

The Effect of the Tasmi' Method on Tahfidz Examination Scores among Students of MI As-Salam Teluk, Karangawen, Demak

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Abstract. This study examined the relationship between the tasmi' method and students' tahfidz examination scores at MI As-Salam Teluk, Karangawen, Demak, in the 2025/2026 academic year. A quantitative associative design was employed. The population consisted of 253 students, of whom 145 were selected through probability-based proportional sampling. Data were collected using a tasmi' method questionnaire and tahfidz examination scores. After validity and reliability testing, data were analyzed using descriptive statistics, Pearson correlation, simple linear regression, t-tests, and the coefficient of determination. The results indicated that the implementation of the tasmi' method was categorized as very good ($M = 92.52$), while students' tahfidz scores were categorized as good ($M = 79.23$). A very strong and statistically significant positive relationship was found between the tasmi' method and tahfidz scores ($r = .927$, $p < .001$). The coefficient of determination showed that the variables shared 85.8% of variance. These findings suggest that students with stronger engagement in tasmi' activities tend to achieve higher tahfidz scores, although other factors not examined in this study may also contribute to learning outcomes.

Keywords: *tasmi' method, tahfidz examination, Qur'an memorization, Islamic elementary school, Islamic education*

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Introduction

Qur'anic education occupies a central position in Islamic education because it connects religious knowledge, spiritual formation, and moral development. The Qur'an functions as the primary source of Islamic teaching, and its study is not limited to reading or textual understanding. It also includes memorization, recitation discipline, listening practice, and the internalization of Qur'anic values in daily conduct. In Indonesian Islamic schools, especially madrasah, Qur'anic learning forms a distinctive educational identity because it integrates cognitive, affective, and psychomotor learning domains. Qur'an memorization, commonly referred to as tahfidz, is one of the most visible forms of this integration because students must remember verses accurately, pronounce them correctly, maintain fluency, and demonstrate respectful adab during recitation (Ifadah et al., 2021; Romziana et al., 2021).

The importance of Qur'anic education is also consistent with the national goal of education in Indonesia. Law No. 20 of 2003 concerning the National Education System states that education aims to develop learners who believe in God, have noble character, possess knowledge, and become responsible citizens (President of the Republic of Indonesia, 2003). This goal places religious and moral development as an essential part of formal education. In the madrasah context, the policy is strengthened by the Ministry of Religious Affairs through KMA No. 183 of 2019 and KMA No. 184 of 2019, which provide room for madrasah to develop local curriculum initiatives, including tahfidz programs (Amin, 2019a, 2019b). These regulations support schools that design Qur'anic learning programs according to institutional needs and student characteristics.

Madrasah Ibtidaiyah has a strategic role in introducing tahfidz at an early educational stage. Students at this level are still developing basic literacy, memory discipline, concentration, and learning habits. Therefore, tahfidz instruction in elementary Islamic education should not rely only on memorization targets. It must also provide a structured method that guides students to repeat verses, correct pronunciation, listen carefully, and receive feedback from teachers. The success of tahfidz learning depends on the interaction between student effort, teacher guidance, learning environment, motivation, and assessment system (Ahmad, 2018; Suryana, 2020).

Tahfidz learning is a demanding process. Students must preserve both the wording and the oral quality of Qur'anic recitation. Errors can occur in lafaz, makhraj, tajwid, sequence of verses, fluency, and confidence during performance. A student may remember a verse while practicing individually, but may experience hesitation when reciting in front of a teacher or classmates. This condition shows that tahfidz achievement depends not only on the amount of memorized material but also on the method used to strengthen retention and performance.

Sa'dulloh (2008) identifies several common methods in Qur'an memorization, including bin nazhar, tahfizh, talaqqi, takrir, and tasmi'. Each method has a different role, but tasmi' is especially important because it trains learners to recite memorized verses aloud and receive direct correction.

Tasmi' is derived from the Arabic root related to listening. In tahfidz education, tasmi' refers to the practice of letting students recite their memorization to a teacher, peer, or group so that their reading can be listened to, corrected, and evaluated (Al-Hafidz, 2017; Rahmatin, 2022). This method differs from silent memorization because it requires public recitation, auditory control, direct feedback, and responsibility for accuracy. Through tasmi', learners do not only repeat memorized verses. They also train fluency, tajwid accuracy, makharijul huruf, confidence, discipline, and readiness for formal tahfidz examination.

Theoretically, tasmi' can be viewed as part of active learning in Islamic education. Students are not passive recipients of instruction. They must prepare their memorization, listen to others, identify mistakes, accept correction, and improve their own recitation. This process is aligned with An-Nahlawi's (1996) view that Islamic education should involve guidance, practice, and moral formation in the family, school, and society. It also relates to Al-Zarnuji's (2008) classical emphasis on teacher-student interaction and disciplined learning conduct. In this sense, tasmi' is not merely a technical memorization tool. It is a pedagogical process that combines repetition, correction, listening discipline, and respect for knowledge.

