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INTERNALIZATION OF QUR'ANIC VALUES THROUGH THE SYNERGY OF TAHSIN AND TAHFIDZ

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ABSTRACT

The Qur'an is the primary source of guidance for Muslims, containing values related to faith, worship, morality, and various principles of life that contribute to the development of human character. However, learning the Qur'an should not merely focus on the ability to read and memorize its verses but should also aim to internalize Qur'anic values into everyday life. One effective approach to achieving this goal is through the synergy between tahsin (improving Qur'anic recitation) and tahfidz (Qur'anic memorization). This study aims to examine the process of internalizing Qur'anic values through the integration of tahsin and tahfidz, identify the values developed through these programs, analyze the supporting and inhibiting factors, and describe efforts to optimize the internalization process in shaping students' character. This study employs a library research method with a descriptive qualitative approach. The data were collected from various literature sources related to Islamic education, character education, and Qur'anic learning. Data collection was conducted through documentation studies, while the data were analyzed using content analysis by reviewing, classifying, and interpreting relevant references. The findings indicate that the integration of tahsin and tahfidz serves as an effective medium for internalizing Qur'anic values. Tahsin functions to improve the quality of Qur'anic recitation in accordance with the rules of tajwid and proper pronunciation, while tahfidz strengthens students' relationship with the Qur'an through continuous memorization and revision (muraja'ah). The implementation of these two programs fosters religious commitment of Islam.

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INTRODUCTION

The Qur'an has 15 names, namely At-tanzil, Al-Qur'an, Al-Furqon, Adz-Dzikh, An-Nur, Al-Huda, Asy-Syifa, Al-Mau'izhah, Al-Hakim, Al-Majid, Al-Karim, Al-bayan, Al-busyra, Al-Rahmah. This makes the Qur'an a guide to the lives of Muslims not only to be read, but also to be understood, internalized, and implemented in daily life. The morals contained therein include theological aspects (aqidah), worship, behavior (morals), and various principles of life that are able to shape the character of a person who is faithful and has noble character. So it requires an organized effort so that the contents of the Qur'an are applied in every human being. Through synergy between tahsin and tahfidz Al-Qur'an. Tahsin is the process of improving and beautifying the recitation of the Qur'an in accordance with the rules of tajwid and makharijul huruf, while tahfidz is the process of memorizing the Qur'an by maintaining the accuracy and quality of memorization.

These two activities are closely related, because good recitation will support the quality of memorization, while strong memorization will encourage someone to interact more often with the Qur'an. More than just the ability to read and memorize, the tahsin and tahfidz processes are expected to be able to instill the values of the Qur'an in the attitudes and behavior of students. Intensive interaction with the Qur'an can shape religious character, foster discipline, responsibility, patience, and love for Islamic teachings.

Thus, tahsin and tahfidz are not oriented towards thinking skills, but also on the formation of emotional and spiritual aspects. Amid the challenges of modern developments and the rapid flow of changes in time and technology that impact the morals of young people, Qur'an-based education is a strategic solution in cultivating a generation with Qur'anic character. Thus, the synergy between tahsin and tahfidz is important to develop as a means of implementing the values of the Qur'an effectively and sustainably.

Based on the description, this study aims to discuss how the morals of the Qur'an are implemented through the synergy of tahsin and tahfidz, as well as to analyze the role of both programs in shaping the attitudes and personalities of Qur'anic students. The results of this study are expected to contribute to the development of Qur'anic education, especially in efforts to shape a generation that is not only able to read and memorize the Qur'an, but also provides good values in everyday life.

METHOD RESEARCH

This study uses a library research method with a descriptive qualitative approach. This method was chosen because the study focuses on the study of concepts and theories regarding the internalization of Qur'anic values through the synergy of tahsin and tahfidz based on various relevant literature sources.

As the main source of research, primary and secondary data are used to obtain information relevant to the research objectives. Primary data are obtained from books discussing Islamic education, character education, and Qur'anic learning. Meanwhile, scientific journals, articles, and literature serve as supporting secondary data.

