

## Holistic Tahfidz Education Based on Pesantren: Bibliometric Analysis of the Integration of Memorization and the Formation of Qur'anic Character

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**Abstract.** *The character crisis among the youth demands the development of a holistic Islamic education model that not only focuses on cognitive aspects but also balances the integration of affective and psychomotor dimensions. The main objective of this study is to explore a holistic tahfidz education model that integrates Islamic character formation. This research employs a qualitative descriptive method, incorporating a literature study approach to empirical scientific publications, supplemented by bibliometric analysis using VOSviewer to map networks of keywords, author collaborations, and citations within the literature corpus under review. The findings from this research indicate that tahfidz pesantren has strengths in shaping Qur'anic personalities through a combination of memorizing the Qur'an, internalizing spiritual values, habituating moral behavior, and the exemplary role of teachers. Excessive emphasis on memorization targets in some tahfidz programs using mechanical repetition methods can reduce space for deep understanding, thus risking the production of hafidz with minimal contextual understanding of the Qur'an and internalization of substantial values. Referring to the results obtained from the data analysis, a reorientation of the tahfidz curriculum is needed that emphasizes the integration of memorization, contemplation, character education, and moral-based evaluation. By integrating the practice of contemplation, moral education, and social involvement based on the Qur'an into the curriculum, the Tahfidz Islamic Boarding School is believed to be able to form a generation that excels academically, spiritually, and socially, and is ready to become agents of social change in modern society.*

**Keywords.** *Tahfidz Education; Pesantren; Islamic Character; Holistic Approach; Internalization of Qur'anic Values*

**Abstrak.** Krisis karakter di kalangan generasi muda menuntut pengembangan model pendidikan Islam holistik yang tidak hanya fokus pada aspek kognitif tetapi juga mengakomodir dimensi afektif dan psikomotor. Tujuan utama penelitian ini adalah untuk mengeksplorasi model pendidikan tahfidz al-Qur'an holistik berbasis pesantren yang mengintegrasikan pembentukan karakter Islam. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan studi literatur pada publikasi ilmiah empiris, dilengkapi dengan analisis bibliometrik menggunakan VOSviewer untuk memetakan jaringan kata kunci, kolaborasi penulis, dan kutipan dalam korpus literatur yang ditinjau. Temuan dari penelitian ini menunjukkan bahwa pesantren tahfidz memiliki kekuatan dalam membentuk kepribadian Qur'ani melalui kombinasi menghafal Al-Qur'an, menginternalisasi nilai-nilai spiritual, membiasakan perilaku moral, dan peran teladan guru. Penekanan yang berlebihan pada target menghafal dalam beberapa program tahfidz dengan menggunakan metode pengulangan mekanis dapat mengurangi ruang untuk pemahaman yang mendalam, sehingga berisiko menghasilkan hafidz dengan pemahaman

konteks yang minimal terhadap internalisasi nilai-nilai substansial dalam Al-Qur'an. Mengacu pada hasil yang diperoleh dari analisis data, diperlukan reorientasi kurikulum tahfidz yang menekankan integrasi antara menghafal, kontemplasi, pendidikan karakter, dan evaluasi berbasis moral. Dengan mengintegrasikan praktik tafakkur, pendidikan akhlak, dan keterlibatan sosial berdasarkan Al-Qur'an ke dalam kurikulum, Pesantren tahfidz diyakini mampu membentuk generasi yang unggul secara akademis, spiritual, dan sosial, serta siap menjadi agen perubahan sosial di masyarakat modern.

**Kata kunci.** Pendidikan Tahfidz; Pesantren; Karakter Islami; Pendekatan Holistik; Internalisasi Nilai Qur'ani

## A. INTRODUCTION.

The degradation of character affecting the younger generation of Indonesia has become a serious concern in the field of education(Jaya, 2022). This phenomenon is reflected in the increasing deviant behaviors, declining respect for parents and teachers, weakening social responsibility, and the rampant violence among students(Hidayat & Susilawati, 2022). This condition reflects a decline in fundamental moral values, which cannot be addressed solely through conventional cognitive-oriented educational approaches. Therefore, an educational model that is capable of instilling ethical and spiritual values deeply and sustainably is needed(Jannah, 2023). Islamic education, especially that based on pesantren, has advantages in shaping character through the approach of Qur'anic values, teacher role models, and a religious and disciplined environment(Mustoi & Fatmawati, 2023). The tahfidz al-Qur'an pesantren, with its main program of memorizing the holy scripture, has great potential to become a model of holistic Islamic character-based education. It not only instills memorization skills but also shapes an individual who is obedient, has noble character, and is ready to face the challenges of the times(Harahap, 2023).

