

THE CHARACTER VALUES IN TAHFIDZ PROGRAM AT SMP IT AL-FAHMI PALU

Farhan¹ & H. Askar² dan Arifuddin³

Pendidikan Agama Islam

Universitas Islam Negeri Datokarama Palu

Corresponding Author: Farhan E-mail: farhanbinrauf121@gmail.com

INFORMASI INFORMASI

ABSTRACT

Received: 07 November 2025

Accepted: 27 Desember 2025

Volume: 6

Issue: 2

DOI:

KATAKUNCI

Tahfidz Program, Character Values, Islamic Education, IWR Method, SMP IT Al-Fahmi Palu.

This study aims to describe the implementation of tahfidz program and identify the character values through the program at SMP IT Al-Fahmi Palu. It used a qualitative descriptive approach with observation, interviews, and documentation. The Data was analysed through reduction data, presentation, and verification, while the validity of the data was obtained through source triangulation. The results showed that the Tahfidz programme at SMP IT Al-Fahmi Palu was run systematically and well organized, it covered objectives, schedules, learning methods, teacher competencies, and tahfidz evaluation system. The tahfidz program used IWR (Ilman Wa Ruhan) method, which combined intellectual and spiritual approaches, and it was implemented daily through muroja'ah activities, memorization assignments, and periodic evaluations. This program contributes significantly to shaping the character values of students, including religiosity, discipline, responsibility, honesty, hard work and consistency, independence and confidence, and love for the Qur'an. This study confirmed that the tahfidz programme is important to maintain and develop as a means of shaping the Qur'anic character of students.

1. Introduction

Education in the current era of globalization faces increasingly complex challenges. Globalization not only brings rapid technological and informational advancements but also influences the lifestyle, mindset, and behavior of the younger generation. This situation demands educational institutions to focus not only on improving intellectual abilities, but also on nurturing and strengthening students' character so that they are able to adapt to the dynamics of the times without losing their moral and spiritual identity. In essence, education is a process of shaping attitudes, behavior, and personality through instruction, habituation, and the internalization of values. Through proper education, students can be guided to become more mature, responsible individuals with strong character.

In the national context, the Indonesian government gives serious attention to character strengthening within the education sector. This is affirmed in Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education. It was stated that the strengthening character education aims to build and equip students as Indonesia's Golden Generation 2045 with the spirit of Pancasila and good character in facing future changes. This statement reinforces that character education must be an integral part of the national education system. Students are not only required to master academic competencies but must also possess moral and ethical values that align with the principles of Pancasila as the foundation of the nation.

Character issues have become a significant concern in Indonesian education. Current phenomena show a decline in student behavior, such as increasing acts of dishonesty, cheating habits, low discipline, truancy, lack of politeness, and diminishing respect toward teachers and parents. This moral degradation indicates that education focusing solely on cognitive abilities is insufficient to form a holistic personality. Without strong character education, students may experience a moral identity crisis that manifests in negative behaviors both at school and

in society. Therefore, strengthening character education is an urgent need that must be integrated at every level of education.

In Islamic teachings, the concept of character or akhlaq receives great emphasis. The Prophet Muhammad (peace be upon him), as the ultimate role model for Muslims, is described by Allah as having noble character, as stated in Surah Al-Qalam [68]:4. Aisyah (may Allah be pleased with her) also explained that the Prophet's character was a direct reflection of the teachings of the Qur'an. This shows that moral values in Islam are rooted in the Qur'an and Hadith, which serve as a guide for human life. A Muslim's character should ideally be formed through understanding and practicing the teachings of the Qur'an in daily life. Thus, education oriented toward character formation must be based on Qur'anic values.

One effective approach in shaping Qur'anic character in students is through the tahfidz Al-Qur'an (Qur'an memorization) program. The tahfidz program is not merely an activity of memorizing Qur'anic verses; it also involves understanding the meaning of the verses, internalizing moral messages, and practicing the values contained within them. Tahfidz activities usually include muroja'ah (reviewing memorization), presenting memorized verses to teachers, and the cultivation of manners and discipline. This process requires patience, hard work, persistence, and high discipline, which indirectly foster positive character traits in students. Values such as honesty, responsibility, religiosity, perseverance, and independence can be developed through the habituation embedded within the tahfidz program.

Al-Fahmi Integrated Islamic Junior High School (SMP IT Al-Fahmi) in Palu is one of the educational institutions that places the tahfidz Al-Qur'an program as one of its flagship programs. Based on an interview with the school principal, the tahfidz program is mandatory for students who choose the religious track. This program is designed not only to improve students' memorization ability but also to instill Qur'anic values that shape their character. In its implementation, students are guided to understand the meanings of the verses they memorize so that these values are not only memorized verbally, but are also internalized and practiced in daily life. Teachers play an essential role in guiding, motivating, and monitoring students' progress to ensure that they not only memorize well but also comprehend the meanings of the verses.

The tahfidz program at SMP IT Al-Fahmi Palu is systematically structured using methods tailored to the characteristics of the students. One of the methods used is the IWR (Ilman wa Ruhan) method, an approach that integrates intellectual and spiritual aspects. Through this method, students are not only trained to memorize mechanically, but are also encouraged to internalize and develop a spiritual connection with the Qur'an. The program is conducted routinely every morning before formal learning begins, serving as an effective habituation process to foster discipline, seriousness, and love for the Qur'an.

The urgency of this research lies in the need to evaluate the extent to which the tahfidz Al-Qur'an program contributes to the development of students' character values at SMP IT Al-Fahmi Palu. Although many Islamic schools implement tahfidz programs, not all institutions have systems or methods that ensure that memorization activities truly influence character formation. Some students may be able to memorize many verses but show little behavioral improvement in their daily lives. Therefore, this research is important to analyze how the tahfidz program is implemented at SMP IT Al-Fahmi Palu, which character values are developed, and the factors that support or hinder the program's effectiveness.

Furthermore, this research is expected to provide both theoretical and practical contributions to the development of Qur'an-based character education. Theoretically, it enriches the study of the relationship between tahfidz programs and character formation. Practically, the findings can serve as a reference for other Islamic schools aiming to develop tahfidz programs as a means of character building. Through the results of this study, schools can gain insights into strategies, methods, and forms of effective program implementation for shaping student character.

Based on the above background, this study was conducted under the title *"Character Values in the Qur'an Memorization Program at Al-Fahmi Integrated Islamic Junior High School in Palu."* The study aims to describe the implementation of the tahfidz Al-Qur'an program at the school and analyze the character values that are developed through the program. Thus, this research is expected to provide a comprehensive understanding of the role of tahfidz programs in shaping students' character and offer recommendations for developing Islamic education programs oriented toward cultivating noble character.

