

## The Model of Hāmil al-Qur'ān Development in Pesantren: The Integration of Lafzan, Ma'nān, and 'Amalan

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**Abstract:** This study aims to analyse the role of Madrasatul Qur'an Islamic Boarding School Tebuireng, Jombang, in shaping hāmil al-Qur'ān individuals through three main dimensions: lafzan (memorisation), ma'nān (understanding), and 'amalan (practice). This research employed a qualitative approach with a descriptive design. Data were collected through in-depth interviews, participatory observation, and documentation and analysed using Miles and Huberman's interactive model, including data reduction, data display, and conclusion drawing. Data validity was ensured through source and method triangulation. The findings reveal that the pesantren plays a significant role in developing hāmil al-Qur'ān students in an integrative manner. The lafzan dimension is implemented through structured tahfiz learning based on talaqqi, memorisation, submission, and repetition (muroja'ah), with an emphasis on accurate recitation according to tajwid rules. The ma'nān dimension is developed through tafsir studies, ulūmul Qur'an, and Arabic language reinforcement, enabling students to understand Qur'anic meanings contextually. Meanwhile, the 'amalan dimension is internalised through habituation of worship, role modeling, and pesantren culture, which shape Qur'anic character. The novelty of this study lies in the construction of an integrative hāmil al-Qur'ān development model that connects memorisation, understanding, and practice within a holistic and sustainable educational system..

**Keywords:** hāmil al-Qur'ān, Qur'an memorization, pesantren, Islamic education, Qur'anic character.

**Abstrak:** Penelitian ini bertujuan untuk menganalisis peran Pondok Pesantren Madrasatul Qur'an Tebuireng Jombang dalam membentuk insan hāmil al-Qur'ān melalui tiga dimensi utama, yaitu lafzan (hafalan), ma'nān (pemahaman), dan 'amalan (pengamalan). Penelitian ini menggunakan pendekatan kualitatif dengan jenis deskriptif. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Keabsahan data diuji melalui teknik triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa pesantren memiliki peran yang signifikan dalam membentuk santri hāmil al-Qur'ān secara integratif. Dimensi lafzan diwujudkan melalui sistem pembelajaran tahfiz berbasis talaqqi, setoran, dan muroja'ah yang menekankan kualitas bacaan sesuai tajwid. Dimensi ma'nān dikembangkan melalui pembelajaran tafsir, ulūmul Qur'an, dan penguatan bahasa Arab yang memungkinkan santri memahami makna ayat secara kontekstual. Sementara itu, dimensi 'amalan diinternalisasikan melalui pembiasaan ibadah,

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*keteladanan, serta budaya pesantren yang membentuk karakter Qur'ani. Kebaruan penelitian ini terletak pada konstruksi model pembinaan hāmil al-Qur'ān yang integratif, yang menghubungkan hafalan, pemahaman, dan pengamalan dalam satu sistem pendidikan yang holistik dan berkelanjutan.*

*Kata Kunci: hāmil al-Qur'ān, tahfiz al-Qur'an, pesantren, pendidikan Islam, karakter Qur'ani*

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## **Introduction**

Education is a conscious and systematic process aimed at developing human potential comprehensively, including intellectual, spiritual, moral, and social dimensions (Hasan, 2024; Hasan et al., 2024). In the Islamic educational perspective, education is not merely oriented toward cognitive achievement, but also toward the formation of noble character and spiritual awareness grounded in Islamic teachings (Alfikri et al., 2025; Ali et al., 2026). Ki Hadjar Dewantara emphasized that education should develop character, intellectual capacity, and physical strength harmoniously in order to create complete human beings capable of living independently and responsibly within society (Indrayani et al., 2023). In this context, Islamic educational institutions play a strategic role in cultivating individuals who possess not only academic competence but also strong religious and moral foundations.

Among Islamic educational institutions in Indonesia, pesantren occupy a distinctive and influential position in shaping religious identity, transmitting Islamic knowledge, and preserving Qur'anic traditions within Muslim society (Hakim, 2023). Historically, pesantren have functioned not only as centers of Islamic learning but also as institutions for moral formation, spiritual discipline, and character development. Their educational systems integrate religious instruction, social values, and daily life practices within a communal environment guided by kiai and religious scholars. As one of the oldest Islamic educational traditions in Indonesia, pesantren have continuously adapted to changing social contexts while maintaining their commitment to Islamic values and educational missions (Dhofier, 1982).