Data collection is carried out through documentation techniques by reading, reviewing, identifying, and grouping various library sources related to the research theme. The data analysis process is carried out using a content analysis approach through the stages of data simplification, data presentation, and conclusion of the results so that a deep understanding of

the research object is obtained, regarding the process of internalization of Qur'anic values through the synergy of tahsin and tahfidz.

RESULT AND DISCUSSION

1. The Process of Internalizing Quranic Values Through Synergy Tahsin and Tahfidz

Internalizing the values of the Quran is the process of instilling its teachings and messages so that they are not only understood through knowledge and thought but also become part of a person's character, behavior, and habits. In the context of Islamic education, this process requires habituation, role modeling, and continuous interaction with the Quran. Therefore, tahsin and tahfidz programs are seen as effective media for instilling Quranic values in students.

According to Ahmad Tafsir in his book "The Science of Islamic Education," Islamic education is essentially oriented not only toward the transfer of knowledge but also toward the formation of a holistic Muslim personality. Education is directed toward enabling students to develop their potential and practice Islamic teachings in their daily lives. This concept demonstrates that the process of learning the Quran is not sufficient merely to foster reading and memorization skills; it must also foster character development consistent with the values contained therein.

This view aligns with Zakiah Daradjat's work in Islamic Education, which explains that the goal of Islamic education is to shape individuals who are faithful, pious, and have noble morals. Daradjat emphasizes the importance of spiritual development and habituation Positive behavior in the educational process. Thus, tahsin and tahfidz activities can be a means of character building because students are accustomed to discipline, patience, perseverance, and responsibility for memorizing and reciting the Quran.

In M. Quraish Shihab's view, as outlined in "Grounding the Quran," the Quran is a guide to life, revealed to be understood and applied in human life. He emphasized that the Quran serves as guidance for all humanity. This understanding demonstrates that a person's closeness to the Quran not only improves their cognitive abilities but also contributes to shaping their daily thought patterns, attitudes, and behavior. Therefore, the process of instilling Quranic values is not sufficient through mere reading and memorization; it must be realized through the appreciation and application of Quranic values in real life.

In discussing Quran memorization, Sa'dulloh, through his book "9 Easy Steps to Memorizing the Quran," explains that success in memorizing the Quran is greatly influenced by perseverance, continuous reflection, sincerity of intention, and discipline in carrying out the memorization process. Continuous repetition of verses not only serves to maintain and strengthen memorization but also increases the memorizer's spiritual closeness to the Quran. Through this habit, religious values are gradually ingrained in the individual, contributing to the formation of a religious character.

Tahsin plays an important role as a foundation in Quran learning. Correct recitation according to the rules of tajweed and the pronunciation of letters will help students understand and memorize Quranic verses well. The synergy between tahsin and tahfidz creates a complementary learning process, because good reading quality supports memorization, while strong memorization encourages students to continuously interact with the Quran.

Furthermore, Abuddin Nata, in his book "Character Education from an Islamic

Perspective," explains that character formation in Islam cannot be separated from the instilling of religious values through habituation and role modeling. Moral education, derived from the Quran, is aimed at fostering individuals with moral integrity, responsibility, honesty, and social awareness. This strengthens The view that tahsin and tahfidz activities are not merely academic programs, but also part of the character education process.

Based on the theoretical analysis presented, the internalization of Qur'anic values through the synergy of tahsin and tahfidz can be understood as an educational process that integrates the cognitive, affective, and psychomotor domains. Tahsin focuses on improving the quality of Qur'anic recitation according to correct rules, while tahfidz serves to strengthen students' attachment to the Qur'an through continuous memorization. Meanwhile, the internalization of Qur'anic values seeks to make the teachings of the Qur'an the foundation of daily life. Thus, the integration of these three aspects is expected to shape individuals who not only possess the ability to read and memorize the Qur'an but also reflect Qur'anic values in their behavior and social interactions.

Internalizing Quranic values can be understood as the process of instilling Quranic teachings into a person so that these values are not only understood as knowledge, but also internalized and embodied in daily behavior. In Islamic education, this effort can be realized through the integration of tahsin and tahfidz activities, which mutually support the formation of students' personalities and characters in accordance with Islamic values.

