

THE DEVELOPMENT OF STUDENTS' RELIGIOUS CHARACTER THROUGH THE QUR'AN MEMORIZATION PROGRAM AT SMA MUHAMMADIYAH 1 PONOROGO

Raa'id Naajii Fathiin¹, Sigit Dwi Laksana², Anip Dwi Saputro³, Putri Wulandari⁴, Nidaul Khoiriyah Azhari⁵, Fuad Saifullah⁶

^{1,2,3,4,5,6}Universitas Muhammadiyah Ponorogo

Email : raaid@gmail.com¹, cigitciovi@umpo.ac.id², anipds@umpo.ac.id³, putriw@gmail.com⁴, nidaul@gmail.com⁵, fuadsai@gmail.com⁶

Abstract :

Strengthening students' religious character has become increasingly important amid globalization and social media influences that may shape students' behavior and religious habits. The Qur'an memorization program provides an educational strategy that extends beyond memorization by fostering the internalization of religious values in students' daily lives. This study aims to analyze the implementation of the Qur'an memorization program, identify its supporting and inhibiting factors, and examine its contribution to the development of students' religious character at SMA Muhammadiyah 1 Ponorogo. Employing a qualitative case study approach, the study involved the principal, Qur'an memorization program coordinator, program instructors, and participating students. Data were collected through participatory observation, in-depth interviews, and documentation and analyzed using the Miles, Huberman, and Saldaña framework, with source and technique triangulation ensuring data credibility. The findings show that the program operates systematically through planning, implementation, and evaluation using talaqqi, memorization recitation, muroja'ah, tasmi', tahsin, periodic assessment, and memorization monitoring books. School support, instructor competence, parental involvement, adequate facilities, and the boarding school environment facilitate implementation, while differences in memorization ability, limited time, laziness, boredom, and fatigue present challenges. The program strengthens religious character through moral knowing, moral feeling, and moral action, reflected in discipline, responsibility, worship practices, good conduct, and social concern.

Keywords : Qur'an Memorization Program; Religious Character; Character Formation; Islamic Education; SMA Muhammadiyah 1 Ponorogo

Abstrak :

Penguatan karakter religius murid semakin penting di tengah tantangan globalisasi dan pengaruh media sosial yang dapat membentuk perilaku serta kebiasaan keagamaan peserta didik. Program Tahfidz Al-Qur'an menjadi salah satu strategi pendidikan yang tidak hanya berorientasi pada kemampuan menghafal Al-Qur'an, tetapi juga mendorong internalisasi nilai-nilai religius dalam kehidupan sehari-hari. Penelitian ini bertujuan menganalisis implementasi Program Tahfidz Al-Qur'an, mengidentifikasi faktor pendukung dan penghambat pelaksanaannya, serta menganalisis kontribusinya terhadap pembentukan karakter religius murid di SMA Muhammadiyah 1 Ponorogo. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus yang melibatkan kepala sekolah, koordinator program tahfidz, pembina tahfidz, dan murid peserta program. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model Miles, Huberman, dan Saldaña dengan keabsahan data melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa program terlaksana secara sistematis melalui perencanaan, pelaksanaan, dan evaluasi dengan kegiatan talaqqi, setoran hafalan, muroja'ah, tasmi', tahsin, evaluasi berkala, dan buku monitoring hafalan. Dukungan sekolah, kompetensi pembina, keterlibatan orang tua,

sarana prasarana, dan lingkungan boarding school mendukung pelaksanaan, sedangkan perbedaan kemampuan menghafal, keterbatasan waktu, rasa malas, kejenuhan, dan kantuk menjadi kendala. Program berkontribusi pada pembentukan karakter religius melalui moral knowing, moral feeling, dan moral action yang tercermin dalam kedisiplinan, tanggung jawab, kebiasaan beribadah, akhlak baik, dan kepedulian sosial.