2. Theoretical Framework

Character of education is a process of instilling moral values, ethics, and behaviors aimed at shaping students into individuals with noble character, responsibility, and strong personality. In the Indonesian context, the strengthening of character education refers to Presidential Regulation Number 87 of 2017, which emphasizes core values such as religiosity, integrity, discipline, cooperation, and independence. Character education has also become an urgent need in schools to address various moral issues among students, including declining discipline, honesty, and politeness.

From an Islamic perspective, character is known as *akhlaq*, which is rooted in the teachings of the Qur'an and the exemplary conduct of the Prophet Muhammad (peace be upon him). According to a hadith narrated by Muslim, the Prophet's character was a direct reflection of the Qur'an, indicating that Qur'anic values such as honesty, responsibility, patience, and kindness serve as the foundation for forming a Muslim's character.

The *tahfidz Al-Qur'an* program is one form of education that effectively instills these character values. Activities such as memorization, *muroja'ah* (reviewing), and presenting memorized verses require discipline, hard work, consistency, and a love for the Qur'an. Various studies show that the tahfidz program significantly contributes to shaping religious, honest, disciplined, and responsible character traits in students.

In Integrated Islamic Schools (Sekolah Islam Terpadu/IT), such as Al-Fahmi Integrated Islamic Junior High School in Palu, the *tahfidz* program serves as a flagship initiative integrated with character development and understanding of Qur'anic values. This makes tahfidz not only an academic activity but also a means of cultivating Qur'anic character in students' daily lives.

2.1 Character Values

1) Values

The word "*nilai*" (value) comes from the Latin word "*vale're*", which means useful, powerful, and applicable. This implies that a value is considered something good, beneficial, and regarded as the most correct according to the beliefs of an individual or a group. Values serve as a driving force in a person's life, giving meaning and legitimacy to their actions (Nur Fiqriah & Jusman, 2024). Lorens Bagus in his book entitled *dalam Kamus Filsafat* explained about values such as:

- a. The term "*value*" in English comes from the Latin word "*valere*", which means useful, capable, powerful, applicable, or strong.
- b. From the perspective of dignity or worth, a value is a quality of something that makes it liked, desired, useful, or an object of interest.
- c. From the perspective of excellence, a value refers to something that is appreciated, highly regarded, or considered as something good. The opposite of a positive value is a non-value or a negative value. What is good becomes a value, whereas its opposite (bad or undesirable) becomes something negative or without value.
- d. From an economic standpoint—an area concerned with utility and the exchange value of material goods—the term *value* was first used in a general sense.

A value is a type of belief that exists within an individual's belief system, guiding how a person acts or judges whether something is inappropriate to do. Values serve as criteria or standards for assessing or evaluating something—for example, whether industrialization is considered a means of prosperity. This concept encompasses various types of values, including individual, social, cultural, and religious values (Chabib Toha, 2003).

It can be concluded that values are abstract concepts encompassing important aspects beneficial to humanity in terms of quality, distinctiveness, and utility. Values can be seen as something liked, desired, or highly

appreciated, and can be classified into positive and negative values. In addition, values reflect an individual's belief system regarding what is appropriate or inappropriate to do, and they provide criteria for assessing or evaluating things across individual, social, cultural, and religious dimensions.

2) Character

Meanwhile, the term *character* linguistically originates from the Latin words "*kharakter*" and "*kharassein*," the Greek word "*character*," and the English word "*character*," all of which carry the meaning "to engrave" or "to make sharp" (Abdul Majid & Dian Andayani, 2012). In Arabic language, character is said as "*akhlak*" from the word "خلق", which is mean "immaterial creation", or habits consisting of values that can be observed in daily life, or virtues possessed by humans (Ar-Raghib Al-Ashfahani, 2013). This is in accordance with the words of Allah in Qur'an, Surah Al-Qalam (68:4), which states: *وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ*

The meaning:

"And indeed, you possess truly noble character."

In conclusion, character refers to the psychological traits, morals, and virtues that distinguish an individual, reflecting personality and values observable in daily behavior. It encompasses values, ethics, and personality traits that form a person's identity. Character is not a tangible material or mere theory; rather, it is a life science that naturally exists within an individual. A person can choose whether their character is valuable or not. Character is not inherited but is continuously developed day by day through thoughts and actions, thought by thought, action by action.

In Islam, character is defined as *akhlaq* or moral conduct inherent in a person and manifested in their daily behavior. *Akhlaq* is described as "a state of the soul that prompts spontaneous actions without prior deliberation, where actions may arise from human nature or from habituation to certain societal customs" (Ibnu Maskawiah). Imam Al-Ghazali defines character or *akhlaq* as traits ingrained in the soul that naturally prompt actions without lengthy contemplation. This means that habits become natural responses in every action, without requiring complex thought. Good *akhlaq* develops through continuous habituation and the influence of the environment (Nurhayati & Hayatun Sabariah, 2024).

According to Marzuki, character is identical to *akhlaq*, meaning it represents human behavior imbued with universal values encompassing all human activities—relations with God, with others, with oneself, and with the environment. Character manifests in thoughts, attitudes, feelings, speech, and actions, based on religious norms, laws, ethics, culture, and societal customs.

Thomas Lickona argues that character is closely related to the concepts of moral knowledge (*moral knowing*), moral feeling (*moral feeling*), and moral behavior (*moral behavior*). Based on these three components, it can be stated that good character is supported by knowledge of goodness, the desire to do good, and the actual practice of good deeds (Abd Samad & Lalu bin Mujib, 2023).

Overall, the perspectives above emphasize the importance of character as a moral foundation and a system of values that guide human behavior. Character is viewed as encompassing all aspects of life and involves awareness and effort in internalizing ethical values. Thus, character is not merely about outward appearances but fundamentally concerns the essence of values applied in daily actions, creating distinctive traits recognizable by others.

A. Factors Influencing Character

According to Mansur Muslich, character is the moral and mental quality of a person, the formation of which is influenced by innate factors (*fitrah*) and environmental factors (socialization and education). Humans possess the potential for good character even before birth, but these potentials must be nurtured through socialization and education from an early age.

Character is not formed automatically; rather, it develops through several influencing factors, namely biological factors and environmental factors.

a. Biological Factors

Biological Factors are factors that originate from within the individual. These factors stem from heredity or innate traits present from birth and are influenced by the inherited characteristics of one or both parents.

b. Environmental Factors

In addition to hereditary factors, the living environment can also influence the formation of character, such as education, life conditions, and social circumstances (all considered exogenous factors). All of these have a significant impact on character development (Amalia Muthia Khansa, Ita Utami, & Elfrida Devianti, 2020).

