

Integration of the Tri-Centre Model in Tahfidz Learning Management: Collaboration of Schools, Families, and Tahfidz Houses

Rona Sofia Ulya¹⁾, Fatkurroji²⁾, Mustaqim³⁾

¹⁾ Universitas Islam Negeri Semarang, Indonesia

²⁾ Universitas Islam Negeri Semarang, Indonesia

³⁾ Universitas Islam Negeri Semarang, Indonesia

e-mail Correspondent: ofi.ulya@gmail.com

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Abstract

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This study aims to analyse the effectiveness of the Tri-Centre Model in Tahfidz learning, which involves the collaboration between schools, families, and Tahfidz houses. The primary focus of this research is to understand how these three elements work together to improve students' Qur'anic memorisation achievements at SD Muhammadiyah Pati and SD IT Nur Madinah. This study employs a qualitative approach with a multi-case study method. Data were collected through in-depth interviews, participatory observation, and document analysis involving school principals, Tahfidz coordinators, Tahfidz teachers, parents, and Tahfidz house managers over a period of five months. The findings indicate that collaboration among schools, families, and Tahfidz houses has a positive impact on enhancing students' Qur'anic memorisation. At SD Muhammadiyah Pati, students meet the target of memorising one Juz per year, while at SD IT Nur Madinah, the target is 3–4 Juz. Parental involvement in muroja'ah (review) activities at home greatly supports the consistency of students' memorisation. However, challenges such as students' time constraints and the lack of formal coordination among the educational elements need to be addressed to maximise the effectiveness of this model. This study contributes by providing insights into the importance of collaboration between schools, families, and Tahfidz houses in enhancing Tahfidz learning. However, this research is limited to two schools in Pati District, and its findings may not be fully generalizable. Recommendations for future research include expanding the sample size and employing quantitative methods to gather more comprehensive data, as well as exploring ways to enhance communication among the three educational elements.

Kata Kunci:

Model Tripusat, Tahfidz al-Qur'an, Kolaborasi Sekolah-Keluarga, Hafalan Al-Qur'an, Manajemen Pendidikan

Abstrak

Penelitian ini bertujuan untuk menganalisis efektivitas Model Tripusat dalam pembelajaran tahfidz al-Qur'an yang melibatkan kolaborasi antara sekolah, keluarga, dan rumah tahfidz. Fokus utama penelitian ini adalah untuk mengetahui bagaimana ketiga elemen tersebut bekerja sama untuk meningkatkan prestasi hafalan al-Qur'an siswa di SD Muhammadiyah Pati dan SD IT Nur Madinah. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus multi-lokasi. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen yang melibatkan kepala sekolah, koordinator tahfidz, guru tahfidz, orang tua, dan pengelola rumah tahfidz selama lima bulan. Hasil penelitian menunjukkan bahwa kolaborasi antara sekolah, keluarga, dan rumah tahfidz memiliki dampak positif terhadap peningkatan prestasi hafalan al-Qur'an siswa. Di SD Muhammadiyah Pati, siswa mencapai target hafalan satu juz per tahun, sedangkan di SD IT Nur Madinah, targetnya adalah 3–4 juz. Keterlibatan orang tua dalam kegiatan muroja'ah di rumah sangat mendukung konsistensi hafalan siswa. Meskipun demikian, tantangan seperti keterbatasan waktu siswa dan kurangnya koordinasi formal antar elemen pendidikan masih perlu diatasi untuk memaksimalkan efektivitas model ini. Kontribusi penelitian

ini adalah memberikan wawasan tentang pentingnya kerjasama antara sekolah, keluarga, dan rumah tahfidz dalam meningkatkan pembelajaran tahfidz. Namun, penelitian ini terbatas pada dua sekolah di Kabupaten Pati, sehingga hasilnya mungkin tidak sepenuhnya dapat digeneralisasi. Rekomendasi untuk penelitian selanjutnya adalah untuk memperluas sampel dan menggunakan metode kuantitatif guna memperoleh data yang lebih komprehensif, serta mengeksplorasi cara-cara untuk meningkatkan komunikasi antara ketiga elemen pendidikan.

INTRODUCTION

The education of Qur'an memorization (*Tahfidz*) has become a focal point in efforts to enhance the quality of Islamic education in Indonesia. Many Islamic schools across the country now offer Qur'an memorization programs, also known as *Tahfidz*, as part of their core curriculum. This program aims to help students memorize the Qur'an systematically and effectively. (Santoso & Khaudli, 2025). However, the most significant challenge faced by educational institutions is maintaining the quality and consistency of students' memorization, considering the complexity of the *Tahfidz* learning process, which requires support from multiple parties, such as schools, families, and non-formal educational institutions like *Tahfidz* houses. (Kohar & Asy'ari, 2024).

