

Muslim Education Review

Vol. 5 No. 1, 2026, 85-133

<https://doi.org/10.56529/mer.v5i1.458>

The Strategic Role of *Rumah Tahfidz* in Strengthening Islamic Education in Sungai Penuh City: Addressing Contemporary Educational Challenges

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Abstract

Globalization increasingly erodes spiritual values and demands religious education to serve as a moral fortress in addressing contemporary challenges. As a religious education institution, *rumah tahfidz* plays a strategic role in fostering young generations by strengthening Qur'anic memorization and the internalization of Islamic values. This study analyzes the role of *rumah tahfidz* in enhancing the quality of Islamic religious education in Sungai Penuh City using a mixed methods approach with a sequential, explanatory design. Quantitative data were obtained through surveys involving 110 respondents, consisting of administrators, teachers and students. Qualitative data were collected through interviews, observations, and document studies involving 16 participants, including administrators, teachers, students, and parents. The results indicate that curriculum and teaching methods ($X1=0.448$), teacher competence ($X2=0.548$), and infrastructure and facility support ($X3=0.615$) significantly influence the quality of religious education, with a coefficient of determination of 79.4 percent. Qualitative findings emphasize that optimizing the role of *rumah tahfidz* can be achieved through four key strategies: (1) Curriculum and teaching method innovation integrating technology without abandoning traditional essence; (2) Enhancing teacher and administrator competence through technology-based pedagogical training; (3) Strengthening infrastructure and sustainable funding; and (4) Collaboration between *rumah tahfidz*, the community, government, formal educational institutions and religious organizations. These strategies are expected to reinforce the role of *rumah tahfidz* as a pivotal pillar of religious education in the contemporary era.

Keywords: *rumah tahfidz, Islamic education, mixed methods, contemporary era, spiritual development.*



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Introduction

In the era of globalization, marked by the acceleration of digital transformation and shifts in the social landscape, Islamic education is confronted with increasingly complex challenges. On the one hand, religious educational institutions continue to expand quantitatively (Kosim *et al.*, 2023); on the other hand, their capacity to sustain the spiritual resilience and religious identity of the younger generation is under significant pressure due to the penetration of secularism and materialism, as well as the shift toward technology-based learning patterns (Muhja & Shahnaz, 2025; Saada, 2023; Sarinah *et al.*, 2025). This condition reflects a structural tension between conventional Islamic education models, which tend to be normative and text-oriented, and the needs of contemporary learners, who are more interactive, adaptive and digitally oriented (Moslimany *et al.*, 2024). Within this framework, Islamic education can no longer be confined to serving solely as a channel for conveying religious knowledge; instead, it must evolve into a system that effectively integrates spiritual, social and technological dimensions in a balanced manner.

In response to these dynamics, various forms of institutional innovation have emerged within Islamic education, one of which is the *rumah tahfidz* as a community-based non-formal religious education institution. The *rumah tahfidz* functions not only as a center for qur'anic memorization but also as a social space that integrates character development, the internalization of Islamic values, and educational interaction among students, instructors and the broader community (Zuhri *et al.*, 2023). From the perspective of community-based Islamic education, the existence of *rumah tahfidz* reflects a flexible and contextual educational model, emphasizing social participation, emotional proximity, and adaptation to the needs of contemporary society (Lestari & Lubis, 2025; Waluyo *et al.*, 2025). This model positions *rumah tahfidz* as a strategic alternative in bridging the gap between formal Islamic education and the ever-evolving social realities of society.

Conceptually, a *rumah tahfidz* is a non-formal Islamic religious education institution, etymologically derived from two terms: *rumah*, (house), referring to the place where activities take place, and *tahfidz*, originating from the Arabic word *ḥafīẓa*, which means to preserve or memorize (Guci & Sukmana, 2023). As an educational institution, a *rumah tahfidz* possesses distinctive characteristics that differentiate it from other Islamic educational institutions, including a strong emphasis on qur'anic memorization outcomes, a predominantly non-residential participation model, and relatively limited instructional duration, which is typically conducted in the afternoon (Putri *et al.*, 2025; Sulastri *et al.*, 2024). With these characteristics, *rumah tahfidz* can be positioned as educational spaces oriented toward the preservation, reinforcement and development of qur'anic memorization, while simultaneously representing a distinctive, adaptive and relevant alternative model of Islamic education in responding to the dynamics of contemporary Islamic educational institutions.

The increasing public awareness of the importance of Islamic education has further strengthened the presence of the *rumah tahfidz* as a religious educational institution amid contemporary social dynamics. *Rumah tahfidz* not only plays a role in developing qur'anic memorization competencies but has also evolved into value-based educational centers that emphasize character building and spirituality (Hidayatusahiro & Al Baqi, 2022). Through a community-based approach, *rumah tahfidz* fosters a collaborative learning ecosystem that involves active interaction among students, instructors and the wider community, thereby ensuring that the educational process extends beyond merely cognitive aspects (Amroe *et al.*, 2025; Herdiansyah, 2024). Furthermore, *rumah tahfidz* functions as agents of social transformation by contributing to the contextual internalization of Islamic values within societal life (Hasyim *et al.*, 2024; Zulfikar *et al.*, 2024). With this role, *rumah tahfidz* are expected to produce a generation that is not only proficient in qur'anic memorization but also possesses moral resilience, the capacity to adapt to

global changes, and the ability to act as agents of change oriented toward social benefit.

Empirically, the development of *rumah tahfidz* in Indonesia has demonstrated a significant upward trend in recent years. Data indicate that the number of *rumah tahfidz* increased from approximately 1200 units in 2020 to more than 1659 units in 2023, and has continued to grow through 2026 (Rosita *et al.*, 2025; SH *et al.*, 2024). This increase not only reflects the strong public interest in Qur'an-based education but also indicates a collective trust in the effectiveness of *rumah tahfidz* in fostering religious character, instilling discipline, and strengthening moral values within social life (Herdiansyah, 2024; Hidayatusahiro & Al Baqi, 2022). Furthermore, *rumah tahfidz* also function as transformative agents that contribute to enhancing broader societal religious awareness (Zulfikar *et al.*, 2024).

