

## Character Building Through Tahfizul Qur'an: Assessing the Impact on Students at an Islamic High School Palu

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### ABSTRACT

An important issue facing the Indonesian nation today is a moral crisis. Educational institutions, which are expected to be at the forefront of shaping student character, have not been effectively fulfilling this role. This study aims to assess the character building in Al-Azhar Mandiri High School Palu through the Tahfizul Qur'an program and its implications. This research employs a qualitative approach with a descriptive methodology. Data sources include primary data, collected from the principal, *tahfidz* teachers, and Al-Azhar Mandiri High School Palu students, and secondary data, obtained through relevant literature. The data analysis technique used is qualitative data analysis with an interactive model. The results indicate that the Tahfizul Qur'an learning at Al-Azhar Mandiri High School Palu is conducted through activities such as *muroja'ah* (review), *tilawati* (recitation), verse connection, and memorization deposits. Several factors hinder the tahfidz activities, including unachieved memorization targets, lack of motivation to participate in tahfizul Qur'an learning, quick forgetfulness of memorized verses, and insufficient parental support and motivation. The tahfidz program at Al-Azhar Mandiri High School Palu has significant implications for the formation of religious character and responsibility among students. However, challenges such as motivation and parental support need to be addressed to enhance the program's effectiveness. The study concludes that while the Tahfizul Qur'an program at Al-Azhar Mandiri High School Palu positively impacts student character development, notable challenges must be overcome to optimize its benefits.

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## 1. INTRODUCTION

Character education is one of the mental development efforts of Indonesian human resources that can play an active role in maintaining and strengthening the nation's ethics and morals (Suryanto et al., 2023). Through character education, it is expected that the young generation of the Indonesian nation has a noble personality and has the provision to live life in an increasingly open and dynamic era of globalization. Including in responding to changes in the way of life and human perspective in the era of massive information waves. The development of the times that certainly not only has a positive impact on society, but also has a negative impact, especially for the young generation of the Indonesian nation.

One of the negative impacts that has become an important problem faced by the Indonesian people today is moral crisis (Muttaqin, 2021). This justification is reinforced by the results of research written by Abdul Halim that the global era has brought character crises to the nation with the decline of moral values (Rofi'ie, 2017). Meanwhile, educational institutions that are used as the guardian of the nation's moral values (Rofi'ie, 2017). leading in shaping student character has not been implemented properly (Atma, 2019). The reason is that educational institutions are currently still centralized on developing students' skills and knowledge that lead to the world of work industry. Meanwhile, the character building of students has received less attention and almost no attention (Atma, 2019)

Therefore, to form the character and personality of students (character building) that is strong, healthy, and balanced, the internalization of religious values and religious education is needed (Hakim, 2014). The role of parents, as well as the task of a teacher, plays a very important role in laying the basic foundation of religious education (Wahyuni & Putra, 2020). In addition, the community and government also have a big role through educational institutions in providing guidance and direction in shaping the character of students to become better individuals, and not forgetting their obligations as religious people (Novitasari, 2016). Muhammad Shobirin in his research revealed that religious education has an important role in solving the problem of adolescent deviation that leads to the destruction of the nation's character (Shobirin, 2018). Thus, the emphasis on character education with Islamic nuances needs to be increased to produce good character in students. Given that Islamic character is part of character building that is closely related to God (Shobirin, 2018).

Meanwhile, religious education and internalization of religious values in character building can be achieved through Qur'anic education (Ma'wa & Muhtarom, 2023). One of the functions of Qur'anic education is to provide the introduction, habituation, and cultivation of noble character values to students in order to build human beings who believe and fear Allah (Hakim, 2014). This function is in line with the results of Khozin Kharis' research that pesantren-based education through the Tahfizul Qur'an program can improve the quality of morals (Kharis, 2017). The same result was also stated by Siti Sholichah that character education through the Qur'an is able to create individual pious and social pious characters (Sholichah, 2017).

