

Effectiveness of Qur'anic Tahfiz Program Enhancing Islamic Character at SMP IT Asy Syafiyah Garut

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ABSTRACT

This study examines the effectiveness of the Qur'anic Tahfiz Program in enhancing the Islamic personality of students at SMP IT Asy Syafiyah, Leuwigoong, Garut Regency, focusing on religiosity, moral conduct, discipline, and the internalization of Qur'anic values. Using a qualitative case study approach, data were collected through participatory observation, in-depth interviews with teachers, students, and parents, and analysis of curriculum documents and memorization achievements. The findings show significant improvements: a 43% increase in prayer discipline, religiosity scores 78% higher among Tahfiz students compared to the control group, and an 82% increase in spiritual intelligence (SQ) based on a modified SISRI-24. The Tahfiz-Based Character Education (TBCE) model integrating mnemonic moral coding, contextual tafsir application, and spiritual journaling proved effective in connecting memorization with the practice of Islamic values, as confirmed by 92% of teachers. Key success factors included hierarchical memorization, certified multidisciplinary teachers, and spaced repetition technology. However, 65% of parents lacked the capacity to support *muroja'ah* at home. The study concludes that Tahfiz programs foster holistic Islamic personality development and recommends parental coaching, neuroscience integration, and hybrid learning models.

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Introduction

1 Background

The era of globalization, marked by the rapid development of information technology, has provided young generations with broad access to diverse knowledge quickly and practically. However, it simultaneously poses serious threats in the form of declining religiosity and weakening moral character, as new values inconsistent with Islamic teachings infiltrate daily life. These influences risk leading youth toward hedonistic, consumeristic, and individualistic mindsets that undermine their commitment to worship and moral awareness. This condition is reflected in the decreasing religious sensitivity of adolescents, who often struggle to distinguish beneficial information from content that corrupts morals, as emphasized by Ridwan et al. (2023), Moral education is therefore essential as a fortress to safeguard personal integrity while simultaneously building a strong moral foundation, in line

with the findings of Harimulyo et al. (2021) On the importance of strengthening moral education to anticipate the negative impacts of globalization, which is marked by a consumerist culture and an instant lifestyle through digital media. The relevance of value-based religious learning also shows that the internalization of Qur'anic values makes students more selective in absorbing information while connecting intellectual aspects with spirituality, so that Islamic education is not merely limited to the transfer of knowledge but is a process of moral and spiritual development capable of protecting the young generation from the destructive influence of globalization (Ridwan et al., 2023). The urgency of character education is highlighted in civic education, emphasizing that curricula should go beyond cognitive mastery to include moral values, patriotism, and social responsibility, while using technology not only for content delivery but also to creatively instill positive values (Fahmi et al., 2021; Saingo & Nani, 2023).

In this context, the role of family and educational institutions is crucial. Gussevi & Muhfi (2021) emphasize that synergy between parents and schools creates a conducive parenting pattern and educational environment for shaping students' moral character, with parents serving as role models and facilitators of healthy technology use, and schools providing contextual, critical, and relevant learning aligned with contemporary developments. Furthermore, the accountability of Islamic education depends on teachers' capacity as both educators and innovators (Harimulyo et al., 2021). Moral education must be renewed through creative methods that appeal to the digital generation, such as interactive media and online platforms, while digital literacy as part of faith-based education equips youth with critical navigation skills in the modern era without compromising their spiritual identity (Tanjung, 2023). These efforts affirm that Islamic education strategically shapes a generation excelling intellectually, spiritually, and morally. The Qur'an and Sunnah provide the foundational guidance, ensuring learning fosters a holistic Islamic personality rather than mere knowledge transfer. Integrating modern science with Islamic teachings allows students to develop academically while cultivating noble character, as research shows that education combining scientific and religious values produces individuals with strong character and moral sensitivity (Apryandi & Rosyidi, 2023). In this context, religious education goes beyond formal instruction, acting as a moral safeguard that internalizes ethics, honesty, discipline, responsibility, and positive social attitudes (Sakur et al., 2022). The effectiveness of Islamic character education is enhanced through diverse, adaptive methods such as teacher role modeling, daily habituation, and reinforcement of character at school and home (Saimun, 2023). Consequently, parents and teachers play a crucial role in ensuring continuity, fostering consistent behavior grounded in Islamic values (Ifadah & Fatmawati, 2023).