Islamic boarding schools (pesantren) that focus on the memorization of the Qur'an are increasingly seen as an alternative form of education that not only prioritizes academic achievements or mere memorization but also aims for a comprehensive transformation of Islamic character(Tsaniyah, 2021). Unlike formal educational institutions that often get trapped in cognitive learning routines, Qur'an memorizing pesantren offer a more integral approach(Ahmad et al., 2020). The process of memorizing the Qur'an in these pesantren not only trains memory but also serves as a means of internalizing spiritual values such as patience, honesty, consistency, responsibility, and perseverance(Yunianto et al., 2023). The religious environment of the pesantren, rich in the practice of Islamic values, further strengthens character formation among the students. Additionally, the presence of figures like *kyai*, *ustadz*, and *musyrif* as role models in daily life plays an important role in transmitting noble values to the students(Nasution et al., 2022).

To achieve the educational goals of tahfidz that do not focus solely on cognitive aspects, a holistic approach is necessary. This approach emphasizes the importance of developing three main domains in education, namely cognitive, affective, and psychomotor. These three domains refer to the educational taxonomy framework developed by Bloom and Krathwohl, which provides a theoretical foundation for learning that comprehensively addresses the dimensions of knowledge, attitudes, and skills. The cognitive domain encompasses the ability to remember, understand, and systematically evaluate the content of the Quran. The affective domain is concerned with the formation of attitudes and values, such as the internalization of sincerity, patience, and Islamic etiquette found in the holy verses. Meanwhile, the psychomotor domain emphasizes the practice of values through Islamic behavioral habits, such as being orderly in worship, maintaining etiquette in social

interactions, and being active in community social activities.

In the context of tahfidz boarding schools, the cognitive aspect is reflected in the structured and continuous activity of memorizing the Quran. However, this must be accompanied by affective development in the form of instilling the moral and spiritual values contained in the holy verses of the Quran. Values such as patience, sincerity, humility, and obedience must become an integral part of the educational process, not just theoretical knowledge. Furthermore, the psychomotor aspect is also important to develop, namely through habituation of Islamic behavior in the daily lives of students, such as maintaining etiquette, being active in worship, and displaying noble character in social interactions. With this holistic approach, tahfidz education not only produces graduates who can memorize the Quran textually but also understand its meaning, internalize its values, and apply its teachings in real life.

Therefore, this research aims to examine how Quran memorization pesantren implement a holistic educational approach in character development of the students, as well as the extent to which these three domains are integrated in daily educational practices. The main focus of this study is to identify effective learning models and character development patterns that can produce not only proficient memorizers but also emotionally and spiritually mature individuals capable of facing the dynamics of modern life.

## **B. RESEARCH METHOD**

This research uses a descriptive qualitative approach with a literature study method, which was chosen because it can uncover the meaning and practices of character formation in depth within the context of tahfidz education. This approach aligns with the research objectives that focus on exploring values, cultural contexts, and spiritual strategies that cannot be reached by quantitative approaches. The literature study was conducted by reviewing various sources in the form of articles, scientific journals, and documents with policies relevant to the research theme. The main data source in this research comes from uploaded documents, namely the tahfidz al-Qur'an education model based on pesantren: a holistic approach to the formation of Islamic character.

Data collection is carried out through three main stages. First, literature identification, which involves searching, selecting, and gathering relevant sources from indexed journals and documents. To enhance efficiency in mapping the literature, this research utilizes VOSviewer software to conduct bibliometric analysis of publications related to the research theme. By utilizing VOSviewer, bibliometric analysis of related literature is performed to map the networks of keywords, author collaborations, and citation patterns. The findings from VOSviewer are not only used as a visualization tool, but also serve as a reference in interpreting research trends and determining the focus of content analysis qualitatively (Tekdal, 2021), (van Eck & Waltman, 2010), (Aria & Cuccurullo, 2017), (Creswell, 2019).

Second, critical evaluation, which involves analyzing the content of each collected literature to gain a deep understanding of the concept of gender equality in tahfidz pesantren and selecting the most credible sources that align with the research topic (Amir et al., 2021). Third, synthesis of findings, which entails categorizing information based on the three main aspects of research, namely education, leadership, and distribution of scholarly authority, as well as comparing various perspectives from different sources.