An integrated educational model, combining the collaboration of schools, families, and *Tahfidz* houses, known as the *Tri-Center Model*, has become crucial in addressing this challenge. Although *Tahfidz* programs are commonly implemented in schools, a lack of communication and coordination between these three key elements often leads to suboptimal results. (Saragih et al., 2021). According to Saragih, active parental involvement in the process of *muroja'ah* (*reviewing memorized material*) has a significant impact on students' achievement in memorization. Similarly, *Tahfidz* houses play a crucial role in providing a supportive and continuous learning environment for students involved in the program. Therefore, it is essential to develop a management model that enables these three elements to work synergistically to improve *Tahfidz* learning outcomes. (Setiawan et al., 2025).

Previous studies have explored various aspects of Qur'an memorization, such as teaching methods, student motivation, and the role of parental support. (Ayu et al., 2024). However, most of these studies have focused on a single educational environment, either school or home, and rarely have they investigated how these three elements can function synergistically within an integrated educational framework. For instance, (Zuhri et al., 2024) Emphasized the importance of teaching methods in *Tahfidz*, but did not consider the collaborative contribution of schools, *Tahfidz* houses, and families in supporting sustained learning (Firnanda & Susilo, 2025). This gap in research highlights the need for a more holistic approach to managing Qur'an memorization that involves all key stakeholders.

This study aims to explore the application of the *Tri-Center Model* in *Tahfidz* learning in Islamic elementary schools, specifically examining how collaboration between schools, families, and *Tahfidz* houses can strengthen students' Qur'an memorization achievements. (Zainuddin, 2024). The study will also test the proposition that integrating learning management involving these three elements will create a more effective learning environment and improve memorization outcomes. (Arribath et al., 2021). By employing a qualitative approach, this research will identify patterns of interaction and management among these three elements, as well as measure their impact on students' achievement in memorization.

The main objective of this study is to develop a *Tri-Center-based Tahfidz* learning management model that Islamic schools in Indonesia can adopt. This model is expected to improve the coordination of *Tahfidz* programs and optimize results through close collaboration

between schools, families, and Tahfidz houses (Ayu et al., 2024). This study also seeks to demonstrate that Qur'an memorization success depends not only on schools or Tahfidz houses independently but on the synergy of all three, creating a supportive and continuous learning environment. In this context, the proposition to be tested is that integrating school, family, and Tahfidz houses will enhance the quality and quantity of students' memorization, with more systematic and structured learning management (Fadil, Hanifa, & Suhendra, 2024).

METHOD

This study adopts a qualitative approach with a multi-case study method, aiming to explore the application of the Tri-Center Model in Tahfidz learning at Islamic elementary schools. The qualitative approach is chosen to provide an in-depth understanding of the dynamics and interactions between schools, families, and Tahfidz houses in improving students' achievements in Qur'an memorization. (Bungin, 2017). This study was conducted at two Islamic elementary schools in Pati District, SD Muhammadiyah Pati and SD IT Nur Madinah. The qualitative approach enables a detailed examination of the experiences and perceptions of key stakeholders, as well as the policies implemented within each element of the Tri-Center Model (Creswell, 2018)

Data collection techniques employed include in-depth interviews, participant observation, and document analysis. The informants involved in this study include school principals, Tahfidz coordinators, Tahfidz teachers, parents of students, and managers of Tahfidz houses. The data were collected over a period of five months, from January to May 2025 (Lestari et al., 2022). The data collection process involved direct observation of Tahfidz learning activities at the schools, conducting interviews with selected informants using purposive sampling, and analysing documents related to the curriculum and Tahfidz programs. (Sugiyono, 2017) This multi-source data collection ensures a comprehensive understanding of the role and contributions of each element in the Tri-Centre Model.

Following data collection, thematic analysis was employed to identify patterns and themes emerging from the interactions among the three elements of the Tri-Centre Model. Thematic analysis facilitated the grouping of relevant information, the examination of relationships between elements, and the synthesis of findings regarding the role of each in enhancing Qur'an memorization performance. (Braun & and Clarke, 2006). Triangulation was employed to ensure data validity, utilising a combination of interviews, observations, and document analysis as primary sources of information. (Creswell, 2018). This process provided a robust framework for understanding the contributions of each stakeholder in enhancing students' memorization outcomes.

RESULTS AND DISCUSSION

Result

School Management for Enhancing Students' Quran Memorization Achievement

Based on observations conducted at SD Muhammadiyah Pati and SD IT Nur Madinah, it was found that both schools have well-structured management systems for their Tahfidz programs, aiming to enhance students' memorization of the Qur'an. At SD Muhammadiyah Pati, the Tahfidz program is integrated into the school's curriculum, with a weekly allocation of 5.5 hours dedicated to Qur'an memorization. The program is implemented through a collaborative approach involving teachers, parents, and the Tahfidz house, creating a structured environment that supports continuous learning. The school's management has established clear targets for

students, such as memorizing at least one Juz of the Qur'an per year, with additional programs *like "Tahfidz Plus"* aimed at students who exceed this target. Furthermore, the school organizes regular activities such as *tasmi' (recitation sessions)* and graduation ceremonies to celebrate students' memorization achievements, which serve as both motivational tools and assessments of their progress.