In the local context, Sungai Penuh City, as a region with a predominantly Muslim population (99.1%) (BPS, 2023), possesses strategic potential for the development of education grounded in Islamic values. Since its designation as an autonomous region in 2008, the local government has demonstrated a strong commitment to strengthening the religious education ecosystem; one approach is through the development of *rumah tahfidz*. Data from the Social Welfare Division (*Kesra*) of Sungai Penuh City indicates a significant increase in the number of *rumah tahfidz* during the 2021–2026 period, with all districts currently having Qur'anic memorization institutions. Moreover, some institutions have undergone organizational transformation into *Rumah Al-Qur'an* and *Rumah Tilawah Al-Qur'an*, either independently managed or operating under the auspices of formal educational institutions and religious organizations. This development reflects a notably progressive quantitative expansion in the growth of Islamic educational institutions.

However, this quantitative growth has not been fully accompanied by institutional readiness to respond to contemporary educational

challenges. Learning approaches that remain predominantly conventional are not aligned with the characteristics of younger generations who are increasingly digital-native. Data indicate that 79.5 percent of Indonesia's population is connected to the Internet, and 94.85 percent of children aged 7–17 have access to digital technology (APPJII, 2024; BPS, 2024), thereby necessitating pedagogical innovation through the integration of technology in qur'anic memorization learning (Mukhlis *et al.*, 2024; Munawaroh *et al.*, 2023; Rifdillah *et al.*, 2024). On the other hand, limited digital competence among instructors, inadequate technological infrastructure, and reliance on donation-based funding systems without sustainable schemes constitute structural challenges that hinder the optimization of the role of *rumah tahfidz* (NFH *et al.*, 2024; Zuhriyah, 2025). This condition indicates that the institutional transformation of *rumah tahfidz* has not yet been systematically realized in addressing the evolving learning needs of contemporary younger generations.

In recent years, numerous studies have examined *rumah tahfidz* from various perspectives. Several studies have explored *tahfidz* learning within the context of the digital era (Vahlepi *et al.*, 2025); the role of *rumah tahfidz* in fostering spiritual literacy among Generation Z (Hariani & Harahap, 2023); and the integration of digital technologies in shaping qur'anic character (Nurmalita & Fahyuni, 2025). In addition, other research has highlighted the integration of linguistic, character and digital aspects in learning processes (Indra *et al.*, 2024); memorization-based learning systems and their psychological implications (SH *et al.*, 2024); as well as the role of *rumah tahfidz* within social, political and religious domains (Hasyim *et al.*, 2024). From an institutional perspective, studies have also addressed management strategies (Alifatin & Manshuruddin, 2024) and the development of instructional methods, learning media, and academic information systems (Burhanuddin, 2021; Luqmana *et al.*, 2023; Yadiannur *et al.*, 2023). However, the existing literature remains largely partial and fragmented, focusing on specific aspects in isolation. To date, there is still a limited number of studies that integratively examine the

relationship between pedagogical effectiveness, digital adaptation, and human resource readiness within a comprehensive analytical framework, particularly in specific local contexts.

Building upon this gap, this study aims to analyze the strategic role of *rumah tahfidz* in enhancing the quality of Islamic education through an integrative approach. Specifically, this study identifies key factors influencing institutional effectiveness, including curriculum and instructional methods, teacher competence, and the support of infrastructure and technology. Employing an empirical approach, this research seeks to develop an analytical framework that explains how *rumah tahfidz*, as community-based educational institutions, can adapt sustainably to contemporary educational challenges. The findings of this study are expected not only to contribute theoretically to the development of adaptive Islamic education models but also to offer contextually grounded practical recommendations for strengthening the institutional capacity of *rumah tahfidz* in the contemporary era.

Method

This research adopts a mixed methods approach using a sequential, explanatory design, which combines quantitative and qualitative methods in a staged manner (Bowen *et al.*, 2017; McKim, 2017). The selection of this approach is intended to overcome the limitations of prior studies that largely emphasized descriptive analysis without empirically examining the relationships among variables. Within this framework, the quantitative phase is first conducted to identify the primary factors affecting the quality of religious education in *rumah tahfidz*, followed by a qualitative phase aimed at providing a deeper exploration of these findings. Such an approach facilitates data triangulation and allows for a more comprehensive understanding of both the challenges and potential opportunities in the implementation of Islamic education in Sungai Penuh City (Creswell & Plano Clark, 2023, p. 21). The population of this study

consists of *rumah tahfidz* administrators, educators and students in Sungai Penuh City. The sample, totaling 110 respondents, was determined through purposive sampling. This technique was chosen to ensure that participants have sufficient experience and relevant knowledge regarding the educational practices within *rumah tahfidz* (Sugiyono, 2017, p. 218).

In the quantitative stage, this study utilizes multiple regression analysis to investigate the relationships between several independent variables and the quality of religious education in *rumah tahfidz*. The dependent variable (Y) refers to the quality of Islamic religious education, which is assessed through indicators such as students' comprehension of Islamic teachings, their achievement in qur'anic memorization, and the application of Islamic values in everyday life. The independent variables (X) consist of curriculum and instructional methods (X1), teachers' competence and qualifications (X2), and the availability of infrastructure and facilities (X3). Data for the quantitative analysis were gathered in a questionnaire distributed through Google Forms, employing a Likert scale ranging from 1 to 5. The collected data were then processed using multiple regression analysis with IBM SPSS Statistics version 30.0.0. The regression model applied in this study is expressed as follows:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \varepsilon$$

Description:

Y = Dependent variable

β_0 = Constant

$\beta_1, \beta_2, \beta_3$ = Regression coefficients for each independent variable

