IMPLEMENTATION OF TAHFIDZ AL QUR'AN LEARNING IN SHAPING THE CHARACTER OF RESPONSIBILITY AND DISCIPLINE AT SMP IT AL QUR'ANIYYAH ACADEMIC YEAR 2025/2026

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Abstrak: Permasalahan penelitian ini berangkat dari beberapa kendala dalam pencapaian tujuan pembelajaran Tahfidz Al-Qur'an di SMP IT Al Qur'aniyyah T.A. 2025/2026, yaitu kurangnya konsistensi siswa dalam mengikuti program karena lingkungan belajar yang kurang kondusif, metode pembelajaran yang monoton, kesulitan dalam mengatur waktu antara akademik dan tahfidz, serta pengawasan yang belum intensif. Penelitian ini bertujuan untuk mengetahui implementasi pembelajaran Tahfidz Al-Qur'an, peran implementasinya dalam membentuk karakter tanggung jawab dan kedisiplinan siswa, serta faktor-faktor yang memengaruhi keberhasilannya. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Analisis data dilakukan dengan model Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan, sementara keabsahan data diuji melalui triangulasi sumber. Hasil penelitian menunjukkan bahwa implementasi pembelajaran Tahfidz Al-Qur'an berjalan efektif, ditunjukkan dengan kejelasan tujuan, koordinasi yang konsisten, sumber daya yang memadai, disposisi guru dan siswa yang positif, serta struktur birokrasi yang teratur. Implementasi ini berperan penting dalam membentuk karakter tanggung jawab siswa melalui konsistensi menjalankan tugas, menepati janji hafalan, mengakui kesalahan, serta menerima konsekuensi. Selain itu, implementasi juga membentuk karakter kedisiplinan siswa yang tercermin dalam ketaatan aturan, ketekunan belajar, manajemen waktu, kehadiran tepat waktu, kontrol diri, dan konsistensi perilaku. Faktor keberhasilan dipengaruhi oleh motivasi internal siswa, kompetensi guru, dukungan orang tua, lingkungan sekolah yang religius, serta metode pembelajaran yang variatif dan evaluasi berkelanjutan. Kesimpulannya, pembelajaran Tahfidz Al-Qur'an di SMP IT Al Qur'aniyyah tidak hanya meningkatkan capaian hafalan siswa, tetapi juga efektif dalam membentuk karakter tanggung jawab dan kedisiplinan secara berkelanjutan.

Kata Kunci: Implementasi, Tahfidz Al-Qur'an, Tanggung Jawab, Kedisiplinan, Karakter.

Abstract: The research problem originated from several challenges in achieving the learning objectives of the Tahfidz Al-Qur'an program at SMP IT Al Qur'aniyyah in the 2025/2026 academic year. These challenges included students' lack of consistency in following the program due to an unconducive learning environment, monotonous teaching methods, difficulties in managing time between academic and tahfidz activities, and insufficient supervision. This study aimed to determine the implementation of Tahfidz Al-Qur'an learning, its role in shaping students' sense of responsibility and discipline, and the factors influencing its success. The study employed a qualitative approach, with data collected through interviews, observations, and documentation. Data analysis followed the Miles and Huberman model, which involved data reduction, data presentation, and conclusion drawing, while data validity was tested through source triangulation. The findings showed that the implementation of Tahfidz Al-Qur'an learning was effective, as indicated by the clarity of objectives, consistent coordination, adequate

resources, positive dispositions of teachers and students, and an organized bureaucratic structure. The implementation played a significant role in developing students' sense of responsibility through consistent task completion, fulfilling memorization commitments, acknowledging mistakes, and accepting consequences. Moreover, it fostered students' discipline, reflected in their adherence to rules, persistence in learning, time management, punctual attendance, self-control, and behavioral consistency. The success factors were influenced by students' internal motivation, teachers' competence, parental support, a religious school environment, varied teaching methods, and continuous evaluation. In conclusion, the Tahfidz Al-Qur'an learning at SMP IT Al Qur'aniyyah not only improved students' memorization achievements but also effectively cultivated responsibility and discipline in a sustainable manner.

Keywords: *Implementation, Memorizing the Qur'an, Responsibility, Discipline, Character.*

INTRODUCTION

In recent years, Islamic education in Indonesia had faced serious challenges concerning moral integrity and the exemplary conduct of educators. Several cases of ethical violations, including immoral acts committed by ustadz or religious teachers, had tarnished the image of Islamic educational institutions and raised deep concern among the public. These incidents revealed a dissonance between the ideal role of educators as moral exemplars and the unethical behaviors demonstrated by some individuals (Ikhwan, 2019).

In 2025, a particularly alarming case occurred in West Lombok, where an ustadz was alleged to have sexually harassed twenty-two female students in the boarding school where he taught. Similarly, in Tasikmalaya, a head of a Rumah Tahfidz was charged with repeatedly assaulting a thirteen-year-old student. A comparable case also emerged in Grobogan, Central Java, where a female religious teacher was suspected of engaging in inappropriate acts with her male student. Equally distressing was an incident in Sragen, where an elementary religious teacher abused a second-grade student multiple times during class hours. Another case in South Tangerang involved a Qur'an tutor who molested eight students under the pretense of "opening their spiritual aura." These incidents reflected the erosion of moral and ethical foundations within certain educational settings, underscoring the failure of character education that should have been the core of Islamic learning.