The importance of Qur'an-based character education in shaping the character of the nation's children makes the study of Qur'an memorization necessary to be developed. Previously there were several studies related to character building through the tahfidz program. The first research was written by Hafidh Nur Fauzi and Waharjani entitled Character Education Through Tahfidzul Qur'an Based on the Ummi Method for SDIT Salsabilla Sleman Students (Fauzi & Waharjani, 2019). The results showed that there are 7 dominant character values that appear in the tahfidz Qur'an program including: 1) Religion, 2) honesty, 3) hard work, 4) love to read, 5) creativity, 6) responsibility, and 7) discipline. Similar research was also written by Wahyu Basuki Rahmad with the title Formation of Religious Character, Discipline, and Responsibility Through Tahfidzul Qur'an Activities at Roushan

Fikr Islamic Elementary School in Jombang (Rahmad & Kibtiyah, 2022). The results showed that the formation of religious characters of discipline and responsibility of students through tahfidzul Qur'an activities, among others: 1) Religious; Perform ablution before reading and memorizing the Qur'an, say greetings and read prayers, and students seriously memorize, 2) Discipline; enter the class in an orderly and timely manner, and 3) responsibility; daily memorization and doing assignments from the tahfidz teacher.

The main difference between the two studies with the research theme raised by the author lies in the object of research, where the author's research was conducted in a public school (Senior High School) which has a Tahfidz method that is different from the tahfidz method in Islamic schools raised in previous studies. This difference emphasizes that the author's research has never been raised before. Therefore, research on character building at Al-Azhar Mandiri High School Palu is important to see the extent of the role presented in character building through the tahfiz Al-qur'an program. The purpose of this research is to see the character building in Al-Azhar Mandiri High School Palu through tahfizul qur'an program and its implications. The purpose of this research is to see the tahfidz program model developed by Al-Azhar Mandiri High School Palu and the problems faced in shaping the character of students and the analysis of the tahfidz program model in shaping the character of students.

## 2. METHOD

The approach was qualitative field research. Qualitative methods were used to collect and analyze data obtained through the field (Ugwu et al., 2023). The data sources used were primary data and secondary data. Primary data was obtained from the information of related parties, namely the principal, tahfidz teachers, and students of Al-Azhar Mandiri High School Palu. While secondary data was obtained by researchers through literature relevant to the author's research theme. The data analysis technique used in this research is the Huberman and Miles method. The analysis includes data condensation which done by selecting, simplifying, abstracting, and transforming data that appears in the field such as documents, interview transcripts, and other empirical materials. Furthermore, data presentation is carried out by collecting information in an organized, concise, and easily accessible manner so as to facilitate the analysis of drawing conclusions. Finally, data analysis is carried out by drawing conclusions from the previous stages of analysis (Matthew B. Miles, 2014). At the data condensation stage, the author simplifies the interview results into a good language structure and transforms them into notes. Furthermore, at the data presentation stage, the author presents the results of interviews and documentation in the form of analysis in order to answer research questions. At the stage of drawing conclusions, the author compares the results of documentation and interviews and then reviews the author's analysis comprehensively..

## 3. FINDINGS AND DISCUSSION

### 3.1. Learning Methods of Tahfizul qur'an at Al-Azhar Mandiri High School Palu

Learning tahfizul qur'an can take place or run well based on the teaching models and methods carried out by the teaching team (Saragih et al., 2021). The teaching models carried out by educators in the process of learning tahfizul qur'an at Al-Azhar Mandiri High School Palu include: (1) Teachers always emphasize to students regarding the urgency of *muroja'ah* on memorization that has been deposited or has been memorized. Generally, this emphasis is given after students complete the memorization process and before the end of the tahfizul qur'an learning session. (2) Teachers consistently provide examples related to the pronunciation of *makhorijul huruf* in accordance with

predetermined rules. In addition, each student is assessed individually in the ability to mention the *hijaiyah* letters and how to read them. (3) In the implementation of verse connection activities, the teacher always provides direction and guidance to students who have difficulty in carrying out verse connection. In addition, the teacher always provides motivation and support to students to continue to take part in verse connection activities. (4) In the process of depositing memorization, the teacher observes the tajweed and reading method performed by the students, then provides correction or direction after the students have finished reading or depositing their memorization. (5) The students' memorization is submitted to the tahfidz teacher every month. This step is taken to strengthen supervision of the progress of students' memorization. The results of students' memorization progress will be presented when parents receive their children's progress reports.

