an adaptive approach becomes increasingly important because students are at a stage of cognitive and emotional development

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that still requires intensive guidance.

In addition to the teacher factor, the academic culture of the madrasah also supports the successful implementation of tahfiz learning. Based on the results of the observation, the activity of memorising the Qur'an has become part of the school routine, carried out in a scheduled and continuous manner. The habit of starting lessons with reading the Qur'an, conducting joint *muraja'ah*, and periodic memorisation evaluations creates a conducive learning environment for the formation of discipline and consistency among students. This perspective supports the findings of Rosmini et al. (2022) that a religious school culture is an important factor in strengthening the internalisation of Qur'anic values. Thus, the success of tahfiz learning does not only depend on the individual competence of the teacher but also on an educational system capable of creating a learning environment that supports the habituation of Islamic values.

Nevertheless, this study also found several obstacles that affect the effectiveness of the implementation of the learning method. Differences in the ability to read the Qur'an when students enter the madrasah cause teachers to provide assistance with varying intensities. Some students are able to achieve the memorisation targets on schedule, while other students require more time because they still need to improve their reading and tajwid. This condition indicates that the success of tahfiz learning is influenced by the basic abilities of the students before participating in the program. These findings reinforce the research by Muawanah et al. (2022), which states that the heterogeneity of initial abilities is one of the main challenges in the implementation of the tahfiz program at the primary education level.

Another factor that influences the success of learning is family support. Based on the informant's statement, students who receive parental support for *muraja'ah* at home tend to have better memorisation development compared to students who only rely on learning at school. Family involvement not only serves as a supervisor of memorisation but also strengthens motivation and builds the habit of interacting with the Quran outside the madrasah environment. The results are in line with the research by Idris and Nur Efendi (2021), which explains that collaboration between schools and families is one of the determining factors for the success of tahfiz education because it creates continuity in the learning process in both formal and informal environments.

If analysed comprehensively, the implementation of the tahfiz learning method at MI Hasri Agang Je'ne shows that the success of the program cannot be explained solely through the use of the *talaqqi*, *tikrar*, *muraja'ah*, *wahdah*, and *tasmi'* methods in isolation. The effectiveness of learning arises from the interaction between the appropriate methods, the pedagogical

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competence of the teachers, the religious school culture, continuous evaluation, and family support in building the habit of memorising the Quran. These findings expand on previous research, which generally only emphasised the effectiveness of certain methods, by showing that the quality of learning implementation is the result of the synergy of various educational components. Therefore, the tahfiz learning method needs to be understood as a pedagogical system that integrates learning strategies, character development, and continuous religious habituation. This perspective provides a conceptual contribution that the success of tahfiz learning is not only reflected in the improvement of memorisation quality but also in the formation of an educational environment that supports the spiritual development of students. This finding also serves as a foundation for the discussion in the next subsection regarding the process of internalising spiritual values through Al-Qur'an tahfiz learning.

INTERNALISATION OF SPIRITUAL VALUES THROUGH TAHFIZ LEARNING

The tahfiz Al-Qur'an learning at MI Hasri Agang Je'ne is not only aimed at improving students' ability to memorise Quranic verses but also serves as a medium for the internalisation of spiritual values that shape religious character. These findings show that the orientation of learning has transcended cognitive aspects towards the formation of affective and spiritual dimensions, in line with the goals of Islamic education. In the perspective of value internalisation theory, the success of education is not solely measured by the mastery of knowledge, but by the ability of students to internalise, accept, and actualise those values in their daily lives (Kosim et al., 2019). Therefore, the process of memorising the Quran gains a broader meaning as it becomes a means of forming religious awareness through continuous interaction between students, teachers, and the values contained in the verses being studied.

The research results show that the process of internalising spiritual values is carried out through the integration of memorisation activities with the explanation of the meaning of verses, moral development, and the habituation of Islamic behaviour during the learning process. The teacher does not limit their role to being a memorisation guide, but also functions as an educator who connects the content of the Quran with the realities of the students' lives. Regarding this matter, Samsuddin M (2026) explained: "We do this by instilling Islamic values throughout the learning process. We do not only focus on memorisation, but also explain the meaning and message of the memorised verses so that the students can understand and practice them."

That statement shows that tahfiz learning is built on an educational paradigm that places the Quran as a source of character formation. The explanation of the verse's content ensures that

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students do not stop at the activity of memorising the words, but are directed to understand the moral values, ethics, and Islamic teachings contained within it. This finding confirms the discussion in Chapter II that the internalisation of values occurs through the stages of knowing, understanding, internalising, and practicing. Thus, the tahfiz learning method functions as a process of value transformation, not merely the transfer of memorisation.