The process of internalizing Quranic values begins with tahsin activities, which focus on perfecting recitation according to the rules of tajweed and makharijul huruf. At this stage, students are not only trained to read Quranic verses correctly, but are also accustomed to being meticulous, disciplined, and respectful of the dignity of the Quran. Continuous efforts to improve recitation serve as a means of developing character that reflects Quranic values, such as perseverance and sincerity in learning. Afterward, the process of instilling values is reinforced through Quran memorization activities. Memorization requires consistency in muraja'ah (recitation), patience, and a strong commitment. Through this process, students are trained to be responsible for their memorization, maintain discipline in achieving memorization targets, and remain steadfast in the face of various challenges. Continuous repetition of verses not only helps strengthen memorization but also encourages the values of the Quran to become more deeply embedded in their minds. students, thus influencing their thinking, attitudes, and behavior in daily life.

In addition to the habit of reading and memorizing, internalization of Quranic values also occurs through the role models of educators. Teachers not only act as instructors but also as role models in practicing Quranic values, such as honesty, patience, discipline, and politeness. This role model provides students with real-life experiences of how the teachings of the Quran are applied in their lives.

The next step focuses on implementing and developing habits based on Quranic values. Students are motivated to actualize the essence of their learning into concrete actions, for example, being devoted to parents and educators, maintaining polite speech, committing to obligations, and fostering harmonious relationships. Through this phase, Quranic principles are transformed from mere classroom theory into a foundation of character that is ingrained in

each student. To ensure that these values are fully instilled, regular monitoring and guidance are crucial. Assessment should not be limited to reading fluency or memorization quantity alone, but must also address positive changes in Islamic morality and personality. Through consistent guidance, students are helped to cultivate commendable habits while correcting any remaining errors.

As a result, the integration of Quranic values through the collaboration of the tahsin and tahfidz methods progresses through a series of systematic phases. This pathway includes improving the quality of reading (tahsin), strengthening verse memorization (tahfidz), good examples from teachers, habituation to concrete actions, and long-term monitoring and development. The integration of all these elements is projected to produce a generation that is not only fluent and memorized in the Quran, but also capable of bringing its sacred messages to life in both domestic and social settings.

2. Internalization of Qur'anic Values Through the Synergy of Tahsin and Tahfidz

Based on the results of a literature review from various sources discussing Qur'anic education, it can be understood that the internalization of Qur'anic values through the synergy of tahsin and tahfidz is one of the effective educational strategies for shaping students' character. Tahsin and tahfidz are not viewed as two separate programs that develop independently; rather, they complement one another in the process of instilling the values of the Qur'an.

The tahsin program directly contributes to improving the fluency of Qur'anic recitation in accordance with the rules of tajwid and the correct articulation of letters (makharij al-huruf). On the other hand, the tahfidz program plays an important role in embedding the holy verses of the Qur'an into students' memory through consistent repetition methods. The collaboration of these two activities creates a positive habituation process capable of stimulating and optimizing students' cognitive, emotional (affective), and practical (psychomotor) potentials.

The findings of the literature review indicate that the implementation of the synergy between tahsin and tahfidz is able to internalize several Qur'anic values, including:

1. Religious Values

This phenomenon is characterized by the strengthening of students' emotional and spiritual attachment to the Qur'an. It is manifested through their personal initiative to recite Qur'anic verses during their free time, discipline in performing congregational prayers, increased engagement in dhikr and supplication, and a strong commitment to making the principles of the Qur'an their moral compass in everyday behavior.

2. Discipline

The processes of tahsin and tahfidz require regularity and consistency in learning, including attending scheduled learning sessions, submitting memorization assignments on time, and performing muraja'ah (revision of memorized verses) regularly. Such continuous practice gradually develops a disciplined attitude among students, both in their academic activities and in their daily lives.

3. Responsibility

Students are required to maintain the memorization they have achieved while continuously improving the quality of their recitation. The awareness to review memorization independently, accomplish predetermined targets, and accept corrections from teachers with an open attitude

reflects their sense of responsibility toward the trust entrusted to them in learning the Qur'an.

