



Implementing Quran Memorization Programs for Students' Religious Character Formation

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Abstract

The development of religious character is one of the primary objectives of Islamic education that should be instilled from an early age. Quran memorization programs are not only aimed at improving students' memorization abilities but also serve as a medium for internalizing Islamic values in daily life. This study aims to analyze the implementation of the Quran memorization program, examine its role in fostering students' religious character, and identify the supporting and inhibiting factors affecting its implementation. This study employed a qualitative approach using a case study design. Data were collected through observation, interviews, and documentation and analyzed using data reduction, data display, and conclusion drawing techniques. The findings indicate that the program was systematically implemented through *halaqah*-based learning using *tahsin*, *talqin*, and *muraja'ah* methods integrated with various religious habituation activities. The program contributed to the development of students' discipline, responsibility, honesty, respect for teachers, and worship habits. Supporting factors included teacher competence, parental support, and adequate facilities, while inhibiting factors comprised differences in memorization abilities, varying levels of learning motivation, and limited instructional time. These findings suggest that the Quran memorization program is an effective strategy for strengthening students' religious character.

INTRODUCTION

Islamic education is not only oriented toward developing students' cognitive abilities but is also aimed at shaping character that reflects the values of Islamic teachings in daily life. From the perspective of Islamic education, educational success is measured not only by academic achievement but also by the development of a personality that is faithful, God-fearing, and of noble character. One of the character traits that needs to be instilled starting in elementary school is religious character that is, attitudes and behaviors that demonstrate adherence to religious teachings through the practice of worship, honesty, discipline, responsibility, politeness, and concern for others (Romadhoni et al., 2023). The development of religious character during elementary school is crucial because this period is a fundamental phase in the formation of habits, values, and behaviors that will influence an individual's development in subsequent stages.

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Efforts to strengthen religious character in Islamic education can be carried out through various habit-forming programs integrated into school activities (Harifah & Sofa, 2025). One program that has been widely developed in Islamic educational institutions is the Quran memorization (tahfidz) program. This program aims not only to improve students' ability to memorize the Quran but also to serve as a means of internalizing Islamic values through the process of habit formation, repetition (*muraja'ah*), discipline in reciting memorized verses, and the exemplary behavior of teachers during the learning process (Utami & Fathoni, 2022). According to Muhammad, (2012), the sustained practice of memorizing the Quran can foster self-control, discipline, and responsibility all of which are essential components of religious character. In line with this, Federika et al., (2022) emphasize that the tahfidz program contributes to fostering a love for the Quran while simultaneously cultivating Islamic behavior in students' daily lives.

A number of studies indicate that the implementation of tahfidz programs is closely linked to students' character development. Samad et al., (2023) found that the development of religious character through tahfidz occurs through the stages of knowledge of values, internalization of values, habit formation, and maintenance of behavior. Research by Zilfan et al., (2024) indicates that tahfidz programs at the elementary education level can foster discipline, hard work, responsibility, and a love of learning. The results of a study by Suryani et al., (2024) also reveal that the success of religious character development through the tahfidz program is influenced by a conducive school environment, teachers serving as role models, and a religious culture that is consistently fostered. These findings underscore that the tahfidz program serves a broader purpose than merely achieving memorization targets.

Another study indicates that the success of a tahfidz program is determined not only by students' ability to memorize verses from the Quran but also by the quality of the program management implemented by the school. Naziyah & Gufron, (2025) explain that parental support, the competence of tahfidz teachers, a structured curriculum, and ongoing evaluation are key factors in the program's success. Research by Fauzi, (2022) found that tahfidz learning integrated with daily religious practices is more effective at enhancing students' religious awareness than learning focused solely on memorization. Similarly, Hidayat, (2020) state that a religious school culture has a significant influence on strengthening students' character through tahfidz activities conducted routinely and continuously.