From the perspective of Islamic education, this approach reflects the integration of the concepts of *ta'līm*, *tarbiyah*, and *ta'dīb*. The process of *ta'līm* is evident when the teacher explains the recitation and content of the Quranic verses systematically. The dimension of *tarbiyah* is realised through the cultivation of students' spiritual potential to develop gradually according to their level of maturity, while *ta'dīb* is reflected in the instillation of manners, ethics, and responsibility as manifestations of Qur'anic values. This concept aligns with Al-Attas's (1980) thinking, which places education as a process of forming civilised humans through the internalisation of values, not merely the transmission of knowledge. Therefore, the success of tahfiz learning is not solely measured by the amount of memorisation possessed by the students, but also by the behavioural changes that emerge as a consequence of understanding the teachings of the Qur'an.

Field findings indicate that the process is beginning to produce changes in the perspectives and behaviours of the students. Aryadi (2026), one of the participants in the tahfiz program, stated: "After memorising the Quran, I became more aware that we should do good deeds, respect our parents and teachers, and be diligent in worship." The teacher also often explains the meaning and message of the verses we memorise.

That statement illustrates that the internalisation of values has reached the stage of understanding and acceptance of those values. Students are not only able to memorise the verses they have studied, but they are also beginning to connect the contents of the Qur'an with their daily behaviour. Awareness of the importance of respecting parents, honouring teachers, enhancing the discipline of worship, and doing good to others are indicators of the development of spiritual intelligence as explained in the theory of Spiritual Intelligence. According to King (2009), one of the main dimensions of spiritual intelligence is the ability to construct personal meaning (Personal Meaning Production) through experiences encountered by the individual. In the context of this research, the activity of memorising the Quran becomes a learning experience that generates new understanding of life values, thereby encouraging behavioural changes in the students.

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The results of this study also reinforce the findings of Utami et al. (2022), Hakim et al. (2025), and Harahap and Nasution (2026), which state that intensive interaction with the Qur'an contributes to the development of students' religious character, discipline, responsibility, and spiritual awareness. However, this research provides a deeper explanation of the pedagogical mechanisms underlying that relationship. Changes in students' behaviour do not occur automatically due to the memorisation activity, but rather through learning strategies that integrate the explanation of verse meanings, the exemplary behaviour of teachers, the habituation of Islamic behaviour, and reflection on the content of the Quran. In other words, the learning method serves as a mediating factor that bridges the memorisation process with the formation of spiritual intelligence.

The findings show that the internalisation of spiritual values is a process that occurs gradually and continuously. Memorising the Quran serves as the starting point for the formation of religious awareness, while the explanation of verse meanings and the habituation of Islamic behaviour become mechanisms that transform Quranic values into parts of the students' way of thinking and acting. This perspective broadens the understanding of tahfiz learning as an educational process that simultaneously integrates cognitive, affective, and spiritual dimensions. Therefore, the success of the tahfiz program at MI Hasri Agang Je'ne is not only reflected in the students' ability to memorise the Quran but also in the emergence of attitude changes that indicate Qur'anic values are beginning to be internalised in daily life. The process of internalising spiritual values at MI Hasri Agang Je'ne does not stop at providing understanding of the verses' content but is reinforced through consistent habituation during learning activities and outside the memorisation process. These findings indicate that the teachers implement an educational strategy that combines cognitive aspects with habituation, so that Qur'anic values are not only understood as knowledge but gradually develop into behaviours that become ingrained in the students. In the perspective of Islamic education, habituation is an important mechanism in the process of tarbiyah because it allows a value to transform into character through continuous practice (An-Nahlawi, 1995). Therefore, tahfiz learning is positioned as an educational activity that takes place continuously through the repetition of memorisation, habituation of worship, and the reinforcement of morals in daily life.

The findings indicate that the explanation of the verse's meaning is always followed by encouragement for students to implement the message of the Qur'an in real-life behaviour. The teacher connects the memorised verses with daily experiences so that students can more easily understand the relevance of the Quran's content to their lives. This contextual approach

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demonstrates that tahfiz learning is not only orientated towards textual aspects but also builds the reflective abilities of students in understanding Islamic teachings. That perspective aligns with the Meaningful Learning Theory, which explains that learning will result in deeper changes when new information is connected with the experiences and knowledge structures that students already possess. When the verses of the Qur'an are understood as guidelines for respecting parents, being honest, maintaining trust, or enhancing the discipline of worship, the process of memorisation evolves into a meaningful learning experience that can influence the thinking and behaviour of the students.