X_1, X_2, X_3 = Independent variables

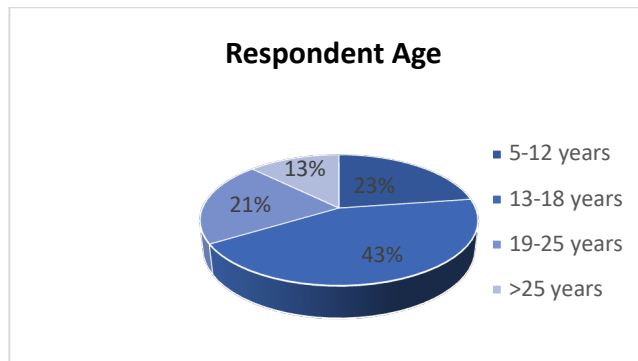
ε = Error or residual

After conducting validity and reliability tests, this study proceeds with classical assumption tests to ensure that the regression model meets the requirements of a robust predictive tool, including a normality test, multicollinearity test, heteroscedasticity test and autocorrelation test (Gorman & Johnson, 2013; Gujarati, 2021). Following the quantitative analysis, the study undertakes qualitative research to gain deeper insights into the findings of multiple regression analysis through interviews, observations and document analysis. The interviews aim to explore underlying factors that are difficult to measure quantitatively (Caggiano & Weber, 2023). Additionally, direct observations of the teaching and learning process, as well as infrastructure conditions, are conducted to obtain more objective data. Thematic analysis is applied by coding the interview and observation data to identify emerging key themes, offering a more comprehensive understanding of the challenges and opportunities in the management of *rumah tahfidz* (Morgan, 2022). The qualitative findings are then compared with the multiple regression results to clarify patterns of relationships between variables and reveal contextual factors affecting the quality of Islamic religious education in *rumah tahfidz* in Sungai Penuh City. By adopting this design, the study is expected to provide a holistic understanding of the challenges and opportunities in the implementation of religious education in *rumah tahfidz*, while offering strategic contributions to the development of more effective and sustainable Islamic education models.

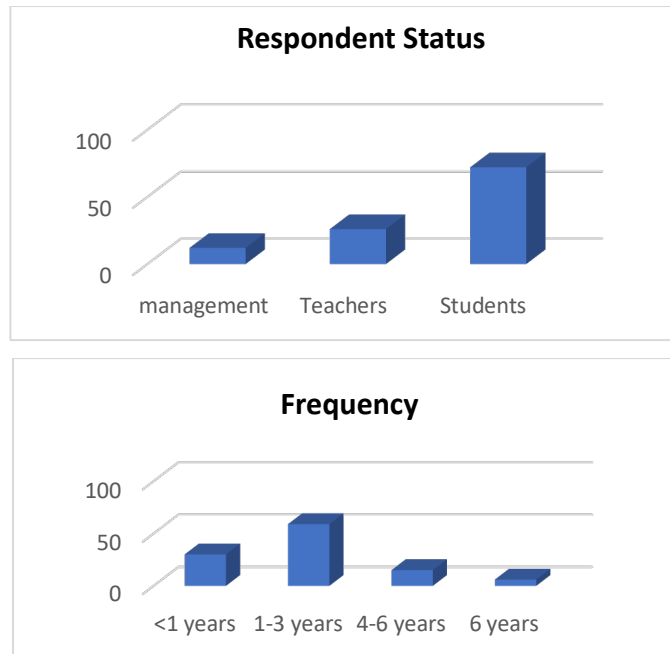
Results

Quantitative Analysis

Respondents' Data Description of Rumah Tahfidz in Sungai Penuh City



Based on the diagram above, it can be identified that the total number of respondents is 110, with the majority coming from the age group of 13–18 years, amounting to 48 individuals. This indicates that *rumah tahfidz* hold a strong appeal for adolescents who are in the phase of intellectual and spiritual development. On the other hand, the age group of 5–12 years is also quite substantial, with 25 individuals, indicating that *tahfidz* education is introduced from an early age. The participation of these children serves as a positive indication that families and communities have instilled a love for the Qur'an from the early stages of children's growth. Meanwhile, the age group of 19–25 years records 14 individuals, while the group aged ≥ 25 years consists of 23 individuals. Overall, this data reflects that *rumah tahfidz* are more predominantly attended by children and adolescents compared to adults.



The respondents' status shows that the majority consists of 72 students, highlighting the institution's primary role as a center for *tahfidz* education. The number of teachers involved as respondents is 26, while only 12 respondents are management staff. Regarding the length of time enrolled in *rumah tahfidz*, the majority of students (59 individuals) have been involved for 1–3 years, while 30 students recently joined within less than one year, indicating an increasing trend of new participants. Additionally, 15 participants have remained for 4–6 years, and 6 participants have been engaged for more than 6 years. These findings suggest that *rumah tahfidz* hold significant appeal for children and adolescents, particularly those in school age groups. However, long-term development and mentoring programs are necessary to encourage more students to remain engaged for extended periods. With proper management, *rumah tahfidz* can serve not only as centers for memorizing the Qur'an but also as a hub for cultivating Islamic character among the younger generation.

Validity and Reliability Test

Prior to conducting the regression analysis, validity and reliability tests were first carried out on the research instruments.

Table 1: Validity Test

Variable	Indicator	r Calculated	r Table ($\alpha=0.05, n=110$)	Significance	Note
X1	X1.1	0.746	0.187	<0.001	Valid
	X1.2	0.741	0.187	<0.001	Valid
	X1.3	0.808	0.187	<0.001	Valid
	X1.4	0.656	0.187	<0.001	Valid
	X1.5	0.687	0.187	<0.001	Valid
X2	X2.1	0.705	0.187	<0.001	Valid
	X2.2	0.729	0.187	<0.001	Valid
	X2.3	0.746	0.187	<0.001	Valid
	X2.4	0.768	0.187	<0.001	Valid
	X2.5	0.752	0.187	<0.001	Valid
X3	X3.1	0.692	0.187	<0.001	Valid
	X3.2	0.755	0.187	<0.001	Valid
	X3.3	0.753	0.187	<0.001	Valid
	X3.4	0.842	0.187	<0.001	Valid
	X3.5	0.753	0.187	<0.001	Valid
Y	Y1	0.781	0.187	<0.001	Valid
	Y2	0.740	0.187	<0.001	Valid
	Y3	0.710	0.187	<0.001	Valid
	Y4	0.727	0.187	<0.001	Valid
	Y5	0.650	0.187	<0.001	Valid
	Y6	0.805	0.187	<0.001	Valid
	Y7	0.757	0.187	<0.001	Valid
	Y8	0.765	0.187	<0.001	Valid

Table 2: Reliability Test

Variable	Cronbach's Alpha	Minimum Standard	Note
X1	0.779	≥ 0.70	Reliable
X2	0.792	≥ 0.70	Reliable
X3	0.818	≥ 0.70	Reliable
Y	0.884	≥ 0.70	Reliable

The results of the validity analysis reveal that all indicators associated with variables X1 (Curriculum and Learning Methods), X2 (Teacher Competence and Qualifications), X3 (Infrastructure and Facilities Support) and Y (Quality of Religious Education) have calculated r-values exceeding the r-table threshold (0.187), with significance levels below 0.001. This confirms that all measurement instruments are valid. In terms of reliability, the findings indicate that the Cronbach's Alpha coefficients for all variables are greater than 0.70, demonstrating that the instruments used in this study possess a high level of reliability.

