

IMPLEMENTATION OF FIELD EXPERIENCE PRACTICE (PPL) FOR QUR'ANIC STUDIES AND TAFSIR STUDENTS IN TAHFIZ- BASED LEARNING AT SCHOOL OF QURAN

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Abstract

This article discusses the implementation of Field Experience Practice (PPL) undertaken by students of the Qur'anic Studies and Tafsir Program at School of Quran as a form of community engagement in education. The activity aims to strengthen students' pedagogical, professional, social, and personal competencies through direct involvement in tahfiz-based Qur'anic learning. This study employed a descriptive qualitative approach through classroom observation, active participation, and documentation during the PPL period. The findings show that PPL provided students with practical experience in lesson planning, classroom management, Qur'an memorization assistance, moral development, and constructive interaction with teachers and learners. The program also helped integrate academic learning with Qur'anic values, especially discipline, patience, responsibility, and exemplary conduct. In conclusion, PPL at School of Quran contributes positively to preparing competent and ethical Qur'anic educators while supporting the improvement of Qur'anic education in the community.

Keywords: *Field Experience Practice; Qur'anic education; Tahfiz; pedagogical competence; community engagement*

INTRODUCTION

Community engagement in the field of education is one implementation of the Tri Dharma of higher education that emphasizes the direct application of knowledge within society. The Field Experience Practice Program (Praktik Pengalaman Lapangan, PPL) serves as a strategic medium for students to apply educational theory in real learning contexts grounded in Islamic values. Previous studies indicate that field experience can significantly improve the pedagogical and professional competence of prospective educators (Zubaedi, 2016). In a more specific context, Islamiyah (2026) shows that the involvement of PPL students in tahfiz institutions contributes to strengthening students' learning motivation and supports the implementation of Qur'anic learning in non-formal Islamic educational settings.

In the context of Qur'anic education, educators are required not only to master learning materials but also to demonstrate moral and spiritual exemplarity for students. Islamic educational ideals place the Qur'an as the source of values and a holistic guide for learning (Al-Attas, 1999; Ramayulis, 2015). This is in line with the concept of educational management in the Qur'an, which emphasizes the importance of planning, guidance, moral development, and value-based learning in Islamic education (Fadhilah & Ansory,

2024). However, field realities show that there is still a limited number of educators who possess practical experience in Qur'anic pedagogy, especially in tahfiz-based institutions at the elementary level.

Several previous studies affirm that tahfiz-based teaching practice is effective in shaping students' religious character (Hidayat, 2019; Hasan, 2018). Derysmono (2024) also explains that tasmi' Al-Qur'an activities have a positive influence on children's behavior in tahfiz-based educational environments. Furthermore, Fahrozi, Aziz, and Mustofa (2026) emphasize that the development of tahfiz programs should be positioned as an integrated system within Islamic education, because tahfiz learning is not only related to memorization achievement but also to character formation, discipline, and the internalization of Qur'anic values. Similarly, the pesantren cultural environment has been shown to contribute to the development of academic and religious character among students (Nashihin et al., 2025).

Nevertheless, few discussions have positioned PPL as a structured form of community engagement in Qur'anic learning institutions. Therefore, this article offers a description of the implementation of PPL by students of the Qur'anic Studies and Tafsir Program in tahfiz-based learning at School of Quran. By linking field practice, tahfiz learning, and Qur'anic educational values, this study is expected to provide an academic contribution to the development of community engagement models in Islamic higher education.

The analytical framework of this article is based on the theory of educator competence, which includes pedagogical, professional, social, and personal competencies in contemporary Islamic education (Daradjat, 2018; Nata, 2014). Based on this framework, the main question addressed in this article is how the PPL program was implemented at School of Quran and how it contributed to strengthening the competencies of prospective Qur'anic educators.

The implementation of Field Experience Practice (Praktik Pengalaman Lapangan/PPL) in Qur'an-based educational institutions is an important academic activity that connects theoretical knowledge with real learning practices in society. In the context of tahfiz-based learning, PPL students are not only required to understand Qur'anic studies conceptually, but also to apply pedagogical, social, and personal competencies in guiding learners during memorization, muroja'ah, and classroom activities. Previous research shows that the involvement of PPL students in tahfiz institutions can contribute to increasing learners' motivation and strengthening the learning process in Qur'an-based educational environments (Islamiyah, 2026). In addition, tahfidz program development needs to be understood as an integrated system within Islamic education because it involves planning, implementation, evaluation,

teacher guidance, learner discipline, and character formation (Fahrozi et al., 2026). However, the implementation of tahfizh programs still faces several challenges, including student motivation, teacher readiness, learning environment, time allocation, and supporting facilities (Zuhri et al., 2024; Musfiroh et al., 2024).