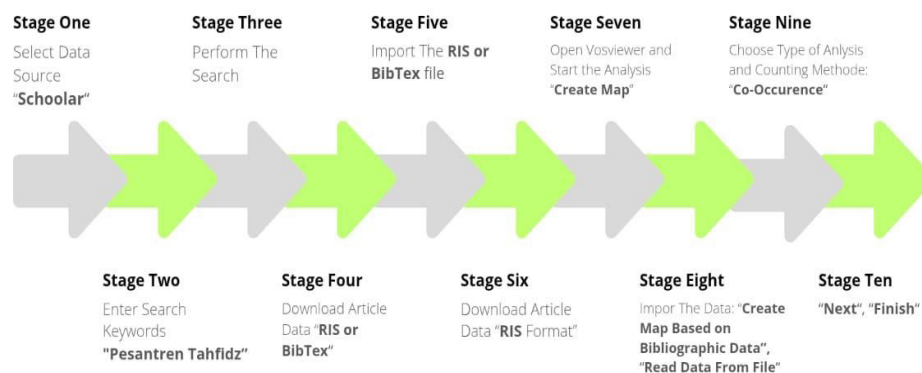
The interpretation of data in this study uses content analysis methods encompassing three main stages. First, data reduction, which involves sorting and filtering the most relevant information from various literature. Second, data presentation, which is carried out by organizing the findings into main categories to understand how the

pesantren-based Al-Qur'an tahfidz education model works. Third, drawing conclusions, which involves identifying patterns or trends that emerge from the various sources of literature that have been analyzed.

To ensure the accuracy of the data, this study applies the method of triangulation of sources, by comparing findings from various types of literature to ensure the accuracy of the information. With the use of VOSviewer as a bibliometric tool, this research is expected to provide a comprehensive review of the developments in studies related to the pesantren-based Al-Qur'an tahfidz education model and its implications for Islamic education more broadly.

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## Bibliometric Workflow and Science Mapping

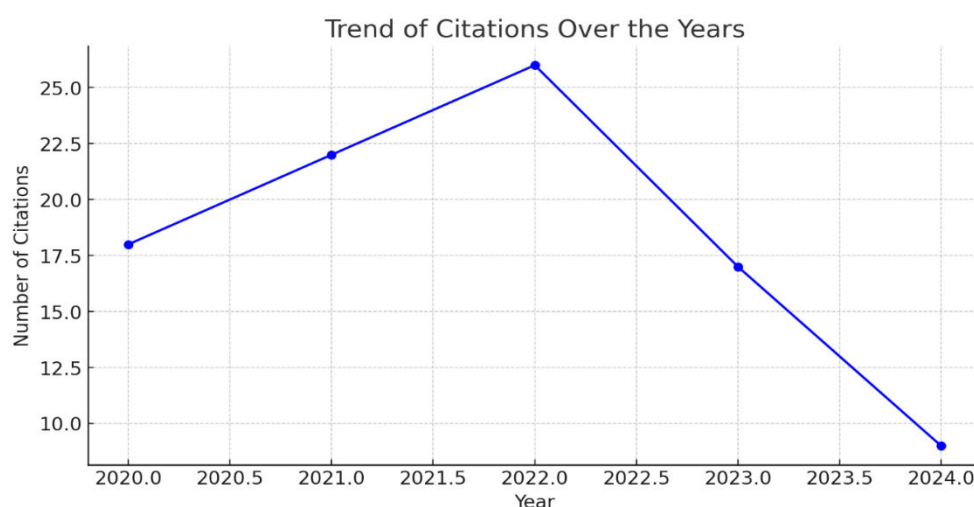


Picture 1. The Process Flow of Bibliometric Data Analysis with VOSviewer.

## C. RESULTS AND DISCUSSION

### RESULTS

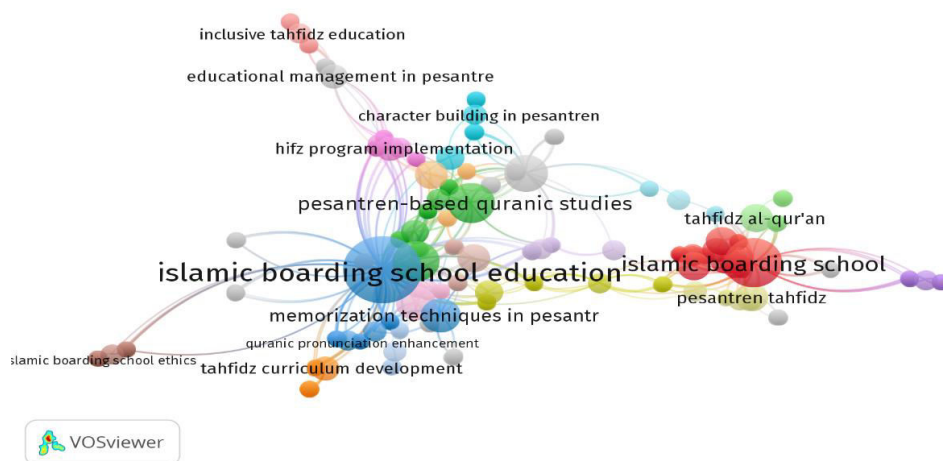
#### 1. Growth Trend Every Year Related to Islamic Boarding School Tahfidz



Picture 2. The Dynamics of Citation Trends Year by Year

The graph shows the trend of citation numbers from 2020 to 2024. Based on the visualization, it appears that the number of citations increased from 2020, reaching its peak in 2022. In 2020, the number of citations was recorded at 18, then rose to 22 in 2021, and reached the highest number of 26 in 2022. However, after that, there was a significant decline, where the number of citations dropped to 17 in 2023 and further decreased to just 9 in 2024. This pattern indicates that after a three-year period of increase, a sharp decline in the number of citations began in 2023. This decline may indicate a reduced relevance or influence of tahfidz pesantren research, or that new research has emerged that replaces the role of this work in the academic realm.