Furthermore, a study by Rahman, (2021) shows that the systematic application of the tahsin, talqin, and muraja'ah methods can enhance the quality of memorization while fostering consistency in students. A study by Dalimunthe et al., (2023) revealed that the active involvement of teachers as mentors and role models is a key factor in the success of tahfidz programs. Meanwhile, a study by Khalimah & Prasetyo, (2022) found that tahfidz programs accompanied by intensive mentoring can increase students' awareness in performing religious duties and maintaining behavior in accordance with Islamic teachings. Furthermore, Syarifah et al., (2023) explain that Quran memorization has the potential to be an effective medium for character education because it integrates cognitive, affective, and spiritual aspects simultaneously.

Although various studies have demonstrated the contribution of tahfidz programs to the development of religious character, the implementation of these programs varies across educational institutions. Differences in teaching methods,

memorization goals, mentoring systems, school culture, parental support, and religious practices can lead to distinct dynamics and outcomes in character development. Most previous studies have focused on the influence of tahfidz programs on religious character or students' memorization achievements in general. Meanwhile, studies that specifically examine the implementation process of tahfidz programs, the forms of religious character that develop, and the supporting and inhibiting factors within the context of integrated Islamic elementary schools remain relatively limited.

Previous research has generally focused on the relationship between tahfidz programs and improvements in Quran memorization or the development of religious character in general (Samad et al., 2023; Utami & Fathoni, 2022; Zilfan et al., 2024). However, there is still little research that thoroughly examines how the implementation of the tahfidz program is carried out in daily learning practices, how this process shapes students' religious character, and the factors that support and hinder its implementation in integrated Islamic elementary school settings. Thus, there is a gap between the conceptual understanding of the effectiveness of the tahfidz program and the reality of its implementation at the school level.

The novelty of this study lies in its comprehensive analysis of the implementation of the Quran memorization program in shaping students' religious character through a case study approach at an integrated Islamic elementary school. This study not only examines the program's outcomes or impacts but also delves deeply into the implementation process, the forms of religious character that develop, and the supporting and hindering factors that influence its success. Thus, this study provides a more comprehensive picture of the mechanisms for shaping religious character through the tahfidz program in the context of Islamic elementary education.

The results of this study are expected to enrich theoretical research on Quran-based character education and strengthen understanding of the role of tahfidz programs in shaping students' religious character. In practical terms, the research findings can serve as a basis for evaluating and developing tahfidz programs in Islamic schools to design more effective and sustainable activities. In addition, the research results can also serve as a reference for teachers, parents, and educational administrators in building synergy to foster students' religious character through exposure to the Quran from an early age.

METHODS

This study employs a qualitative approach using a descriptive case study design to gain an in-depth understanding of the implementation of the Quran memorization program in shaping students' religious character. The qualitative approach was chosen because it allows researchers to examine phenomena naturally, understand the meanings constructed by research subjects, and comprehensively uncover various dynamics occurring within social and educational contexts (Creswell & Poth, 2018; Eltoukhi et al., 2025; Engkizar et al., 2018, 2026; Moleong, 2019; Mustafa et al., 2026; Numan et al., 2025; Sari et al., 2025; Thuwaiba & Salaeh, 2025). Through this approach, the study focuses on the process of implementing the memorization program, the development of students' religious character, and the various factors influencing the program's sustainability.

Method and Type

This study employs a qualitative method using a descriptive case study design. A case study is used to examine in depth a program, activity, or phenomenon occurring within a specific environment, thereby producing a complete picture of the object under study (Yin, 2018). The research focuses on the implementation of the Quran memorization program as an effort to foster students' religious character through various learning activities and religious practices conducted at school.

Data Sources

The research data sources consisted of primary and secondary data. Primary data were obtained directly from informants involved in the implementation of the tahfidz program, including school principals, tahfidz program coordinators, tahfidz teachers, and students participating in the program. Informants were selected using purposive sampling, which involves selecting informants based on specific criteria relevant to the research objectives so that they can provide in-depth information about the phenomenon under study (Engkizar et al., 2025; Merriam & Tisssdell, 2015; Sugiyono, 2022). Secondary data were obtained from school documents, the tahfidz program guidelines, activity schedules, reports on students' memorization progress, and various other documents supporting the research.

