



Teachers' Pedagogical Competence and Students' Qur'anic Memorization Achievement: Evidence from an Islamic Tahfidz Senior High School

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Abstract:

This study aims to examine how teachers' pedagogical competence influences students' achievement in Qur'anic memorization (*tahfidz*) in an Islamic senior high school. Education in Islamic contexts is expected to develop intellectual capacity alongside moral and spiritual integrity, yet learning outcomes in intensive *tahfidz* programs often vary despite similar institutional settings. Previous studies highlight the importance of teacher competence but provide limited empirical insight into pedagogical practices within Qur'anic memorization education. This research employed a qualitative descriptive design and employed observations, in-depth interviews, and document analysis. Data were analyzed using an interactive model that involved reduction, display, and verification. The findings reveal that teachers' pedagogical competence operates as an integrative instructional framework encompassing learner diagnosis, mastery of learning theories, curriculum development, educative implementation, effective communication, and continuous assessment. Pedagogical competence significantly enhances students' cognitive accuracy, affective attachment to the Qur'an, and psychomotor precision in recitation. Supportive factors such as qualified teachers, a Qur'anic learning environment, and family support strengthen these outcomes, while weak intrinsic motivation and unstable spiritual intention inhibit learning consistency. This study contributes to Islamic education scholarship by contextualizing pedagogical competence within *tahfidz* learning and recommends integrating pedagogical training with spiritual mentoring to achieve sustainable memorization outcomes.

Key Words: *Pedagogical Competence; Tahfidz Education; Qur'anic Memorization*

Abstrak:

Penelitian ini bertujuan untuk mengkaji bagaimana kompetensi pedagogis guru mempengaruhi prestasi siswa dalam hafalan Al-Qur'an (*tahfidz*) di sekolah menengah atas Islam. Pendidikan dalam konteks Islam diharapkan dapat mengembangkan kapasitas intelektual di samping integritas moral dan spiritual, namun hasil pembelajaran dalam program *tahfidz* intensif sering bervariasi meskipun pengaturan kelembagaan serupa. Studi sebelumnya menyoroti pentingnya kompetensi guru tetapi memberikan wawasan empiris yang terbatas tentang praktik pedagogis dalam pendidikan hafalan Al-Qur'an. Penelitian ini menggunakan desain deskriptif kualitatif

dan menggunakan observasi, wawancara mendalam, dan analisis dokumen. Data dianalisis melalui model interaktif yang melibatkan pengurangan, tampilan, dan verifikasi. Temuan tersebut mengungkapkan bahwa kompetensi pedagogis guru beroperasi sebagai kerangka instruksional integratif yang mencakup diagnosis peserta didik, penguasaan teori pembelajaran, pengembangan kurikulum, implementasi edukatif, komunikasi efektif, dan penilaian berkelanjutan. Kompetensi pedagogis secara signifikan meningkatkan akurasi kognitif, keterikatan afektif siswa terhadap Al-Qur'an, dan presisi psikomotorik dalam pembacaan. Faktor-faktor pendukung seperti guru yang berkualitas, lingkungan belajar Al-Qur'an, dan dukungan keluarga memperkuat hasil ini, sementara motivasi intrinsik yang lemah dan niat spiritual yang tidak stabil menghambat konsistensi belajar. Studi ini berkontribusi pada beasiswa pendidikan Islam dengan mengkontekstualisasikan kompetensi pedagogis dalam pembelajaran tahfidz dan merekomendasikan integrasi pelatihan pedagogis dengan pendampingan spiritual untuk mencapai hasil hafalan yang berkelanjutan.

Kata Kunci: *Kompetensi Pedagogis; Pendidikan Tahfidz; Menghafal Al-Qur'an*

INTRODUCTION

Education occupies a pivotal position in human life because it serves not only as a means of transmitting knowledge but also as a systematic, continuous process for developing the values, skills, and character necessary for societal sustainability. In contemporary societies, education is increasingly expected to address moral degradation, identity crises, and the erosion of ethical foundations among younger generations (Sapitra et al., 2024). This expectation places education at the center of social transformation, where schools are responsible for cultivating intellectual capacity alongside moral integrity. In Islamic societies, education plays an even more strategic role, aiming to produce individuals who are intellectually competent and morally grounded, reflecting the ideal of *akhlakul karimah* (Mustamiin, M. Z., 2025; Ismet et al., 2025). Empirical evidence suggests that educational quality significantly influences social cohesion, religious moderation, and cultural continuity. Consequently, strengthening educational processes is not merely an institutional concern but a societal imperative. This study is critical because it examines how pedagogical competence, as a core element of academic quality, contributes to meaningful learning outcomes, specifically Qur'anic memorization, thereby reinforcing education's role in shaping ethically responsible and spiritually grounded citizens.

