

## Implementation of the Tahfidz Program in Strengthening the Character Values of MTsN Students in Madiun

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**Abstract.** This study aims to analyze the implementation of the tahfidz program in strengthening student character values in MTsN 3 Madiun and MTsN 2 Madiun. The research uses a qualitative paradigm with a type of field research and a phenomenological approach. Data was collected through in-depth interviews, non-participant observations, and documentation with informants consisting of madrasah heads, tahfidz teachers, PAI teachers, students, and parents. Data analysis uses interactive model analysis, while data validity is carried out through triangulation and member check. The results of the study show that the two madrasahs have different but equally effective tahfidz program implementation models in shaping the Qur'ani character of students. MTsN 3 Madiun implements a religious habituation approach through school culture that emphasizes examples, worship routines, and flexible tahfidz activities, while MTsN 2 Madiun implements a more structured program system with memorization targets, monitoring through mutaba'ah books, tasmi' evaluation, and parental involvement. Character internalization takes place through three dimensions of character according to Thomas Lickona, namely moral knowing, moral feeling, and moral action. The main supporting factors include religious leadership, teacher commitment, and a conducive school environment, while inhibiting factors include differences in students' abilities, academic burden, and psychological pressure from a strict evaluation system.

**Keywords:** Implementation, Tahfidz Program, Character Values

### Introduction

The phenomenon of declining moral values among Indonesian teenagers is currently a serious challenge for the world of education. Various deviant behaviors, such as low discipline, lack of sense of responsibility, increasing cases of bullying, abuse of social media, and involvement in promiscuity, show a character crisis in the younger generation. Research by Asri & Deviv (2023) emphasized that one of the major obstacles in the implementation of character education is the low compliance of students with moral values, as well as the lack of understanding of teachers in instilling them. This is in line with the findings, which show that the moral degradation of adolescents is greatly influenced by the weak internalization of moral education in the curriculum and the influence of the increasingly complex social environment (Saefullah, 2019; Apriani & Hidayah, 2019).

The Qur'an has warned of the ill effects of the moral corruption of the younger generation. In QS. Ar-Rūm verse 41, Allah SWT says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي  
عَمَلُوا لَعَلَّهُمْ يَرْجِعُونَ

"It has been seen that the damage on land and in the sea is caused by the deeds of human hands; Allah wants them to feel some of the consequences of their deeds, so that they may return (to the right path)." (QS. Ar-Rūm: 41)

This verse emphasizes that moral and social damage is a consequence of human behavior itself, so character education is important to return generations to the values of truth.

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Programs of *tahfidzul Qur'an* (memorizing the Qur'an) have great urgency in the world of education, especially in Islamic educational institutions. Tahfidz is not only a text memorization activity but also a religion-based educational strategy that aims to instill Islamic values into the lives of students. Research by Halimah emphasized that the tahfidz program is effective in shaping students' religiosity, discipline, and learning motivation (Halimah, 2021). In addition, Nurhuda & Hadziq (2022) found that the implementation of tahfidz in Madrasah Aliyah was able to strengthen the value of patience, consistency, and responsibility, even though it still faced obstacles in terms of time management and the limitations of supervisors.

The activity of memorizing the Qur'an not only trains the power of memory but also forms the character of discipline, patience, honesty, and responsibility. Students are used to managing time, repeating memorization consistently, and maintaining behavior in accordance with the teachings of the Qur'an. This is in line with the words of Allah SWT in QS. Al-Ankabūt verse 45:

اَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

"Read what has been revealed to you, the Book (the Qur'an), and establish prayer. Indeed, prayer prevents one from evil and unrighteous deeds. And indeed, remembering Allah (dhikr) is greater (its virtue). And God knows what you do." (QS. Al-Ankabūt: 45)

This verse emphasizes that reading and internalizing the Qur'an can prevent heinous and unholy acts, so that its relevance is clear to the formation of noble character. In line with that, the Prophet PBUH said in a hadith narrated by Bukhari:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"It is best for you to study the Qur'an and teach it." (HR. Bukhari, No. 5027)

This hadith shows the urgency of tahfidzul Qur'an as the best way to form a knowledgeable person as well as a noble character. The trend of education in Indonesia also shows that more and more schools and madrassas are making tahfidz a flagship program in character development. This can be seen from the proliferation of tahfidz schools, Qur'ani-based madrasas, to modern Islamic boarding schools that incorporate tahfidz into formal and extracurricular curricula. Nessa et al. noted that the existence of the tahfidz program has a significant impact on students' religious behavior, discipline, and academic achievement. (Nessa et al., 2025).

Thus, the urgency of the tahfidz program lies in its role as a means of fostering holistic Islamic character, integrating cognitive, affective, and spiritual aspects. He not only produced a generation of Qur'an memorizers, but also formed people with noble character, discipline, and ready to face the challenges of the times based on Qur'anic values.