The role of the teacher becomes a very determining factor in the success of the process. Research results show that teachers not only deliver material but also provide exemplary behaviour through their attitudes, speech, and actions during the learning process. This exemplary behaviour strengthens the process of internalisation because students receive concrete examples of the implementation of Qur'anic values in daily life. This condition aligns with Social Learning Theory, which explains that individuals learn through observation of the behaviour of models considered to have authority and credibility (Bandura, 1977). In the context of tahfiz learning, the teacher functions as a role model who not only teaches the recitation of the Qur'an but also demonstrates how the values of the Qur'an are embodied in social interactions. Thus, the success of value internalisation is not only determined by the teaching method but also by the quality of the exemplary behaviour displayed by the teacher during the educational process.

The results of this study show that tahfiz learning has established a close relationship between memorising the Quran and the formation of students' religious character. The awareness to respect parents and teachers, improve worship discipline, maintain behaviour, and do good to others shows that students are beginning to develop a spiritual dimension that is reflected in real actions. These findings support the research by Erihadiana et al. (2021), which emphasises that spiritual intelligence in Islamic education is not only measured by the level of religiosity but also by the individual's ability to integrate divine values into social behaviour. In other words, spiritual development is not only evident in the vertical relationship with Allah Swt., but also in the quality of horizontal relationships with fellow humans, as reflected in the concept of hablum minallah and hablum minannas.

Compared to previous research, this study provides a more comprehensive perspective on the mechanisms of spiritual value internalisation. Previous research generally concludes that tahfiz programs influence the formation of religious character (Hakim et al., 2025; Harahap & Nasution, 2026), but it has not detailed how the pedagogical process unfolds in the classroom.

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This study shows that changes in student behaviour occur through a series of interconnected processes, starting from the recitation of verses through *talaqqi*, repetition through *tikrar* and *muraja'ah*, explanation of the verse's content, habituation of Islamic behaviour, teacher's exemplary conduct, to the implementation of values in daily life. This series of processes shows that the formation of spiritual intelligence is not a direct consequence of memorisation activities, but rather the result of a learning design that consciously integrates cognitive, affective, and spiritual dimensions.

The research findings emphasise that the internalisation of spiritual values through tahfiz learning is an educational process that occurs gradually, systematically, and continuously. The activity of memorising the Quran serves as an entry point to build an understanding of Islamic values, while the explanation of verse meanings, the habituation of religious behaviour, and the exemplary conduct of teachers become the main mechanisms that transform these values into the character of the students. These findings reinforce the conceptual framework established in Chapter II that tahfiz learning is a process of value transformation, not merely a transfer of memorisation. Therefore, the effectiveness of the tahfiz program should not only be measured by the achievement of memorisation but also by its success in shaping students who possess spiritual intelligence, noble character, and the ability to actualise the values of the Qur'an in daily life. This discussion serves as a foundation for further examining the impact of implementing the tahfiz learning method on the development of students' spiritual intelligence in the following subsection.

THE IMPACT OF THE TAHFIZ METHOD ON STUDENTS' SPIRITUAL INTELLIGENCE

Research findings indicate that the implementation of the Al-Qur'an tahfiz learning method at MI Hasri Agang Je'ne has a significant impact on the development of students' spiritual intelligence. The impact is not only seen in the improvement of Quran memorisation skills but also in changes in attitudes, behaviour, and the quality of practicing Islamic teachings in daily life. This result reinforces the previous discussion that the integration of the *talaqqi*, *tikrar*, *muraja'ah*, *wahdah*, and *tasmi'* methods, accompanied by explanations of the verse meanings and religious habituation, can produce a process of value internalisation that impacts the development of the spiritual dimension of students. In the perspective of Spiritual Intelligence theory, this development shows that intensive interaction with the Qur'an encourages students to build transcendental awareness, find meaning in religious activities, and translate spiritual values into real behaviour (King, 2009; King & DeCicco, 2009).

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One of the most prominent impacts is the increased dimension of the students' religiosity. Based on the interview results, teachers observed behavioural changes that occurred after the students participated in the tahfiz program. One of the informants stated: "After participating in the tahfidz program, most of the students showed improved behaviour. They became more diligent in worship, more disciplined, and more respectful towards teachers and parents."

