

Implementation of the Full-Day School Model in Supporting the Mastery of the Al-Qur'an: A Case Study of MI Terpadu Al-Madinah Balong, Ponorogo

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Abstract

Qur'an memorization (*tahfīz*) programs in Islamic elementary schools face persistent challenges: limited instructional time, weak oversight of memorization quality, and academic workloads that compete with review time. Previous studies have examined *tahfīz* curriculum design, program evaluation, character formation, and instructional method separately. Few have shown how a full-day school (FDS) structure brings these dimensions together in one elementary-level program. To address this gap, MI Terpadu Al-Madinah Balong, an Islamic elementary school in Ponorogo Regency, East Java, has adopted an FDS model that merges general and Islamic education in an extended daily schedule. This study examined how the FDS system supports students' Qur'an memorization, described its implementation mechanisms, and assessed its contribution to memorization outcomes. The study used a descriptive qualitative case study design. Data came from observation, in-depth interviews, and documentation, analyzed with the interactive model of Miles, Huberman, and Saldaña. The findings show that the FDS schedule allocates two *tahfīz* periods on four school days each week, giving teachers time to apply the *at-tikrar* method alongside a daily verse-submission target and a two-tiered evaluation system that combines per-surah assessment with a *tahfīz* graduation examination. This gives students more consistent practice time than a regular schedule allows. The FDS system also strengthens outcomes through a supportive Islamic learning environment and close teacher-parent coordination. It also introduces new challenges, mainly student fatigue and limited time for individual guidance, which teachers manage through morning scheduling, ability-based grouping, and technology-assisted monitoring. These findings suggest that an FDS structure can serve as an effective framework for sustaining Qur'an memorization (*tahfīz*) programs at the madrasah ibtidaiah level.

Keywords: *Implementation, Full-Day School (FDS), Qur'an Memorization (tahfīz) programs, Elementary Madrasah.*

INTRODUCTION

The Qur'an memorization (*tahfīz*) program at the Sekolah Dasar (SD), Madrasah Ibtidaiyah (MI), and Madrasah Diniyah (MD) levels has grown rapidly across Indonesia, yet field conditions reveal a persistent paradox. Many schools promote *tahfīz* as a flagship activity, but the regular curriculum rarely allocates enough time to sustain it. Children face unmet memorization targets because time allocation stays limited, oversight of memorization quality remains weak, and heavy demands from homework and private tutoring cut into the hours needed for review. A program meant to bring children closer to the Qur'an can turn into a source of pressure instead, converting memorization into a burden that erodes a child's motivation and love for the sacred text at an early age.

This tension is not confined to individual classrooms. Islamic education in Indonesia currently balances two pressures: the wish to preserve established practice and the push to reform curricula so they stay relevant to present-day demand.¹ The madrasah ibtidaiyah sits directly at this crossroads. Within it, the *tahfīz* program often serves as a benchmark of institutional Islamic quality, since it demands consistency (*dakwam/istiqamah*), ample free time, and a dedicated mentor (*murabbi*) who guides students through a clear, repeatable pattern.² A full-day school (FDS) structure supplies these conditions directly. FDS lengthens the instructional day under one unified schedule, which turns memorization work, dependent as it is on repetition, into material that fits a formal, systematically managed curriculum with outcomes teachers can track and assess. Indonesian regulation formalizes this extended school day: Permendikbud No. 23/2017 sets school hours at 8 hours per day, 40 hours per week, for education units that include madrasah ibtidaiyah.³ This provides schools such as MI Terpadu Al-Madinah Balong with a legal basis for the longer daily schedule required for *tahfīz* instruction. The additional hours an FDS schedule affords should support activities that serve students, not add stress, anxiety, or an excessive workload.

Existing research on full-day school systems and Qur'an memorization has approached this relationship from several angles, most commonly learning motivation, character

¹ M Rodhiyana et al., *Transformasi Pembelajaran Pendidikan Agama Islam Di Era Digital: Teori, Praktik, dan Tantangan* (Banjarnegara: PT Penerbit Qriset Indonesia, 2025), 52.

² Ani Nur Aeni, "Hifdz Al-Quran: Program Unggulan Full Day School Dalam Membentuk Karakter Qurani Siswa SD," *TARBAWY: Indonesian Journal of Islamic Education* 4, no. 1 (2017): 37, <https://doi.org/10.17509/t.v4i1.6990>.

