

‘Jejak Hafalanku’: Parent And School Collaboration In Building Students' Religious Character At SD STKIP Muhammadiyah Bangka Belitung

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ABSTRACT

This study aims to describe the implementation of the Jejak Hafalanku method, which is a collaborative strategy between parents and schools designed to help primary school students memorise the Qur'an. The study will also examine the impact of this method on the development of religious character. The issue is that students only memorise at school, meaning that time intended for memorisation is actually spent on re-memorising. This study employed a descriptive qualitative approach, collecting data through observation, interviews, and documentation of 22 students participating in the tahfidz programme. The results showed that, following the implementation of the Jejak Hafalanku method, 72.7% of students came to school ready to deposit, and the frequency of depositing increased from an average of two to four or five times per week. Parental involvement also increased, with 81.8% of parents actively monitoring and supporting their children's memorisation efforts. There were also positive impacts on students' characters, especially in terms of discipline, responsibility, consistency, and love for the Qur'an. Therefore, the Jejak Hafalanku method effectively strengthens the synergy between home and school, providing a relevant strategy for fostering a Qur'anic generation from an early age.

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1. INTRODUCTION

Memorizing the Quran is an integral part of Islamic education and is widely implemented in elementary schools with a values-based religious curriculum. It not only aims to improve children's cognitive abilities but also builds character, fosters discipline, and nurtures spirituality. However, in practice, tahfidz programs often face obstacles, particularly those related to the continuity between memorization at home and at school.

One common problem is that children only memorize the Quran at school. They arrive unprepared and then start memorizing from scratch when the teacher asks them to recite what they have learned. This results in the time allocated for memorizing and evaluating memorization being wasted[1]. As a result, students' memorization skills are not optimally developed, both in terms of quality and quantity[2].

Schools have designated specific times for memorizing information, usually in the morning before the start of lessons or after the initial break. However, the lack of family support can jeopardize the program's effectiveness. Teachers are forced to re-teach students what they have memorized from the beginning, resulting

in a scenario where not all students have the opportunity to memorize. This lack of preparation has been shown to hinder students' memorization progress and reduce their motivation to participate in the tahfidz program [3].

The 'Jejak Hafalanku' method was developed as a solution to this problem. It is a collaborative approach between parents and schools to ensure that the memorization process begins at home. The pedagogy requires a systematic approach, where children are first instructed to commit to memorizing the prescribed material in the home environment, with parental guidance and assistance. Afterward, they are expected to present themselves at school, solely for the purpose of demonstrating their mastery of the memorized material. Consequently, the period spent at the educational institution is no longer dedicated solely to memorizing information. Instead, emphasis is placed on retaining, evaluating, and reinforcing memorized knowledge.

This approach underscores the crucial role of parents in their children's education, particularly in the context of fostering religious character through the medium of the Quran. Thus, parents are considered key collaborators in the educational process, rather than merely acting as observers. They allocate time to accompany their children, listen to their memorization, encourage them, and record their progress daily. This collaboration builds continuity between the home and school environments [4].

In the domain of character education, this approach aligns with the theoretical framework proposed by Thomas Lickona (1991), who posits that character education encompasses three essential aspects: moral knowledge, moral feeling, and moral action. Comprehensive memorization of the Quran has been shown to play a crucial role in facilitating the achievement of these goals. It has been shown that children not only retain the sacred verses but also foster a deep sense of love and responsibility for the Quran in their daily lives [5].

Furthermore, Islam accords a high status to those who memorize the Quran. In a hadith narrated by Al-Bukhari, the Prophet is quoted as saying: "The best among you are those who learn the Quran and teach it." (Narrated by Bukhari, No. 5027). This demonstrates that learning and memorizing the Quran is not merely a routine, but a practice highly valued by Allah.

Another hadith also mentions the virtue of memorizing the Quran for children and the honor it will bestow on their parents. The Prophet is reported to have said: "Whoever reads the Quran, learns it, and practices it, will have a crown of light placed on his parents." (Narrated by Al-Hakim and Ahmad). This serves as spiritual motivation for parents to be involved in guiding their children's memorization.

