

Exploration of Students' Learning Experiences in Tahsin and Tahfidz Learning: Service Quality and Students' Satisfaction at Islamic Al-Qur'an Educational Institutions

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Article Info

Article history:

Received 06 02, 2026

Revised 06 20, 2026

Accepted 06 30, 2026

Keywords:

quality of educational services, student satisfaction, tahsin and tahfidz, Islamic education, spiritual learning experience

Kata Kunci:

kualitas layanan pendidikan, kepuasan santri, tahsin dan tahfidz, pendidikan Islam, pengalaman belajar spiritual

ABSTRACT

This study aims to analyze the quality of educational services in tahsin and tahfidz learning and its influence on student satisfaction at Rumah Tahfidz Al Furqon. The phenomenon studied focuses on the importance of a comfortable, humanistic, and religious learning experience in increasing student motivation and satisfaction during the process of memorizing the Qur'an. The study uses a qualitative approach with a case study type to understand the student learning experience in depth in the natural context of the tahfidz institution. Data collection techniques were carried out through semi-structured interviews, participant observation, and documentation. Research informants consisted of students, ustadz/ustadzah, and managers of Rumah Tahfidz who were selected using a purposive sampling technique. Data analysis used the interactive model of Miles and Huberman through the stages of data reduction, data presentation, and drawing conclusions, while data validity was carried out through triangulation of sources and techniques. The results of the study indicate that student satisfaction is influenced by four main factors: a comfortable learning environment, emotional closeness between students and ustadz/ustadzah, adaptive tahsin and tahfidz learning methods, and emotional and spiritual experiences during the learning process. This study demonstrates that student satisfaction in tahfidz education is multidimensional because it encompasses academic, emotional, social, and spiritual aspects. The research findings have implications for the importance of developing tahfidz education services that are humanistic, adaptive, and oriented towards the psychological and spiritual needs of students.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis kualitas layanan pendidikan dalam pembelajaran tahsin dan tahfidz serta pengaruhnya terhadap kepuasan santri di Rumah Tahfidz Al Furqon. Fenomena yang dikaji berfokus pada pentingnya pengalaman belajar yang nyaman, humanis, dan religius dalam meningkatkan motivasi serta kepuasan santri selama proses menghafal AlQur'an. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus untuk memahami pengalaman belajar santri secara mendalam dalam konteks alami lembaga tahfidz. Teknik pengumpulan data dilakukan melalui wawancara semiterstruktur, observasi partisipatif, dan dokumentasi. Informan penelitian terdiri atas santri, ustadz/ustadzah, dan pengelola Rumah Tahfidz yang dipilih menggunakan teknik purposive sampling. Analisis data menggunakan model interaktif Miles dan Huberman melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan validitas data dilakukan melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa kepuasan santri dipengaruhi oleh empat faktor utama, yaitu kenyamanan lingkungan belajar, kedekatan emosional antara santri dan ustadz/ustadzah, metode pembelajaran tahsin dan tahfidz yang adaptif, serta pengalaman emosional dan spiritual selama proses pembelajaran berlangsung. Penelitian ini menunjukkan bahwa kepuasan santri dalam pendidikan tahfidz bersifat multidimensional karena mencakup aspek akademik, emosional, sosial, dan spiritual. Temuan penelitian berimplikasi pada pentingnya pengembangan layanan pendidikan tahfidz yang humanis, adaptif, dan berorientasi pada kebutuhan psikologis serta spiritual santri.

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INTRODUCTION

Qur'anic education through *tahsin* and *tahfidz* programs has experienced significant growth in various Muslim countries, including Indonesia [1]. The increasing public interest in Qur'anic educational institutions reflects a growing awareness that Qur'anic education functions not only as a medium for religious learning but also as an instrument for character building, spiritual development, and moral formation among younger generations. Institutions implementing Qur'anic learning programs are increasingly required to provide educational services that are professional, humanistic, and oriented toward student satisfaction. This development is in line with contemporary educational paradigms that position learners as the center of the educational process through a student-centered learning approach [2]. Consequently, the quality of educational institutions is no longer measured solely by academic outcomes or the number of memorized verses but also by students' learning experiences, comfort, educational interactions, and satisfaction with the services provided [3]. Service quality is generally defined as an institution's ability to meet users' expectations through consistent, responsive, and value-oriented services [4].