Character education, as emphasized in the national curriculum, aimed to shape students' moral values and noble behavior (Madjid, 2002). It did not merely focus on cognitive competence but also encompassed affective and psychomotor dimensions—cultivating attitudes, values, and physical enactment of moral principles. The cognitive domain involved the

acquisition of knowledge and comprehension; the affective domain guided feelings, emotions, and attitudes; while the psychomotor domain included the application of values through skills and disciplined actions. Holistic character education therefore sought to balance intellectual intelligence with moral and behavioral excellence, producing individuals who were not only knowledgeable but also virtuous and capable of moral reasoning (Hidayat & Khalika, 2019).

Among the essential virtues to be nurtured in students, responsibility held a central place. Responsibility referred to the internalized willingness to fulfill duties conscientiously, make ethical decisions, and accept the consequences of one's actions (Rakhmat, 1989). According to Samani and Hariyanto (as cited in Cichocka, 2016), character education that emphasized responsibility aimed to develop moral awareness, self-discipline, and social empathy so that students could fulfill their roles and obligations in a balanced manner. Through cultivating responsibility, students learned to complete tasks on time, keep promises, and face outcomes with honesty and courage. Responsibility thus became not merely an academic demand but a moral foundation for forming individuals with integrity and reliability (Kamba, 2018).

In the context of Islamic education, responsibility extended beyond social and academic duties to encompass religious obligations such as tahfidz al-Qur'an (Qur'anic memorization) and disciplined worship. Islamic education inherently promoted an integrative orientation combining spiritual, moral, and intellectual dimensions to develop a complete personality (Zakiah Daradjat, as cited in Miller & Josephs, 2009). The process of memorizing the Qur'an, for instance, required istiqāmah (steadfastness), patience, and consistency qualities that strengthened a student's moral discipline and commitment to faith. Similarly, regular performance of prayer (ṣalāh) taught the importance of order, punctuality, and accountability before Allah SWT, which in turn cultivated a lifelong sense of moral responsibility.

Alongside responsibility, discipline represented another pivotal value in character education. Discipline could be defined as consistent adherence to rules, routines, and ethical norms that guided orderly behavior (Marchlewska et al., 2019). It was not merely about external control but about nurturing internal self-regulation or mujāhadah al-nafs the spiritual struggle for self-control. Through discipline, students learned to manage time effectively, meet deadlines, and carry out duties conscientiously. In Islamic education, discipline was not only behavioral but also spiritual, manifesting in the regularity of performing prayers, maintaining study routines, and consistently memorizing and reviewing (muroja'ah) the Qur'an. Nata (as cited in Hidayat & Khalika, 2019) emphasized that discipline in Islam derived from conscious faith, not compulsion. It was therefore a form of moral awareness that integrated faith (īmān) and action (ʿamal), leading

students to internalize discipline as part of their devotion to Allah SWT.

To instill these two essential traits responsibility and discipline many Islamic schools in Indonesia adopted Tahfidz al-Qur'an programs as part of their formal curriculum. The Tahfidz learning model aimed not only to help students memorize the Qur'an but also to cultivate religious character, spiritual resilience, and moral behavior (Ikhwan, 2019). The Qur'an itself emphasized the sacred duty of preservation in Surah Al-Hijr (15:9): "Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian."

This verse reflected the divine command for Muslims to maintain and protect the Qur'an, both through recitation and memorization. The act of tahfidz therefore represented a sacred educational process requiring not only intellectual effort but also a deep moral commitment to discipline and responsibility.

SMP IT Al Qur'aniyyah was one of the schools that implemented a structured Tahfidz al-Qur'an program as part of its core curriculum. Students were required to memorize Juz 28 to 30 progressively, with achievement targets determined by the school's Kriteria Ketuntasan Minimal (KKM), or Minimum Competency Standards. However, school data revealed that a significant proportion of students failed to meet these memorization targets. Out of 40 students enrolled in the 2024/2025 academic year, only 40% achieved the required completion level, while the remaining 60% had not reached the expected outcomes.

Preliminary observations conducted on May 15, 2024, revealed several obstacles that hindered the success of the Tahfidz program. First, students' inconsistency in following the program was attributed to an unconducive learning environment, which made it difficult for them to maintain rhythm and commitment in memorization. As a result, students often demonstrated enthusiasm only at the beginning of the program and gradually lost motivation. Second, the teaching methods employed tended to be monotonous. Teachers relied heavily on repetitive memorization sessions (setoran hafalan) without incorporating innovative strategies such as tasmi', interactive recitation games, or digital tools. This led to boredom and a lack of engagement among students.

Third, students struggled to balance their academic workload with Tahfidz activities. The demanding school schedule often caused them to prioritize academic tasks such as exams and homework over memorization sessions. This imbalance indicated weak time management skills and a lack of integration between academic and spiritual responsibilities. Fourth, supervision and mentoring from Tahfidz instructors were not carried out intensively. The absence of systematic monitoring and feedback meant that many students' progress went unnoticed. Furthermore,

limited mentoring reduced the depth of character formation that the Tahfidz program was intended to achieve.