Similarly, at SD IT Nur Madinah, the school also integrates Qur'an memorization into its academic schedule, but with a slightly different structure. The school allocates 45 minutes per session for Tahfidz, with a target of students memorizing 3–4 Juz by the end of their studies. The school employs a tiered approach to class grouping, where students are grouped according to their memorization levels, enabling more personalized instruction. The implementation of the Tahfidz program is supplemented by regular *muroja'ah (review sessions)* and collaborative efforts with families, ensuring that parents actively monitor their children's progress. The management also includes clear milestones for each student, which are regularly evaluated through written and oral assessments. These findings demonstrate how both schools have established effective management strategies that align school, family, and Tahfidz institutions, ultimately enhancing students' achievements in Qur'an memorization.

The tahfidz learning program at SD Muhammadiyah is integrated into the school curriculum, with a weekly allocation of five and a half hours. The tahfidz program at SD Muhammadiyah Pati is designed in collaboration with families and rumah tahfidz (Qur'an memorization centers) to enhance students' Qur'an memorization achievement. Learning activities are carried out through continuous mentoring involving the school, the family, and the rumah tahfidz or PTQ (Pesantren Tahfidzul Qur'an) Salman Al-Farisi on a daily basis. Based on the interview results, the lesson planning stage at SD Muhammadiyah Pati is carried out through several steps. First, the school formulates activity programs for one semester and one academic year related to Qur'an memorization learning (tahfidz) in each class or program, which are mutually agreed upon by all school stakeholders, including the principal, tahfidz coordinator, ustadz or ustadzah (teachers), and the foundation.

The findings indicate that, during the planning process, the school agreed to develop learning instruments, various instructional media, and supporting facilities and infrastructure for *tahfidz* learning at SD Muhammadiyah Pati. These include the Qur'an, syllabi, achievement books, learning journals, adequate instructional hours, and the assignment of teachers based on their classroom management abilities.

Table 1. Interview Results Data SD Muhammadiyah

Report	Interview	Statemen	Conclusion
Principal	Planning process for tahfidz learning	The planning has been well-prepared. It outlines the targets to be achieved each semester and includes supporting activities that enhance students' Qur'an memorization performance, such as <i>tasmi' (recitation sessions)</i> , <i>wisuda (graduation ceremonies)</i> , and <i>tahfidz plus</i> programs.	The primary focus of the planning stage is to develop programs that address students' needs and to organize supporting activities aimed at enhancing their academic and memorization performance.
Tahfidz Coordinator	Implementati on of Tahfidz Learning	1. The students begin with a collective <i>muroja'ah (review of previous memorization)</i> . 2. They proceed to new memorization, where the ustadzah (teacher) first recites one verse as an example, which the students then repeat.	1. The tahfidz learning process is implemented through three primary methods 2. The <i>talaqqi</i> method, conducted collectively; the <i>kitabah</i> method, which strengthens

		3. During the recitation session (setoran), the students recite their newly memorized verses while simultaneously writing them down.	new memorization through writing;
		4. The Tahfidz Plus program sets a target of one page of memorization per week, enabling students to memorize 1 to 2 verses each day at home.	3. The conventional method, used during the setoran or individual recitation sessions.
Tahfidz Teacher	Learning Evaluation	1. Evaluation is consistently conducted to measure the achievement of the tahfidz program's objectives. 2. Each program includes evaluations conducted mid-semester and at the end of the semester, as well as an annual open tasmi' session involving all tahfidz programs. 3. During this tasmi', students recite 1 to 5 juz continuously in a single sitting. The semester evaluations consist of two forms	1. The evaluation process consists of written and oral assessments. 2. The written assessments involve sequencing or writing Qur'anic verses from memory and are administered twice annually, while the tasmi' evaluation is conducted once a year to assess students' memorization fluency through direct recitation.

Based on the results of the interviews with the school principal, tahfidz coordinator, and tahfidz teacher, it can be concluded that the implementation of tahfidz learning at SD Muhammadiyah Pati is well-structured through three key stages: planning, implementation, and evaluation. The planning process is systematically designed to determine semester targets and to organize supporting activities such as tasmi', wisuda, and tahfidz plus programs, all of which aim to enhance students' Qur'an memorization achievement.

The implementation stage applies three integrated methods: talaqqi, kitabah, and the conventional setoran approach, which together facilitate effective memorization and retention. Evaluation is carried out both formatively and summatively, through written and oral assessments, complemented by an annual open tasmi' as a comprehensive performance evaluation. Overall, the findings indicate that the synergy between planning, implementation, and evaluation significantly contributes to improving students' Qur'an memorization performance and reflect a systematic model of tahfidz management within the Tripusat education framework.

