

Management of the Al-Qur'an Memorisation Program and the Mechanism for Building Independent Character of Students in Islamic Boarding Schools

Anis Salsabilla Al Farra

UIN Walisongo Semarang, Indonesia
23030360063@student.walisongo.ac.id

Abdul Wahid

UIN Walisongo Semarang, Indonesia
abdulwahid@walisongo.ac.id

Nur Asiyah

UIN Walisongo Semarang, Indonesia
nur_asiyah@walisongo.ac.id

Abstract: Tahfidz programs not only function as a means of learning the Qur'an but also have the potential to foster students' independent character. However, previous studies on character development through tahfidz programs have focused more on the outcomes than on the mechanisms through which character is formed. This study aims to analyse the management of the tahfidz program and the mechanism of independent character formation among students at Nurul Hidayah Islamic Boarding School. The study employed a qualitative approach, with data collected through interviews, observations, and documentation. Data were analysed using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing. The findings reveal that the tahfidz program is managed through structured planning, organising, implementation, and evaluation processes. Independent character is developed through habitual murojaah (revision of memorisation), responsibility for maintaining memorisation, time-management skills, and the ability to overcome challenges encountered during the memorisation process. The formation of independent character is supported by a conducive boarding school environment, parental support, guidance from teachers, and a structured tahfidz system, while uncontrolled gadget use, laziness, and boredom act as inhibiting factors. The study concludes that independent character is formed through a gradual and continuous habituation process embedded within the tahfidz program.

Keywords: Tahfidz Program; Independent Character; Islamic Boarding School; Character Education.

Abstrak: Program tahfidz tidak hanya berfungsi sebagai sarana pembelajaran Al-Qur'an, tetapi juga berpotensi membentuk karakter mandiri santri. Namun, penelitian mengenai pembentukan karakter mandiri melalui program tahfidz masih lebih banyak berfokus pada hasil yang dicapai dibandingkan mekanisme pembentukannya. Penelitian ini bertujuan menganalisis manajemen program tahfidz dan mekanisme pembentukan karakter mandiri santri di Pondok Pesantren Nurul Hidayah. Penelitian menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Data dianalisis menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa manajemen program tahfidz dilaksanakan melalui perencanaan, pengorganisasian, pelaksanaan, dan evaluasi yang terstruktur. Karakter mandiri terbentuk melalui pembiasaan murojaah, tanggung jawab terhadap hafalan, kemampuan mengelola waktu, serta kemampuan menghadapi tantangan selama proses menghafal Al-Qur'an. Pembentukan karakter mandiri

didukung oleh lingkungan pesantren yang kondusif, dukungan orang tua, bimbingan ustadzah, dan sistem tahfidz yang terstruktur, sedangkan penggunaan gadget yang tidak terkontrol, rasa malas, dan kejenuhan menjadi faktor penghambat. Penelitian ini menyimpulkan bahwa karakter mandiri terbentuk melalui mekanisme pembiasaan yang berlangsung secara bertahap dan berkelanjutan dalam program tahfidz.

Kata Kunci: Program Tahfidz; Karakter Mandiri; Pesantren; Pendidikan Karakter.

INTRODUCTION

Character education has become a crucial agenda in the development of 21st-century education because social, cultural, and technological changes demand that students develop the ability to manage themselves independently.¹ Independent character is no longer simply defined as the ability to perform activities without assistance, but also encompasses the ability to manage time, assume responsibility, overcome obstacles, and maintain commitment to achieving goals.² These skills are crucial for students facing increasingly complex academic and social demands.

From an Islamic educational perspective, character building is an integral goal that cannot be separated from the educational process.³ Islamic boarding schools (*pesantren*) hold a strategic position because they provide continuous, 24-hour education, enabling the internalisation of values through learning, role models, habits, and social interactions in the students' daily lives.⁴ This creates a conducive environment for the development of positive character traits, including independence, as students are required to manage their learning, worship, and daily life responsibly.

The Al-Qur'an tahfidz program has become one of the leading programs in the Islamic boarding school environment, which has received widespread attention in the last two decades. This program is not only oriented towards achieving memorisation targets, but also forms discipline, perseverance, responsibility, time management, and the ability to control oneself through murojaah activities, memorisation deposits, and continuous maintenance of memorisation.⁵ Various studies show that planned management of the tahfidz

¹ Zidan Fahman Arbi and Amrullah Amrullah, "Transformasi Sosial Dalam Pendidikan Karakter Di Era Digital: Peluang Dan Tantangan," *Social Studies in Education* 2, no. 2 (2024): 191–206.

² Muhammad Sobri, *Kontribusi Kemandirian Dan Kedisiplinan Terhadap Hasil Belajar* (Guepedia, 2020).

³ Bashori Bashori, "Modernisasi Lembaga Pendidikan Pesantren," *Jurnal Ilmu Sosial Mamangan* 6, no. 1 (2017).

⁴ Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, Dan Perlindungan Anak* (Publica Institute Jakarta, 2020).