These challenges highlighted that the Tahfidz program at SMP IT Al Qur'aniyyah had not yet been implemented optimally in achieving its dual objectives—improving memorization performance and cultivating students' moral character, particularly responsibility and discipline. Therefore, the present study was conducted to evaluate and enhance the effectiveness of Tahfidz al-Qur'an implementation as a means of character formation.

This research was particularly relevant given the growing emphasis on integrating Qur'anic memorization into formal education as a strategy to strengthen moral education (Cichocka, 2016). The school, with its active Tahfidz program involving 40 students, provided a suitable environment to investigate the dynamics of learning implementation and its role in character development. Understanding the mechanisms through which Tahfidz learning shaped responsibility and discipline could contribute to broader efforts to reform Islamic education and restore its moral authority.

The primary aim of this study was to explore how Tahfidz al-Qur'an learning was implemented at SMP IT Al Qur'aniyyah during the 2025/2026 academic year, and to analyze its role in shaping students' responsibility and discipline. The study also sought to identify the factors that influenced the program's success, including teacher competence, student motivation, parental involvement, and the religious atmosphere of the school.

In summary, the study addressed the following research questions:

1. How was Tahfidz al-Qur'an learning implemented at SMP IT Al Qur'aniyyah?
2. How did Tahfidz al-Qur'an learning contribute to the formation of students' sense of responsibility?
3. How did Tahfidz al-Qur'an learning contribute to the formation of students' discipline?
4. What factors influenced the success of Tahfidz al-Qur'an learning in developing responsibility and discipline?

This study was expected to provide valuable insights into the practice of Tahfidz education and its implications for moral and character development. The findings were anticipated to demonstrate that the implementation of Tahfidz al-Qur'an not only improved students' memorization achievements but also played a transformative role in building their sense of accountability, self-regulation, and ethical discipline. Consequently, the research would contribute to the ongoing discourse on the integration of religious values and moral education in

the broader context of Indonesia's Islamic schooling system.

Ultimately, by examining the real conditions, challenges, and success factors of the Tahfidz program at SMP IT Al Qur'aniyyah, this study aimed to reaffirm that tahfidzlearning, when implemented effectively, could serve as a powerful model for character formation producing students who were not only skilled in memorizing the Qur'an but also responsible, disciplined, and guided by strong spiritual and moral principles.

RESEARCH METHOD

This study employed a qualitative research approach. According to Sugiyono, research methods referred to a scientific way used to obtain valid data with specific purposes and usefulness, allowing knowledge to be discovered, proven, and developed for understanding, solving, and anticipating problems in a particular field. Thus, a research method was not merely a technical procedure but also included systematic, logical, and objective principles that served as the foundation for scientific inquiry.

The qualitative approach was chosen because this study aimed to explore in depth the implementation of Tahfidz Al-Qur'an learning and its role in shaping students' responsibility and discipline at SMP IT Al Qur'aniyyah in the 2025/2026 academic year. Qualitative research focused on describing and interpreting non-numerical data to gain comprehensive understanding of complex educational phenomena within their natural contexts.

Through this approach, the researcher sought to capture the experiences, perspectives, and perceptions of students, teachers, and school stakeholders regarding how Tahfidz Al-Qur'an learning was implemented and how it contributed to character formation. Data were collected through interviews, observations, and documentation, and analyzed descriptively to reveal patterns and meanings emerging from the field.

Types of Data

This research utilized both primary and secondary data.

a. Primary Data

Primary data were obtained directly from field research through interviews, observations, and documentation. The interviews involved Tahfidz teachers, students, and school administrators to gather detailed information about learning strategies, challenges, and the effects of Tahfidz learning on character building. Observations were conducted to examine how Tahfidz classes were implemented, including teacher–student interaction and the practice of responsibility and discipline in daily routines. Documentation included

students' memorization journals, Tahfidz schedules, school regulations, and academic reports that supported interview and observation findings.

b. Secondary Data

Secondary data consisted of previously published materials such as books, journals, research reports, and official documents related to Islamic education, character formation, and Tahfidz learning models. These data were used to strengthen the theoretical basis, validate field findings, and enrich the discussion by comparing results with existing studies.

Sources of Data

The sources of data were divided into two categories:

a. Primary Sources:

1) Tahfidz teachers, who provided insights into learning strategies, challenges, and program effectiveness.

2) Tahfidz students, who shared their learning experiences and behavioral changes related to responsibility and discipline.

3) School leaders (principal or program coordinator), who explained institutional policies and program support.

4) Parents, who described behavioral changes observed at home and their role in supporting their children's memorization process.

b. Secondary Sources:

1) Official school documents such as schedules, academic reports, Tahfidz policies, and evaluation records.

2) Scientific literature, including books, journal articles, and prior studies related to character education and Qur'an memorization programs.

Data Collection Techniques

The data were collected through interviews, observations, and documentation.

a. Interviews

In-depth interviews were conducted face-to-face with teachers, students, school leaders, and parents. The interviews aimed to gather information regarding the implementation of Tahfidz Al-Qur'an learning, its contribution to forming students' responsibility and discipline, and the factors influencing its success. Each group of informants was interviewed based on a structured guideline that covered aspects such as implementation, roles in character formation, and supporting and inhibiting factors.

b. Observation

Observation was carried out directly in Tahfidz classes to record the actual teaching–learning process, student engagement, and discipline. The observation focused on three key aspects:

1) the implementation of Tahfidz Al-Qur'an learning,

2) students' sense of responsibility, and

3) students' discipline.