Despite the recognized importance of education in fostering holistic human development, many educational systems continue to struggle with uneven learning outcomes, particularly in religious-based institutions. A recurring societal problem is the gap between educational objectives and students' actual achievement, particularly in programs that require high cognitive, affective, and psychomotor engagement, such as Qur'anic memorization. While Islamic schools emphasize religious excellence, variations in students' achievement in tahfidz indicate underlying structural and

pedagogical challenges. Scholars argue that these challenges often stem from inadequate teaching strategies, limited pedagogical adaptability, and insufficient attention to learners' individual characteristics (Bisri et al., 2023). Moreover, educational success is shaped by interconnected components: teachers, students, curriculum, learning strategies, and evaluation systems (Syawalina et al., 2025). However, in practice, these components do not always function synergistically. As a result, students may struggle to reach expected learning targets, despite supportive institutional environments. This condition highlights a critical societal issue: improving learning outcomes requires not only curriculum reform but also strengthening teacher competence as the central driver of instructional quality.

In Islamic tahfidz schools, the challenge of achieving consistent outcomes in Qur'anic memorization is evident in daily instructional practices. Institutions that implement intensive tahfidz programs that require students to memorize at least five juz per year through structured activities such as ziyadah, muroja'ah, and daily recitations. Although these programs are pedagogically ambitious, variations in students' memorization achievement persist. Observations in the field reveal that students' progress is not solely determined by program intensity but is closely linked to how teachers manage learning processes, provide feedback, and address individual learning differences. Some students demonstrate rapid memorization, while others stagnate despite similar learning environments. This phenomenon suggests that pedagogical competence plays a decisive role in mediating learning effectiveness. Teachers who can adapt instructional strategies, motivate learners, and create supportive learning atmospheres tend to facilitate better outcomes. Thus, the field's realities underscore the need to empirically examine how teachers' pedagogical competence influences achievement in Qur'anic memorization within structured tahfidz programs.

Previous studies have extensively examined teacher competence as a determinant of educational quality and student achievement. Teachers are widely recognized as professional educators responsible for guiding, training, assessing, and evaluating learners (Soewito, 2023; Tara et al., 2024). Competence in teaching is generally understood as an integrated combination of knowledge, skills, and attitudes that enable teachers to conduct effective learning processes (Nurhaqia et al., 2023). Among the four core competencies, pedagogical, professional, social, and personal competence are often identified as the most influential in shaping learning outcomes (Alfaris, 2025). Empirical studies demonstrate that teachers with strong pedagogical competence are better able to understand learners' characteristics, design effective instructional strategies, and foster meaningful classroom interactions (Ulfa, 2021). Similarly, Syukuri et al. (2023) found that pedagogical competence significantly enhances students' academic performance across various educational contexts. These findings

collectively affirm the central role of pedagogical competence in achieving educational objectives.

Although existing literature confirms the importance of pedagogical competence, most studies focus on general academic subjects or conventional classroom settings. Research addressing pedagogical competence within tahfidz education remains limited, particularly in the context of Islamic senior high schools. Furthermore, prior studies often emphasize cognitive achievement while overlooking the unique learning characteristics of Qur'anic memorization, which integrates cognitive accuracy, affective discipline, and psychomotor repetition (Wahyuni, F., 2025; Aziz et al., 2024). Studies such as Hidayat et al. (2022) highlight that pedagogical skills influence learning outcomes by enabling teachers to understand students' needs and apply appropriate strategies. Yet, they do not specifically examine the dynamics of tahfidz learning. Consequently, a research gap exists regarding how pedagogical competence operates within intensive memorization programs and its effects on Qur'anic learning outcomes. Addressing this gap is essential to developing context-sensitive pedagogical models that support sustainable achievement in tahfidz.