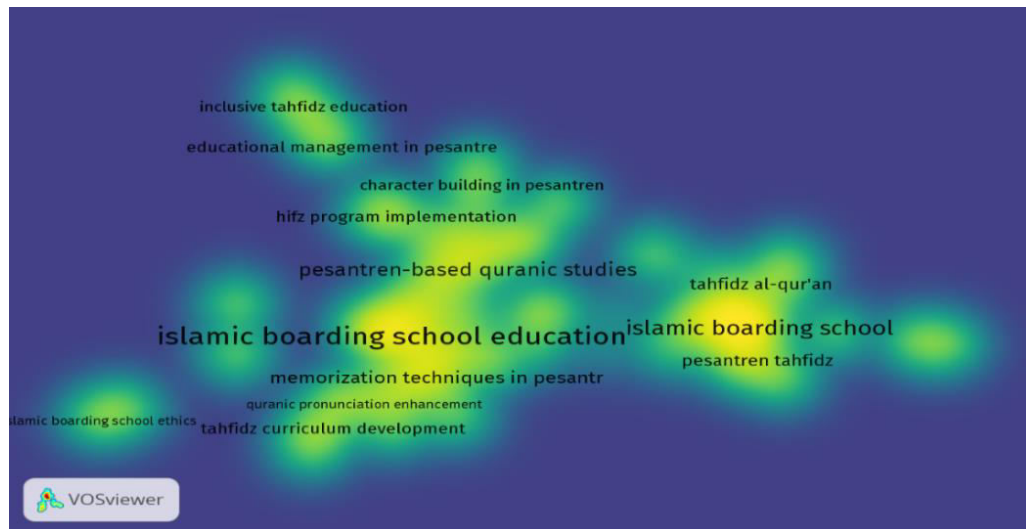
## 2. Visualization of the Topic Network of Islamic Boarding School Tahfidz



Picture 3. Visual Map of Keyword in Pesantren Tahfidz Educational Research

The visualization is the result of bibliometric analysis using VOSviewer software, depicting the interrelation of keywords in studies related to pesantren education and Al-Qur'an memorization programs. In the image, it is evident that the terms "islamic boarding school education" and "islamic boarding school" occupy a central position and have large font sizes, indicating that these two topics are the main focus in the analyzed literature. Other keywords scattered across various color clusters indicate a variety of research themes, such as "pesantren-based quranic studies", "memorization techniques in pesantren", "tahfidz al-qur'an", "tahfidz curriculum development", and "character building in pesantren". The size and proximity of the keywords indicate how often these topics appear together in scientific publications and the extent of thematic interconnection among them. Besides the academic aspect, this visualization also reflects the dynamics in contemporary Islamic education, where issues such as the management of pesantren education, character development, and inclusive approaches in tahfidz become important concerns. Therefore, this map not only provides an overview of research trends in Islamic education but can also be used as a tool to identify the direction of future research topic development.

### 3. Keyword Network Visualization: Tahfidz Islamic Boarding School



Picture 4. Concept Mapping in Pesantren Education and Al-Qur'an Memorization

The visualization above is a keyword density map produced by VOSviewer, illustrating the intensity of research in the study of Islamic education, particularly related to pesantren and Al-Qur'an memorization programs. The bright yellow color indicates areas with high density or topics most frequently discussed in the academic literature, while green and blue colors indicate lower intensity. It is evident that the topics of 'islamic boarding school education' and 'islamic boarding school' are the main focus and have the highest density, indicating that these two themes are dominant in the scientific discourse.

Other topics such as 'pesantren-based quranic studies', 'tahfidz al-qur'an', 'memorization techniques in pesantren', and 'tahfidz curriculum development' also show a fairly high intensity, reflecting their relevance and connection to pesantren-based Islamic education. Meanwhile, terms like 'inclusive tahfidz education' and 'educational management in pesantren' appear in sections with lower intensity, yet still enrich the diversity of themes in this study.