Observation checklists were used to systematically capture communication, resource availability, teachers' dispositions, and institutional structure related to the Tahfidz program.

c. Documentation

Documentation included collecting written and visual evidence relevant to the research problem, such as lesson schedules, memorization reports, school policies, and previous related studies. This technique supported data triangulation by validating information obtained from interviews and observations.

Operational Variables

This study involved one independent variable, two dependent variables, and one contextual variable:

Independent Variable (X): Implementation of Tahfidz Al-Qur'an learning — including teaching strategies, memorization routines, and teacher evaluation mechanisms.

a. Dependent Variable 1 (Y1): Students' responsibility — reflected in their consistency, initiative in memorization, and time management.

b. Dependent Variable 2 (Y2): Students' discipline — reflected in punctuality, adherence to rules, and regular participation in Tahfidz sessions.

c. Contextual Variable (Z): Supporting factors such as teacher competence, student motivation, parental involvement, religious school environment, and continuous evaluation.

Data Analysis Techniques

The data analysis applied Miles and Huberman's interactive model, which included data reduction, data display, conclusion drawing, and verification.

a. Data Reduction

All collected data from interviews, observations, and documentation were filtered and

categorized based on research focus. Irrelevant or redundant information was discarded to highlight the most meaningful and consistent findings regarding the implementation of Tahfidz Al-Qur'an learning and character formation.

b. Data Display

Reduced data were organized into descriptive narratives, supported by tables and thematic summaries, allowing clearer visualization of relationships among the findings. This helped the researcher identify emerging patterns and relationships between implementation practices and character development outcomes.

c. Conclusion Drawing and Verification

Conclusions were drawn inductively from identified patterns, and verified through cross-checking data from multiple sources. This ensured the validity and reliability of findings and interpretations.

d. Triangulation

Data triangulation was conducted by comparing data from different informants (teachers, students, parents, and administrators), methods (interview, observation, documentation), and theoretical references. This process increased the credibility and authenticity of the findings, ensuring that the conclusions accurately reflected the real conditions in the field.

Research Location and Period

The study was conducted at SMP IT Al Qur'aniyyah, located at Jl. Panti Asuhan No. 06, Jurang Mangu Barat, Pondok Aren District, South Tangerang City, Banten, Indonesia.The site was selected because of its structured Tahfidz Al-Qur'an program and its emphasis on character education.The research was carried out over three months, from February to April 2025, covering preparation, data collection, and analysis stages. This time frame allowed the researcher to observe the program's implementation comprehensively and obtain reliable qualitative data for analysis.

RESULTS AND DISCUSSION

Overview of Research Findings

The research was conducted at SMP IT Al Qur'aniyyah, an Islamic integrated junior high school located in South Tangerang, Banten, Indonesia. The study aimed to examine the implementation of Tahfidz Al-Qur'an learning and its role in shaping the students' character of responsibility and discipline during the 2025/2026 academic year. Data were collected through

interviews with Tahfidz teachers, students, and school administrators, as well as classroom observations and documentation review. The findings revealed that the implementation of Tahfidz Al-Qur'an learning at SMP IT Al Qur'aniyyah had been conducted effectively, although several challenges still remained. The school adopted a systematic organizational structure that integrated Tahfidz learning into its overall academic management. The program was designed to ensure that students not only achieved memorization targets but also developed responsible and disciplined behavior through daily routines, consistent supervision, and character-based mentoring.

Implementation of Tahfidz Al-Qur'an Learning

a)   Teaching Schedule and Learning Structure

The Tahfidz Al-Qur'an program was conducted five days a week, integrated into the morning learning sessions. Students were divided into small groups based on their memorization levels, under the supervision of a Tahfidz teacher.

Table 1. Schedule of Tahfidz Al-Qur'an Learning at SMP IT Al Qur'aniyyah

Category	Factors	Impact on Program
Internal	Student Motivation	Determined persistence and memorization outcomes
Internal	Teacher Role	Enhanced moral formation and learning atmosphere
External	Parental Support	Reinforced home-based discipline and practice
External	School Climate	Promoted religious culture and mutual respect

This structured schedule demonstrated that Tahfidz learning was not treated as an extracurricular activity but was systematically embedded within the official school timetable. Such integration ensured that memorization and muroja'ah sessions became part of students' daily academic rhythm rather than isolated spiritual exercises. By emphasizing consistency, time management, and adherence to a predetermined schedule, the program cultivated a learning culture grounded in regularity and discipline. This arrangement also reflected the school's commitment to holistic education—where intellectual, moral, and spiritual dimensions were developed in harmony through structured and sustained practice.

b)   Learning Activities and Teaching Methods

Observation showed that Tahfidz classes began with muraja'ah (review of previous memorization), followed by new memorization (setoran hafalan). Teachers guided students with personalized correction techniques to ensure accurate pronunciation (tajwid).