This study contributes to the state of the art by situating pedagogical competence within the specialized context of Qur'anic memorization education. Unlike previous research that treats learning outcomes as generic academic indicators, this study conceptualizes tahfidz achievement as a multidimensional outcome shaped by instructional design, learner engagement, and pedagogical responsiveness. The novelty of this research lies in its empirical focus on Islamic tahfidz senior high schools, where memorization is not only an academic task but also a spiritual practice. By integrating pedagogical competence theory with tahfidz learning processes, this study advances a more nuanced understanding of teacher effectiveness in religious education. Moreover, it highlights pedagogical competence as a strategic instrument for enhancing memorization quality rather than merely increasing memorization quantity. This perspective is crucial for improving tahfidz education by aligning pedagogical excellence with spiritual development.

Based on the aforementioned discussion, this study addresses the central research problem: how does teachers' pedagogical competence influence students' achievement in Qur'anic memorization in an Islamic tahfidz senior high school? This research argues that pedagogical competence significantly contributes to tahfidz outcomes by enabling teachers to design effective memorization strategies, foster student motivation, and accommodate individual learning differences. The study also assumes that pedagogical competence mediates external and internal learning factors, thereby enhancing students' consistency and accuracy in memorization. By empirically examining this relationship, the research provides evidence-based insights into the role of teachers as key agents of learning success in tahfidz education. The findings are

expected to contribute theoretically to Islamic educational studies and practically to improving teacher development programs. Ultimately, this research reinforces the argument that strengthening pedagogical competence is essential to achieving sustainable outcomes in Qur'anic memorization in Islamic educational institutions.

RESEARCH METHOD

This study employed a qualitative descriptive research design to develop an in-depth, holistic understanding of the phenomenon under investigation. Qualitative descriptive research is particularly appropriate for studies that seek to explore social and educational phenomena in their natural contexts and present findings in rich, narrative form (Stanley, M., 2023; Hall, S., & Liebenberg, L., 2024). This design was chosen because the study examines how teachers' pedagogical competence is enacted in daily instructional practices and how it contributes to students' achievement in Qur'anic memorization. Rather than measuring variables statistically, this research emphasizes meaning-making, context, and process, which are central to understanding pedagogical practices in tahfidz education. Qualitative inquiry enables researchers to capture participants' perspectives, experiences, and interpretations, allowing for a comprehensive portrayal of instructional dynamics (Lim, W. M., 2025; Chand, S. P., 2025). Thus, the descriptive qualitative approach aligns with the study's objective to uncover the pedagogical processes underlying successful tahfidz learning outcomes.

The research was conducted at MAS Tahfidz Yanbu'ul Qur'an Menawan, an Islamic senior high school that implements an intensive Qur'anic memorization program as its flagship educational initiative. This institution was purposively selected because it provides a structured, comprehensive tahfidz learning environment that requires students to achieve a minimum memorization target of five juz per year. In addition, the school integrates memorization activities with *ziyadah*, *muroja'ah*, classical Islamic studies, and Arabic linguistic instruction, making it an appropriate setting for examining pedagogical competence in tahfidz education. The selection of this site was based on its relevance to the research focus, the accessibility of the data, and the richness of the pedagogical practices observed. Purposeful site selection is widely recommended in qualitative research to ensure that the research context provides sufficient depth and relevance to address the research questions (Patton, 2015).

Data were collected using multiple qualitative techniques, including observation, in-depth interviews, and document analysis. Classroom and learning environment observations were conducted to examine students' tahfidz learning outcomes and teachers' pedagogical practices in natural settings. Observations enabled the researcher to obtain immediate, objective data on instructional strategies, student engagement, and memorization processes (Zen,

Z., & Ariani, F., 2022; Xu et al., 2023). Semi-structured interviews were conducted with the head of the madrasah, the vice principal for curriculum affairs, and tahfidz teachers to gain deeper insights into pedagogical planning, instructional implementation, and assessment practices. Interviews facilitated the exploration of participants' perspectives and experiences, enabling the researcher to uncover meanings that may not be visible through observation alone (Ivey, G., 2023). Document analysis was used to examine lesson plans, assessment records, institutional reports, and photographic documentation to support and triangulate data obtained from observations and interviews.