³ Effendy Muhadjir dan Ekatjahjana Widodo, "Berita Negara," *Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 23 Tahun 2017 Tentang Hari Sekolah*, no. 829 (2017): 1–8, <https://peraturan.go.id/id/permendikbud-no-23-tahun-2017>.

development, religious values, social growth, and practical memorization methods. Muna in 2022 examined the development of the *tahfiz* curriculum at SDQ Anwarul Mukhlisin, Magelang. This school combines the national curriculum with a pesantren curriculum grounded in *Jama'ah Tabligh* teachings. The curriculum development process includes needs diagnosis, formulation of educational goals, selection of content organization, and evaluation.⁴ This study shows that integrating *tahfiz* into a full-day school system demands careful curriculum design, not merely an increase in instructional hours. This finding provides a relevant theoretical basis for understanding how MI Terpadu Al-Madinah Balong structures its *tahfiz* schedule, though Muna does not address the mechanisms for evaluating memorization in detail.

Baidowi et al. in 2025 and Subkhiyati et al. in 2023 both used the CIPP model (Context, Input, Process, Product) to evaluate *tahfiz* programs at the senior high school and elementary school levels, respectively. Baidowi found that the *tahfiz* program at Darul Qur'an Al-Wafa was already effective, but not yet optimal, particularly in achieving memorization targets and addressing differences in student ability.⁵ Subkhiyati evaluated a similar program at SD Muhammadiyah Jayapura using a comparable approach.⁶ Both studies show that *tahfiz* program evaluation generally focuses on four systemic components, not on individual students' memorization achievement over time. From a program-management perspective, Suryana, Dian, and Nuraeni similarly show that structured planning, implementation control, and evaluation stages jointly determine the overall effectiveness of *tahfiz* program management.⁷ This gap opens room for research that examines how tiered evaluation, by surah and by graduation exam, could serve as an alternative to the CIPP model.

Four studies highlight the contribution of religious programs to student character formation. Nur Rahmatunnisa in 2023 describes how full-day school improves both academic achievement and religious character among students at MTs Surya Buana Malang.⁸ Masnaini

⁴ N Muna, "Curriculum Development of Tahfidz Al-Quran Full Day School System: A Case in Indonesian Context," *Tadibia Islamika* 2, no. 2 (2022): 114–118, <https://doi.org/10.28918/tadibia.v2i2.6432>.

⁵ A Baidowi et al., "Evaluation Of the Al-Quran Hafidz Program in Senior High School," *Jurnal Pengabdian Masyarakat Dan Penelitian Thawalib* 4, no. 1 (2025): 69–84, <https://doi.org/10.54150/thame.v4i1.589>.

⁶ A Subkhiyati, S A Jauhari, and T Umkabu, "Evaluasi Program Tahfiz Al-Quran Dengan Model CIPP Di SD Muhammadiyah Program Khusus Kota Jayapura," *ATTA'DIB* 7, no. 1 (2023), <https://doi.org/10.32832/at-tadib.v7i1.19528>.

⁷ Nana Suryana, Dina, and Siti Nuraeni, "Manajemen Tahfidz Al Qura'an," *Jurnal Islamic Education Manajemen* 3, no. 2 (2018): 220–30, <https://doi.org/10.15575/isema.v3i2.5014>.

⁸ Nur Rahmatunnisa, "Implementasi Full Day School Dalam Meningkatkan Prestasi Akademik Dan Karakter Religius Siswa MTs," *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 7, no. 3 (2023): 1028–40, <https://doi.org/10.35931/am.v7i3.2223>.

and Akbar in 2025 found that implementing full-day school at RA Perwanida Baubau successfully instilled religious values from an early age, despite facing constraints in facilities and teaching staff.⁹ Faridah and Sukmawati in 2026 affirm that routine *tahfiz* activities at UPT SMPN 2 Gresik effectively build discipline, honesty, and responsibility.¹⁰ At the elementary level, Kalimatusyaro examined the *tahfiz* program as a character-forming instrument for elementary school students, reporting comparable gains in discipline and religious awareness.¹¹ All four studies consistently show a positive correlation between the intensity of religious programs and character formation, but none of them explain the specific daily operational mechanisms, such as how *tahfiz* time is allocated within the FDS schedule structure.