Figure 2. Students Reciting the Qur'an during the Setor Hafalan Session

Source: Field Observation (2025)

The main methods used included:

1) Wahdah method – memorizing verse by verse individually.

2) Kitabah method – writing the verses before memorizing.

3) Tasmi' method – listening to recitations for pronunciation correction.

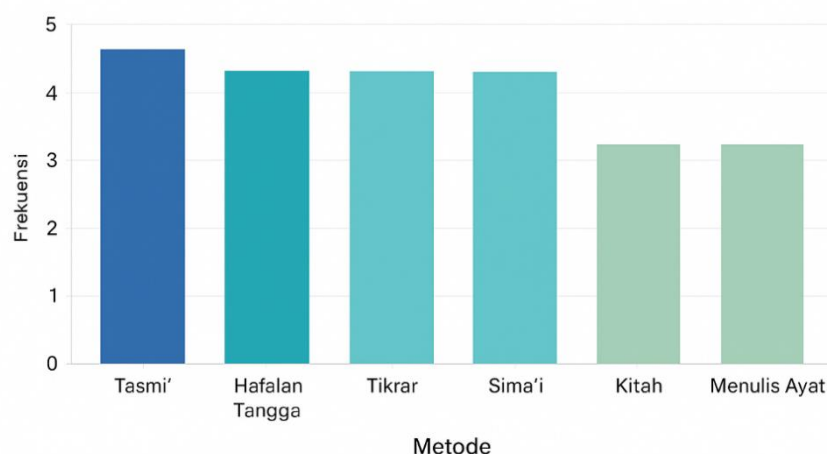4) Muraja'ah method – repeating previous memorization to strengthen retention.

Figure 3. Frequency of Teaching Methods Used by Tahfidz Teachers

Source: Teacher Interview (2025)

Based on interviews, most teachers (around 70%) used the wahdah method as the primary approach, while the muraja'ah method was used as reinforcement. However, some teachers had started integrating digital applications and audio recitations to make the learning process more engaging.

Formation of Responsible Character through Tahfidz Al-Qur'an

The findings indicated that the Tahfidz program played a significant role in fostering students' sense of responsibility. This was reflected in several behavioral indicators:

a. Consistency in Completing Memorization Tasks

Students consistently demonstrated a strong commitment to achieving their weekly memorization targets, reflecting both personal responsibility and intrinsic motivation. Interviews revealed that those who failed to meet the expected targets did not simply accept their shortcomings; instead, they took proactive steps to compensate by allocating additional time for memorization during recess, after class hours, or at home. This behavior illustrated the development of self-regulated learning, where students internalized the importance of accountability and perseverance without external compulsion. Such initiative indicated that the Tahfidz program had effectively nurtured students' sense of moral obligation toward their learning responsibilities, transforming memorization from a mere academic requirement into a form of personal discipline and devotion.

b. Keeping Promises in Memorization Targets

Students learned to be accountable for the promises they made to their teachers, particularly regarding the completion and accuracy of their memorization. This sense of accountability reflected an emerging moral awareness that Tahfidz learning was not merely a cognitive exercise of memorizing verses, but also a moral commitment to uphold honesty, trustworthiness, and responsibility. By fulfilling their promises to recite specific portions within the agreed time, students demonstrated that keeping one's word was an integral aspect of spiritual discipline. Interviews revealed that several students expressed feelings of guilt or disappointment when they failed to meet their commitments, indicating the internalization of moral responsibility. In this way, the Tahfidz program not only strengthened students' intellectual engagement with the Qur'an but also cultivated ethical sensitivity and reliability core components of Islamic character education.

c. Admitting Mistakes and Correcting Them

When students made mistakes during recitations, teachers encouraged them to acknowledge their errors openly and repeat the verses until they achieved complete accuracy. This practice went beyond technical correction; it served as a moral exercise in cultivating honesty, humility, and responsibility in the learning process. By guiding students to admit their mistakes rather than conceal them, teachers fostered a classroom culture grounded in sincerity (ikhlas) and self-improvement. Over time, this repetitive yet reflective process trained students to value truthfulness and perseverance, reinforcing the

idea that accountability before teachers mirrored accountability before Allah. As a result, the Tahfidz learning environment became not only a site of intellectual discipline but also a moral laboratory where students practiced ethical conduct through everyday learning interactions.

d. Accepting Consequences and Evaluations

The school implemented a structured and transparent evaluation policy in managing the Tahfidz program. Students who failed to meet their weekly memorization targets were not subjected to punitive measures but were instead required to participate in additional mentoring sessions. These sessions were designed not as punishment, but as constructive opportunities to reinforce students' sense of responsibility and perseverance. During these mentoring sessions, teachers provided individualized guidance, helping students identify the specific causes of their learning difficulties—whether related to time management, concentration, or motivation. This approach reflected a pedagogical philosophy rooted in compassion and restorative education rather than fear or discipline through coercion. Consequently, students developed a deeper awareness that responsibility involved not only fulfilling obligations but also showing commitment to self-improvement when faced with setbacks. Through this evaluative system, the school effectively linked assessment with moral growth, transforming evaluation into a process of moral reflection and renewed dedication to learning.

e. Interviews with Tahfidz teachers revealed that the learning process did not only enhance students' memorization skills but also played a crucial role in training them to become consistent, reliable, and accountable individuals. Teachers emphasized that consistency in recitation and review (muroja'ah) required sustained effort and self-discipline, as students needed to balance academic obligations with daily memorization targets. Over time, this routine nurtured perseverance and a sense of reliability, as students learned to honor schedules, complete tasks punctually, and maintain the accuracy of their memorization. Moreover, teachers observed that accountability emerged naturally as students recognized that every promise of recitation carried both academic and moral significance. This awareness cultivated a deep sense of personal integrity and commitment to continuous self-improvement. Thus, Tahfidz learning functioned as both a cognitive and ethical training ground—one that strengthened not only intellectual capacity but also moral character through disciplined repetition and moral responsibility.