The collected data were analyzed using Miles and Huberman's interactive model of qualitative data analysis, which comprises three interrelated stages: data reduction, data display, and conclusion drawing and verification (Salmona, M., & Kaczynski, D., 2024). Data reduction involved selecting, focusing, and simplifying raw data from field notes, interview transcripts, and documents to identify relevant patterns related to pedagogical competence and tahfidz achievement. Data were presented through narrative descriptions and thematic matrices to facilitate systematic interpretation. Finally, conclusions were drawn through continuous reflection and verification to ensure that findings were grounded in the data. This iterative process allowed the researcher to refine interpretations and maintain analytical rigor throughout the study. The use of this model supports transparency, consistency, and analytical depth in qualitative educational research.

To ensure the trustworthiness of the findings, several validation strategies were employed, including triangulation, member checking, and prolonged engagement. Methodological triangulation was conducted by comparing data obtained from observations, interviews, and document analysis to enhance credibility (Schlunegger et al., 2024). Member checking was employed by confirming interview interpretations with participants to ensure the accuracy and authenticity of the meanings. Prolonged engagement in the research site allowed the researcher to develop contextual sensitivity and minimize researcher bias. These strategies are widely recognized as essential for establishing credibility, dependability, confirmability, and transferability in qualitative research (Haq et al., 2023). Through these procedures, the study ensured that its findings are robust, credible, and reflective of the actual pedagogical practices in the research context.

RESULT AND DISCUSSION

Result

This section presents the empirical findings derived from qualitative data collected through interviews, observations, and document analysis. The results are organized into three interrelated findings that reflect the study's research focus: (1) teachers' pedagogical competence in Qur'anic memorization learning,

(2) the impact of pedagogical competence on students' tahfidz learning outcomes across cognitive, affective, and psychomotor domains, and (3) supporting and inhibiting factors influencing the effectiveness of pedagogical practices. Data were analyzed using an iterative process of reduction, display, and conclusion drawing, enabling patterns and relationships to emerge across data sources. To enhance analytical clarity, key findings are summarized in thematic tables that synthesize empirical indicators, data sources, and interpretive evidence. The presentation of results emphasizes both descriptive accuracy and analytical interpretation, ensuring that the findings reflect participants' lived experiences while addressing the broader instructional dynamics of tahfidz education.

Teachers' Pedagogical Competence in Qur'anic Memorization Learning

Teachers' pedagogical competence in this study is operationally defined as an integrated instructional capacity encompassing seven interrelated dimensions: understanding learners' characteristics; mastery of learning theories; curriculum development; implementation of educative learning; development of students' potential; effective communication; and continuous assessment. In this context, it manifests as teachers' ability to lead the entire tahfidz learning process, from diagnosing students' learning profiles to evaluating memorization outcomes in a sustained manner. Pedagogical competence is not treated as a static skill but as a reflective and adaptive practice that guides daily instructional decisions. The findings indicate that teachers' pedagogical competence functions as an instructional leadership framework that aligns memorization targets with students' cognitive, affective, and psychomotor development. As summarized in Table 1, teachers' pedagogical competence encompasses seven interrelated dimensions.

Table 1. Dimensions of Teachers' Pedagogical Competence in Qur'anic Memorization Learning

Pedagogical Dimension	Empirical Indicators	Data Sources	Evidence Type
Understanding learners' characteristics	Identification of memorization ability, learning pace, emotional and social conditions	Interviews (Headmaster, Teachers)	Verbatim & interpretive
Mastery of learning theories and principles	Application of learning readiness, motivation, repetition, and reinforcement	Interviews (Teachers)	Interpretive
Tahfidz curriculum development	Structured, flexible memorization targets integrated with character education	Documents (Curriculum plans)	Documentary
Educative learning implementation	Character-based instruction, discipline, and adherence to the Qur'an	Observation	Field notes

Pedagogical Dimension	Empirical Indicators	Data Sources	Evidence Type
Student potential development	Integration of memorization with literacy, creativity, and critical thinking	Interviews & Observation	Triangulated
Effective pedagogical communication	Clear instructions, emotional support, feedback, and digital communication	Interviews (Teachers, Students)	Verbatim
Continuous assessment of learning	Daily, monthly, and semester-based evaluation of memorization quality	Documents & Observation	Records

Interviews with the madrasah's head revealed that tahfidz teachers prioritize understanding learners' characteristics as the foundation of instruction (Table 1). The informant explained that teachers map students' memorization abilities, learning pace, emotional conditions, and motivation before determining learning strategies. This practice enables differentiated guidance for students with varying memorization capacities. From the researcher's interpretation, this finding reflects a learner-centered pedagogical orientation in which teachers act as diagnosticians of learning needs. By grounding instruction in students' individual profiles, teachers ensure that both fast and slow learners receive appropriate support. This dimension of pedagogical competence strengthens inclusivity and minimizes learning stagnation within the tahfidz program.