### 4. Distribution of the Number of Articles Based on Affiliation: Top 10 Biggest Contributions

Table 1. Distribution of the number of research articles from tahfidz pesantren based on affiliation

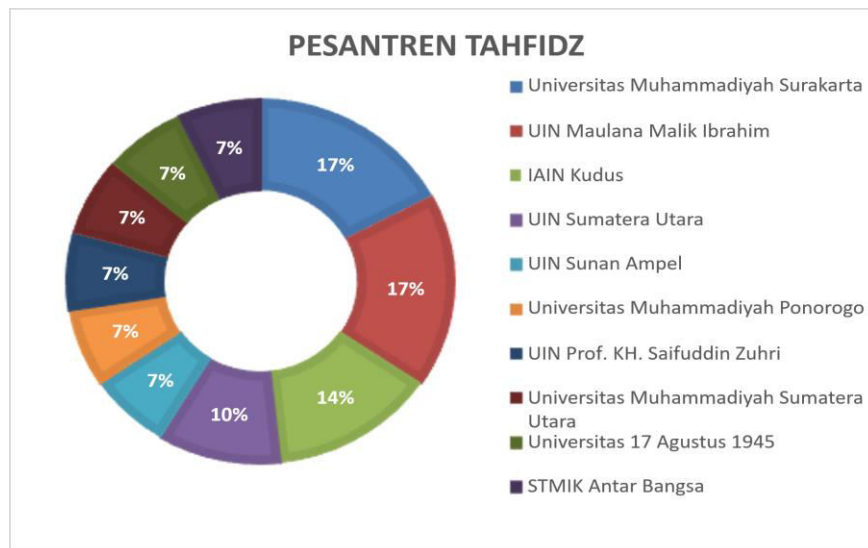
No	Afiliasi	Artikel
1	Universitas Muhammadiyah Surakarta	5
2	UIN Maulana Malik Ibrahim	5
3	IAIN Kudus	4
4	UIN Sumatera Utara	3
5	UIN Sunan Ampel	2
6	Universitas Muhammadiyah Ponorogo	2
7	UIN Prof. KH. Saifuddin Zuhri	2
8	Universitas Muhammadiyah Sumatera Utara	2
9	Universitas 17 Agustus 1945	2



The table illustrates the contribution of institutions or academic affiliations to the number of publications in the field of Islamic studies, particularly on the theme of pesantren education or tahfidz. It is interesting to note that not only the State Islamic Religious Colleges (PTKIN) are actively involved, but also private institutions such as Muhammadiyah University of Ponorogo, Muhammadiyah University of North Sumatra, and 17 August 1945 University, each showing a comparable contribution. Additionally, the presence of STMIK Antar Bangsa, which does not explicitly come from an Islamic background, indicates that the approach to Islamic studies is now beginning to involve interdisciplinary perspectives.

In general, this data reflects that studies on pesantren education and tahfidz are increasingly gaining widespread attention from various higher education institutions in Indonesia, both public and private, with a dominant contribution coming from renowned Islamic universities. This also indicates progress in scientific collaboration and the spirit of knowledge development in the realm of contemporary Islamic education.

#### 5. Minor Contributions in Research on Quran Memorization at Islamic Boarding Schools in Various Institutions



Picture 5. Distribution of Tahfidz Islamic Boarding Schools in Various Educational Institutions

The visualization in the form of a donut chart titled 'Pesantren Tahfidz' illustrates the distribution of contributions of scientific articles from ten higher education institutions in Indonesia that are active in the study of pesantren tahfidz. This data shows that Muhammadiyah University of Surakarta and UIN Maulana Malik Ibrahim Malang are the largest contributors, each with a percentage of 17%. Both have become prominent academic centers in the development of Islamic education research, particularly in the field of tahfidz al-Qur'an within pesantren environments. In the next position, IAIN Kudus contributes 14% of the total publications, indicating the active role of this institution in expanding the study of pesantren tahfidz, especially in Central Java. UIN North Sumatra ranks fourth with a contribution of 10%, demonstrating that the Sumatra region is also quite significant in the discourse on the development of tahfidz education.

Six other institutions, UIN Sunan Ampel Surabaya, Universitas Muhammadiyah

Ponorogo, UIN Prof. KH. Saifuddin Zuhri, Universitas Muhammadiyah Sumatera Utara, Universitas 17 Agustus 1945, and STMIK Antar Bangsa, each contributed 7% of the total contribution. Although their percentage is smaller, their presence indicates a relatively even distribution of attention to tahfidz pesantren across various regions in Indonesia and from different types of higher education institutions, both private and state universities. Interestingly, the involvement of institutions like STMIK Antar Bangsa, which is technology-based, also indicates an interdisciplinary approach to tahfidz studies, enriching the perspectives and methods of Qur'anic education development.

The theme of this visualization touches not only on religious aspects but also on educational management, curriculum, and the strengthening of character based on the values of the Qur'an. The significant involvement of Muhammadiyah universities reflects the contributions of this religious organization in building an Islamic education system focused on tahfidz, both from practical and academic perspectives. On the other hand, the role of UIN and IAIN shows the contribution of the state through Islamic educational institutions in supporting and developing tahfidz pesantren as part of a national education strategy that is religious and Qur'anic in character.

