

Tarbawi Method as a Qur'anic Learning Strategy to Foster Qur'anic Character In Islamic Schools

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Abstract

This study aims to analyze the implementation of the Tarbawi method as a Qur'anic learning strategy in fostering Qur'anic character among students at an Integrated Islamic Junior High School. The Tarbawi method is known for its flexibility and emphasis on tahsin, tahfidz, and adab cultivation through the TANDUR approach (Grow, Experience, Name, Demonstrate, Repeat, Celebrate). This research employs a qualitative approach with a case study design. Data were collected through observations, in-depth interviews, and documentation involving tahfidz teachers, Takhasus class students, and instructional documents. Data analysis was conducted through reduction, presentation, and verification to obtain a comprehensive understanding. The findings reveal that the Tarbawi method effectively improves students' recitation quality, memorization, and mastery of tajwid. Furthermore, its implementation significantly contributes to the development of religious character traits such as discipline, responsibility, perseverance, and love for the Qur'an. Challenges encountered include learning fatigue, similarities among verses, and limited time. Solutions applied include emotional support, the use of interactive media, and synergy with parents. In conclusion, the Tarbawi method serves not only as an effective Qur'anic learning strategy but also as a holistic instrument for nurturing Qur'anic character. This model is recommended for adoption in other Islamic educational institutions to produce generations with noble character and a Qur'anic worldview.

Keywords: *Tarbawi Method, Qur'anic Learning, Qur'anic Character, Tahfidz, Islamic Education*

Abstrak

Penelitian ini bertujuan untuk menganalisis penerapan metode Tarbawi sebagai strategi pembelajaran Al-Qur'an dalam membentuk karakter Qur'ani siswa di Sekolah Menengah Islam Terpadu. Metode Tarbawi dikenal fleksibel dan menekankan aspek tahsin, tahfidz, serta pembinaan adab melalui pendekatan strategi TANDUR (Tumbuhkan, Alami, Namai, Demonstrasikan, Ulangi, Rayakan). Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi terhadap guru tahfidz, siswa kelas Takhasus, serta dokumen pembelajaran. Analisis data dilakukan melalui reduksi, penyajian, dan verifikasi untuk memperoleh gambaran yang komprehensif. Hasil penelitian menunjukkan bahwa metode Tarbawi efektif meningkatkan kualitas bacaan, hafalan, dan penguasaan tajwid siswa. Lebih jauh, penerapan metode ini berkontribusi signifikan terhadap pembentukan karakter religius seperti disiplin, tanggung jawab, keuletan, dan cinta terhadap Al-Qur'an. Hambatan yang dihadapi meliputi kejenuhan belajar, kesamaan ayat, dan keterbatasan waktu. Solusi yang dilakukan antara lain pendampingan emosional, penggunaan media interaktif, dan sinergi dengan orang tua. Kesimpulannya, metode Tarbawi tidak hanya menjadi strategi pembelajaran Al-Qur'an yang efektif, tetapi juga instrumen pembinaan karakter Qur'ani secara holistik. Model ini direkomendasikan untuk diterapkan di lembaga pendidikan Islam lainnya guna mencetak generasi berakhlak mulia dan berwawasan Qur'ani.

Kata Kunci: Metode Tarbawi, Pembelajaran Al-Qur'an, Karakter Qur'ani, Tahfidz, Pendidikan Islam

A. Introduction

The phenomenon of declining interest in reading and memorizing the Qur'an among adolescents has become a matter of serious concern, both on a local and national scale. Amidst the rapid flow of digitalization, many students are more attracted to gadgets than to activities involving reading and memorizing the Qur'an¹. In fact, Qur'anic learning plays a strategic role in shaping the character, morality, and spirituality of the younger generation². This situation is further exacerbated by the moral degradation observed among the millennial generation, which increasingly demands that the education sector present learning strategies that emphasize not only cognitive aspects but also affective and psychomotor domains, thereby instilling Qur'anic values in a profound manner³.

In response to this phenomenon, the researcher argues that it is necessary to develop a learning model that integrates mastery of Qur'anic recitation and memorization with character formation. Based on the theory of Islamic character education⁴, the success of learning is measured not only by academic achievement but also by the cultivation of noble character. One relevant approach is the Tarbawī method, which emphasizes learning without melodic intonation, focuses on makhārij al-ḥurūf, the characteristics of letters, and the values of etiquette, and is implemented through a systematic TANDUR strategy⁵. This method aligns with the principle of *uswah ḥasanah* in Islamic education, which underscores role-modeling, habituation, and moral counsel as key instruments in character formation.