⁵ Lina Farah Intan Sari Sari, "Regulasi Diri Mahasiswa Penghafal Al-Qur'an Dalam Menjaga Kualitas Hafalan Al-Qur'an Di Fakultas Tarbiyah Dan Ilmu Keguruan UIN KH

program can increase learning regularity, motivation, and achievement of memorisation targets, as well as contributing to the formation of religious character, discipline, responsibility, and various other positive behaviours through the habituation process and Islamic boarding school culture.⁶ Apart from that, the success of students in maintaining memorisation is greatly influenced by self-regulation abilities, namely the ability to regulate behaviour, manage time, and maintain commitment to learning goals.⁷ These findings show that the tahfidz program has strong potential as a medium for forming the independent character of students.⁸

Nevertheless, previous research still shows several limitations. Studies on the management of tahfidz (*Qur'an memorisation*) programs generally focus on the effectiveness of program implementation and the achievement of memorisation targets, while research on character education tends to position character as an outcome without explaining the process connecting program management to the development of student character.⁹ Furthermore, the character traits studied are still dominated by religiousness, discipline, and responsibility, while independent character, as the ability to manage oneself, manage time, maintain commitment, make decisions, and overcome learning obstacles, is still relatively rarely the focus of research. Consequently, there is no conceptual explanation of the mechanisms by which tahfidz program management shapes the independent character of students through the process of habituation in Islamic boarding school life.¹⁰

Based on this alignment, this study argues that independent character is not formed automatically through the activity of memorising the Quran, but rather develops through a systematically managed process within the tahfidz

Abdurrahman Wahid Pekalongan,” *SIBERNETIK: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (2023): 59–71.

⁶ Arbi and Amrullah, “Transformasi Sosial Dalam Pendidikan Karakter Di Era Digital: Peluang Dan Tantangan.”

⁷ Azka Syifaul Maula and Naeli Sangadah, “Peran Program Tahfidz Dalam Pembinaan Karakter Religius: Relevansi Model Pembiasaan Qur’ani Bagi Siswa Mts Pesantren Pembangunan Cigaru Majenang,” *Journal Of Social Humanities And Education* 1, no. 2 (2025): 47–62.

⁸ Zafirotus Sholihah, Muhammad Afif, and Partono Partono, “Pembentukan Karakter Religius Era Digital Melalui Progam Tahfidz Juz 30,” *An-Nuba* 5, no. 3 (2025): 371–86.

⁹ Shofhatul Maulidiyah Hasanah, “Evaluasi Responsif Program Tahfidz Quran Dalam Perspektif Pendidikan Islam: Studi Pada Pondok Pesantren Hamalatul Quran Putri Kediri” (Universitas Islam Negeri Maulana Malik Ibrahim, 2025).

¹⁰ Arief Tirtana and Nilna Azizatus Shofiyah, “Pengelolaan Program Tahfidz Al-Qur’an Dalam Meningkatkan Karakter Religius Peserta Didik,” *JMPI: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (2026).

program. Management functions, including planning, organising, implementing, and evaluating, foster positive habits in the form of disciplined murojaah (*religious study*), responsibility for memorisation, time management skills, and the ability to overcome various difficulties during the memorisation process.¹¹ This habituation then develops self-regulation, which gradually forms an independent character. Thus, this study offers the perspective that the relationship between tahfidz program management and independent character occurs through the mechanisms of habituation and self-regulation, rather than a direct cause-and-effect relationship.¹²

Based on this perspective, the novelty of this study lies in the development of a conceptual model that explains the mechanisms for forming independent character through the implementation of Qur'an tahfidz program management. Unlike previous studies that primarily describe program implementation or the resulting character, this study explains how program management functions interact with habituation, self-regulation, and the students' learning experiences to form an independent character.

Based on this description, this study aims to answer three main questions: (1) how is the management of the Qur'an tahfidz program, encompassing aspects of planning, organization, implementation, and evaluation, implemented at the Nurul Hidayah Islamic Boarding School in Semarang; (2) how is the mechanism for forming independent character in students through the implementation of the Qur'an tahfidz management program; and (3) what factors support and hinder the implementation of the tahfidz management program in shaping independent character in students. Theoretically, this research is expected to enrich the study of Islamic education management by developing a conceptual model regarding the mechanisms of independent character formation in the Quran memorisation program.¹³ Practically, the research results are expected to serve as a reference for Islamic boarding schools and Islamic educational institutions in developing memorisation programs that are not only oriented towards memorisation but also towards continuously strengthening the students' character.

¹¹ Nanda Saudah Ellysa Putri, "Kontribusi Manajemen Program Tahfids Al-Qur'an Dalam Membentuk Karakter Religius Siswa: Studi Kasus Di SMPN 6 Ponorogo," *Edumanagerial* 4, no. 1 (2025): 77–90.

¹² Lilis Kholisoh Nuryani, *Manajemen Mutu Kunci Membentuk Santri Mandiri Dan Berkarakter Islami* (Indonesia Emas Group, 2023).

¹³ Angga Dirgantara Putra, Moch Charis Hidayat, and Ika Puspitasari, "Manajemen Program Tahfidz Al-Qur'an Dalam Meningkatkan Prestasi Akademik Siswa Sekolah Dasar," *Idarah Tarbiyah: Journal of Management in Islamic Education* 7, no. 3 (2026): 618–28.

LITERATURE REVIEW

Management of the Al-Qur'an Memorisation Program

Educational management is a systematic process encompassing planning, organisation, implementation, and evaluation to effectively achieve educational goals.¹⁴ In Islamic education, management functions not only to manage resources and the learning process but also to direct all educational activities to shape students' behaviour and character.¹⁵ Therefore, the success of a program is determined not only by the learning material but also by the quality of its management.¹⁶

In the Quran memorisation program, management plays a role in setting memorisation targets, establishing a circle of friends (halaqah), scheduling meetings (murojaah), a memorisation deposit system, and evaluating students' progress. Structured management enables the memorisation process to proceed consistently, thus not only supporting the achievement of memorisation targets but also fostering positive study habits.¹⁷ Research shows that systematically managed memorisation programs foster discipline, responsibility, and self-management skills, as students are required to maintain consistent memorisation and meet established targets.¹⁸ A clear learning structure also supports the development of self-regulated learning, namely the ability to plan, monitor, and evaluate the learning process independently.¹⁹ Thus, the management of the tahfidz program serves as the foundation for developing self-regulation through the inculcation of habits that occur in the students' daily lives.