Formation of Disciplinary Character through Tahfidz Al-Qur'an

Three main aspects of discipline were highlighted in the findings of this study, encompassing adherence to time, persistence and consistency, and self-control combined with behavioral discipline. These components reflected not only external compliance with school rules but also internalized values that shaped students' moral character. Discipline in the Tahfidz program was not enforced through fear or strict punishment but was cultivated gradually through continuous practice, reflection, and spiritual motivation.

a. Adherence to Time

One of the most evident forms of discipline observed among students was their adherence to time. Students consistently attended Tahfidz sessions punctually and completed their memorization within the time allocated by the school. This regularity was supported by the school's structured timetable, which scheduled Tahfidz activities every morning before academic classes began. Such scheduling trained students to view time as a valuable resource that must be used efficiently, aligning with Islamic teachings that emphasize the accountability of every moment (Surah Al-'Asr). Teachers noted that students who initially struggled with punctuality gradually adapted to the routine, demonstrating improved awareness of time management. This discipline in attending sessions punctually and fulfilling daily memorization targets cultivated respect for order and responsibility—qualities that transcended religious learning and positively influenced their general academic performance. The consistent rhythm of daily routines also reflected what educational theorists term "temporal discipline," where structured learning experiences nurture predictability, focus, and self-regulation in students' behavior.

b. Persistence and Consistency

Persistence and consistency represented the second major dimension of discipline observed in the Tahfidz program. Despite having demanding academic workloads and extracurricular responsibilities, students showed remarkable perseverance in maintaining their muroja'ah (review) sessions both at school and at home. This persistence illustrated what Samani and Hariyanto (2012) describe as "intrinsic discipline"—a self-driven commitment rooted in internal motivation rather than external compulsion. Students understood that memorizing the Qur'an required not only intelligence but also continuous repetition, patience, and emotional endurance. The act of repeatedly reviewing verses until perfection taught them resilience and strengthened their determination to overcome fatigue and distraction. Interviews revealed that students who struggled to memorize certain surahs

often devised personal strategies—such as practicing during recess or listening to Qur'anic recitations before sleeping—to maintain progress. These habits reflected the development of istiqamah (steadfastness), one of the core moral virtues in Islamic education, which emphasizes persistence in doing good deeds despite obstacles. Through this habitual persistence, discipline was internalized as a spiritual value—transforming consistency from mere routine into a moral principle guiding students' conduct.

c. Self-Control and Behavioral Consistency

The third key aspect of discipline observed in this study was self-control and behavioral consistency. Teachers emphasized that discipline in the Tahfidz context was not limited to punctuality or repetition but also encompassed ethical behavior and proper adab (manners) toward the Qur'an, teachers, and fellow students. During Tahfidz sessions, students were reminded to maintain cleanliness, respect the sacredness of the Qur'an by handling it with care, and observe silence and focus during recitations. They were also expected to avoid disruptive behaviors such as chatting, joking, or showing negligence during lessons. This behavioral discipline reflected an integration of cognitive and affective learning domains—where discipline was both a mental and moral exercise. Teachers served as role models in demonstrating composure, patience, and humility, thereby encouraging students to emulate these virtues. Over time, students learned to regulate their emotions and impulses, showing improved self-control not only in religious contexts but also in daily interactions. Such behavioral consistency aligned with Lickona's (1991) concept of moral action, which argues that ethical behavior results from the internalization of moral values through guided practice and habituation. Consequently, the Tahfidz program became a platform for cultivating akhlaq al-karimah (noble character), where self-control and respect were seen as reflections of faith and devotion to Allah.

Observation revealed that the school's religious environment and mentoring system effectively reinforced students' disciplinary behavior both in academic and spiritual contexts.

Factors Affecting the Success of Tahfidz Implementation

The effectiveness of the Tahfidz program at SMP IT Al Qur'aniyyah was influenced by several interrelated factors:

a. Communication

Regular coordination between teachers, students, and parents ensured consistent

progress monitoring. The school used Tahfidz progress books to track individual achievements.

b. Resources

Adequate facilities such as comfortable classrooms, Qur'an copies for each student, and digital audio aids supported the memorization process.

c. Disposition (Attitude and Commitment)

Teachers displayed high motivation and spiritual commitment, which positively influenced students' learning attitudes.

d. Bureaucratic Structure

The school's well-defined management structure ensured smooth program implementation through clear role distribution and regular evaluation meetings.

e. Social and Religious Environment

The Islamic school culture, with daily prayers, mentoring, and Qur'an recitation routines, created a conducive environment for character development.