The tahfidzul Qur'an *program* is closely related to character education because the values contained in the process of memorizing and living the Qur'an are in line with the purpose of forming noble morals. Character education in Indonesia emphasizes values such as religious, discipline, honesty, responsibility, hard work, and love of knowledge, all of which can be fostered through tahfidz activities. Students who are used to repeating memorization consistently will learn discipline; those who face difficulty in memorizing will be trained to be patient, while maintaining memorization fosters responsibility and honesty.

A study of character education and programs, *Tahfidzul Qur'an*, has been done by many researchers. However, most previous research still focused on the cognitive aspect, namely the extent to which students are able to memorize Qur'anic verses, the memorization method used, or the management of program implementation. For example, research conducted by Safitri et al. (2024) emphasized the management of the tahfidz program in madrasah aliyah, while Rahma

and Kabibuloh highlighted the effectiveness of tahfidz in increasing students' motivation to learn and religiosity (Rahma & Kabibuloh, 2025). This means that although there have been studies that examine the role of tahfidz in education, studies that specifically link the implementation of the tahfidz program with the strengthening of students' character values, especially at the Madrasah Ibtidaiyah (MI) and Madrasah Tsanawiyah (MTs) levels, are still relatively limited.

In addition, previous research has tended to mention that tahfidz can form noble morals in general, but rarely identifies specific character values resulting from such activities. In fact, the practice of memorizing the Qur'an actually internalizes various important characteristics, such as discipline through the consistency of muroja'ah, responsibility in maintaining memorization, honesty when depositing memorization, patience in facing difficulties, and religiosity, which is reflected in students' closeness to the Qur'an. In other words, there is a gap in the study regarding the mapping of what character values are formed through the tahfidz program at the primary and secondary education levels.

Based on previous research, it can be seen that character education through a religious approach has been extensively researched and shown to be effective in forming religious values, discipline, and integrity in students. However, a number of studies have also revealed challenges, such as a lack of evaluation standards, weak collaboration between stakeholders, and a lack of scientific basis for the applied character education practices. In addition, various existing studies tend to emphasize aspects of the value and role of the community in general, while studies that focus specifically on the tahfidz program as an instrument of character formation in state madrasahs are still limited. This shows that there is a research gap related to the tahfidz implementation model that is structured, measurable, and able to explain the dynamics of program implementation in the context of formal education.

This research offers novelty by examining the implementation of the tahfidz program in strengthening character through a comparative approach in two state madrasahs, namely MTsN 3 Madiun and MTsN 2 Madiun. The study not only describes the design of the tahfidz program, but also maps the character indicators that emerge from the perspectives of teachers, students, and parents without claiming causal relationships. In addition, this study identifies supporting factors and barriers while formulating a character-based implementation model that can be replicated. Thus, this research makes a theoretical contribution to the development of the study of character education through tahfidz as well as practical implications for educational institutions in designing effective and measurable Qur'an-based habituation programs.

Based on the description above, the researcher wants to research and explore how the process and methods used in the Tahfidz Al Quran program are. Considering that there are still many schools/madrasahs or madrasahs that rarely find the application of the Tahfidz Al Quran program. Therefore, the researcher made the title Implementation of the Tahfidz Program in Improving Student Character Values in MTsN 3 Madiun and MTsN 2 Madiun. Thus, the formulation of the problem in this study is as follows:

1. How is the design and implementation (input-process-output) of the Tahfidz Al-Qur'an program in MTsN 3 Madiun and MTsN 2 Madiun?
2. What is the process of internalizing character values through the Tahfidz Al-Qur'an program in the two madrasahs?
3. What are the supporting and inhibiting factors in the implementation of the Tahfidz Al-Qur'an program at MTsN 3 Madiun and MTsN 2 Madiun?

## Materials and Method

This study uses a qualitative research paradigm that aims to deeply understand the social phenomena that occur in the implementation of the tahfidz program in strengthening the character values of students in MTsN 3 Madiun and MTsN 2 Madiun. The type of research used is field research, which is research conducted directly at the research location to obtain real data

on the practice of implementing the tahfidz program. The approach used is a phenomenological approach, which focuses on understanding the experiences and meanings felt by the informants regarding the implementation of the tahfidz program and its impact on the formation of students' character.