The implementation of the Jejak Hafalanku method has been shown to increase discipline, independence, and consistency in children's memorization. This approach allows students to develop a daily routine to consolidate their learning through independent study, while educators can allocate more time to provide further evaluation and guidance. It has been proven that, in addition to accelerating the memorization process, this method fosters a spirit of learning that is ingrained in the family environment.

The following article will describe the implementation of the Jejak Hafalanku method in elementary schools through active collaboration between parents and schools [6]. The discussion will cover the role of parents in guiding memorization at home, the monitoring system implemented, the benefits for the formation of students' religious character, as well as the challenges and solutions that arise in its implementation. The purpose of this presentation is to serve as a reference point for Muslim schools and families in their efforts to raise a generation of children who are grounded in the principles and teachings of the Qur'an from an early age.

2. METHOD

2.1 The following section will outline the research type and approach

This study uses a descriptive qualitative approach with the aim of understanding and carefully describing the phenomenon of collaboration between parents and schools in helping students memorize the Quran through the Jejak Hafalanku method. This approach aligns with the perspective articulated by Creswell (2018), who asserts that qualitative methodology is well-suited to exploring subjects' experiences, social meanings, and complex processes in natural contexts. [7] Descriptive research allows researchers to explain the phenomena that occur and also capture the dynamics of the relationships between actors (in this case, parents, students, and teachers) within the context. Researchers do not manipulate variables, but rather observe what occurs naturally in the educational environment.

The qualitative approach used in this study allows researchers to deeply understand the subjective meaning of the activity of helping memorize the Quran, the strategies implemented by parents and teachers, and their impact on students' religious and academic development. This method is relevant because the phenomenon being studied is not solely related to quantitative results, but rather to the interpretation of behavior, communication, and interactions in tahfidz activities that involve the relationship between home and school. As stated by Bogdan and Biklen, qualitative research emphasizes the meaning, process, and experiences of participants in a natural context [8]. This approach is also supported by Afifah's findings, which used qualitative methods to analyze parent-school collaboration in the Qur'an memorization program at MI Al-Falah, which emphasized the importance of contextual understanding of strategies and social dynamics in

Qur'an memorization activities [9].

This study examined 22 Islamic elementary school students participating in the Qur'an memorization program using the Jejak Hafalanku method. This sample size was chosen to ensure effective in-depth data collection and to support the principle of purposeful sampling in qualitative studies.

2.2 The following essay will explore the various techniques and sources used in data collection

The data collection approach in this study combined observation, semi-structured interviews, and documentation to gain a comprehensive understanding of the memorization process at home and school. This technique aligns with the principle of data triangulation in qualitative research, as outlined by Denzin, who emphasizes the importance of using multiple sources, methods, theories, and observers to minimize bias and strengthen the validity of research findings [10]. Patton also supports this aspect, noting that triangulation of methods, such as combining observation and interviews, helps uncover social realities in greater depth [11]. Thus, the use of data triangulation ensures that research findings are not based solely on a single perspective or data collection technique, but rather reflect the phenomenon holistically and credibly.

- Observation methods were used to directly observe students' memorization activities, their readiness upon arrival at school, and interactions with teachers. This participant observation technique is important in capturing non-verbal data and the natural atmosphere of the memorization process.
- 2) Semi-structured interviews were conducted with parents, tahfidz teachers, and homeroom teachers to gather information about memorization support strategies, their experiences during the program, and their perceptions of the results achieved. This interview format aligns with the guidelines established by Patton (2002), who established that qualitative interviews are conducive to in-depth exploration of the subjects' perspectives [11].
- 3) Documentation in the form of daily memorization logs, daily monitoring sheets, and physical evidence of the tahfidz program was collected to strengthen the observation and interview data. The use of documentation as a data source adheres to the principle of data triangulation, thus strengthening the validity of the research findings.

The use of these three techniques allows for a comprehensive description of the collaborative process between parents and schools in the Jejak Hafalanku method.

2.3 The following essay will explore the various techniques used in data analysis

The analysis was conducted using content analysis, which involves identifying, classifying, and interpreting thematic patterns in the qualitative data obtained. This technique aligns with the analysis stages outlined by Miles and Huberman (1994), which include the following:

- The data reduction process is a crucial step in analyzing large data sets, enabling the identification of meaningful patterns and insights. This process sifts through information derived from interviews, observations, and documentation relevant to the research focus.
- The following section will present the data in question. The data compilation process can result in the creation of narratives, tables, or matrices, thus facilitating interpretation.
- Conclusion: The final step in the research process involves identifying recurring patterns or themes in the field findings. These patterns are then linked to broader educational theories or phenomena [12].