4. Patience and Perseverance (Istiqamah)

Students must go through a lengthy process, beginning with memorization, followed by repetition, and finally maintaining their memorization so that it is not easily forgotten. This process demands diligence, dedication, and a high level of consistency. Through this habit, students develop patience in facing difficulties and perseverance (istiqamah) in carrying out virtuous deeds.

5. Noble Character (Akhlak Karimah)

The interactions established throughout the learning process teach students the importance of respecting teachers, maintaining proper etiquette when reading and handling the Qur'an, being humble, and building positive relationships with peers. These values become an integral part of the internalization of Qur'anic teachings, enabling students not only to read and memorize the Qur'an but also to strive to practice its teachings in their daily lives.

3. Supporting and Inhibiting Factors for Internalizing Quranic Values

The successful internalization of Quranic values is inseparable from various interrelated supporting and inhibiting factors.

1. Teacher Exemplary Behavior

Educator exemplary behavior is a key factor because teachers not only serve as transmitters of material but also as role models for students to emulate in their attitudes and behavior. A teacher's polite attitude, discipline, sincerity, and habit of practicing the teachings of the Quran will positively influence the process of character formation in students.

2. A Conducive Learning Environment

The success of instilling Quranic values is also greatly influenced by a supportive environment. The presence of a learning climate steeped in spiritual values, the establishment of a tradition of literacy and the preservation of the memorization of holy verses, and a positive relationship between teachers and students are important stimuli in fostering a closeness to the Quran. This ideal environment will ultimately trigger students' independent awareness and the adoption of these noble values into their daily lives.

3. Family Support

Given that the home is a child's first madrasah, the active role of parents in accompanying, encouraging, and monitoring tahsin and tahfidz activities is the main foundation that strengthens habituation at school. This harmonious collaboration between the family and the educational institution ensures students' continuity in reciting, maintaining memorization, and consistently implementing the guidance of the Quran.

4. Evaluation and Guidance

Periodic review and guidance play a crucial role in successfully internalizing Quranic principles. Measurement of these achievements should not be limited to fluency in recitation or the quantity of memorization, but must encompass moral transformation, level of discipline, and the concrete implementation of Quranic teachings in social life. Through consistent guidance, students have the opportunity to address their weaknesses while maintaining the positive routines they have established, so that these Islamic characteristics become firmly embedded in their identity.

However, the implementation of instilling Quranic values through integrated tahsin and

tahfidz programs often faces obstacles. Sometimes, the process of transferring understanding does not run smoothly due to various obstacles, which in turn prevents learning targets from being fully achieved. Some elements suspected of being stumbling blocks include:

1. Lack of Student Motivation

Motivation is a crucial factor in the learning process. Students with low motivation tend to view tahsin and tahfidz activities as mere obligations, rather than spiritual needs. As a result, they lack enthusiasm for improving their reading, memorization, or conducting independent muraja'ah (recitation).

2. Lack of Family Support

The home is truly the primary foundation in a child's educational journey. When parental figures are passive—whether through minimal attention, absent guidance, or a lack of good examples in interacting with the Quran—the school's efforts to instill values tend to falter.

Conversely, a supportive domestic climate will be a driving force that multiplies the effectiveness of the positive habituation being initiated by educational institutions.

3. Influence of Environment and Social Circles

The social ecosystem plays a significant role in shaping a student's personality. Social interactions that conflict with Islamic principles have the potential to significantly hinder the instillation of these sacred values, especially if students frequently witness and adopt negative habits that contradict the guidance of the Quran.

4. Limited Learning Time

The tahsin and tahfidz programs require a continuous process and consistent implementation. However, busy learning schedules often limit the time available for reading, memorization, and muraja'ah (recitation). This can reduce the effectiveness of instilling Quranic values.

5. Lack of Consistency in Recitation

Recitation activities play a central role as the primary anchor for maintaining memorization and deepening the internalization of holy verses. When a student neglects and is not consistent in repeating his memorization, the negative impact that arises is not only triggering the loss of memory of verses, but also disrupting the rhythm of character formation and absorption of the values of the Qur'an within them.