The data sources in this study consist of primary and secondary data sources. Primary data was obtained directly from the principal or deputy head of curriculum, tahfidz teachers, Islamic Religious Education teachers, students participating in the tahfidz program, and parents of students in both madrasas. Meanwhile, secondary data is obtained from school documents, literature, and relevant library sources. The determination of the research subject uses the purposive sampling technique, which is the selection of informants based on certain criteria who are considered to know the most and directly experience the phenomenon being studied, so that the data obtained is more in-depth and relevant to the focus of the research. The selection of participants is carried out with reference to inclusion and exclusion criteria to ensure that the data obtained is relevant, in-depth, and trustworthy. The inclusion criteria in this study include:

1. Madrasah heads or deputy madrasah heads who are directly involved in policy making and management of the Tahfidz program;
2. Tahfidz teachers and Islamic Religious Education (PAI) teachers who actively guide students in the Tahfidz program;
3. Students who actively participate in the Tahfidz program; and
4. Parents of students who are involved in supporting the process of memorizing the Qur'an at home. All selected participants have at least one semester of experience in participating in or accompanying the Tahfidz program.

The exclusion criteria in this study include:

1. individuals who are not directly involved in the implementation of the Tahfidz program;
2. participants who have less than one semester of experience; and
3. informants who are unwilling or unable to provide in-depth information during the data collection process.

By applying these criteria, the selected participants are expected to be able to provide rich, relevant, and credible data regarding the implementation of the Tahfidz Al-Qur'an program in strengthening students' character values.

Data collection techniques were carried out through in-depth interviews, non-participant observations, and documentation. Interviews were conducted in a semi-structured manner to dig up information in depth from the informants, while observations were carried out to see firsthand the activities of the tahfidz program and the behavior of students in the madrasah environment. Documentation is used to complete data in the form of tahfidz curriculum, memorization progress reports, and official school documents. The validity of the data is maintained through source triangulation, technical triangulation, and member check. Data analysis was carried out using interactive model analysis. (Miles et al., 2020) which includes data reduction, data presentation, and conclusion drawing on an ongoing basis until valid research findings are obtained.

## **Results and Discussion**

### **Analysis of the Design and Implementation of the Tahfidz Program (Input-Process-Output) in MTsN 3 Madiun and MTsN 2 Madiun**

#### ***Tahfidz Program Design (Input)***

The results of the study show that there are differences in the design characteristics of the tahfidz program between MTsN 3 Madiun and MTsN 2 Madiun. MTsN 3 builds a program design that emphasizes more religious habituation. This is in line with the culture-based character education pattern, which emphasizes that children's character is formed through a stable, repetitive, and exemplary daily environment (Wijayanti & Kurniawan, 2025). Designs

that don't really target specific memorization provide ample space for students with diverse abilities to engage without academic pressure.

On the other hand, MTsN 2 Madiun has developed a more structured program design, has SOPs, memorization targets per semester, intensive programs for high-ability students, a memorization control card system, mutaba'ah books with parents' signatures, and tasmi as a form of performative evaluation. This kind of design is in accordance with the findings of Agustin et al. that the success of the tahfidz program is highly dependent on the quality of program management, including planning, work structure, monitoring mechanisms, and achievement targets. (Agustin et al., 2025). The implementation that combines school control and home control (through the mutaba'ah book) is a proven strategy to strengthen students' memorization patterns.

These two approaches, although different, have a valid theoretical basis. MTsN 3 Madiun emphasizes a habituation approach, while MTsN 2 Madiun uses an output-based management approach. The study from Yaqin shows that Islamic boarding schools with high memorization achievement targets use a periodic reporting system related to the progress of memorization results. (Fathullah, 2025) similar to MTsN 2 Madiun, while a study from Iqbal & Ediat (2026) shows Islamic boarding schools using the muroja'ah habituation approach, showing patterns like MTsN 3 Madiun.

### ***Implementation of the Tahfidz Program (Process)***

These design differences have a direct impact on the implementation process. MTsN 3 Madiun carries out daily tahfidz activities in a relaxed manner, morning muroja'ah, deposits if possible, and worship habits. This implementation is in line with the concept of situated learning, where religious values grow from natural processes in the community. Various findings of previous research support the finding that the practice of habituating religious values in the school community, such as daily tahfidz, muroja'ah, memorization deposits, and communal worship activities that take place naturally, encourage the internalization of students' religious character as part of contextual social experiences. For example, research on the internalization of religious values through habituation methods in Islamic Religious Education learning shows that the habituation of worship and religious values can consistently shape students' religious character through regular repetition, prayer, and other religious activities in daily school settings. (Shodiq & Kuswanto, 2024). Other research confirms that the integration of religious values into an authentic learning environment allows students to experience and practice those values in real life, reinforcing the position of religious values as part of social learning and community of practice, which is in line with the principle of situated learning, where learning occurs through direct engagement in meaningful social practices. (Rahmah, 2025).