Sifa'urahmah and Ibrahim in 2020 examined the application of the talqin, tafahhum, tiktir, and murajaah methods among female students at Universitas Darussalam Gontor Putri.¹² Istikomah, Iman, and Syukroni in 2025 analyzed *tahfiz* teachers' efforts to improve students' memorization at Pondok Pesantren Al-Muslimun, Magetan, with an emphasis on teaching strategies and mentoring patterns.¹³ Both studies strengthen the methodological foundation for applying the *at-tiktir* method used at MI Terpadu Al-Madinah Balong. The difference in age context, university students and pesantren students compared to MI students, shows that the effectiveness of repetitive methods has not been widely tested at the formal elementary education level, making this a relevant gap for the present research to fill.

Hidayah et al. in 2026 examined student stress management within a full-day school system integrated with a *tahfiz* program.¹⁴ Their main finding confirms that implementing FDS alongside *tahfiz* does not automatically produce severe academic stress. Students' stress levels

⁹ B S M Z and K Akbar, "Implementasi Full Day School Dalam Menanamkan Nilai Agama Anak Usia Dini," *Tinta Emas: Jurnal Pendidikan Islam Anak Usia Dini* 4, no. 1 (2025): 75–90, <https://doi.org/10.35878/tintaemas.v4i1.1429>.

¹⁰ I Faridah and A Sukmawati, "The Tahfidz Al-Qur'an Program as an Approach to Developing Religious Character in Islamic Education," *Educan: Jurnal Pendidikan Islam* 10, no. 1 (2026): 29–37, <https://doi.org/10.21111/educan.v10i1.7>.

¹¹ Mei Kalimatusyaro, "Implementation Of The Tahfidz Al Qur'an Program In An Effort For Forming Character In Elementary School Students," *ZAHRA: Research and Tought Elementary School of Islam Journal* 5, no. 2 (2025): 177–89, <https://doi.org/10.37812/zahra.v5i2.1675>.

¹² Astuti Sifa'urahmah and Aulia Indah Zahra Ibrahim, "Implementation of Talqin, Tafahhum, Tahfidz, and Murojaah Methods in the Tahfidzul Al-Qur'an Program for the Students of University of Darussalam Gontor for Girls Mantingan, Ngawi, East Java," *Educan: Jurnal Pendidikan Islam* 4, no. 2 (2020): 324–43, <https://doi.org/10.21111/educan.v4i2.5262>.

¹³ Aisyah Istikomah, Nurul Iman, and Azid Syukroni, "Optimization the Efforts of Tahfidz Teachers in Improving Qur'an Memorization of Students at Al-Muslimun Islamic Boarding School for Girls, Magetan," *Educan: Jurnal Pendidikan Islam* 9, no. 2 (2025): 292–306, <https://doi.org/10.21111/educan.v9i2.14910>.

¹⁴ T N Hidayah et al., "Manajemen Stres Peserta Didik Pada Sistem Full Day School Dengan Program Tahfidz," *TADRUSUUN: JURNAL PENDIDIKAN DASAR* 5, no. 1 (2026): 35–46, <https://doi.org/10.62274/tadrusuun.v5i1.339>.

are more strongly influenced by individual cognitive appraisal, intrinsic motivation, self-regulation ability, and social support from teachers and parents. This study provides an important basis for the argument that FDS is not, by itself, a source of pressure; rather, mediating variables such as environmental support determine its impact on students. This finding also serves as a direct reference for the discussion section on the physical and cognitive fatigue of students at MI Terpadu Al-Madinah Balong.

Based on the synthesis above, the eleven prior studies remain separated according to their respective category focus. No study has yet combined all four aspects at once, namely curriculum development, program evaluation, character education, and *tahfiz* learning strategy, within a single, integrated full-day school implementation framework at the madrasah ibtidaiyah level. This is precisely where the present research on MI Terpadu Al-Madinah Balong makes its original contribution, as it traces the interconnections among these components in an integrated manner, rather than treating them as standalone variables.