The use of content analysis in the context of character education research is a relevant endeavor, given its capacity to uncover values, habitual processes, and behaviors that elude quantitative measurement. Furthermore, it is worth noting that the interpretive approach characteristic of qualitative studies is also supported.

2.4 Data Validity Testing

To ensure data trustworthiness, this study adhered to four qualitative validity criteria established by Rolle (2021):

- Credibility: This was achieved through triangulation of data sources (interviews, observations, and documents), as well as member checking (confirming findings with participants).
- Transferability: This was achieved by presenting detailed contextual descriptions of the school setting, subjects, and program dynamics so that readers could assess the transferability of the findings.
- Dependability: This was maintained by systematically and transparently documenting the entire data collection and analysis process so that it could be reviewed by other researchers.
- Confirmability: This was strengthened through discussions with colleagues (peer debriefing) to avoid personal bias and subjectivity of the researcher.

Applying these principles ensured that the research results were not only subjective but also scientifically accountable.

2.5 Research Limitations

As Shenton (2000) stated, every qualitative study has limitations in terms of scope, time, and

generalizability. The limitations of this study are as follows:

- This study focused on one Islamic elementary school that had implemented the Jejak Hafalanku method, meaning the results cannot be generalized to all educational contexts.
- The sample size was limited to 22 students, purposefully selected based on their active involvement in the tahfidz program.
- The data obtained were descriptive and narrative in nature and did not involve quantitative statistical measurements of students' memorization progress.
- This study did not compare the Jejak Hafalanku method with other tahfidz methods; its focus was solely on describing its implementation and local impact.
- Due to limited time and resources, data were only collected over a short period, meaning the long-term dynamics of the program were not fully captured.

3. RESULTS AND DISCUSSION

3.1 Level of Student Memorization Readiness

One of the main focuses of this study was to assess the extent to which students were ready to memorize the Quran after implementing the Jejak Hafalanku method. This readiness is an important indicator in assessing the effectiveness of the integration of the school's role and parental involvement in supporting memorization activities. Students who have memorized the Quran regularly at home should be able to memorize it smoothly at school without the need for repetition or re-preparation. This demonstrates that the memorization program is not solely the responsibility of the tahfidz teacher at school, but rather a collaborative effort involving the home environment as the initial setting for children's spiritual development [15].

Data regarding memorization readiness were obtained from the tahfidz teacher's notes, who directly observed each student's readiness and fluency throughout the process. This assessment also reflects the students' level of discipline in maintaining memorization and the structural support from parents in fostering the habit of daily memorization. As stated by Rahma and Kabibuloh, active parental involvement in the memorization process at home has a significant impact on the smoothness of memorization and the formation of children's religious attitudes [16]. In this context, the Jejak Hafalanku method functions not only as a reporting tool but also as a structured and ongoing instrument for monitoring religious habits [17].

The following are the classification results of memorization readiness among the 22 students who participated in the study:

Table 1: Level of student memorization readiness (N = 22)

Readiness Category	Number of Students	Percentage
Fully memorized	16	72.7%
Partially memorized	4	18.2%
Not ready to memorize	2	9.1%

As shown in the previous table, 16 of the 22 students (72.7%) demonstrated full readiness to memorize the Quran. This fact indicates that the majority of students arrive at school with a good level of memorization, meaning that the memorization learning process is not hampered by the need to thoroughly review the memorization at school. This readiness reflects not only the students' personal commitment but also the successful integration of the home environment and the school system in building sustainable spiritual habits. Meanwhile, only a small proportion of students (18.2%) have incomplete memorization, and approximately 9.1% are not yet ready to memorize the Quran at all, indicating that there are still challenges in ensuring consistent guidance at home.

Students who arrive optimally prepared typically demonstrate greater confidence in memorizing the Quran. They are able to read without many pauses, make fewer errors, and do not require lengthy repetitions. This positively impacts the time management efficiency of memorization teachers, who can focus more on assessing recitation quality, strengthening tajweed, and paying more attention to students who still require intensive guidance. Teachers are no longer burdened by the process of basic repetition but can instead move on to developing memorization quality and deepening the meaning of verses.