From the perspective of learning psychology, tasmi' also supports the formation of study habits. Learning achievement is influenced by repetition, discipline, motivation, and feedback. Slameto (2015) argues that learning habits become stronger when learners repeatedly practice constructive behavior. Sardiman (2012) adds that motivation gives direction and persistence to learning activities, while Uno (2016) explains that both internal and external motivation affect students' willingness to continue learning. In tahfidz practice, tasmi' can function as an external structure that encourages students to repeat memorization at home and in school, because they know that their memorization will be listened to and evaluated.

Assessment is another key element in tahfidz learning. Arikunto (2019) defines educational assessment as a systematic process for measuring learner achievement in relation to learning objectives. In tahfidz education, assessment must capture oral performance, not only written knowledge. Tahfidz scores usually reflect several criteria, such as accuracy of memorization, tajwid and makhraj, fluency, achievement of memorization targets, and adab during recitation (Suryana, 2020). These criteria show that tahfidz examination is

multidimensional. It measures the quality of oral memorization and the learning discipline that supports it.

The link between tasmi' and tahfidz achievement can be explained through the direct feedback mechanism. When a student recites in front of a teacher, mistakes become visible and audible. The teacher can immediately correct pronunciation, rhythm, verse order, and tajwid. This correction helps students avoid repeated errors. Peer listening can also strengthen learning because students learn from the mistakes and strengths of others. Rahmatin (2022) states that tasmi' is effective for maintaining Qur'an memorization because it helps learners identify errors and reinforce memory. Romziana et al. (2021) also highlight the role of tiktirar, murajaah, and tasmi' in supporting easier Qur'an memorization.

Previous studies have examined tasmi' in different educational contexts. Ibad and Bahrodin (2023) studied the tasmi' method in a tahfidz program at MTs Ar Rahman Nglaban Diwek Jombang. Their study discussed how tasmi' was implemented and how it related to memorization quality. Rahmadani (2023) found that tasmi' had a significant effect on the quality of Qur'an memorization at MTsN 4 Madina, especially in fluency, accuracy, and memorization consistency. Ifadah et al. (2021) also reported that tasmi' could improve the quality of Qur'an memorization among elementary Islamic school students. These studies provide empirical support for the educational value of tasmi' in tahfidz programs.

Although the literature has discussed tasmi' and Qur'an memorization, several gaps remain. First, many studies focus on memorization quality in general, while fewer studies examine formal tahfidz examination scores as a measurable educational outcome at the Madrasah Ibtidaiyah level. Second, studies at the junior secondary level cannot be fully generalized to elementary Islamic school students because younger learners have different cognitive maturity, confidence levels, and learning discipline. Third, institutional contexts vary. A method that works in one school may not produce the same result in another school because schedules, teacher feedback, parental support, and school culture differ. These gaps justify the need for a focused quantitative study at MI As-Salam Teluk, Karangawen, Demak.

MI As-Salam Teluk has developed tahfidz as one of its important educational programs. The thesis source states that the school implements murajaah and tasmi' activities, including tasmi' before formal assessment in the middle and end of semester periods. Students recite memorized verses and are listened to by teachers or peers. Preliminary observation in the thesis showed that students use tasmi' to identify mistakes in recitation and strengthen memorization before the tahfidz examination. This local practice creates a relevant empirical setting for examining whether the tasmi' method has a measurable effect on tahfidz scores.

The problem addressed in this study is practical and empirical. Some students still face difficulty maintaining memorization, especially in longer surahs or verses with similar wording. Some students also become nervous when presenting memorization in front of the teacher, which can affect fluency and examination performance. These differences produce variation in tahfidz scores. Therefore, it is important to test whether better implementation of tasmi' is associated with better tahfidz examination scores. A quantitative approach can help provide objective evidence about the strength and significance of the relationship between the tasmi' method and student achievement.

This study contributes to Islamic education research in three ways. First, it provides empirical evidence on the relationship between a specific tahfidz learning method and formal examination scores in a Madrasah Ibtidaiyah setting. Second, it clarifies the operational indicators of tasmi', including intensity of implementation, student habituation and motivation, technical implementation, and perceived outcomes. Third, it offers practical evidence for tahfidz teachers and madrasah leaders who need to evaluate whether tasmi' should be maintained, strengthened, or modified in their instructional practice.

Based on this background, the present study aims to analyze the implementation of the tasmi' method, describe students' tahfidz examination scores, and examine the effect of the tasmi' method on tahfidz examination scores among students of MI As-Salam Teluk, Karangawen, Demak, in the 2025/2026 academic year. The study is guided by the assumption that a structured, consistent, and corrective tasmi' method can improve memorization readiness and contribute to higher tahfidz examination scores.