B. Indicators of Character Education

National character education can be carried out by instilling noble moral values in students and habituating them to practices consistent with national character. The following are indicators of national character education that can serve as a reference for implementing character education in students:

1. Religious: Attitudes and behaviors that demonstrate obedience in practicing one's religion, tolerance toward the religious practices of others, and harmonious living with people of different faiths.
2. Honest: Behavior based on the effort to make oneself always trustworthy in words, actions, and work.
3. Tolerance: Attitudes and actions that respect differences in religion, ethnicity, opinions, and behaviors of others.
4. Discipline: Actions that demonstrate orderliness and obedience to various rules and regulations.
5. Hardworking: Behavior that reflects serious effort in overcoming learning obstacles, completing tasks, and performing assignments to the best of one's ability.
6. Creative: Thinking and acting to produce new methods or results from what is already available.
7. Independent: Attitudes and behaviors that show self-reliance in completing tasks without easily depending on others.
8. Democratic: Ways of thinking, behaving, and acting that recognize equal rights and responsibilities for oneself and others.
9. Curiosity: Attitudes and actions that constantly strive to deepen and broaden knowledge about what is learned, seen, or heard.
10. Nationalism: Ways of thinking, acting, and having insight that place the interests of the nation and state above personal or group interests.
11. Love for the Homeland: Ways of thinking, behaving, and acting that demonstrate loyalty, care, and high appreciation for the language, physical, social, cultural, economic, and political environment of the nation.
12. Appreciating Achievement: Attitudes and actions that encourage oneself to produce something useful for society, while recognizing and respecting the accomplishments of others.
13. Friendly/Communicative: Actions that show enjoyment in talking, socializing, and collaborating with others.
14. Peace-loving: Attitudes, words, and actions that make others feel happy and safe in one's presence.

15. Reading Enthusiasm: The habit of setting aside time to read various materials that provide virtue and benefit to oneself.
16. Environmental Awareness: Attitudes and actions that consistently strive to prevent damage to the surrounding natural environment and undertake efforts to repair existing environmental damage.
17. Social Care: Attitudes and actions that consistently aim to provide assistance to individuals and communities in need.

Based on the pillars mentioned above, it can be concluded that the character values described encompass attitudes and behaviors that shape individuals to be virtuous, responsible, and caring toward others. Traits such as religiosity, honesty, tolerance, discipline, hard work, creativity, and independence contribute to creating strong, intelligent, and reliable individuals. Values such as nationalism, love for the homeland, and environmental and social care foster individuals who not only respect themselves but also contribute positively to collective progress and the welfare of society.

2.2 Tahfidz Al-Qur'an Program

A. Program

According to the Indonesian Dictionary (KBBI), a program is a plan or design regarding something, as well as the efforts to be undertaken (Balai Pustaka, 1982). A program is defined as a unit or a set of activities that represent the realization or implementation of a policy, carried out in a continuous process, and taking place within an organization involving a group of people (Dian & Siti Nuraeni, 2018).

A program can be concluded as a series of carefully planned activities carried out continuously within an organization. A program serves as the implementation of a policy, involves multiple participants, and takes place within a structured process aimed at achieving specific objectives.

B. Tahfidz Al-Qur'an

The word *tahfidz* is derived from the *masdar* form of *haffaza*, which comes from the root word *hafiza-yahfazu*, meaning "to memorize." According to Quraish Shihab, the term *hafiz* originates from three letters that convey the meaning of preserving and supervising. From this meaning arises the concept of memorization, as someone who memorizes preserves their memory. It also implies "being vigilant," since this attitude leads to preservation, and "guarding," because safeguarding is part of preservation and supervision.

According to Abdul Azziz Abdullah Rauf, Tahfidz or memorization is the process of repeatedly doing something, either by reading or listening. Any task that is repeated frequently will inevitably be memorized (Abdul Aziz & Abdul Rauf, 2004).

The Qur'an serves as a guide for human life, an act of worship for those who recite it, and a source of guidance in daily living. Its position in Islam is as the primary and foremost source of law for Muslims. As Allah states in Qur'an, Surah An-Nisa (4:59): يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

The meaning:

"O you who have believed, obey Allah and obey the Messenger (Muhammad), and those in authority among you. Then, if you differ over anything, refer it to Allah and His Messenger, if you truly believe in Allah and the Last Day. That is better and more suitable in outcome."

This verse emphasizes obedience to Allah, His Messenger, and legitimate authority while highlighting the importance of referring disagreements to divine guidance. It underlines the Qur'an's role as a primary

source of law, guidance, and moral direction for Muslims, reinforcing the necessity of preserving and following its teachings in all aspects of life.

Tahfidz is described as the process of repeatedly doing something, either through reading or listening; any task that is repeated frequently will eventually be memorized. The Qur'an, linguistically, means the Word of Allah in the form of a miraculous revelation sent to Prophet Muhammad (peace be upon him) through the Angel Gabriel, written in the Mushaf and transmitted to us in a *mutawatir* manner. Reciting it constitutes an act of worship, beginning with Surah Al-Fatihah and ending with Surah An-Nas (Mudzakir AS, 2011).

The Qur'an is the revelation of Allah that was sent to Prophet Muhammad (peace be upon him) to serve as a guide for human life. Historically, from the time of its revelation until the present, Muslims have recited the Qur'an daily, demonstrating the achievement of its designation. The naming of the Qur'an reflects that it is always preserved in memorized form, which is one of the ways Allah guarantees its protection.

Furthermore, one of the definitions of the Qur'an is as a book recited during *salat* (prayer), which carries significant worship value. This highlights the Qur'an's majesty in terms of recitation, as reading the Qur'an is a highly virtuous act of worship, especially when performed during prayer. This sacredness of recitation has led Muslims to memorize the Qur'an continuously from the time of the Prophet until today. Recitation is also considered one of the highest forms of *dhikr* (remembrance of Allah) when performed consistently and with *tadabbur* (reflection) (Maktabah Dâr Ihyâ al-Kutub al-'Arabiyyah, n.d.)

Allah (SWT) guarantees the preservation of the Qur'an and the ease of memorizing it, as stated in Allah's words in Qur'an, Surah Al-Hijr (15:9): **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾**

The meaning:

"Indeed, it is We who sent down the Qur'an and indeed, We will preserve it."

This verse emphasizes that the Qur'an is divinely revealed and safeguarded by Allah, ensuring its authenticity and protection from alteration or corruption. It also reinforces the significance of memorization (*tahfidz*) as a means of maintaining the integrity of the sacred text across generations.

According to M. Quraish Shihab, "Allah (SWT) is involved in preserving His sacred scripture through His chosen servants. This is indicated by the plural pronoun *nahnu* in the phrase '*inna nahnu nazzalnâ*' ('Indeed, We sent it down'), which implies the involvement of others besides Allah (SWT), namely the Angel Gabriel (AS) in delivering and reciting it to the Prophet (SAW), as well as the selected servants of Allah in preserving and memorizing it" (M. Quraish Shihab, 2000).

