

The Implementation of the *Tahfidzul Qur'an* Program in Developing Religious Character

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Abstract: This study investigates the implementation of the *Tahfidzul Qur'an* program at SMK Ponpes Abu Dzarrin, focusing on its role in forming and developing students' religious character. The program emphasises five key aspects of religious character development: belief, practice, feeling, knowledge, and effect. Students are guided through a structured regimen that includes daily prayers, collective and individual revision (*murojaah*), and memorisation of Qur'anic verses. These activities are designed to improve memorisation and integrate Islamic values into students' daily lives and academic learning. The *Tahfidzul Qur'an* program aims to produce students who deeply understand the Qur'an and embody its teachings in their actions, behaviour, and moral compass. This holistic approach is rooted in the school's mission to instil strong religious character in students, influencing their personal development and social interactions. The study contributes to the broader discourse on religious character education by demonstrating how Qur'anic memorisation can be used as a tool for holistic character development, linking cognitive, affective, and behavioural aspects of learning. The findings have significant implications for Islamic educational institutions aiming to cultivate religious knowledge and the ethical and moral dimensions of their students' personalities.

Keywords: Character Development, *Tahfidzul Qur'an*, Religious Character.

Introduction

Education is a cornerstone of personal and societal development, and religious education, in particular, plays a critical role in shaping students' moral and spiritual dimensions. Islamic education becomes even more significant as it directly influences students' beliefs, values, and ethical behaviour. As Ahmadi and Supriyono (2004) assert, education involves the acquisition of knowledge and the formation of behaviour, which is essential in shaping both individual character and social responsibility. This dual aspect of education is particularly emphasised in Islamic schools, where religious teachings are integral to the curriculum.

One of the most prominent forms of religious education in Islamic schools is the *Tahfidzul Qur'an* program, which focuses on the memorisation of the Qur'an. Such programs are not only concerned with rote memorisation but also with instilling deeper religious values within students. As Al Hafidz (2005) highlights, Islamic schools that offer *Tahfidzul Qur'an* programs have a unique advantage in fostering a strong, values-based educational environment where students can deeply internalise the teachings of Islam. Memorisation is only the starting point; the real goal is to shape students into individuals who embody the moral and spiritual principles of the Qur'an in their everyday lives.

At SMK Ponpes Abu Dzarrin, the *Tahfidzul Qur'an* program was developed to foster religious character among its students. As defined by Anwar (2004), religious character encompasses several dimensions, including religious belief, religious practice, religious feeling, and religious knowledge. These dimensions interact to form a holistic religious personality grounded in both intellectual understanding and practical application of Islamic teachings. Through the structured memorisation and understanding of Qur'anic verses, students at SMK Ponpes Abu Dzarrin are encouraged to learn the Qur'an and apply its teachings to their daily lives, shaping both their internal spirituality and external behaviour.

The process of memorising the Qur'an offers numerous opportunities to instil Islamic values. By engaging in religious activities such as collective prayers, *murojaah* (reviewing memorised verses), and regular recitation, students develop a deep emotional and intellectual connection to their faith. These practices cultivate a sense of discipline, devotion, and moral responsibility, as students are constantly reminded of the ethical and spiritual messages contained in the Qur'an. Moreover, as Ahsani (2014) points out, religious character

education plays a vital role in counteracting the secularisation of modern education. In a world where secular values often dominate, Islamic schools must offer an alternative moral framework that guides students' behaviour both inside and outside the classroom.

Character education, especially within the framework of Islam, is essential in today's educational landscape. Lickona (2014) argues that character education is about producing knowledgeable individuals and shaping them into morally upright and socially responsible citizens. This is especially important in Islamic education, where character education is linked to religious practice. The *Tahfidzul Qur'an* program at SMK Ponpes Abu Dzarrin embodies this philosophy by emphasising academic success and moral and spiritual excellence. This program teaches students that their faith is not just a personal belief but a way of life that should influence every aspect of their behaviour and interactions.

This study seeks to evaluate the effectiveness of the *Tahfidzul Qur'an* program at SMK Ponpes Abu Dzarrin in developing religious character among students. By integrating religious belief, practice, feeling, and knowledge, this research aims to uncover the specific ways in which the program shapes students' character and prepares them for life both as devout Muslims and as responsible members of society. Additionally, the study explores the factors that either support or hinder the program's success, including student motivation, teacher involvement, and the challenges of balancing religious and academic responsibilities.