Methods

This study used a quantitative associative design. The design was selected because the study aimed to test the effect of one independent variable, the tasmi' method, on one dependent variable, tahfidz examination scores. Quantitative data were considered suitable because both variables were measured numerically and analyzed statistically. The associative design allowed the researcher to examine the direction, strength, and significance of the relationship between the two variables (Arikunto, 2019; Sugiyono, 2019).

The research was conducted at MI As-Salam Teluk, Karangawen District, Demak Regency, Central Java, during the odd semester of the 2025/2026 academic year. The research site was selected because the school had implemented a tahfidz program and used tasmi' as part of its Qur'an memorization learning activities.

The population consisted of all students from grade I to grade VI at MI As-Salam Teluk, totaling 253 students. The study used a probability-based sampling technique with proportional allocation across grades. The final sample consisted of 145 students. This sample size was used consistently in the statistical analysis, including the descriptive statistics, correlation analysis, and regression analysis.

The independent variable was the tasmi' method. It was operationalized through four indicators: intensity of tasmi' implementation, habituation and student motivation, technical implementation of tasmi', and perceived outcomes of tasmi' implementation. The instrument consisted of 30 questionnaire items using a five-point Likert scale, ranging from strongly disagree to strongly agree. The dependent variable was the tahfidz examination score, measured through students' mid-semester tahfidz assessment. The assessment indicators included memorization accuracy, tajwid and makharijul huruf, fluency, achievement of memorization target, and adab during recitation.

Data were collected through questionnaire distribution and documentation of students' tahfidz examination scores. The questionnaire measured students' perception and experience of tasmi' implementation. The tahfidz score data were obtained from the school assessment records. Instrument testing included validity and reliability checks. The thesis report states that the tasmi' questionnaire items were declared valid because the item correlations exceeded the r-table value of .163 for N = 145. The instrument was also classified as reliable in the source report.

Data analysis used descriptive statistics, Pearson product-moment correlation, simple linear regression, t-test, and the coefficient of determination. Descriptive statistics were used to identify the mean scores of the tasmi' method variable and tahfidz examination scores. Pearson correlation was used to measure the strength of the relationship between the two variables. Simple linear regression and the t-test were used to examine the predictive effect of the tasmi' method on tahfidz examination scores. The coefficient of determination was used to identify the proportion of tahfidz score variance explained by the tasmi' method.

Table 1.
Population and sample distribution

Grade	Population	Sample	Percentage of Sample
I	59	34	23.4%
II	46	26	17.9%
III	43	25	17.2%
IV	35	20	13.8%
V	39	22	15.2%
VI	31	18	12.4%
Total	253	145	100%

Table 2.
Research variables and indicators

Variable	Measurement	Indicators
Tasmi' method (X)	30-item Likert questionnaire	Intensity of tasmi' implementation; habituation and student motivation; technical implementation; perceived outcomes.
Tahfidz examination score (Y)	School tahfidz score record	Memorization accuracy; tajwid and makharijul huruf; fluency; target achievement; adab during recitation.

Results

The study involved 145 students from grades I to VI at MI As-Salam Teluk. The sample was proportionally distributed across grade levels, with 34 students from grade I, 26 from grade II, 25 from grade III, 20 from grade IV, 22 from grade V, and 18 from grade VI. This distribution represented the population structure of 253 students.

The descriptive analysis showed that the tasmi' method variable had a mean score of 92.52. Based on the interpretation used in the thesis, this score was categorized as very good. This indicates that students generally perceived tasmi' implementation as structured, regular, and supportive of their tahfidz learning. The tahfidz examination score had a mean of 79.23, categorized as good. This indicates that students' tahfidz achievement generally met the school assessment criteria.

The validity test showed that the tasmi' questionnaire items were valid because the item correlation values were higher than the r-table value of .163. The reliability test in the source report classified the instrument as reliable. Therefore, the questionnaire was used to measure the tasmi' method variable in the main analysis.

Table 3.
Descriptive statistics of the main variables

Variable	N	Mean	Interpretation
Tasmi' method	145	92.52	Very good
Tahfidz examination score	145	79.23	Good

The Pearson product-moment correlation analysis showed a very strong positive relationship between the tasmi' method and tahfidz examination scores, $r = .927$, $p < .001$. The obtained r-value was higher than the r-table value of .163 at the 5% significance level, so the alternative hypothesis was accepted. This means that better implementation of the tasmi' method was associated with higher tahfidz examination scores.

The regression result also indicated a significant effect. The regression coefficient for the tasmi' method was positive, $B = .242$, with $t = 29.444$ and $p < .001$. The model summary showed R

= .927, R Square = .858, and Adjusted R Square = .857. These results indicate that the tasmi' method explained 85.8% of the variance in students' tahfidz examination scores, while 14.2% was explained by other factors outside the model.