Allah (SWT) appoints His chosen servants to safeguard the Qur'an, as stated in Allah's words in Qur'an, Surah Fatir (35:32):

**ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ
بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾**

The meaning:

"Then, We inherited the Scripture to those We chose among Our servants. Among them, some wronged themselves, some were moderate, and some preceded in doing good by Allah's permission. That is a great bounty." (Al- Qur'an Terjemahnya, 2019)

During the time of the Prophet Muhammad (peace be upon him), those who memorized the Qur'an were referred to using terms such as *al-mâhir*, *hamalah/hâmil*, *ahlu*, *sâhib al-Qur'ân*, and *al-Qurrâ*. Among these, the term *al-Qurrâ* was more dominant than the others, as it literally means "the readers of the Qur'an," referring to those who consistently read the Qur'an in the morning, afternoon, and evening. Thus, the Qur'an constituted their daily recitation practice. This term can also be applied to *huffâz*, that is, those who have memorized the Qur'an, because frequent recitation reinforces memorization. On the other hand, the terms mentioned by the Prophet

indicate the completeness of the qualities attributed to these individuals, namely, those who constantly engage with the Qur'an in terms of memorization, understanding, and practice. In teaching the Qur'an, the Prophet consistently emphasized these aspects, as mentioned in a hadith narrated by Abi 'Abd al-Rahmân, who said:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ كَانُوا يَعْنِي الصَّحَابَةَ يُقْتَرِئُونَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ آيَاتٍ فَلَا يَأْخُذُونَ فِي الْعَشْرِ الْآخَرِ حَتَّى يَعْلَمُوا مَا فِي هَذِهِ مِنَ الْعِلْمِ وَالْعَمَلِ قَالُوا فَعَلِمْنَا الْعِلْمَ وَالْعَمَلِ

The meaning:

"It was narrated by those who had learned from the companions of the Prophet (peace be upon him) that if they studied ten verses from the Prophet, they would not proceed to the next ten verses until they had acquired both the knowledge and the practice of the previous ones. They said: *we learned knowledge and practice simultaneously.*"

Virtues of the Qur'an Memorization Program:

There are several virtues in memorizing the Qur'an, among which are:

1. Attaining a high status in the sight of Allah (SWT).
2. Qur'an memorizers earn abundant rewards. It can be illustrated that for every letter recited, a person receives ten rewards. Considering that the Qur'an contains 671,323 letters (as mentioned by Imam As-Suyuthi in *Al-Itqan*), one can imagine the millions of rewards generated when a memorizer repeatedly recites the verses of the Qur'an.
3. Qur'an memorizers uphold the values of the Qur'an and are honored with the title *Ahlullah* or "the family of Allah (SWT)."
4. The Prophet Muhammad (peace be upon him) expedited the burial of companions who passed away in the Battle of Uhud and had memorized more Qur'anic verses than others. This demonstrates the recognition given to those who memorize the Qur'an.
5. The Prophet (peace be upon him) instructed that the imam of prayer should be the one with the best Qur'anic recitation and memorization. If a Qur'an memorizer is given a noble position by the Prophet, they can further develop themselves to guide society more effectively.
6. The Prophet (peace be upon him) promised that the parents of Qur'an memorizers will be granted crowns by Allah (SWT) on the Day of Judgment.
7. Memorizing the Qur'an activates billions of brain cells, as this activity strengthens and sharpens the brain

Supporting and Inhibiting Factors of the Qur'an Memorization Program consist of:

The Supporting Factors:

1. Internal Factors

a) Health Factor

If the body is healthy, the memorization process will be easier and faster without any obstacles, and the memorization period will be relatively short. However, if one's body is not healthy, it can significantly hinder the process of memorization.

b) Intelligence Factor

Each individual has different levels of intelligence, which can considerably affect the memorization process. Nevertheless, a lower level of intelligence should not be used as a reason for lacking enthusiasm in memorizing the Qur'an.

c) Motivation Factor

With motivation, a person will be more enthusiastic in memorizing the Qur'an. Naturally, the results will differ if the motivation is insufficient. Lack of motivation from close people or family can become one of the obstacles for the memorizer. (Wiwi Alawiyah Wahid, 2015)

2. External Factors

a. The Availability of Qira'ah and Tahfidz Teachers (Instructors)

The presence of instructors in guiding their students greatly influences their success in memorizing the Qur'an. This factor significantly supports the smoothness of the learning process. Without instructors, the quality of students' memorization is likely to be lower and less satisfactory. Therefore, having instructors helps ensure that memorization remains well-directed and properly supervised.

b. Time Management and Qur'an Learning Limitations

Students who memorize the Qur'an require dedicated time and a manageable academic load. By providing specific memorization periods and avoiding overly heavy material, students (santri) can concentrate better on memorizing the Qur'an. Additionally, proper time allocation helps renew enthusiasm, motivation, and willingness. With these conditions, the memorization process can be conducted in a relaxed and focused manner.

c. Social Environment Factor (Organizations, Boarding Schools, and Family)

The environment is a factor that plays a very important role in determining the success of religious education. This is because the students' surroundings can foster high learning motivation, thereby increasing their learning activities. Communities around organizations, boarding schools, and families that support Tahfidzul Qur'an activities also provide positive stimuli for the students, enabling them to become more diligent, committed, and confident in memorizing the Qur'an (Zuhairini et al., 1993). Faktor Penghambat Program Menghafal Al-Qur'an.

The Inhibiting Factors of the Qur'an Memorization Program consist of:

1) Internal Factors

a) Lazy, Impatient, and Despondent

Laziness is a common and frequent issue, including in the process of memorizing the Qur'an. Since one must engage daily with the same routine, it is not surprising that boredom may arise. Although the Qur'an is the divine word that does not cause boredom when read or listened to, for some people who have not yet experienced its spiritual pleasure, this often occurs. This sense of boredom can lead to laziness in memorizing or reviewing the Qur'an. Tidak Bisa Mengatur Waktu

This issue has been widely discussed by experts, yet many still neglect it. Therefore, we must always be mindful of it. Likewise, we should remember the teachings of the Qur'an and the Sunnah of the Prophet, which guide us in managing our time and using it wisely. Busyness is inevitable, but what matters most is how a person can organize their time so that all of their responsibilities can be fulfilled (Zaki Zamzami, 2014).

Forgetfulness is a common trait in humans. Therefore, we should not overly worry about it. What is most important is how we can maintain and recover the memorization that has been forgotten, which can be achieved through diligent review (*muraja'ah*) and self-reflection to identify mistakes and determine the necessary steps to ensure that our memorization is well-preserved (Abdullah Al-Mulham, 2013).

2) External Factors

1. The instructor's (Tahfidz Teacher's) Method of Providing Guidance

Method used by the instructor in delivering lesson material has a significant impact on the quality and outcomes of student learning. If the instructor's method is not liked by the students, it can lead to a decrease in their interest and motivation in memorizing.