The choice of MI Terpadu Al-Madinah Balong as the research site reflects both programmatic and contextual considerations. At this school, the *tahfiz* program runs two lesson periods each day across four school days a week, from Monday to Thursday, a scheduling structure that gives it more dedicated memorization time than a conventional half-day school typically provides. The school also sits in Ponorogo Regency, East Java, a district widely known as “Kota Santri” (city of santri) for its concentration of Islamic boarding schools, including Pondok Modern Darussalam Gontor. The Ponorogo district government has formalized its own commitment to Qur'an memorization (*tahfiz*): Peraturan Bupati Ponorogo No. 37/2022 requires religious-based education across basic-education units in the regency, including a target of memorizing Juz 30 for elementary-level graduates.¹⁵ Studying *tahfiz* implementation at an MI in this district therefore captures a case shaped by both a defined institutional schedule and an active regional policy push, conditions that make Al-Madinah Balong a particularly informative site for examining how an FDS structure supports *tahfiz* achievement in practice.

Building on this review, the study addresses three research questions. First, how does the full-day school system structure the scheduling and instructional method of the *tahfiz* program?

¹⁵ Sugiri Sancoko and Soegoeng Prakoso, “Peraturan Bupati Ponorogo Tentang Penyelenggaraan Pendidikan Berbasis Keagamaan Pada Pendidikan Dasar Di Kabupaten Ponorogo,” no. 1 (2022): 1–16, <https://peraturan.bpk.go.id/Details/218510/perbup-kab-ponorogo-no-37-tahun-2022>.
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Second, how does the full-day school system evaluate students' memorization progress? Third, what factors support and hinder the success of the *tahfiz* program under the full-day school system? Accordingly, this study aims to: (1) describe the implementation mechanism of the *tahfiz* program, covering its scheduling and instructional method, within the full-day school system; (2) examine the evaluation system used to monitor students' memorization progress; and (3) identify the factors that support and hinder the program's success and their implications for students' Qur'an memorization.

METHOD

This study employed a descriptive qualitative design using a case study approach. This study employs a qualitative descriptive design because it aims to describe and summarize various situations and conditions, as well as social phenomena within the educational environment, the subject of this research, and seeks to bring these realities to the surface as specific models, characteristics, or phenomena.¹⁶ The researcher chose this design because the purpose of the study was to provide an in-depth description of how the full-day school (FDS) system is implemented to support the *tahfiz* program. The researcher conducted the study at MI Terpadu Al-Madinah Balong, Ponorogo Regency, East Java. According to Creswell, as cited by Sekarmaji, purposive sampling is used in qualitative research to select participants who can provide rich and in-depth information about the phenomenon under study, as the selected informants have firsthand experience relevant to the research topic.¹⁷ The researcher selected participants using purposive sampling, which involves choosing informants based on their relevance and direct involvement in the *tahfiz* program. The study participants consisted of the madrasah principal, *tahfiz* teachers, and students in grades 4 and 5. This case study approach allowed the researcher to examine sub-programs supporting the *tahfiz* program, such as fostering the habit of praying in congregation and daily character-building activities, which also influence students' memorization achievements.

The researchers collected data through three main techniques: observation, in-depth interviews, and documentation. Direct observation served to monitor all stages of the *tahfiz* activities, from planning to evaluation, allowing the researchers to capture the actual dynamics of program management. In-depth interviews involved the madrasah principal, *tahfiz* teachers,

¹⁶ R Gora, *Riset Kualitatif Public Relations* (Surabaya: Jakad Media Publishing, 2019), 114.

¹⁷ I Abdurahman and S Sirulhaq, *Buku Ajar Metodologi Penelitian Kualitatif* (Sukabumi: STAI Pelabuhan Ratu, 2026), 122.

and students to explore memorization coaching strategies and measure students' memorization progress since the implementation of the FDS. Documentation included activity schedules, evaluation notes, photos of learning activities, and reports on student achievement. These three techniques complemented one another, resulting in more comprehensive and mutually reinforcing data.

The researcher analyzed the data using the interactive model developed by Miles, Huberman, and Saldana, which consists of three stages: data condensation, data presentation, and concluding.¹⁸ Data condensation involves the process of selecting, simplifying, abstracting, and transforming field notes, interview transcripts, and supporting documents into focused and meaningful findings. This process enhances the accuracy of the data before the researcher presents it and draws conclusions.¹⁹ Throughout the data collection and analysis process, the researcher also applied the ethical principles of Islamic education research, namely protecting informants' privacy, using polite language, and maintaining the authenticity of field data.