Classical Assumption Test

Table 3: Normality Test

One-Sample Kolmogorov-Smirnov Test			
			Unstandardized Residual
N			110
Normal Parameters ^{a,b}		Mean	.0000000
		Std. Deviation	2.46915005
Most Differences	Extreme	Absolute	.068
		Positive	.068
		Negative	-.059
Test Statistic			.068
Asymp. Sig. (2-tailed) ^c			.200 ^d
a. Test distribution is Normal.			
b. Calculated from data.			

The results of the Kolmogorov–Smirnov test show that the Asymp. Sig. value of 0.200 exceeds the 0.05 significance level. This finding suggests that the residuals in the model follow a normal distribution. In other words, there are no significant departures from normality, indicating that the assumption of normality has been satisfied.

Table 4: *Multicollinearity Test*

Coefficients ^a			
Collinearity Statistics			
Model		Tolerance	VIF
1	X1	.285	3.511
	X2	.275	3.643
	X3	.299	3.345

a. Dependent Variable: Y

The multicollinearity test results show that all independent variables (X1, X2 and X3) have Tolerance values exceeding 0.1 and VIF values below 10, specifically X1 (0.285; 3.511), X2 (0.275; 3.643) and X3 (0.299; 3.345). These findings indicate the absence of multicollinearity within the model. Therefore, the independent variables can be included in the regression analysis without concerns regarding high intercorrelations among the variables.

Table 5: Heteroscedasticity Test

Coefficients^a						
Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	T	Sig.
1	(Constant)	2.551	.875		2.916	.004
	X1	-.020	.080	-.044	-.245	.807
	X2	-.109	.087	-.230	- 1.257	.212
	X3	.095	.080	.209	1.188	.238

a. Dependent Variable: ABS_RES

The heteroscedasticity test results reveal that the significance values for the independent variables X1, X2 and X3 are 0.807, 0.212 and 0.238, respectively, all of which exceed the 0.05 threshold. This indicates that heteroscedasticity is not detected in the regression model. Consequently, the model meets the assumption of homoscedasticity and can be considered appropriate and reliable for regression analysis.

Table 6: *Autocorrelation Test*

Model Summary^b					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.891 ^a	.794	.788	2.50385	1.951

a. Predictors: (Constant), X3, X1, X2

b. Dependent Variable: Y

The results of the autocorrelation test show that the Durbin-Watson statistic is 1.951, which lies within the acceptable range of 1.5 to 2.5. This indicates that the regression model is free from autocorrelation.

Multiple Linear Regression Equation

Table 7: *Multiple Linear Regression Test*

Coefficients^a			
		Unstandardized Coefficients	
Model		B	Std. Error
1	(Constant)	-.780	1.474
	X1	.448	.135
	X2	.548	.146
	X3	.615	.135

a. Dependent Variable: Y

Referring to the Coefficients table, the results of the regression analysis demonstrate that curriculum and learning methods (X1), teacher competence and qualifications (X2), and infrastructure and facilities support (X3) each exert a significant effect on the quality of religious education (Y). Furthermore, the regression analysis produces the following equation:

$$Y = -0.780 + 0.448X_1 + 0.548X_2 + 0.615X_3$$

Among the three factors, infrastructure and facility support (X3) exerts the greatest influence on the quality of religious education.

Hypothesis Testing

Table 8: *Coefficient of Determination Test*

Model Summary						
Model	R	R Square	Adjusted Square	R	Std. Error of the Estimate	
1	.891 ^a	.794	.788		2.50385	

a. Predictors: (Constant), X3, X1, X2

The coefficient of determination results presented in the Model Summary table show an R Square value of 0.794, meaning that 79.4 percent of the variation in the dependent variable (Y) is explained by the independent variables (X1, X2 and X3), while the remaining 20.6 percent

is attributed to factors beyond the model. In addition, the Adjusted R Square value of 0.788 indicates that, even after accounting for the number of predictors included, the independent variables collectively maintain a strong capacity to explain variations in the dependent variable. Overall, the regression model demonstrates solid predictive performance, as reflected by the R Square value approaching 1, which signifies a substantial influence of the independent variables on the dependent variable.

Table 9: F-Test

ANOVA ^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	2556.878	3	852.293	135.948	<.001 ^b
	Residual	664.541	106	6.269		
	Total	3221.418	109			

a. Dependent Variable: Y

b. Predictors: (Constant), X3, X1, X2

The F-test is conducted to assess whether the independent variables collectively exert a significant effect on the dependent variable. Referring to the ANOVA table, the computed F value is 135.948 with a significance level (Sig.) of less than 0.001. As this significance value is below 0.05, the regression model can be considered statistically significant. This finding implies that, simultaneously, variables X1, X2 and X3 have a significant impact on the dependent variable Y.

Table 10: *t-Test*

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	-.780	1.474		-.529	.598
X1	.448	.135	.274	3.312	.001
X2	.548	.146	.315	3.747	<.001
X3	.615	.135	.367	4.545	<.001

a. Dependent Variable: Y

The t-test was employed to evaluate the partial effect of each independent variable on the dependent variable. The results show that all independent variables (X1, X2 and X3) significantly influence the dependent variable Y, as evidenced by significance values (Sig.) below 0.05 for each variable.

The findings further reveal that the role of *rumah tahfidz* is reflected in several key factors, including curriculum and learning methods, teacher competence and qualifications, as well as infrastructure and facilities support, all of which demonstrate a positive and significant association with the quality of religious education in Sungai Penuh City. Among these variables, infrastructure and facilities support emerges as the most dominant factor, indicating that the adequacy and quality of facilities play a vital role in improving the effectiveness of learning processes in *rumah tahfidz*.