2. Issues Related to Economic Capacity

Financial issues can become an obstacle in learning, as a lack of funds significantly disrupts the smoothness of students' (santri's) learning. Generally, these costs are covered with assistance from parents.

3. Too much material that students must study.

Too much material can become one of the obstacles to students' studies. This situation is quite justified because the burden that students have to bear becomes heavier, larger, and exhausting. (Oemar Hamalik, 1983

3. Methodology

This study used descriptive qualitative approach because it is most suitable for presenting data narratively and in depth based on phenomena occurring in the field. The research location was at SMP Islam Terpadu Al-Fahmi Palu, considering that there has been no prior research on character values in the Al-Qur'an Tahfidz program, and the location was relevant and allowed the researcher to gain empirical experience. In the data collection process, the researcher was present directly as a full participant, supported by a permit letter from FTIK UIN Datokarama Palu and approval from the school authorities, allowing for optimal observation, interviews, and documentation. The data collected consisted of primary data from observations and interviews with tahfidz teachers, school staff, and students, as well as secondary data from school documents, books, journals, and other supporting literature.

The data collection techniques included observation of the tahfidz program implementation and the emerging character values, semi-structured and in-depth interviews to obtain the perspectives and experiences of informants, and documentation such as activity schedules, memorization control books, and photos of tahfidz activities. Furthermore, data analysis was conducted through data reduction, data presentation, and drawing conclusions and verification, referring to the Miles and Huberman model. To ensure data validity, this study applied source, researcher, method, and theory triangulation, making the findings more objective, in-depth, and scientifically accountable.

4. Findings and Discussion

The implementation of the Al-Qur'an Tahfidz program at SMP Islam Terpadu Al-Fahmi Palu is carried out in a structured manner through the IWR (Ilman Wa Ruhan) method, which integrates intellectual and spiritual approaches. Routine activities include muroja'ah (reviewing memorized verses), memorization recitation sessions, and daily evaluations, reinforced by supporting activities such as BPI, Qur'an Camping, one-sitting memorization exams, and inter-class MHQ competitions. The research findings indicate that the commitment of the tahfidz teachers, along with the support of school management, are key factors in the success of this program. In addition to improving memorization achievement, the tahfidz program is also effective in shaping students' character, as demonstrated by the development of religious values, discipline, responsibility, honesty, hard work, independence, and self-confidence, cultivated through consistent habituation and guidance.

4.1 B. *Tahfidz Program at SMP Islam Terpadu Al-Fahmi Palu*

Based on the observations conducted on Friday, May 9, 2025, by the researcher, the Al-Qur'an Tahfidz program at SMP Islam Terpadu Al-Fahmi Palu is one of the school's flagship programs, designed systematically and integrated into daily learning activities. This program is not merely positioned as an extracurricular activity but serves as an essential part of fostering students' religious character. Tahfidz activities are carried out routinely, with designated times and guidance from specialized tahfidz teachers.

Field observations revealed that tahfidz activities begin every morning before regular classes. Students take turns reciting their memorization to the tahfidz teachers in the musala or designated classrooms. The school also provides various supporting facilities, such as Al-Qur'an mushafs, comfortable study spaces, and memorization tracking books. Additionally, the calm and orderly learning environment reflects the school's seriousness in managing this program.

The researcher also observed active participation from teachers, both in guiding students' memorization and in recording the progress of each student. Daily notes and memorization schedules displayed in several classrooms indicate a well-structured program management system. Observations further showed that students

engage in tahfidz activities enthusiastically and disciplinedly, evident from their seriousness during memorization recitations and review sessions with classmates.

From these observations, it can be concluded that the Al-Qur'an Tahfidz program at SMP Islam Terpadu Al-Fahmi Palu is not only conducted routinely but is also well-organized. Its implementation covers various essential aspects, including program objectives, schedules, methods, instructors, as well as the evaluation system and student achievements. To illustrate this in more detail, the findings of this study will describe the following ten main points.

1. The goal of Tahfidz Program

The Al-Qur'an Tahfidz program at SMP Islam Terpadu Al-Fahmi Palu is designed as an integral part of fostering students' religious character. The primary objective of this program is for students not only to memorize the Al-Qur'an technically but also to develop a love for the Al-Qur'an and to make it a guide in their daily lives. Therefore, the school views Al-Qur'an memorization not merely as an academic achievement but also as a means of cultivating moral and spiritual values.

Based on interview results and the researcher's observations, it was found that this tahfidz program receives serious attention. In the classrooms and tahfidz rooms, motivational slogans emphasizing the importance of memorizing the Al-Qur'an were observed. Additionally, the school displays photos of students who have excelled in tahfidz, indicating that the program is implemented in a focused manner with strong underlying values. Struktur dan Jadwal Program

The implementation structure of the Tahfidz program at SMP IT Al-Fahmi Palu has been organized systematically and scheduled. The activities take place every morning before regular classes begin, lasting approximately 45 minutes. In addition, students also have scheduled memorization recitation sessions, arranged on a rotating basis according to their memorization levels. This program is not only focused on high-achieving students but also involves all students, using approaches tailored to their abilities.

Based on the interview results mentioned above, it was confirmed that tahfidz activities are indeed scheduled in the morning. This aligns with the observations, where students appeared actively engaged in tahfidz activities from the morning. Students sit in small groups with their respective Ustadz/Ustadzah supervisors, either in the musalla or in classrooms. The researcher also observed that the morning atmosphere was quite conducive, and the Ustadz/Ustadzah appeared organized in managing the schedule and guiding the students' memorization groups. Metode Pembelajaran Tahfidz.

The tahfidz learning method implemented at this school is the IWR (Ilman Wa Ruhan) method, an approach that combines knowledge (Ilman) and the spirit (Ruhan). Through this method, students are not only trained technically in memorizing verses but are also guided spiritually to love the Al-Qur'an and make it a guide in their daily lives. The application of the IWR method in the Al-Qur'an Tahfidz program at SMP Islam Terpadu Al-Fahmi Palu integrates the strengthening of knowledge (Ilman) and spiritual development (Ruhan) in every memorization process.

- a. Ilman (Knowledge): Students learn tahsin and tajwid gradually, using the talaqqi method (recitation to the teacher), scheduled repetition (tiqrar), and measurable memorization targets.
- b. Ruhan (Spiritual/Character): Spiritual development is cultivated through routine acts of worship such as dhuha prayer, morning and evening dhikr, tafakkur on verses, proper etiquette during halaqah, and habituation of Qur'anic morals

Both aspects run concurrently in the daily routine, including spiritual opening, review of new memorization, tahsin practice, and closing with prayer. Evaluation is conducted on reading accuracy, memorization fluency, as well as students' manners and character, involving teachers, homeroom teachers, and parents.