Kata Kunci: Program Tahfidz Al-Qur'an; Karakter Religius; Pembentukan Karakter; Pendidikan Islam; SMA Muhammadiyah 1 Ponorogo

INTRODUCTION

Education is not limited to developing students' intellectual abilities but also encompasses the formation of personality, morality, and religious character. In contemporary educational contexts, strengthening religious character has become increasingly important because students encounter social and technological environments that continuously shape their attitudes, habits, and patterns of interaction. Religious character is reflected not merely in students' knowledge of religious teachings but also in their discipline, responsibility, worship practices, ethical conduct, and social concern. Recent studies indicate that character formation becomes more meaningful when religious values are embedded in students' daily educational experiences rather than delivered solely through formal instruction. Thus, schools require structured and sustainable educational programs capable of connecting religious knowledge with habitual practice and observable behavior (Lubis, 2022; Salsabila et al., 2024).

One increasingly adopted strategy is the Qur'an memorization program, which can function beyond the acquisition of memorization skills by creating repeated opportunities for religious practice, selfdiscipline, responsibility, and interaction with teachers. The effectiveness of such programs, however, depends on how systematically they are planned, implemented, monitored, and supported by the educational environment. Research at SMA Muhammadiyah Pacitan, for example, demonstrates that Qur'an memorization programs can be organized through grouping students according to ability, daily learning, *talqin* and *tahsin*, and evaluation through *muroja'ah* and *tasmi'*. Similarly, a recent study of SDIT Qurrata A'yun found that systematic planning, teacher competence, parental involvement, monitoring materials, and an Islamic environment support program implementation, while differences in student ability, limited time, and unstable motivation remain challenges (Isnawati & Hudha, 2024; Abidareksa et al., 2025).

Previous research can be grouped into two complementary perspectives. The first emphasizes the implementation and management of tahfidz programs.

Najib and Afifi (2022) examined tahfidz management through planning, organizing, implementation, and evaluation, while Isnawati and Hudha (2024) highlighted the practical organization of tahfidz learning in a Muhammadiyah senior high school. The second perspective focuses on the relationship between tahfidz activities and religious character. Samad et al. (2023) found that tahfidz implementation was associated with religious character formation through exemplary behavior, habituation, advice, and reinforcement, whereas Salsabila et al. (2024) emphasized the importance of structured programs, teacher involvement, school climate, and family support in strengthening religious character. More recently, Fathi et al. (2025) demonstrated that structured tahfidz program management is significantly associated with students' religious character.

Although these studies establish that tahfidz programs can support religious character and that effective implementation requires organizational and environmental support, an important analytical gap remains. Much of the existing research examines either the technical management of memorization or the resulting character development, while fewer studies connect the two dimensions within a single analytical framework. In particular, the four implementation variables of George C. Edward III communication, resources, disposition, and bureaucratic structure provide a systematic lens for examining why an educational program can or cannot operate as intended, whereas Thomas Lickona's framework explains character formation through *moral knowing*, *moral feeling*, and *moral action*. Recent scholarship continues to demonstrate the relevance of Lickona's three dimensional framework for analyzing character formation, particularly when moral understanding is connected with affective development and concrete habitual action (Peya Nia Do et al., 2025; Habibi et al., 2025).

The present study therefore positions the Qur'an memorization program not simply as a memorization learning activity but as an educational program whose implementation conditions may shape its contribution to students' religious character. Its novelty lies in integrating Edward III's implementation perspective with Lickona's character-formation framework to examine the relationship between program management and character internalization within the same institutional context. This approach makes it possible to examine implementation through communication, resources, disposition, and

organizational structure while simultaneously interpreting character development through *moral knowing*, *moral feeling*, and *moral action*. The research is situated at SMA Muhammadiyah 1 Ponorogo, where the tahfidz program is implemented through *talaqqi*, *muroja'ah*, *tasmi'*, *tahsin*, memorization assessment, and monitoring. This setting provides a relevant context for examining how a structured tahfidz program is translated into religious character development (Fathi et al., 2025; Samad et al., 2023).