Meanwhile, MTsN 2 Madiun implements a more intensive implementation: every day there are deposit sessions, weekly evaluations, monthly tasmi', strengthening the meaning of verses, and parental involvement. This model is in line with Kalimatusyaro's research, Implementation of Tahfidz Program in Forming Character, which concluded that discipline and periodic evaluation are the main factors for the success of tahfidz programs in formal schools. Scarlet Witch (2025) In line with the findings of previous research, structured and scheduled tahfidz programs consistently contribute significantly to strengthening students' religious character, not only in the aspect of memorization but also in the attitude of discipline, responsibility, patience, and discipline in worship. Research at Ghilmani Integrated Islamic Elementary School shows that the application of memorization deposits, muroja'ah, tasmi', and regular evaluation in tahfidz effectively shapes students' religious character because it encourages active involvement of students and the support of parents and teachers in the overall Qur'an learning process (Syaputri et al., 2025). These findings corroborate that intensification of tahfidz activities with continuous evaluation and parental collaboration not

only strengthens memorization skills but also internalizes Qur'anic values in students' daily behavior.

### ***Results of the Tahfidz Program Implementation (Output)***

The output in the two schools also reflects the difference in the results of the implementation of the tahfidz program. MTS N 3 Madiun produces students who excel in the aspects of being polite, patient, calm, and having high self-control, in line with the findings of the study Rahmad & Kibtiyah (2022) That habituation-based tahfidz produces depth of character rather than the amount of memorization. Various recent empirical studies show that the implementation of the tahfidz Al-Qur'an program not only has an impact on memorization skills but is also effective in shaping students' superior character, including good manners, patience, calmness, and the ability to self-control in social interactions. For example, a study examining the tahfidz program in Islamic boarding schools found that tahfidz plays a significant role in the education of students' religious character through consistent deposit routines, muroja'ah, and tasmii', so that values such as discipline, honesty, responsibility, and patience are gradually embedded in students' daily behavior (Yunusi et al., 2025). Other findings reinforce that the internalization of the value of the Qur'an in tahfidz also helps students to be calmer and able to control emotions and behave politely when facing learning challenges and relationships with peers, which shows a positive relationship between the practice of tahfidz and the strengthening of students' affective character (Ya'cub et al., 2026).

In contrast, MTsN 2 Madiun is able to produce a double output: high memorization (2–5 juz) as well as a strong character due to more intensive program supervision. Various empirical studies in the period 2020–2026 show that the intensity of an intensively structured and scheduled tahfidz program not only increases students' Qur'an memorization achievement but also significantly strengthens their religious character. For example, a study on "The Influence of Tahfizh Al-Qur'an Learning Intensity on Morals and Discipline" found that high tahfizh frequencies were positively correlated with an increase in students' religious morals and discipline, reflecting how intense program supervision contributes to the quality of memorization as well as the moral character of students (Gusrizal et al., 2025). Another study states that tahfidz programs are consistently designed to encourage the internalization of Islamic values such as responsibility, discipline, and spiritual maturity through deposit routines, muroja'ah, and periodic evaluations, so that students not only achieve high memorization but also show behavioral changes that reflect the understanding of the Qur'anic values in their daily learning and social lives (Nurchayani et al., 2023).

Based on this discussion, it can be concluded that the implementation of the tahfidz program in the two madrasas produces equally positive achievements, but shows different output characteristics according to the implementation pattern. MTS N 3 Madiun is more prominent in producing the strengthening of students' character, such as good manners, patience, calmness, and self-control skills, through a religious habituation approach that takes place naturally in school life. Meanwhile, MTsN 2 Madiun showed a more comprehensive output with relatively high memorization achievements as well as the formation of strong religious character because the tahfidz program was carried out in a more structured, intensive, and supervised by continuous supervision and evaluation. Thus, both implementation models are equally effective in shaping students' Qur'anic characters, but differ in the emphasis on results between character depth and higher memorization achievement.

### **Analysis of Internalization of Character Values in the Tahfidz Program in MTsN 3 Madiun and MTsN 2 Madiun**

The findings in the study show that both schools have succeeded in cultivating three main dimensions of internalizing values, according to Lickona (1992).

### ***Moral Knowing***

In both schools, students understand the meaning of the verse through the teacher's explanation, integration with PAI lessons, and the question-and-answer process. However, MTsN 2 Madiun is superior because the teacher provides a concise interpretation at the time of deposit, while MTsN 3 relies more on spontaneous advice. Research from Sitorus and Siregar shows that understanding the meaning of verses is a strong factor that improves the quality of internalization of religious values (Sitorus & Siregar, 2025).

Recent studies show that the internalization of character values through tahfidz learning and Islamic religious education occurs through the active involvement of students in understanding the meaning of verses and reflection on Qur'anic values in daily life, not just mechanical memorization. For example, research that explores the strategy of internalizing Islamic educational values through tahfidz learning in several junior high schools confirms that the process of internalizing Islamic values in tahfidz programs occurs through habituation, teacher example, talaqqi (direct reading), muraja'ah (systematic review), and parental involvement, which encourages students to not only memorize but also understand and apply moral values in their attitudes and behaviors Everyday (Laili et al., 2025). These findings are in line with the internalization of Islamic educational values, which emphasize that understanding, reflection, and application of religious values in learning, including through the explanation of the meaning of verses and questions and answers between teachers and students, contribute to the formation of a deeper and more sustainable character (Nurpita et al., 2025).