In line with interview results, observations showed that students participated in tahfidz activities in an orderly and enthusiastic manner. Before starting memorization, they performed ablution and wore neat clothing as

a form of respect toward the Al-Qur'an. During the activities, the musalla atmosphere was calm and conducive. Students sat neatly while waiting for their turn to recite memorization to the Ustadz/Ustadzah.

2. Instructors (Ustadz/Ustadzah Tahfidz)

The implementation of the Qur'an memorization (tahfidz) program at Al-Fahmi Integrated Islamic Junior High School in Palu is guided by educators who are competent and experienced in their fields. Their role is not limited to teaching activities but also includes mentoring and supporting students through a patient, gentle, and attentive approach.

This aligns with the results of observations showing that the teachers (Ustadz/Ustadzah) interact intensively and closely with the students. They patiently listen to the students' memorization, record their progress, and actively provide encouragement. This demonstrates that the quality of the teaching staff is one of the key factors in the success of the tahfidz program at this school.

3. Facilities and Infrastructure

The facilities and infrastructure provided by the school to support the tahfidz program are considered adequate. There is a dedicated space for tahfidz activities (musalla), Qur'an racks, and memorization notebooks given to each student. These facilities greatly help create a comfortable and conducive learning environment.

Based on interview results, it can be concluded that the facilities and infrastructure provided by Al-Fahmi Integrated Islamic Junior High School in Palu strongly support the smooth implementation of the tahfidz program. The availability of a spacious musalla, a quiet atmosphere, and facilities such as Qur'an racks and memorization notebooks provide comfort and ease for students in memorizing. This is further reinforced by the researcher's observations that the musalla is actively used for tahfidz activities in a clean, organized, and conducive condition. The memorization notebooks also appear to be used consistently as a tool to monitor students' memorization progress. This clearly demonstrates the school's attention to systematically supporting the success of the tahfidz program.

4. Memorization Evaluation System

Evaluation of students' memorization is conducted gradually and in a structured manner. Each student has a memorization notebook used to record the number of verses memorized, mistakes, and special notes from the teachers (Ustadz/Ustadzah). In addition, periodic evaluations are carried out in the form of tahfidz exams at the end of each semester. The school also implements activity-based evaluations, such as the Islamic Personal Development Program (Program Bina Pribadi Islam, BPI), which provides intensive memorization sessions in a different setting through overnight school activities. Annual Qur'an Camping activities outside the school, one-sitting memorization exams, and inter-class Qur'an recitation competitions are innovative evaluation methods that are both motivational and participatory. All these programs not only serve as evaluation tools but also as recognition of students' memorization achievements and as a means to strengthen their enthusiasm for loving the Qur'an.

Based on interview results, the memorization evaluation system at Al-Fahmi Integrated Islamic Junior High School in Palu is carried out gradually and systematically. Monitoring occurs daily through the memorization notebooks, which record the number of verses memorized, errors, and special notes from the teachers. Evaluations are also conducted periodically through end-of-semester memorization exams, serving as benchmarks for students' memorization achievements.

Furthermore, the school applies activity-based evaluations such as the BPI program, which provides intensive memorization opportunities in a unique environment through overnight school activities. Annual Qur'an Camping events outside the school, one-sitting memorization exams, and inter-class Qur'an recitation competitions are innovative, motivational, and participatory forms of evaluation. These programs function not only as evaluation tools but also as recognition of students' memorization achievements and as a means to foster their love for the Qur'an.

This aligns with observation results, which show that teachers actively monitor memorization progress through the control notebooks, provide guidance during the recitation process, and motivate students at every stage of tahfidz learning. This varied and comprehensive evaluation system reflects consistent oversight, mentorship, and a holistic approach in maintaining the quality of students' memorization at the school.

5. Parental Involvement

Parental involvement in the tahfidz program is one of the supporting factors for its success at Al-Fahmi Integrated Islamic Junior High School in Palu. The school actively establishes communication with parents to encourage them to assist students in reviewing their memorization at home. Parents are provided with reports on their child's memorization progress and guidance on how to support them.

Based on interview results, the school actively maintains communication with parents through class guardian groups to share information about the verses being memorized and to provide directions for parents to assist their children in reviewing at home. This parental support is directly felt by the students, helping them and motivating them to be more enthusiastic in their memorization.

6. Students' Responses and Experiences

Students' responses to the tahfidz program tend to be positive. They feel happy to be able to memorize the Qur'an, and some of them mention that the tahfidz program makes them feel calmer and more disciplined. A sense of pride also emerges as their memorization progresses.

Based on the interview results, students' responses to the tahfidz program at SMP Islam Terpadu Al-Fahmi Palu are generally very positive. Most students feel happy and motivated because they are able to memorize the Qur'an, and some even report feeling more confident and disciplined after participating in the program. A sense of pride also arises when they successfully complete memorization of certain surahs. Nevertheless, some students admitted facing challenges, especially when having to balance their time between memorization and general academic assignments. However, support from the Ustadz/Ustadzah, who continuously remind them to review their memorization, keeps them motivated and striving to maintain their memorized portions well. This reflects that the tahfidz program not only develops memorization skills but also positively impacts students' learning enthusiasm and character development.

7. Challenges and Solutions

Although the tahfidz program runs well, there are several challenges in its implementation. The most common challenges are maintaining students' consistency in reviewing their memorization and balancing time between memorization and the demanding general academic lessons. In addition, some students also find it difficult to memorize long or complex verses.

8. Program Achievements and Results

In general, the tahfidz program at SMP IT Al-Fahmi Palu has shown encouraging results. Most students are able to complete the memorization of at least one juz within an academic year. In fact, some students have successfully memorized two to three juz fluently.

Based on the interview descriptions above, the tahfidz program at SMP Islam Terpadu Al-Fahmi Palu has demonstrated commendable achievements. Several students managed to complete the memorization of at least one juz in a single academic year, and some were even able to memorize two to three juz fluently. This success serves as an indicator that the tahfidz program runs effectively and in a well-structured manner. Moreover, these memorization achievements provide a sense of pride for the students, motivating them and boosting their self-confidence, including being entrusted with reading the Qur'an during various school activities. This reflects that the tahfidz program not only achieves memorization targets quantitatively but also fosters a sense of responsibility and appreciation for the Qur'an among the students.

Beyond mere memorization, the tahfidz program at SMP IT Al-Fahmi Palu also plays a role in instilling positive character values in the students, such as discipline, responsibility, honesty, hard work, and love for the Qur'an. This serves as a gateway to the next discussion in this study, which focuses on how these character values grow and develop through the implementation of the Qur'an tahfidz program within the school environment.

4.2 Character Values in the Qur'an Tahfidz Program at Al-Fahmi Integrated Islamic Junior High School, Palu

The Qur'an Tahfidz Program at Al-Fahmi Integrated Islamic Junior High School in Palu is not solely focused on academic achievements in the form of memorizing Qur'anic verses, but also encompasses a dimension of strong character development. In its implementation, this program is designed to instill moral and spiritual values, which serve as a crucial foundation for shaping students into individuals of noble character.