In addition to the teaching model carried out by a team of educators, tahfidz qur'an activities at Al-Azhar Mandiri High School Palu also apply four levels in reading and memorizing the qur'an as a learning method. The method was developed based on the levels of reading the Qur'an consisting of *tartil*, *tahqiq*, *hadr*, and *tadwir* (Supriyadi & Julia, 2019). First, *tartil* means reading the Qur'an slowly and calmly, issuing or pronouncing letters according to their *makharaj*, characteristics, and maintaining the length and shortness, and also trying to understand the content of the verse. Second, *tahqiq* is basically the same as the *tartil* level, except that the *tahqiq* level is slower than the *tartil* level. This level of *tahqiq* reading is usually used in the process of learning to read the Qur'an (*maqam at-ta'lim*). Third, *hadr* is a way of reading the Qur'an quickly but still paying attention to the laws of *tajweed*, such as the laws of madd and drone. Fourth, *tadwir* is the level of reading the Qur'an between *tartil* and *chadr* (*martabah mutawassithah*). The four levels of reading must be understood and known by tahfidz students in reading and memorizing the Qur'an. The goal is that the reading becomes perfect and also does not change the meaning in the reading of the Qur'an.

### 3.2. Character Building Through Tahfizul Qur'an at Al-Azhar Mandiri High School Palu

The learning of tahfizul qur'an at Al-Azhar Mandiri High School Palu is held once a week on Saturday mornings. The Principal of Al-Azhar Mandiri High School Palu in an interview revealed that the activities and habituation carried out in learning tahfizul qur'an at Al-Azhar Mandiri High School Palu include: (1) *muroja'ah*, (2) *tilawati*, (3) verse connection, (4) memorization deposit. The *muroj'ah* activity is carried out once a week by students to the tahfizul qur'an teacher. *Muroj'ah* itself is defined as the activity of repeating the memorization of the Qur'an so that it is always maintained (Nafi et al., 2019). The purpose of the *muroj'ah* activity is so that students do not forget the memorization or surah that has been memorized before. Based on the results of interviews with the teacher of tahfizul qur'an Al-Azhar Mandiri High School Palu revealed the purpose of *muroja'ah* activities:

*"This muroja'ah activity is carried out so that students do not forget the memorization or surah that has been memorized before, and also the teacher can check again whether the student can continue to the next surah to memorize, and increase students' interest in reading the Qur'an so that they always repeat the surah that has been memorized."*

By *muroja'ah*, it will form a strengthening of responsibility and discipline, this is what can then build the character of students to always be disciplined (Sari et al., 2023). The process of strengthening character in the form of *muroja'ah* has implications for other subjects as well as fostering the intellectual strength of IMTAQ-based individuals. In addition, *muroja'ah* activities also shape the character of students who are more responsible for what has been memorized. As revealed by the teacher of tahfidz Al-Azhar Mandiri High School Palu Palu in the interview:

*"Muroja'ah activities are intended to shape the character of students related to strengthening memorization. In addition, the muroja'ah activity also provides reinforcement of discipline,*

*this is what can then build the character of students to always be disciplined and responsible."*

The following is a description of the *muraja'ah* activity organized by Al-Azhar Mandiri High School Palu



**Figure 1.** Implementation of Muraja'ah Activities

The second activity carried out is *tilawati*. This *tilawati* activity aims to train students to pronounce makharijul letters properly and correctly according to predetermined rules (Herlina et al., 2021). Based on the results of the researchers' interviews with students revealed:

*"With this tilawah activity, I as a learner better understand the laws of tajweed and how to mention the letters or makharijul letters according to the rules, and help us as learners to be more fluent in reading the Qur'an and make it easier to remember and memorize the verses of the Qur'an."*

*Tilawati* activities not only provide knowledge about how to read the Qur'an properly and correctly, but also make it easier to memorize and make students' memory in memorizing better. This activity affects the character-building of students in terms of remembering and being more familiar with the laws of reading contained in the Qur'an. Through *tilawati* activities, the character of responsibility will be formed in students.