Qualitative Analysis

Tahfidz Education: Between Traditional Methods and Digital Innovation

Based on interviews and observational findings, *rumah tahfidz* in Sungai Penuh City are identified as facing various challenges in improving the quality of Islamic education in the contemporary era. These challenges encompass three main aspects: first, learning methods that remain predominantly conventional; second, the readiness of instructors to respond to educational innovation; and third, the limited availability of supporting infrastructure. In practice, administrators and instructors emphasize that traditional methods such as *muroja'ah*, *talaqqi*, *sorogan* and *halaqoh* continue to serve as the primary foundation of the learning process. As expressed by one instructor, 'we still rely on *talaqqi* and *muroja'ah* because they have proven effective in maintaining students' memorization, although we recognize the need for technology-based innovation to make learning more engaging and adaptive'. This statement indicates an internal awareness of the importance of pedagogical transformation. On the other hand, the results of the quantitative analysis reinforce these findings, where the variable of Curriculum and Instructional Methods (X1) demonstrates a positive effect of 0.448 on learning quality. This finding suggests that strengthening instructional methods—both through the optimization of traditional approaches and the integration of technology-based innovations—makes a significant contribution to enhancing the effectiveness of education within *rumah tahfidz*.

From an indirect standpoint, both administrators and instructors acknowledge that the adoption of technology offers substantial opportunities to improve the quality of Islamic education, especially in the area of qur'anic memorization (*tahfidz*). The use of interactive tools, e-learning platforms, and audio-visual resources is regarded as an effective means of supporting memorization-focused learning while also

strengthening students' comprehension of Islamic teachings. This perspective is in line with the findings of Lozada and Mustofa, (2024), 'which indicate that integrating technology into Islamic education can enhance memorization retention, as well as increase students' interest and motivation, compared to relying solely on conventional approaches'. In addition, studies by Neliwati *et al.* (2025) and Susila *et al.* (2024) highlight that digital platforms contribute significantly to improving student engagement in the learning process, particularly in encouraging a deeper understanding of qur'anic studies.

Therefore, in an effort to improve the quality of education in *rumah tahfidz* in Sungai Penuh City, it is essential to balance the preservation of traditional methods, which have proven effective, with the utilization of technology as a learning support tool. This integration not only helps maintain classical values in memorizing and understanding the Qur'an but also enhances students' absorption capacity in addressing the challenges of the digital era.

The Urgency of Improving Teacher Competence and Infrastructure

Administrators and instructors in *rumah tahfidz* acknowledge that technology holds strategic potential as a supporting tool for enhancing both the accessibility and quality of *tahfidz* learning. In interviews, one administrator stated, 'the use of technology is actually very helpful, both in enriching instructional methods and in facilitating students' access to learning materials; however, we are still constrained by the capacity of our human resources and the availability of facilities'. This statement underscores a gap between the awareness of the importance of technology and the readiness for its implementation in practice. This finding is consistent with the results of the quantitative analysis, which indicate that the variables of Teacher Competence and Qualifications (X2) and Infrastructure and Facility Support (X3) have significant effects on the quality of Islamic education (Y), with regression coefficients of 0.548 and

0.615, respectively. These results suggest that infrastructure (X3) has the most dominant contribution, while also highlighting that enhancing teachers' competence in adapting to technology must go hand in hand with the provision of adequate facilities. In other words, the transformation of learning in *rumah tahfidz* does not solely depend on the readiness of individual instructors but also on systemic support in the form of representative infrastructure. This finding is further reinforced by the studies of Clinciu (2023), Irfan *et al.* (2024) and Strielkowski *et al.* (2025), which argue that technology-based learning environments can significantly improve learning effectiveness, particularly when supported by adequate facilities and human resources that are adaptive to educational innovation.

Several *rumah tahfidz* in Sungai Penuh City have made efforts to adopt digital-based learning methods, such as the use of computers and projectors. This method combines conventional learning with audio-visual technology to enhance the memorization process (Hartoni *et al.*, 2024; Idawati & Hanifudin, 2024; Wulandari & Arbeni, 2025). According to the teachers' statements, students who participate in technology-based methods tend to be more motivated during the learning process and achieve memorization targets faster compared to those who rely solely on conventional methods. This finding indicates the urgent need to integrate technology into *tahfidz* learning, as technology not only improves learning efficiency but also accelerates students' learning outcomes.

Dynamics of *Santri* Motivation: Between Traditional Methods and Technology Integration

The findings indicate that students generally possess high motivation in memorizing the Al-Qur'an, driven by both intrinsic factors, such as love for the Qur'an and the desire to become a *hafiz*, as well as extrinsic factors, including family and environmental support. The descriptive analysis reveals that students who have been learning for more

than three years tend to feel satisfied with traditional methods. They appreciate this approach due to the emotional closeness with the teachers and their direct involvement in the learning process. The traditional method remains the preferred choice as it allows students to receive immediate corrections from the teachers, thereby enhancing the accuracy of their memorization and recitation quality.

However, technological advancements have begun to transform the learning patterns of students, particularly those who have been studying at *rumah tahfidz* for less than three years. This group tends to express that technology enhances their understanding of the material through interactive digital media, such as memorization applications, educational videos and online platforms. Student motivation also increases when supporting facilities are available, such as comfortable classrooms, access to digital literature, and a conducive learning environment. A study conducted by Muntofingah and others (2024), supports these findings, revealing that the integration of technology in *tahfidz* education can significantly improve memorization quality and learning effectiveness compared to conventional methods. This indicates that technology integration in *tahfidz* education can serve as an innovative solution to strengthen students' learning experiences without diminishing the traditional values that have long been practiced.

Challenges of Rumah Tahfidz Education in the Contemporary Era

The advancement of technology and globalization has brought significant changes to the youth paradigm regarding religious education (Sa'dullayevna, 2024). The increasing accessibility of information has created an instant culture, which ultimately shifts students' preferences from long-term memorization methods toward faster and digital-based learning. This phenomenon impacts the declining interest of children and adolescents in enrolling in *rumah tahfidz*, as revealed by Jahroni (2024). Moreover, lifestyle changes, the rising consumption of digital

entertainment, and the availability of various alternative educational pathways outside religious education institutions also contribute to the low attractiveness of *tahfidz* institutions for contemporary generations (Ussolikhah *et al.*, 2023).

Observations conducted in several *rumah tahfidz* in Sungai Penuh City indicate that the majority of students are more motivated to learn *tahfidz* through digital-based applications compared to classical methods. The students perceive that technology can provide instant feedback, thereby enhancing their motivation and understanding in memorizing the Qur'an. Although the integration of technology in *tahfidz* education holds great potential to improve learning effectiveness (Faqihuddin *et al.*, 2024), its implementation still faces various challenges at both institutional and individual levels. Interviews and observations reveal that *rumah tahfidz* in Sungai Penuh City experience several major obstacles in adopting technology as part of their learning system. These challenges include the following.