Several previous studies provide an important foundation for this research. A study by Muhaimin Shobirin⁶ examined Qur'anic memorization learning in instilling Islamic character, sharing a similar focus on character formation but differing in method, as the present study emphasizes the Tarbawī method. Another study by Elok Wildan Nafi'a⁷ explored the application of the Tarbawī method in Qur'anic learning at SD IT Insan Permata Malang, sharing similarities in using the same method under the same foundation, but differing in subjects and focus, as the present study investigates the Tahfidz Takhasus class at the junior high school level. Meanwhile, a study by Abdur

¹ Maulida Aprilia Ma'ruf and Radino Radino, "Pelaksanaan Dan Tantangan Program Tahfidz Qur'an Di MTs N 1 Yogyakarta," *Nusantara: Jurnal Pendidikan Indonesia* 4, no. 4 (2024): 1114–30, <https://doi.org/10.14421/njpi.2024.v4i4-16>.

² Syed Shah Hassan and Ahmad Abdur Rahman Quraishi, "The Analysis of Ziauddin Sardar on Isma'īl Rājī Al-Fārūqī's Theory of Islamization of Knowledge, an Analytical Study," *Tahdhib-Al-Afkar* 9, no. 1 (2022): 73–87.

³ Farhah Azizah, Oyoh Bariah, and M Makbul, "Analisis Faktor Penghambat Dalam Menghafal Al-Qur'an Pada Peserta Didik Kelas III Di SD IT Al-Fathimiyah Karawang" 8 (2024): 31408–14.

⁴ Fathur Rohman, *Strategi Pembelajaran PAI* (Jepara: FITK UNISNU Jepara, 2019).

⁵ Ulifatul Arifah, "Upaya Guru Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Pada Siswa Tunagrahita Di Sekolah Dasar Islam Terpadu Insan Permata Malang" (Malang: Universitas Islam Negeri Maulana Malik Ibrahim, 2018), <http://etheses.uin-malang.ac.id/id/eprint/11757>.

⁶ Muhammad Shobirin, "Pembelajaran Tahfidz Al Qur'an Dalam Penanaman Karakter Islami," *Jurnal Quality* 6, no. 1 (2018): 19.

⁷ Elok Wildan Nafi'a, "Pelaksanaan Metode Tarbawī Pada Pembelajaran Al-Qur'an Di SD Islam Terpadu Insan Permata Malang" (Universitas Islam Negeri Maulana Malik Ibrahim, 2019), <http://etheses.uin-malang.ac.id/id/eprint/47608>.

Rosyid⁸ analyzed character formation based on Qur'anic education, sharing a similar focus on character development, but offering novelty in this research through the integration of the Tarbawi method into the memorization program for Takhasus classes.

The research lies in its comprehensive analysis of the implementation of the Tarbawi method in Qur'anic learning within the Tahfidz Takhasus class at SMP IT Insan Permata Malang, combining aspects of taḥsīn, taḥfīz, and Qur'anic value-based character building. This study is grounded in constructivist learning theory, which positions students as active participants, as well as the theory of Islamic character education, which prioritizes habituation, role-modeling, and moral values as the essence of learning. Thus, this study addresses a gap in previous research, which has yet to specifically explore the Tarbawi method as both a learning strategy and a medium for cultivating Qur'anic character at the junior high school level with a Tahfidz Takhasus program.

This research is aimed at analyzing the implementation of the Tarbawi method in Qur'anic learning in the Tahfidz Takhasus program, identifying the character traits formed through its application, and uncovering the obstacles and alternative solutions implemented in the learning process to foster Qur'anic character at SMP IT Insan Permata Malang.

B. Research Method

This study employed a qualitative approach with a case study design, conducted at SMPIT Insan Permata Malang in the *Tahfidz Takhasus* program implementing the Tarbawi method. The researcher, serving as the primary instrument, collected data through classroom observations, in-depth interviews with teachers and students, and documentation such as learning journals, achievement records, and learning contracts⁹. Data were analyzed inductively using the interactive model of Miles and Huberman, which includes data reduction, data display, and conclusion drawing with verification¹⁰. The validity of the findings was ensured through source and technique triangulation.

C. Result And Discussion

1. Implementation of the Tarbawi Method in Qur'anic Learning in the *Takhasus* Class

The implementation of the Tarbawi method in Qur'anic learning for the *Takhasus* class at SMPIT Insan Permata Malang is carried out in a systematic and comprehensive manner. This is evident from the use of learning tools tailored to the characteristics of the Tarbawi method,

⁸ Abdur Rosyid, "Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Qur'an," *TADRIBUNA: Journal of Islamic Management Education* 2, no. 2 (2022): 76–89, <https://doi.org/10.61456/tjiec.v2i2.87>.

⁹ D Sugiono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2018).

¹⁰ Matthew B Miles and A Michael Huberman, "Drawing Valid Meaning from Qualitative Data: Toward a Shared Craft," *Educational Researcher* 13, no. 5 (1984): 20–30, <https://doi.org/10.3102/0013189X013005020>.

such as the use of a special Uthmani *mushaf*, *tajwīd* books, achievement records ¹¹, and an integrated learning structure that combines cognitive, affective, and psychomotor aspects ¹².