## DISCUSSION

Holistic education is an approach that aims to develop all aspects of a person in a balanced manner, including intellectual, emotional, spiritual, physical, and social aspects (Pare & Sihotang, 2023). Based on the philosophy of humanism and principles of balance, this approach emphasizes the importance of respecting individual uniqueness and creating a learning environment that supports the optimal development of learners. By viewing humans as part of a complex system, holistic education integrates various aspects of human life through meaningful and relevant learning models to real life. In general, this approach aims to shape a whole person who is not only academically intelligent but also emotionally, spiritually, and socially mature, so that they can contribute positively to society.

The theory of character education in Islam is a learning method that aims to shape a Muslim personality with virtuous morals by conveying Islamic values drawn from the Qur'an and Sunnah (Abdillah & Izzamillati, 2021). This education does not only teach religious knowledge normatively but also plays a crucial role in instilling spiritual and moral values in all aspects of students' lives. The values found in the Qur'an, such as honesty, discipline, responsibility, and humility (tawadhu') serve as the main foundation for building a strong Islamic character (Muhyiddin et al., 2022). Islamic character education is also understood as a process of internalizing values through a holistic approach that includes cognitive aspects (religious knowledge), affective aspects (internalizing values), and psychomotor aspects (practicing in daily life).

In this modern era, the challenges of Islamic character education have become more complex due to the influence of globalization, popular culture, and moral degradation among the younger generation. Therefore, it is essential to design an educational model that is integrative, contextual, and adaptive without losing the essence of Qur'anic values. Educational models such as the integration of faith, knowledge, and action, as well as the use of a thematic religious approach in learning, are believed to be capable of addressing these challenges. Thus, Islamic character education is not only an important element of the curriculum of Islamic education but also a fundamental foundation in shaping a generation with Qur'anic morals that can be a blessing for all of creation.

The Pesantren Education Model is a type of traditional Islamic education characterized by its approach, methods, learning systems, and the character development of students (Santri) (Saifuddin, 2022). The pesantren is not just an educational institution,



but also serves as a center for developing moral and spiritual values that arise from the roots of Nusantara Islamic culture. One of the main characteristics of this model is its community-based approach. Life in a pesantren is an educational ecosystem that operates 24 hours a day. Santri live in a community that is homogeneous in values, allowing the learning process and character formation to occur not only in the classroom but also through social interactions, worship activities, and daily routines. This environment naturally and sustainably strengthens the internalization of Islamic values (Musthofa & Khotimah, 2023), (Dhofier, 2011), (Baso, 2007).

Another characteristic of pesantren education is the integration of the madrasah diniyah curriculum, which is a learning system that combines classical Islamic studies (yellow books) with general knowledge at various levels. The Madrasah diniyah curriculum includes the study of tafsir, hadith, fiqh, ethics, nahwu, shorof, and tasawuf, which gradually shapes the way of thinking, spirituality, and worldview of the students. In a modern context, many pesantren develop an integrative model between national education (Kemdikbud/Kemenag curriculum) and the madrasah diniyah curriculum, thus producing graduates who possess both scientific competence and spiritual depth (Nata, 2011).

In addition to the curriculum, instilling values becomes a central method in pesantren education. Values such as discipline, sincerity, simplicity, responsibility, and patience are not only taught but also habituated in daily life. This habituation is carried out through worship routines (congregational prayers, tahajjud, dhikr, voluntary fasting), mutual cooperation, and collective responsibility in maintaining the dormitory environment. (Farihin, 2023) Through consistent habituation, the character of the students is formed strongly and sustainably without much need for verbal intervention or theory.

One of the most influential strengths in pesantren education is the role model of the kiai or teacher. In the pesantren tradition, the position of the kiai is not limited to being an educator, but also as a spiritual leader, a parent, and a moral guide. The kiai's exemplary behavior, lifestyle, patience, and knowledge serve as the main inspiration for the santri (students). This informal yet strong form of education is often more effective in shaping character compared to theoretical approaches. This is in line with the principle of 'tarbiyah bil hal', which means education through real-life examples in action (Bahrin, 2022).

Theoretically, the pesantren education model is very close to the behaviorist approach in the formation of habits, constructivist in the internalization of religious meanings, and transformative in the social roles of pesantren graduates within the community. This model is also in line with the concept of hidden curriculum, where ethical and spiritual principles are conveyed indirectly through the social and cultural structures of the pesantren. Despite facing challenges in modernization and technological integration, many pesantren are now revitalizing their learning models without losing the main spirit of pesantren education itself.

The phenomenon of the proliferation of Al-Qur'an memorization institutions in recent decades is an indication of the rising religious fervor among the community. However, behind this enthusiasm, a fundamental issue arises that needs attention, namely the dominance of a quantitative approach in memorization programs that tends to overlook the aspects of character development and the internalization of the teachings of the Al-Qur'an in the lives of the students (Desrani & Juami, 2022).