The growth of *Rumah Tahfidz* and Qur'anic boarding schools has increased substantially during the last decade. This trend indicates a growing level of public trust in Qur'anic institutions as centers for character and spiritual education. Despite this positive development, several challenges related to educational service quality remain. Many Qur'anic institutions continue to prioritize memorization targets while paying less attention to students' learning experiences, psychological well-being, classroom comfort, teacher-student relationships, and instructional quality. Previous studies have shown that student satisfaction is strongly influenced by the quality of educational interactions, learning facilities, teacher empathy, and instructional methods [5]. Therefore, improving educational service quality has become a strategic issue in ensuring the sustainability and effectiveness of Qur'anic learning programs.

Preliminary observations conducted at Rumah Tahfidz Al Furqon revealed a gap between students' expectations and their actual learning experiences. Several students expressed the need for a more comfortable learning environment, stronger emotional connections with teachers, and greater motivational support during the memorization process. Students also reported that monotonous instructional approaches often reduced their enthusiasm for *muroja'ah* and memorization activities. These findings indicate that the success of Qur'anic education depends not only on memorization techniques but also on broader educational service dimensions, including psychological, social, and emotional support. Research has demonstrated that educational service quality significantly affects student satisfaction and learning sustainability within Islamic educational institutions [6].

Student satisfaction can be understood as an emotional response resulting from the comparison between expectations and actual educational experiences. Expectancy-disconfirmation theory proposed by Oliver explains that satisfaction emerges when perceived performance meets or exceeds expectations [7]. Within the context of Qur'anic education, student satisfaction serves as an important indicator because it is associated with learning motivation, institutional attachment, psychological comfort, and memorization achievement. Furthermore, the SERVQUAL model developed by Parasuraman, Zeithaml, and Berry identifies five dimensions of service quality: tangibles, reliability, responsiveness, assurance, and empathy [8]. These dimensions are particularly relevant for analyzing educational experiences in *tahsin* and *tahfidz* programs because they encompass learning facilities, instructional quality, teacher responsiveness, professional competence, and interpersonal relationships.

Although numerous studies have examined service quality in Islamic education, most previous research has employed quantitative approaches emphasizing statistical measurements of satisfaction levels. Existing studies have rarely explored students' subjective experiences, perceptions of learning comfort, emotional relationships with teachers, and psychological dynamics influencing satisfaction during Qur'anic learning activities [9]. Moreover, research on *tahfidz* education has predominantly focused on

memorization methods rather than students' lived experiences concerning educational service quality [10]. As a result, there remains a significant research gap regarding how students interpret their learning experiences and how educational service quality shapes their satisfaction from emotional, social, and spiritual perspectives.

Based on these issues, this study aims to explore students' learning experiences in *tahsin* and *tahfidz* programs, particularly regarding educational service quality and student satisfaction at Rumah Tahfidz Al Furqon. The study focuses on students' perceptions of instructional interactions, learning environment comfort, teacher approaches, and the meaning of satisfaction experienced during Qur'anic learning activities. The findings are expected to contribute theoretically to the development of Islamic educational quality management and service quality literature within Qur'anic learning contexts. Practically, the results may provide valuable recommendations for Qur'anic educational institutions seeking to enhance educational services that are more humanistic, supportive, comfortable, and responsive to students' needs.