In the comparison of the two schools, this means that the MTsN 2 Madiun approach, which involves concise interpretation by the teacher during the deposit session, is empirically more effective in facilitating the moral knowing stage of students, namely understanding the meaning of the verse and the values behind it, compared to the MTsN 3 approach, which relies more on spontaneous advice. Research on the internalization of Islamic values in education underscores the importance of integrating values, understanding meaning, and reflective practices in religious learning to achieve a complete internalization of character, so that students develop from simply knowing religious values to being able to live and apply them in their social and personal lives.

### ***Moral Feeling***

The attachment of MTsN 2 Madiun students is stronger because there is regular evaluation and parental control, but MTsN 3 Madiun students have emotional depth because of the gentle and non-repressive religious atmosphere. Various studies of Islamic education show that the internalization of moral feelings, namely, students' emotional involvement with religious values, is influenced by routines, parental support, and a religious school climate. Research by Mubarok et al. found that the internalization of moral feelings in Islamic boarding schools is created through the habituation of religious practices such as tahfidz, congregational prayers, and other religious activities that foster spiritual awareness and a sense of inner responsibility in students, confirming the close relationship between religious routine experiences and the depth of internalization of values (Mubarok et al., 2025).

In addition, research on affective value formation strategies in Islamic education shows that habituation of religious activities, examples of teacher behavior, and moral advice consistently help strengthen students' moral attitudes from an emotional side, so that a gentle and non-repressive religious atmosphere can encourage students to feel comfortable, calm, and emotionally attached to the values taught in the tahfidz program (Pratama et al., 2025). Tahfidz forms a positive feeling towards the Qur'an, calmness, pride, and fear of losing memorization. Studies from Adibah et al., (2025) supports this finding that emotional attachment makes memorization a child's personal identity.

In a comparison of the two madrasas, MTsN 2 Madiun which carries out regular evaluations and intense parental involvement can strengthen students' emotional attachment to religious values through attention and affective reinforcement from home and school, an

approach that is in line with research findings that show the important role of parental support in maintaining students' motivation and inner attachment to tahfidz learning (Taufikin et al., 2025). Meanwhile, the gentle religious atmosphere at MTsN 3 Madiun creates an environment where students experience spiritual values with emotional depth and without pressure, supporting the formation of more natural and integral moral feelings, as shown in the study of internalization of religious values through religious activities that emphasize habituation, teacher example, and conditioning of the school environment in building students' piety and affective sense of religious values (Saiful & Barnoto, 2026).

### **Moral Action**

The moral action stage in the tahfidz program in the two madrassas shows that the values of the Qur'an are not only understood and felt, but also manifested in the real behavior of students on a daily basis. At MTsN 3 Madiun, the implementation of tahfidz resulted in behavioral changes that appeared in the habit of discipline coming early for muroja'ah, responsibility in maintaining memorization, the ability to control emotions, and the attitude of manners towards teachers and friends. In addition, students also showed an improvement in worship habits such as praying on time and muroja'ah before going to bed. These findings show that the tahfidz process carried out through religious habituation is able to form characters that appear naturally in students' lives.

Recent empirical studies show that the Qur'an tahfidz program not only plays a role in improving memorization skills but also reinforces students' religious behaviors in a tangible way, including discipline, responsibility, emotional control, and manners in social interactions. For example, a study on "cultivating discipline and responsibility through the tahfidz program" found that tahfidz programs that are carried out in a structured manner through daily routines such as memorization, muroja'ah, and continuous evaluation are effective in fostering students' discipline and sense of responsibility in learning the Qur'an, where the role of the teacher as a direct mentor is an important factor in the process (Firdausiyah & Az Zafi, 2025). Other research also confirms that the implementation of the tahfidz program has a positive impact on the formation of religious character, including increasing discipline, patience, and commitment in daily worship, so that students not only master memorization but also can apply Qur'anic values in their real lives such as discipline to be present on time, maintain memorization consistently, and show good religious attitudes and behaviors in students' daily lives (Rahma & Kabibuloh, 2025), which is in line with the findings at MTsN 3 Madiun.

Meanwhile, at MTsN 2 Madiun, the moral action stage looks more systematic and consistent because it is supported by a more intensive tahfidz program structure and strong supervision. Students show high discipline in time management, responsibility for memorization without needing to be reminded, and a better ability to control emotions. In addition, students also show politeness in communicating, consistency in carrying out worship, and a tendency to avoid negative behavior. This condition shows that a structured tahfidz program is able to strengthen the internalization of values until it reaches the stage of moral self-regulation, namely the ability to control behavior based on moral awareness derived from the values of the Qur'an.