In practice, many tahfidz institutions target memorization achievements in the form of a specific number of juz or pages within a certain period of time. The emphasis on this quantitative aspect often makes the memorization process a mechanical activity rather than a spiritual one. As a result, the Qur'an, which should serve as a guide in life, ends up being reduced to merely a text that is memorized without being deeply understood. This creates a paradox of hafidz students of the Qur'an who are skilled in reciting the holy

verses, yet weak in implementing Qur'anic values such as honesty, responsibility, patience, and empathy in their daily lives(Muzayana, 2021).

Several studies show that a memorization approach that neglects the affective and psychomotor dimensions has the potential to give rise to a Qur'anic generation that lacks values. In fact, several institutions do not develop an integrative curriculum that connects memorization with the understanding of meaning or moral reflection. In this context, character development as the main goal of Islamic education, which is to shape individuals with noble character, cannot be fully achieved.

The implications of this are quite serious. If the quantitative orientation continues to dominate without balancing qualitative approaches, the risk of degrading the meaning of tahfidz education as a means of moral transformation will increase. Therefore, a new paradigm is needed in tahfidz education that balances the quantity of memorization and the quality of value internalization. The integration of tahfidz, tadabbur, and character education should be the foundation in the formulation of the curriculum, learning methods, and indicators of success for tahfidz institutions.

To realize a tahfidz education that not only focuses on quantitative aspects but also shapes a complete Islamic personality, a holistic approach is necessary. This approach is based on the understanding that humans are multidimensional beings, consisting of intellectual, spiritual, and emotional aspects, as well as actions and behaviors. Therefore, an effective tahfidz education system must be able to develop these three aspects simultaneously and harmoniously(Ridwan et al., 2021).

From the curriculum side, a holistic approach requires the integration of the memorization of the Qur'an text and the understanding of the values contained within it. The curriculum should not only include the target number of juz to be memorized but also encompass materials for reflection on the verses, thematic interpretation, moral education, and Qur'anic values such as honesty, compassion, responsibility, and trustworthiness. In this way, the memorization process involves not only the brain for memorization but also the heart to understand and the soul to practice.

In terms of learning methods, the holistic approach requires a variety of strategies that can reach the different learning styles of students. The methods used must be able to touch on auditory aspects (through talaqqi and sima'an), visual aspects (through reinforcing texts and illustrations of meanings), kinesthetic aspects (through practicing values in life), and reflective aspects (through contemplating the meanings of verses and group discussions). This combination of methods will encourage students not only to memorize smoothly but also to understand and internalize their values.

The relationship between teachers and students also becomes a crucial point in this approach. Teachers should not only act as examiners of memorization, but must also appear as figures of guidance or spiritual mentors who are capable of instilling values and morals through example. The example set by teachers in interaction, worship, and daily life serves as an effective medium for character building. The relationship built on love, respect, and spiritual guidance will strengthen the emotional bond between students and the Qur'an(Rikardo, 2020).

Furthermore, the environment of the institution must be conditioned as a miniature of a Qur'anic society. The culture of the institution needs to be built on the foundation of living Qur'anic values, such as discipline, responsibility, simplicity, brotherhood, and cleanliness(Aminulloh, 2022). This spiritually and socially supportive environment will create an atmosphere that accelerates the habituation process of morals. The study rooms, daily activities, spatial arrangements, and interactions among the pesantren residents need to reflect these values, so that the students can grow in an atmosphere that is conducive both spiritually and socially(Rahmawati et al., 2023).

Finally, the evaluation aspect in tahfidz education should also be broadened. Assessment should not only be based on the fluency of memorization but should also include spiritual and moral dimensions, such as the quality of worship, participation in social activities, attitudes towards others, and character development. This character-based evaluation will provide a more comprehensive picture of the success of tahfidz education and prevent the reduction of the Qur'an to mere textual memorization without the internalization of values.

A true tahfidz student must reflect the Qur'anic values in real life. Strong memorization must be accompanied by a way of life based on honesty, responsibility, compassion, and a spirit of sharing and serving. Therefore, the Qur'an is not just stored in memory, but also reflected in behavior, attitudes, and daily interactions. This is a manifestation of the words of the Prophet Muhammad SAW as narrated by Aisyah RA:

فَقُلْتُ : يَا أُمَّ الْمُؤْمِنِينَ ! أُنَبِّئُكَ عَنْ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَتْ : أَلَسْتَ تَقْرَأُ الْقُرْآنَ ؟ قُلْتُ : بَلَى . قَالَتْ : فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ . قَالَ : فَهَمَمْتُ أَنْ أَقُومَ وَلَا أَسْأَلَ أَحَدًا عَنْ شَيْءٍ حَتَّى أَمُوتَ... الخ (رواه مسلم)

