



Implementation of the *Tawazun* Method in Al-Quran Learning

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<p>Article Information: Received: 30 April 2026 Revised: 13 June 2026 Accepted: 16 June 2026 Published: 18 June 2026</p> <p>Keywords: <i>Tawazun</i>, Al-Qur'an Learning, Islamic Character, Inclusive Education, Tahfidz High School.</p>	<p style="text-align: center;">Abstract</p> <p>This study aims to analyze the implementation of the <i>Tawazun</i> method in Qur'an learning and its implications for shaping Islamic character in students. This research employs a descriptive qualitative approach, with data collected through observation, interviews with teachers and students, and documentation of learning activities. The results indicate that the <i>Tawazun</i> method improves the quality of memorization, understanding, and practical application of Qur'anic values in a balanced manner. Teachers apply personal, contextual strategies and use supporting media to facilitate learning, making students more active, disciplined, and responsible. This method also positively impacts the development of Islamic character, including patience, empathy, integrity, and discipline, reflected in daily student life. Despite challenges such as differences in student ability and limited time, the implementation of <i>Tawazun</i> proves effective as a comprehensive Qur'an learning model that supports character education. The study provides recommendations for schools and teachers to optimize the <i>Tawazun</i> method in fostering a quality Qur'anic generation.</p>
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INTRODUCTION

Education is one of the most important aspects in shaping the character and civilization of a nation. In the era of globalization, which is characterized by rapid information flow and technological advancement, education is no longer focused solely on the mastery of knowledge and skills, but also on the moral and spiritual development of students (Fitri & Setiawan, 2024). Current phenomena indicate a shift in values among adolescents, such as declining religiosity, reduced social awareness, and weakening moral behavior in daily life. This condition demands an educational approach that balances intellectual and spiritual aspects in order to produce a generation that is not only intellectually capable but also morally upright (Chadidjah et al., 2021).

One form of education that plays a significant role in spiritual development is Qur'anic learning. The Qur'an serves not only as a source of knowledge but also as a guide for Muslims in shaping individuals who are faithful, pious, and possess noble character (Fakhriyah & Aziz, 2025). Allah the Almighty says in Surah Al-'Alaq (96): 1–5, “*Read in the name of your Lord who created... Who taught man by the pen.*” This verse highlights the importance of reading and understanding divine revelation as the foundation of seeking knowledge. The Prophet Muhammad (peace be upon him) also said, “*The best of you are those who learn the Qur'an and teach it.*” (Narrated by Bukhari). This evidence emphasizes that

Qur'anic learning holds a noble status and serves as a primary means of instilling Islamic values within students (Amanallah et al., 2025).

However, the reality in the field shows that Qur'anic learning in many educational institutions still faces various challenges. In practice, some schools emphasize cognitive aspects such as reading and memorization, while the understanding and application of Qur'anic verses are often neglected (Hasanah, 2024). As a result, many students are able to recite and memorize verses of the Qur'an but do not fully comprehend their meanings or implement them in daily life. This condition indicates the need for innovation in learning methods that balance memorization, comprehension, and the application of Qur'anic values (Hamdani et al., 2023).

Another challenge in Qur'anic learning is limited instructional time, differences in students' abilities, and low levels of sustained learning motivation (Aziz & Ulya, 2024). In formal educational institutions, Qur'anic subjects often compete with general subjects, causing a lack of optimal focus on *tahfidz* and *tadabbur*. Furthermore, teachers' competence in managing value-based Qur'anic learning is a determining factor (Maghriza et al., 2023). When teachers are unable to implement engaging and meaningful approaches, students tend to perceive Qur'anic learning merely as a routine activity rather than a spiritual necessity (Rizal, 2023).

One approach that has begun to be implemented in several Islamic educational institutions is the *Tawazun* method (Fadli et al., 2025). The term *Tawazun* means balance, which in the context of Qur'anic learning refers to balancing memorization (*tahfidz*), understanding the meaning (*tadabbur*), and applying Qur'anic values in daily behavior (Safitroh & Zulfah, 2024). This method does not merely aim to produce Qur'an memorizers, but also to foster students' understanding of the verses they memorize and to cultivate Qur'anic character (Syahmira & Hasibuan, 2025). Thus, Qur'anic learning does not stop at the verbal level but contributes to the formation of individuals who are balanced intellectually and spiritually.