Table 2. Interview Results Data SD IT Nur Madinah

Report	Interview	Statemen	Conclusion
Principal	Planning process for tahfidz learning	1. The ustadzah (<i>female Qur'an teachers</i>) are divided into six levels, with six teachers assigned accordingly. 2. Each teacher is responsible for a group (rombel) of 12 to 13 students. 3. Currently, students have memorized between 3 and 4 juz, and by grade six, they are expected to reach six juz. The allocated time for each tahfidz session is 45 minutes.	The students are classified based on their proficiency in Qur'an memorization, and those with similar levels of achievement are organized into the same group (<i>halaqah</i>) to facilitate more effective learning and guidance.
Tahfidz Coordinator	Implementati on of Tahfidz Learning	1. Tahfidz learning, the session always begins with muroja'ah (<i>reviewing previously memorized verses</i>). 2. Before starting new memorization, students collectively recite and chant	Each learning session starts with the formation of halaqah based on students' memorization levels, followed by an opening prayer and a collective muroja'ah.

		their previous memorization together.	The process then proceeds to the development of new memorization and ends with individual setoran sessions guided by the teacher.
		3. The muroja'ah is conducted using the same surah or the portion that each student has already memorized, followed by individual recitations.	
		4. The teacher also plays audio recitations from a mobile phone with the Qur'anic tone while the Qur'an is closed, allowing students to listen and internalize the verses.	
		5. During the first break, from 9:15 to 9:30 a.m., muroja'ah recordings are played again, allowing students to listen while playing or resting.	
		6. Each day, students are required to memorize at least three new verses, and those who progress faster may memorize up to 10–15 verses per day.	
Implementati on of Tahfidz Learning	Learning of Evaluation	1. The evaluation process utilizes a daily achievement record, where students' memorization fluency is marked as L (fluent) or L- (not yet fluent). 2. Furthermore, summative assessments are administered in two phases, namely the Mid-Semester Test (UTS) and the Final Semester Test (UAS).	The tahfidz learning process is integrated with a systematic assessment framework. The Mid-Semester (STS) and Final Semester (SAS) evaluations employ two primary approaches:

Based on the interview results, the implementation of tahfidz learning at SD Muhammadiyah and SD IT Nur Madinah demonstrates a well-structured management system encompassing planning, implementation, and evaluation stages. In the planning phase, the program is organised according to students' memorisation levels, with each ustadzah assigned to small groups (*halaqah*) of 12–13 students to ensure focused supervision and effective learning. The implementation stage emphasises consistent muroja'ah (review), the introduction of new memorisation, and individual setoran sessions, supported by daily listening activities and structured memorisation targets.

Evaluation is carried out continuously through a daily achievement record and systematically through *Mid-Semester* (STS) and *Final Semester* (SAS) assessments. These evaluations employ both verse continuation (*sambung ayat*) and question-and-answer methods to measure students' fluency, comprehension, and consistency in Qur'an memorisation. Overall, the management of tahfidz learning reflects an integrated collaboration among teachers, students, and institutions, contributing significantly to the improvement of students' Qur'an memorisation performance.

The Role of The Tahfidz House in Improving the Achievement of al-Qur'an Memorisation

Based on field observations at SD Muhammadiyah Pati and SD IT Nur Madinah Pati, the Tahfidz House plays a crucial role within the community in strengthening the tahfidz learning process. At SD Muhammadiyah Pati, the Tahfidz House functions as a strategic partner of the school, creating an environment that supports students' memorisation achievement. It not only serves as a complementary educational institution but also reinforces the Qur'anic values instilled by the school and family.

Observations showed that the Tahfidz House continues the memorisation started at school while providing emotional support and a comfortable learning environment for students. The calm atmosphere, flexible teaching methods, and individualised approach help students feel comfortable and motivated. The collaboration between school Tahfidz teachers and Tahfidz House ustadz and ustadzah ensures continuity in students' memorisation. The Tahfidz House actively reports students' progress to parents via WhatsApp groups, enabling them to monitor whether their children can continue memorisation or need to revise previous material. This system strengthens parental involvement as learning companions at home.

Similarly, at SD IT Nur Madinah, the Tahfidz House acts as the third element in the tripartite system, connecting school and parents to support students' achievement. Observations revealed that non-formal Tahfidz institutions help students continue and maintain their Qur'an memorisation according to the school's program. As explained by the coordinator:

Starting points differ between the school and the Tahfidz House, but students enjoy memorising as long as they feel comfortable. Memorisation at school and at the Tahfidz House complement each other. When students combine memorisation from both sources, they feel accomplished and motivated.” (Rumah Tahfidz Coordinator and guardian of students)

The Tahfidz House staff carefully monitor each student's starting point in memorisation and set targets for the end of each juz. Teachers provide remedial support, organise weekly evaluations, and participate in professional training to improve instructional skills.

Active and innovative classroom management, including reward systems for motivation, further supports memorisation achievement. Observations confirmed that students maintain focus and enthusiasm when teachers apply creative approaches, such as weekly rewards and recognition for positive behaviour and achievement.