Instruments

In qualitative research, the researcher serves as the primary instrument (human instrument), responsible for collecting, interpreting, and analyzing data directly in the field (Creswell, 2018; Moleong, 2019). To support the data collection process, this study utilized observation guidelines, semi-structured interview guidelines, and documentation forms. The observation guide was used to observe the implementation of the tahfidz activities and students' religious practices, while the interview guide was used to elicit information regarding the planning, implementation, benefits, and challenges of the tahfidz program. Documentation was used to obtain supporting data related to the program's implementation.

Data Collection Techniques

Data were collected using three methods: observation, interviews, and documentation. Observations were conducted in person to gain insight into tahfidz learning activities and students' religious behavior within the school environment. Interviews were conducted with the principal, tahfidz teachers, and students to obtain in-depth information regarding the program's implementation and the factors influencing its success. Meanwhile, documentation was used to supplement the data obtained through observation and interviews, such as the tahfidz curriculum, memorization monitoring logs, activity schedules, photos of activities, and other supporting documents (Sugiyono, 2022).

Data Analysis Tools

Data analysis in this study was conducted using the interactive analysis model developed by Miles, (2015). This model was chosen because it provides a systematic analytical framework for qualitative research through a continuous process that extends from the beginning of data collection until the study is completed. Analysis was conducted simultaneously so that the researcher could understand the patterns, themes, and relationships between phenomena that emerged during the course of the study.

Data Analysis Techniques

The data analysis techniques followed the interactive model, which comprises three main stages: data condensation, data presentation, and drawing and verifying conclusions (Elhadj, 2010; Eltoukhi et al., 2025; Luthfi & Wiza, 2022; Novebri & Dewi, 2020). Data condensation is carried out by selecting, focusing, simplifying, and organizing the data obtained from the field. Next, the data are presented in the form of descriptive narratives so that the relationships between the data can be understood systematically. The final stage is the drawing and verification of conclusions, which is carried out continuously to obtain credible research findings consistent with the data obtained.

Data Validity

Data validity was assessed to ensure the credibility and reliability of the research findings. Data validity testing employs source triangulation and methodological triangulation. Source triangulation is conducted by comparing information obtained from the school principal, tahfidz teachers, and students, while methodological triangulation is conducted by comparing the results of observations, interviews, and documentation (Sugiyono, 2020). In addition, the researcher also continuously cross-checked the data throughout the research process to ensure the consistency of the information obtained. Through these techniques, the resulting data is expected to possess adequate levels of credibility, reliability, and confirmability so that it can be scientifically justified.

RESULT AND DISCUSSION

The research findings indicate that the implementation of the Quran memorization program not only serves as a means of improving students' memorization skills but also plays a role in shaping religious character through a structured and sustained process of habit formation. The program involves various activities, such as reading the Quran, memorizing new verses, reciting memorized verses, and reviewing previously memorized verses, all supported by the teachers' exemplary conduct and the school's religious culture. The research findings also reveal that the program's success is influenced by various factors, both from the school environment and the family. Therefore, the discussion focuses on the implementation of the Quran memorization program, the religious character that is formed, the factors that support and hinder the program, and an analysis of its contribution to strengthening students' religious character.

Implementation of the Quran Memorization Program in Shaping Students' Religious Character

The research findings indicate that the Quran memorization program is implemented systematically through activities such as reading the Quran, memorizing new verses, reciting memorized verses, and reviewing them all conducted regularly with teacher guidance. This program is not only oriented toward achieving memorization targets but is also aimed at fostering religious habits through the application of proper etiquette toward the Quran, discipline in participating in activities, and responsibility in maintaining memorized verses. These findings indicate that the memorization program has evolved into a character education tool that integrates the cognitive, affective, and behavioral aspects of students. These results align with the findings of Utami & Fathoni, (2022), who stated that structured tahfidz learning can be an effective means of internalizing Islamic values among elementary school students.