Further interviews with tahfidz teachers highlighted their mastery of learning theories and commitment to pedagogical adaptation (Table 1). Teachers emphasized that effective memorization requires combining repetition, motivation, emotional support, and a conducive learning atmosphere. They described adjusting *setoran*, *ziyadah*, and *muroja'ah* methods according to students' developmental stages. The researcher interprets this as evidence that pedagogical competence is a dynamic, evolving process. Teachers continually translate theoretical principles, such as learning readiness and reinforcement, into practical instructional strategies. This reflective pedagogical stance allows teachers to maintain learning effectiveness while responding to diverse student needs.

Observational data confirmed that pedagogical competence was enacted through educative learning practices and systematic curriculum implementation (Table 1). Teachers were observed conducting structured yet flexible tahfidz sessions that integrated memorization with character education, including discipline, perseverance, and proper adab toward the Qur'an. Learning activities employed varied strategies, including guided recitation, peer correction, motivational dialogue, and habituation. According to the researcher's interpretation, these practices indicate that pedagogical competence is realized through intentional instructional design that balances academic rigor and moral

formation. The observed learning environment was supportive, disciplined, and conducive to sustained memorization quality.

Overall, the findings demonstrate that teachers' pedagogical competence operates as a holistic instructional system (Table 1). Teachers consistently integrate learners' understanding, theoretical knowledge, curriculum planning, educative implementation, the development of students' potential, effective communication, and continuous assessment. These dimensions function synergistically to ensure that Qur'anic memorization is approached as a comprehensive learning process rather than a fragmented activity. Continuous assessment serves not only as an evaluative mechanism but also as a diagnostic tool that informs instructional improvement and personalized guidance.

A clear pattern in the data is that pedagogical competence functions as an integrative mechanism linking planning, implementation, and evaluation in tahfidz education (Table 1). Teachers' practices consistently emphasize adaptability, inclusivity, and sustainability of learning outcomes. Rather than prioritizing memorization quantity alone, pedagogical competence shapes a learning culture that values memorization quality, emotional engagement, discipline, and character development. This pattern suggests that high achievement in Qur'anic memorization is inseparable from teachers' consistent implementation of pedagogical principles in daily instruction.

The Impact of Teachers' Pedagogical Competence on Students' Qur'anic Memorization Achievement

In this study, the impact of teachers' pedagogical competence on learning outcomes is operationally defined as the extent to which pedagogically competent instructional practices facilitate students' development across three interrelated domains: cognitive, affective, and psychomotor. Cognitive outcomes refer to students' ability to understand Qur'anic verses, strengthen memorization accuracy, and grasp basic meanings and interpretations. Affective outcomes encompass students' attitudes, emotional attachment, motivation, and commitment to the Qur'an, whereas psychomotor outcomes pertain to technical skills such as articulation fluency, *tajwid* accuracy, and coordinated recitation. Teachers' pedagogical competence is understood as the primary mechanism that activates and integrates these domains, enabling tahfidz learning to function as a comprehensive educational process rather than a purely mechanical memorization activity.

