



Cultivating Discipline and Responsibility Character Through the *Tahfidz* Program

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Abstract	
<p>Article Information: Received: June 2025 Revised: October 2025 Accepted: December 2025 Published: December 2025</p> <p>Keywords: Islamic Boarding School, Qur'anic Memorization, Character Values, Discipline, Responsibility.</p>	<p>Islamic boarding schools aim to cultivate generations that are academically competent and morally virtuous. The Qur'an <i>Tahfidz</i> program at Pondok <i>Pesantren</i> Yanabiul Ulum Warrahmah (PPYUR) extends beyond mere memorization to instill values of discipline and responsibility. The second-grade <i>Tahfidz</i> class represents a critical phase where these values begin to be systematically formed, warranting further investigation. This study seeks to describe and analyze the process of embedding discipline and responsibility values, while examining their impact on second-grade students at Pondok <i>Pesantren</i> Yanabiul Ulum Warrahmah (PPYUR). Utilizing a qualitative case study approach, data was gathered through participant observation, interviews with instructors and students, and document analysis. The data underwent interactive analysis involving reduction, presentation, and verification to ensure validity. The findings demonstrate the program's effectiveness in fostering discipline and responsibility through structured routines including daily memorization targets, muroja'ah, sima'an (recitation assessment), and a partnership system. The instructors' role as direct mentors and exemplars proved pivotal to this success. This research is expected to serve as an evaluative resource for enhancing the integration of <i>Tahfidz</i> programs with character education in Islamic boarding schools.</p>
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INTRODUCTION

Law Number 20 of 2003 concerning the National Education System affirms that education is a conscious and planned effort to create a learning environment and learning process so that students actively develop their potential for religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, the nation, and the state (*UU Nomor 20 Tahun 2003*, n.d.). The identity of Islamic education in Indonesia is inseparable from *pesantren*, an educational institution that has been founded from the outset with strong Islamic characteristics and spirit (Ubadah et al., 2024). The process of cultivating excellent morals and character in students (*santri*) is the heart of a *pesantren's* identity and simultaneously the measure of its success (Safinah, 2022).

Character education tends to be forgotten and often is not the main focus in educational institutions. This problem arises due to a lack of attention from educators and families in instilling character values in daily life (Widayati & Wijaya, 2024). The fading awareness and discipline must be prevented. The challenge of character degradation can be addressed by positioning pondok *pesantren* (Islamic boarding schools) as the primary

reference point. This institution not only instills but also enhances morality while systematically building the character of its students (*santri*). The key to its effectiveness lies in its comprehensive 24-hour educational approach, which encompasses formal, informal, and non-formal aspects (Ubadah et al., 2024).

One of the Islamic boarding schools (pondok *pesantren*) in Kudus City, namely the Pondok *Pesantren* Yanabi'ul Ulum Warrahmah (PPYUR), which serves as the boarding facility for the NU Banat Kudus Islamic Senior High School, is attempting to address this challenge. The *Tabfidz* (Qur'an memorization) program is relatively new, having been established in 2019, whereas the boarding school was initially solely based on classical Islamic texts (*kitab*). Currently, there is 1 *Tabfidz* class for grade 1, 2 *Tabfidz* classes for grade 2, and 1 *Tabfidz* class for grade 3. The establishment of two classes for grade 2 is a strategy for fostering disciplined and responsible character.

Etymologically, the term *Tabfidz* originates from Arabic vocabulary, specifically as the non-*Mim masdar* (verbal noun) form of the verb *tabfīdzu* **تَفِيدُ** - **تَفِيدَ** - **تَفِيدًا** (*haffadzu-yuhaffidzu – tabfīdzu*) The meaning of the word is "to memorize." Etymologically, Al-Qur'an means "the recitation" or "the collection." *Tabfidz* Al-Qur'an is derived from Arabic and consists of two words: *Tabfidz* and Al-Qur'an. The term *Tabfidz* means "to memorize," and the person who does it is called a *hafidz* (memorizer) (Anwar & Munastiwi, 2021). Preserving the Qur'an through memorization is an endeavor to safeguard its authenticity and sanctity from alteration or extinction (Isnawati & Hudha, 2024). To ensure the memorization is not easily forgotten, students (*santri*) need to review it regularly the more frequently it is repeated, the stronger the memorization becomes (Fathurrohman, 2022). *Tabfidz* Al-Qur'an serves as an effective means for shaping the character of students (*santri*). This program guides the students to internalize values and trains behavioral consistency (Azizah & Murniyetti, 2023). Therefore, the *Tabfidz* program can be a primary strategy for Islamic boarding schools (*pesantren*) in instilling the character of discipline and responsibility in their students (*santri*).