When students achieve targets and gain confidence, they not only master memorisation but also perform publicly, for instance, in events such as Road on the Tripe, Halal Bi Halal, or student gatherings.” (Interview with the Teacher and the Tahfidz House Owner)

The findings indicate that the Tahfidz House plays a pivotal role in enhancing students' Qur'an memorisation achievement by providing structured guidance, emotional support, and individualised attention. Effective communication and collaboration among the school, Tahfidz House, and parents form a supportive learning ecosystem that ensures continuity and motivation in memorisation practice. The integration of these three components in the tripusat model demonstrates that students achieve higher memorisation outcomes when learning is reinforced both at school and at home under consistent supervision and encouragement.

Documentation of Integration Activities

Figure 1. Learning Activities Collaboration Between School Teachers, Tahfidz House staff, and Parents.



Family Engagement and Home-Based Support

Parental involvement has been proven to be a significant factor in improving memorisation achievement. Daily guidance and supervision for muroja'ah provided by the school through WhatsApp groups reinforce learning at school. The school facilitates two-way communication with parents to support the memorization process at home, an effort that has proven highly effective in enhancing students' memorization performance. According to Yasin Musthofa, parents are the parties most entitled to understand their child's condition and bear the greatest responsibility for all aspects of the child's life.

Based on observations and interviews conducted at SD Muhammadiyah Pati, it was found that most parents showed a high level of attention to their children's memorisation progress. This involvement is reflected in parents' efforts to supervise memorisation at home, organise study schedules, provide motivation, and maintain active communication with the school. This form of support aligns with the school curriculum instructions, which encourage reinforcement of memorisation at home and submission to the ustadzah in the following meeting.

Schedule muroja'ah after dawn prayer. Planning it at home makes a significant difference. When left solely to the school and the PTQ, progress declined, so I arranged for it to be done at home. The Tahfidz Plus program has a target of submitting one page of memorization per week. Therefore, my child memorizes 1–2 verses daily at home and then submits the memorization to the assigned Ustadzah at school according to the schedule. (Parents of students)

Active parental participation has been shown to play a crucial role in achieving children's memorisation results. Their involvement in supervising muroja'ah, organising study schedules, and consistently motivating their children contributes to both the quality and quantity of memorisation. This suggests that the success of the Tahfidz Plus program depends not only on the school or ustadzah, but also on effective collaboration among the school, the tahfidz home, and the family. With active parental support, students can maintain a consistent learning rhythm, overcome memorisation difficulties, and achieve the memorisation targets set in the curriculum.

Table 3. The Role of the Three Centres for Tahfidz Learning at SD Muhammadiyah and SD IT Nur Madinah

Category	Role of Schools	Role of the Home <i>Tahfidz</i>	Role of the Family
Planning Target Material Method	1. Acts as the main driver of the tahfidz program.	1. Acts as the main driver of the tahfidz program.	1. Acts as the main driver of the tahfidz program.
	2. Prepares targets and program plans.	2. Prepares targets and program plans.	2. Prepares targets and program plans. 3. Determines methods and facilitates

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	3. Determines methods and facilitates	3. Determines methods and facilitates	
	4. Communication and collaboration between the school, tahfidz home, and parents.	4. Communication and collaboration between the school, tahfidz home, and parents.	
Implementation	Implements tahfidz learning with accurate reading skills.	Implements tahfidz learning with accurate reading skills.	Implements tahfidz learning with accurate reading skills.
Preliminary Activities	-	-	-
Main Activities	-	-	-
Closing Activities	-	-	-
Evaluation	Conducts daily and annual evaluations through mid-term and final tests (PTS and PAS) and Tasmi'.	Assists in the preparation and smooth execution of evaluations at school.	Encourages motivation and monitors results of assessments conducted by the school and tahfidz home.
Remedial	1. Provides special remedial time. 2. Offers alternative approaches according to students' learning styles until mastery is achieved.	Provides special remedial time.	Assists and monitors follow-up actions provided by the school and tahfidz home.

Source: Data Collection, 2025

DISCUSSION

Effectiveness of the Tri-Centre Model in Tahfidz Learning

The results of this study demonstrate that the Tri-Centre Model, which involves collaboration between schools, families, and Tahfidz houses, plays a significant role in enhancing students' Qur'an memorization. Both SD Muhammadiyah Pati and SD IT Nur Madinah have effectively implemented this model, with well-structured programs designed to achieve specific memorization targets. (N. Sudjana, 2010). At SD Muhammadiyah Pati, the goal is for students to memorise at least one Juz per year, while at SD IT Nur Madinah, students are expected to memorise 3–4 Juz by the end of their studies. This structured approach has led to positive outcomes in students' memorisation achievements. (Daradjat, 1995)

The success of this model is attributed to the collaborative synergy between the three educational elements. Schools provide formal education and set clear memorization targets, while families offer continuous review at home through muroja'ah, and Tahfidz houses offer specialized support and a conducive environment for learning. (Purwanto, 1999). This model aligns with Ki Hajar Dewantara's concept of Tri-Centre Education, which emphasises the collaboration of schools, families, and communities to create a holistic educational environment (Arif Muadzin, 2021) As Arif argued, education should not only take place in schools but must also involve families and communities to ensure that students receive continuous support across different settings. This framework has been well adopted in both schools, providing a comprehensive support system for Qur'anic memorisation. (Bronfenbrenner, 1979).