Accordingly, this study aims to analyze the implementation of the Qur'an memorization program at SMA Muhammadiyah 1 Ponorogo, identify the factors that support and hinder its implementation, and examine its contribution to the development of students' religious character. By addressing these three dimensions simultaneously, the study seeks to clarify how program implementation conditions interact with the processes through which religious values are understood, internalized, and expressed in students' everyday behavior. The study consequently contributes an institutionally grounded account of tahfidz education that connects program implementation with character formation rather than treating memorization achievement and religious character as separate educational outcomes.

RESEARCH METHOD

This study employed a qualitative approach with a case study design to obtain an in-depth understanding of the implementation of the Qur'an memorization program in developing students' religious character at SMA Muhammadiyah 1 Ponorogo. The study was conducted during the 2025/2026 academic year. A qualitative case study was considered appropriate because the research focused on understanding program implementation, participants' experiences, and character development within their natural educational setting (Haris et al., 2024; Wardani & Ma'arif, 2025).

The researcher served as the primary instrument for data collection and interpretation. Informants were selected purposively based on their direct involvement in the program and included the principal, Qur'an memorization program coordinator, tahfidz teachers or instructors, and students participating in the program. Data were obtained through participatory observation, in-depth interviews, and documentation, including memorization monitoring books, activity schedules, and program records. These techniques provided complementary information concerning program implementation and students'

religious character development (Anissa & Nora, 2024; Mardiah et al., 2024).

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, comprising data collection, data condensation, data display, and conclusion drawing and verification. Data were interpreted thematically to identify patterns concerning program implementation, supporting and inhibiting factors, and religious character development. Data credibility was established through source and technique triangulation by comparing information obtained from the principal, program coordinator, teachers, students, observations, interviews, and documentation. Similar qualitative studies demonstrate the suitability of triangulation for strengthening the credibility of findings in research on tahfidz and religious character formation (Azizah & Rahman, 2023; Fadhilah et al., 2026).

FINDINGS AND DISCUSSION

Structured Tahfidz Program Implementation as an Institutional Character Building Mechanism

The findings demonstrate that the Qur'an memorization program at SMA Muhammadiyah 1 Ponorogo operates as a structured educational program rather than merely a memorization activity. The program combines a minimum target of one *juz* per semester with *talaqqi*, memorization submission, *muroja'ah*, *tasmi'*, *tahsin*, periodic assessment, and memorization-monitoring books. These arrangements indicate that implementation depends on the integration of instructional routines, monitoring mechanisms, and institutional coordination. Viewed through George C. Edward III's implementation framework, communication is reflected in the coordination among the school, tahfidz instructors, students, and parents resources are represented by instructors, facilities, boarding-school support, and curriculum arrangements disposition appears through the commitment of program implementers and bureaucratic structure is reflected in the division of responsibilities and systematic evaluation. Recent Indonesian educational research applying Edward III similarly shows that communication, resources, disposition, and organizational structure determine whether school programs can operate consistently rather than merely exist as formal policies (Untari et al., 2025; Yuhana et al., 2025).

The Ponorogo case extends previous tahfidz research by showing that program structure is meaningful when memorization activities are connected to continuous supervision and evaluation. Fathi et al. (2025) found that structured

tahfidz management can strengthen students' religious character, while Zahroh and Umam (2025) reported that tahfidz activities in a senior high school context can encourage students to love the Qur'an and apply its values in daily life. The present findings are consistent with these studies but add an important institutional dimension the effectiveness of the program is not located in a single memorization technique but in the alignment of targets, instructional practices, monitoring, evaluation, and stakeholder communication. The one juz one semester target and the use of monitoring books make progress visible and provide a concrete mechanism for coordination between school and family. Thus, the specific contribution of this study is to conceptualize tahfidz implementation as an integrated institutional system in which memorization routines, accountability mechanisms, and stakeholder coordination jointly sustain the program.