Through activities conducted regularly and in a structured manner, students are not only memorizing Qur'anic verses but are also trained to apply positive values in their daily lives. The tahfidz learning process, accompanied by habitual practice, personal guidance from tahfidz teachers, and a conducive environment, becomes an effective medium for internalizing character values within the students.

As observed and confirmed through interviews conducted by the researcher, there are several character values that are clearly evident in the implementation of this tahfidz program. These values develop progressively as students participate in the tahfidz activities and become an essential part of shaping their attitudes, behaviors, and personalities. The character values in question are as follows:

1. Religious Values

Religious values are reflected in the students' diligence in reading and memorizing the Qur'an every day. They are trained to maintain ablution (wudhu), recite prayers before and after memorization, and make the Qur'an an integral part of their daily lives.

2. Discipline Value

Discipline values are cultivated through the tahfidz activities, which are conducted at the same time every day. Students are trained to arrive on time, follow the order of memorization recitations, and not leave the activities without permission. This fosters a sense of discipline from an early age.

Discipline values in the Qur'an Tahfidz program at Al-Fahmi Integrated Islamic Junior High School in Palu are reflected in the students' habits of arriving punctually and adhering to the memorization schedule. The routine tahfidz activities conducted every morning train them to be orderly and consistent, making discipline an integral part of their daily positive habits.

3. Responsibility Value

Responsibility values are evident in the students' personal accountability for their memorization. Each student records their own memorization progress in a memorization notebook and maintains the trust to review their memorized verses at home.

Responsibility is not limited to memorization alone; it is also reflected in the students' diligence in participating in memorization evaluations, such as recitation tests and achieving targets set by the school. The motivation to add new memorization, even if only one or two verses per day, is continuously encouraged as a form of consistency. Interviews also indicate that perseverance in memorization influences the students' attitudes in other areas, such as discipline in completing school assignments and maintaining a positive approach to learning in general.

4. Honesty Values

Honesty values are reflected when students recite their memorization according to their actual ability, without adding or omitting verses just to appear as if they have memorized them. The tahfidz teacher consistently instills the value of honesty from the beginning, emphasizing that the quality of memorization is more important than the quantity.

Honesty values in the Qur'an Tahfidz program at Al-Fahmi Integrated Islamic Junior High School in Palu are demonstrated by students' behavior in presenting their memorization accurately, without pretending to have memorized more than they actually have. Students are guided to prioritize honesty over merely achieving a high number of memorized verses. This cultivates openness and responsibility in the tahfidz learning process.

5. Hard Work and Consistency Values

Hard work and consistency values are developed through the continuous practice, repetition, and dedication required in memorizing the Qur'an. Through this process, students learn to work diligently and not give up easily when facing difficulties in memorization.

Hard work and consistency are clearly evident in the tahfidz program undertaken by the students. The memorization process, which demands repetition and perseverance, trains students to keep striving, remain resilient, and appreciate every achievement they accomplish. This demonstrates that the tahfidz program not only instills memorization skills but also cultivates good character in the students.

6. Independence and Self-Confidence Values

Independence and self-confidence values are also fostered through the tahfidz program. Students learn to manage their own time, prepare their memorization, and confidently recite in front of their teachers and peers.

The tahfidz program helps students become more independent and self-confident. They learn to prepare their memorization on their own and present it in front of their teachers and classmates. This demonstrates that the tahfidz program not only develops memorization skills but also cultivates courage and a sense of responsibility in the students.

Overall, the Qur'an Tahfidz program at Al-Fahmi Integrated Islamic Junior High School in Palu has a positive impact on the character development of the students. This structured and well-guided program fosters the growth of religiousness, discipline, honesty, responsibility, as well as building self-confidence and a strong work ethic. These values are not only reflected in the memorization activities but also begin to manifest in the students' daily behavior within the school environment.

To facilitate understanding of these findings, the character values cultivated through the tahfidz program are summarized in the following table:

No.	Character Value	Brief Description	The example
1	Religious	Making the Qur'an an integral part of daily life and enhancing acts of worship.	Maintaining ablution (wudhu), reciting prayers before and after memorization, being diligent in performing obligatory and voluntary prayers (rawatib, dhuha, tahajjud), and feeling emotional or even crying when forgetting memorization out of a sense of spiritual loss.
2	Discipline	Carrying out tahfidz activities on time, adhering to the schedule, and maintaining orderliness during memorization submissions.	Arriving on time every morning, adhering to the memorization submission schedule, waking up earlier for muraja'ah, and not leaving the activity without permission.
3	Responsibility	Having awareness and a sense of trustworthiness to maintain, review, and increase memorization according to the target.	Recording memorization progress in a notebook, being honest when reviewing at home, taking part in the re-submission assessments, and continuing to add new memorization even if only 1–2 verses per day.
4	Honesty	Reciting memorization according to one's actual ability without pretending to have memorized more.	Admitting when not yet ready for submission, reciting memorization according to actual ability, and neither adding nor omitting verses merely for the sake of memorization quantity.
5	Hard Work and consistency	Making a sincere and persistent effort in memorizing, even when facing difficulties.	Reviewing the memorization repeatedly until it becomes fluent, not giving up easily, feeling satisfied after successfully

			memorizing, and continually striving to meet the memorization targets.
6	Independence and Self Confidence	Managing time for memorization, preparing for submission, and having the courage to recite in front of teachers and peers	Memorizing independently at home, reviewing memorization without being prompted, and confidently reciting in front of teachers and peers.

Based on the table above, Thomas Lickona's character education theory, which includes moral knowing, moral feeling, and moral behavior, is shown to be consistent with the findings of the study at Al-Fahmi Islamic Integrated Junior High School Palu, as follows:

1. Moral Knowing is evident in students' understanding of religious values, discipline, honesty, and responsibility, which are instilled through the learning program and tahfidz activities.
2. Moral Feeling is reflected in students' internal motivation to do good, such as diligence, self-confidence, and consistency in maintaining memorization as well as daily behavior.
3. Moral Behavior is manifested in concrete actions, such as punctual attendance, honesty in completing tasks, responsibility in safeguarding trust, independence in fulfilling obligations, and religiosity in worship.

Lickona's theory is highly relevant to the findings of the study at Al-Fahmi Islamic Integrated Junior High School, Palu, because the character values that emerge—religiosity, discipline, responsibility, honesty, hard work, consistency, independence, and self-confidence—represent a tangible integration of moral knowing, moral feeling, and moral behavior. In other words, the Qur'an Tahfidz Program implemented at the school reflects the successful application of Lickona's theory in practice.