In addition to classical management functions, the management of the tahfidz program can also be understood through an instructional leadership perspective. This concept emphasises that educational leaders not only manage administration but also build a learning environment, guide students, and foster

¹⁴ Awaludin Awaludin, Ika Kartika, and Opan Arifudin, "Urgensi Manajemen Pendidikan Dalam Rangka Meningkatkan Mutu Pendidikan Islam Di Madrasah," *Jurnal Tahsinia* 5, no. 2 (2024): 253–71.

¹⁵ Fitri Lutfia Zahroh and Fitri Hilmiyati, "Indikator Keberhasilan Dalam Evaluasi Program Pendidikan: Success Indicators in Educational Program Evaluation," *Edu Cendikia: Jurnal Ilmiah Kependidikan* 4, no. 03 (2024): 1052–62.

¹⁶ Yasya Fauzan Wakila, "Konsep Dan Fungsi Manajemen Pendidikan," *Equivalent: Jurnal Ilmiah Sosial Teknik* 3, no. 1 (2021): 43–56.

¹⁷ Yuliana Agustin, Sapuadi Sapuadi, and Nurul Hikmah, "Manajemen Kurikulum Program Tahfidz Di Pondok Pesantren Al Wafa Putri Palangka Raya," *Jurnal Kepemimpinan Dan Pengurusan Sekolah* 10, no. 4 (2025): 1880–92.

¹⁸ Arbi and Amrullah, "Transformasi Sosial Dalam Pendidikan Karakter Di Era Digital: Peluang Dan Tantangan."

¹⁹ Titik Kristiyani, *Self-Regulated Learning: Konsep, Implikasi Dan Tantangannya Bagi Siswa Di Indonesia* (Sanata Dharma University Press, 2020).

an academic culture that supports character development.²⁰ In the context of Islamic boarding schools, tahfidz teachers and teachers fulfil these roles through coaching, motivation, and mentoring during the Quran memorisation process.²¹ Therefore, the management of the tahfidz program is not only oriented towards achieving memorisation but also towards developing the students' character.

Independent Character from the Perspective of Character Education and Islamic Boarding Schools

Independent character is an individual's ability to manage tasks, make decisions, and fulfil responsibilities without excessive dependence on others. From Thomas Lickona's perspective on character education, character formation occurs through three interrelated components: moral knowing, moral feeling, and moral action.²²

In the tahfidz program, moral knowing is evident when students understand the importance of maintaining memorisation, carrying out murojaah (recitation), and realising their responsibilities as memorisers of the Quran.²³ Moral feeling develops through an emotional and spiritual commitment to their memorisation, while moral action is manifested in the habit of independent murojaah (recitation), discipline in following memorisation assignments, the ability to manage time, and resilience in the face of various difficulties during the memorisation process. Thus, the tahfidz program provides a medium for the sustainable development of these three components of character.²⁴

In Islamic boarding schools (pesantren), independent character is formed through habits embedded in learning, worship, and daily life. The pesantren system, which requires students to manage their various needs

²⁰ Rusman Rusman, "Peranan Kepemimpinan Instruksional Dalam Manajemen Pendidikan Islam," *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 9, no. 2 (2025): 574–88.

²¹ Waskito Rahman, Hendra Harmi, and Nurjannah Nurjannah, "Pengaruh Kebijakan Bidang Kesiswaan Dan Gaya Kepemimpinan Kepala Sekolah Terhadap Prestasi Non Akademik Santri Di Pondok Pesantren Al-Quran Madinatul Ilmi Kepahiang," (Institut Agama Islam Negeri Curup, 2025).

²² Syamsul Kurniawan and Feny Nida Fitriyani, "Thomas Lickona's Idea on Character Education Which Builds Multicultural Awareness: Its Relevance for School/Madrasah in Indonesia," *Jurnal Pendidikan Islam* 14, no. 1 (2023): 33–53.

²³ Dalmeri, "PENDIDIKAN UNTUK PENGEMBANGAN KARAKTER (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating for Character)," *Jurnal Al-Ulum* 14, no. 1 (2014): 269–88.

²⁴ Bail Miya Turrohma, Benny Prasetya, and Anirut Nuplord, "Integrating Spiritual and Moral Development Through the Tahfidz Program : A Holistic Educational Model," *Journal of Islamic Education Research* 6, no. 04 (2025): 479–92.

independently, has proven effective in fostering independence.²⁵ Furthermore, character formation is also reinforced through role models, habits, curriculum integration, and the pesantren culture, which serves as a hidden curriculum. Therefore, Islamic boarding schools (pesantren) are educational environments that support the comprehensive internalisation of character.²⁶

In this study, independent character is operationalised through four main indicators: discipline in murojaah (religious study), responsibility for memorisation, time management skills, and the ability to overcome various obstacles during the memorisation process.²⁷ These four indicators were chosen because they are empirically observable and directly related to the activity of memorising the Quran.

The Tahfidz Program as a Medium for Building Independent Character

The Quran memorisation program is not solely focused on memorising the Quran; it is also an educational process that demands the active involvement of students in managing their learning activities. Success in memorising the Quran depends on consistency, repetition, time management, and long-term commitment.²⁸ Therefore, successful memorisation is determined not only by cognitive ability but also by the ability to maintain positive study habits.²⁹

Various activities within the Quran memorisation program contribute to the development of an independent character. Murojaah (religious study) fosters discipline, memorisation assignments foster responsibility, and the busy schedule of Islamic boarding schools fosters time management skills.³⁰ On the

²⁵ Ahmad Luthfi Hidayatur Rohman, "Implementasi Pendidikan Entrepreneurship Dalam Membentuk Kemandirian Dan Sikap Tanggung Jawab Santri Di Pondok Pesantren Hidayatul Muftadien Bojong" (UIN KH Abdurrahman Wahid Pekalongan, 2025).