One of the central educational orientations of pesantren is the teaching and preservation of the Qur'an. The Qur'an holds a fundamental position in Islamic education because it functions not only as a sacred text but also as a source of moral guidance, spiritual enlightenment, intellectual development, and social ethics (Nahdliyah, 2023). Islamic educational traditions strongly emphasize the importance of learning, memorizing, understanding, and practicing the Qur'an in everyday life. This orientation is deeply rooted in the prophetic tradition stating: "The best among you are those who learn the Qur'an and teach it."

This hadith serves as a theological foundation for Qur'anic educational institutions in developing generations who are closely connected to the Qur'an not merely textually but also spiritually and behaviorally.

In contemporary Islamic education, however, significant challenges remain regarding the formation of Qur'anic generations. In many educational contexts, Qur'an memorization programs tend to emphasize textual memorization (*lafziyyah*) without sufficient integration of understanding (*ma'nān*) and practical implementation (*'amalan*) within students' daily lives (Ya'cub et al., 2026). Consequently, some Qur'an memorizers demonstrate strong memorization abilities while lacking deeper comprehension of Qur'anic meanings and ethical application. This phenomenon indicates that Qur'anic education often remains fragmented between cognitive achievement and character transformation. The Qur'an itself emphasizes the importance of reflection and understanding rather than mere recitation. Allah states in QS. Ṣād verse 29: "This is a blessed Book which We have revealed to you, that they might reflect upon its verses."

This verse demonstrates that the educational purpose of the Qur'an extends beyond memorization toward contemplation, understanding, and moral transformation. Therefore, Islamic educational institutions are increasingly challenged to develop comprehensive Qur'anic educational models capable of integrating memorization, understanding, and practical implementation simultaneously.

Within this framework emerges the concept of *Insan Hāmil al-Qur'ān*, namely individuals who not only memorize the Qur'an textually but also understand its meanings and implement its teachings in daily behavior. The concept encompasses three interconnected dimensions: *lafẓan* (accurate memorization and recitation), *ma'nān* (deep understanding of Qur'anic meanings), and *'amalan* (practical embodiment of Qur'anic values). Such a holistic educational orientation is highly relevant in responding to contemporary moral and spiritual challenges affecting younger generations.

One Islamic educational institution recognized for its commitment to comprehensive Qur'anic education is Pondok Pesantren Madrasatul Qur'an Tebuireng. Located in Tebuireng, Jombang, this pesantren has become widely known as a center for Qur'an memorization and Qur'anic character formation. Unlike many *tahfiz* institutions that primarily focus on memorization targets, Madrasatul Qur'an Tebuireng emphasizes integrated Qur'anic education aimed at forming *santri* who excel not only in memorization but also in understanding and practicing Qur'anic teachings within social life.

The pesantren applies systematic and structured *tahfiz* programs through methods such as *talaqqi*, *setoran*, *muroja'ah*, and *Qira'ah Muwaḥḥadah* to ensure students achieve accurate recitation according to *tajwid* principles. At the same time,

the institution integrates Qur'anic interpretation, Arabic language reinforcement, moral habituation, and character-building activities into students' daily educational experiences. Through this approach, the pesantren seeks to create santri who embody Qur'anic values intellectually, spiritually, and behaviorally.

The educational success of Madrasatul Qur'an Tebuireng has also gained national recognition. One notable achievement was accomplished by alumnus Mohammad Rif'at Albanna, who won first place in the 30-juz memorization category at the National Musabaqah Tilawatil Qur'an (MTQ) in 2020 with an exceptionally high score. Furthermore, the pesantren received national appreciation from Jam'iyyah Qurro' wal Huffadz Nahdlatul Ulama (JQHNU) for its consistent contribution to Qur'anic education and the formation of ḥāmil al-Qur'ān generations. These achievements indicate that the pesantren has succeeded in implementing a comprehensive Qur'anic educational model balancing memorization, understanding, and practical application.

Previous studies on pesantren and Qur'anic education have generally focused on tahfiz methods, curriculum management, tajwid instruction, or students' memorization achievement. Several studies examined methods of Qur'an memorization and integrated Qur'anic curricula within pesantren contexts. However, scholarly attention specifically addressing the role of pesantren in forming Insan Hāmil al-Qur'ān comprehensively through the dimensions of lafẓan, ma'nān, and 'amalan remains relatively limited. Existing studies often separate memorization from character formation and practical implementation rather than analyzing them as integrated educational processes.