6. Excessive Use of Technology and Social Media

Technological advances offer many benefits, but uncontrolled use of gadgets and social media can reduce students' learning time and interaction with the Quran. The tendency to spend time in the digital world often reduces focus and enthusiasm for reading and memorizing the Quran.

7. Lack of Role Models in the Educational Environment

Educators and the madrasah atmosphere play a strategic role in fostering Quranic values. If students lack uswah hasanah (good examples) or concrete representations of the theories they learn in class, the process of absorbing these values into their souls will be hampered. However, providing concrete role models remains the most effective educational instrument in constructing students' morality.

8. Differences in Students' Abilities and Characters

Cognitive acceleration, learning preferences, and absorption capacity are inherently heterogeneous. Some students are gifted with speed in memorizing verses, while others require a longer duration to achieve the same goal. This diversity of rhythms presents a unique challenge for teachers to formulate an adaptive pedagogical approach so that the essence of instilling these values is distributed evenly to all students without exception.

Reflecting on the explanation above, it can be concluded that obstacles to internalizing Quranic values are intertwined between two axes: internal and external factors. The internal dimension is rooted in the level of motivation, discipline, and innate capacity of students. Meanwhile, the external dimension is intertwined with the stability of domestic support, the climate of friendships, the role models of teachers, limited curriculum time allocation, and the disruption of digital technology. Consequently, a strong collaboration is needed between educational institutions, homes, and social communities to ensure the optimal and long-term absorption of Quranic values through the integration of tahsin and tahfidz programs.

4. The impact of implementing the values of the Qur'an

The impact of implementing Qur'anic values essentially refers to the process of transmitting values until they become firmly embedded in an individual's paradigm, perspective, and concrete actions. Within the framework of Islamic education, the primary focus is not solely on mastering academic material (knowledge), but rather on forging character and personality (morals).

In his work, "The Science of Islamic Education," Abuddin Nata asserts that the essence of Islamic education is to produce a generation with deep faith, piety, and noble character through consistent and ongoing mentoring (Nata, 2016).⁶ From this perspective, the tahsin and tahfidz agendas should not be viewed merely as instruments for honing reading fluency or increasing the number of memorized verses, but rather as strategic tools for reconstructing personalities with Islamic character.

Tahsin is the primary foundation in learning the Qur'an. Good and correct recitation will facilitate students' memorization while maintaining the purity of the Qur'an's wording. This is in accordance with the opinion of Ahmad Syarifuddin in the book *Educating Children to Read, Write, and Love the Qur'an*, which states that the ability to read the Qur'an correctly is the first step in growing a person's love and closeness to the holy book. Meanwhile, memorization (tahfidz) is an educational process carried out repeatedly so that the verses of the Quran are embedded in the memory and influence behavior. This repetition forms positive habits that ultimately become character. Zakiah Daradjat explains that habituation is one of the most effective educational methods because behaviors carried out consistently become part of a person's personality.

The synergy of tahsin and tahfidz also aligns with the theory of value internalization proposed by Muhaimin in his book *Paradigma Pendidikan Islam*. According to him, value internalization occurs through three stages: value transformation, value transaction, and value transinternalization. In the transformation stage, the teacher conveys the values contained in the Quran. Furthermore, in the value transaction stage, active interaction occurs between the

teacher and students through reading and memorization activities. The transinternalization stage occurs when these values have become attitudes and behaviors in everyday life. Through the series of analyses above, we can conclude that the integration of the tahsin and tahfidz methods goes beyond producing a generation adept at reciting and memorizing holy verses. Furthermore, this collaboration plays a significant role in developing individuals steeped in religious values, committed to discipline, steadfast in their responsibilities, and imbued with noble character. Consequently, the success of this program rests not solely on the quantity of memorization, but rather on the depth of the Quranic teachings manifested in the students' daily lives.

5. Efforts to optimize the internalization of Quranic values through the synergy of tahsin and tahfidz programs

The absorption of Quranic values through the integration of tahsin and tahfidz programs will reach its peak when the learning orientation shifts; it no longer remains confined to the realm of recitation skills and memorization targets alone, but rather extends to emulating the morality and personality of the Prophet Muhammad (peace be upon him), as the living embodiment of God's words. Considering that the Prophet (peace be upon him) is the central reference (uswah hasanah) in actualizing the guidance of the Quran in every aspect of life, the conceptualization of Quranic education should be projected for this purpose. To cultivate a generation characterized by his noble morals.