Interviews with tahfidz teachers confirmed that students' readiness to memorize is closely related to the discipline instilled at home and the active involvement of parents. Children who consistently receive daily support at home have been shown to memorize faster and have a stronger commitment to the learning process. In this context, the Jejak Hafalanku method, which uses daily control sheets to monitor memorization progress at home, is an effective tool for bridging communication between school and home and ensuring shared responsibility for children's progress [18].

Furthermore, consistent memorization, supported by readiness at home, not only impacts cognitive aspects but also demonstrates the development of students' affective aspects, such as responsibility, discipline,

and perseverance. These religious values are formed gradually through daily habits and direct practice, as highlighted by previous research, which found that parental participation in the tahfidz program has a significant impact on the development of children's religious character, particularly in the dimensions of integrity and responsibility [19]. Frequency of Memorization Submissions per Week

In addition to assessing memorization readiness, this study also examined how often students memorized their memorization each week. Submission frequency is an important indicator of how consistently students engage with the tahfidz process. It is expected that students who prepare for memorization at home will memorize it more frequently than those who only memorize at school. Data were obtained from the tahfidz teacher's daily recaps over three weeks.

The following table shows the average frequency of memorization deposits before and after the Jejak Hafalanku method was implemented:

Table 2: Average frequency of memorization deposits per week (n = 22)

Description	Average Deposit
Before	2 kali
After	4–5 kali.

The data in the table shows a significant increase in the frequency of memorization deposits after the implementation of the Jejak Hafalanku program. Before the program, most students only memorized twice a week. However, after the program was implemented, the frequency increased to four to five times a week. This increase indicates a change in students' learning behavior, particularly in terms of consistency, motivation, and readiness to undertake the memorization process. This increase in the number of deposits not only reflects adherence to the schedule but also demonstrates active engagement in a learning process based on habituation and spiritual discipline.

This change is significant because, in the context of Quran memorization, the frequency of practice and repetition is key to success. Memorization that isn't practiced consistently is easily forgotten, while regular memorization helps students not only strengthen existing memorization (murojaah) but also provides encouragement to add new memorization more consistently. According to tahfidz teachers, students who memorize daily demonstrate better memorization quality, make fewer mistakes, and are more confident when reciting in front of teachers and peers. Furthermore, repeated practice helps strengthen the pronunciation of letters and tajweed, which indirectly impacts overall Quranic recitation skills.

The positive effects of this improvement are not only evident academically but also in the development of students' religious and disciplined character. Teachers observe that students become more responsible for their memorization goals. They begin to develop personal routines for preparing memorization even outside of formal class hours. This is reinforced by the fact that some students take the initiative to independently conduct murojaah in the morning before class—a sign that the process of internalizing spiritual values such as sincerity and commitment has begun to take shape within them. This practice demonstrates that the program is not simply about meeting administrative targets but also addresses Islamic moral and ethical aspects.

Furthermore, the increased frequency of Quran recitation also creates a domino effect within the students' social environment. When several students actively recite the Quran almost daily, this sparks a healthy competitive spirit among their peers. They encourage and remind each other to complete their memorization targets. The classroom environment becomes more conducive to the development of a positive and collaborative memorization culture. The long-term effect of this situation is expected to create a generation with strong spiritual habits, which will ultimately contribute to the development of an Islamic personality from an early age.

Within the framework of Islamic character education, this increased consistency aligns with the principles of tazkiyah an-nafs (purification of the soul) and riyadhah (training of the soul) taught in Islamic tradition. The process of memorizing the Quran daily is a form of spiritual practice that not only develops intellectual aspects but also fosters patience, perseverance, and discipline. Therefore, the Jejak Hafalanku program has the potential to be an integrative learning model that harmoniously connects cognitive, affective, and psychomotor aspects.

Thus, the increase in the number of submissions is not only an indicator of students' technical memorization progress but also a reflection of the success of the habituation strategy, parental involvement, and the students' growing self-control. This effect provides a strong foundation for further development of similar programs in other schools, especially those seeking to integrate Quranic education into the framework of character education and the formation of a well-rounded Quranic generation.