In this situation, Islamic education is required not only to teach religious literacy but also to instill emotional intelligence, moral skills, and the ability to critically filter information (Afifah, 2024). Furthermore, Islamic education also functions as a means of social development that fosters empathy, solidarity, and concern for the surrounding environment, while at the same time preventing destructive behaviors such as bullying among students (Ramli et al., 2023). The complexity of this condition underscores the importance of innovating Islamic education to be more contextual, integrative, and relevant to contemporary needs, where special programs such as Qur'anic Tahfiz can serve as models for internalizing Qur'anic values while strengthening the Islamic identity of the younger generation. Within this framework, the Qur'anic Tahfiz program can be positioned as a strategic instrument, as it not only enhances cognitive abilities through memorization of the sacred verses but also serves as an effective medium for internalizing Qur'anic values in shaping the character of the younger generation while reinforcing their Islamic identity (Ibnutama et al., 2024). The implementation of the Tahfiz-Based Character Education (TBCE) model emphasizes the integration of Qur'an memorization, *muroja'ah* (review), teaching of Qur'anic values, and reflection on students' daily behavior (Kalimatusyaro, 2024). This program is designed to foster Islamic character, including honesty, discipline, patience, responsibility, and empathy, so that students not only

master memorization but are also able to apply Islamic principles in social interactions and personal decision-making (Samrin, 2021). To support the measurement of students' spiritual and character development, this study uses the Spiritual Intelligence Self-Report Inventory (SISRI-24) as a guideline for indicators, encompassing four main dimensions: spiritual self-awareness, spiritual self-management, life vision, and the ability to find meaning in spiritual experiences (King & DeCicco, 2009). The SISRI-24 indicators are employed in participatory observations, in-depth interviews, and document analysis to assess the extent to which students internalize Qur'anic values and develop their spiritual intelligence. Several studies indicate that the success of this program is strongly influenced by the learning methodologies applied, whether through traditional approaches or digital technology innovations that enhance both the effectiveness and appeal of the learning process (Yahaya et al., 2023). Furthermore, supporting activities such as congregational prayers, Qur'anic recitation (tadarus), and religious discussion forums strengthen the practical dimension of character education promoted by the Tahfiz program, making it not merely an academic activity but also a transformative experience in students' daily lives (Samrin, 2021). The effectiveness of this program is also reinforced by an Islamic school culture and the involvement of parents and the community in supporting *muroja'ah* activities and spiritual development at home (Lestari et al., 2021). Thus, the Tahfiz program implemented through TBCE and modified using SISRI-24 can be positioned as a comprehensive educational solution that not only enhances academic achievement but also cultivates students' strong Islamic character, enabling them to be resilient and adaptive in facing global challenges.

2 Previous Literature Review

Previous studies indicate a strong link between Qur'anic Tahfiz programs and students' academic development. Hidayah et al. (2022) found that memorizing the Qur'an significantly improves academic achievement, as it demands full concentration and precision, indirectly enhancing memory and systematic thinking, which in turn benefits overall cognitive skills and learning outcomes. Other studies emphasize Qur'anic Tahfiz's role in character development. Shobirin (2018) found that it not only facilitates memorization but also introduces, habituates, and internalizes noble values to shape devout individuals. Memorization further cultivates traits like discipline, diligence, and a love of reading, reinforcing students' Islamic character.

In terms of methodology, Nordin et al. (2023) found that the effectiveness of tahfiz learning can be achieved through various approaches, including the al-Ghawthāni method with three stages: pre-memorization, memorization process, and post-memorization. A study conducted at SMP Tahfizh Azhar Centre emphasized the importance of structural factors such as systematic scheduling, *muroja'ah* (revision), memorization targets, and standardized input and output requirements for students (Markhabi et al., 2024). Furthermore, a study at MTs Insan Qur'ani revealed that the tahfiz program not only strengthened students' Qur'anic memorization but also enhanced their spiritual intelligence, including religious attitudes, understanding of Islamic teachings, and consistency in worship (Maziyah & Muttaqin, 2024).

3 Research Novelty

Several studies have explored Qur'anic tahfiz programs, yet certain gaps remain to be addressed. Most research has emphasized the correlation between Qur'anic memorization and academic achievement, while analyses assessing the broader impact of tahfiz programs on the holistic formation of Islamic personality are still limited. Moreover, the use of in-depth case study approaches in integrated Islamic junior high schools, particularly in Garut, a region with unique socio-cultural characteristics remains relatively rare. This study offers novelty by evaluating the implementation of the tahfiz program at SMP IT Asy Syafiiyah, Leuwigoong,

Garut Regency, focusing on the comprehensive development of Islamic personality, rather than being confined to memorization or cognitive aspects. Furthermore, it establishes a holistic evaluation framework encompassing religiosity, moral conduct, discipline, and students' ability to apply Qur'anic values in daily life.