Studies examining the role of tahfidz programs in shaping students' religious character found that scheduled memorization routines (deposit, muroja'ah, tasmi', and teacher feedback) were associated with increased discipline, responsibility, and perseverance, as well as the development of consistent positive moral behaviors in students' daily lives, including good manners and worship consistency that were closely related to the formation of mature self-control and religious values (Wijayanti & Kurniawan, 2025). These findings are in line with other studies that show that religious habits structured in tahfidz effectively strengthen the internalization of students' religious values through a consistent habituation process, so that students not only understand the moral values in the Qur'an cognitively but are also able to actualize them in tangible actions such as timing, emotional control, and avoidance of negative behaviors (Wijayanti & Kurniawan, 2025). Thus, the intensification of the tahfidz program

structure that demands high discipline and active involvement of students as well as environmental support, contributes to the development of stable and sustainable morals in the form of self-regulated behavior that reflects Qur'anic values in the daily lives of students at MTsN 2 Madiun.

In general, the findings of the study show that the tahfidz program in the two madrasas has succeeded in internalizing various values of Qur'anic character, which are reflected in the real behavior of daily students. These character values include discipline, which can be seen from the habit of students coming early and arranging time for muroja'ah and worship; responsibility in maintaining memorization and completing tahfidz targets independently; patience and self-control that appear in the ability of students to hold emotions and be calmer; politeness and noble morals in the way of speaking and the attitude of respect for teachers and friends; religiosity that is reflected through the habit of prayer, reading the Qur'an, and increasing spiritual closeness; as well as the ability to control negative behavior, especially in students who participate in the tahfidz program intensively.

### **Analysis of Supporting and Inhibiting Factors for the Implementation of the Tahfidz Program in MTsN 3 Madiun and MTsN 2 Madiun, as well as the Similarities and Differences of the Two Factors**

#### ***Supporting Factors***

The implementation of the tahfidz program at MTsN 3 Madiun and MTsN 2 Madiun is influenced by a number of factors that support the success of the program implementation, even though the two madrasas have different implementation approaches. Both schools received strong support from the leadership of the madrasah, which has a religious orientation and makes the tahfidz program an important part of the educational culture. In addition, the enthusiasm and commitment of tahfidz teachers and PAI teachers in guiding students are important factors that encourage the sustainability of the program, where teachers play the role of moral role models for students. The motivation of students to memorize the Qur'an is also relatively good in both madrasas, as conveyed by Wulandari & Suradji (2025) that the success of character formation through tahfidz is highly dependent on the internal motivation of the participants, even though it arises from a different background of approaches, namely religious habituation in MTsN 3 and the orientation of achievement targets in MTsN 2. A religious school environment through morning tadarus activities, congregational prayers, muroja'ah, and habituation of manners is also a strong supporting factor in shaping students' Qur'ani character. On the other hand, both schools face challenges in the form of differences in students' ability to memorize the Qur'an, so it requires adaptive coaching strategies.

Various empirical studies reinforce the findings of this study that the implementation of an effective tahfidz program is supported by a combination of structural factors and religious school culture. The study on "Implementation of the Tahfidz al-Qur'an Program in the Formation of Students' Religious Character" states that the structured implementation of tahfidz through memorization schedules, muroja'ah, tasmi', and continuous evaluation contributes greatly in shaping discipline, responsibility, patience, and other religious behaviors in students because these activities are integrated in school learning management, which reflects the important role of school leaders' support, teachers' commitment, and a religious school environment (Syaputri et al., 2025). Other research also shows that factors that support the success of tahfidz include teacher example, systematic program management, and the integration of Qur'anic values in students' daily routines, so that character values such as discipline, responsibility, and commitment to worship grow consistently in students' lives, in line with findings regarding student motivation, teacher enthusiasm, and religious atmosphere in both madrasas (Sulastri et al., 2024).

More specifically, the difference in implementation between the two madrasas can be seen in the aspect of the program management system. MTsN 2 Madiun has a more structured control and monitoring system through mutaba'ah books, memorization control cards,

achievement targets, and high parental involvement in assisting students with memorization at home. In addition, the tahfidz program at MTsN 2 is carried out more intensively with consistent timing and the support of teachers who have formal tahfidz method training. On the other hand, MTsN 3 Madiun relies more on a religious habituation approach with a simpler monitoring system and parental involvement that is not as strong as in MTsN 2, so that the implementation of the program is more prominent in the religious atmosphere and character formation through school culture.