The strength of the *Tawazun* method lies in its holistic approach. This method encourages students to engage with the Qur'anic text not only mechanically but also reflectively and applicatively (Sabrina et al., 2022). The learning process is carried out through *muroja'ah*, simple interpretation, and discussions on the meanings of verses that are relevant to everyday life. This approach fosters a love for the Qur'an while instilling Islamic values that are reflected in students' behavior (Nurhasanah, 2025). By maintaining a balance between theory and practice, the *Tawazun* method has the potential to produce graduates who are not only intellectually capable but also spiritually and emotionally mature (Aziz et al., 2024).

Teachers play a crucial role in the successful implementation of the *Tawazun* method. As mentors and role models, teachers function not only as instructors but also as motivators and exemplars for students (Husna & Thohir, 2020). The success of learning largely depends on teachers' ability to instill learning motivation, provide consistent guidance, and model Qur'anic behavior (Arifin, 2021). In the context of SMA Daarul Huffadz Tahfidz Boarding School, teachers actively accompany students in memorizing, understanding, and practicing

the Qur'an through a gentle, disciplined approach oriented toward Islamic character formation (Nurbayani & Amiruddin, 2024).

Several previous studies have examined the application of various Qur'anic learning methods in improving the quality of memorization and students' character. Research conducted by (Hotimah & Rahman, 2021), shows that the implementation of the *Tawazun* method significantly helps students accelerate Qur'an memorization. Similarly, a study by (Albi, 2020), found that the *Tawazun* method effectively supports students in memorizing the Qur'an. Through a structured process involving reading, understanding, visualizing, memorizing, and reciting, students are able to train both the right and left hemispheres of the brain in a balanced and optimal manner.

Nevertheless, research on the implementation of the *Tawazun* method in Qur'anic learning remains limited. Most previous studies focus primarily on memorization or *tahsin* methods without thoroughly examining the balance between memorization, understanding, and application. This gap presents an important research opportunity, particularly in institutions such as SMA Tahfidz Boarding School, which has implemented this method within its learning system. An in-depth study of the implementation of the *Tawazun* method is expected to provide a comprehensive picture of its effectiveness and the challenges encountered in a *tahfidz*-based school environment.

Based on the above explanation, this study seeks to explore in depth how the *Tawazun* method is implemented in Qur'anic learning at SMA Tahfidz Boarding School. This research is expected to make a meaningful contribution to the development of more balanced, meaningful, and relevant Qur'anic learning methods that align with the needs of contemporary students.

RESEARCH METHOD

This study employs a qualitative approach with a descriptive research design. This approach was chosen because it is appropriate for describing and gaining an in-depth understanding of phenomena occurring in the field, particularly the process of implementing the *Tawazun* method in Qur'anic learning. Qualitative research focuses on meaning, understanding, and the experiences of research subjects within their natural context, without manipulating variables.

The research was conducted an Islamic educational institution that emphasizes Qur'an memorization (*tahfidz*) through a balanced approach integrating memorization, comprehension, and the application of Qur'anic values. The research site was selected purposively, as the school has systematically implemented the *Tawazun* method in its learning activities. The research subjects consisted of two *tahfidz* teachers, one school principal, and eight students who were directly involved in the Qur'anic learning process. They were selected because they were considered capable of providing relevant and in-depth information regarding the implementation of the method.

Data were collected through in-depth interviews, direct observation, and documentation. Interviews were conducted to obtain information regarding perceptions, strategies, and experiences of teachers and students in implementing the *Tawazun* method. Observations were carried out to directly examine learning activities, teacher student

interactions, and the overall atmosphere of the *tahfidz* classroom. Documentation was used to collect supporting data such as curriculum documents, activity schedules, learning reports, and evaluation records. The combination of these three techniques aimed to ensure that the data obtained were comprehensive, relevant, and valid.