LITERATURE REVIEW

The concept of educational service quality has become one of the central discussions in contemporary educational management, particularly in institutions that provide religious and character-based learning services. Educational institutions are increasingly required to ensure that learning experiences are not only effective in achieving academic outcomes but also capable of creating satisfaction among learners. Service quality is generally defined as the institution's ability to meet or exceed the expectations of service users through consistent, reliable, and responsive educational practices [11]. Within Islamic educational institutions, service quality encompasses not only tangible facilities and instructional processes but also spiritual guidance, emotional support, and moral development. The application of service quality principles in Qur'anic education is particularly significant because learning outcomes are closely associated with students' motivation, emotional engagement, and spiritual growth. According to educational quality management theory, learners' perceptions of service quality significantly influence their commitment to learning and their willingness to remain engaged in educational programs [12]. In the context of *tahsin* and *tahfidz* learning, quality service is reflected through effective instructional interactions, supportive learning environments, accessible teachers, and meaningful educational experiences. Educational institutions that successfully provide high-quality services tend to achieve higher levels of student satisfaction and stronger educational outcomes. Therefore, service quality serves as a foundational theoretical framework for understanding students' experiences in Qur'anic learning institutions and becomes an essential component in evaluating educational effectiveness within contemporary Islamic education settings [13].

Student satisfaction theory provides another important foundation for understanding learners' perceptions of educational services. Satisfaction is generally conceptualized as a psychological response that emerges when individuals compare their expectations with actual experiences received from a service provider [14]. The Expectation-Confirmation Theory developed by Oliver explains that satisfaction occurs when educational services meet or exceed learners' expectations, whereas dissatisfaction emerges when perceived performance falls below anticipated standards [15]. In educational environments, student satisfaction is associated with various factors, including instructional quality, interpersonal relationships, institutional support, and emotional well-being. Recent studies indicate that satisfaction significantly influences students' motivation, academic persistence, psychological comfort, and overall learning achievement [16]. Within Qur'anic learning institutions, satisfaction extends beyond academic accomplishments and includes feelings of spiritual fulfillment, emotional security, and meaningful relationships with teachers. The subjective nature of satisfaction makes it particularly suitable for exploration through qualitative approaches because learners' experiences often involve complex emotional and social dimensions that cannot be fully captured through quantitative measurements alone.

Consequently, understanding how students interpret and experience satisfaction during tahsin and tahfidz learning becomes essential for developing educational services that respond effectively to learners' needs and expectations [17].

One of the most influential frameworks for examining educational service quality is the SERVQUAL model developed by Parasuraman, Zeithaml, and Berry. This model identifies five key dimensions that determine service quality perceptions: tangibles, reliability, responsiveness, assurance, and empathy [18]. Tangibles refer to physical facilities, learning environments, and instructional resources available to students. Reliability concerns the institution's ability to deliver promised educational services accurately and consistently. Responsiveness reflects the willingness of educators to assist students and address their learning needs promptly. Assurance relates to teachers' competence, credibility, and ability to build trust among learners. Empathy emphasizes individualized attention and genuine concern for students' personal and educational development. Previous educational studies demonstrate that these dimensions significantly affect students' perceptions of educational quality and their subsequent satisfaction levels [19]. In the context of Qur'anic education, SERVQUAL provides a comprehensive framework for understanding how students evaluate various aspects of tahsin and tahfidz learning experiences. Since Qur'anic learning often involves intensive teacher-student interaction, emotional encouragement, and personalized guidance, dimensions such as empathy and assurance become particularly relevant. Therefore, the SERVQUAL framework offers valuable theoretical insights for examining how service quality contributes to student satisfaction in Islamic educational institutions [20].

The learning environment constitutes another critical factor influencing students' satisfaction and educational experiences. Contemporary educational theories emphasize that effective learning occurs within environments that promote psychological safety, emotional comfort, and active participation [21]. Learning environments encompass both physical and psychosocial dimensions, including classroom conditions, social interactions, institutional culture, and emotional climate. Research has consistently demonstrated that supportive learning environments enhance students' engagement, motivation, and academic achievement [22]. In Islamic educational settings, learning environments also include spiritual atmospheres that encourage moral development and religious commitment. Tahfidz institutions require learning spaces that facilitate concentration, memorization, reflection, and meaningful interaction between teachers and students. A comfortable and supportive environment helps reduce learning anxiety and strengthens students' intrinsic motivation to engage in Qur'anic memorization activities. Furthermore, positive educational environments foster stronger relationships among learners and educators, contributing to a sense of belonging and community. These factors collectively influence how students perceive educational quality and satisfaction within Qur'anic learning programs [23].