Table 2. Impact of Teachers' Pedagogical Competence on Students' Tahfidz Learning Outcomes

Learning Domain	Pedagogical Practices	Observed Learning Outcomes	Data Sources
Cognitive	Structured memorization planning, <i>talaqqi</i> , <i>muroja'ah</i> , and use of digital media	Stronger memorization accuracy, improved understanding of verses	Interviews, Documents
Affective	Motivational reinforcement, moral modeling, <i>halaqah</i> , and <i>sima'an</i> activities	Increased love for the Qur'an, commitment, and learning motivation	Interviews, Observation
Psychomotor	Guided recitation, <i>tajwid</i> correction, and kinesthetic memorization techniques	Improved articulation, fluency, and recitation precision	Observation

Interviews with the vice principal for curriculum affairs indicated that pedagogically competent teachers significantly influence students' cognitive achievement in tahfidz learning. The informant explained that structured programs such as morning *tadarus*, monthly tahfidz examinations, and periodic competency tests are intentionally designed to strengthen students' memorization while gradually enhancing their understanding of Qur'anic meanings. These programs are supported by pedagogically informed methods, including *talaqqi*, *muroja'ah*, and the use of digital learning media such as audio *murottal* and memorization applications. From the researcher's interpretation, these findings demonstrate that pedagogical competence enables teachers to transform routine memorization activities into cognitively meaningful learning experiences. Teachers' ability to plan, sequence, and evaluate learning activities ensures that the quality of memorization improves alongside conceptual understanding.

Interviews with tahfidz teachers further revealed that pedagogical competence plays a crucial role in strengthening students' affective engagement with the Qur'an. Teachers emphasized that cultivating love, pride, and responsibility toward the Qur'an is as important as achieving memorization targets. One teacher noted that motivational reinforcement, storytelling about exemplary *huffaz*, and teachers' respectful attitudes toward the Qur'an significantly influence students' emotional attachment to the Qur'an. The researcher interprets this as evidence that pedagogical competence extends beyond instructional techniques to include moral modeling and emotional scaffolding. Activities such as *halaqah*, *sima'an*, and *khataman* were reported to foster solidarity and collective responsibility among students. These affective outcomes suggest that pedagogically competent teachers successfully create a learning climate that sustains long-term commitment to memorization.

The data indicate a precise instructional flow linking pedagogical competence to learning outcomes across domains. Teachers begin by designing cognitively structured memorization activities, which are then reinforced

through affective strategies that cultivate motivation and emotional engagement. These processes culminate in psychomotor refinement through repeated, guided practice. The researcher interprets this flow as a cyclical learning process in which cognitive understanding informs affective commitment, while affective engagement motivates psychomotor mastery. This integration ensures that improvements in one domain reinforce progress in others, creating a mutually sustaining learning system. Pedagogical competence thus operates as the connective framework that aligns instructional planning, emotional support, and skill development within tahfidz education.

Observational data confirmed that teachers' pedagogical practices directly shaped psychomotor learning outcomes. Teachers consistently facilitated practical exercises using *talaqqi* and *sima'an* methods, encouraging clear articulation, *tartil* recitation, and precise tajwid application. Kinesthetic approaches, such as finger tracking, memorizing passages by writing, and hand gestures, were observed to support memory retention and physical coordination. Teachers provided immediate, constructive feedback and patiently and systematically corrected recitation errors. From the researcher's interpretation, these practices indicate that pedagogical competence enables teachers to translate abstract learning goals into embodied learning experiences. Such observations affirm that psychomotor excellence in Qur'anic memorization is cultivated through deliberate and responsive instructional guidance.

In essence, the findings demonstrate that teachers' pedagogical competence has a substantial and multidimensional impact on students' tahfidz learning outcomes. Pedagogically informed instruction enhances cognitive understanding, nurtures affective attachment, and refines psychomotor skills in an integrated manner. A dominant pattern emerging from the data is that adequate pedagogical competence does not prioritize memorization quantity alone but also fosters depth of learning, emotional resilience, and technical accuracy. This pattern suggests that sustainable Qur'anic memorization achievement is closely linked to teachers' capacity to harmonize cognitive, affective, and psychomotor dimensions through reflective and adaptive pedagogical practices.

Supporting and Inhibiting Factors in Enhancing Tahfidz Learning Outcomes

In this study, supporting and inhibiting factors are operationally defined as contextual, pedagogical, and personal conditions that respectively facilitate or constrain the effectiveness of teachers' pedagogical competence in improving students' outcomes in Qur'anic memorization (*tahfidz*). Supporting factors refer to elements that strengthen students' learning engagement and memorization performance, including qualified *tahfidz* teachers, effective memorization strategies, a Qur'anic learning environment, strong family support, and adequate learning facilities. In contrast, inhibiting factors encompass internal and external barriers that undermine learning effectiveness, such as students' low intrinsic

motivation, unstable spiritual intentions (niyyah), and inconsistent maintenance of commitment to the memorization process.