First, limited access to digital devices and insufficient funding for the provision of technological infrastructure constitute fundamental challenges in the transformation of learning within *rumah tahfidz*. Interview findings with administrators indicate that many institutions still struggle to provide adequate digital facilities, due to both financial constraints and limited technological resources. As expressed by one administrator, 'we would like to use digital media in learning, but even providing computers or projectors remains financially challenging; in fact, some of our learning spaces are still very modest'. In many cases, the absence of devices such as computers, tablets or projectors becomes a primary barrier to the implementation of digital learning methods. Moreover, some *rumah tahfidz* do not yet have proper buildings, classrooms or adequate facilities, which further hinders the overall learning process. This disparity results in only a small proportion of institutions being able to adopt digital-based learning, while the majority

continue to rely on conventional methods, ultimately widening the gap in learning quality among *rumah tahfidz* in Sungai Penuh City.

Second, the absence of policies regulating the standardization of digital curricula within *rumah tahfidz* institutions represents a structural challenge in accelerating technological adoption. To date, there are no official guidelines that comprehensively regulate how digital-based learning can be integrated without compromising the essence of traditional *tahfidz* methods. As noted by one administrator, 'we do not yet have clear guidelines on how to integrate technology with existing *tahfidz* methods, so its implementation remains largely experimental'. This condition highlights the urgent need for regulatory frameworks and operational guidelines, enabling administrators to develop learning innovations in a more systematic and sustainable manner.

Third, resistance among instructors also constitutes a significant challenge, generally influenced by limited training and insufficient understanding of digital technology. Some instructors acknowledge that although technology has considerable potential to support learning, they still encounter difficulties in operating devices and utilizing supporting applications. As expressed by one instructor, 'we are accustomed to teaching through *talaqqi* and direct memorization, while the use of applications or digital media still feels unfamiliar and requires additional skills'. This indicates that digital transformation requires not only the provision of infrastructure but also the continuous development of human resource capacity.

Fourth, challenges in fostering students' discipline in using technology productively have also become a critical concern. Although technology can function as a learning aid, it also presents potential distractions that may disrupt students' focus in memorizing the Qur'an. Some students admitted, 'when using mobile phones for learning, we are sometimes tempted to access social media, which reduces our *muroja'ah* time'. This condition suggests that the use of technology without proper

supervision and management may, in fact, diminish the effectiveness of the learning process.

Fifth, resistance also emerges from some parents and students who express concerns regarding the impact of technology use in *tahfidz* learning. Interview findings indicate that not all stakeholders respond positively to technological integration, particularly due to concerns about potential shifts in learning focus. As expressed by one parent, ‘we are concerned that if children use digital devices too frequently, it may reduce their seriousness in memorizing the Qur’an’. This concern reflects a dilemma between the need for innovation and the effort to preserve the authenticity of traditional methods in *tahfidz* education. Therefore, the integration of technology within *rumah tahfidz* requires a prudent and adaptive approach that remains firmly oriented toward the core values of qur’anic education.

Discussion: Adaptive Strategies of *Rumah Tahfidz*

Innovation in Learning Methods to Attract Digital Generation Interest

In addressing the challenges of education in the contemporary era, *rumah tahfidz* must develop adaptive strategies to ensure the effectiveness of learning for the digital generation. The transformation of learning methods has become a crucial aspect in keeping *tahfidz* education relevant and responsive to students’ needs in the technological era. This adaptation not only involves innovation in digital technology utilization but also the integration of conventional learning methods, which have been proven effective in fostering a deep understanding of religious knowledge (Neliwati *et al.*, 2025; Pahrudin *et al.*, 2023). The constructivist approach in education, as proposed by Piaget, (1950), ‘emphasizes that learners build their understanding through interaction with their environment’. In the context of *tahfidz* learning, digital technology utilization facilitates a more interactive and personalized

learning process. Furthermore, multimodal learning theory (Lieberman & Dubovi, 2023; Mayer & Fiorella, 2014) asserts that a combination of text, audio and visual elements can enhance learning retention and comprehension.

Research by Faqihuddin and others (2024) indicates that the use of technology in Islamic education enhances student engagement and motivation. The study also found that students who utilize technology in *tahfidz* learning experience better memorization quality compared to those relying solely on conventional methods. Additionally, Hosen *et al.*, (2021) highlight that social media platforms can play a crucial role in building supportive learning communities that foster peer motivation. Interviews with students at *rumah tahfidz* in Sungai Penuh City further reveal that technology utilization significantly assists in qur'anic memorization. For instance, student voice recordings are used as self-assessment tools, while platforms such as WhatsApp groups and virtual classes provide learning access for students with time constraints. However, direct interaction with *ustadz* and peers is still regarded as a crucial aspect in maintaining motivation and improving qur'anic understanding (Rahmadi *et al.*, 2024). This finding underscores that digitalization cannot fully replace conventional learning methods, which have long been the cornerstone of *tahfidz* education. Therefore, a hybrid approach that combines technology with traditional methods emerges as a highly necessary adaptive strategy for *tahfidz* education in the digital era.

Based on the discussion above, blended learning can serve as a strategic approach in adapting *tahfidz* education to the challenges of the digital era (Mohamed Amin, 2023; Zakariyah *et al.*, 2025). This approach not only preserves traditional values but also provides greater flexibility for students. Its implementation encompasses three key aspects. First, digital Qur'an applications, such as Quran Companion and Tarteel AI, offer automatic recitation correction features, which support independent memorization practice. Second, social media platforms like WhatsApp and Telegram function as discussion forums, motivational spaces, and learning

communities. Third, recitation recording and analysis allow students to record their recitations and receive digital feedback. Additionally, virtual classes and educational videos enhance access for students with limited time and geographical constraints. Therefore, blended learning not only enriches teaching methods at *rumah tahfidz* but also expands inclusive and adaptive learning access. This approach enables students to remain actively engaged in the learning process with greater flexibility, aligning with the dynamic needs of students in the digital era.