Fundamentally, character is not a foreign concept to us. The term "character" itself originates from the foreign loanword *karakter*, which means "to engrave" or "to carve" (Luthfiyah & Zafi, 2021). Character is a person's personality that is shaped by the positive values they hold and becomes a guide for their thinking, attitudes, and actions (Fadilah et al., 2021). Every person possesses a unique character that serves as their personal identity. Elements such as their way of thinking, acting, and behaving shape this distinctiveness, thereby differentiating one individual from another (Anatasya & Dewi, 2021).

In essence, discipline is the embodiment of obedience and orderliness in carrying out established regulations (Anggraeni et al., 2021). Disciplined person is able to motivate and direct all their abilities to complete tasks or achieve goals, purely out of their own awareness, not due to coercion from others (Ayni et al., 2022). Cultivating discipline for students (*santri*) is crucial; this habituation in discipline is carried out so that every activity, both at school and in the *pesantren*, can be orderly and structured in its implementation (Rohmah et al., 2021).

Meanwhile, responsibility is a person's ability to fulfill the tasks and obligations that are part of their duties (Anggraeni et al., 2021). Responsibility is a natural part of life that is inherent in every individual. This attitude signifies a person's maturity and civility. Responsible person possesses full awareness of the consequences of every action taken,

whether it brings about good or leads to an adverse outcome (Az zani, 2021). Responsibility is also a form of awareness in fulfilling obligations and being prepared to bear the consequences of every action, while discipline is proof of a commitment to adhere to time, rules, and applicable agreements (Alimul & Shudur, 2024). Therefore, instilling these two values through the exemplary behavior of teachers, a conducive environment, and continuous habituation is the key to success, not only in producing steadfast hafidz and hafidzah who remain consistent on the path of Allah.

Based on the literature review, the *Tabfidz* Al-Qur'an program has been proven to be an effective instrument for instilling religious character in students, particularly at the Madrasah Ibtidaiyah level. Findings from previous studies Zilfan, Ilham dan Masitha (2024) reveal that the activity of memorizing the Qur'an does not merely train the cognitive aspect of the students (*santri*), but also serves as a medium for internalizing religious values such as discipline, responsibility, honesty, and love for the holy scripture. Learning approaches such as the Ummi and Talqin methods further strengthen this process by building an emotional bond between the teacher and student, as well as ensuring reading accuracy. In addition, parental involvement and a religious environmental atmosphere also serve as highly influential supporting factors.

According to another study conducted by Muhammad Husnuridlo Az zani (2021) implementation of the *Tabfidz* Al-Qur'an program at the Al Islam Joresan Islamic Boarding School Boys' Dormitory has proven effective in shaping the character of the students (*santri*), with significant achievements in the aspects of responsibility and discipline. This program, conducted regularly four days a week using the bin *nadzar* and *talaqqi* methods, has successfully habituated the students to be responsible in submitting their memorization, completing assignments, and maintaining consistent *muroja'ah* (revision). On the other hand, the students' discipline has also improved, as seen from their punctual attendance, adherence to the submission schedule, and ability to manage their time effectively despite the very dense schedule of activities at the boarding school.

A similar study by Rahmad & Kitbiyah (2022) based on research at SD Islam Roushon Fikr Jombang, concludes that the *Tabfidz*ul Qur'an activities make a significant contribution to building students' character, particularly in the aspects of religiosity, discipline, and responsibility, which are developed through a planned, implemented, and measurable learning cycle. Religious character is built through the habits of performing ablution (wudhu), greeting with salam, praying, and earnestness in memorization. Meanwhile, discipline is cultivated through punctuality, queuing, and adherence to rules, and responsibility is fostered through daily memorization submissions and the completion of assigned tasks.

Based on the outlined background, the researcher aims to present several key points of novelty. First, the study specifically focuses on grade 2 *Tabfidz* students at the PPYUR, a crucial stage where the values of discipline and responsibility begin to be formed. Second, this research reveals a unique character-building model that integrates daily memorization targets, *muroja'ah* (revision), *sima'an* (listening), and a partner system a model that has rarely been studied. Third, the role of the *ustadzah* (female teacher) as a direct mentor and tangible example proves to be the key to instilling these values. Fourth, the qualitative approach

employed allows for an in-depth and comprehensive understanding of the process of character change in the students. Therefore, this study not only demonstrates the effectiveness of the *Tahfidz* program in character building but also contributes a practical model for integrating Qur'an memorization and character education for the readers.