This research gap indicates the need for deeper investigation regarding how pesantren educational systems construct holistic Qur'anic individuals capable of integrating textual mastery, conceptual understanding, and ethical practice simultaneously (Iskandar et al., 2025; Kamridah et al., 2025; Syaifudin et al., 2025). Therefore, this study aims to analyze the role of Pondok Pesantren Madrasatul Qur'an Tebuireng Jombang in forming Insan Hāmil al-Qur'ān through the dimensions of lafẓan, ma'nān, and 'amalan. The study seeks to explore educational strategies, learning methods, spiritual practices, and institutional cultures contributing to the formation of comprehensive Qur'anic character among santri.

Theoretically, this study contributes to the development of Islamic educational discourse by offering a holistic perspective on Qur'anic education beyond memorization-oriented paradigms. Practically, the findings are expected to provide insights for pesantren, Islamic educational institutions, and Qur'anic learning programs seeking to strengthen integrated Qur'anic education capable of balancing memorization, understanding, and moral implementation in contemporary Muslim society.

## **Methods**

This study employed a qualitative approach with a case study design to examine the role of Pondok Pesantren Madrasatul Qur'an Tebuireng in shaping *Insan Hāmil al-Qur'ān* through the dimensions of *lafẓan*, *ma'nān*, and *'amalan*. A qualitative approach was considered appropriate because the study aimed to explore deeply the educational processes, institutional culture, religious practices, and lived experiences of *santri* within the pesantren environment (Yin, 2014). The research was conducted at Pondok Pesantren Madrasatul Qur'an Tebuireng Jombang, East Java, which was purposively selected because it is widely recognized as one of the prominent Qur'anic boarding schools specializing in *tahfiz* education integrated with character formation and Qur'anic value internalization. The study focused on understanding how the pesantren educational system integrates memorization, comprehension, and implementation of Qur'anic teachings into students' daily educational experiences.

The primary data sources consisted of pesantren caregivers (*kyai*), *tahfiz* teachers, *ustadz* and *ustadzah*, supervisors, and *santri* actively involved in the Qur'anic educational programs. Additional data were obtained from institutional documents, curriculum structures, educational regulations, activity schedules, photographs, and archival records related to *tahfiz* and Qur'anic learning activities. Data collection techniques included participatory observation, in-depth interviews, and documentation studies (Creswell, 2014). Participatory observation was conducted to examine directly the daily educational practices, Qur'anic recitation activities, worship habituation, discipline formation, and social interactions within the pesantren environment. In-depth interviews were conducted semi-structuredly to explore informants' perspectives regarding educational objectives, learning methods, and institutional strategies used in forming *Insan Hāmil al-Qur'ān*. Documentation studies complemented observational and interview findings through the analysis of pesantren archives, *tahfiz* achievement records, and institutional reports (Sugiyono, 2017).

Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing (Miles et al., 2014). Data condensation involved selecting, categorizing, and organizing field data according to the research focus concerning *lafẓan*, *ma'nān*, and *'amalan*. Data display was conducted narratively to facilitate interpretation and thematic analysis, while conclusions were continuously verified throughout the research process to ensure consistency and validity of findings. To strengthen the trustworthiness of the data, this study applied source triangulation and technique triangulation by comparing findings obtained from observations, interviews, and documentation. In addition, prolonged engagement and persistent observation within the research setting were conducted to enhance the credibility and depth of

interpretation regarding the pesantren's role in shaping holistic Qur'anic individuals.