Teacher-student relationships represent a significant dimension of educational service quality and learner satisfaction. Educational psychology literature highlights that positive interpersonal relationships between teachers and students contribute substantially to students' academic success, emotional well-being, and learning motivation [24]. Effective teachers are not merely transmitters of knowledge but also mentors, facilitators, and sources of emotional support. In Qur'anic education, teacher-student relationships possess additional significance because religious learning often involves moral guidance, character formation, and spiritual mentoring. Studies have found that students who perceive their teachers as caring, approachable, and supportive report higher levels of satisfaction and stronger commitment to learning activities [25]. Emotional support from teachers is particularly important in tahfidz programs because memorization processes frequently involve challenges such as fatigue, frustration, and declining motivation. Teachers who demonstrate empathy and provide constructive encouragement help students overcome learning difficulties and maintain persistence in achieving memorization goals. Consequently, the quality of teacher-student relationships serves as an essential indicator

of educational service quality and plays a crucial role in shaping students' perceptions of satisfaction within Islamic learning institutions [26].

Recent studies provide empirical evidence supporting the relationship between educational service quality and student satisfaction. A study conducted by Allen et al. found that supportive educational relationships positively influence students' mental well-being and learning engagement [24]. Similarly, Harding et al. reported that educational interventions emphasizing supportive learning environments contribute significantly to students' psychological health and educational outcomes [27]. Within Islamic education, Baihaki demonstrated that educational service quality directly affects learners' satisfaction and institutional loyalty among students in religious educational settings [28]. These findings collectively indicate that educational quality extends beyond instructional effectiveness and encompasses emotional, social, and psychological dimensions. Furthermore, studies on Qur'anic learning institutions suggest that students' perceptions of teacher support, learning comfort, and educational responsiveness strongly influence their overall learning experiences. Such evidence reinforces the importance of exploring service quality from students' perspectives and highlights the need for more comprehensive investigations into educational experiences within tahsin and tahfidz programs [29].

Despite increasing scholarly attention to educational quality in Islamic institutions, several theoretical and empirical gaps remain. Existing studies predominantly employ quantitative methodologies focusing on statistical measurements of satisfaction levels and service quality indicators [30]. While such approaches provide valuable generalizations, they often fail to capture the complexity of students' lived experiences and subjective interpretations. Furthermore, previous research on tahfidz education has primarily concentrated on memorization methods, curriculum implementation, and learning outcomes rather than exploring learners' experiences regarding service quality and satisfaction [31]. Limited studies have examined how students interpret educational interactions, emotional support, learning environments, and institutional services within Qur'anic learning contexts. This gap is particularly significant because satisfaction in religious education involves multidimensional experiences encompassing spiritual, emotional, social, and educational aspects. Consequently, qualitative inquiry is needed to explore these dimensions more deeply and provide a richer understanding of students' experiences in tahsin and tahfidz programs [32].

Based on the theoretical perspectives and empirical findings discussed above, this study adopts a conceptual framework that positions educational service quality as a multidimensional construct influencing students' satisfaction within tahsin and tahfidz learning environments. The framework integrates SERVQUAL theory, student satisfaction theory, and educational relationship perspectives to analyze learners' experiences comprehensively. Service quality dimensions—including tangibles, reliability, responsiveness, assurance, and empathy—are expected to shape students' perceptions of learning experiences, while satisfaction emerges as a subjective evaluation of those experiences. Teacher-student relationships and learning environments function as contextual factors that strengthen or weaken satisfaction outcomes. By employing a qualitative phenomenological approach, this study seeks to explore how students construct meaning from their educational experiences and how service quality influences their perceptions of satisfaction. The framework provides a comprehensive foundation for understanding educational quality within Qur'anic learning institutions and contributes to the broader discourse on quality management in Islamic education [33], [34].