²⁶ Dandy Sobron Muhyiddin et al., "THE RELEVANCE OF THE CHARACTER EDUCATION DEVELOPMENT MODEL IN ISLAMIC BOARDING SCHOOLS," *Jurnal Pendidikan Islam* 5, no. 3 (2022): 1129–45.

²⁷ Ahmad Wildan, "Manajemen Waktu Pembelajaran Tahfidz Dalam Meningkatkan Kualitas Hafalan Al-Qur'an Santri Dipesantren Nurmedina Tangerang Selatan" (Institut PTIQ Jakarta, 2023).

²⁸ Jamzuri Jamzuri, "Manajemen Supervisi Pengajaran Dalam Menjaga Kualitas Hafalan Al Qur'an Santri Di Pondok Pesantren Tahfidz Al-Qur'an Watafaqhiddin Alamin Batam" (Institut PTIQ Jakarta, 2024).

²⁹ Amir Saypuddin Ritonga and Abdul Fattah Nasution, "IMPLEMENTASI PROGRAM TAHFIZ DALAM MENINGKATKAN HASIL BELAJAR SISWA PADA PELAJARAN PENDIDIKAN AGAMA ISLAM," *Journal of Islamic Education* 4, no. 2 (2023).

³⁰ Yudistira Fuady and Siti Halimah, "Santri Character Development (Primary Age Children) Through the Tahfidzul Qur ' an Program," *JURNAL BASICEDU* 6, no. 6 (2022): 9784–94.

other hand, challenges such as laziness, boredom, and difficulty remembering verses require students to develop strategies to maintain consistent learning.

Thus, an independent character is not formed automatically through Quran memorisation but develops through a continuous process of habituation.³¹ The relationship between the Quran memorisation program and independent character is indirect, mediated by students' learning experiences, habits, and self-regulation.³²

Previous Research and Research Gap

Studies on Quran memorisation programs have focused on aspects of program management, learning strategies, and character development. Various studies have shown that memorisation programs contribute to improving memorisation quality while fostering religious character, discipline, and responsibility. However, the focus and findings of previous research indicate several limitations that require further development.

Table 1. Synthesis of Previous Research

Researchers	Focus	Findings	Limitations
Mukaromah (2024)	Tahfidz program management	Management plays a role in the program's success	Independent character has not been studied
Asma (2024)	Memorisation and character building	Memorisation forms positive character	The mechanism of character building has not been explained
Choirun (2025)	Memorisation and Religious Character	The memorisation program strengthens religiosity	Focuses on religious character
Nur Hidayah (2024)	Character education in Islamic boarding schools	Islamic boarding schools foster discipline and responsibility	Not examining the relationship with tahfidz management

³¹ Syahrudin Usman, "Pelaksanaan Program Tahfidz Al-Qur'an Dalam Membentuk Karakter Religius Santri Pada Pondok Pesantren Ddi (Darud Da'wah Wal-Irsyad) Mattoanging Kabupaten Bantaeng," *Inspiratif Pendidikan* 11, no. 2 (2022): 263–75.

³² Umamah Rizky Amalia et al., "Implementasi Program Tahfidz Camp Dalam Meningkatkan Kualitas Hafalan Santri Di Pondok Pesantren Daarul Qur ' an Putri Cikarang," *Journal Islamic Education* 2, no. 2 (2022): 349–53.

Based on Table 1, it can be seen that previous research agrees on the positive contribution of tahfidz programs to successful memorisation and character formation. However, most studies still focus on the effectiveness of program implementation or character as the result (*outcome*), without explaining the mechanisms connecting program management practices to the development of student character.³³

Furthermore, the character traits studied are still dominated by religiousness, discipline, and responsibility, while independence, as the ability to manage oneself, manage time, maintain commitment, and overcome obstacles during the tahfidz process, is still relatively rarely studied.³⁴ Consequently, a conceptual framework has not yet been developed that explains how tahfidz program management shapes independent character through a process of habituation and self-regulation.³⁵

Based on this gap, this study places independent character as the primary focus and explains the mechanisms of its formation. The research not only analyses the implementation of the tahfidz program management function but also explains how these practices foster discipline in murojaah (*religious study*), responsibility for memorisation, time management skills, and the ability to overcome obstacles as part of the process of developing independent character. Thus, the novelty of the research lies in the development of a conceptual model that explains the relationship between tahfidz program management, self-regulation, and the formation of independent character of students.³⁶

Conceptual Framework of the Research

This research starts from the assumption that independent character is not formed automatically through the activity of memorising the Qur'an, but develops through the interaction between the management of the tahfidz program, habituation, and self-regulation of the students. Therefore, the

³³ Pangestu Aji Swasono, "Manajemen Tahfizh Al-Qur'an Berbasis Kurikulum Integratif Dalam Meningkatkan Prestasi Hafalan Santri Ma'had El-Hijaz Ciracas, Jakarta Timur" (Institut PTIQ Jakarta, 2024).

³⁴ SAUSAN ASMA, "MANAJEMEN PROGRAM TAHFIDZ DALAM PEMBENTUKAN KARAKTER PESERTA DIDIK DI PONDOK PESANTREN DINIYYAH PUTERI LAMPUNG" (UIN RADEN INTAN LAMPUNG, 2024).