The religious character developed through the tahfidz program is evident in aspects such as discipline, responsibility, patience, honesty, steadfastness, and a love for the Quran. Discipline is reflected in the students' adherence to the memorization and recitation schedule, while responsibility is evident in their efforts to maintain and review their memorization on an ongoing basis. The memorization process, which requires repetition and perseverance, also cultivates students' patience and consistency in achieving their set goals. These findings support the research by (Federika et al., 2022), which explains that the habits formed in the tahfidz program contribute to the development of religious character by strengthening attitudes of discipline, responsibility, and love for the Quran. Thus, the memorization process not only results in mastery of the text but also fosters positive habits that influence students' daily behavior.

The success of religious character development in tahfidz programs is inseparable from the role of teachers as role models and mentors. Teachers are not only responsible for monitoring students' memorization but also for providing motivation, correcting recitation, instilling proper conduct, and fostering discipline throughout the learning process. These findings indicate that character education through tahfidz occurs through the process of setting a good example and repeated practice. This aligns with the view of Samad et al., (2023), who state that religious character develops through the stages of knowledge, awareness, practice, habit formation, and the continuous maintenance of values. Therefore, the effectiveness of a tahfidz program is measured not only by the amount of material memorized but also by the changes in students' attitudes and behaviors that emerge during the learning process.

This study also shows that a religious school environment and parental involvement make significant contributions to the success of the tahfidz program. A school atmosphere that supports religious activities, a structured learning schedule, and consistent teacher guidance are factors that strengthen the process of religious character development. On the other hand, parental involvement in monitoring and supporting *muraja'ah* activities at home also helps students maintain and improve the quality of their memorization. These findings are consistent with the research by Suryani et al., (2024), which confirms that the success of the tahfidz program is influenced by the synergy between the school environment, teacher competence, the learning system, and family support. This analysis indicates that religious character development cannot be the sole responsibility of the school but requires collaboration between the school and the family.

Nevertheless, the implementation of the tahfidz program still faces several challenges. Differences in students' abilities to read and memorize the Quran result in varying rates of memorization progress among students. In addition, motivation to learn, concentration levels, consistency in performing *muraja'ah*, and family support are factors that also influence students' memorization progress. These findings indicate that the implementation of the tahfidz program requires a flexible approach that is responsive to the needs of each student. The results of this study reinforce the findings of Naziyah & Gufron, (2025), who stated that success in tahfidz is greatly influenced by student consistency, the quality of teacher guidance, and an environment that supports religious practices.

In addressing the diversity of student abilities, teachers need to implement differentiated learning strategies. Students with stronger memorization skills can be given additional goals or enrichment activities, while students who are struggling

require more intensive support through repetition and individual guidance. This approach is essential to ensure that the tahfidz program remains a positive learning experience and does not cause psychological stress for students. These findings align with the research by Syaputri et al., (2025), which shows that systematically conducted activities such as memorization recitation, *muraja'ah*, *tasmi'*, and evaluation can strengthen students' character traits of responsibility, patience, honesty, and discipline.

Overall, the research findings indicate that the Quran memorization program serves not only as a means of improving memorization skills but also as a medium for shaping religious character through habit formation, exemplary behavior, discipline, and the strengthening of religious culture within the school environment. This program demonstrates a strong correlation between mastery of the Quran through memorization and the development of students' religious behavior in their daily lives. Therefore, the success of the memorization program needs to be assessed more comprehensively not only based on memorization achievements but also on its contribution to shaping religious character, as reflected in students' attitudes, behaviors, and habits. These findings reinforce the view that Quran memorization is one of the effective strategies in Islamic education for sustainably integrating the development of cognitive, affective, and spiritual aspects (Utami & Fathoni, 2022).