3.2 Parental Involvement in the Memorization Process

Parental involvement is a key factor in the success of the Jejak Hafalanku method. In this model, parents do not merely act as passive supervisors, but are actively involved in accompanying, motivating, and

controlling their children's memorization process at home. Findings from various studies support this. A study in the *Ruhama Journal* showed that parents' roles include motivators, educators, disciplinarians, and regulators in their children's memorization process, depending on their knowledge of memorization and the intensity of their interactions with their children at home.

Other studies also reveal various practical strategies parents use to improve their children's memorization. For example, parents initiate memorization with their children, establish a regular schedule, give gifts or rewards when children reach memorization targets, and provide daily prayer and spiritual motivation [20]. In this study, this support was explored through two main instruments: daily monitoring sheets completed by students and in-depth interviews with teachers and parents. The results show a pattern of involvement in the form of direct assistance during recitation, correcting readings, providing simple rewards, and maintaining a consistent daily schedule. Some parents even simulated the recitation of the Quran before their children actually recited it at school.

Thus, parental involvement in the *Jejak Hafalanku* method not only contributes to the quantity of practice (memorization frequency) but also strengthens children's intrinsic motivation, discipline, and spiritual love. This model successfully establishes the family as a spiritual environment that educates, supports school programs, and encourages the formation of religious character from an early age.

Table 3: Forms of Parental Involvement in Memorization (n = 22)

Parental Activity	Number of Students	Percentage
Listen to the memorization every night	14	63.6%.
Control the signing memorization	18	81.8%.
Use Murottal/audio	6	27.3%

As seen in the data, 81.8% of parents actively complete and sign their child's daily memorization control book, and 63.6% accompany their child's memorization every night. This indicates that the majority of parents recognize the importance of direct involvement in the memorization process. A study by Mukhammad et al. at SDII Luqman Al Hakim Batam reinforces this finding, stating that parents act as guides (supervising and correcting recitation), motivators (giving praise and rewards), and controllers (monitoring memorization records), thus creating a conducive learning environment at home. [21]

Parental involvement through direct guidance impacts children's psychological and cognitive aspects. Children who are regularly guided tend to be calmer while memorizing, have increased self-confidence, and are better prepared for the next day's submission. This aligns with the findings of Furqan and Uce at the Imam An-Nawawi Islamic Boarding School in Banda Aceh, where consistent parental attention in the form of guidance and motivation was strongly linked to children's memorization achievements through repetition and muroja'ah [22]. During this process, parents can directly correct reading errors, provide emotional encouragement, and even study alongside their children, strengthening the emotional and spiritual bonds within the family. For parents who cannot be present in person—due to work or other circumstances—recorded murottals provide a flexible and effective alternative. Children are still exposed to correct reading, even without face-to-face guidance, thus maintaining continuity of memorization. This solution makes the *Jejak Hafalanku* method adaptive to various family circumstances.

Overall, parental involvement in this method not only strengthens quantitative aspects—such as memorization frequency and recitation accuracy—but also strengthens the religious character of children within the family. Collaboration between home and school creates an educational system that is consistent, sustainable, and contextualized to the needs of children's spiritual development. This confirms that the success of memorizing the Quran is not solely the responsibility of the school, but a shared responsibility of parents and teachers.

3.3 Impact on Students' Religious Character

One of the main objectives of the *Jejak Hafalanku* program is to develop students' religious character through routine, structured, and monitored Quran memorization activities. This program not only targets increasing memorization volume but also encourages the development of character values such as discipline in following the murojaah schedule, responsibility for memorization targets, honesty in the submission process, and a deep love for the Quran as a holy book and guide for life. During implementation, teachers and tutors act as facilitators and observers, monitoring students' overall development.

They note changes in students' attitudes, behavior, and consistency, particularly in terms of time management, perseverance in facing memorization challenges, and the spiritual attitudes developed during the process. For example, students who previously gave up easily when faced with difficult verses began to demonstrate a spirit of perseverance and greater enthusiasm. Furthermore, *Jejak Hafalanku* also strengthens the connection between religious activities and self-awareness, as students begin to understand that memorization is not just a school assignment, but an integral part of worship that must be carried out with intention and

sincerity. Thus, this program not only produces technical Quran memorizers but also develops religious individuals with noble morals.

