

Implementation of Tahfidz Al-Qur'an Activities as a Means of Fostering Student Character at Jabal Rahmah Mulia Boarding High School

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ABSTRACT

Pendidikan berperan strategis dalam pengembangan akademik dan pembentukan karakter peserta didik. Di sekolah berbasis asrama, salah satu upaya penanaman karakter dilakukan melalui kegiatan tahfidz Al-Qur'an. Penelitian ini bertujuan mendeskripsikan pelaksanaan tahfidz Al-Qur'an serta perannya dalam membentuk karakter siswa di Jabal Rahmah Mulia Boarding High School. Penelitian menggunakan pendekatan kualitatif deskriptif dengan subjek 21 siswi kelas XII dan 2 pembina tahfidz. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, dianalisis melalui reduksi, penyajian, dan penarikan kesimpulan, serta diuji keabsahannya dengan triangulasi. Hasil penelitian menunjukkan bahwa kegiatan tahfidz Al-Qur'an dilaksanakan secara terstruktur dan berkelanjutan dengan metode talaqqi, muroja'ah, dan tasmi' yang didampingi pembina. Kegiatan ini membentuk karakter religius siswa melalui kebiasaan membaca dan menghafal Al-Qur'an, peningkatan kesadaran beribadah, serta sikap menjaga adab, sekaligus menumbuhkan disiplin, tanggung jawab, dan istiqamah yang tercermin dari kepatuhan jadwal, target hafalan, dan konsistensi menjaga hafalan.

Education plays a strategic role in the academic development and character building of students. In boarding schools, one of the character building efforts is carried out through the Qur'an memorization activity. This study aims to describe the implementation of the Qur'an memorization and its role in shaping the character of students at Jabal Rahmah Mulia Boarding High School. The study used a descriptive qualitative approach with 21 grade XII female students and 2 tahfidz instructors as subjects. Data were collected through observation, interviews, and documentation, analyzed through reduction, presentation, and drawing conclusions, and tested for validity using triangulation. The results showed that the Qur'an memorization activity was carried out in a structured and sustainable manner using the talaqqi, muroja'ah, and tasmi' methods accompanied by instructors. This activity shapes students' religious character through the habit of reading and memorizing the Qur'an, increasing awareness of worship, and maintaining good manners, while also fostering discipline, responsibility, and istiqamah as reflected in adherence to schedules, memorization targets, and consistency in maintaining memorization.



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INTRODUCTION

Education is essentially a conscious and planned process to develop students' potential as a whole, not only in knowledge but also in attitudes and skills (Sani et al., 2022). Meaningful education demands a balance among cognitive mastery, affective development, and the development of psychomotor skills, so that students can grow as whole individuals. Therefore, education cannot be understood solely as a

process of knowledge transfer, but as an effort to form human beings with good character and personality in their social life (Rohmah & Lutfi, 2024).

Character education is an integral part of the educational goals, especially in facing the challenges of adolescent development today (Thaha, 2025). Values such as discipline, responsibility, religiosity, honesty, and istiqamah need to be instilled from an early age so that students can manage their behavior and attitudes positively (Lutfiana et al., 2025). In adolescence, students tend to experience emotional dynamics and the search for identity, so character development requires a consistent, sustainable, and contextual approach through various educational activities at school (Taslim, 2026).

Boarding schools play a strategic role in fostering students' character, as the education system is based on habituation and supervision that lasts all day (Jannah et al., 2025). The boarding environment allows schools to regulate students' lifestyles in a structured manner, ranging from academic activities and worship to daily activities. Habituation, regularly carried out in a boarding environment, makes boarding schools an effective space for instilling character values through direct practice in students' daily lives (Di & Jamsaren, 2024).

One activity with strong potential for character development in boarding schools is Qur'an tahfidz (Mujib et al., 2022). Tahfidz Al-Qur'an is an activity of memorizing, maintaining, and practicing the verses of the Qur'an, which is carried out gradually and continuously (Ramadhani, 2022). The tahfidz process requires time discipline, patience in memorization, responsibility for memorization, and commitment and consistency in maintaining memorization, so that this activity is not only oriented toward memorization achievements but also toward the formation of students' religious attitudes and behaviors (Fadzilah et al., 2024).

Jabal Rahmah Mulia Boarding High School is a boarding school that integrates academic education with character development based on Islamic values. One of the flagship programs is the tahfidz Al-Qur'an activity, which is carried out in a structured manner through daily habituation, mentor support, and the determination of memorization targets based on students' abilities. The tahfidz activity is part of the school education system, which is designed to form students who are disciplined, religious, and responsible in their daily lives.

However, in practice, tahfidz activities are often assessed primarily by the quantity of memorization achieved by students, while the implementation process and its contribution to character development have not been studied in depth (Mursyida & Rahman, n.d.). Studies describing how tahfidz activities are implemented to foster student character, especially in the boarding school environment, remain relatively limited. Therefore, a qualitative descriptive Research design is needed to describe the process, experience, and meaning of tahfidz activities for students (Romadhoni et al., 2023).