The statement indicates that tahfiz learning contributes to behavioural changes that encompass both vertical relationships with Allah Swt. and horizontal relationships with fellow humans. The increase in discipline in worship, respect for teachers and parents, as well as the ability to control social behaviour, indicates that Qur'anic values have begun to be internalised in the lives of the students. This finding is in line with the concept of spiritual intelligence in Islamic education, which views spirituality as the ability to integrate faith, worship, morals, and social responsibility into a unified behaviour (Erihadiana & Ridwan, 2021). Thus, the indicators of the success of the tahfiz program are not only reflected in the achievement of memorisation but also in the transformation of attitudes that reflect the increased quality of the students' religiosity.

The changes are also directly felt by the students. One of the participants in the tahfiz program expressed: "Memorising the Quran makes me read the Quran more often and be more enthusiastic about worship." The statement shows that the tahfiz learning has built intrinsic motivation in carrying out religious activities. The activity of reading and memorising the Quran is no longer seen as an academic obligation, but has evolved into a spiritual need that encourages students to draw closer to Islamic teachings. In the framework of Personal Meaning Production proposed by King (2009), this change demonstrates the students' ability to construct personal meaning through learning experiences, transforming the activity of memorising the Qur'an into a source of motivation to enhance the quality of worship. This finding also reinforces the results of Utami et al. (2022), which state that the intensity of interaction with the Qur'an positively affects self-regulation, religiosity, and the development of students' spiritual intelligence.

The impact of tahfiz learning is also evident in the formation of spiritual character. Based on the interview results, the teacher explained: "The tahfidz program contributes significantly to the formation of students' character, especially in aspects of morality and discipline." This program also helps shape religious character because it involves more frequent engagement with the Quran. The same informant added: "Then, attitudes of politeness, respect for teachers, and habits of worship are further developed through the guidance of this tahfiz program."

Both statements indicate that tahfiz learning serves as a medium for character formation through continuous habituation. The students' closeness to the Qur'an through activities such as

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reading, memorising, and regularly reviewing it trains them to be disciplined, patient, responsible, and to maintain good character in the school environment. This result reinforces the theory of value internalisation discussed in Chapter II, which states that the repetition of behaviour accompanied by an understanding of values will lead to relatively permanent character changes (Kosim et al., 2019). Therefore, the formation of spiritual intelligence in this study does not occur instantly, but is an accumulation of the learning process that integrates pedagogical methods, teacher exemplarity, and the religious culture of the madrasah continuously.

Research findings increasingly show that the impact of tahfiz learning is not limited to the formation of religious character within the madrasah environment, but also affects students' lives outside of school. The process of memorising the Quran consistently through activities such as *talaqqi*, *tikrar*, *muraja'ah*, and *tasmi'* forms habits that are then carried over into the family and community environment. The research results show that these changes are evident in the increased discipline in performing worship, the habit of reading the Qur'an, a sense of responsibility, and the students' ability to apply Islamic teachings in their daily activities. Thus, tahfiz learning not only brings about changes during the educational process but also shapes behavioural patterns that continue to develop in the students' lives.

The changes were explained by one of the teachers through the following statement: "Before the students participated in the tahfiz program, some of them were still not accustomed to reading the Qur'an and performing religious duties regularly. However, after participating in the tahfiz program, they became more familiar with the Qur'an, more disciplined in their worship, and showed more polite and responsible behaviour." The statement shows that the tahfiz program has created changes in the students' religious habits through a systematic habituation process. The intensity of interaction with the Qur'an not only enhances reading and memorisation skills but also fosters a love for the Qur'an, making reading and worship activities a part of the students' routine. These findings reinforce the research by Masruri et al. (2025), which explains that students' continuous involvement in Qur'anic activities contributes to the development of spiritual awareness and the commitment to practicing religious values in daily life. From the perspective of Islamic education, this condition indicates that the process of tarbiyah has successfully formed positive habits through repeated practice, so that Islamic values develop into relatively stable character traits.

In addition to fostering a close relationship with the Qur'an, the tahfiz program also trains students to have attitudes of istiqamah, responsibility, and self-control. The obligation to maintain memorisation, follow the submission schedule, and regularly perform *muraja'ah* requires

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students to manage their time and maintain consistency in their studies. These activities indirectly shape self-regulation abilities, which are one of the important indicators in the development of spiritual intelligence. As explained in Chapter II, spiritual intelligence is not only related to religious experiences but also to the ability to direct behaviour based on one's beliefs (King, 2009). Therefore, the discipline formed through tahfiz learning is a concrete manifestation of the development of the students' spiritual awareness.