Data analysis in this study followed the Miles and Huberman model, which consists of three stages: data reduction, data display, and conclusion drawing or verification. Data reduction involved selecting and focusing on data relevant to the research objectives. Data display was presented in the form of narrative descriptions to clearly illustrate patterns and relationships among the findings. To ensure data trustworthiness, the researcher employed source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from teachers, the principal, and students, while technique triangulation was carried out by cross-checking data from interviews, observations, and documentation.

RESULTS AND DISCUSSION

Concept and Theoretical Foundations of the Implementation of the *Tawazun* Method at Boarding School

The *Tawazun* method is a Qur'anic learning approach that emphasizes balance among three main aspects: *tahfidz* (memorization), *tadabbur* (understanding meaning), and *tatbqiq* (application in daily life). Based on interviews with the Head of the *Tahfidz* Program at SMA Daarul Huffadz Tahfidz Boarding School, the concept of *Tawazun* is implemented to ensure that students do not focus solely on the quantity of memorization, but are also able to deeply understand the messages of the Qur'an and apply them in their daily behavior. This principle is grounded in the understanding that the Qur'an is not merely to be memorized, but to be practiced as a comprehensive guide for life. This perspective is in line with the word of Allah SWT in Surah Şād verse 29:

“This is a blessed Book which We have revealed to you, so that they may reflect upon its verses and that those of understanding may take heed.”

This verse serves as the philosophical foundation for the implementation of the *Tawazun* method, which integrates memorization with reflection and practical application.

Based on the researcher's observations within the school environment, the *Tawazun* concept has become a core value in all Qur'anic learning activities, both in classroom settings and in *balaqah tahfidz*. The learning process is not oriented solely toward achieving a certain number of memorized *juz*, but also toward understanding meanings and applying Qur'anic values in students' daily conduct. Teachers and *ustadz/ustadzah* instill the value of balance from the outset by emphasizing the importance of maintaining sincere intentions, time discipline, and adherence (*ittiba'*) to the Prophet Muhammad ﷺ in reciting and memorizing the Qur'an. This concept aligns with Islamic educational perspectives that emphasize the integration of spiritual, moral, and intellectual aspects of learners.

Interviews with one of the *tahfidz* teachers revealed that the *Tawazun* method emerged from the need to reform the prevailing paradigm of Qur'anic learning, which has often focused primarily on the quantitative aspect of memorization. According to the teacher,

many students are able to memorize dozens of *juʒ*, yet lack a deep understanding of their meanings or have not fully applied Qurʻanic teachings in their lives. Therefore, Daarul Huffadz developed the *Tawazun* method as a middle path between memorization and comprehension, aiming to nurture students into a balanced Qurʻanic generation capable of reciting correctly, understanding with the heart, and practicing the Qurʻan through noble character. This approach emphasizes that memorization is not the ultimate goal, but a means to form a strong Islamic personality.

In terms of implementation, the *Tawazun* concept at SMA Daarul Huffadz is realized through three main pillars of learning activities: *tilawah tabsin* (accurate recitation), *tahfidz* and *murajaʻah* (memorization and revision), as well as *tadabbur* and brief *tafsir* sessions (understanding meaning). Each pillar is allocated specific time and proportion within the daily curriculum. For example, morning sessions focus on new memorization and *murajaʻah*, while afternoon sessions are dedicated to guided *tadabbur* of selected verses. Through this system, teachers act as spiritual mentors who ensure that the balance among these three aspects is maintained harmoniously and sustainably.

Based on documentation collected by the researcher, it was found that the foundation of the *Tawazun* method is also reinforced by the institution's vision: "To create a Qurʻanic generation that is balanced in memorization, understanding, and application of the Qurʻan." This vision is translated into annual work programs in the areas of *tahfidz* and character development. Various activities, such as *halaqah Qurʻaniyah*, thematic *tadabbur*, and *musabaqah tahfidz wal tafsir*, are designed to internalize the value of balance. This indicates that the *Tawazun* method is not merely a technical learning strategy, but an integrated educational system embedded within the school culture.

The *Tawazun* method is a Qurʻanic learning approach that emphasizes balance among memorization, comprehension, and the application of Qurʻanic values in daily life (Syahmira & Hasibuan, 2025). The theoretical foundation of this method can be viewed from the perspective of constructivist learning theory proposed by Piaget and Vygotsky, which posits that learners construct knowledge through active experience and social interaction (Suryadi et al., 2022).