In support of the findings from this study, previous research has shown that parental involvement is critical to students' success in memorisation. (Hoy & Miskel, 2013). found that when parents are actively involved in their children's memorisation process, it positively impacts students' ability to retain the material. This supports the observation in the current study that at SD Muhammadiyah Pati, the involvement of parents in daily *muroja'ah* sessions significantly contributes to the students' memorisation success. Similarly, (Lickona, 2013) emphasised that the

active role of parents in reviewing memorised verses at home helps reinforce what students learn in school. Therefore, the synergy between the school's formal curriculum and the family's informal support is crucial in maximising memorisation outcomes.

However, while the Tri-Centre Model has shown promising results, challenges remain. One of the main challenges identified in this study is the pressure placed on students due to the dual demands of academic studies and Qur'anic memorisation. As noted by (D. Sudjana, 2004) Students who are required to balance rigorous academic subjects with extensive memorisation tasks often experience stress, which can affect their ability to memorise effectively. This finding is consistent with research by (Ahmad et al., 2017), who highlighted the difficulty students face in managing time for both academic and religious studies. This issue suggests that while the Tri-Centre Model is effective, the balance between memorisation and regular academic workload needs to be carefully managed to avoid overwhelming students.

Additionally, there is a need for improved communication and coordination among the three elements: schools, families, and Tahfidz houses. The study found that when these three elements collaborate seamlessly, students' memorisation achievements improve. However, occasional lapses in communication, especially between parents and Tahfidz houses, can disrupt the memorisation process. This challenge has been documented by (Ancho, 2019) who suggested that a lack of structured communication mechanisms can lead to inconsistencies in the support students receive. To address this, the development of more formal communication strategies, such as regular reporting systems or digital platforms for tracking progress, could enhance the effectiveness of the Tri-Centre Model.

Despite these challenges, the overall effectiveness of the Tri-Centre Model in improving Qur'anic memorisation is evident. The model aligns with previous research by (Purwanto, 1999) who found that integrating multiple educational environments school, home, and community significantly contributes to students' academic success. The findings from this study not only support these conclusions but also provide practical evidence of how such collaboration can be structured and implemented effectively. (Abidin & Sirojuddin, 2024). Schools, parents, and Tahfidz houses must continue to refine their roles and collaboration strategies to optimise the memorisation process for students. Future studies should further explore strategies to balance students' academic and memorisation workloads, ensuring that the benefits of the Tri-Centre Model are fully realised.

The Role of Family in Enhancing Memorization Achievement

The results of this study indicate that parental involvement plays a crucial role in enhancing students' Qur'an memorization, particularly at SD Muhammadiyah Pati, where parents are actively engaged in the *muroja'ah* (review) process at home. The research shows that students whose parents regularly review the Qur'an with them demonstrate better retention of memorization compared to those without such support. This finding supports the research by (Atmojo et al., 2024), which highlighted that parental engagement significantly boosts students' enthusiasm and success in memorizing the Qur'an. The active role of parents not only helps reinforce students' learning but also provides the emotional and motivational support needed to maintain consistency in their memorization efforts. (B. Hurlock, 2017).

The importance of family involvement in education, particularly in religious education, has been widely recognized in educational theory. (Epstein, 2001) The framework on parental involvement categorizes various forms of engagement, ranging from parenting practices that create

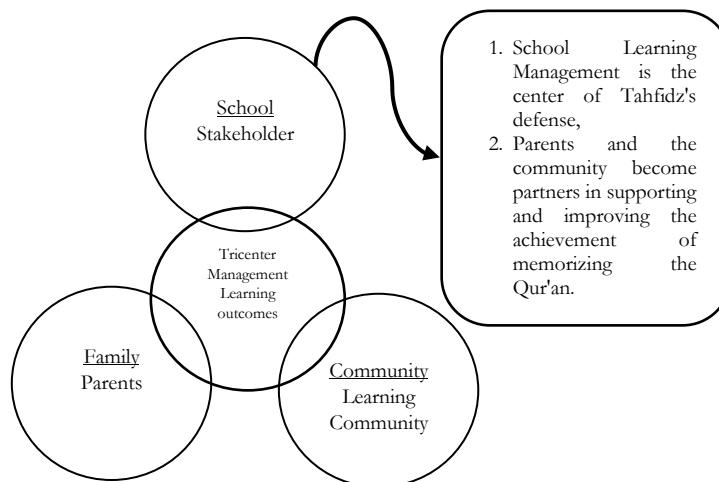
a conducive home environment to more direct involvement, such as helping with homework or attending school events. In the case of Qur'anic memorization, the family's role extends beyond creating a supportive environment to actively participating in the learning process. As seen in this study, parents at SD Muhammadiyah Pati organize specific times for *muroja'ah*, such as after the Maghrib and Subuh prayers, to ensure that their children are regularly revising what they have memorized. This active role of parents aligns with (Epstein, 2001) notion that parental engagement is fundamental to student success, particularly in the context of religious education, where consistent reinforcement is key to mastery.