The researcher validated the data using six techniques based on Moleong's criteria for qualitative data validity.²⁰ Source triangulation compared data from the madrasah principal, *tahfiz* teachers, and students to verify the consistency of information. Methodological triangulation compared data from interviews, observations, and documentation. Temporal triangulation examined whether the data remained consistent across different collection periods. Persistent observation ensures that researchers thoroughly understand field conditions and avoid hasty conclusions. Member checking involves reconfirming findings with informants to ensure they align with the informants' intentions. Peer debriefing involves discussions with academic advisors or fellow researchers to test the accuracy of data interpretations. Together, these six techniques ensure the reliability and credibility of the research findings.

RESULT AND DISCUSSION

This section presents the findings of a study on the implementation of the full-day school (FDS) system in support of the Qur'an memorization (*tahfiz*) program at MI Terpadu

¹⁸ Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (New York City: SAGE Publications, 2018), 12.

¹⁹ Miles, Huberman, and Saldaña, 14.

²⁰ Lexy J Moleong, *Metodologi Penelitian Kualitatif*, 38th ed. (Bandung: Remadja Karya, 2018), 118.

Al-Madinah Balong Ponorogo. Data were collected through in-depth interviews, observations, and documentation conducted during the second semester of the 2024–2025 academic year. The findings are organized around the three research questions stated in the Introduction: (1) the scheduling and instructional method of the *tahfīz* program within the FDS system, (2) the system used to evaluate students' memorization progress, and (3) the factors that support and hinder the program's success. A summary of these findings appears in Table 1, followed by a detailed discussion of each area.

Table 1. Summary of Findings on FDS Implementation Supporting the *Tahfīz* Program

Focus Area	Key Finding	Supporting Evidence
Implementation mechanism	<i>Tahfīz</i> is scheduled for two lesson periods on four school days each week (Monday–Thursday); teachers apply the <i>at-tikrar</i> (repetition) method together with a daily 3+3 verse-submission target.	Interviews with the madrasah principal and the <i>tahfīz</i> teacher for grades 2 and 4
Evaluation system	Progress is monitored through a two-tiered evaluation: formative assessment after each surah and a summative <i>tahfīz</i> graduation examination.	Interview with the <i>tahfīz</i> teacher for grades 3 and 5
Supporting factors	Three factors drive success: students' intention and self-awareness, a supportive Islamic learning environment fostered by the FDS schedule, and teacher-parent coordination through WhatsApp groups.	Interview with the <i>tahfīz</i> teacher coordinator and students
Challenges and coping strategies	Student fatigue, uneven memorization ability, and limited individual guidance time are the main constraints; teachers respond with morning scheduling, ability-based grouping, and WhatsApp video submission.	Interview with the <i>tahfīz</i> teacher for grades 2 and 4, and students

The Operational Framework of the *Tahfīz* Program Under the Full-Day School System

The full-day school system currently in place at MI Terpadu Al-Madinah Balong Ponorogo offers greater opportunities for the delivery of the *Tahfīz* Al-Qur'an program in comparison to conventional schools. Instruction in *Tahfīz* takes place on every active school day from Monday through Thursday, with two dedicated lesson periods allocated each day. This arrangement reflects

the core principle of the FDS model, which places strong emphasis on the intensive development of flagship programs rooted in Islamic values within an extended and unified daily learning session.²¹

"The schedule is not fixed; sometimes it takes place in the morning, and sometimes in the afternoon. The lesson timetable is divided according to the curriculum. As teachers, we simply carry out our duties in accordance with the assignments given by our superiors. What is certain, however, is that two lesson hours per day are allocated for tahfīz." (Mr. Saiful Rahman, personal communication, March 4, 2025)

Given the extended time available, the *tahfīz* schedule can be flexibly arranged to accommodate students' individual needs and curricular demands without disrupting the delivery of other subjects. This is a notable distinction from conventional schools, which often find it difficult to set aside dedicated time for memorization-based programs.²² The scheduling of *tahfīz* sessions four times per week, amounting to a total of eight lesson hours, provides students with regular and intensive memorization practice to build and sustain their memorization over time in a consistent and structured manner.

1. Learning Strategies and Methods in *Tahfīz* Instruction

The effectiveness of a *tahfīz* program is not determined solely by the amount of time available, but also by the selection of suitable and well-organized instructional methods. In actual classroom practice, Mr. Lanan, who serves as the *tahfīz* instructor for second and fourth grades, utilizes the *at-tikrar* method, a technique grounded in continuous repetition, as his principal teaching approach. This particular method was selected on the basis that it is regarded as straightforward to apply, easily measurable in terms of progress, and has demonstrated reliable effectiveness within the context of Qur'an memorization instruction at the elementary school level.