In the broader context of Islamic education, the findings of this study contribute to ongoing discussions about how religious programs can be implemented effectively to foster both spiritual and character development. With the increasing emphasis on character education in schools worldwide, the *Tahfidzul Qur'an* program at SMK Ponpes Abu Dzarrin serves as a model for how religious education can cultivate academic excellence, moral integrity and social responsibility in students.

Method

This study employed a qualitative approach to explore the implementation of the *Tahfidzul Qur'an* program at SMK Ponpes Abu Dzarrin. The qualitative method was chosen to provide a detailed understanding of how the program influences the religious character of students, focusing on their personal experiences and perceptions.

The methodology draws on the framework Ghony (2012) provided, emphasising the value of in-depth interviews and direct observation in educational research. This approach allows researchers to delve into the complexities of human behaviour and interactions in an educational setting, providing rich, nuanced insights.

The primary data collection methods included interviews, classroom observations, and document analysis. Interviews: Semi-structured interviews were conducted with students and teachers directly involved in the *Tahfidzul Qur'an* program. Students were asked about their experiences with Qur'anic memorisation, how the program has influenced their daily lives, and its role in shaping their religious character. Teachers were interviewed to gather their perspectives on the program's implementation, including the challenges they faced and the strategies they employed to integrate Qur'anic values into the broader curriculum. The interviews aimed to capture a range of perspectives, providing a holistic view of the program's impact.

Classroom Observations: Observations were carried out in both Qur'an memorisation sessions and regular classroom lessons. This allowed the researcher to assess how Qur'anic memorisation is integrated into daily learning activities, such as group *murojaah* (revision) and individual memorisation practices. Observations also helped identify how religious character formation, such as discipline, respect, and moral integrity, is encouraged through interactions between students and teachers. This method was particularly useful in understanding the dynamics of how the program supports the cultivation of religious beliefs and practices.

Document Analysis: School documents, including lesson plans, curricula, and schedules, were analysed to understand how the *Tahfidzul Qur'an* program is embedded in the broader educational structure. This analysis provided insights into the program's administrative and institutional support and how the program is planned and structured.

The participants in the study included 20 students and five teachers from SMK Ponpes Abu Dzarrin. Students were selected from various grades to ensure diverse experiences with the *Tahfidzul Qur'an* program, from those just starting their memorisation journey to those who had advanced in their studies. Teachers were selected based on their direct involvement with the program, including Qur'an instructors and general subject teachers who integrate Qur'anic teachings into their lessons.

The data collected from interviews and observations were analysed thematically, following the process outlined by Ghony (2012). This involved coding the data to identify recurring themes and patterns related to religious character formation, the challenges of memorisation, and the role of teachers in fostering religious values. The thematic analysis allowed a deeper exploration of how the program influences students' attitudes, behaviours, and spiritual growth. Insights gained from document analysis were also integrated to contextualise the findings within the school's educational framework. By triangulating data from multiple sources, the study aimed to comprehensively understand how the *Tahfidzul Qur'an* program contributes to developing religious character among SMK Ponpes Abu Dzarrin students.

Result and Discussion

Development of Religious Character

The findings of this study reveal that the *Tahfidzul Qur'an* program at SMK Ponpes Abu Dzarrin has significantly contributed to the development of religious character among students. The program has enhanced various dimensions of religious character by engaging with Qur'anic memorisation and integrating it into religious and secular subjects. These findings resonate with the views of Majid and Andayani (2013), who underscore the importance of comprehensive religious education in shaping moral and ethical behaviour in students. The program's impact can be observed across multiple aspects of religious character, including belief, practice, feeling, knowledge, and effect, as identified in prior research (Majid & Andayani, 2013).

Religious Belief: The study found that students develop a deeper connection with their faith through the program. The continuous exposure to Qur'anic verses fosters a sense of devotion and spiritual awareness. This sense of responsibility toward religious obligations, such as performing daily prayers and fulfilling religious duties, was notably strengthened among participants. Anwar (2004) highlights that religious belief is the foundation of character formation, and the program successfully nurtures this core aspect by immersing students in the study and memorisation of the Qur'an.

Religious Practice: One of the most profound outcomes of the program is the observable improvement in students' daily religious practices. Drajat (2001) asserts that regular engagement with religious

texts helps cultivate sincerity and concentration in worship, particularly prayer. This study confirms that students exhibit a greater degree of *khusyuk* (focus and humility) during prayers and are more diligent in other religious activities, such as fasting and charitable acts. Their behavior aligns more closely with Islamic values, including honesty, respect, and humility, critical components of Islamic character formation.