Ghina Aulia Rahmah explained that this method has been implemented since the beginning of the learning process by following the sequence and targets stipulated in the official Tarbawī method guidelines. She stated:

“First, in terms of the learning tools, the Qur’an used is specific, then the tasdīd, then the letters, all follow the Tarbawī method... including the set targets, from overall tilāwah, tahfīz, and other assignments, especially tafsīr, all of them follow the Tarbawī method guidelines.”

The advantage of this method compared to others, such as Ummi or Qira’ati, lies in its systematic approach and the visualization of the Uthmani script, which better supports the memorization process. Ghina added that with the Uthmani script, students can more easily distinguish between nasalized and non-nasalized sounds without additional difficulty, as the script’s structure naturally supports *tajwīd* learning.

“When memorizing, it becomes much easier to distinguish which recitations are nasalized and which are not, without the difficulty of memorization alone, because the differences are already clear in the script.”

The daily learning structure begins with group *murāja’ah*, *tilāwah* (*musyāfahah*), submission of memorization (*setoran*), followed by evaluation and assessment. Ghina detailed that *murāja’ah* covers both *ḥifẓ ba’īd* (5 pages) and *ḥifẓ qarīb* (2 pages), while memorization submission varies depending on the student’s ability, ranging from 1 to 2 pages per day. Assessments are conducted every 5 pages of submission, and *tasmi’* is carried out for each completed *juz* in a single sitting.

“After that, the students start memorizing, I first check their recitation, then they memorize, and then submit it... every 5 pages there is a daily assessment... for every juz completed, there is a one-sitting tasmi’.”

Assessments are also supported by standard tools such as *tarīl* and *tahfīz* score conversion sheets based on the number of mistakes, as well as study etiquette forms that measure discipline, neatness, and active participation in learning. Furthermore, students are required to take weekly, monthly, and semester-end exams, as well as a *munaqasyah* as a form of evaluation of both learning and character achievement. The learning process not only focuses

¹¹ Toto Alwi, Kms Badaruddin, and Febriyanti Febriyanti, “Pelaksanaan Pembelajaran Tahfidz Al-QurAn Dalam Membentuk Karakter Islami Siswa,” *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 3 (2023): 756–66, <https://doi.org/10.31538/munaddhomah.v4i3.466>.

¹² Abdul Malik Karim Amrullah et al., “Integrating Islamic Education with Environmental Programs: Strategies for Sustainable Character Development at SMAN 2 and 7 Malang Indonesia,” *The Qualitative Report* 30, no. 3 (2025): 3276–87, <https://doi.org/10.46743/2160-3715/2025.6020%0A%0A>.

on memorization skills but also instills character values such as perseverance, discipline, honesty, and a sense of responsibility. Ghina emphasized:

“The most emphasized is perseverance... then discipline... they must be persistent, honest, disciplined, never give up, and most importantly, not lose self-confidence.”

Gradual character transformation among students has been observed. For instance, a student who initially displayed arrogance or lacked the will to improve due to feeling superior became more humble and earnest in learning. Likewise, students who were initially lacking in self-confidence began to show strong effort and enthusiasm in achieving their memorization targets.

“There was a student who, from the beginning, seemed to lack self-confidence... after a few months I asked, ‘How is it, can you still keep up here?’ He replied that he could... and I could see his remarkable perseverance.”

Thus, the Tarbawí method not only develops students' cognitive skills in memorization but also has a significant impact on character formation. This process is supported by a strict evaluation system and collaboration between teachers and parents, who work in synergy to monitor students' progress both at school and at home.

“In fact, most of the responsibility, I feel, lies at home... every year we hold a meeting with parents... I present the targets, tasmi', munaqasyah, missed lessons, so I ask for the parents' support.”

The Tarbawí method applied in the Takhasus class at SMPIT Insan Permata Malang is not merely a thematic approach or reinforcement of Islamic values but an instructional method with a systematic and technical structure for Qur'anic reading instruction. This is evident in the use of the Tarbawí Demonstration Guide, which is divided into several volumes, one of which—Volume 1—contains basic material on the articulation points (*makhārij al-ḥurūf*) and the correct and *tartīl* pronunciation of Arabic letters.

In the initial volumes, lessons are organized according to similarities in articulation points and letter characteristics. For example, the first lesson focuses on letters produced from the throat and lips, such as hamzah and bā', with instructions that the sound must come from the root of the throat or both lips, accompanied by specific pressure from breath and tongue. Students are not only guided to read letters visually but also to demonstrate articulation accurately, paying attention to sound, pressure, and tongue position. These instructions are in line with the principles of the Tarbawí method, which emphasizes practice, role modeling, and direct (demonstrative-participatory) training.

The material then progresses to other letters, such as tā', khā', dāl, and dhāl, each grouped according to articulation points (back of the tongue, tip of the tongue, roof of the mouth, etc.).