³⁵ Rohman, "Implementasi Pendidikan Entrepreneurship Dalam Membentuk Kemandirian Dan Sikap Tanggung Jawab Santri Di Pondok Pesantren Hidayatul Muhtadien Bojong."

³⁶ Nazilatul Hidayah and Moch Hasan, "IMPLEMENTASI KEGIATAN TAHFIDZ AL-QUR'AN MELALUI PROGRAM BOARDING SCHOOL DALAM MENINGKATKAN KEDISIPLINAN DAN KEMANDIRIAN SISWA DI MA AL UMMAH DIWEK JOMBANG" (STIT Al Urwatul Wutsqo Jombang, 2025).

relationship between the management of the tahfidz program and independent character is understood as a relationship dimensioned by the internal processes that develop during the students' lives at the Islamic boarding school.

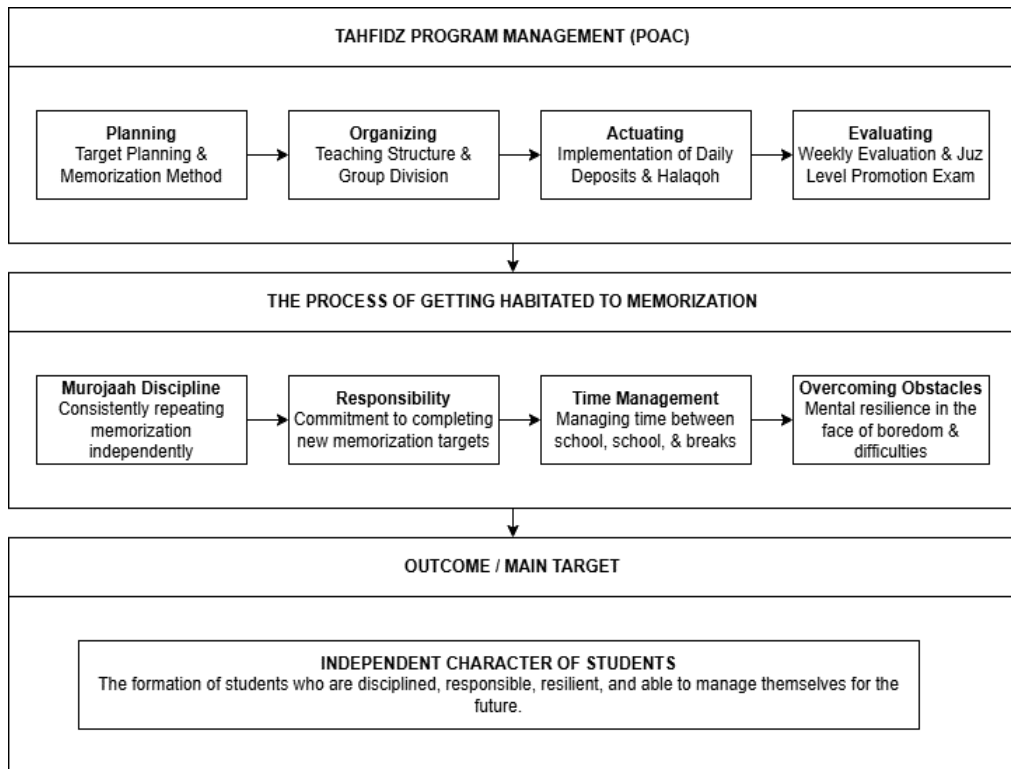


Figure 1. Conceptual Framework of the Research

Within this framework, management functions, including planning, organisation, implementation, and evaluation, shape the learning structure, memorisation targets, and organized memorization activities. This structure fosters habits such as disciplined murojaah (*religious study*), responsibility for memorisation, time management skills, and the ability to overcome various obstacles. These habits then develop students' self-regulation, which is the primary mechanism for developing independent character.

Thus, independent character is not formed directly through the memorisation program, but rather through a series of processes involving program management, habituation, and self-regulation. This conceptual model emphasises that the effectiveness of a memorisation program in shaping character depends heavily on the program management system's ability to foster sustainable habits.

RESEARCH METHOD

This research uses a qualitative approach with a case study design to understand in depth how the management of the Al-Qur'an memorisation program strengthens the independent character of students in the Islamic boarding school environment. The qualitative approach allows researchers to explore the experiences, behaviours, social interactions, and meanings constructed by participants in the implementation of the memorisation program and the process of character formation.³⁷ The case study design was chosen because the focus of the research is a single case that is studied intensively and contextually: the management of the memorisation program at the Nurul Hidayah Islamic Boarding School.

The research was conducted from May 8–19, 2026, at the Nurul Hidayah Islamic Boarding School in Pedurungan District, Semarang City. This location was chosen because it integrates the memorisation program with character development through various activities that foster daily habits, discipline, and independence, allowing for rich and contextual data collection.

Participants were selected using purposive sampling, selecting informants who had direct involvement, experience, and knowledge regarding the implementation of the tahfidz program and the character development of students. This technique was used to obtain in-depth information, not to make statistical generalisations.³⁸ Informants consisted of the wife of the founder of the Islamic boarding school, the tahfidz program supervisor, a tahfidz female teacher, and five students participating in the tahfidz program. Students were selected based on the criteria of having participated in the program for at least one year, actively participating in deposit and muroja'ah activities, and having memorised at least five juz. The female teachers were selected because they had experience guiding the tahfidz program for at least two years. Data collection was carried out until data saturation was reached, namely when the information obtained showed a recurring pattern and no new relevant data was found.

Table 2. Research Informant Data

No.	Informan	Gender	Age	Position
1.	IPP	Female	72	Wife of the Founder of the Islamic

³⁷ Hendrik Poltak and Robert Rianto Widjaja, "Pendekatan Metode Studi Kasus Dalam Riset Kualitatif," *Local Engineering* 2, no. 1 (2024): 31–34.