Several recent studies also emphasize that the effectiveness of tahfiz-based learning is closely related to the methods, learning culture, and character-building process applied in Islamic educational institutions. Salamah et al. (2024) explain that Qur'an memorization requires appropriate methods, consistent muroja'ah, strong motivation, and a supportive learning environment. Similarly, tasmi' Al-Qur'an activities have been shown to influence children's behavior positively in tahfidz-based educational settings (Derysmono, 2024). The role of educational culture is also important, as pesantren-based environments can strengthen students' academic and religious character through discipline, habituation, and value-based interaction (Nashihin et al., 2025). Furthermore, Qur'anic parenting highlights the importance of Qur'an-based guidance in shaping children's behavior and protecting them from negative influences in the digital era (Derysmono et al., 2025). Based on these studies, this article positions the implementation of PPL for Qur'anic Studies and Tafsir students at School of Qur'an Indonesia as a form of community engagement that supports tahfiz-based learning, strengthens learners' Qur'anic character, and develops the professional competence of prospective Qur'anic educators.

METHOD

This community engagement article used a descriptive qualitative approach. The activity was conducted at School of Qur'an Indonesia, located at Jl. Jahe 1 No. 3, Perum Kembang Larangan, Tangerang City 15154, from February 20, 2025 to July 21, 2025, during the Field Experience Practice (PPL) period. The object of engagement was the tahfiz-based Qur'anic learning process implemented at School of Qur'an Indonesia. This approach was chosen because it allowed the researchers to describe the implementation of PPL in its natural educational context. Previous studies on tahfizh program implementation also used qualitative and descriptive approaches to examine planning, implementation, evaluation, and obstacles in Qur'anic memorization programs (Musfiroh et al., 2024; Zuhri et al., 2024).

Data were collected through observation of teaching and learning activities, direct participation in classroom learning, and documentation during the PPL period. These techniques were relevant because previous studies on tahfizh learning commonly employed observation, interviews, documentation, and field-based data collection to understand the process of Qur'anic memorization learning in Islamic educational

institutions (Fatimah, 2020; Mustafa, 2012; Salamah et al., 2024). Data analysis was conducted systematically through data reduction, data presentation, and conclusion drawing. The analysis focused on the implementation of tahfiz-based Qur'anic learning, including memorization assistance, muroja'ah activities, classroom interaction, moral guidance, and the obstacles encountered during the learning process.

The main subjects involved in the activity consisted of one PPL student from the Qur'anic Studies and Tafsir Program, namely Haya Jihan Fauziah, four supervising lecturers, namely Isma Muhsonah, Achmad Yaman, Derysmono, and Dia Hidayati Usman, five supervising teachers, and ten learners at School of Qur'an Indonesia. The activity focused on Qur'an memorization assistance, muroja'ah, classroom learning, moral guidance, and daily educational interaction. In interpreting the field findings, this article also refers to several previous studies which show that the effectiveness of tahfiz learning is influenced by planning, learning methods, time allocation, teacher guidance, learner motivation, learning environment, and supporting facilities (Fatimah, 2020; Salamah et al., 2024; Zuhri et al., 2024).

The data were interpreted by relating the field findings to the four competencies of educators in Islamic education, namely pedagogical competence, professional competence, social competence, and personal competence. In addition, the implementation of tahfiz-based learning at School of Qur'an Indonesia was analyzed by considering several tahfiz learning methods discussed in previous studies, such as talaqqi wa al-musyafahah, bi al-nazhar, bi al-ghaib, wahdah, takrir, khifdhul jadid, and khifdhul coding (Fatimah, 2020; Mustafa, 2012; Salamah et al., 2024). These references were used to strengthen the analysis of how PPL students assisted learners in memorizing, reviewing, and improving the quality of Qur'anic recitation.

In the results section, documentation of field activities was also included to strengthen the empirical evidence of the PPL implementation. The documentation shows the direct involvement of PPL students in assisting Qur'an memorization, guiding muroja'ah activities, and accompanying learners during classroom learning.



Figure 1. Documentation of PPL students assisting tahfiz-based Qur'anic learning activities at School of Quran.

RESULTS AND DISCUSSION

The results and discussion of the PPL activity were analyzed based on the theory of educator competence in Islamic education. The implementation of PPL at School of Quran shows that tahfiz-based Qur'anic learning is not only oriented toward mastery of academic materials but also toward character formation and the internalization of Qur'anic values among learners. PPL students were directly involved in muroja'ah, memorization submission, academic learning, and classroom mentoring, thereby gaining real experience in integrated Islamic education practice.

From the aspect of pedagogical competence, PPL students were able to design and implement learning systematically, beginning with apperception, presentation of core materials, examples, guidance, and evaluation. Communicative approaches and the use of language appropriate to students' developmental levels helped learners understand the material more effectively. This finding supports the view that the effectiveness of learning in Islamic education is strongly influenced by the suitability of methods to learner characteristics (Mulyasa, 2017). Nevertheless, differences in students' Qur'an memorization abilities became a challenge that required adaptive and differentiated learning strategies.