By implementing adaptive strategies in addressing contemporary educational challenges, *rumah tahfidz* are expected to demonstrate that technology is not merely a challenge, but also an effective tool in enhancing the quality of religious education. Based on educational theories and previous studies, the integration of digital technology and conventional methods has been proven to have a positive impact on students' learning experiences. Through this approach, students continue to receive direct guidance from teachers while utilizing technology as a complementary tool that enriches the memorization process. Therefore, the implementation of blended learning is recommended to be widely integrated into the *tahfidz* education system. By optimizing the use of technology, *rumah tahfidz* can continuously improve the quality of religious education while effectively and adaptively addressing the challenges of contemporary education.

Strengthening Teachers' and Administrators' Competence

The success of *rumah tahfidz* in adapting to maintain the effectiveness and sustainability of qur'anic education amidst the dynamics of contemporary education largely depends on the competence of teachers and administrators (Rasyidi & Jailani, 2024). Theories of educational learning and institutional management also emphasize the importance of innovation in both the learning process and institutional management. Vygotsky's Social Learning Theory highlights that the

effectiveness of knowledge transfer relies on interaction between educators and learners (Wood & Wood, 1996). This finding is further supported by the study of Castillo *et al.* (2024), which underscores the significance of strategic management in maintaining the sustainability of educational institutions.

Within the setting of *rumah tahfidz*, the incorporation of educational technology alongside interactive instructional approaches represents a crucial strategy for responding to the demands of the digital era. Prior research highlights that strengthening the competence of both teachers and administrators is a fundamental factor in ensuring the long-term sustainability of *rumah tahfidz*. Wijaya (2024) demonstrates that pedagogical training grounded in technology can substantially enhance the effectiveness of qur'anic learning. In addition, studies by Abo-khalil (2024) and Sukoco *et al.* (2024), 'indicate that effective financial management is vital for institutional sustainability, particularly in addressing financial constraints stemming from dependence on donations'. Collectively, these findings suggest that the success of adaptive strategies in *rumah tahfidz* is closely linked to teachers' readiness to adopt modern instructional practices and to administrators' capacity to manage institutions in a professional manner.

Teacher competence can be enhanced through technology-based training, the implementation of interactive teaching methods, and a profound understanding of educational psychology. Studies by Aldaghaishi *et al.* (2025) and Zohdi *et al.* (2024) 'revealed that the use of Qur'an Learning Apps and digital platforms significantly improves learning effectiveness, while innovative methods such as gamification and the flipped classroom model increase student engagement in qur'anic learning processes'. Moreover, understanding the characteristics of the digital generation is an essential aspect of creating a more adaptive and conducive learning environment (Graesser *et al.*, 2022).

On the other hand, the competence of the administrators must be strengthened through mastery of educational management, financial management, and institutional sustainability strategies for *tahfidz* institutions. Administrators who are capable of designing curricula, planning educational programs, and managing teaching staff will determine the long-term operational effectiveness and efficiency of the institution (Noor, 2022). By implementing a combination of technology-based training, innovative learning strategies, and professional educational management, *rumah tahfidz* can enhance the quality of teaching while ensuring the institution's sustainability amidst the challenges of contemporary education.

Development of Infrastructure and Facilities Supporting Learning

The results of both quantitative and qualitative analyses indicate that infrastructure and facilities at *rumah tahfidz* are crucial factors in enhancing the effectiveness of *tahfidz* education in the contemporary era. Previous studies have shown that a conducive learning environment plays a significant role in supporting the success of students in memorizing the Qur'an (Gulamhusein *et al.*, 2023). This aligns with the theory of constructivism (Piaget, 1950; Wood & Wood, 1996), where the interaction between learners and their environment significantly determines the effectiveness of learning. A *rumah tahfidz* equipped with adequate facilities, such as comfortable classrooms and sufficient access to digital technology, can optimize the *tahfidz* learning process. The study by Ansyari and Daulay (2020) indicates that institutions with comprehensive infrastructure experience better student performance compared to those with limited facilities. Furthermore, research by Aldaghaishi *et al.* (2025) and Khoiriyah *et al.* (2025) underscores that the integration of technology in *tahfidz* learning through digital applications can improve the efficiency and accuracy of memorization assessments.

The development of infrastructure at *rumah tahfidz* can be realized through three main strategies. First, through the provision of technological devices such as computers, tablets, projectors and audio systems to support digital-based learning. Stable internet access is also necessary to facilitate the use of online learning applications. Second, the construction of representative learning spaces, including comfortable classrooms and digital libraries, has been shown to enhance memorization retention among students (Bani *et al.*, 2023). Third, sustainable funding strategies present a major challenge, as most *rumah tahfidz* still rely on community donations and contributions from students' guardians, which are often unstable. Therefore, innovative strategies are needed, such as the utilization of productive endowments (*wakaf*), local government grants, partnerships with the private sector through CSR programs, and the development of social business models that enable *rumah tahfidz* to generate independent income. Thus, the development of adaptive infrastructure, the integration of technology, and sustainable funding strategies are strategic steps in strengthening the role of *rumah tahfidz* as centers of innovative and competitive education. This approach not only creates a more conducive learning environment but also has a long-term impact on the emergence of a superior qur'anic generation.

Strengthening Collaboration with Formal Educational Institutions and Religious Organizations

The sustainability and effectiveness of *rumah tahfidz* are closely linked to synergy with the community, government, formal educational institutions, and religious organizations. According to Bronfenbrenner's (1979) ecological theory, the development of learners is influenced by interactions within various environmental systems, ranging from the microsystem (family and school) to the macrosystem (policies and culture). In this context, the integration of *tahfidz* programs with educational institutions such as schools and madrasas enables students

to receive a balanced education between religious knowledge and academic subjects. Bandura's (2002) social learning theory also emphasizes that the environment plays a crucial role in shaping an individual's character, suggesting that strategic partnerships between *rumah tahfidz* and other institutions can enhance the quality of education in a holistic manner.

Several studies emphasize the importance of this partnership. Siregar (2024) found that the synergy between madrasas and *rumah tahfidz* enhances academic achievements while also strengthening students' memorization. Idwin *et al.* (2025) and Kader and Hasanah (2024) highlighted that the involvement of religious organizations contributes to the stability of management and the provision of educational resources. Additionally, Moslimany and others (2024) demonstrated that cooperation with Islamic organizations benefits teacher training and the expansion of funding networks. Empirically, several *rumah tahfidz* have successfully implemented strategic partnerships, such as the *Madrasah Ibtidaiyah Negeri* in Bandung, which integrated the *tahfidz* program into the formal curriculum, producing students with strong qur'anic memorization and excellent academic performance (Hidayatulloh & Hilmi, 2024; Rohman & Hayati, 2024).