METHOD

This study employed a qualitative approach using a case study design. The qualitative case study approach was selected because the research aimed to gain an in-depth understanding of students' learning experiences in *tahsin* and *tahfidz* programs, particularly regarding educational service quality and student satisfaction within the context

of a Qur'anic learning institution. A case study enables researchers to investigate a contemporary phenomenon within its real-life setting while considering the social, cultural, and educational contexts surrounding the phenomenon [35]. This approach is particularly appropriate when researchers seek to explore subjective meanings, individual experiences, interpersonal interactions, and educational processes that cannot be separated from their natural environment [36]. In the context of this study, the focus was not merely to identify the level of student satisfaction but to understand how students interpreted and experienced the quality of educational services provided during their participation in *tahsin* and *tahfidz* learning activities. Through this approach, the researcher was able to capture the complexity of students' perceptions, emotions, motivations, and learning experiences holistically.

The research was conducted at Rumah Tahfidz Al Furqon, an Islamic educational institution specializing in Qur'anic learning through *tahsin* and *tahfidz* programs. The site was selected purposively because it actively organizes Qur'anic learning activities involving students from diverse educational backgrounds and age groups. Furthermore, the institution emphasizes direct interaction between teachers (*ustadz* and *ustadzah*) and students, making it highly relevant to the investigation of educational service quality and learner satisfaction. Data collection was carried out from January to March 2026, beginning with preliminary observations, followed by fieldwork, interviews, observations, documentation, and data verification processes. Conducting the research over several months allowed the researcher to develop a comprehensive understanding of the educational environment and to observe learning activities in their natural setting [37].

Research participants consisted of students (*santri*), Qur'anic teachers (*ustadz* and *ustadzah*), and institutional administrators. Participants were selected through purposive sampling, a technique commonly used in qualitative research to identify individuals who possess rich information and direct experience related to the phenomenon under investigation [38]. Student participants were required to meet several criteria: (1) actively participating in *tahsin* and *tahfidz* learning activities for at least six months; (2) regularly engaging in Qur'anic memorization submission (*setoran hafalan*) and revision sessions (*muroja'ah*); and (3) being willing to share their learning experiences openly and honestly. Teacher participants were selected based on their direct involvement in Qur'anic teaching and learning processes. Meanwhile, institutional administrators were included to provide information regarding educational policies, learning management, and service delivery practices. The purposive selection strategy ensured that participants possessed sufficient knowledge and experience to contribute meaningful insights into educational service quality and student satisfaction within the institution [39].

Data were collected through semi-structured interviews, participant observation, and document analysis. Semi-structured interviews were conducted to explore students' subjective experiences concerning learning comfort, interactions with teachers, motivation in memorizing the Qur'an, and perceptions of educational service quality. This interview format allowed flexibility for probing and exploring emerging themes while maintaining consistency across participants [40]. Observation was conducted by directly engaging with learning activities to examine classroom interactions, instructional methods, teacher responsiveness, student participation, and the overall learning atmosphere. Through observation, the researcher was able to identify behaviors, interactions, and educational dynamics that might not be fully expressed during interviews. In addition, document analysis was employed to complement interview and observation data. Documents included learning schedules, memorization records, evaluation reports, institutional guidelines, and photographs of learning activities. The use of multiple data collection methods facilitated methodological triangulation and strengthened the credibility and richness of the findings [41].

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña, which consists of three interconnected stages: data condensation, data display, and conclusion drawing/verification [42]. During the data condensation stage, interview

transcripts, observation notes, and documentary evidence were reviewed, coded, categorized, and organized according to themes related to educational service quality and student satisfaction. The data display stage involved presenting findings through thematic matrices, narrative descriptions, and conceptual categorizations that facilitated interpretation and pattern identification. Finally, conclusion drawing and verification were conducted by continuously examining relationships among themes, validating interpretations, and comparing emerging findings with existing theoretical frameworks. Data analysis was performed iteratively throughout the research process, allowing the researcher to refine interpretations and develop a comprehensive understanding of students' experiences within the *tahsin* and *tahfidz* learning environment [43].