In each lesson, reading rules are first explained, covering the position of articulation organs

(mouth, tongue, throat), type of breath, voice pressure, and tongue direction. This is followed by repeated phonetic reading exercises, such as: “*Inî A, Inî Bâ, A-Bâ*” “*Inî Tâ, Tâ Tâ, Tâ-Bâ*” “*Kho Kho, Kho Kha, Khob Kho-Khôja*”

This framework demonstrates that the Tarbawí method in this school places strong emphasis on the gradual development of Qur'anic reading quality from both phonetic and articulatory aspects. Through this approach, students do not merely memorize letters and verses mechanically; rather, they learn to read correctly and in accordance with *tajwîd* rules from the very foundational letters. This method instills accuracy and scholarly discipline in Qur'anic recitation, aligning with the objectives of Islamic education rooted in *tadabbur* (contemplation) and *tazkiyah* (purification).

Implementation in the classroom is integrated with direct practice under the teacher's guidance, whereby the teacher demonstrates the articulation of letters and students imitate it through repeated drills. Each session focuses on two to three letters or articulation groups with similar characteristics. Gradually, students are able to pronounce all Arabic letters correctly before advancing to the recitation of verses or chapters. Thus, the implementation of the Tarbawí method at SMPIT Insan Permata is not a conventional approach relying solely on memorization, but rather a method combining Arabic phonetics theory, articulation training, oral and tongue habituation, and the cultivation of ethical conduct toward the Qur'an. This makes the process of learning Qur'anic reading not only a curricular obligation but also a part of *tahdhîb al-nafs* (self-purification) and the formation of a Qur'anic personality.

Qur'an learning is a fundamental component in the Islamic education system, as it aims not only to develop students' cognitive abilities in understanding the contents of the Holy Book but also to shape holistic character and spirituality¹³. In this context, the teaching method plays a strategic role in ensuring that the process runs effectively. One of the methods implemented at SMPIT Insan Permata Malang in the Takhasus Tahfidz program is the *Tarbawí* method. This method not only emphasizes memorization but also integrates pedagogical approaches that lead to the formation of Islamic character¹⁴. Theoretically, learning is an active interaction process between educators, learners, and learning resources within a conducive environment to achieve educational objectives. Qur'an learning itself aims to equip learners with the ability to read, memorize, understand, and apply the contents of the Qur'an. In the Islamic perspective, this aligns with the concept of *ta'lim*, which means educating with spiritual essence and the

¹³ Moch Iqbal and Adisel Adisel, “Epistemology of Islamic Science: A Searching for Ideal Form and Format of Scientific Design for Islamic Higher Education in Indonesia,” *Madania: Jurnal Kajian Keislaman* 25, no. 1 (2021): 101–12.

¹⁴ Arifah, “Upaya Guru Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Pada Siswa Tunagrahita Di Sekolah Dasar Islam Terpadu Insan Permata Malang.”

transformation of divine values¹⁵. In its implementation, Qur'an learning based on the *Tarbawí* method in the Takhasus class integrates both value-based and skill-based approaches.

The *Tarbawí* method at SMPIT Insan Permata is characterized by the use of the Uthmani Mushaf (Kudus print), emphasis on *makhārij al-hurūf* and letter characteristics, as well as a flexible learning strategy without rhythm, making it suitable for various age groups. This approach supports a learning structure based on the TANDUR strategy (*Tumbuhkan, Alami, Namai, Demonstrasikan, Ulangi, and Rayakan*) which pedagogically adopts an active and reflective learning cycle¹⁶. Field findings show that the implementation of this method follows systematic stages, starting with *murāja'ah ba'īd* and *qarīb*, then *tilāwah* or *musyāfahah* (recitation checking), followed by the memorization process and daily submissions (*setoran*). The daily memorization target is adjusted to students' abilities, ranging from one to two pages per day. Assessments are conducted every five pages of memorization, while each completed *juz* is followed by *tasmi'* and finally *munāqasyah* as a summative evaluation.

The learning process does not only take place at school but also involves home assignments such as connecting verses, *murāja'ah*, and a minimum of half a *juz* daily recitation. Parents' involvement is optimized through intensive communication between teachers and guardians in monitoring students' memorization progress. This reflects learning as a continuous process involving both formal and non-formal learning environments¹⁷. From an educational theory perspective, this aligns with Fathur Rahman's view that learning involves the stages of planning, implementation, and evaluation, all of which must run in a structured manner¹⁸. Teachers act as facilitators who accompany students throughout this process. In the Takhasus class, teachers not only serve as memorization instructors but also as motivators, evaluators, and character mentors for students¹⁹.

Furthermore, the *talaqqī* method at the core of the memorization strategy in the Takhasus class, reflects a personal and intensive learning approach²⁰. Teachers listen directly to students recitations, providing in-depth corrections and validations. This is not merely a memorization technique but also an affective learning approach that nurtures students sense of responsibility,

¹⁵ Ziauddin Sardar, *Reading the Qur'an: The Contemporary Relevance of the Sacred Text of Islam* (Oxford University Press, 2017).

¹⁶ W. F. Dennison & Roger Kirk, *Do, Review, Learn, Apply: A Simple Guide to Experiential Learning* (Michigan: Blackwell Education, 2008).