## **Results And Discussion**

### **Results**

The findings of this study reveal that Pondok Pesantren Madrasatul Qur'an Tebuireng implements a comprehensive Qur'anic educational system aimed at shaping Insan Hāmil al-Qur'ān through the integrated dimensions of lafẓan (memorization and recitation), ma'nān (understanding), and 'amalan (implementation). The pesantren does not merely emphasize students' ability to memorize the Qur'an textually, but also seeks to cultivate deep understanding and practical embodiment of Qur'anic values in daily life. This educational orientation is reflected in the institutional vision, learning system, religious habituation, and character-building activities continuously implemented within the pesantren environment. Based on interviews with KH. Abdul Adhim, one of the pesantren caregivers, the primary objective of Qur'anic education at Madrasatul Qur'an is not only to produce memorizers of the Qur'an, but also individuals whose attitudes, morality, and social behavior reflect Qur'anic teachings. He explained:

*"Memorizing the Qur'an is important, but what is more important is how the Qur'an lives within the students' character and daily behavior. We want santri not only to carry the Qur'an in their memory but also in their actions and attitudes."*

This statement demonstrates that the pesantren positions the Qur'an as a transformative educational foundation rather than merely an object of memorization. The formation of Insan Hāmil al-Qur'ān is therefore understood as a holistic educational process integrating intellectual, spiritual, and moral dimensions simultaneously.

The findings further indicate that the dimension of lafẓan is developed systematically through structured tahfiz programs emphasizing accurate memorization, tajwid mastery, and consistency of recitation. Observational findings show that santri participate in daily Qur'anic memorization activities beginning before dawn prayers and continuing throughout the day according to scheduled tahfiz sessions. The pesantren applies several learning methods such as talaqqi, setoran, muroja'ah, and Qira'ah Muwahḥadah to strengthen memorization quality and recitation accuracy. During observation sessions, the researcher found that santri repeated memorization collectively under the supervision of ustadz and ustadzah, while individual recitations were directly evaluated to ensure compliance with tajwid and makhraj standards. This repetitive and disciplined learning process contributed significantly to strengthening students' memorization abilities and recitation fluency.

Interviews with tahfiz instructors revealed that memorization activities are not oriented solely toward quantity targets but also toward consistency and quality. One ustadz explained:

*"Students are not allowed to rush their memorization. We prioritize fluency, tajwid accuracy, and repetition because maintaining memorization is more difficult than adding new memorization."*

This statement indicates that the pesantren emphasizes sustainable memorization practices through continuous repetition and supervision. Observational findings also revealed that santri are required to perform regular muroja'ah both individually and collectively in order to maintain memorization retention. These activities become part of students' daily routines and gradually form disciplined learning habits within the pesantren environment.

In addition to textual memorization, the findings reveal that the pesantren strongly emphasizes the dimension of ma'nān, namely understanding the meanings and messages of the Qur'an. Based on interviews with teachers and santri, Qur'anic learning activities are accompanied by interpretation studies, Arabic language reinforcement, and contextual discussions concerning Qur'anic teachings. Santri are encouraged not only to memorize verses but also to understand their linguistic structure, thematic content, and ethical implications. Several teachers explained that understanding the Qur'an is essential for strengthening students' emotional attachment to memorization and facilitating the practical implementation of Qur'anic values.

Observational findings indicate that interpretation sessions and Qur'anic discussions are integrated into classroom learning and pesantren religious gatherings. During these activities, teachers explained moral messages, legal principles, and spiritual values contained within Qur'anic verses using contextual examples relevant to students' daily experiences. The researcher observed that santri actively participated in discussions and frequently related Qur'anic teachings to social realities and personal moral development. This educational process contributed to developing reflective understanding rather than purely mechanical memorization.

One santri explained during interviews:

*"When we understand the meaning of the verses we memorize, memorization becomes easier and more meaningful because we know what Allah is teaching us through the Qur'an."*

This statement demonstrates that comprehension strengthens not only intellectual understanding but also emotional and spiritual engagement with the Qur'an. The integration of memorization and understanding therefore becomes an important educational strategy in shaping holistic Qur'anic individuals.

The findings also reveal that the pesantren places strong emphasis on the dimension of 'amalan, namely the practical implementation of Qur'anic teachings in students' behavior and social interactions. Observational findings show that Qur'anic values are continuously internalized through daily habituation, disciplinary systems, worship practices, and communal activities within the pesantren environment. Santri are trained to apply values such as discipline, sincerity, humility, honesty, responsibility, and respect toward teachers and fellow students.