Empirical research confirms that a structured and intensive tahfidz management system plays a significant role in the success of achieving memorization and internalization of students' religious character, compared to a more relaxed approach. For example, a study comparing the implementation model of tahfidz programs in various Islamic schools found that schools with a clear monitoring system (mutaba'ah books, memorization control cards, achievement targets, and periodic evaluations) as well as parental involvement in memorization assistance showed higher increases in Qur'an memorization achievement and student discipline than schools that implemented religious routines without a formal control system (Sulastris et al., 2024). Other findings also show that the tahfidz method training for teachers and consistent timing are important factors in the effectiveness of the program because it helps teachers manage the learning process systematically, so that students are more directed in achieving their memorization targets and religious character. In contrast, schools that rely more on religious habituation and a school cultural atmosphere without a strong control system remain effective in shaping students' moral character, but tend to have greater variation in memorization achievement due to the lack of evaluation mechanisms and intense parental involvement (Siregar, 2024).

Thus, it can be concluded that the main supporting factors for the implementation of the tahfidz program in the two madrasas include school leadership support, teacher commitment and example, student motivation, and a religious school environment, while the main differences lie in the level of program structure, monitoring system, parental involvement, tahfidz teacher competence, and program implementation timing.

### ***Inhibiting Factors***

The findings of the study show that the implementation of the tahfidz practice in MTsN 3 Madiun and MTsN 2 Madiun faces several inhibiting factors that are academic, psychological, and managerial, although with different characteristics in each madrasah. Both schools face obstacles in the form of variations in students' ability to read and memorize the Qur'an so that teachers need to adjust the rhythm of coaching, as well as a fairly dense academic load that can reduce students' focus on tahfidz activities. In addition, limited concentration and mood fluctuations in students are also obstacles because the memorization process is greatly influenced by the mental readiness and psychological condition of students.

Other studies have also shown that the main challenges in tahfidz include limited concentration, fluctuating motivation, and difficulty in dividing time between memorization and other learning activities, which require pedagogical support and a conducive environment for the process of internalizing Qur'anic values to be effective (Rabbani et al., 2025). The findings corroborate that variations in reading and memorization skills, dense academic load, and obstacles to students' concentration and mental readiness are common inhibiting factors in the implementation of tahfidz in both madrasas, so special attention is needed from teachers, parents, and school managers to adjust the coaching approach according to the needs and conditions of students.

Differences in inhibiting factors appear in the aspects of supervision and monitoring systems; MTsN 2 Madiun has a stronger control system through the use of mutaba'ah books and parental involvement in monitoring memorization at home, but this strict system also creates psychological pressure for some students ahead of tasmis or memorization evaluation. Previous research has shown that rigorous monitoring and evaluation of Qur'an memorization, although

effective in encouraging discipline and memorization achievement, often causes psychological distress or anxiety in tahfidz participants if students face formal and scheduled evaluations. For example, the study "Understanding Anxiety among Students Who Memorize the Qur'an" found that tahfidz students experience various forms of anxiety that are influenced by environmental factors and evaluation, and this is not always addressed by adequate institutional support (Naufalita & Sari, 2024). Another study on the psychological well-being of students who are memorizing the Qur'an noted that academic stress and evaluation pressure can have an impact on students' mental well-being, so emotional mentoring is important to overcome these psychological challenges (Masrifah et al., 2024). These findings reinforce the observation at MTsN 2 Madiun that although a strong control system through mutaba'ah books and parental involvement at home improves the structure of the tahfidz program, the psychological pressure leading up to tasmi' or memorization evaluation is a real challenge that needs to be considered in the coaching of students to maintain a balance between memorization achievement and their mental well-being.

On the other hand, MTsN 3 Madiun faces obstacles due to the limited monitoring facilities and lack of parental supervision, so that the process of controlling the development of memorization is still manual and less than optimal, even though the psychological pressure of students is relatively lower. Various tahfidz education studies corroborate the findings that the completeness of monitoring facilities and parental involvement are important factors that affect the quality of the Qur'an memorization process, while the limitations of these two aspects are significant obstacles in the implementation of the tahfidz program. The study on "Optimizing Memorization in Tahfidz Educational Institutions" notes that lack of parental involvement and suboptimal monitoring systems are often major challenges that affect students' memorization consistency, requiring collaborative strategies between schools and families to improve learning support outside school hours (Natasabila et al., 2024). In addition, the study on the Effectiveness of the Tahfidz Method shows that the limited support facilities and lack of parental support are obstacles in memorization coaching because students become less regularly monitored, making it difficult for teachers to monitor the development of each student systematically (Isyue & Jamilah, 2025). These findings reinforce observations at MTsN 3 Madiun, where manual memorization monitoring and lack of parental involvement at home are obstacles that hinder the control of students' memorization development, even though students' psychological pressure is relatively lower in the habituation-based tahfidz program atmosphere.