¹⁷ Raudhah Saragih, "Manajemen Pembelajaran Tahfidz Al-Qur'an Di PKBM Homeschooling Abi And Ummi Tingkat SMP Yayasan Pendidikan Islam Baiti Jannati Medan Helvetia" (Universitas Islam Negeri Sumatera Utara, 2021).

¹⁸ Fathur Rohman, *Strategi Pembelajaran PAI*.

¹⁹ Ahmad Sholeh, "Teacher Interpersonal Communication Patterns in Improving the Quality of Islamic Religious Education Learning," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 4 (2022): 5781–90.

²⁰ Lutfi Fitri Apriyanti Jamaluddin, "PENERAPAN METODE TALAQQI DALAM MENINGKATKAN KEKUATAN HAFALAN AL-QUR'AN (Penelitian Pada Santri Rumah Ngaji Yatim Assabil Ciparay Kabupaten Bandung)," *AS-SALAM Jurnal Ilmiah Ilmu-Ilmu Keislaman* 6, no. 2 (2022): 1–18.

independence, and spiritual closeness to the Qur'an. The *Tarbawī* method in this program is designed based on the principles of Islamic learning and the educational strategies of the Prophet Muhammad (peace be upon him), which emphasize *ta'lim*, *tarbiyah*, and *ta'dīb*. This is in line with the findings of Nafi'a²¹, whose journal article shows that the *Tafsir Tarbawī* approach significantly contributes to building a holistic learning system—not only cognitive but also affective and spiritual. These values are translated into practice through strategies such as *uswah ḥasanah* (role modeling), dialogical approaches, and learning methods that prioritize active student participation and emotional closeness between teachers and students.

Thus, the implementation of the *Tarbawī* method in the Takhasus Tahfidz program at SMPIT Insan Permata Malang has succeeded not only in developing students' competence in Qur'an memorization but also in holistically shaping disciplined learning behavior, target-oriented attitudes, and Qur'anic values-based conduct. The integration of this method into the Qur'an learning system provides a significant contribution to achieving Islamic educational goals that are not merely intellectual but also spiritual and moral.

2. Character Formation through the Tarbawī Method in the Takhasus Class at SMPIT Insan Permata Malang

Character building is one of the main objectives of implementing the *Tarbawī* method in the Qur'an Tahfidz program at SMPIT Insan Permata Malang. This method is not solely oriented toward achieving memorization targets but is also directed toward shaping students' morals, attitudes, and behaviors to align with Qur'anic values. In this context, character is not only understood as a personal attribute but also as a manifestation of the internalization of Islamic teachings in daily life²².

Theoretically, character education in Islam is known as *tarbiyah khuluqiyah*, which refers to the process of moral and spiritual development of learners, encompassing cognitive, affective, and psychomotor dimensions. Character in the Islamic perspective is a combination of faith, morality, and righteous deeds manifested in real actions²³. This view supports the understanding that the goal of Islamic education is not only to produce intellectually intelligent individuals but also to cultivate noble character and high social spirit. According to Al-Ghazali,

²¹ Nafi'a, "Pelaksanaan Metode Tarbawī Pada Pembelajaran Al-Qur'an Di SD Islam Terpadu Insan Permata Malang."

²² Abd Samad, Lalu Supriadi bin Mujib, and Abdul Malik, "Implementasi Program Tahfidz Al-Qur'an Dalam Pembentukan Karakter Religius Di MTs At-Tahzib Dan MTs Al-Ishlahuddiny, Lombok Barat," *Palapa* 11, no. 1 (2023): 293–323, <https://doi.org/10.36088/palapa.v11i1.3167>.

²³ M Musayyidi and A Rudi, "Pendidikan Karakter Dalam Perspektif Islam:(Urgensi Dan Pengaruhnya Dalam Implementasi Kurikulum 2013)," *Jurnal Kariman* 8, no. 2 (2020): 261–78.

character formation emphasizes the importance of *ta'wīd* (habituation) and *riyāḍah* (training) as means of internalizing moral values within the human soul ²⁴.

Tahfīz learning using the Tarbawī method in the *Takhasus* class is not solely focused on the quantity of Qur'anic memorization but is integrally designed to shape students' character. This is evident from interviews with *Takhasus* program students, which revealed that the method fosters the growth of strong Islamic character values, such as discipline, consistency, responsibility, perseverance, and respect for the Qur'an. These values develop naturally alongside the memorization process and the routines embedded in the Tarbawī learning system.

One of the most prominent character traits identified in the field is discipline. A student stated:

“What's most emphasized here is actually discipline. Because if we're not disciplined, we'll definitely forget. For example, murāja'ah. If we skip murāja'ah for a day, we forget that juz.”