In practice, students do not memorize verses mechanically; rather, they engage in *tadabbur*, group discussions, and reflective activities to understand the meanings of the verses and their relevance to their lives. Teachers function as facilitators who provide guidance according to each student's level of ability (*scaffolding*), thereby creating a balanced learning process that integrates cognitive, affective, and psychomotor domains. Through this approach, the *Tawazun* method not only enhances memorization ability but also shapes Islamic character traits such as discipline, patience, and responsibility, in line with the holistic objectives of Qurʻanic education.

The Process of Implementing Qurʻanic Learning Using the *Tawazun* Method

The process of Qurʻanic learning using the *Tawazun* method at SMA Daarul Huffadz Tahfidz Boarding School is carried out systematically and in a structured manner through students' daily activities. Based on observational findings, learning activities begin at 4:30 a.m. and continue until 9:00 p.m., with a carefully balanced time allocation. In the morning, students engage in *tabsin* and *tahfidz* sessions aimed at improving recitation accuracy while

adding new memorization. This period is considered the optimal time for focus and concentration. In the afternoon, students participate in *muraja'ah* sessions to review previously memorized verses in order to strengthen and maintain retention. This structured time division reflects the implementation of the principle of balance between memorization and recitation mastery, which lies at the core of the *Tawazun* method.

In its implementation, *tafīd* teachers serve as both spiritual mentors and supervisors of students' memorization progress. Based on interviews with one of the *ustadzah*, each student receives individualized guidance, with memorization targets adjusted according to their respective abilities. Teachers conduct daily assessments through memorization submissions, which are evaluated in terms of *makhraj*, *tajwid*, and fluency of recitation. In addition, teachers organize *tadabbur* sessions at the end of each week to help students understand the meanings of the verses they have memorized. Through this approach, teachers seek to ensure that the learning process is not monotonous, but instead engages students' intellectual, emotional, and spiritual dimensions.

The *Tawazun* method places balance between memorization and application as a central component of learning. Based on documentation and interview data, students are not only required to memorize verses but are also encouraged to relate them to values applicable in daily life. For instance, when studying Surah Al-Hujurat, which discusses social ethics, teachers connect its teachings to students' behavior in the dormitory environment. This helps students understand that the Qur'an serves as a moral guide rather than merely a text for memorization. Such a contextual approach makes Qur'anic learning more meaningful and relevant to students' lived experiences. This principle is in accordance with the word of Allah SWT in Surah Al-Baqarah verse 121:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

Meaning: "Those to whom We have given the Book recite it with its true recitation; they are the ones who truly believe in it."

This verse emphasizes that proper recitation of the Qur'an encompasses understanding and practical application.

Beyond the technical aspects of instruction, the overall environment at SMA Daarul Huffadz strongly supports the implementation of the *Tawazun* method. Based on the researcher's observations, students are consistently habituated to uphold proper etiquette toward the Qur'an, such as performing ablution before memorization, maintaining cleanliness, and reciting verses with reverence and concentration. This religious and disciplined environment creates a strong spiritual atmosphere that fosters comfort and motivation in learning. Institutional support is also evident through the provision of *halaqah* facilities, structured guidance schedules, and *musabaqah* activities that function as both evaluation tools and forms of appreciation for students' achievements.

The learning process using the *Tawazun* method at SMA Daarul Huffadz demonstrates that balanced Qur'anic education can effectively shape students' character and personality. Through the integration of memorization, comprehension, and application, students develop not only academic competence but also spiritual and moral maturity. Based

on interviews with the school principal, the *Tawazun* method is considered capable of addressing contemporary challenges by producing a Qur'anic generation that is not extreme in thought, but rather moderate and characterized by noble conduct. Thus, the implementation of this method serves as a concrete example that Qur'anic learning which engages both the heart and the intellect can cultivate balanced individuals, in accordance with the true meaning of *Tawazun* itself.