³⁸ Muh Khusnul Himam and Saeful Anam, "TEKNIK PEMILIHAN INFORMAN DALAM PENELITIAN KUALITATIF: STRATEGI DAN IMPLEMENTASI," *Jurnal Pendidikan Sosial Dan Humaniora* 5, no. 2 (2026): 1688–96.

No.	Informan	Gender	Age	Position
Boarding School				
2.	PGH	Female	53	Caretaker
3.	USTZ	Female	24	Ustadzah
4.	S1	Female	20	Students 1
5.	S2	Female	21	Students 2
6.	S3	Female	24	Students 3
7.	S4	Female	23	Students 4
8.	S5	Female	24	Students 5

This research employed a qualitative case study approach in one Islamic boarding school (*pesantren*), involving eight purposively selected informants to gain an in-depth understanding of the management of the *tahfidz* program in fostering students' independent character. Therefore, the findings are context-specific and not intended for statistical generalisation; however, a detailed description of the research setting is expected to support the applicability of the findings to similar educational contexts. Primary data were collected through in-depth semi-structured interviews and participant observation, while secondary data were obtained from institutional documents, including *tahfidz* schedules, memorisation monitoring records, attendance lists, religious certification documents, and activity documentation. Data credibility was strengthened through triangulation of sources and methods, member checking, prolonged field involvement, and systematic documentation, while reliability and confirmability were ensured through an audit trail. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification, which were conducted continuously throughout the research process. Although rigorous procedures were implemented to enhance trustworthiness and minimise potential social desirability bias, this study has several limitations. This study was conducted in a single female Islamic boarding school over a limited period, which may not fully capture the long-term dynamics of character development or reflect the perspectives of male Islamic boarding schools. Therefore, future research is recommended to include several Islamic boarding schools with diverse characteristics, a broader participant pool, and a longitudinal research design to provide a more comprehensive understanding of how the management of the *tahfidz* program contributes to the development of students' independent character.

RESULT AND DISCUSSIONS

Research Result

Management of the Tahfidz Program at the Nurul Hidayah Islamic Boarding School

The research results indicate that the Quran memorisation program at the Nurul Hidayah Islamic Boarding School is designed as part of an effort to maintain the purity of the Quran while simultaneously developing students who are able to understand, uphold, and practice its values in their daily lives. This program is not mandatory for all students, but is intended for those who are interested and ready to participate in intensive memorisation training. This orientation demonstrates that from the planning stage, the Islamic boarding school not only sets academic goals for memorisation, but also educational goals for character development through a continuous development process.

In terms of planning, memorisation targets are set flexibly, taking into account the abilities, readiness, and development of each student. Although the Islamic boarding school sets a biennial Quran completion target as an institutional target, this target is not a standard that all students must achieve simultaneously. The boarding school supervisor echoed this sentiment:

"The supervisor does not force students to meet the two-year target for completion; they prioritise individual abilities. If they cannot achieve the goal in two years, then four years." (Interview, PGH)

These findings indicate that the planning function is not solely directed at setting memorisation achievement targets, but also at creating a learning system that adapts to the individual characteristics of students. The flexibility of these targets provides students with the opportunity to develop their ability to regulate their learning rhythm, manage their time, and maintain their commitment to the memorisation process according to their capacity. Thus, the planning program serves as an initial mechanism for fostering self-regulation by assigning responsibility for each student's learning process, not simply achieving a memorised volume.

The tahfidz program is structured through three main daily sessions: after the Subuh, Asr, and Maghrib prayers. Learning uses the sorogan system, where students submit their memorisation directly to their mentors or female teachers. In addition to the memorisation submission activities, all students are required to regularly conduct murojaah (recitation review) as part of the process of maintaining the quality of their memorisation.

To strengthen memorisation, Islamic boarding schools also organise various supporting programs, such as morning halaqah (religious study groups), mandatory tadarus (recitation of the Quran), weekly sima'an (recitation of the Quran), and sima'an (recitation of the Quran) before the completion of the tahfidz (completion of the Quran). These programs not only serve as academic activities but also foster a pattern of habituation that integrates memorisation activities into the students' daily routines at the Islamic boarding school.

Conceptually, these findings indicate that the implementation function of the tahfidz management program plays a role in building a structured learning environment. The intensity of students' interaction with the Quran through a consistent schedule, supervision by mentors, and routine murojaah (recitation review) gradually fosters learning discipline, responsibility for memorisation, and the ability to maintain consistent learning. In other words, independent character is not formed by the memorisation activity itself, but rather by the ongoing system of habituation within the tahfidz program.

Program evaluation is conducted through memorisation submissions, sima'an per juz (juz), memorisation progress reports, and periodic khataman (completion) sessions held every two years. Evaluation is not only used to measure memorisation achievement, but also serves as a basis for mentors to monitor each student's progress and determine follow-up learning according to their individual needs.

The research findings indicate that the function of evaluation extends beyond simply academic assessment. Evaluation is part of a training mechanism that provides ongoing feedback on students' memorisation progress and discipline. Through this process, students are encouraged to reflect on their learning achievements, correct deficiencies, and maintain their commitment to memorisation. Therefore, evaluation not only monitors the quality of memorisation but also strengthens self-regulation, which is the foundation for developing an independent character.