In terms of professional competence, PPL students learned to connect Qur'anic knowledge, learning strategies, and classroom needs. They did not merely assist memorization activities but also attempted to relate lessons to Qur'anic values and students' daily lives. This process reflects the importance of professional preparation for educators who are able to integrate religious knowledge, pedagogy, and practical classroom management.

Regarding personal competence, PPL students acted as role models (*uswah hasanah*) for learners through discipline, patience, responsibility, and consistency in maintaining good conduct. Such exemplarity is essential in Islamic education because moral and spiritual values cannot be transmitted only through verbal explanation; they must also be embodied in the behavior of educators (Al-Attas, 1999; Tafsir, 2015). During the PPL implementation, students showed commitment to preserving etiquette, communication ethics, and personal integrity, which positively influenced learners' attitudes and behavior.

From the aspect of social competence, the interaction among PPL students, teachers, and learners developed harmoniously and constructively. PPL students were able to establish effective communication, cooperate with supervising teachers, and create a conducive classroom atmosphere. This interaction reflects Islamic social values such as brotherhood, mutual respect, empathy, and concern for others. Thus, PPL at School of Quran functioned not only as a learning experience for students but also as a form of

community engagement that contributed to strengthening the quality of Qur'anic education at the elementary level.

Table 1. Implementation of Islamic Educational Values in PPL Activities at School of Quran

Islamic Educational Value	Implementation in PPL Activities
Piety	Habituation of muroja'ah, Qur'an memorization submission, and opening and closing lessons with prayer.
Faith	Strengthening tawhid values through exemplary stories of prophets and companions and relating learning materials to Qur'anic teachings.
Social	Positive interaction among PPL students, teachers, and learners through mutual respect, cooperation, and empathy.
Moral character	Exemplary discipline, patience, and responsibility in daily learning activities.

The table above illustrates that Islamic educational values were implemented not only through formal instruction but also through habituation, mentoring, and exemplary behavior. The PPL program therefore became a practical space for integrating cognitive, affective, and psychomotor aspects of learning. It also demonstrates the relevance of field practice as a bridge between higher education and community-based Qur'anic institutions (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2003; Suryadi, 2020).

The field documentation indicates that PPL students were actively involved in tahfiz-based Qur'anic learning activities. As shown in Figure 1, the students participated in assisting learners during Qur'an memorization, muroja'ah, and classroom mentoring. This documentation strengthens the finding that the PPL program was implemented not only through observation but also through direct educational interaction with learners in the school environment.



Figure 1. PPL students assisting Qur'an memorization and classroom learning activities at School of Quran.

Tahfiz education is considered beneficial not only for strengthening children's religious values, but also for supporting their academic development, character formation, mental growth, discipline, patience, responsibility, memory, concentration, and self-confidence.

CONCLUSION

Based on the results and discussion, it can be concluded that the implementation of Field Experience Practice (PPL) by a student of the Qur'anic Studies and Tafsir Program at School of Qur'an Indonesia constituted a meaningful form of community engagement in the field of Islamic education. The activity was conducted from February 20, 2025 to July 21, 2025 at School of Qur'an Indonesia, located at Jl. Jahe 1 No. 3, Perum Kembang Larangan, Tangerang City 15154. The program involved one PPL student, four supervising lecturers, five teachers, and ten learners. This activity provided direct learning experience for the PPL student in applying Islamic educational theory within a real Qur'an-based learning environment.

The implementation of PPL showed that tahfiz-based Qur'anic learning can support the development of learners' cognitive, affective, and psychomotor aspects. Through direct involvement in Qur'an memorization assistance, muroja'ah, classroom learning, moral guidance, and daily educational interaction, the PPL student gained practical experience in managing learning activities that integrated Qur'an memorization, recitation improvement, and Islamic character building.

In terms of pedagogical competence, the PPL student demonstrated the ability to participate in planning, implementing, and evaluating learning activities in a contextual manner. The student also learned to adjust learning approaches to the needs and abilities of learners, especially in dealing with differences in memorization ability, learning motivation, and classroom participation. This finding indicates that PPL can strengthen the readiness of prospective Qur'anic educators in facing real educational dynamics.

Regarding professional, personal, and social competencies, the PPL program contributed to shaping the student's discipline, responsibility, patience, communication skills, adaptability, and exemplary conduct. Continuous interaction with teachers and learners encouraged the student to develop professional attitudes as a prospective educator in Qur'anic learning institutions. Therefore, PPL at School of Qur'an Indonesia benefited not only the student as a prospective Qur'anic educator but also the host institution by supporting the implementation of tahfiz-based learning activities.

Based on these findings, future PPL programs should be organized more systematically through clear planning, structured supervision, continuous evaluation, and stronger collaboration between higher education institutions and Qur'an-based schools.

Further community engagement and research are also recommended to examine the long-term impact of PPL on the quality of tahfiz learning, learners' character development, and the professional competence of prospective Qur'anic educators.

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