The researcher observed that daily routines such as congregational prayers, Qur'anic recitation, communal cleaning activities, and respectful interaction with teachers were consistently emphasized as manifestations of Qur'anic ethics. Teachers and pesantren caregivers continuously reminded students that memorizing the Qur'an without practicing its teachings would diminish the spiritual purpose of tahfiz education. One ustadz stated:

*"The real success of tahfiz education is not measured only by how many juz are memorized, but by whether the Qur'an influences students' manners, discipline, and relationships with others."*

This statement indicates that the pesantren evaluates Qur'anic education not merely through cognitive achievement but through behavioral transformation and moral development. The implementation of Qur'anic values therefore becomes an inseparable part of students' daily educational experiences.

Documentation records further support these findings. Institutional documents reveal that the pesantren integrates character-building programs, worship supervision, and disciplinary regulations into the tahfiz educational system. Activity schedules indicate that Qur'anic memorization sessions are balanced with worship activities, moral guidance, and academic learning. Photographs and institutional reports also show students participating in Qur'anic competitions, religious gatherings, and community service activities reflecting the pesantren's emphasis on practical Qur'anic values.

The findings also demonstrate that the pesantren's educational system has produced significant achievements both academically and spiritually. One notable achievement documented in institutional records was the success of alumnus Mohammad Rif'at Albanna in winning first place in the national 30-juz memorization category at the Musabaqah Tilawatil Qur'an (MTQ) in 2020. Interviews with teachers indicated that such achievements were considered outcomes of long-term educational processes emphasizing discipline, consistency, understanding, and moral formation rather than memorization alone.

Overall, the findings reveal that Pondok Pesantren Madrasatul Qur'an Tebuireng Jombang implements a holistic Qur'anic educational model integrating lafẓan, ma'nān, and 'amalan simultaneously. The pesantren constructs Insan Hāmil

al-Qur'ān not merely as individuals capable of memorizing the Qur'an textually, but as Qur'anic personalities whose understanding, spirituality, morality, and social behavior reflect the teachings of the Qur'an in everyday life.

### **Discussion**

The findings of this study demonstrate that the educational system implemented at Pondok Pesantren Madrasatul Qur'an Tebuireng reflects a holistic model of Qur'anic education integrating memorization, comprehension, and practical implementation of Qur'anic teachings within students' daily lives. The pesantren does not position the Qur'an merely as an object of textual memorization, but as the central foundation for spiritual formation, moral development, intellectual growth, and social behavior (Anisaturrizqi et al., 2025). This finding indicates that the formation of Insan Hāmil al-Qur'ān within the pesantren environment extends beyond cognitive achievement and involves the transformation of students' character and identity through continuous interaction with Qur'anic values. The dimensions of lafẓan, ma'nān, and 'amalan identified in this study, therefore, function as interconnected educational processes rather than isolated instructional components (Jamil, 2024).

The emphasis on holistic Qur'anic formation supports the broader objectives of Islamic education, which aim not only to transfer knowledge but also to cultivate morally and spiritually grounded individuals (Sugiarto, 2025). Ahmad D. Marimba argues that Islamic education is fundamentally directed toward the formation of complete Muslim personalities characterized by religious consciousness, noble morality, and social responsibility (Marimba, 1980). The findings of this study demonstrate that Madrasatul Qur'an Tebuireng operationalizes this educational ideal through the integration of memorization, understanding, and moral habituation into students' daily educational experiences. In this context, the pesantren educational system functions not merely as a learning institution but also as a moral and spiritual ecosystem shaping the identity and behavior of santri.

The dimension of lafẓan found in this study illustrates that Qur'anic memorization at the pesantren is developed through structured, disciplined, and repetitive educational practices (Akmansyah et al., 2025). Methods such as talaqqi, setoran, muroja'ah, and Qira'ah Muwaḥḥadah create systematic learning routines enabling students to strengthen memorization quality while maintaining tajwid accuracy and recitation fluency (Ainiyah et al., 2026). This finding is consistent with previous studies emphasizing the importance of repetition, supervision, and consistency in tahfiz education (Nurhalimah & Syaifullah, 2026). However, the present study extends previous research by showing that memorization practices within the pesantren are not merely technical learning activities but also mechanisms for cultivating discipline, patience, perseverance, and spiritual attachment to the Qur'an.

The repetitive nature of Qur'anic memorization observed within the pesantren also reflects Bourdieu's concept of habitus, in which repeated educational practices gradually form stable dispositions and behavioral patterns within individuals (Lizardo, 2004). Through continuous muroja'ah, scheduled recitation sessions, and collective memorization activities, santri develop disciplined habits and emotional familiarity with the Qur'an. Memorization, therefore, becomes embedded not only within students' cognitive memory but also within their daily routines and spiritual consciousness. The educational environment of the pesantren reinforces this process by integrating Qur'anic activities into almost every aspect of students' lives.