Table 1. Synthesis of Research Findings and Previous Studies

Aspect	Research Findings	Support from Previous Research
Implementation of the Quran memorization program	Memorization, recitation submission, and <i>muraja'ah</i> (reviewing previously memorized verses) are conducted regularly	A structured Quran memorization program supports the development of Islamic character (Utami & Fathoni, 2022)
Religious character	Discipline, responsibility, patience, honesty, and <i>istiqamah</i> (steadfastness)	The habituation of Quran memorization helps internalize religious values (Federika et al., 2022)
Teacher's role	Guide, role model, motivator, and evaluator	Role modeling and habituation strengthen character internalization (Samad et al., 2023)
Supporting factors	School culture, teachers, and family support	The environment and parental involvement support the Quran memorization program (Suryani et al., 2024)
Inhibiting factors	Students' abilities, motivation, and consistency in <i>muraja'ah</i>	Differences in students' abilities and consistency affect the success of the program (Naziyah & Gufron, 2025)

In addition to shaping religious character on an individual level, the Quran memorization program also contributes to building a religious culture within the school environment. Regular memorization activities foster a learning atmosphere rich in spiritual values, such as reminding one another to do good, cultivating proper

etiquette toward teachers, and fostering a collective awareness of engaging with the Quran in daily life. This finding aligns with the research by [Arminsa & Muchtar, \(2026\)](#), which states that a religious school culture is a key factor in strengthening the effectiveness of the Quran memorization program in shaping students' character. Similarly, [Bagaskara et al., \(2023\)](#) explain that Quran memorization serves not only as a religious academic activity but also as a means of value transformation capable of integrating the cognitive, affective, and spiritual dimensions of students. Thus, the Quran memorization program plays a role in creating an Islamic educational ecosystem that supports sustainable character development.

Furthermore, the findings of this study indicate that the success of the tahfidz program in shaping religious character cannot be separated from the synergy between schools, teachers, and families. Habits formed at school will have a stronger impact if reinforced by a supportive family environment. This aligns with the findings of [Fajri et al., \(2023\)](#), who emphasize that collaboration between teachers and parents is a strategic factor in maintaining consistency in memorization while reinforcing the character values instilled in students. Furthermore, [Toyibah et al., \(2022\)](#) found that integrating the tahfidz program with various religious activities can strengthen the internalization of religious values because students not only study the verses of the Quran but also practice the values contained within them. Therefore, the success of the tahfidz program should be understood as a holistic educational process, in which memorizing the Quran serves as a gateway to the formation of religious character a character reflected in students' attitudes, habits, and behavior both in the school environment and in their daily lives.

CONCLUSION

The implementation of the Quran memorization program demonstrates that memorization activities are not only focused on improving memorization skills but also play a role in shaping students' religious character through consistent practice, setting a good example, and ongoing guidance. The religious character traits that develop include discipline, responsibility, patience, honesty, steadfastness, and a love for the Quran. The program's success is supported by teacher competence, the school's religious culture, student motivation, and family involvement, while the obstacles encountered include differences in memorization ability, varying levels of student concentration and motivation, and consistency in conducting muraja'ah.

The novelty of this study lies in its exploration of the Quran memorization program as a means of fostering religious character through the integration of memorization, review, habit formation, and teachers' exemplary behavior within the Islamic elementary school setting. The research findings confirm that the success of the memorization program is measured not only by memorization achievements but also by the process of internalizing Qur'anic values, as reflected in students' daily behavior. The implications of this study highlight the importance of developing a more holistic tahfidz program that prioritizes character development as its primary goal, thereby serving as a reference for schools, teachers, and parents in strengthening sustainable religious character education.

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Author contribution

Raisya Almayra Syifa: data curation, writing-original draft preparation, analysis, conceptualization, methodology, **Lathifah Al-Mubaraokah:** visualization, and editing.

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