Overall, the research findings indicate that the management functions of the tahfidz program, including planning, implementation, and evaluation, do not operate in isolation but interact to form a continuous development system. Planning provides direction and structure according to students' abilities, implementation fosters habituation through consistent tahfidz routines, while evaluation provides feedback that encourages reflection and self-improvement. The interaction of these three functions fosters students' self-regulation, reflected in discipline, responsibility, time management skills, and resilience in the face of difficulties during the memorisation process. Thus, independent character develops as a result of the management of the tahfidz program

mechanism, which takes place gradually, not as a direct consequence of the activity of memorising the Qur'an.

The Mechanism for Building Independent Character Through the Tahfidz Program

The data analysis shows that independent character is not formed directly through memorising the Qur'an, but rather develops through a gradual process of habituation. The research identified four main mechanisms: disciplined murojaah (recitation), responsibility for memorisation, time management skills, and the ability to face challenges during the memorisation process.

Table 3. Thematic Findings on the Mechanism of Independent Character Formation

Theme	Empirical Indicators	Informan
Discipline in recitation	Having a personal study schedule and consistently reviewing memorisation	Students 1, 2, 4
Responsibility for memorisation	Maintaining memorisation and memorising independently	Students 1, 5
Time management	Managing memorisation activities and daily needs	Students 2, 4
Resilience in the face of adversity	Overcoming boredom, laziness, and memorisation difficulties	Students 2, 4, 5

The habit of murojaah (recitation) is the initial stage in developing an independent character. The routine of repeating memorisation every day encourages students to develop study discipline without relying entirely on the supervision of their teachers. One student stated:

"I'm used to it and have my own time for murojaah." (Interview, S1)

This finding is reinforced by observations that show that most students continue to engage in murojaah (recitation) at certain times, even when they are not in formal learning sessions. This demonstrates that consistent practice has fostered internal self-discipline, the foundation for developing an independent character.

This discipline in murojaah then develops into a sense of responsibility for memorisation. Students not only strive to improve their memorisation but

also maintain its quality through regular murojaah and recitation. As one student expressed it:

"I am responsible for maintaining my memorisation by conducting murojaah (religious study) and submitting my memorisation to the female teacher." (Interview, S1)

Observations also show that students independently prepare memorisation before the lecture, indicating a growing sense of responsibility for the learning process.

Furthermore, responsibility for memorisation fosters time management skills. The busy activities of Islamic boarding schools require students to prioritise memorisation, formal education, worship, and personal needs. One student explained.

One student explained:

"You have to be able to manage your time for murojaah (recitation), increasing memorisation, and managing needs such as laundry and other activities." (Interview, S2)

Observations show that students have different strategies for allocating their time, but all demonstrate the ability to adapt their personal schedules to the demands of the memorisation program. This demonstrates that time management develops as an adaptive skill that supports the ongoing memorisation process.

The final theme that emerged was the ability to navigate various challenges during the memorisation process. The most common obstacles experienced by students included boredom, laziness, difficulty distinguishing similar verses, and decreased concentration during murojaah (recitation).

One student stated:

"The difficulty is laziness and boredom." (Interview, S4)

However, the students attempted to overcome these obstacles by increasing the intensity of their murojaah (recitation), strengthening their motivation, and reorganising their study time. This demonstrates that the ability to overcome obstacles is a crucial part of developing an independent character.

Overall, the mechanism for developing an independent character occurs gradually. Habitual murojaah fosters discipline, discipline develops into responsibility for memorisation, responsibility fosters time management skills, and experiences with facing various challenges strengthen resilience. These findings confirm that an independent character is formed through the habits

and self-regulation developed during the implementation of the tahfidz program.

Supporting and Inhibiting Factors in the Formation of Independent Character

The results of the study show that the formation of independent character is influenced by supporting and inhibiting factors that influence the process of habituation of students during the tahfidz program.

Factor	Forms of Influence on the Formation of Independent Character
Parental support	Strengthens motivation and commitment to memorisation
Islamic boarding school environment	Encourages the habit of murojaah and discipline
Ustadzah guidance	Assists in monitoring and evaluating memorisation
Tahfidz system	Establishes a structured learning routine
Uncontrolled gadgets	Disrupts focus and consistency in murojaah
Feelings of laziness and boredom	Decreases memorisation intensity
Difficulty in reviewing	Inhibits memorisation maintenance
Poor time management	Reduces the effectiveness of memorisation activities

Interview results indicate that support from parents, caregivers, female teachers, and the Islamic boarding school environment are the main factors that strengthen students' motivation and consistency in carrying out murojaah and memorising. One student said:

"What keeps me motivated is my parents and the community of Quran memorisers." (Interview, Student 1)

In addition to social support, a structured tahfidz program is also a crucial factor in developing an independent character. A regular memorisation schedule, ongoing murojaah activities, and a regular evaluation system create habits that encourage students to develop discipline, responsibility, and self-management skills. Thus, an independent character is formed not only through individual motivation but also through a coaching system that consistently guides students' behaviour.

Furthermore, a structured tahfidz program system, including memorisation schedules, murojaah, and regular evaluations, helps foster discipline, responsibility, and self-management skills.

Conversely, uncontrolled gadget use, laziness, boredom, difficulty with murojaah, and poor time management are key inhibiting factors, explained the Islamic boarding school's caretaker.

"The challenges currently faced include uncontrolled gadget use and the diversity of students in managing their time and maintaining consistency in memorising the Quran." (Interview, Caretaker)

Nevertheless, most students strive to overcome these obstacles by improving their murojaah (religious study), strengthening their motivation, and utilising support from their mentors and the Islamic boarding school environment.

Overall, the success of developing an independent character is influenced not only by Quran memorisation activities, but also by the interaction between the Islamic boarding school's guidance system, social support, and the students' ability to overcome various obstacles during the tahfidz program.