A concrete step that can be taken is to internalize discipline and a sense of responsibility, reflecting on the example of the Prophet Muhammad (peace be upon him), who always upheld his mandate and maintained high integrity in fulfilling his mandate. Within the tahsin and tahfidz ecosystem, this character can be formed through the habit of memorizing according to the specified timeline, maintaining a regular rhythm of muraja'ah (recitation), and developing a strong work ethic to improve the quality of recitation. This consistent pattern of habituation will gradually shape students' personalities into independent and accountable individuals.

Furthermore, the dynamic nature of memorizing the Quran serves as a strategic medium for cultivating the seeds of patience and steadfastness (istiqamah). History records how the Prophet Muhammad (peace be upon him) faced various trials and obstacles in his preaching, yet he remained steadfast and steadfast in the path of Allah. This exemplary reflection should be adopted by students, so they develop a resilient mentality and persevere in facing difficulties, whether in improving letter articulation or maintaining the integrity of memorizing holy verses.

Another effort is to instill noble moral values through the example of teachers, as teachers hold a strategic position as role models for students to emulate. Just as the Prophet Muhammad (peace be upon him) educated his companions with gentleness, compassion, and wisdom, educators in the tahsin and tahfidz programs are also expected to create a humanistic learning environment so that the values of the Quran are more easily internalized and practiced.

Parallel to this, cultivating a deep love for the Quran is a concrete reflection of the life of the Prophet Muhammad (peace be upon him), who devoted his time to reciting it, transmitting knowledge, and embodying divine revelation. This noble tradition can be

fostered through the practice of independent recitation (tilawah), collective muraja'ah (recitation of the Quran), deepening the meaning (tadabur) of verses, and actualizing divine messages in everyday social dynamics. Through this formulation, students are not merely designed to be keepers of the Quran's memory (memorizers), but rather to grow into individuals who utilize the Quran as their primary compass in life.

Furthermore, integration between the school, the home, and the community ecosystem must be strengthened, aligning with the Prophet Muhammad's pedagogical model, which consistently combined individual character building and community development. The presence of parents as loyal companions to their children during recitation and memorization at home will be a crucial anchor.

This strengthens the foundation of values previously laid by educational institutions. Thus, optimizing the internalization of Quranic values through the synergy of tahsin and tahfidz (memorization) not only aims to shape students who are fluent in reading and have strong memorization skills, but also to shape individuals who emulate the morals of the Prophet Muhammad (peace be upon him). When values such as religiosity, discipline, trustworthiness, patience, steadfastness, and compassion become part of students' personalities, the goal of Islamic education to produce a generation with Quranic character will be more easily achieved.

CONCLUSION

From the entire series of discussions presented, it can be concluded that the integration of tahsin and tahfidz methods is a highly effective tactical instrument for instilling Quranic values in students. This educational pathway is not limited to the cognitive aspects of reading fluency and memorization alone, but rather focuses on fostering character and personality firmly rooted in Quranic principles.

Through the habituation of reciting, memorizing, intensive muraja'ah (experimental reflection), and the radiance of good examples from teachers, students are guided to cultivate a religious attitude, steadfastness, a sense of responsibility, patience, consistency, and noble character in their social interactions. The success of this process of instilling values depends heavily on the harmonious interweaving of educator competence, the domestic climate at home, and a supportive environment. Although, along the way, several obstacles are inevitable, such as fluctuations in internal motivation, disruptions in social interactions, and challenges in maintaining consistency in memorizing verses.

Therefore, efforts to maximize the absorption of the essence of the Quran through collaborative tahsin and tahfidz must be rolled out continuously. This step must be realized by making the morality of the Prophet Muhammad (peace be upon him) the primary guide, while strengthening the partnership between educational institutions, parents, and the community. Through the integration of these steps, the ideal of producing a generation that is not only fluent in reciting and remembering the Qur'an, but also capable of actualizing its sacred message in the domestic and public spheres, can be realized in real terms

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