Table 4.
Correlation and regression summary

Analysis	Statistic	Value	Significance	Interpretation
Pearson correlation	r	.927	p < .001	Very strong positive relationship
Regression coefficient	B	.242	p < .001	Positive effect
t-test	t	29.444	p < .001	Significant predictor
Model fit	R Square	.858	-	85.8% variance explained

Discussion

The findings show that the tasmi' method had a very strong and significant effect on tahfidz examination scores. This result supports the assumption that regular oral recitation, listening, correction, and repetition contribute to stronger memorization performance. The mean score of the tasmi' variable indicates that tasmi' was implemented effectively at MI As-Salam Teluk. The method appears to function not only as a memorization activity but also as a structured learning routine that prepares students for formal tahfidz assessment.

The result is theoretically consistent with the nature of tasmi' as a method of auditory verification. In Qur'an memorization, errors may remain unnoticed when students practice alone. Through tasmi', students expose their memorization to teachers or peers, making errors easier to identify. Immediate correction helps students revise mistakes in lafaz, tajwid, makhraj, and verse order. Rahmatin (2022) explains that tasmi' is important for maintaining memorization quality because it enables students to know the location of their mistakes. This study supports that view by showing a strong statistical relationship between tasmi' implementation and tahfidz scores.

The findings also align with learning habit and motivation theory. Tasmi' creates a repeated learning structure. Students know that they must recite in front of others, so they are encouraged to prepare their memorization more seriously. This routine can strengthen discipline and study consistency. Slameto (2015) emphasizes that learning habits affect learning success, while Sardiman (2012) and Uno (2016) highlight the role of motivation in sustaining learning activity. In this study, tasmi' likely increased preparation, confidence, and responsibility because students were involved in repeated oral practice and feedback.

The relationship between tasmi' and tahfidz scores can also be understood through assessment theory. Tahfidz examination evaluates oral performance, including accuracy, fluency, tajwid, target achievement, and adab. These are precisely the aspects trained through tasmi'. Therefore, the strong R Square value is understandable because the independent variable and the assessment outcome are pedagogically connected. Tasmi' trains the same competencies that later appear in the tahfidz examination. This makes the method highly relevant to the measured learning outcome.

The results are consistent with Rahmadani (2023), who found that tasmi' significantly affected Qur'an memorization quality at MTsN 4 Madina. They also support Ifadah et al. (2021), who reported that tasmi' improved memorization quality among elementary Islamic school students. However, the present study differs from Ibad and Bahrodin (2023), whose study did not find a significant effect in their context. This difference suggests that the effectiveness of tasmi' may depend on implementation quality, school culture, teacher consistency, assessment alignment, and student readiness. Therefore, tasmi' should not be treated as an automatic solution. It must be planned, scheduled, supervised, and evaluated.

The practical implication is that MI As-Salam Teluk should maintain tasmi' as a core tahfidz learning method. Teachers need to ensure that tasmi' is conducted regularly, with clear correction procedures and supportive feedback. Students also need guidance to use tasmi' as a preparation tool rather than only as a formal recitation requirement. Since the study found that 14.2% of score variance was explained by factors outside tasmi', teachers and school leaders should also consider other variables, such as parental support, home murajaah habits, student motivation, psychological readiness, and teacher-student ratio.

This study has limitations. It used a single-site design, so the findings should be generalized carefully to other madrasah contexts. The study also focused on one independent variable, while tahfidz achievement may be affected by many other factors. The tahfidz score was taken from school assessment records, so differences in evaluator judgement may influence the score. Future studies should include additional variables, use multi-site samples, and compare tasmi' with other methods such as takrir, murajaah, and talaqqi. Experimental or longitudinal designs could also provide stronger evidence regarding causal effects over time.

Conclusion

This study concludes that the tasmi' method has a very strong and significant effect on students' tahfidz examination scores at MI As-Salam Teluk, Karangawen, Demak, in the 2025/2026 academic year. The implementation of the tasmi' method was categorized as very

good, with a mean score of 92.52. Students' tahfidz examination scores were categorized as good, with a mean score of 79.23. The correlation analysis showed $r = .927$, $p < .001$, and the regression analysis showed that the tasmi' method explained 85.8% of the variance in tahfidz scores.

These findings indicate that structured tasmi' practice can strengthen students' memorization accuracy, fluency, tajwid awareness, confidence, and readiness for tahfidz assessment. The method should be maintained and improved through consistent scheduling, constructive teacher feedback, student habituation, and cooperation between school and parents. Future research should examine other factors that affect tahfidz achievement, including motivation, family support, home murajaah, and alternative Qur'an memorization methods.

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