However, the implementation of this cooperation still faces challenges, such as limited regulations, policy mismatches between institutions, and differences in the approaches of formal and non-formal education. *Rumah tahfidz* which lack strategic partnerships often encounter difficulties in management and funding. To overcome these barriers, regulations that support the integration of *tahfidz* education within the local education system are needed, along with the active involvement of Islamic organizations in enhancing teacher capacity and providing scholarships for outstanding students.

Therefore, reinforcing collaboration among *rumah tahfidz*, the community, government bodies, educational institutions, and religious

organizations not only contributes to improving the quality of Islamic education but also supports the long-term sustainability of *rumah tahfidz*. Effective synergy allows these institutions to function as an integral component of the wider education system, offering meaningful benefits to the younger generation in navigating contemporary challenges, while simultaneously strengthening the position of Islamic education in Indonesia.

Strategic Recommendations for the Development of *Rumah Tahfidz* in the Contemporary Era

Based on the results of the quantitative and qualitative discussions and the analysis of the adaptive strategies of *rumah tahfidz* in Sungai Penuh City, several strategic recommendations can be implemented to ensure the sustainability and effectiveness of *tahfidz* education as an Islamic religious education institution in the contemporary era. These include the following.

Policy Recommendations for Government and Educational Institutions

Government bodies and educational institutions hold a strategic role in fostering a supportive environment for the growth and development of *rumah tahfidz*. One of the policies that needs to be developed includes strengthening infrastructure and access to technology in religious education institutions, including *rumah tahfidz*. Providing stable internet networks, digital devices, and technology-based learning resources will enable the integration of digital methods in *tahfidz* education. Second, policies related to funding and incentives for *rumah tahfidz* should also be considered. The government can provide assistance in the form of grants or subsidies to enable *rumah tahfidz* to innovate in their teaching practices, allowing them to develop more optimally. Third, it is essential to integrate the curriculum of *rumah tahfidz* with formal

education, ensuring that students receive a balanced education between academic subjects and religious studies.

Recommendations for Rumah Tahfidz Managers and Educators

To maintain the sustainability and relevance of *rumah tahfidz* in the modern era, both administrators and educators are required to implement more innovative instructional approaches that are aligned with the characteristics of today's generation. First, developing more interactive learning methods, such as the use of digital memorization applications, virtual classes, and gamification in qur'anic studies, while still maintaining traditional teaching methods, is essential. Second, regular training for educators is necessary to effectively use technology in teaching, as well as to understand the social and psychological dynamics of students. This capacity-building program could involve collaboration with universities, Islamic educational institutions, local governments, and organizations working in the field of educational technology. Third, *rumah tahfidz* need to implement more professional strategies in financial and operational management. Diversifying funding sources, such as partnerships with philanthropic organizations and *zakat* institutions, and digital-based crowdfunding, can serve as solutions to ensure the sustainability of the institution without relying solely on conventional donations.

Recommendations for Society and Community

The success and sustainability of *rumah tahfidz* not only depend on the internal aspects of the institutions but also require active involvement from the community. One step that can be taken is to build a community-based ecosystem, where society can contribute in the form of labor, financial support, or ideas in the development of *rumah tahfidz*. Economic support from the community is also crucial. Productive endowment programs, digital-based donations, and participation in social activities at

rumah tahfidz can help strengthen the financial aspects of the institution. In addition, parents of students need to be encouraged to become more actively involved in supporting the educational development of their children by participating in activities organized by the *rumah tahfidz*. Furthermore, the community can play a role in raising awareness about the importance of *tahfidz* education in the contemporary era. Social campaigns through digital media and involvement in community-based programs will help increase the enthusiasm of the younger generation to study and memorize the Qur'an in a more inclusive and engaging environment.

Conclusion

This study emphasizes the crucial role of *rumah tahfidz* in strengthening religious education in Sungai Penuh City amidst the challenges of the contemporary era. The quantitative analysis shows that infrastructure and facilities (X3), with a regression coefficient of 0.615, followed by teacher competence (X2) at 0.548, and curriculum and teaching methods (X1) at 0.448, have a significant impact on the quality of religious education (Y). The results of the coefficient of determination test indicate that 79.4 percent of variable Y can be explained by X1, X2 and X3, while the remaining 20.6 percent is influenced by factors outside the model.

The qualitative analysis supports the quantitative findings by indicating that traditional teaching methods remain the primary approach in *rumah tahfidz*. However, with the advancement of educational technology, the integration of traditional methods and technology has become increasingly urgent. The main barriers to implementing this integration include limited infrastructure, such as poor internet access, a lack of digital devices, and inadequate classroom facilities. Additionally, the readiness of educators to utilize technology is still limited, leading to a slow adaptation process. This is consistent with the regression results,

which show that the better the infrastructure, teacher competence, and teaching methods applied, the higher the quality of religious education in *rumah tahfidz*. Thus, efforts to improve the quality of education in *rumah tahfidz* depend not only on strengthening teaching methods but also on enhancing infrastructure and developing the capacity of educators to utilize technology.

Based on the correlation between the quantitative and qualitative findings, this study recommends several strategies to enhance the sustainability and effectiveness of *rumah tahfidz*. First, innovations in teaching methods should be implemented by integrating technology without compromising the essence of traditional methods, ensuring that students continue to receive an optimal learning experience. Second, enhancing teacher competence is a crucial aspect that must be strengthened through technology-based pedagogical training, enabling educators to adapt to the demands of the contemporary era. Third, strengthening infrastructure and ensuring sustainable funding must be prioritized, focusing on the development of supporting facilities and exploring alternative funding sources, such as productive endowments and strategic partnerships. Finally, enhancing the synergy between *rumah tahfidz*, the community, local governments, formal educational institutions, and religious organizations should be optimized to create a balance between religious and academic education for students.

By implementing evidence-based strategies and adaptive approaches, *rumah tahfidz* have the potential to become more modern, inclusive, and competitive religious educational institutions in the contemporary era. Therefore, *rumah tahfidz* would not only produce generations of qur'anic memorizers with a deep understanding of Islam but also equip them with relevant skills to face the challenges of the times.

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