RESEARCH METHOD

This field research was conducted using a qualitative approach, where data collection was carried out directly at the location or institution that was the object of study. (Luthfi & Wiza, 2022). This approach was chosen because the researcher wanted to thoroughly understand how the planning, implementation, and evaluation of the *Tahfidz* program are carried out, as well as how the program impacts the character development of the grade 2 *Tahfidz* students. To test the credibility of the data, the researcher used source triangulation by comparing information from interviews with the *Tahfidz* teacher and students (*santri*), and the results to see if they were consistent or not.

The researcher analyzed the data in this qualitative study by applying the Miles and Huberman technique, which involves the process of data reduction, data presentation, and conclusion verification. In the first stage, data reduction, the researcher conducted the process of consolidating, selecting, focusing, simplifying, and transforming raw data from field notes to retain the most urgent and essential information while discarding unnecessary data. Next, the data presentation stage aims to structure the reduced information into a systematic and contextual framework, to facilitate the identification of patterns and interrelationships among the data by the researcher. Subsequently, the conclusion-drawing stage is essentially a reflective process that begins during data collection, where the researcher continuously constructs an understanding of the data. The formulated conclusions represent the final product of the entire analytical process (Qomaruddin & Sa'diyah, 2024).

The research location is the Pondok *Pesantren* Yanabi'ul Ulum Warrahmah (PPYUR) in Kudus, a girls' *pesantren* that serves as the dormitory for the NU Banat Kudus Madrasah. Data collection was conducted through direct field observation to gain an in-depth understanding. The research subjects include the *Tahfidz* teacher and grade 2 *Tahfidz* students (*santri*), who were selected to explore the role of the *Tahfidz* program in shaping their discipline and responsibility character, and to understand how it collectively builds the character of discipline and responsibility among the students.

RESULTS AND DISCUSSION

Implementation of the *Tahfidz* Program at the Pondok *Pesantren* Yanabi'ul Ulum Warrahmah

Based on interview results and observations with one of the ustadzahs, Mrs. Himmatul Ulya, who is a supervising teacher and the *Tahfidz* coordinator at the Pondok *Pesantren* Yanabi'ul Ulum Warrahmah (PPYUR), she conveyed that:

“The Tahfidz activities at Pondok Pesantren Yanabi'ul Ulum Warrahmah (PPYUR) are organized according to a systematic schedule. The morning session after Fajr prayer is utilized for ziyadah, which is adding new memorization. Then, at half past two in the afternoon, it continues with the muroja'ah schedule, which is reviewing memorization, followed by a break for Asr prayer,

after which the *muroja'ah* resumes. Meanwhile, in the evening after congregational Maghrib prayer, the students participate in the *binnadzar* session, which involves reading the Qur'an to correct their recitation and letter pronunciation (*makhraj*). This program has a measurable and clear target: each student (*santri*) is expected to be able to submit at least seven new *ju'uz* (parts) of memorization every year. However, considering the varying abilities of each student, not all are able to meet this target within the set timeframe. Therefore, for students who have not yet reached the target, they are given an additional opportunity to submit new memorization during the time originally scheduled for the *muroja'ah* session. With this flexibility, it is hoped that every student still has the opportunity to optimally achieve their memorization target. Memorization evaluation is conducted twice a year, specifically at the end of each semester. Through this evaluation process, the students will be paired up and will take turns listening to each other's new memorization achievements over one semester. During these activities, the supervising teacher (*ustadzah*) also observes and monitors the students directly to assess the accuracy, fluency, and completeness of each student's memorization."

In addition to that, there are certainly some challenges. She explained that:

"The challenges that exist during the Tahfidz activities include students (santri) who fall short of meeting the targets. Although not many, they are still given attention by being provided additional time for ziyadah (adding new memorization) so they can meet the targets within a semester or even a year" (Ulya, 2025)

Of course, as an Ustadzah, she bears full responsibility for guiding and supervising the memorization process of her students (*santri*) (Kinesti et al., 2023). Pondok Pesantren Yanabi'ul Ulum Warramah (PPYUR) demonstrates an awareness of the diversity in its students' (*santri*) potential and learning styles. Therefore, the institution provides special treatment tailored to individual needs, especially for students participating in the *Tahfidz* program. Considering that the process of memorizing the Qur'an requires concentration, discipline, and continuity, this adaptive approach is crucial to ensure that each student can optimize their time and abilities to the fullest.