*"I said, 'O Ummul Mukminin, tell me about the character of the Messenger of Allah, peace be upon him!' Aisha asked, 'Aren't you reading the Qur'an?' I answered, 'Yes.' She said, 'Indeed, the character of the Prophet, peace be upon him, is the Qur'an.' Then I was about to stand up and would not ask anyone anything until I die..." (HR. Muslim, no. 746)*

The education of tahfidz should emulate this principle by shaping individuals who make the Qur'an their guide in life, not merely as a verbal memorization (Zainuddin & A, 2022). Furthermore, the presence of tahfidz students in society must provide a tangible social impact. They should not only excel personally but also need to be an inspiration, motivator, and leader in their environment. This contribution can take the form of active roles in religious activities, education, da'wah, social service, and serving as examples in a diverse community life. With superior personality qualities, they can become ambassadors of the Qur'an who can bridge Islamic values with the dynamics of the times wisely and relevantly.

Therefore, the ideal tahfidz education should not stop at mere memorization achievements, but should be designed to foster a holistic student character that is strong spiritually, stable morally, and adaptable socially. This ultimate goal requires the active role of all components of the educational institution, including teachers, the environment, and the curriculum, to synergize in shaping a Qur'anic generation that is not only proficient academically but also able to make positive contributions in building a constructive and advanced Islamic civilization.

#### D. IMPLICATION

The implications of this research in education, particularly in the development of a pesantren-based Quran memorization system, emphasize the importance of a holistic approach. This approach integrates cognitive, affective, and psychomotor aspects to ensure that students are not only able to memorize but also understand the meanings, internalize Qur'anic values, and apply them in daily life. In tahfidz education in pesantren, reflection means that students are invited to contemplate the content of the verses of the Quran they memorize, so that they do not merely remember the words, but also understand the moral and spiritual messages. Character education is carried out by habituating values such as honesty, patience, and responsibility through real examples in everyday life in a pesantren environment. Meanwhile, moral-based evaluation is a way to assess students not only by the amount of their memorization but also by their attitudes and behaviors, such as

discipline in worship and honesty when reciting their memorized verses. This means that a student's success is measured by how well they internalize and practice Qur'anic values in their lives, not merely by the memorization they possess.

The tahfidz curriculum needs to be directed to integrate memorization with reflection, character education, and moral-based evaluation, thus creating students who are not only academically excellent but also able to become individuals with noble character and responsibility. In addition, varied learning methods that touch on different learning styles should be developed, supported by the exemplary role of teachers and a pesantren culture that promotes character building, such as discipline, responsibility, and brotherhood.

In addition, the pesantren environment must become a platform that supports character formation through regular activities oriented towards moral and spiritual education. Evaluations of students should not only assess memorization quantitatively but also evaluate aspects of attitude, behavior, and social contribution that demonstrate moral and spiritual integrity. The central role of teachers as role models is crucial in this process, as their behavior serves as an example to instill a strong and sustainable Islamic character. Pesantren should be able to produce graduates who not only memorize and can read the Qur'an but also possess noble personalities and can become agents of social change. Further development through research and technological innovation in the field of tahfidz education can enrich the learning approach and expand its benefits to create a Qur'anic generation that is characterized and relevant to the challenges of the times.

## **E. CONCLUSION**

The tahfidz Al-Qur'an education model based on pesantren has a significant potential in shaping a comprehensive and balanced Islamic character. This article emphasizes the importance of a holistic approach in the tahfidz education system, which includes cognitive dimensions (memorization), affective (internalization of values), and psychomotor (practicing ethics in daily life). Pesantren, as a traditional Islamic educational environment, plays a strategic role in transmitting Qur'anic values through the integration of formal curriculum, teacher role models, and the habituation of Islamic behavior.

This study also shows that excessive emphasis on the quantitative aspects of memorization without being accompanied by understanding and internalizing spiritual values can reduce the effectiveness of tahfidz education as a means of moral transformation. Therefore, reorienting the tahfidz curriculum becomes crucial, by incorporating elements of contemplation, thematic interpretation, and character evaluation into the learning system.

The use of bibliometrics with VOSviewer software in this research successfully mapped the research trends of tahfidz education and highlighted the contributions of various academic institutions in Indonesia. This indicates that the theme of tahfidz education is increasingly receiving scientific attention and opens great opportunities for the development of Islamic education models that are relevant to the challenges of the times.

Overall, ideal tahfidz education is not only about producing fluent hafiz, but also about nurturing students with integrity, Qur'anic character, and the ability to become agents of change in society. Tahfidz pesantren can serve as a main pillar in building an Islamic civilization that brings mercy to the world through the formation of a generation that is adept in spiritual, moral, and social aspects.

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