To ensure trustworthiness, the study employed several strategies, including source triangulation, method triangulation, prolonged engagement, member checking, and peer debriefing. Source triangulation was achieved by comparing information obtained from students, teachers, and administrators. Method triangulation involved integrating interview, observation, and documentary evidence to validate findings. Member checking was conducted by returning preliminary interpretations to selected participants for confirmation and clarification. In addition, peer discussions with fellow researchers were undertaken to minimize researcher bias and strengthen analytical rigor. These procedures were implemented to ensure credibility, dependability, confirmability, and transferability of the research findings, which are widely recognized as essential criteria for establishing quality in qualitative inquiry [44], [45].

The qualitative case study approach adopted in this research was expected to generate a comprehensive understanding of students' learning experiences in *tahsin* and *tahfidz* programs. More importantly, the methodology facilitated the exploration of students' subjective interpretations of educational service quality and satisfaction from academic, emotional, social, and spiritual perspectives. Through an in-depth examination of participants' experiences, this study sought to contribute meaningful insights into educational quality management within Qur'anic learning institutions and provide practical recommendations for enhancing student-centered educational services in Islamic education settings [46].

RESULTS AND DISCUSSION (11 PT)

A. Students' Experiences of Learning Environment Comfort

The findings revealed that learning environment comfort was one of the primary factors influencing students' experiences in *tahsin* and *tahfidz* learning at Rumah Tahfidz Al Furqon. Interview results indicated that students perceived a comfortable learning atmosphere as essential for maintaining concentration, emotional stability, and motivation during Qur'anic memorization activities. Participants explained that a calm and conducive environment facilitated *murāja'ah* activities and strengthened memorization retention. Conversely, uncomfortable classroom conditions, excessive noise, and overcrowded learning spaces often reduced concentration and increased fatigue during learning sessions. These findings suggest that learning experiences are influenced not only by cognitive factors but also by students' perceptions of their physical and psychological learning environment. Such findings are consistent with the SERVQUAL framework, particularly the tangible dimension, which emphasizes the importance of physical facilities and environmental conditions in shaping perceptions of educational service quality [47]. Observational data further demonstrated that although the facilities at Rumah Tahfidz Al Furqon remain relatively modest, efforts have been made to maintain cleanliness, orderliness, and a conducive learning atmosphere. Learning activities are conducted using simple facilities, including floor-seating arrangements and multifunctional classrooms. Nevertheless, students generally reported feeling comfortable because the environment was organized and supportive. This finding aligns with Maslow's hierarchy of needs, which suggests that individuals require safety and comfort before they can effectively pursue higher-order learning goals and self-development [48]. Within the context of Qur'anic

memorization, environmental comfort contributes significantly to emotional stability, persistence, and learning engagement.

The findings also revealed that emotional comfort played a critical role in shaping students' learning experiences. Students reported that supportive peer interactions, respectful communication, and positive teacher attitudes created a more humanistic learning atmosphere. These conditions encouraged greater participation and active engagement during learning activities. Student-centered learning theory emphasizes that learners' emotional and psychological needs should be addressed alongside academic objectives [49]. Consequently, the effectiveness of tahsin and tahfidz education depends not only on instructional methods but also on the institution's ability to create a supportive and inclusive learning environment.

B. Emotional Closeness Between Students and Teachers

The study found that emotional relationships between students and teachers significantly contributed to students' satisfaction and motivation in tahsin and tahfidz learning. Most participants described their teachers as patient, approachable, and attentive to students' individual needs. These characteristics encouraged students to ask questions freely and seek assistance without fear of criticism. Such experiences created psychological safety, which enhanced students' confidence and participation during learning activities. This finding aligns with Rogers' humanistic learning theory, which emphasizes empathy, acceptance, and supportive interpersonal relationships as essential elements of effective education [50].