These factors were consistent with the theoretical model proposed by Edwards III, emphasizing that successful implementation required clarity of communication, resource adequacy, proper disposition, and supportive structure.

Discussion

The findings of this study demonstrated that the implementation of Tahfidz Al-Qur'an learning effectively contributed to the development of responsibility and discipline among students at SMP IT Al Qur'aniyyah. This finding confirmed the hypothesis presented in the introduction, which proposed that Tahfidz learning could serve not only as a religious activity but also as an effective medium for character formation when conducted through systematic routines, consistent mentoring, and internalization of Qur'anic values. The structured daily routines such as morning halaqah, scheduled recitations, and individual muroja'ah provided an organized framework that allowed students to develop self-management skills, accountability, and persistence. Furthermore, these findings revealed that Tahfidz learning, when properly supervised and continuously evaluated, had a transformative impact on both cognitive and affective domains of students' behavior. In essence, memorization of the Qur'an became not merely a matter of rote learning but a process of nurturing spiritual consciousness and moral discipline through continuous engagement with divine text.

From a theoretical perspective, these findings were consistent with the model of policy

implementation developed by Edwards III (1980), which asserts that successful implementation relies on four key components: communication, resources, disposition, and bureaucratic structure. Within the context of this study, the clarity of communication between teachers, students, and parents ensured that the objectives of the Tahfidz program were not only understood but also internalized as shared responsibilities. Regular meetings between teachers and parents served as channels for feedback and reinforcement, ensuring that learning continuity extended beyond the school environment into the home. Adequate resources—such as qualified teachers, learning materials, and institutional support—further enhanced the quality of program execution. The teachers' positive dispositions, marked by patience, consistency, and a strong sense of purpose, reflected the moral integrity expected of educators in Islamic schools. Additionally, the existence of structured procedures and Standard Operating Guidelines (SOPs) allowed the school to maintain accountability, monitor progress, and sustain long-term effectiveness.

The role of teachers emerged as a central pillar in cultivating responsible behavior among students. Teachers functioned not only as facilitators of memorization but also as moral exemplars whose daily actions served as living demonstrations of Qur'anic ethics. This finding echoed Lickona's (1991) character education framework, which emphasizes three pillars: moral knowing, moral feeling, and moral action. In the context of Tahfidz learning, these dimensions were manifested through teachers' consistent guidance (moral knowing), encouragement and empathy (moral feeling), and exemplary conduct (moral action). Responsibility among students developed as they were held accountable for their daily setoran (recitation submissions), encouraged to acknowledge mistakes, and motivated to seek improvement. This process nurtured self-reflection and self-regulation traits that are essential for building moral maturity. The teachers' personal discipline, punctuality, and fairness became behavioral models for students, demonstrating that moral values are best learned through continuous observation and habituation rather than through instruction alone.

Discipline, as another key outcome of this study, was cultivated through repeated and structured practices that required students to adhere to both temporal and moral order. Routine attendance, punctual participation in halaqah sessions, and adherence to Qur'anic recitation ethics reinforced students' awareness of order and time management. These behavioral outcomes were consistent with Samani and Hariyanto's (2012) theory, which posits that true discipline originates from intrinsic motivation and moral awareness rather than external enforcement. The Tahfidz program nurtured this intrinsic motivation by linking discipline with spiritual meaning—students perceived punctuality, persistence, and neatness not merely as school rules but as acts

of devotion (ibadah). Over time, the repeated practices evolved into internalized habits, enabling students to regulate their actions even in the absence of direct supervision. Thus, discipline within the Tahfidz framework was not coercive but developmental, empowering students to cultivate self-control as an expression of faith and moral consciousness.

When compared with previous empirical research, such as the studies of Zubaedi (2013), Ma'ruf (2020), and Lestari (2022), the findings of this study expanded the understanding of how Tahfidz programs at the junior high school level integrate character education principles into daily learning activities. Similar to Ma'ruf's (2020) research, this study confirmed that Qur'anic memorization enhanced moral responsibility by fostering perseverance, patience, and a sense of spiritual accountability. However, the present study contributed a nuanced perspective by highlighting the dynamic relationship between structured institutional design and character development outcomes. The interplay between school culture, parental involvement, and teacher disposition appeared to amplify the internalization of values more effectively than isolated memorization tasks. This holistic integration illustrated how an educational environment grounded in Islamic ethos could produce students who are not only academically capable but also morally resilient and socially responsible.

Nevertheless, the study also identified several limitations that hindered the optimal execution of the Tahfidz program. Among these were the monotonous nature of certain instructional methods, limited use of innovative media, and insufficient supervision in some student groups. These limitations echoed Lestari's (2022) observation that the success of Tahfidz programs largely depends on the creativity, motivation, and pedagogical adaptability of teachers. In some cases, repetition-based teaching without sufficient variation led to decreased student engagement, particularly among those with lower intrinsic motivation. Furthermore, the lack of individualized mentoring for struggling students occasionally resulted in uneven progress across the cohort. Addressing these issues would require ongoing professional development for teachers and the integration of adaptive strategies tailored to diverse learning needs.