Thus, this study concludes that the factors inhibiting the implementation of tahfidz in the two madrassas include the heterogeneity of students' abilities, high academic load, psychological conditions, and students' concentration, variations in the quality of parental supervision at home, and the limitations of the program monitoring system that affect the effectiveness of memorization coaching.

## Conclusion

The design and implementation of tahfidz (input-process-output) programs at MTsN 3 Madiun and MTsN 2 Madiun show two different but equally effective management models in shaping students' Qur'ani character. MTS N 3 Madiun implements a design based on religious habituation with a school culture approach that emphasizes exemplarity, worship routines, and flexible tahfidz activities so that the implementation process takes place naturally through muroja'ah, memorization deposits, and worship habits that encourage the formation of polite, patient, calm, and self-control characters. On the other hand, MTsN 2 Madiun uses a more structured program design with SOPs, memorization targets, monitoring systems through control cards and mutaba'ah books, periodic evaluations such as tasmi', and parental involvement in memorization supervision, so that the implementation process is more intensive and produces double outputs in the form of higher memorization achievements as well as strengthening students' religious character. Thus, the two madrassas show that the success of

the tahfidz program can be achieved through two different approaches, namely the religious habituation approach that emphasizes character deepening and the target-based management approach that combines the achievement of high memorization with the formation of Islamic character.

The internalization of character values in the tahfidz program at MTsN 3 Madiun and MTsN 2 Madiun shows success in developing three dimensions of character according to Thomas Lickona, namely moral knowing, moral feeling, and moral action. In the dimension of moral knowing, the two madrassas are able to help students understand the values of the Qur'an through teacher explanations, integration with PAI lessons, and learning dialogue processes, although MTsN 2 Madiun is more systematic because it provides concise interpretation when depositing memorization. In the dimension of moral feeling, students' emotional attachment to the Qur'an grows through religious routines, teacher support, and a conducive school environment; MTsN 2 strengthens it through regular evaluations and parental involvement, while MTsN 3 fosters emotional depth through a more natural, non-repressive religious atmosphere. Furthermore, in the dimension of moral action, the two madrassas succeeded in encouraging students to actualize Qur'anic values in real behavior such as discipline, responsibility, patience, self-control, politeness, consistency of worship, and the ability to avoid negative behavior. Thus, although using different implementation approaches, MTsN 3 through more natural religious habituation and MTsN 2 through a more structured program system, both are equally effective in internalizing the value of Qur'anic characters cognitively, affectively, and behaviorally in students' daily lives.

The supporting and inhibiting factors of the implementation of the tahfidz program at MTsN 3 Madiun and MTsN 2 Madiun show that the success of the program is influenced by a combination of leadership factors, religious environment, teacher commitment, and student motivation, even though the two madrassas apply different approaches. Both schools are supported by religious madrasah leadership, the example and dedication of tahfidz teachers and PAI teachers, the motivation of students to memorize the Qur'an, and a conducive school environment through tadarus activities, congregational prayers, and worship habits that form the character of the Qur'an. The difference lies in the program management system, where MTsN 2 Madiun implements a more systematic program structure with strict monitoring through mutaba'ah books, memorization control cards, tasmi' evaluations, and high parental involvement, while MTsN 3 Madiun emphasizes a more religious habituation approach with a simpler monitoring system. On the other hand, the two madrassas also face relatively similar inhibiting factors such as the heterogeneity of students' abilities, high academic load, and limited concentration and psychological conditions of students in the memorization process. However, specifically, MTsN 2 Madiun faces challenges in the form of psychological pressure due to a strict evaluation system, while MTsN 3 Madiun experiences obstacles due to limited monitoring facilities and a lack of parental involvement in monitoring memorization at home. Thus, the implementation of the tahfidz program in the two madrassas is influenced by a combination of structural, pedagogical, and psychological factors with different levels of intensity, but both are still able to support the success of memorization coaching and the formation of students' religious character.

Based on the results of research on the implementation of the tahfidz program in the formation of students' Qur'ani character in MTsN 3 Madiun and MTsN 2 Madiun, it is recommended that madrasahs continue to develop the management of tahfidz programs that balance religious habits with a structured monitoring system, strengthen cooperation with parents in assisting memorization at home, and improve the competence of tahfidz teachers through training innovative learning methods so that the program runs better effective without causing psychological stress for students. On the other hand, students are expected to increase their personal commitment to memorizing the Qur'an through consistency of muroja'ah, discipline in utilizing time, and making the values of the Qur'an a guideline for daily behavior. In addition, further research is expected to develop a study of tahfidz programs with a broader

approach, such as quantitative methods or mixed methods, as well as expand research objects in various Islamic educational institutions to produce a more comprehensive, innovative, and adaptive model for the implementation of tahfidz programs in the development of Islamic education.

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