Discussion

Research findings indicate that the development of independent character in students through the Quran memorisation program occurs gradually, starting with the habit of murojaah (recitation), developing into self-regulation skills, then developing responsibility for memorisation, time management skills, and resilience in facing various challenges during the memorisation process. Thus, independent character is not formed as a direct consequence of Quran memorisation activities, but rather through a process of habituation designed into the management of the Quran memorisation program.³⁹ These findings demonstrate that the success of the Quran memorisation program is measured not only by memorisation achievements but also by the students' ability to develop self-regulation and independent character.

The habituation of murojaah is the main foundation of this mechanism. Unlike previous research, which generally views murojaah as a strategy for maintaining memorisation quality, this study shows that murojaah also plays a role in shaping students' abilities to plan, monitor, and evaluate their learning

³⁹ Sofwan Manaf Azizah, "Implementasi Metode Murojaah Santri Dalam Menjaga Kualitas Hafalan Alqur'an Di Pesantren Darunnajah 13 Bogor Jawa Barat," n.d.

process independently.⁴⁰ In other words, self-regulation develops through consistent habits within the Quran memorisation program, not solely due to individual motivation.

The research results also show that the self-regulation that is formed then develops into responsibility for memorisation. If previous research places responsibility more as the result of the tahfidz program, this research shows that this character emerges through an internalisation process that begins with the habit of maintaining continuous memorisation until it develops into a personal commitment to maintaining the mandate of memorising the Qur'an.⁴¹ These findings make it clear that responsibility is a developmental stage that is built through a habituation process.

This research also shows that the ability to manage time is an integral part of forming independent character. The dense activities of tahfidz, formal education, worship, and Islamic boarding school life encourage students to learn to determine priorities and make decisions independently.⁴² These findings broaden the understanding that the activity structure implemented in the tahfidz program does not limit independence, but instead becomes a learning tool that encourages the development of students' learning autonomy.

Apart from that, obstacles such as laziness, boredom, and difficulty distinguishing similar verses are not only inhibiting factors, but are also part of the character formation process. Santri develop various strategies to overcome this through increasing murojaah intensity, strengthening motivation, and evaluating the learning process. These findings show that the experience of facing difficulties contributes to building self-resilience and maintaining commitment to continuous learning.⁴³

Conceptually, this study offers a model for developing independent character that differs from most previous research. Previous studies generally explain a direct relationship between the tahfidz program and character

⁴⁰ Mar'atus Sholikhah and Mar'atus Sholikhah, "PEMAKNAAN SANTRI TERHADAP KEGIATAN MUROJA'AH ANTARA KEWAJIBAN DAN SPIRITUALITAS DI MA DARUL HIKMAH KYAI ABDAN" (UPT. Perpustakaan Undaris, 2026).

⁴¹ Devi Syaputri et al., "Implementasi Program Tahfidz Al-Qur'an Dalam Pembentukan Karakter Religius Siswa Sd Islam Terpadu Ghilmani," *Jurnal Penelitian Pendidikan Guru Sekolah Dasar* 13, no. 11 (2025): 3087–3100.

⁴² Maula and Sangadah, "Peran Program Tahfidz Dalam Pembinaan Karakter Religius: Relevansi Model Pembiasaan Qur'ani Bagi Siswa Mts Pesantren Pembangunan Cigaru Majenang."

⁴³ Ahmad Mubarak, "Upaya Pembina Tahfidz Dalam Mengatasi Kejenuhan Santri Menghafal Al-Qur'an Dalam Perspektif PAI Di PPTQ Darul Muqamah Kabupaten Sidrap" (IAIN Parepare, 2025).

development, while this study demonstrates that the relationship occurs through a multi-level mechanism. The habit of murojaah (recitation of the Quran) fosters self-regulation, which then develops into responsibility for memorisation, then fosters the ability to manage time and face various challenges, ultimately forming an independent character. This model emphasises that the function of tahfidz program management is not only to manage the learning process but also to serve as a pedagogical mechanism that shapes character through ongoing habits.⁴⁴

The theoretical implications of this study suggest that the effectiveness of tahfidz programs needs to be understood more comprehensively. Program success is measured not only by memorisation targets but also by its ability to create a learning environment that fosters self-regulation, responsibility, time management skills, and resilience in the face of challenges.⁴⁵ Therefore, this study enriches the study of Islamic education management by offering the perspective that the habits designed within tahfidz program management are the primary mechanism in developing students' independent character and serve as the basis for developing tahfidz programs that are more oriented toward character strengthening.

CONCLUSION

This study shows that the tahfidz program at the Nurul Hidayah Islamic Boarding School serves not only as a means of developing Quran memorisation but also as a medium for developing students' independent character. Independent character is formed through a gradual process of habituation, including disciplined murojaah (religious study), responsibility for memorisation, time management skills, and the ability to face various challenges during the memorisation process. The findings of this study demonstrate that the formation of independent character does not occur directly through tahfidz activities, but rather through a continuous habituation mechanism. Thus, this study contributes to a model of the mechanism for developing independent character that explains the relationship between the tahfidz program and students' character development more comprehensively.

Based on these findings and limitations, further research is recommended to test the model of the mechanism for developing independent character in tahfidz Islamic boarding schools with different characteristics to gain a broader understanding of the process of character formation through

⁴⁴ Mubarak.

⁴⁵ Gadis Deslinda, "Tahfidz Qur'an Dan Kecerdasan Emosional: Peran Regulasi Diri Dalam Menggapai Hidayah," *Penerbit Tahta Media*, 2025.

tahfidz education. Furthermore, Islamic boarding school administrators can utilise the findings of this study as a basis for developing tahfidz programs that are not solely oriented toward achieving memorisation targets but also toward strengthening habits that support the development of students' independent character.

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