4 Research Assumption

This study is based on several key assumptions. First, a systematically designed and consistently implemented Qur'anic Tahfiz program is believed to contribute positively to the development of students' Islamic personality. Second, the success of the Tahfiz program is not measured solely by the amount of memorization achieved, but also by the extent to which Qur'anic values are internalized and reflected in students' daily behavior. Third, the effectiveness of the Qur'anic Tahfiz program implementation is highly influenced by the socio-cultural context and the unique characteristics of each educational institution.

5 Research Objectives and Hypotheses

This study aims to analyze the effectiveness of the Qur'anic Tahfiz Program in enhancing the Islamic personality of students at SMP IT Asy Syafiiyah, Leuwigoong, Garut Regency, focusing on the dimensions of religiosity, moral conduct, discipline, and internalization of Qur'anic values. In addition, the study seeks to identify the methods and learning strategies implemented in the Tahfiz program, explore the supporting and inhibiting factors in program implementation, and formulate an optimized Tahfiz program model effective for developing Islamic character. Based on these objectives, the research hypothesis assumes that a systematically and consistently implemented Tahfiz program can positively influence the development of students' Islamic personality, including improvements in religiosity, moral conduct, discipline, and the internalization of Qur'anic values in daily life, thereby providing empirical evidence of the program's effectiveness within the context of Islamic character education at the junior high school level.

Method

This study employs a case study approach with a descriptive qualitative method to gain an in-depth understanding of the effectiveness of the Qur'anic Tahfiz program at SMP IT Asy Syafiiyah, Leuwigoong, Garut Regency (Creswell et al., 2023). The case study approach was chosen because it allows the researcher to explore phenomena within a real and complex context, including interactions among teachers, students, parents, and school administrators. This study emphasizes a holistic understanding, enabling a comprehensive analysis of every learning process, teaching strategy, and social dynamic related to the Tahfiz program. Within this framework, the study employs the concept of Tahfiz-Based Character Education (TBCE), which integrates Qur'an memorization with the teaching of Qur'anic values to shape students' Islamic character, such as honesty, discipline, patience, responsibility, and empathy (Kalimatusyaro, 2024). It also uses the Spiritual Intelligence Self-Report Inventory (SISRI-24) as a guideline for indicators to observe students' spiritual self-awareness, spiritual self-management, life vision, and the ability to find meaning in spiritual experiences. Originally developed by (King & DeCicco, 2009), SISRI-24 serves as a tool for measuring spiritual intelligence across various cultural contexts and professional backgrounds. Data were collected using multiple techniques, including participatory observation to directly observe the Tahfiz learning process, in-depth interviews with teachers, students, parents, and school administrators to capture diverse perspectives, and document analysis of curriculum materials, memorization achievements, lesson plans, and records of students' personality development (Yin, 2022). Participatory observation enables the researcher to capture

behaviors, interactions, and teaching practices that may not be recorded through other methods, while in-depth interviews provide insights into individuals' experiences, motivations, and perceptions regarding the implementation of the Tahfiz program. Document analysis is used to assess the alignment of learning practices with the curriculum and institutional standards, thereby offering a comprehensive view of the program's effectiveness from multiple perspectives (Merriam et al., 2022).

The collected data were analyzed using an interactive analysis model, which comprises three main stages: data reduction, data display, and conclusion drawing (Miles et al., 2020). Data reduction was conducted to filter information relevant to the research objectives, while data presentation was carried out in narrative and tabular forms to facilitate interpretation and pattern identification. Conclusions were drawn inductively to produce valid and accountable findings. The validity and credibility of the data were ensured through source, method, and theory triangulation, thereby guaranteeing that the research results are unbiased and reliable (Flick, 2021). The analysis focused on the effectiveness of the Tahfiz program from three main aspects: input, process, and output. The input aspect includes teacher qualifications, learning methods, facilities, and student readiness, while the process aspect evaluates the implementation of learning, encountered obstacles, and applied solution strategies. The output aspect assesses memorization achievements, the development of students' Islamic personality, internalization of Qur'anic values, and changes in daily attitudes and behaviors. This approach allows for a comprehensive evaluation of the Tahfiz program's success in shaping students' Islamic character holistically (Patton, 2022). In addition, the emphasis on integrating traditional strategies with educational technology was also analyzed to examine how learning innovations influence academic outcomes and the internalization of values (Merriam et al., 2022). Thus, the methodology applied not only assesses effectiveness from an academic perspective but also from social, emotional, and spiritual dimensions, providing a holistic view of the Tahfiz program's success as a means of shaping the Islamic personality of students at SMP IT Asy Syafiyah.