The success of the tahfiz program is also measured based on the behavioural changes observed after the students participate in the learning. One of the teachers stated: "The level of success can be seen from the changes in attitude, behaviour, and habits of the students after participating in this program." The statement shows that the indicators of the program's success are not only based on the number of memorised verses achieved but also on the changes in attitudes that reflect the success of the internalisation process of Quranic values. This perspective differs from the approach that only emphasises the quantitative aspect of memorisation because it places behavioural transformation as the main goal of tahfiz education. These findings align with Al-Attas's (1980) view, which emphasises that the success of Islamic education is measured by the formation of cultured individuals who can implement knowledge in behaviour, rather than merely mastering theoretical knowledge. Thus, behavioural changes become an empirical indicator that Qur'anic values have been internalised and applied by the students.

The impact of tahfiz learning is also seen in the increased self-confidence of students in performing religious roles within the family environment. One of the students said: "Sometimes at home, my mother asks me to be the imam when praying with my younger sibling." Another student expressed: "After participating in tahfidz, I understand more that religious teachings are important to practice every day." I strive to do good deeds and avoid bad actions because it is taught in the Qur'an. Both statements indicate that the impact of learning has transcended the classroom and is beginning to be reflected in family life. The trust of parents in students to lead prayers indicates recognition of their religious abilities as well as the spiritual maturity that has developed through the tahfiz program. On the other hand, the emergence of the awareness to make the teachings of the Qur'an a guide for behaviour shows that the students have entered the stage of value internalisation, which is when religious values become the basis for making decisions and controlling actions. In the framework of Spiritual Intelligence, this condition illustrates the development of the Transcendental Awareness and Personal Meaning Production dimensions, which are the abilities to connect daily activities with divine values and to build spiritual meaning from life experiences (King & DeCicco, 2009).

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Research results show that the tahfiz learning method has a multidimensional impact on the development of students' spiritual intelligence. The impact is reflected in the increased religiosity, the formation of better moral character, the development of discipline and responsibility, the increased self-confidence in performing religious roles, and the growing awareness to practice the values of the Qur'an in daily life. These findings expand on previous research, which generally only highlighted the relationship between tahfiz programs and religious character, by demonstrating the pedagogical mechanisms underlying these changes. Through the integration of learning methods, explanation of verse meanings, teacher exemplification, religious habituation, and continuous evaluation, tahfiz learning has proven to be an effective instrument of Islamic education in comprehensively building spiritual intelligence. Thus, this research emphasises that the success of the tahfiz program should not only be measured by the quantity of students' memorisation but also by the extent to which the values of the Qur'an have been internalised and manifested in their behaviour, character, and daily life practices.

CONCLUSION

This study shows that the implementation of the Al-Qur'an memorisation learning method at MI Hasri Agang Je'ne is carried out through the integration of the *talaqqi*, *tikrar*, *muraja'ah*, *wahdah*, and *tasmi'* methods, which are applied adaptively according to the characteristics of the students. The success of the learning process is not only determined by the use of these methods but also by the pedagogical competence of the teachers, the religious culture of the madrasah, continuous evaluation, and family support. This integrated approach makes tahfiz learning not merely focused on achieving memorisation, but also as an educational process that integrates cognitive, affective, and spiritual dimensions. Research findings show that the internalisation of Qur'anic values occurs through the explanation of verse meanings, the exemplary behaviour of teachers, the habituation of worship, and the reinforcement of morals during the learning process. This process encourages students to understand, internalise, and practice the values of the Qur'an in their daily lives, resulting in behavioural changes reflected in increased discipline, responsibility, respect for teachers and parents, and habits of worship. The impact shows that tahfiz learning contributes to the development of spiritual intelligence through increased religiosity, moral awareness, self-regulation ability, and the courage to implement Islamic teachings in both school and family environments. The main contribution of this research lies in explaining the pedagogical mechanisms that connect the implementation of the tahfiz learning method with the process of internalising spiritual values and the development of students' spiritual intelligence. This research

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enriches the study of Islamic education by demonstrating that the success of the tahfiz program should be measured based on character and behavioural transformation, not merely memorisation achievements. In the future, further research can develop a model for evaluating spiritual intelligence based on empirical indicators, test the effectiveness of tahfiz learning methods at different educational levels, or combine qualitative and quantitative approaches to gain a more comprehensive understanding of the impact of tahfiz learning on student development.

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