Institutional Support and Student-Level Constraints as Conditions of Program Sustainability

The findings further reveal that the sustainability of the tahfidz program results from the interaction between institutional support and student-level conditions. School commitment, competent instructors, adequate facilities, parental involvement, and the boarding school environment create conditions that enable intensive guidance and repeated practice. At the same time, differences in memorization ability, limited time, laziness, boredom, and drowsiness demonstrate that institutional support does not automatically produce uniform participation. This finding is important because it challenges a purely program centered understanding of educational implementation even when communication, resources, and organizational arrangements are available, students respond differently according to their readiness and motivation. In this respect, the Edward III framework remains useful but requires contextual interpretation at the student level, particularly because implementer commitment and resources must be translated into forms of assistance that respond to individual differences (Suryanto et al., 2025; Siahaan & Angelia, 2025).

This finding corresponds with research showing that tahfidz programs frequently encounter challenges related to student ability, motivation, time allocation, family conditions, and learning environments. Zilfan et al. (2024), for example, identified supporting and inhibiting factors in a tahfidz program while emphasizing the importance of school and family involvement, whereas Suryani

et al. (2024) found that student characteristics, family, school environment, community environment, and mass media can influence the formation of religious character through tahfidz. The Ponorogo findings are similar but provide a more specific explanation of how these conditions operate within a boarding school setting the intensive environment strengthens opportunities for supervision, yet it does not eliminate fatigue, boredom, or differences in memorization capacity. Consequently, the contribution of this study lies in identifying adaptive continuity as a practical condition of program sustainability maintaining consistent targets and routines while adjusting guidance, motivation, and time management to students' differing capacities rather than applying identical expectations to all participants.

Tahfidz as a Process of Transforming Memorization into Religious Character

The most substantive finding concerns the contribution of the tahfidz program to students' religious character. The observed changes are not limited to students' ability to memorize Qur'anic verses but extend to discipline, responsibility, worship habits, respectful conduct, and social concern. Regular *talaqqi*, memorization submission, *muroja'ah*, *tasmi'*, and *tahsin* require students to organize their time, maintain consistency, accept correction, and take responsibility for their memorization. These repeated practices provide a behavioral context through which religious values can move from knowledge toward feeling and action. This interpretation corresponds with the Lickona framework of *moral knowing*, *moral feeling*, and *moral action* students encounter religious values through learning, develop an affective relationship with the Qur'an through sustained engagement, and express those values through observable conduct. Recent Indonesian scholarship applying the Lickona framework likewise emphasizes that character education becomes meaningful when moral knowledge is connected with affective commitment and concrete action (Peya Nia Do et al., 2025; Habibi et al., 2025).

The finding is consistent with Wijayanti and Kurniawan (2025), who reported that daily Qur'an memorization supported faith, discipline, responsibility, and tolerance through the interaction of school culture, teacher guidance, and parental involvement. It also reinforces Naziyah and Gufron (2025), who found that tahfidz activities strengthened discipline, noble conduct, and *istiqamah*. However, the Ponorogo findings extend these studies by linking character development explicitly to the implementation structure of the program.

Religious character does not emerge simply because students memorize the Qur'an rather, memorization becomes character forming when it is embedded in repeated routines, supervision, evaluation, interpersonal guidance, and opportunities to practice religious values. The distinction is important because it prevents an overly deterministic assumption that memorization automatically produces character. The specific contribution of this study is therefore the identification of tahfidz as a character-internalization process, in which structured memorization serves as a medium for translating religious knowledge into disciplined practice, responsibility, worship habits, respectful interaction, and social concern.

CONCLUSION

This study concludes that the implementation of the Qur'an memorization program at SMA Muhammadiyah 1 Ponorogo is systematically organized through planning, implementation, monitoring, and evaluation and contributes to the development of students' religious character. Theoretically, the findings strengthen the understanding of the Qur'an memorization program as an integrated character-formation strategy in which moral knowing, moral feeling, and moral action are developed through structured program management and sustained educational support. Practically, the study demonstrates that effective communication, adequate resources, implementer commitment, clear task structures, school support, instructor competence, parental involvement, and the boarding school environment can reinforce the program, while differences in memorization ability, limited time, laziness, boredom, and fatigue require continuous guidance and adjustment. This study is limited to a single school context, which may restrict the transferability of its findings to other educational settings. Future research should examine the implementation of similar programs across multiple schools to compare how institutional and student level conditions influence religious character development.

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