"I usually use the at-tikrar method, which involves repetition. For example, the first verse is repeated 20 times and the second verse 10 times. After that, the first and second verses are combined and repeated 20 times, and so on. The reason I chose this method is that it is simple and very effective for memorizing the Qur'an." (Mr. Lanan, personal communication, March 10, 2025)

The application of the *at-tikrar* method is consistent with the findings of various scholarly studies on Qur'an memorization, which emphasize the importance of structured repetition in strengthening memory traces throughout the memorization process. The principle of gradual repetition enables students to build their memorization cumulatively and reduces the likelihood of forgetting.

²¹ Muna, "Curriculum Development of Tahfidz Al-Quran Full Day School System: A Case in Indonesian Context", 122.

²² Baidowi et al., "Evaluation Of the Al-Quran Hafidz Program in Senior High School", 81.
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Beyond the memorization technique itself, a daily verse submission strategy also functions as an essential element within this instructional system. The teacher establishes measurable minimum targets to ensure that students maintain a consistent learning rhythm:

"The strategy I use is to have students submit at least 3 previously memorized verses each day, along with 3 new verses, so that students memorize a minimum of 6 verses daily. Once a student has completed the memorization of one surah, their memorization will be retested from the first verse to the last. If they are fluent, they will then proceed to the next surah. Even after being tested, students are required to review the surahs they have already memorized so that their memorization does not fade easily." (Mr. Lanan, personal communication, March 10, 2025)

The 3+3 verse daily submission strategy represents a measurable and realistic approach for madrasah ibtidaiyah students. Based on an assumption of 20 active school days each month, students have the potential to accumulate as many as 60 newly memorized verses per month, while simultaneously reinforcing previously learned material through the practice of *muraja'ah*. The expectation that students continue engaging in *muraja'ah* even after completing a surah assessment reflects the teacher's deep understanding of the significance of long-term memorization retention, rather than merely directing students toward short-term performance goals. This daily rhythm parallels the structured daily targets found in other *tahfīz* programs.²³

Students corroborate this account from their own experience. When asked whether the extended school day makes memorization easier, grade 4 and 5 students describe a direct, positive effect on their own progress:

"Yes, studying full day makes it easier for me to add new memorization, and I enjoy memorizing the Qur'an more" (Student 3, personal communication, March 2025)

"Yes, I agree. Studying at a full-day school helps me reach my memorization targets faster" (Student 4, personal communication, March 2025)

Both students link the extended schedule to faster progress toward their memorization targets, not merely to more time spent at school. This response matches the teacher's account of the 3+3 method and supports source triangulation between teacher data and student data.

2. The Evaluation System for Students' Memorization Progress

Evaluation is an inseparable component of the success of any *tahfīz* program. At MI Terpadu Al-Madinah, memorization evaluation is carried out in two primary forms: formative evaluation conducted upon the completion of each surah, and summative evaluation through a *tahfīz* graduation examination. According to Mrs. Aviv, the *tahfīz* teacher for grades 3 and 5:

²³ Ermis Suryana et al., "Exploring Memorization Patterns in the Tahfidz and Tarjamah Qur'an Programs," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 375–86, <https://doi.org/10.15575/jpi.v10i2.29969>.

There are many ways to evaluate students' memorization progress, one of which is by holding a memorization test each time a student completes a full surah. In addition, evaluation is also conducted during the tahfīz graduation ceremony. Before graduating, students must first pass the tahfīz examination, and the results of that examination determine which students are eligible for graduation and which are not yet qualified. Furthermore, when students are tested again during the practical Qur'an memorization examination, the teacher can assess each student's memorization development." (Mrs. Aviv, personal communication, March 10, 2025)

This tiered evaluation system reflects a serious commitment to quality management within the *tahfīz* program. The *tahfīz* graduation ceremony serves not only as a celebration of student achievement but also as a competency-based selection mechanism that encourages students to maintain the quality of their memorization. This model aligns with the concept of authentic assessment in Islamic education, in which evaluation is conducted directly based on students' actual abilities rather than being limited to administrative record-keeping.