The character education is most effective when it simultaneously addresses students' cognitive understanding of moral values, nurtures their internal motivation to act ethically, and encourages observable moral behaviors. Previous studies support this perspective, emphasizing that educational programs combining knowledge, affect, and action foster holistic character development. In the context of Al-Fahmi Islamic Junior High School, the structured tahfidz activities, routine assessments, and guided mentoring create an environment where students not only comprehend religious and ethical principles but are also emotionally and behaviorally engaged in applying them. Consequently, the integration of Lickona's theoretical framework into practical teaching methods demonstrates that moral education is most impactful when theory and practice operate cohesively.

5. Conclusion

Based on the research findings related to character values in the Qur'an Tahfidz program at Al-Fahmi Islamic Integrated Junior High School, Palu, obtained through observation, interviews, and documentation, the conclusions are as follows:

1. The Qur'an Tahfidz program at Al-Fahmi Islamic Integrated Junior High School is implemented in a structured and continuous manner. This program uses the IWR (Ilman Wa Ruhan) method, which combines scientific and spiritual approaches. It is conducted daily before the learning process begins, accompanied by muraja'ah activities, memorization submissions, and periodic evaluations. The school also supports this program with various activities, such as the Islamic Personal Development Program (Bina Pribadi Islam/BPI), Qur'an Camping, one-sitting memorization tests, and inter-class MHQ competitions. The successful implementation of this program is inseparable from the commitment of the tahfidz teachers and the support of school management, which makes tahfidz one of the school's flagship programs.
2. Character values in the Qur'an Tahfidz program are cultivated through regular, disciplined, and guided memorization activities. The program emphasizes not only memorization achievement but also the instillation of religious values, discipline, responsibility, honesty, hard work, independence, and self-confidence. All these values develop through consistent habituation and mentoring, so the tahfidz program not only improves students' memorization but also shapes their character.

The findings of this study have significant implications for the development of Qur'an-based character education programs in schools, particularly through tahfidz activities. The implementation of the Qur'an Tahfidz program, accompanied by habituation of values such as religiosity, discipline, responsibility, honesty, hard work, independence, and self-confidence, has been proven to shape students' personalities holistically, both spiritually and socially.

Practical implications of these findings include the need to strengthen the role of tahfidz teachers as character mentors, not merely as recitation instructors. Schools are expected to continue supporting the tahfidz program systematically by providing facilities, time, and a conducive environment for the growth of character values. Moreover, the success of this program can serve as a reference for other educational institutions seeking to integrate Qur'an learning into character education.

Thus, this study can serve as a reference for developing curricula or strategies for Islamic value-based character education and as a foundation for policy-making that prioritizes the cultivation of noble character in students through tahfidz activities.

Funding:

References

- Abd Samad, Lalu bin Mujib, dan Abdul Malik. (2023). Implementasi Program Tahfidz Al-Qur'an Dalam Pembentukan Karakter Religius Di MTs At-Tahzib Dan MTs Al-Ishlahuddiny, Lombok Barat. *Jurnal PALAPA*, 11(1), 296.
- Abdul Aziz ,Abdul Rauf. (2004). Kiat Sukses Menjadi Hafidz Qur'an Da'iyah. Bandung : PT Syaamil Cipta Media.
- Abdul Majid dan Dian Andayani. (2012.) Pendidikan Karakter dalam Perspektif Islam. Bandung: PT Remaja Rosda karya.
- Amalia Muthia Khansa, Ita Utami, & Elfrida Devianti. (2020). Analisis Pembentukan Karakter Siswa di SDN Tangerang 15. *Jurnal Pendidikan Dasar*. 4(1), 165
- Ar-Raghib Al-Ashfahani. (2013). Mu'jam Mufradat Al-Fadzil Qur'an. Beirut: Daarul Kutub Al-Ilmiyah
- Chabib Toha, M.A. (2003). Kapita Selekta Pendidikan Islam. Yogyakarta: Pustaka Pelajar.
- Dian, & Siti Nuraeni. (2018). Manajemen Progran Tahfidz Al-Qur'an", *Jurnal Islamic Education Manajemen* 3(2), 223.
- Ibnu Maskawaih. (t.th.). Tahdzibul Akhlak Beirut: daarul Hayah.
- Ita Utami, & Amalia Muthia Khansa, and Elfrida Devianti. (2020). Analisis Pembentukan Karakter Siswa Di SDN Tangerang 15. *FONDATIA*, 4(1), 171-173.
- Kementrian Agama RI. (2019) Al-Qur'an Dan Terjemahnya. Jakarta: Al- Qur'an Terjemahnya.
- Kristian Seingo Ngongo, Nukhan Wicaksana Pribadi. (2024). penguatan karakter Cinta Tanah Air Melalui Pendidikan Kewarganegaraan Pada Siswa Kelas IX E Di Sekolah SMP Negeri 1 Jabung Malang. *Jurnal Penelitian & Pengkajian Ilmiah Mahasiswa*, 1(5), 53.
- M. Quraish Shihab. (2000). *Tafsir al-Mishbâh*. Jakarta: Lentera Hati.
- Mudzakir AS. (2011). Studi Ilmu-Ilmu Qur'an. Bandung : PT Pusaka Litera Antara Nusa.
- Nur Fiqriah, Jusman. (2024). Implementasi Nilai-Nilai Dasa Darma Kepramukaan Dalam Menanamkan Karakter Islami Santri Di Mts Pesantren Pondok Madinah Kota Makassar. *Jurnal Multidisiplin*, 1(1), 101.
- Nurhayati, Hayatun Sabariah. (2024). Konsep Pendidikan Anak Berkarakter Menurut Pemikiran Imam Al-Ghazali. *Jurnal Sadewa* 2(3), 143
- Oemar Hamalik. (1983) Metode Belajar Dan Kesulitan Belajar. Bandung: TarsFito.
- W.J.S. Poerdaminta. (1982). Kamus Umum Bahasa Indonesia. Jakarta: Balai Pustaka.
- Wiwi Alawiyah Wahid. (2015). Panduan Menghafal Al-Qur'an Super Kilat. Yogyakarta: DIVA Press.
- Yahyâ bin Syaraf al-Nawâwi.(t.th.) *al-Adzkâr al-Nawâwiiyyah*. Indonesia: Maktabah *Dâr Ihyâ al-Kutub al-'Arabiyyah*.
- Zaki Zamzami. (2014). Syukron Maksum, Metode Cepat Menghafal Al-Qur'an. Yogyakarta: Al-Barokahlm.
- Zidni Fahma Nadia, Sukari, Sugiyat. (2023). Program Tahfidz Al-Quran di Pondok Pesantren Al-Hikmah Muhammadiyah Sukoharjo dan Dampaknya Terhadap Pendidikan Karakter Santri. *Jurnal Rayah Al-Islam* 7(3). 1079.
- Zuhairini dkk. (1993). Metodologi Pendidikan Agama. solo: Ramadhani.