Observations further indicated that teachers functioned not only as instructors but also as mentors and spiritual guides. Teachers regularly provided motivational support, religious advice, and emotional encouragement to students experiencing difficulties in memorization. These practices strengthened students' attachment to both the learning process and the institution. Attachment theory suggests that supportive relationships with significant individuals contribute to feelings of trust, security, and motivation, thereby facilitating positive learning outcomes [51]. In the context of Qur'anic education, teachers serve as influential role models whose emotional support significantly affects students' commitment and persistence.

Nevertheless, several participants noted limitations in individualized support due to the relatively large number of students compared to available teachers. Consequently, some students felt that personal guidance was not always sufficient when facing memorization challenges. This finding highlights the importance of empathy and individualized attention as essential dimensions of educational service quality. Strengthening mentoring systems and improving teacher-student ratios may therefore enhance students' emotional experiences and overall satisfaction.

C. Adaptive Tahsin and Tahfidz Learning Methods

The findings indicate that adaptive instructional approaches significantly influence students' motivation and satisfaction in Qur'anic learning. Students expressed appreciation for learning strategies that accommodated their individual abilities, including repeated recitation, collaborative murāja'ah, personalized feedback, and motivational reinforcement. Such approaches enabled students to progress according to their learning capacities rather than being subjected to uniform memorization targets. These findings are consistent with student-centered learning principles, which emphasize adapting instruction to learners' unique needs and characteristics [52].

Classroom observations demonstrated that teachers adjusted memorization targets according to students' readiness levels and learning progress. Students who required additional support received more intensive guidance, while advanced learners were encouraged to pursue gradually higher targets. These practices reflect Vygotsky's concept of the Zone of Proximal Development (ZPD), which emphasizes the role of instructional

scaffolding in supporting learner development [53]. Personalized support enabled students to perceive learning as achievable and meaningful rather than burdensome.

Another important finding concerns the integration of spiritual motivation within instructional practices. Teachers consistently incorporated religious values, inspirational messages, and spiritual encouragement into learning activities. These strategies strengthened students' intrinsic motivation and reinforced the significance of Qur'anic memorization beyond academic achievement. According to Self-Determination Theory, motivation is enhanced when learners experience competence, autonomy, and social connectedness [54]. Consequently, adaptive and spiritually oriented learning approaches contribute substantially to students' engagement and persistence in tahfidz education.

D. Student Satisfaction as an Emotional and Spiritual Experience

The findings revealed that students conceptualized satisfaction as a multidimensional experience encompassing emotional well-being, spiritual development, and meaningful engagement with the Qur'an. Participants reported feelings of inner peace, increased religious commitment, and stronger spiritual awareness as important indicators of satisfaction. Several students stated that participation in tahsin and tahfidz programs enhanced not only their memorization abilities but also their overall spiritual growth and daily worship practices.

These findings correspond with Oliver's expectancy-disconfirmation theory, which explains that satisfaction emerges when experiences meet or exceed prior expectations [55]. In the present study, students expected effective instruction, emotional support, spiritual guidance, and a conducive learning environment. When these expectations were fulfilled, students reported higher levels of satisfaction and commitment to the learning process.

Furthermore, student satisfaction was strengthened through positive peer relationships and supportive interactions with teachers. The learning environment fostered collaboration, mutual encouragement, and shared spiritual experiences among students. Consistent with Self-Determination Theory, the fulfillment of psychological needs for competence, relatedness, and autonomy contributes significantly to motivation and overall well-being [54]. Therefore, satisfaction within tahfidz education should be understood as a multidimensional construct that integrates academic achievement, emotional fulfillment, social connectedness, and spiritual enrichment.

The findings demonstrate that educational service quality in tahsin and tahfidz learning extends beyond instructional effectiveness and includes emotional, social, and spiritual dimensions. Students evaluated educational quality not only through learning outcomes but also through classroom comfort, teacher responsiveness, interpersonal relationships, and spiritual guidance. These findings support the SERVQUAL model, which emphasizes that service quality is determined by tangible facilities, reliability, responsiveness, assurance, and empathy [47]. Within the context of Qur'anic education, these dimensions collectively shape students' perceptions of learning experiences and satisfaction.