Religious Feeling: The program has also enhanced students' emotional and spiritual attachment to their faith. Regularly reciting and reflecting on the Qur'an deepens their sense of sincerity and devotion in worship, fostering a strong emotional bond with their religion. As noted by Aristanti (2020), religious practices play a vital role in strengthening emotional connections to faith, and this study supports the view that consistent Qur'anic memorisation elevates students' religious feelings.

Religious Knowledge: A key benefit of the *Tahfidzul Qur'an* program is integrating religious education with academic subjects, broadening students' understanding of religious and secular knowledge. This holistic approach encourages students to draw connections between the teachings of the Qur'an and the concepts they learn in subjects such as science, mathematics, and social studies. Azra (2002) advocates for integrating religious and modern education to develop well-rounded individuals, and the program at SMK Pongpes Abu Dzarrin exemplifies this by fostering intellectual and spiritual growth.

Religious Effect: The study also shows that the program positively impacts students' moral and social behavior. Students demonstrate values such as cooperation, charity, discipline, and a sense of responsibility toward their community. These values are crucial not only for personal development but also for fostering a sense of social responsibility. Wahyudi (2019) emphasises that religious character education contributes to both individual piety and societal harmony, and the findings of this study align with this perspective.

The Success of the Tahfidzul Qur'an Program

The success of the *Tahfidzul Qur'an* program is influenced by several supporting factors that help create a conducive environment for religious and character education. **Student Motivation:** Motivation is a crucial factor in the program's success. Students intrinsically motivated to memorise the Qur'an exhibit higher levels of dedication and progress. This aligns with Al Lahim (2009), who emphasises that

intrinsic motivation is vital in overcoming the challenges of memorising the Qur'an. The study found that motivated students were more likely to excel in religious practice and academic achievement.

Teacher Guidance: Teachers are pivotal in integrating Qur'anic memorisation into the school curriculum. They act as instructors and moral exemplars for students, reinforcing religious values through their conduct and teaching. Lickona (2014) stresses the importance of teachers as role models in character education, and this study supports the view that effective teacher guidance is essential in promoting religious character development. Teachers at SMK Ponpes Abu Dzarrin often incorporate Qur'anic teachings into everyday lessons, helping students relate their religious learning to broader life contexts.

Time Management: Effective time management, both by students and teachers, was identified as a key factor in the program's success. Students who are able to balance their academic, personal, and religious commitments were found to be more successful in the program. On the other hand, teachers must manage their time efficiently to ensure sufficient attention is given to Qur'anic memorisation alongside other subjects. Friyanti (2020) notes that proper time management is critical for students to excel in academic and religious education.

Challenges that Hinder the Quran Memorization Program

Lack of Student Motivation: Not all students are equally motivated to participate in memorisation. Some students struggle with maintaining focus and interest, particularly when faced with memorising long passages. Badwilan (2012) notes that the process of Qur'anic memorisation requires perseverance and high levels of dedication, which can be difficult for some students to sustain. The study found that students who lacked motivation were more likely to experience frustration and disengagement from the program.

Limited Time for Qur'anic Learning: Both students and teachers expressed concerns about the limited time available for Qur'anic memorisation within the school schedule. The current allocation of time often restricts students' ability to practice and revise adequately, leading to slower progress in memorisation. Sugiyono (2010) highlights that insufficient time for religious education can hinder students' ability to fully absorb and retain religious knowledge, which was reflected in the participant feedback in this study.

Teacher Constraints: Many teachers face challenges balancing their instructional duties with their responsibilities to support the

Tahfidzul Qur'an program. Additionally, not all teachers are specialists in Qur'anic memorisation, which limits their ability to provide in-depth guidance and support to students. This finding is consistent with the research of Syafarudin et al. (2016), who argue that teachers often require additional training to effectively support religious memorisation programs.

Conclusion

The Tahfidzul Qur'an program at SMK Ponpes Abu Dzarrin effectively shapes students' religious character through a holistic approach integrating belief, practice, feeling, knowledge, and social values like cooperation, charity, and discipline. By combining Qur'anic memorisation with academic learning, the program enhances both religious and secular education. However, challenges such as fluctuating student motivation and limited time allocation hinder its full potential. Addressing these issues through incentive systems, interactive learning, and adjusted scheduling could further strengthen the program's impact. Future research could explore strategies for sustaining motivation and assessing long-term benefits in students' personal and social development.

Acknowledgements

We would like to express our deepest gratitude to the students, teachers, and SMK Ponpes Abu Dzarrin staff for their participation and support throughout this study. Special thanks to the academic advisors and colleagues who provided valuable feedback and guidance during the research process.

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