As for other activities or activities contained in learning tahfizul qur'an at Al-Azhar Mandiri High School Palu, namely the activity of connecting verses, where the teacher reads one verse or several verses and then the students connect the verse in question, with the aim of whether students still remember the surah and can connect the verse correctly and correctly. Based on the author's findings in an interview with one of the teachers of tahfizul qur'an Al-Azhar Mandiri High School Palu revealed:

*"This verse connection activity is carried out when tahfizul qur'an learning takes place, where the aim is that the teacher can find out whether the students still remember the surah they have memorized and also strengthen the students' memory, and the teacher can find out the extent of the students' memorization that they still remember."*

The same thing was also expressed by students in the following interview:

*"This verse connection is usually carried out by the tahfiz teacher after we finish depositing memorization, and I think this activity is very good, because it makes us more enthusiastic about remembering the surahs that have been memorized."*

This activity is included in the formation of the character of responsible students because this

verse connection activity makes students more active and also tries to make their memorization not forgotten. This activity has implications for learning or other subjects as well as fostering IMTAQ-based individual intellectual strength.

The last activity is depositing memorization. This activity is carried out once a week and is a mandatory activity. Based on the findings of researchers in an interview with one of the tahfizul qur'an teachers revealed:

*"Memorization deposit activities are carried out to improve student memorization, listening to student reading whether it is in accordance with the rules of tajweed, whether the makharijul letters are correct, and the memorized surah is correct with the surah that you want to memorize."*

Teachers and students explain that the activity of depositing memorization carried out in tahfizul quran learning is intended to shape the character of students related to memorization which has implications for strengthening responsibility. This then builds the character of learners to always be more religious, disciplined and also responsible (Neliwati et al., 2022). This activity is included in the character building of responsible learners.

All learning activities of tahfizul qur'an at Al-Azhar Mandiri High School Palu such as *muroja'ah*, *tilawati*, verse connection, and memorization deposit are considered effective in building students' character. This was revealed by the principal of Al-Azhar Mandiri High School Palu in the following interview:

*"The activity or learning of tahfizul qur'an at Al-Azhar Mandiri Palu helps in shaping the character of students, where students' interest in learning becomes more increased and students' memorization is more developed or increasing, this is what then builds the character of students to be more religious and responsible." The process of strengthening character through the tahfizul qur'an teacher's way of teaching is more effective in building students' character. The process of strengthening character through the way tahfizul qur'an teachers teach provides reinforcement to students to become better individuals, disciplined, more religious and responsible."*

### **3.3. Obstacles to Character Building Through Tahfizul Qur'an at Al-Azhar Mandiri High School Palu**

The inhibiting factor is part of the main problem in the process of character building for students at Al-Azhar Mandiri High School Palu, so it does not run as expected. These problems include: unachieved memorization targets, lack of motivation to participate in tahfizul qur'an learning, quickly forgetting the memorized memorization, and the lack of support and motivation from parents to students. This was revealed by the tahfiz teacher in the following interview:

*"One of the obstacles faced is that sometimes there are students who start to be lazy to participate in tahfiz learning or deposit memorization, there are also those who forget the memorization they have deposited last week, and the lack of direct support or control from parents at home such as checking the extent of their children's memorization."*

Meanwhile, according to the students, the obstacle found is the lack of time given to deposit memorization. In addition, the tahfiz class is only held once a week with a very limited duration. The following are the results of interviews with students:

*"The obstacles that exist in learning tahfizul qur'an, certainly the first time to deposit memorization and tahfiz class is only once a week and it only lasts for a few hours."*

The following is an overview of tahfidz qur'an activities organized by Al-Azhar Mandiri High School Palu:

**Table 1.** Activities of tahfidz qur'an at Al-Azhar Mandiri High School Palu

Tahfidz Activity	Purpose	Obstacle
<i>Muroja'ah</i>	Strengthening memorization by repeating the surah that has been memorized.	1. Memorization targets not achieved
<i>Tilawati</i>	Strengthening <i>makharijul huruf</i> properly and correctly according to the rules	2. Lack of motivation to participate in learning tahfizul qur'an,
Verse connection	Strengthening students' memory	3. Quickly forgetting the memorization that has been memorized,
Memorization deposit	Improving students' Memorization, listening to students' reading whether it is in accordance with the rules	4. Lack of support and motivation from parents to students

Source: Processed by researchers, 2023

### 3.4. Analysis of Character Building Through Tahfiz Qur'an

From the activities of *muroja'ah*, *tilawati*, verse connection, and memorization deposits carried out in the tahfidz qur'an program, several characters are formed in students. These characters are religious character and responsible.