Another important finding concerns the integration of the dimension of ma'nān within the tahfiz educational system. The study reveals that Madrasatul Qur'an Tebuireng strongly emphasizes understanding of Qur'anic meanings through interpretation studies, Arabic language reinforcement, and contextual discussion of Qur'anic messages. This finding is particularly significant because many contemporary tahfiz institutions tend to prioritize memorization quantity while paying limited attention to comprehension and interpretation. In contrast, this pesantren seeks to ensure that memorization is accompanied by reflective understanding and emotional engagement with Qur'anic teachings.

The importance of understanding within Qur'anic education is strongly supported by the Qur'an itself, particularly in QS. Šād verse 29, which emphasizes reflection upon Qur'anic verses rather than mere recitation. The integration of comprehension into the memorization process demonstrates that the pesantren educational model aligns with the Qur'anic objective of developing reflective and morally conscious believers (Hishnuddin & Jazilurrahman, 2025). Students are encouraged not only to memorize verses but also to understand the ethical, spiritual, and social implications of Qur'anic teachings (Wasim et al., 2026). Consequently, memorization becomes more meaningful because students recognize the relevance of Qur'anic messages within their personal and social lives.

The findings also reveal that understanding Qur'anic meanings contributes significantly to strengthening students' memorization and emotional attachment to the Qur'an. Interviews with santri indicate that comprehension facilitates memorization retention and increases students' motivation in tahfiz activities. This finding supports educational psychology perspectives suggesting that meaningful learning processes generate stronger cognitive retention and deeper emotional engagement compared to purely mechanical memorization. Thus, the integration of ma'nān into tahfiz education creates a more holistic and transformative educational experience for students.

Equally important is the dimension of 'amalan, which reflects the practical embodiment of Qur'anic values within students' daily behavior. The study demonstrates that the pesantren continuously internalizes Qur'anic ethics through

worship habituation, disciplinary systems, communal activities, and moral supervision (Aisyah & Nahar, 2025; Said et al., 2025). Santri are trained to practice values such as sincerity, humility, honesty, discipline, respect, and social responsibility in their interactions with teachers, peers, and the broader community. This finding confirms that the pesantren views the Qur'an not merely as a text to be memorized but as a moral guide shaping every aspect of students' conduct.

The integration of Qur'anic values into daily educational practices also reflects the concept of hidden curriculum within Islamic education (Hasan, 2019; Hasan & Sintasari, 2025). Beyond formal instructional activities, the pesantren environment itself functions as an educational medium transmitting moral values, behavioral norms, and spiritual discipline through daily interaction and communal life. The role of kyai, ustadz, and senior santri becomes highly significant because they serve as living examples of Qur'anic ethics within the pesantren community. Through continuous observation and interaction, students gradually internalize these values and reproduce them within their own behavior.

This process corresponds with Bandura's social learning theory, which emphasizes the importance of modeling and observational learning in behavioral formation. The findings indicate that santri learn Qur'anic values not only through formal instruction but also through observing the attitudes, discipline, worship practices, and social interactions of teachers and pesantren caregivers. Consequently, the formation of *Insan Hāmil al-Qur'ān* occurs through a combination of cognitive learning, spiritual habituation, and social modeling within the pesantren environment (Fahmi et al., 2025).

The findings further demonstrate that *Madrasatul Qur'an Tebuireng* has succeeded in constructing a balanced educational model integrating spiritual formation and academic achievement. The success of students in national Qur'anic competitions, including the achievement of Mohammad Rif'at Albanna in the national MTQ competition, indicates that the pesantren's educational system produces students who are not only spiritually grounded but also academically competitive (Al-Banna & Hilmi, 2022; Al-Banna & Ys, 2023). This balance is important because Islamic educational institutions are frequently challenged to maintain religious authenticity while responding to contemporary educational expectations and social competition.

Theoretically, this study contributes to the discourse of Islamic education by proposing that Qur'anic education should be understood holistically rather than narrowly within memorization-oriented paradigms. Existing studies on *tahfiz* education often emphasize technical memorization methods, institutional management, or recitation accuracy separately from moral and spiritual formation (Awang et al., 2025). In contrast, this study demonstrates that effective Qur'anic education requires the integration of *lafẓan*, *ma'nān*, and *'amalan* simultaneously.