Efforts to maintain Qur'anic memorization can be examined from various perspectives, including: first, the individual's internal drive to memorize and preserve the Qur'an, as well as their view of the virtues (*fadhilah*) of memorizing the Qur'an and the distinction of its memorizers; second, the memorization techniques or methods used in specialized Qur'an memorization (*Tahfidz*) educational institutions; third, the policies implemented by mentors, caregivers, or teachers (*ustadz*) towards students (*santri*) participating in the *Tahfidz* program; fourth, the methods applied by the students themselves in the memorization process, assuming that each individual has their own patterns and habits, such as choosing the time deemed most effective for memorization, a conducive atmosphere for the process, and strategies for maintaining memorization through repetition. There are also things that students need to do and avoid to ensure the memorization process runs smoothly and the memorization remains strong, such as paying attention to food and drink intake, guarding their gaze, speech, and behavior (Hanggara, 2022).

Some of the benefits of memorizing the Qur'an, as conveyed by the Prophet Muhammad (peace be upon him), include: First, attaining happiness in this world and the hereafter. Second, obtaining a life of peace and tranquility. Third, possessing a strong memory and clear intuition. Fourth, becoming a source and vessel of knowledge. Fifth,

forming a good personal identity and honest behavior. Sixth, having fluency in speech, and seventh, having one's prayers more readily answered. As stated in His words:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: "And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?" (Surah Al-Qamar: 17).

The word *liddzikri* in that verse, besides being interpreted as "for remembrance," can also be understood as "to be memorized." Although the Qur'an asserts that it is easy to learn, in practice, appropriate methods are still required, especially for children who need guidance and mentorship in the process of memorizing the Qur'an (Rahmad, 2022).

Without *muroja'ah* (review), memorization that has been mastered tends to be quickly forgotten and difficult to retain long-term in memory (Ritonga & Nasution, 2023). This activity also aims to shape participants' character to be disciplined and to foster a sense of responsibility towards the Qur'an that must be maintained. Furthermore, based on the research findings, the *muroja'ah* process at Pondok Pesantren Yanabi'ul Ulum Warrahmah (PPYUR) is conducted through a partner system, involving the exchange of memorization and recitation among students (*santri*). This is done by having them listen to each other's memorization. This point is important because, in addition to fostering closeness among the students, it also creates an enthusiastic environment and a spirit of healthy competition in doing good deeds.

Forms of Discipline and Responsibility Character at the Pondok Pesantren Yanabi'ul Ulum Warrahmah

Based on an interview with one of the Grade 2 *Tabfidz* students named Haura, who is from Jakarta, she conveyed that:

"Managing time to memorize the Qur'an is indeed not an easy matter, especially when in the morning we have to fulfill our formal school obligations, thus requiring patience, perseverance, and consistency every day. However, by constantly remembering the main goal of memorizing the Qur'an, we strive to balance both responsibilities. The method I apply is to focus entirely on one activity at a specific time. For example, during school hours, I concentrate fully on studying, while when halaqah time arrives, I switch my full focus to muroja'ah (reviewing memorization) and ziyadah (adding new memorization), so that each activity can be carried out more optimally without interfering with one another."

Haura also shared tips or ways to divide her time throughout the day. She conveyed briefly

"Our activity after congregational Fajr prayer is entering the halaqah class for ziyadah with the ustadzah. After that, from Saturday to Thursday, we have full school from morning until 1:30 PM. When in the school classroom, I focus on following the lessons. After we return from school, we use the time to eat, rest, clean ourselves, and prepare for the halaqah class from 2:30 PM to around 5:00 PM. In the remaining evening time, we use it to eat, rest, followed by congregational Maghrib prayer. We return to the halaqah class for binnadzhar recitation. So, while friends take turns going forward for binnadzhar with the ustadzah, I utilize the time to prepare new memorization to be submitted the next morning. After finishing, we return to the room to prepare for congregational Isba

prayer. We can start resting at 9:00 PM. I use this time to wash clothes, joke around with friends, study tomorrow's academic material, and before sleeping, I never forget to open the mushaf (Qur'an) in preparation for the morning halaqah. As a Tabfidz student, honestly, we allocate more time for the Qur'an compared to academic lessons. I am very grateful, and by Allah's grace, alhamdulillah, I have completed my 30 juz of memorization in this 2nd grade. This is a bounty (fadhal) from Allah, and that is precisely our goal and something we must always maintain.” (Hanania Al Haq, 2025)