Teachers' Strategies in Enhancing the Quality of Learning through the *Tawazun* Method

Teachers implement various strategies to enhance the effectiveness of Qur'anic learning through the *Tawazun* method. Based on interview findings, teachers emphasize a personalized and adaptive approach by adjusting learning strategies to students' individual abilities. For example, for students who memorize quickly but have limited understanding of the meanings of the verses, teachers place greater emphasis on *tadabbur* and thematic *tafsir* sessions. Conversely, for students who are at the early stages of memorization, teachers focus on *tilawah* and gradual *muraja'ah*, ensuring that balance among memorization, understanding, and application is consistently maintained.

In addition, teachers apply habituation strategies and positive reinforcement to motivate students. Every improvement in memorization or understanding is acknowledged through direct praise, progress notes, or recognition during *balaqah* sessions. Observational data indicate that this strategy increases students' self-confidence and fosters sustained learning motivation. Teachers also utilize small group discussions to explore the interpretation of verses and the moral values they contain, enabling students to exchange perspectives and develop social skills.

Teachers' strategies further include a contextual and applicative approach. Rather than teaching the Qur'anic text in a purely formal manner, teachers connect its teachings to students' daily experiences, both in dormitory life and school activities. For instance, when studying verses related to trust (*amanah*) and honesty, teachers guide students to reflect on their attitudes in safeguarding personal belongings, fulfilling assigned tasks, and taking responsibility within the *balaqah*. Through this approach, Qur'anic values are not only understood theoretically but are also practiced in real-life situations.

To support the implementation of the *Tawazun* method, teachers also integrate technology and simple instructional media. Based on school documentation, teachers use interactive whiteboards, concise *tafsir* books, and *tilawah* audio recordings to assist students in improving recitation accuracy, understanding meanings, and reinforcing memorization. These strategies facilitate teachers' ability to monitor individual student progress and ensure that the three core aspects of the *Tawazun* method are implemented in a balanced manner. The use of such media also makes the learning process more varied and engaging for students.

Overall, teachers' strategies in implementing the *Tawazun* method encompass personalized instruction, positive habituation, contextualization of Qur'anic verses, and the use of instructional media. Based on interview and observational findings, the integration of these strategies effectively enhances the quality of Qur'anic learning, fosters discipline, strengthens spiritual awareness, and encourages the application of Qur'anic values in daily

life. Teachers' strategies serve as a key factor in the successful implementation of the *Tawazun* method, as this approach focuses not only on memorization but also on character formation and balanced Qur'anic education for all students.

The Impact of the Implementation of the *Tawazun* Method on the Quality of Students' Qur'anic Learning

The implementation of the *Tawazun* method has had a significant impact on the quality of students' Qur'anic learning. Based on observations and interviews with teachers and students, this method effectively enhances the balance between memorization, comprehension, and the application of Qur'anic verses. Students no longer focus solely on the quantity of memorization, but also demonstrate a deeper understanding of meanings and a greater ability to apply Qur'anic values in their daily lives. As a result, the learning process becomes more meaningful, holistic, and aligned with the objectives of comprehensive Qur'anic education.

Furthermore, the *Tawazun* method contributes to the strengthening of students' Qur'anic character, including discipline, responsibility, patience, and social awareness. Interview findings indicate that students are more motivated to maintain consistency in memorization, actively participate in discussions on interpretation, and practice noble character in their daily interactions, both in the dormitory and at school. This approach encourages students to become more active and reflective learners, while also helping them balance academic responsibilities with *tahfidz* activities in accordance with the core principle of *Tawazun*, namely balance.

Despite its positive impact, the implementation of the *Tawazun* method also faces several challenges. Some students experience difficulties in managing their time between memorization, *tadabbur*, and other academic activities. Differences in memorization ability among students pose challenges for teachers in maintaining a balanced learning process. In addition, limited time for individualized guidance and varying levels of learning motivation among students require teachers to develop more effective mentoring and support strategies.

Overall, the implementation of the *Tawazun* method has a positive impact on multiple aspects of the quality of Qur'anic learning, both academically and in terms of character development. The method systematically improves students' memorization skills, enhances understanding through *tadabbur* and thematic *tafsir*, fosters Qur'anic character traits, increases learning motivation and participation, and helps students integrate Qur'anic values into their daily lives. These outcomes demonstrate that the *Tawazun* method is an effective approach to developing balanced, meaningful, and character-oriented Qur'anic learning.