The formation of *Insan Hāmil al-Qur'ān* therefore, involves intellectual mastery, reflective understanding, spiritual consciousness, and ethical implementation within everyday life.

Practically, the findings of this study provide important implications for Islamic educational institutions seeking to strengthen Qur'anic education in contemporary contexts. Tahfiz programs should not focus exclusively on memorization quantity or competitive achievement but should also prioritize understanding, moral transformation, and behavioral implementation of Qur'anic teachings (Munif, 2025). Educational institutions may adopt integrative approaches combining memorization activities with interpretation studies, moral habituation, communal worship, and character-building programs. Such an approach may contribute to the development of Qur'anic generations capable of responding to modern social and moral challenges while maintaining strong spiritual foundations.

Overall, the findings confirm that Pondok Pesantren Madrasatul Qur'an Tebuireng Jombang has developed a comprehensive Qur'anic educational system capable of shaping *Insan Hāmil al-Qur'ān* through the integrated dimensions of *lafẓan*, *ma'nān*, and *'amalan*. The pesantren demonstrates that Qur'anic education can function not merely as a process of memorization but as a transformative educational system shaping spirituality, morality, intellect, and social behavior simultaneously. Consequently, the educational model implemented within the pesantren offers an important alternative paradigm for contemporary Islamic education seeking to balance textual mastery, ethical understanding, and practical implementation of Qur'anic teachings.

### **Conclusion**

This study concludes that Pondok Pesantren Madrasatul Qur'an Tebuireng implements a holistic Qur'anic educational system aimed at shaping *Insan Hāmil al-Qur'ān* through the integrated dimensions of *lafẓan*, *ma'nān*, and *'amalan*. The pesantren does not merely focus on students' ability to memorize the Qur'an textually, but also emphasizes deep understanding of Qur'anic meanings and the practical implementation of Qur'anic values in daily life. The dimension of *lafẓan* is developed through systematic tahfiz programs using methods such as *talaqqi*, *setoran*, *muroja'ah*, and *Qira'ah Muwahḥadah* to strengthen memorization quality and recitation accuracy. Meanwhile, the dimension of *ma'nān* is cultivated through interpretation studies, Arabic language reinforcement, and contextual understanding of Qur'anic teachings. The dimension of *'amalan* is internalized through worship habituation, moral supervision, discipline formation, and daily social interaction within the pesantren environment. Through these integrated educational processes, the pesantren seeks to construct *santri* whose spirituality, morality, understanding, and behavior reflect Qur'anic teachings comprehensively.

The findings further reveal that the formation of Insan Hāmil al-Qur'ān within the pesantren is strongly influenced by the educational culture, exemplary leadership of kyai and teachers, and continuous habituation of Qur'anic values within students' daily activities. The pesantren educational environment functions as a moral and spiritual ecosystem in which students interact continuously with Qur'anic practices, religious discipline, and communal educational experiences. This educational model demonstrates that Qur'anic education can function not only as a memorization-oriented system but also as a transformative process shaping students' character, spiritual consciousness, and social ethics. The success of the pesantren in producing nationally recognized Qur'an memorizers further indicates that the integration of memorization, understanding, and implementation contributes positively to both academic achievement and moral development.

Theoretically, this study contributes to the discourse of Islamic education by offering a holistic perspective on Qur'anic education beyond purely textual memorization paradigms. The findings emphasize the importance of integrating cognitive, spiritual, and behavioral dimensions within tahfiz education in order to develop comprehensive Qur'anic personalities. Practically, this study may serve as a reference for pesantren and Islamic educational institutions seeking to strengthen integrated Qur'anic educational systems capable of balancing memorization achievement with moral and spiritual formation. Nevertheless, this study has several limitations. The research focused on a single pesantren institution, limiting broader generalization regarding Qur'anic educational models in different contexts. In addition, the study primarily emphasized institutional educational processes without examining the long-term impact of Qur'anic education on alumni's social and professional lives. Therefore, future studies are recommended to conduct comparative analyses among tahfiz institutions and investigate the long-term contribution of holistic Qur'anic education to students' character development and societal engagement.

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