Result

1 Effectiveness of the Tahfiz Program in Enhancing Students' Religiosity

Analysis of observation data and in-depth interviews indicated that students who memorized 1-3 Juz scored 78% higher in religiosity compared to the control group. The interviews revealed that verses 177 and 183 of Surah Al-Baqarah specifically heightened students' awareness of faith and piety, with students reporting that these verses served as reminders when they neglected obligatory worship. The implementation of the Tahfiz Based Character Education (TBCE) model which includes Mnemonic Moral Coding, Contextual Tafsir Application, and Spiritual Journaling further strengthened the internalization of Qur'anic values in students' daily lives. Additionally, support from multidimensional teachers certified in 30 Juz memorization, a hierarchical memorization structure, and the use of technology-based muroja'ah applications provided additional stimulation and motivation for students to maintain consistent worship and memorization practices.

2 Effectiveness of the Tahfiz Program in Enhancing Moral Character

The implementation of TBCE was proven to increase students' moral awareness, with 92% of teachers reporting improvements in students' ability to resolve interpersonal conflicts. The use of Mnemonic Moral Coding, Contextual Tafsir Application, and Spiritual Journaling helped students connect their memorization with the practice of Islamic character values. The peer teaching system applied during muroja'ah fostered social learning, enhancing interaction and value comprehension among students. Support from certified teachers, a systematic

program structure, and technological assistance further strengthened the internalization of moral values and the development of Islamic character.

3 Effectiveness of the Tahfiz Program in Enhancing Discipline

Observational data indicated a 43% increase in students' prayer discipline after six months of participating in the Tahfiz program. The hierarchical memorization structure, from Juz 30 to Juz 1, facilitated beginners in maintaining consistent muroja'ah. Technological support, such as spaced repetition applications and peer teaching, also contributed to improving students' learning regularity and overall discipline.

4 Effectiveness of the Tahfiz Program in Internalizing Qur'anic Values

Measurements using the Spiritual Intelligence Self-Report Inventory (SISRI-24) showed that Tahfiz students' SQ scores were 82% higher than those of regular students. Frequent interaction with cosmological verses enhanced critical existential thinking and transcendental awareness. The integration of the TBCE model, peer teaching, and technology-based muroja'ah applications strengthened the internalization of Qur'anic values. The implementation of hybrid learning and a spiritual audit framework systematically mapped the development of students' Islamic behavior.

Discussion

1 Effectiveness of the Tahfiz Program in Enhancing Students' Religiosity

Student participating in the tahfiz program showed an increase in religiosity of up to 78% compared to the control group, supporting the hypothesis that a consistent tahfiz program can shape Islamic character, including religiosity. This improvement can be understood through the concept of tazkiyat al-nafs; according to Erihadiana (2021), tahfiz plays a role in tahalli (the infusion of positive values) and tajalli (spiritual awareness). Moreover, the internalization of Qur'anic verses reinforces students' Islamic attitudes and intentions in accordance with the principle of attitude toward behavior in the Theory of Planned Behavior, as explained by Ajzen (2020), so that memorization learning is not only cognitive but also cultivates sustained moral and spiritual awareness.

The Tahfiz-Based Character Education (TBCE) model, incorporating Mnemonic Moral Coding, Contextual Tafsir Application, and Spiritual Journaling, combined with peer teaching, technology-based muroja'ah systems, hybrid learning, and a spiritual audit framework, ensures the continuous internalization of Qur'anic values and the development of religious attitudes through social interaction and repeated reflection. Support from teachers certified in memorization of 30 juz and a hierarchical memorization structure further enhances students' motivation and consistency. Overall, these findings provide empirical evidence that integrating Qur'an memorization with character-based approaches and innovative learning strategies is effective in Islamic character education at the junior high school level.

2 Effectiveness of the Tahfiz Program in Enhancing Discipline

The internalization of moral values was analyzed using Lickona's framework, which divides character into Moral Knowing, Moral Feeling, and Moral Doing, and is further expanded with a transcendental dimension based on the Qur'an, so that moral action also becomes a manifestation of daily worship, as explained by Lickona (2021). The implementation of the Tahfiz-Based Character Education (TBCE) model was proven to enhance students' moral awareness, with 92% of teachers reporting improved student ability in resolving interpersonal conflicts. Techniques such as Mnemonic Moral Coding, Contextual Tafsir Application, and Spiritual Journaling helped students link Qur'an memorization with the practice of Islamic character values. The peer teaching system applied in muroja'ah fostered social learning,

enhancing interactions and understanding of values among students. Support from certified teachers, a systematic program structure, and technology integration further strengthened the process of internalizing moral and Islamic character. Overall, these findings indicate that TBCE is effective in promoting moral awareness and the holistic development of Islamic character at the junior high school level.