Table 3. Supporting and Inhibiting Factors Affecting Tahfidz Learning Outcomes

Interview Excerpt	Indicator	Informant
"Students progress faster when teachers consistently guide them with patience and suitable methods."	Teacher pedagogical quality	Tahfidz Teacher
"A Qur'anic environment motivates students to keep memorizing, even outside class hours."	Learning environment	Vice Principal (Curriculum)
"Parental encouragement at home significantly strengthens students' memorization discipline."	Family support	Head of Madrasah
"Some students struggle because their motivation fluctuates and their intention is not yet firm."	Low intrinsic motivation	Tahfidz Teacher
"When students lose sincerity in memorizing, their learning outcomes tend to stagnate."	Weak spiritual intention	Vice Principal (Curriculum)

The interview data indicate that supporting factors function as reinforcing mechanisms that amplify the impact of teachers' pedagogical competence on students' tahfidz achievement. Qualified teachers who employ effective memorization strategies, such as structured repetition, consistent guidance, and personalized feedback, create learning conditions that enhance students' cognitive endurance and memorization accuracy. Moreover, a Qur'anic-oriented environment extends the learning process beyond formal instruction, enabling students to internalize memorization practices into their daily routines. These findings suggest that pedagogical competence does not operate in isolation but is strengthened by a supportive institutional and social ecosystem.

Conversely, inhibiting factors primarily originate from students' internal conditions, particularly fluctuating motivation and unstable spiritual intentions. The data reveal that when students memorize the Qur'an without strong intrinsic motivation or sincere intention, their learning progress becomes inconsistent despite adequate pedagogical support. This condition limits the transformative potential of pedagogical competence, as even well-designed instructional strategies may fail to yield optimal outcomes when learners lack internal readiness. The findings underscore that spiritual and motivational dimensions are integral to tahfidz learning and cannot be fully compensated for by pedagogical techniques alone.

Classroom and institutional observations further corroborate the interview data. Students who received consistent parental support and were immersed in a Qur'anic environment demonstrated higher levels of discipline, persistence, and emotional attachment to memorization activities. In contrast, students exhibiting low motivation were more likely to disengage during repetition sessions and required frequent reminders to maintain focus. The researcher interprets these patterns as evidence that supporting factors serve as

stabilizing forces that sustain learning continuity, while inhibiting factors disrupt the internalization of memorization habits and weaken long-term achievement.

Overall, the findings reveal a clear pattern in which supporting factors, such as teacher quality, learning environment, family support, and facilities, collectively enhance the effectiveness of pedagogical competence in tahfidz learning. Inhibiting factors, particularly weak motivation and unstable spiritual intention, act as internal barriers that reduce learning consistency and achievement. This pattern demonstrates that the success of tahfidz education emerges from the dynamic interaction between pedagogical competence and contextual-spiritual conditions, emphasizing the need for holistic educational strategies that address both instructional quality and students' inner dispositions.

Discussion

The findings of this study reinforce and extend existing scholarship on teachers' pedagogical competence by demonstrating its integrative role in Qur'anic memorization. Consistent with Chhatria et al, (2024) concept of pedagogical content knowledge, the results indicate that pedagogical competence is not merely a set of instructional techniques but a holistic capacity that aligns learner characteristics, theoretical understanding, curriculum design, instructional implementation, and assessment practices. Similar conclusions were reported by Vindigni, G. (2023) and Tajeddin, Z., & Soleimani, M. (2022), who emphasize that effective pedagogy emerges from teachers' adaptive decision-making rather than static competence. However, this study contributes a contextual distinction by showing how pedagogical competence in tahfidz education simultaneously addresses cognitive rigor, moral formation, and spiritual discipline dimensions that are often treated separately in general educational literature.

In relation to learning outcomes, the findings align with Bloom's revised taxonomy and contemporary integrative learning theories, which view the cognitive, affective, and psychomotor domains as interdependent rather than hierarchical (Subedi, U., 2022; Danjuma, G. S., 2024). Prior studies on Qur'anic education have similarly reported that successful memorization is influenced not only by repetition but also by emotional attachment and recitation skills (Pilotti et al., 2022; Permadi, A., 2025). This study extends these findings by empirically demonstrating a precise instructional flow in which pedagogical competence activates cognitive understanding, nurtures affective engagement, and culminates in psychomotor refinement. Unlike studies that focus predominantly on memorization quantity, the present findings emphasize memorization quality, depth of understanding, and technical precision as mutually reinforcing outcomes.