Based on the findings from the field research conducted, the researcher can state that the maximum efforts implemented by Pondok Pesantren Yanabi'ul Ulum Warrahmah (PPYUR) have shown concrete and encouraging results. This success is exemplified by the outstanding achievement of one of the students (*santri*) who has successfully completed the full memorization of 30 juz of the Qur'an in just two years. Haura achieved this accomplishment through high perseverance and discipline in following every schedule and *Tabfidz* program systematically designed by the boarding school. Haura completed all her memorization by consistently adhering to a structured daily learning pattern, namely through *zaydah* activities (adding new memorization) and *muroja'ah* (reviewing previously mastered memorization). These activities are carried out routinely every day, except on Fridays. This regular and incremental approach enables the students not only to add to their memorization but also to maintain the quality and retention of the memorization already achieved. Haura's achievement not only reflects her personal discipline but also the effectiveness of the methods and learning environment built by the Pondok Pesantren Yanabi'ul Ulum Warrahmah (PPYUR). The implemented system, with its clear schedule, intensive mentoring by the *ustadzah*, and periodic evaluations, can encourage students to optimally achieve their memorization targets. Therefore, this success serves as tangible evidence that the integration of individual dedication, appropriate methods, and structured institutional support can produce proud and meaningful achievements in Qur'an memorization.

This *halaqah* activity is divided into three levels or classes: class 1, 2, and 3. In the morning after congregational Fajr prayer, the students (*santri*) take turns coming forward to the *ustadzah* to submit new memorization. At 2:30 PM Western Indonesia Time, the students perform *muroja'ah* or repetition of memorization, then take a break to perform Asr prayer, and after the congregational prayer, they continue with *muroja'ah* again. After congregational Maghrib prayer, the *Tabfidz* students return to class for *binnadzah* recitation to strengthen the quality of their Qur'anic reading and for independent *muroja'ah*. Thus, proficiency in *makbruj* means the ability to pronounce the *Hijaiyah* letters correctly according to their point of articulation from the mouth and throat cavities (Muslim et al., 2022).

Discipline is a method for guiding children to learn responsibility, respect others, and understand the difference between correct and inappropriate behavior (Yulianto, 2024). In the *pesantren* environment, particularly at the Pondok Pesantren Yanabi'ul Ulum Warrahmah (PPYUR), a disciplined attitude serves as the primary foundation for instilling the values of responsibility, perseverance, and independence. One tangible form of discipline is the ability to manage time well. During the three-year period at the Pondok Pesantren Yanabi'ul Ulum Warrahmah (PPYUR), the students (*santri*) are expected to be able to utilize their time effectively and efficiently. Admittedly, for grade 1 *Tabfidz* students, time management is still

a challenge due to insufficient adaptation to the *pesantren* environment. However, most grade 2 students are already accustomed to the schedule set by the boarding school. By managing time with discipline, every activity can be carried out optimally, so no time is wasted (Buckley & Lee, 2021; Smelser et al., 2022). Discipline in time management not only supports academic achievement but also forms an orderly and responsible lifestyle, which will later be very useful in community life. Time management plays an important role for students in building discipline.

The value of responsibility manifests itself in the form of voluntary actions based on an awareness of obligations, and it represents deep integrity and concern (Rizki & Purba, 2024). Each year, the students (*santri*) are tasked with meeting a minimum target of 7 juz, and an evaluation is conducted every six months. Therefore, every half year, a student must complete 3.5 juz to be presented for evaluation during the assessment. A responsible Qur'an memorizer will have a strong commitment to maintaining their memorization. This is demonstrated through discipline, enthusiasm for learning, and good time management skills. According to the research findings, many of the grade 2 *Tahfidz* students have met the target, and some have even completed the memorization of the entire 30 juz of the Qur'an. The set targets will spur their motivation, while a well-planned program ensures time is used efficiently, allowing the memorization goals to be completed more quickly (Akhsanudin, 2024; Husna, 2025).

CONCLUSION

Based on the research findings, it can be objectively concluded that the *Tahfidz* program at the Pondok Pesantren Yanabi'ul Ulum Warrahmah (PPYUR) has proven to be an effective strategic means for instilling the character values of discipline and responsibility in grade 2 students (*santri*). This success is demonstrated by students who have completed their memorization in approximately two years. The implementation of a structured and strict routine, which includes daily memorization targets (*ziyadah*), *muroja'ah* (review), *sima'an* (listening/recitation check), semester evaluations, and a partner system, is key. This program structure creates an environment that encourages the development of a disciplined attitude, reflected in the students' ability to manage their busy schedules between formal school and *Tahfidz* activities, as well as their adherence to schedules and rules. The students' sense of responsibility grows through their commitment to meeting memorization targets, submitting memorization regularly, and maintaining their memorization through *muroja'ah*, which is reinforced by the partner-based mutual listening system. The role of the *ustadzah* as a guide, mentor, and direct role model is a key factor supporting the successful internalization of these values. Therefore, this study presents a practical model for integrating the Qur'an *Tahfidz* program and character education, demonstrating that academic achievement (memorization) and character building can progress synergistically and hand in hand.

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