The study further highlights the critical role of teacher-student relationships in fostering positive learning outcomes. Consistent with humanistic and attachment theories, supportive interpersonal relationships create psychological safety, strengthen learning engagement, and enhance students' confidence during memorization activities [50], [51]. In tahfidz education, teachers function not only as instructors but also as mentors and spiritual role models whose influence extends beyond academic achievement. Emotional closeness encourages students to persevere through learning challenges and strengthens their commitment to Qur'anic memorization.

Moreover, adaptive learning approaches emerged as a key factor in promoting students' motivation and satisfaction. Personalized instruction, differentiated memorization targets, and continuous spiritual encouragement enabled students to learn according to their individual capacities. These findings support sociocultural and motivational

perspectives that emphasize scaffolding, learner autonomy, and intrinsic motivation as essential elements of effective education [53], [54]. Adaptive learning strategies therefore contribute not only to academic achievement but also to students' emotional well-being and self-confidence.

Finally, the findings indicate that student satisfaction in tahfidz education is inherently multidimensional. Satisfaction is shaped not only by memorization achievements but also by emotional well-being, social belonging, and spiritual growth. Consistent with expectancy-disconfirmation theory, students experience satisfaction when educational services successfully fulfill both academic and non-academic expectations [55]. Consequently, educational institutions should evaluate service quality holistically by considering both learning outcomes and students' lived experiences. This perspective contributes to a broader understanding of quality assurance in Islamic education and highlights the importance of creating meaningful, humanistic, and spiritually enriching learning environments.

CONCLUSION

This study demonstrates that the quality of educational services in tahsin and tahfidz learning at the Al Furqon Tahfidz House has a strong influence on students' learning experiences and satisfaction. The research findings demonstrate that a comfortable learning environment, emotional closeness between students and ustadz/ustadzah, and adaptive learning methods are key factors shaping students' positive learning experiences. Student satisfaction in tahfidz learning is not only defined as achieving the target of memorizing the Quran, but also as the emotional, social, and spiritual experiences that develop during the learning process. Students feel more motivated when they receive personal attention, emotional support, a comfortable learning environment, and a learning approach tailored to their abilities. Thus, tahfidz learning functions not only as a process of transferring Quran memorization but also as a process of developing religious character, psychological comfort, and spiritual closeness in students.

Theoretically, this study expands the study of the quality of Islamic educational services by integrating the SERVQUAL theory of Parasuraman, Zeithaml, and Berry with Oliver's satisfaction theory in the context of tahfidz education. This study demonstrates that the quality of tahfidz (Qur'an memorization) education services is multidimensional, encompassing academic, emotional, social, and spiritual aspects simultaneously. The findings also reinforce a humanistic educational approach that emphasizes the importance of interpersonal relationships, empathy, and a learning environment that supports students' psychological development. Practically, the study's findings suggest that Rumah Tahfidz (Qur'an memorization) administrators need to develop more humanistic, adaptive, and individual-oriented learning services. Improving service quality should not only focus on memorization targets but also on creating a comfortable learning environment, strengthening interpersonal communication, and providing emotional and spiritual support to students.

Furthermore, this study provides policy implications, suggesting that tahfidz (Qur'an memorization) educational institutions should consider the balance between academic achievement and students' psychological well-being in the Quranic learning system. Strengthening the interpersonal competencies of ustadz/ustadzah (teacher), providing a conducive learning environment, and implementing flexible learning methods are crucial aspects in improving the quality of tahfidz education. Future research is recommended to employ a phenomenological or ethnographic approach to explore students' religious experiences and spiritual meanings in greater depth. Furthermore, comparative research across Quranic memorization institutions in various regions is needed to gain a broader picture of the quality of Quranic education services in Indonesia. Thus, this research is expected to contribute to the development of higher-quality, more humanistic memorization education, oriented toward developing a holistic learning experience for students.

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