Moreover, parental involvement has a significant impact on motivation, which is crucial for the memorization process. According to (Sari, 2021) intrinsic motivation to study, especially in memorizing religious texts, can be significantly enhanced when parents actively participate in their children's education. This finding is consistent with the results of this study, where students showed greater enthusiasm for their memorization tasks when their parents provided not only logistical support but also motivational encouragement. (Israel et al., 2001). For example, some parents mentioned using reward systems to motivate their children when they achieved specific memorization milestones, further highlighting the emotional and motivational impact of family involvement. This suggests that the family's role extends beyond logistical support and directly influences the psychological aspects of learning, such as perseverance and confidence. (Fulgini, 1997).

However, while parental involvement is beneficial, its extent varies across different families and can be influenced by factors such as time constraints, level of education, and cultural practices. The research by (Niken, 2021) notes that some parents face challenges in balancing their work commitments with the demands of helping their children memorize the Qur'an. This was also observed in the current study, where some parents expressed difficulty in finding the time to support their children's *muroja'ah* due to busy schedules. To address this, it may be necessary to provide training or resources for parents on effective ways to engage with their children's memorization process, especially for those who may lack the time or knowledge to do so effectively. (Liu et al., 2019).

Additionally, while parental involvement in the memorization process is critical, it is also essential to ensure that their support aligns with the overall goals and strategies of the school and Tahfidz House. The findings from this study suggest that when there is clear communication between the school, family, and Tahfidz's house, the support from parents becomes more effective. (Henderson & Berla, 1994). This aligns with the findings of (Atmojo et al., 2024) who emphasized the importance of alignment between home and school efforts in ensuring a consistent and coherent approach to Qur'anic memorization. In this study, parents who communicated regularly with teachers and Tahfidz house staff were better able to provide targeted support that complemented the school's educational strategies.

Figure 2. Tricenter of Learning



In conclusion, the findings from this study strongly support the idea that parental involvement plays a significant role in enhancing students' achievements in Qur'anic memorization. This involvement not only provides emotional and motivational support but also reinforces the learning process, contributing to better retention and consistency. (Yusuf, 2010). However, challenges such as time constraints and the need for better coordination between the family, school, and Tahfidz house highlight areas where further support and training for parents could be beneficial. Future research could explore strategies for enhancing parental involvement in Qur'anic memorization and developing support systems that bridge the gap between family engagement and educational institutions.

Synergy Between Schools and Tahfidz Houses in Tahfidz Learning

The findings from this study indicate that the collaboration between schools and Tahfidz houses plays a critical role in the effectiveness of Qur'anic memorisation. At both SD Muhammadiyah Pati and SD IT Nur Madinah, the synergy between formal education institutions and non-formal memorisation centres has proven highly beneficial. Schools provide structured learning time for Qur'anic memorization, while the Tahfidz houses offer specialized, continuous support for students, reinforcing the memorization process outside regular school hours. (Soegito, 2013). This dual approach, where both institutions complement each other, aligns with the research conducted by Ayu, who emphasised the importance of integrating formal and non-formal education in enhancing students' academic and religious achievements. (Rukajat, 2018).

The collaborative effort between schools and Tahfidz houses creates an environment that fosters consistency and continuity in memorisation. According to Rahman, this type of collaboration between formal and non-formal institutions in Islamic education is crucial for ensuring that learning is sustained beyond the classroom. (Majid, 2005). At SD Muhammadiyah Pati, for example, the school partners with the Tahfidz house to offer daily memorisation sessions, while the students' progress is tracked through continuous evaluations and reports. The close communication between the school and the Tahfidz house ensures that the students are supported both in terms of learning and motivation. (Al-Ghautsani, 2010). This model reflects Dewantara's Tri-Centre Education concept, where the collaboration between the school, family, and community institutions is integral to the educational process.

However, while this collaboration is generally beneficial, some challenges hinder the full potential of the synergy between schools and Tahfidz houses. One major challenge identified in this study is the lack of formal coordination and structured communication between schools and Tahfidz houses. (Masyhud & Rahmawati, 2016). Although there is a clear partnership, the exchange of progress reports and updates between the two institutions is often informal and inconsistent. This lack of formalised communication can lead to discrepancies in the support provided to students. As (E.P. Seligman, 2011) pointed out that effective communication between educational institutions and external support systems, such as Qur'anic memorisation centres, is vital to creating a cohesive learning environment. Without formalised coordination, the potential of the Tri-Centre Model is not fully realised, and students may not receive the timely support they need to overcome challenges in memorization. (Heryati & Muhsin, 2014).