The following table shows a comparison of students' religious character indicators before and after the program:

Table 4: Changes in students' religious character indicators (n = 22)

Character Indicators	Before Program	After Program
Time Discipline	Medium	High
Memorization Consistency	Low	High
Spiritual Responsibility	Medium	High
Love of the Quran	Medium	High

The data above shows that all four indicators of religious character experienced significant improvement after implementing the Jejak Hafalanku method. Discipline improved because students became accustomed to memorizing at predetermined times, both in the evening and in the morning before school, making them more organized and skilled at managing their time. This practice aligns with the findings of Astuti & Wahyuningsih, who stated that integrating the tahfidz program into the curriculum improves children's adherence to schedules and enthusiasm for learning [23]. Consistency also increased because each student had a daily target monitored by teachers and parents, so memorization was no longer done only when in a good mood, but rather carried out responsibly, demonstrating independent and resilient character in Islamic character education. Indicators of spiritual responsibility become more evident when students begin to understand that memorizing the Quran is part of their worship, not just a school obligation. They feel proud if they memorize fluently and ashamed if they are not ready—a process of spiritual internalization that aligns with the research findings of Syahrir et al. at MIN 1 Kediri, which showed that the tahfidz program increases students' spiritual awareness and resilience through structured memorization practices in a solemn atmosphere [24]. Meanwhile, their love for the Quran grows organically: students enjoy the memorization process, are motivated to increase their memorization, and feel calm while reading. This confirms that the Jejak Hafalanku method is capable of fostering a deep religious character through directed and gentle daily habits.

Furthermore, this increased consistency creates a social footprint effect in the classroom when one student actively contributes each day, sparking enthusiasm and support from their classmates. The classroom environment becomes more collaborative, and students are motivated to continue developing. This method not only regulates the frequency of memorization but also instills values such as patience, perseverance, and commitment in students, as supported by the theory of developing spiritual intelligence through tahfidz [24].

Overall, the Jejak Hafalanku program has proven to produce students who are more disciplined, consistent, and responsible, and who develop a true spiritual love for the Quran. Collaboration between home and school results in an education that goes beyond memorization, but also instills religious values that can influence a child's long-term character. This model provides a blueprint for a holistic, contextual, and sustainable Quranic education that is adaptive to students' spiritual needs and character.

4. CONCLUSION

Based on the results of a study of 22 students at an Islamic elementary school, it can be concluded that the implementation of the Jejak Hafalanku method significantly contributed to improving the quality of Quran memorization and developing students' religious character. This method was designed not only as a rote learning strategy but as a collaborative educational model that integrates the roles of family and school in a systematic and structured whole.

Empirical findings indicate that after the program's implementation, there was a significant increase in students' readiness to memorize the Quran, marked by increased student confidence, reading fluency, and a reduction in pauses or errors during memorization. This was reinforced by an increase in the frequency of weekly memorization, from twice to four to five times per week, reflecting the students' consistency in maintaining their memorization routine and their spiritual responsibilities.

The role of parents proved to be a crucial factor in the success of this method. Their involvement, whether through direct guidance, providing time for muroja'ah (recitation), or utilizing technology such as murottal (recitation of the Quran), contributed to the creation of a supportive and spiritually nuanced learning environment at home. These findings support the theory that the family is the primary foundation for the internalization of religious values and that collaboration between home and school strengthens the effectiveness of character education as a whole. From a pedagogical and psychosocial perspective, the Jejak Hafalanku method not only fosters cognitive abilities through memorization but also develops students' affective aspects, particularly discipline, responsibility, honesty, and love for the Quran. This model

consistently demonstrates potential as a holistic educational approach based on Islamic values that is adaptive to the context of the family and primary education institutions.

Thus, it can be concluded that the Jejak Hafalanku method is worthy of development and is recommended as a strategic innovation in Quran memorization education at the elementary school level, particularly within the framework of strengthening religious character and sustainable collaborative learning within the home and school.

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Hopefully, the results of this study can provide benefits for the development of tahfidz programmes in elementary schools and be an inspiration for teachers and parents in building a Qur'anic generation with religious and noble character.

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