The role of affective engagement identified in this study resonates strongly with motivation and self-determination theories, which posit that intrinsic motivation and emotional connection significantly influence learning persistence (Shen et al., 2024). Consistent with Sanderse, W. (2024), the findings reveal that teachers' moral modeling, motivational reinforcement, and respectful attitudes toward the Qur'an substantially enhance students' emotional commitment. What differentiates this study is its demonstration that affective outcomes are not incidental by-products but are intentionally cultivated through pedagogically competent practices such as halaqah, sima'an, and khataman. This challenges instrumentalist views of tahfidz education that prioritize performance metrics at the expense of students' spiritual and emotional development.

The identification of supporting and inhibiting factors further corroborates ecological models of learning that emphasize the interaction between instructional quality and contextual conditions (Hu, J., Dong, X., & Peng, Y., 2022). Consistent with previous research, family support, institutional culture, and learning environment were found to strengthen pedagogical effectiveness (Nurhalimah et al., 2025; Makhfud et al., 2023). Conversely, the inhibiting role of weak intrinsic motivation and unstable spiritual intention aligns with Rahayu's (2024) findings, which argue that internal learner dispositions significantly mediate educational outcomes in religious learning contexts. This study contributes new insight by illustrating that pedagogical competence alone cannot fully compensate for spiritual and motivational deficits, underscoring the need for integrated instructional–spiritual mentoring models in tahfidz institutions.

Theoretically, this study contributes to the literature by conceptualizing teachers' pedagogical competence as an instructional leadership framework that synchronizes planning, implementation, evaluation, and learner development within Qur'anic memorization education. Practically, the findings imply that tahfidz institutions should prioritize continuous pedagogical development, learner diagnosis, and affective–spiritual scaffolding alongside technical memorization strategies. Teacher training programs should therefore integrate pedagogical theory, Qur'anic didactics, and competencies in spiritual mentoring. Overall, the study affirms that sustained progress in Qur'anic memorization arises not from isolated instructional techniques but from the consistent practice of reflective, adaptive, and value-oriented pedagogical competence.

CONCLUSION

This study demonstrates that teachers' pedagogical competence plays a decisive, multidimensional role in shaping students' achievement in Qur'anic memorization in tahfidz education. The most crucial finding reveals that pedagogical competence functions not merely as a technical instructional skill but as an integrative instructional leadership framework that harmonizes

cognitive accuracy, affective engagement, and psychomotor mastery. When teachers systematically diagnose learners' characteristics, apply learning theories, design flexible curricula, enact educative learning, communicate effectively, and conduct continuous assessment, Qur'anic memorization evolves into a comprehensive educational process that cultivates memorization quality, emotional attachment to the Qur'an, discipline, and character formation. The study further highlights that the effectiveness of pedagogical competence is strengthened by supportive contextual factors, such as a Qur'anic learning environment, family support, and institutional culture, whereas it is constrained by internal learner factors, particularly weak intrinsic motivation and unstable spiritual intention. The key lesson drawn from this research is that sustainable achievement in tahfidz emerges from the synergy between pedagogical excellence and students' inner spiritual readiness.

From a scholarly perspective, this study contributes to the field of Islamic education by extending pedagogical competence theory to the context of Qur'anic memorization. This area has often been examined through normative or technical lenses. By empirically demonstrating the integration of pedagogical competence with cognitive, affective, and psychomotor outcomes, the study enriches existing pedagogical and tahfidz literature. It offers a contextualized model of reflective and adaptive teaching practice. However, this research is limited by its single-site qualitative design, which precludes generalization to diverse tahfidz institutions. Future research is therefore encouraged to employ comparative or mixed-methods approaches across multiple contexts to examine variations in pedagogical competence and learning outcomes. Longitudinal studies exploring the sustainability of memorization quality and the role of spiritual mentoring over time would also provide deeper insight into how pedagogical competence and students' inner dispositions interact to shape long-term success in tahfidz.

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