This statement illustrates that students recognize the importance of routine in maintaining memorization. Without discipline, memorized portions can easily be lost, especially without consistent repetition. Discipline is instilled through daily *murāja'ah* scheduling, periodic submission of memorization, and structured assessments both at school and at home. In addition to discipline, students also display consistency and commitment toward their memorization targets. One student explained:

“I have a target, and I keep trying to achieve it. Whatever happens... I'll use any method to memorize that one juz.”

This expression reflects the student's high motivation to reach personal goals. Such a character reflects *mujahadah* (earnest striving) in completing memorization, as well as strong intrinsic motivation as the main driving force for success. Respect for the Qur'an (*adab*) is also an inseparable element in character formation through the Tarbawī method. A student noted:

“If our adab is lacking... usually the knowledge will be hard to retain. Because adab comes before knowledge.”

This statement reflects students' awareness of the spiritual values in learning, where respect toward the Qur'an, both physically (e.g., how the *mushaf* is carried) and spiritually (humility, reverence), is considered a key to the blessing of knowledge. This demonstrates that character education is not only cognitive and affective in nature but also deeply rooted in transcendental values central to Islamic education. Independent and resilient attitudes are also evident in the way students address memorization difficulties. One student described his strategy:

²⁴ Darussalam Ghazali, “Teori Dan Model Pengajaran Pendidikan Islam,” *Masalah Pendidikan* 32 (2009): 113-.

“I read repeatedly... I close the Qur'an... I look at what I got wrong, then I close it again... I continue until the end. Then I read again. I keep going until it's perfect.”

This technique indicates the presence of self-reflection and self-assessment skills in learning. Students do not depend entirely on the teacher but take initiative to correct and perfect their memorization independently. Furthermore, while some students stated they already possessed discipline before joining the *Takhasus* program, the Tarbawi method still provided significant reinforcement. One student expressed:

“Alhamdulillah, it supports my previous traits. So, if I'm disciplined, it strengthens my discipline even more.”

This shows that the Tarbawi method not only builds character from scratch but also strengthens and affirms existing positive traits. Another student shared that after joining the program, his Qur'anic memorization became more organized and increased in quantity:

“My memorization is more organized. My memorization, murāja'ah, and tilāwah schedules are more structured. And my memorization has also increased.”

This demonstrates that the orderliness and systematic nature of the Tarbawi method contribute significantly to both cognitive development and character building. From the above findings, it can be concluded that *tahfīz* learning with the Tarbawi method plays a significant role in shaping the character of *Takhasus* class students. Through a structured approach, clear targets, and the integration of Islamic values, students not only progress in memorization skills but also in attitudes and personality. Discipline, consistency, responsibility, perseverance, and proper *adab* form the foundational character traits continuously cultivated in this program.

In its implementation, the Tarbawi method plays a significant role in fostering students' religious character. Based on field findings, the prominent traits among students in the *Takhasus* class include: (1) discipline, developed through structured memorization schedules, daily recitation requirements, and punctual attendance, further reinforced by learning contracts and daily monitoring journals; (2) responsibility, reflected in students' awareness to maintain and review their memorization without constant reminders; (3) patience and perseverance, evident in their diligence when facing memorization difficulties, repeating until fluent, and not giving up easily; (4) independence, in managing their own time and memorization strategies outside learning hours; (5) honesty, in reporting memorization submissions without fabricating results; and (6) love for the Qur'an, nurtured through emotional attachment to the *mushaf*, participation in *tasmi'* activities, and enthusiasm in joining Qur'anic competitions. These character traits are not formed instantly but through continuous habituation and value internalization.

The learning strategy employed in the Tarbawi method, namely TANDUR (*Tumbuhkan, Alami, Namai, Demonstrasikan, Ulangi, Rayakan*), plays an important role in this process. For

example, in the “Tumbuhkan” stage, teachers motivate students with inspiring stories; in the “Alami” stage, students directly experience the memorization process; and in the “Demonstrasikan” stage, they practice their memorization through *tasmi’*. A study by Abd. Samad et al.²⁵ on the implementation of the Tahfidz Al-Qur’an program in shaping religious character at MTs At-Tahzib and MTs Al-Ishlahuddiny, West Lombok, reinforces these findings. The study revealed that the methods of exemplary behavior (*uswah hasanah*), habituation (*ta’wid*), advice (*mau’izhah*), as well as the provision of rewards and sanctions are integral to shaping religious character. The stages involved include knowledge, awareness, practice, habituation, and maintenance.

Indicators of such religious character include *akhlakul karimah*, courtesy, maintaining proper etiquette toward the Qur’an, performing congregational prayers, reciting daily supplications, offering greetings, and participating in religious activities such as *imtaq* in the morning and *ratib* on Friday evenings. At SMPIT Insan Permata, these indicators are also part of the assessment in students *adab* books and learning journals. The Tarbawī method also fosters a healthy competitive atmosphere through the memorization target system and *tasmi’*. This competition shapes persistence and resilience in students. Obstacles such as laziness, time pressure, or technical difficulties in memorization are not accepted as reasons to give up; instead, students are encouraged to find solutions through repeated recitation, listening to peers’ memorization, or seeking assistance from teachers²⁶. Problem-solving skills naturally develop from the challenges they face.