3. Supporting Factors for Program Success

Based on interview findings, three primary factors determine students' success in memorizing the Qur'an within the FDS framework. According to an interview with Mrs. Aviv, who also serves as the *tahfīz* teacher coordinator, the three most influential factors are the students' intention and self-awareness regarding the importance of Qur'an memorization, a supportive environment, and the role of both teachers and parents in fully supporting and guiding students throughout the memorization process. The first factor concerns personal intention and self-awareness, both of which serve as the foundational basis of intrinsic motivation that encourages students to initiate and sustain their dedication to memorization. From the standpoint of educational psychology, internally generated motivation is strongly linked to students' capacity to maintain engagement in learning over an extended period of time.

The second factor is a conducive learning environment, which is substantially supported by the application of the Full-Day School (FDS) system. As students spend a greater portion of their day in the madrasah setting, interactions with fellow students who are equally engaged in Qur'an memorization naturally cultivate a comfortable, mutually supportive atmosphere for learning. Furthermore, the Islamic environment of the madrasah continuously reinforces the values and habitual practices closely associated with the memorization process.²⁴

²⁴ Ahmad Effendi, Hairunnisa Hairunnisa, and Jamaliah Jamaliah, "Analysis of the Integration of Tahfiz Al-Qur'an in the Curriculum: Its Impact on Student Achievement," *At-Tadzkir: Islamic Education Journal* 4, no. 1 (2025): 81–92, <https://doi.org/10.59373/attadzkir.v4i1.135>.
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The third factor is the synergy between teachers and parents, which is maintained through active communication:

"Coordination among the tahfīz teachers, homeroom teachers, and parents is excellent. This coordination can take place directly or through a WhatsApp group to monitor students' progress and address any difficulties they encounter in memorizing the Qur'an." (Mrs. Aviv, personal communication, March 10, 2025)

The use of a WhatsApp group as a coordination medium reflects the adaptation of technology within contemporary Islamic educational practice. Real-time communication between teachers and parents helps us respond quickly to students' challenges and strengthens parents' role as educational partners at home.

Interviews with grade 4 and 5 students support this three-factor account from the students' own perspective. Asked what keeps them motivated to continue the *tahfīz* program, students consistently point to their teacher's approach and to support from home:

"My tahfīz teacher, because he has a way of making the memorization process easier and more enjoyable, for example by pairing two students who take turns memorizing and listening to each other before they submit" (Student 1, personal communication, March 2025)

"My tahfīz teacher is patient and firm. When my recitation is not yet correct, he corrects it, and when the tone of a verse I submit is off, he corrects it right away in a friendly way" (Student 5, personal communication, March 2025)

"My teacher is friendly but firm, and I am also motivated by myself and by my parents" (Student 4, personal communication, March 2025)

These responses confirm the teacher factor and the parental-support factor identified above. Student 1 also describes a peer-learning practice, pairing students to memorize and correct each other before they submit, that the teacher interviews do not mention directly. This detail suggests that the supportive environment Mrs. Aviv describes operates partly through structured peer interaction, not only through the extended school day.

4. Program Management Challenges and Strategies

Alongside the various advantages offered by the FDS system, *tahfīz* teachers also acknowledge a number of real challenges. The primary difficulties stem from three dimensions: student fatigue, variation in memorization ability among students, and limited time for individual guidance.

"The full-day school system is very helpful for the tahfīz learning process in terms of time, as the time allocated for tahfīz is quite substantial. However, in my view, the full-day school system also has its drawbacks, since students study from morning until afternoon, which naturally requires a great deal of energy and leads to fatigue. On top of that, when they return home, students are still expected to study again in preparation for the following day's lessons." (Mr. Lanan, personal communication, March 10, 2025)

Physical and cognitive fatigue represent genuine risks in the implementation of the FDS system that must be anticipated through a schedule design that is sensitive to students' natural learning rhythms. Placing *tahfīz* sessions in the morning, when concentration levels are at their highest, is one practical solution that can be recommended to the madrasah curriculum team.