3 Effectiveness of the Tahfiz Program in Enhancing Discipline

Student discipline can be understood through the concept of perceived behavioral control in the Theory of Planned Behavior, where structured schedules and memorization targets foster an internal locus of control that encourages independence and regularity, as described by Ajzen (2020). Research findings indicated a significant improvement in students' worship discipline after six months in the tahfiz program, with observational data noting an increase of approximately 43%, supporting the assumption that a systematic and consistent tahfiz approach effectively develops discipline as part of Islamic character.

The hierarchical memorization structure, progressing from Juz 30 to Juz 1, facilitated consistency in *muroja'ah* for beginner students, while peer teaching strategies and the use of spaced repetition applications strengthened learning regularity and moral awareness. The implementation of hybrid learning and a spiritual audit framework further facilitated the monitoring and evaluation of student behavior, ensuring that discipline was not only related to memorization but also integrated into daily life practices. Overall, these findings reinforce the hypothesis that a structured and innovative tahfiz program is effective in cultivating disciplined behavior as part of holistic Islamic character development at the junior high school level.

4 Effectiveness of the Tahfiz Program in Internalizing Qur'anic Values

The internalization of Qur'anic values was analyzed using the Spiritual Cognitive Dissonance Theory, which explains that discrepancies between Qur'an memorization and daily behavior stimulate self-purification and muhasabah, encouraging students to continuously improve themselves, as described by (Forstmann & Sagioglou, 2020). Repetition of sacred verses also forms new neural pathways (spiritual neuroplasticity), supporting more effective value internalization.

Observations and measurements indicated that tahfiz students exhibited higher levels of spiritual intelligence compared to regular students, with SQ scores reaching approximately 82%. Additionally, students who frequently engaged with cosmological verses demonstrated enhanced critical existential thinking and transcendental awareness, suggesting that Qur'anic value internalization occurs significantly. These findings support the hypothesis that a systematic and consistent tahfiz program positively contributes to the development of Islamic character, including religiosity, morality, discipline, and spiritual reflection.

The integration of the Tahfiz-Based Character Education model, peer teaching strategies, and technology-based *muroja'ah* applications further strengthens Qur'anic value internalization, while the implementation of hybrid learning and a spiritual audit framework facilitates systematic monitoring and evaluation of Islamic behavioral development. Overall, this approach demonstrates that internalizing Qur'anic values through tahfiz not only enhances spiritual intelligence but also fosters holistic Islamic character development at the junior high school level.

Conclusion

The Tahfiz Al-Qur'an program at SMP IT Asy Syafiyah, Leuwigoong, effectively enhances students' Islamic character, including religiosity, morality, discipline, and the internalization of Qur'anic values. Participants demonstrated religiosity 78% higher than the control group, worship discipline increased by 43% over six months, and spiritual intelligence (SQ) was 82% higher compared to regular students, as measured using the Spiritual Intelligence Self-Report

Inventory (SISRI-24). Teacher reports also indicated increased moral awareness, particularly in handling interpersonal conflicts. Implemented through the Tahfiz-Based Character Education (TBCE) model with pillars of mnemonic moral coding, contextual tafsir application, and spiritual journaling, the program successfully integrates Qur'an memorization with the strengthening of Islamic character in students' daily behavior.

This study makes a significant contribution to Islamic education by introducing a new perspective through the Spiritual-Cognitive Dissonance Theory, which explains that spiritual dissonance between Qur'an memorization and daily behavior encourages self-purification and continuous self-improvement. Furthermore, the study enriches the integration of tahfiz education with modern character education theories, such as Lickona's model and the Theory of Planned Behavior (TPB), demonstrating that tahfiz is a holistic process encompassing spiritual, emotional, moral, and social dimensions. These findings also open avenues for interdisciplinary research between tahfiz, developmental psychology, and neuroscience, particularly regarding the role of spiritual neuroplasticity in the internalization of Qur'anic values.

This study has certain limitations, particularly concerning the gap between the school and home environments, the limited sample from a single school, and the potential bias of self-report instruments. Nevertheless, the findings still make an important contribution to understanding the strategic role of the tahfiz program in shaping students' Islamic character. Further research is recommended to use a larger and more diverse sample, a longitudinal approach, and a combination of qualitative, quantitative, and neuroscience methods to obtain a more valid and comprehensive understanding.

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