In this regard, teachers do not merely function as instructors but also as spiritual educators and moral exemplars. This role aligns with the perspective of²⁷, who argues that in the context of Tafsir Tarbawī, teachers should be spiritual-intellectual models who instill Qur’anic values not only verbally but also through behavioral example. Furthermore, parental support and synergy with homeroom teachers strengthen the character formation process²⁸. The systematic and structured learning activities, combined with social control from both school and family environments, ensure that the values taught through the Tarbawī method are not only cognitively understood but also affectively internalized and practiced in daily life.

²⁵ Samad, bin Mujib, and Malik, “Implementasi Program Tahfidz Al-Qur’an Dalam Pembentukan Karakter Religius Di MTs At-Tahzib Dan MTs Al-Ishlahuddiny, Lombok Barat.”

²⁶ Muhammad Ikhwanuddin and Asmaul Husnah, “Penerapan Metode Tiktār Dalam Menghafal Al-Quran,” *Tasyri: Jurnal Tarbiyah-Syariah-Islamiah* 28, no. 1 (2021): 15–29, <https://doi.org/10.52166/tasyri.v28i1.112>.

²⁷ Ihsan Abdul Haq, “Penerapan Nilai-Nilai Tafsir Tarbawī Dalam Kegiatan Belajar Mengajar: Meneladani Strategi Pendidikan Rasulullah SAW,” *Mustaneer: Journal of Islamic Thought and Civilization* 1, no. 1 (2025): 40–59, <https://doi.org/10.61630/mjtc.v1i1.7>.

²⁸ Nani Isnawati and Mokhamad Choirul Hudha, “Implementasi Program Tahfidz Al-Qur’an Di SMA Muhammadiyah Pacitan,” *Jurnal Pendidikan Islam* 14, no. 1 (2024): 9–21, <https://doi.org/10.38073/jpi.v14i1.1492>.

Thus, it can be concluded that the Tarbawī method in the *Takhasus* class at SMPIT Insan Permata Malang effectively shapes students' religious character, reflected in their discipline, responsibility, perseverance, love for the Qur'an, and noble morals. This method demonstrates that Qur'anic learning is not solely aimed at memorization achievement but also serves as a transformative medium toward individuals with moral and spiritual integrity, in line with the ideals of Islamic education.

3. Challenges and Solutions in the Tarbawī Method for Character Formation of *Takhasus* Class Students at SMPIT Insan Permata Malang

In the process of implementing the Tarbawī method in the *Takhasus* class at SMPIT Insan Permata Malang, various challenges and obstacles inevitably arise. These obstacles can be categorized into two types: internal and external. Internal obstacles originate from within the students themselves, while external obstacles stem from outside factors such as environment, time, and policy²⁹. The most common internal obstacles include fatigue in memorization, lack of personal motivation, difficulty in managing time between memorization and other activities, and a tendency to forget previously memorized verses. In addition, some students face challenges in maintaining concentration during *muroja'ah* or when reciting memorized passages to their teachers. Such obstacles require appropriate psychological and spiritual approaches from educators and the surrounding environment.

External obstacles include limited intensive study time outside of regular class hours, the influence of social media and technology that may distract students' focus, as well as the lack of support from the family environment in maintaining consistency of memorization at home. Other challenges also arise from differences in students' abilities to absorb material, which sometimes necessitate varied adaptations of the Tarbawī method for each individual. Nevertheless, these challenges have been anticipated and addressed systematically by the school and *tahfidz* teachers. One of the main solutions implemented is strengthening synergy between teachers, students, and parents. Intensive communication between the school and parents is considered a key factor in maintaining students' motivation and consistency. Furthermore, *tahfidz* teachers provide personal guidance to students experiencing difficulties, either in the form of motivation, additional tutoring, or more flexible *muroja'ah* strategies.

The Tarbawī method implemented has also been designed with an adaptive approach through the TANDUR learning strategy (*Tumbuhkan, Alami, Namai, Demonstrasikan, Ulangi, Rayakan*). This strategy enables students to learn in an enjoyable, varied, and reflective manner,

²⁹ Syarif Abdurrahman and Asriana Kibtiyah, "Strategi Mengatasi Masalah Kesulitan Belajar Siswa Dengan Memahami Gaya Belajar Siswa (Studi Kasus Di Ma Al-Ahsan Bareng)," *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 6444–54.

thus reducing fatigue. The “*Rayakan*” stage, for instance, offers appreciation and recognition for students’ achievements, motivating them to continue their memorization and improve their recitation. Moreover, the school employs supporting instruments such as achievement books, etiquette sheets, and learning contracts aimed at maintaining students’ discipline and responsibility on an ongoing basis. Daily monitoring by teachers of memorization submissions and character evaluations through etiquette sheets serves as an important control mechanism to address behavioral issues and enhance students’ character quality.