This concern is consistent with recent research on mental health in Islamic boarding-school settings, which finds that physical and mental endurance must be deliberately cultivated through adequate rest and manageable pacing to sustain memorization performance without harming students' wellbeing.²⁵

Students describe additional sources of difficulty that extend beyond physical fatigue. Two students point to distraction, one at school and one at home, as a recurring obstacle to concentration:

"Yes. When my classmates start to get noisy, I lose my focus while memorizing" (Student 4, personal communication, March 2025)

"Yes. At home, my younger sibling often disturbs me, and when I have a tutoring class after school, I submit my memorization there instead" (Student 5, personal communication, March 2025)

These accounts widen the picture of student fatigue that Mr. Lanan describes. Classroom noise and household distraction affect concentration independently of the length of the school day, which suggests that a quiet, dedicated space for memorization, at school and potentially at home, could reduce this specific source of difficulty.

Differences in memorization ability among students are addressed through a grouping approach based on memorization pace:

"Each student naturally has different abilities. As a teacher, one must respond to this wisely. I usually group students who are able to memorize the Qur'an quickly separately from those who memorize more slowly. In this way, it becomes much easier for me to provide guidance that is tailored to each student's needs and capabilities." (Mr. Lanan, personal communication, March 10, 2025)

This differentiated instruction strategy aligns well with the principles of differentiated learning that are central to the Merdeka Curriculum. Ability-based grouping enables teachers to deliver more targeted guidance while also preventing frustration among students who require additional time to memorize.

The limitation of individual guidance time is addressed through the use of communication technology:

"Having limited guidance time with a large number of students is certainly a challenge for teachers in supervising the memorization process. To overcome this, I usually assign students who have not yet submitted their memorization to do so by sending a video through WhatsApp." (Mr. Lanan, personal communication, March 10, 2025)

This innovation of submitting memorization via WhatsApp video serves as a practical example of technology integration within Islamic education. This mechanism enables teachers to monitor student progress outside of face-to-face class hours, while also engaging

²⁵ M Imamul Muttaqin et al., "Optimizing Mental Health in Islamic Boarding School Students: Balancing Physical and Mental Endurance for Effective Qur'an Memorization," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 8, no. 2 (2024): 675–88, <https://doi.org/10.33650/al-tanzim.v8i2.8470>.
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parents as supervisors of the memorization submission process at home. Furthermore, this practice expands the scope of evaluation beyond the boundaries of the classroom, representing one of the key added values of a technology-based FDS system.

Students confirm this practice from their own side. Two students describe submitting memorization through WhatsApp voice notes when they cannot meet the teacher in person:

"Yes, but when I have difficulty, I usually record a voice note to submit to the tahfīz teacher" (Student 2, personal communication, March 2025)

"Yes, it is enough. When needed, I first submit through a WhatsApp voice note, then I meet the ustadzah in person the next day" (Student 4, personal communication, March 2025)

These accounts confirm that the voice-note submission Mr. Lanan describes functions as students report it, not only as a plan on the teacher's side. The two-step pattern Student 4 describes, an initial voice note followed by a face-to-face session, shows that students treat the digital submission as a bridge to in-person guidance rather than a replacement for it.

CONCLUSION

This study indicates that the full-day school (FDS) system provides a structural advantage for sustaining the Qur'an memorization (*tahfīz*) program at MI Terpadu Al-Madinah Balong. Two dedicated *tahfīz* periods on four school days each week give the *at-tikrar* method and the daily verse-submission target the consistency they need. The two-tiered evaluation system, from per-surah assessment to the *tahfīz* graduation examination, also integrates formative and summative measures more systematically than the single-stage evaluations reported in earlier CIPP-based studies.

The program's success also depends on three interacting factors: student motivation, a supportive Islamic school environment, and active teacher-parent coordination through digital communication. This pattern extends existing research on full-day school and student stress by showing that FDS itself does not automatically produce harmful academic stress. Fatigue and uneven guidance time are manageable risks rather than inherent flaws of the system. Schools can address them by scheduling *tahfīz* sessions when concentration is highest, grouping students by memorization ability, and using technology to monitor progress outside class hours.

Theoretically, this study contributes to Islamic education management research by treating curriculum design, evaluation, character education, and instructional strategy as interdependent parts of one FDS-based *tahfīz* system, rather than separate variables as previous studies have framed them. Practically, the findings give madrasah leaders and *tahfīz* coordinators a reference model for organizing lesson time, evaluation stages, and family-school communication that supports steady memorization progress without adding undue burden on students.

Future research should test these patterns across multiple FDS-based madrasah using comparative or longitudinal designs. Incorporating direct measures of memorization achievement and students' own perspectives would also strengthen the evidence base beyond this single-site case study.

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