Implications of the Implementation of the *Tawazun* Method for the Formation of Students' Islamic Character

The implementation of the *Tawazun* method has significant implications for the formation of students' Islamic character. Based on observations and interviews, this method emphasizes not only memorization and understanding of the Qur'an, but also the internalization of Qur'anic values in students' daily behavior. This approach is consistent with the principles of Islamic education, which emphasize balance among cognitive, affective, and psychomotor aspects, enabling students to develop into well-rounded individuals who possess noble character and a strong sense of responsibility.

One of the primary implications of the *Tawazun* method is the cultivation of discipline. Through a structured daily schedule, students become accustomed to managing their time between memorization, *tadabbur*, application of values, and other academic activities. Teachers guide students to allocate their time effectively and consistently, allowing discipline to become an integral part of their character. This is in line with the word of Allah SWT in Surah Al-Mu'minun verses 1–2:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Meaning: “Successful indeed are the believers, those who are humble and attentive in their prayer.”

These verses indicate that discipline in worship and Qur’anic learning reflects the quality of faith that is internalized in daily conduct.

In addition, the *Tawazun* method contributes to the development of patience and perseverance. Throughout the processes of memorization and *tadabbur*, students encounter challenges such as difficulties in retaining verses, understanding meanings, or maintaining learning consistency. Teachers provide motivation and guidance so that students do not easily give up, in accordance with Islamic teachings that emphasize perseverance and patience in striving for improvement. The Prophet Muhammad ﷺ said:

إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَمِّتَهُ

Meaning: “Indeed, Allah loves His servant who performs every task with perseverance and patience.” (Narrated by Ahmad).

These qualities gradually become embedded in students’ character and prove beneficial beyond the school environment.

The *Tawazun* method also encourages the development of empathy and social morality. Through *tadabbur* activities and group discussions, students learn to respect differing opinions, assist peers who experience difficulties in memorization, and build harmonious cooperation. This spirit of mutual assistance aligns with the word of Allah SWT in Surah Al-Mā'idah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Meaning: “And cooperate in righteousness and piety, but do not cooperate in sin and transgression.”

Another important implication of the *Tawazun* method is the cultivation of individual responsibility. Students are assigned memorization and *tadabbur* targets to be achieved independently and are required to report their progress to teachers. This process trains students to take responsibility for their own learning while fostering discipline and honesty.

Overall, the implementation of the *Tawazun* method has broad implications for the formation of balanced Islamic character. Students do not merely become memorizers of the Qur’an, but also individuals who are disciplined, patient, empathetic, responsible, and possess strong integrity. Qur’anic values conveyed through this method are practically applied in daily behavior, ensuring that Qur’anic learning not only enhances academic quality

but also shapes students' moral and spiritual development in accordance with Islamic educational principles. Thus, the *Tawazun* method serves as an effective learning model for producing a Qur'anic generation with noble character that is well-prepared to face contemporary challenges.

CONCLUSION

Based on the results of the study, the application of the *Tawazun* method has proven to be effective in improving the quality of Al-Qur'an learning and shaping the Islamic character of students in a balanced manner. This method not only emphasizes memorization, but also understanding and practicing the values of the Al-Qur'an through tadabbur activities, discussions, and adaptive teacher guidance. Teachers' personalized, contextual strategies and use of learning media support optimal results, while fostering discipline, patience, empathy, responsibility, and integrity in students. Despite challenges such as differences in student abilities and limited teacher time, the implementation of *Tawazun* has a significant positive impact on strengthening students' spiritual, moral, and academic development, making it a comprehensive and relevant model for Quranic learning in Islamic character education.

This study has several limitations. First, the research was conducted in one educational institution with a limited number of participants, consisting of two tahfidz teachers, one school principal, and eight students. Therefore, the findings cannot be generalized to all Islamic educational institutions. Second, the study focused only on describing the implementation of the *Tawazun* method and its role in strengthening students' Islamic character without quantitatively measuring its effectiveness. Future research is recommended to involve a larger number of participants, cover various educational settings, and employ mixed-method or quantitative approaches to provide more comprehensive findings regarding the effectiveness of the *Tawazun* method.

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