Based on these observations, future research should explore the integration of technology-assisted learning tools, such as digital Tahfidz applications, audio memorization platforms, and gamified recitation systems, to enhance student engagement and sustain motivation. Moreover, the implementation of peer mentoring systems where advanced students guide beginners—could promote collaborative learning and mutual accountability. Longitudinal studies that examine the long-term character outcomes of Tahfidz programs would also provide valuable insights into how sustained Qur'anic learning shapes personal and social ethics beyond the classroom context. Such

studies could contribute to the broader discourse on Islamic education reform, particularly concerning the balance between religious instruction and holistic character development.

In conclusion, the Tahfidz Al-Qur'an learning program at SMP IT Al Qur'aniyyah proved to be a comprehensive educational model that successfully integrated cognitive mastery with moral formation. Beyond improving students' competence in Qur'anic memorization, the program significantly nurtured the traits of responsibility and discipline—two core dimensions of character essential to personal integrity and social harmony. These results reaffirmed that when Islamic character education is embedded systematically into the school curriculum through meaningful routines, reflective mentoring, and moral modeling, it can cultivate enduring moral integrity and lifelong commitment to Qur'anic values. Hence, Tahfidz learning stands not only as a medium for preserving divine revelation but also as a transformative pathway for shaping a generation of students grounded in faith, ethics, and discipline.

CONCLUSION

Based on the findings and discussions, several important conclusions were drawn from this study.

1. Implementation of Tahfidz Al-Qur'an Learning

    The implementation of Tahfidz Al-Qur'an learning at SMP IT Al Qur'aniyyah in the 2025/2026 academic year was carried out effectively. This effectiveness was reflected through several indicators such as clear communication of memorization goals and targets, consistent coordination mechanisms among teachers, students, and management, and the existence of adequate feedback channels. Sufficient resources supported the program, including qualified and competent teachers, allocated memorization time, adequate facilities, and financial as well as technological support. Both teachers and students exhibited positive dispositions; teachers were punctual, patient, and creative, while students showed strong motivation to participate in setoran and muraja'ah sessions. Furthermore, a well-structured bureaucratic system with clear standard operating procedures, regular coordination, and continuous monitoring reinforced program sustainability. The implementation involved daily halaqah sessions each morning before general classes, followed by independent muraja'ah both at home and at school. Students were required to perform memorization through several methods such as Tasmi', Hafalan Tangga, Tikrar, Wahdah, Kit'ah, Jama', Sima'i, and Writing Ayat, ensuring variation and engagement in learning.

2. Formation of Responsible Character

The Tahfidz Al-Qur'an learning program played a significant role in shaping students' sense of responsibility. Through a well-structured memorization process, students learned to complete individual tasks consistently, fulfill their promises regarding memorization targets, acknowledge mistakes, and seek guidance when needed. They also learned to accept consequences for delays or errors, avoid blaming others, return borrowed items on time, and take initiative without being reminded. The program encouraged students to develop commitment, self-integrity, and the courage to take responsibility for their words and actions reflecting both moral and social maturity. The structured mechanisms of memorization submission, independent muraja'ah, and periodic evaluations fostered awareness of accountability and nurtured both personal and social responsibility.

3. Formation of Disciplinary Character

The implementation of Tahfidz Al-Qur'an also significantly influenced the development of students' discipline. Indicators of discipline were evident in their adherence to rules, diligence in study, effective time management, punctual attendance, and strong commitment to assigned tasks. Through daily halaqah routines, regular memorization schedules, and consistent muraja'ah activities, students internalized discipline as part of their daily behavior. Over time, they developed self-regulation and behavioral consistency, forming independent discipline not merely reliant on teacher supervision. This finding highlighted that religious routines, when sustained through structured educational practice, could shape long-term disciplined character.

4. Determinant Factors of Successful Implementation

The success of Tahfidz Al-Qur'an learning was influenced by several interrelated factors:

a. Students' internal motivation, which drove them to achieve memorization targets with perseverance and sincerity.

b. Teacher competence and consistency, as the teachers' guidance and mentoring were pivotal in maintaining students' enthusiasm and progress.

c. Parental support, which strengthened memorization activities at home through reminders, encouragement, and shared accountability.

d. The school's religious environment, which provided a conducive atmosphere for memorization and character cultivation.

e. Innovative teaching methods and continuous evaluation, which kept students engaged

and aligned with program objectives.

Conflicts of Interest: The author declares no conflict of interest. The research was conducted independently and was not influenced by any personal, financial, or institutional relationships that could affect the objectivity of the findings or interpretations presented in this paper.

Author contributions: The author solely contributed to the conception and design of the study, data collection, data analysis, interpretation of findings, and the preparation of the manuscript. All stages of this research and writing process were completed under the author's full responsibility in accordance with the ethical guidelines of academic research.

Data availability: The data supporting the findings of this study are available from the corresponding author upon reasonable request. All interview transcripts, observation notes, and documentation materials were obtained with the consent of participants and are stored securely to maintain confidentiality and research ethics compliance.

Disclaimer: The views and interpretations expressed in this article are those of the author and do not necessarily represent the official position or policy of SMP IT Al Qur'aniyyah, the university, or any affiliated institution. The author assumes full responsibility for the accuracy, integrity, and originality of the research findings presented herein.

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