Referring to Islamic character education theory, challenges in character formation should be addressed through a comprehensive approach. Habituation, role modeling, and the provision of advice are key methods that function not only as corrective measures but also as preventive strategies. Challenges are not absolute barriers, but rather part of the dynamics of learning that must be faced wisely and creatively. As an innovative step in the learning process, it is necessary to develop more interactive and engaging learning media. Referring to Ani Ariyanti³⁰ research at TPQ Kasyifatul Ulum Bandengan, the use of interactive learning media even simple tools such as whiteboards and verse-linking cards can increase children’s motivation and enthusiasm in learning and memorizing the Qur’an. The study emphasizes the importance of enjoyable teaching methods from teachers as well as the role of parents as learning supporters at home. However, challenges such as learning fatigue and the negative impact of gadget use remain primary concerns.

In the context of SMPIT Insan Permata Malang, optimizing interactive media can serve as an alternative solution to maintain students’ enthusiasm for learning. The use of visual aids such as *tajwīd* learning videos, digital *muroja’ah* applications, and Qur’an-based educational games can complement the Tarbawī method to make it more varied and aligned with the characteristics of today’s digital generation³¹. Activities such as thematic *halaqah*, presentations on the values of verses, and reflective learning sessions can also be incorporated as part of active and meaningful learning³².

In conclusion, the obstacles encountered in the implementation of the Tarbawī method are not absolute hindrances, but rather part of the dynamic learning process that can be overcome through creative, collaborative, and innovative strategies. Collaboration between teachers, students, and parents, coupled with the use of appropriate media, serves as a key factor

³⁰ Ani Ariyanti and Ana Rahmawati, “Optimalisasi Media Pembelajaran Yang Interaktif Sebagai Upaya Meningkatkan Motivasi Anak Dalam Minat Baca Al-Qur’an Di Tpq Kasyifatul Ulum Bandengan,” *Ilmuna: Jurnal Studi Pendidikan Agama Islam* 7, no. 2 (2025): 324–34, <https://doi.org/10.54437/ilmuna.v7i2.2236>.

³¹ M Pd Syarifuddin and Eka Dewi Utari, *Media Pembelajaran (Dari Masa Konvensional Hingga Masa Digital)* (Bening Media Publishing, 2022).

³² Muhasim Muhasim, “Pengaruh Tehnologi Digital Terhadap Motivasi Belajar Peserta Didik’ Jurnal Studi Keislaman Dan Pendidikan,” *Palapa* 5, no. 2 (2017): 53–77, <https://doi.org/10.36088/palapa.v5i2.46>.

in addressing challenges and strengthening the holistic and sustainable formation of Qur'anic character.

D. Conclusion

Based on the results of the study on the implementation of the Tarbawí method in Al-Qur'an learning in the Takhasus class at SMPIT Insan Permata Malang, it can be concluded that this method is applied systematically in the Tahfidz Takhasus program through the TANDUR strategy (Tumbuhkan, Alami, Namai, Demonstrasikan, Ulangi, Rayakan – Grow, Experience, Name, Demonstrate, Repeat, Celebrate). This strategy not only guides students to achieve their memorization targets but also cultivates manners and character based on Qur'anic values. The learning process includes tahsin (refinement of recitation), *tahfidz* (memorization), and the habituation of Islamic attitudes, all guided by teachers who act as facilitators as well as role models. In practice, teachers utilize various instruments such as learning journals, learning contracts, and daily evaluations to ensure that both memorization progress and character development occur in balance.

Students' religious character develops significantly through habituation, teacher role modeling, guidance, and the proportional application of rewards and punishments. The prominent character values include discipline, responsibility, perseverance, independence, honesty, love for the Qur'an, and respect for teachers and peers. All of this development is conducted in a learning environment that integrates cognitive, affective, and spiritual aspects, supporting the formation of Qur'anic personalities. Nonetheless, several challenges are encountered, including boredom, limited time, difficulty memorizing similar verses, and other technical issues. To address these challenges, the school and teachers implement various solutions, such as emotional support, motivation enhancement, active and varied learning methods, and parental involvement. The use of interactive learning media, such as verse-matching cards and enjoyable learning methods, also serves as an alternative to maintain students' enthusiasm for learning the Qur'an.

Based on these findings, it is recommended that the school continue to develop the curriculum and the Tahfidz Takhasus program based on Tarbawí values, as well as provide regular training for teachers to enhance creativity and innovation in teaching. Teachers are expected to consistently serve as role models in both morality and discipline while developing flexible and adaptive pedagogical approaches. Parents also have a strategic role in supporting their children's memorization process and character formation through synergy with the school program. Furthermore, future researchers can use this study as an initial reference for more in-depth studies on the effectiveness of the Tarbawí method quantitatively or in comparison with other Al-Qur'an learning methods. Thus, the Tarbawí method is proven effective as a means to cultivate a Qur'anic generation with strong memorization skills, solid character, noble morals, and readiness to face the challenges of the times.

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