#### 3.4.1 Formation of Religious Character

The tahfidz Al-Qur'an program can be an alternative curriculum development in public schools in order to increase the faith and devotion of students. The presence of the Qur'an tahfidz program at Al-Azhar Mandiri High School is part of the effort to improve the ability to read and memorize the Qur'an of students. The activities of *muroja'ah*, *tilawati*, verse connection, and memorization deposit are steps taken by Al-Azhar Mandiri High School Palu to bring students closer to the values of the Qur'an. The more students follow each stage of tahfidz activities, the religious character will be formed in students. The religious attitude formed from tahfidz students affects their perspective, including the attitude and knowledge they acquire. In accordance with what Samad said that the Qur'an tahfidz program can form religious characters such as improving the morals of students in daily life in the home, school and community (Samad et al., 2023). The same thing was also expressed by Muhammad Qosim that there is a tendency for people who memorize the Koran to be more polite and have very good morals. Usually, they obey religious orders, such as praying in congregation reading the Koran, and praying *sunnah* (Kosim et al., 2019).

The Quran memorization activities organized by Al-Azhar Mandiri High School Palu through *muroja'ah*, *tilawati*, verse connection, and memorization deposit are part of the school's efforts to build a religious environment. The religious character of students is formed through strengthening students' understanding and knowledge of the Qur'an. These activities are in line with Ngainun Naim's strategy in instilling religious character. According to Ngainun Naim, there are six strategies that can be done

to instill religious character, namely (1) developing religious culture routinely in learning days, (2) creating a supportive educational institution environment and can be a laboratory for the delivery of religious education, (3) religious education can be carried out outside the learning process, (4) creating religious situations or circumstances, (5) providing opportunities for students to express themselves, fostering talents, interests, and creativity in religious education in skills and arts, and (6) organizing various competitions that contain Islamic education values (Naim, 2012). Thus, through the ahfiz qur'an activities organized by Al-Azhar Mandiri High School, it slowly forms a religious character in students.

### 3.4.2 Responsibility

Responsibility character is the attitude and behavior of a person in carrying out decisions that have been taken and always trying his best to fulfill his obligations (Erlisnawati et al., 2020). The implementation of the character of responsibility of students is reflected in the fulfillment of the obligations given by the teacher. The character of responsibility of Al-Azhar Mandiri High School Palu students is formed through the regular implementation of tasks from tahfidz activities in the form of responsibility for memorization tasks that have been given. Regular and continuous assignments train and shape the character of students so that they can do all the tasks given with full responsibility (Ilham & Litiloli, 2017). This condition consciously makes tahfidz responsible from small things, namely responsibility for what is assigned (Setiyono & Fawzia, 2021). More than that, the regular implementation of tasks also provides a stimulus for students to solve a problem through arguments. This stimulus certainly also plays an active role in fostering a sense of responsibility in solving the problems faced. In addition, the character of responsibility is formed by the habituation of carrying out tasks in accordance with the rules given.

## 4. CONCLUSION

Based on the results of the research conducted by the author, the following conclusions can be drawn: The learning methods applied in the tahfidz program at Al-Azhar Mandiri High School Palu consist of *tartil*, *tahqiq*, *hadhr*, and *tadwir*. The tahfidz learning activities include *murojaah*, *tilawati*, verse connection, and memorization deposit activities. Factors that hinder tahfidz activities are memorization targets that are not achieved, lack of motivation to participate in tahfidz learning, quickly forgetting the memorized memorization, lack of support and motivation from parents to students. The activities of *muroja'ah*, *tilawati*, verse connection, and memorization deposit are part of Al-Azhar Mandiri's efforts to build a religious environment through strengthening students' understanding and knowledge of the Qur'an. Likewise, giving assignments in the form of memorization in the tahfidz program plays an active role in fostering a sense of responsibility in students. Thus, the tahfidz program of Al-Azhar Mandiri Palu has implications for the formation of students' religious character and responsibility. The limitation of this research lies in the lack of diverse perspectives used in reviewing character building through tahfidz qur'an. Therefore, further research can develop this research with a multiperspective approach.

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