Additionally, the study revealed that while Tahfidz houses play an essential role in providing a conducive learning environment for memorization, the quality of instruction and the methods used can vary significantly across different Tahfidz houses. (Suharsimi, 2010). Some Tahfidz houses, such as the ones affiliated with SD Muhammadiyah Pati, are well-equipped with structured programs and skilled instructors. In contrast, others may lack sufficient resources or trained staff, affecting the consistency of the support provided (Astiti, 2017). This finding highlights the need for standardization in the quality of Tahfidz house programs, as the effectiveness of the collaboration between schools and Tahfidz houses is contingent upon the quality of education provided by both institutions. As (Shihab, 1994) suggested that the quality of the teaching staff in both schools and Tahfidz houses is directly linked to students' memorization success. Therefore, efforts should be made to ensure that both institutions maintain high standards of teaching to maximize the effectiveness of the Tri-Center Model.

Furthermore, integrating the Tahfidz program into the school's broader educational framework requires a more balanced approach to time management. One of the challenges faced by students in this study was balancing the time required for both academic subjects and Qur'anic memorization. As (Nawawi, 2021) As mentioned, the increasing demands on students' time and attention can lead to stress and burnout, particularly when students are expected to meet memorisation targets while keeping up with their academic workload. Schools and Tahfidz houses need to collaborate more closely in managing students' schedules to avoid overburdening them, ensuring that both their religious and academic needs are met in a balanced and sustainable manner.

In conclusion, the synergy between schools and Tahfidz houses is fundamental to the success of the Tri-Center Model in improving Qur'anic memorization achievements. While the collaboration between these two elements has shown significant promise, challenges related to communication, quality control, and time management need to be addressed for the model to reach its full potential. This study contributes to the understanding of how schools and Tahfidz houses can work together more effectively to create a supportive and sustainable learning environment for students. Future research should focus on exploring strategies to formalize and strengthen the partnership between schools and Tahfidz houses, ensuring that their collaboration leads to more consistent and efficient outcomes in Qur'anic memorization.

Table 3. Three Centres for Memorising the Quran at Muhammadiyah Elementary School and Nur Madinah IT Elementary School

Aspects	Conventional Patterns	Tricenter Integration	Contribution
The Role of the School	Schools are only formal institutions with an academic focus, such as <i>tahfid</i> . So, extracurricular activities, such as <i>tahfid</i> , do not have a structured curriculum.	Schools as the driving force of the tahfidz program, the school is integrated with the tahfidz house and parents through a structured program (<i>memorisation schedule, monitoring, evaluation</i>)	The school becomes a centre for tahfidz quality coordination based on an integrated curriculum. The school is the coordination of the Tahfidz house and parents.
The Role of the Family	Parents tend to be passive, providing only financial support, or occasionally motivational.	Parents actively monitor memorisation, accompany muraja'ah at home, and are involved in evaluating children's development.	There is intensive collaboration: parents as the "second teacher" in <i>tahfid</i>
The Role of the Tahfidz House	The tahfid house stands alone, runs parallel to the school and parents, and the evaluation is carried out separately; the tahfid house has its own program.	Rumah Tahfidz becomes the official partner of the school and parents, guiding, evaluating, and reporting on the progress of memorization, as well as monitoring the students' progress at school.	The tahfidz house functions as an "intensive laboratory" of tahfidz that is integrated with the school system
Integrasi Tripusat	No tricenter of learning collaboration	Planning, implementation, evaluation with <i>halaqah grouping</i> , daily memorisation targets, written & oral evaluation	Provide practical strategies that can be replicated in other tahfidz programs.
Methodological Contributions	Focused learning in school	The educational trilogy as a holistic framework	Strengthening the theoretical understanding of the effectiveness of multi-centre education

Source: Data Collection, 2025

CONCLUSION

This study aimed to examine the effectiveness of the Tri-Centre Model in enhancing students' Qur'anic memorization achievements through collaboration among schools, families, and Tahfidz houses. The findings indicate that the Tri-Centre Model significantly contributes to improving Qur'anic memorisation by integrating the roles of these three elements. Schools provide structured educational programs, families offer continuous support through *muroja'ah* at home, and Tahfidz houses offer specialised support and a conducive environment for memorisation. The synergy between these elements has proven to be effective, with students showing consistent progress in memorization, particularly when communication and coordination among the school, family, and Tahfidz house are optimized. However, challenges such as time constraints, a lack of

formal communication, and varying instruction quality at Tahfidz houses highlight areas where further improvements are needed.

Despite the positive outcomes, this study has limitations that should be addressed in future research. First, the research was conducted in a limited geographical area (*Pati District*), and the findings may not be easily generalised to other regions or schools with different contexts. Additionally, this study primarily used qualitative methods, which provide rich insights but may lack broader generalizability. Future studies should consider a larger sample size and employ quantitative methods to provide more measurable data on the impact of the Tri-Centre Model. Moreover, further research could explore strategies for improving communication between the three elements, standardising the quality of education in Tahfidz houses, and balancing students' academic and Qur'anic memorisation workloads. Recommendations for future studies include investigating the long-term impact of the Tri-Centre Model on students' academic performance and overall well-being, as well as exploring the integration of digital tools to support communication and monitoring between families, schools, and Tahfidz houses.

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