Based on this description, this research is important to provide a comprehensive overview of the implementation of tahfidz Al-Qur'an activities as a means of fostering student character at Jabal Rahmah Mulia Boarding High School. This study aims to describe the implementation of tahfidz Al-Qur'an activities and its role in shaping students' character values, so that the results of the research are expected to be a reference for the development of tahfidz programs and character education in similar boarding schools.

METHOD

This study uses a qualitative descriptive Research approach to understand the process and meaning of implementing Tahfidz Al-Qur'an activities to foster students' character. The qualitative approach was chosen because this study does not aim to measure or compare data quantitatively, but rather to describe in depth the experiences, learning processes, and character values developed through tahfidz activities from the perspectives of students and supervisors in the real context of the boarding school environment.

The Research was conducted at Jabal Rahmah Mulia Boarding High School, a boarding school with a tahfidz Al-Qur'an program as part of students' daily routine. The Research was conducted in the odd semester of the 2025/2026 school year, in line with the implementation of tahfidz activities, which take place routinely three times after dawn, after ashar, and after isha. Tahfidz activities at this school include coaching students in memorizing the Qur'an to a specific juz target through talaqqi and muroja'ah methods, which are integrated into the school curriculum and the daily life of students in the boarding environment.

The subjects of this study are 21 female grade XII students and 2 tahfidz supervisors or teachers at Jabal Rahmah Mulia Boarding High School. Meanwhile, the research focuses on the implementation of tahfidz Al-Qur'an activities and the character values developed through them. This study focuses on students' experiences in memorizing the Qur'an, the implementation of daily muroja'ah, tasmi' memorization activities, and the Influence of these activities on the formation of religious character, discipline, and student responsibility.

Data collection is conducted using several techniques to obtain comprehensive, in-depth data. Observation was conducted by directly observing the implementation of tahfidz activities, including the activity schedule, methods used, and the learning atmosphere in the classroom and dormitory. Interviews were conducted with tahfidz participants and tahfidz supervisors to explore their experiences, views, and meanings of tahfidz activities in character development. In addition, documentation is used as supporting evidence, including tahfidz activity schedules, photos of activities, and related documents such as Tasmi's records or student memorization achievements.

The Research instrument in this qualitative study is the researcher, who collects, interprets, and analyzes the Research data. To support the data collection process, the researcher used observation sheets, interview guidelines, and supporting documents such as activity schedules, photos, and tasmi' or muroja'ah notes that are relevant to the focus of the Research.

Data analysis is conducted qualitatively in several stages. The first stage is data reduction, which involves sorting, summarizing, and selecting data relevant to the research focus. The second stage is data presentation, which involves compiling data into narrative descriptions so that research findings are easy to understand. The last stage is the conclusion, namely interpreting the analyzed data to answer the research objectives regarding the implementation of tahfidz Al-Qur'an activities as a means of fostering students' character.

To ensure data validity, this study uses triangulation techniques. Source triangulation is conducted by comparing information from students and tahfidz supervisors, while technical triangulation is conducted by comparing data from observations, interviews, and documentation. Through this triangulation, the data obtained is expected to have a stronger level of trust and validity.

RESULTS AND DISCUSSION

Results

Overview of the Implementation of Tahfidz Al-Qur'an Activities

Based on the results of observation and documentation, tahfidz Al-Qur'an activities at Jabal Rahmah Mulia Boarding High School are carried out regularly as part of students' daily habituation in the boarding school environment. Tahfidz activities are held at times set by the school, both in the morning and in the evening, with implementation almost every day. The pattern of implementing activities is structured and sustainable, aligning with the academic schedule and student activities in the dormitory. The methods used in tahfidz activities include talaqqi, muroja'ah, and tasmi', which are applied gradually according to students' abilities. The tahfidz supervisor guides, listens, and provides corrections to students' memorization, while students actively deposit memorization and maintain what has been achieved. Participants in tahfidz activities include students with diverse memorization skills, from those still in the early stages to those with advanced memorization.

2. The Learning Process in Tahfidz Activities

The learning process in tahfidz Al-Qur'an activities follows a systematic flow. The activity began with student preparation, followed by the previous memorization muroja'ah, then the deposit of new memorization to the supervisor. The memorization deposit mechanism operates in turns, so that each student has the opportunity to deposit their memorization. The interaction between the supervisor and the student is well established, especially when the supervisor provides reading corrections and guidance on correcting memorization errors. The atmosphere of tahfidz learning is orderly, conducive, and religious, characterized by students' calm attitude, obedience to rules, and focus on participating in activities.



Figure 1. Murojaah Tahfidz Student Documentation

Developing Religious Character

The study's results show that Qur'anic tahfidz activities contribute to the development of students' religious character. This is evident in students' regular practice of reading and memorizing the Qur'an, both during tahfidz activities and outside the official schedule. Students show respect for the Qur'an through their behavior, maintaining manners when memorizing and when depositing memorization. In addition, tahfidz activities encourage increased student awareness of daily worship. The spiritual motivation of students can be seen in their seriousness in participating in tahfidz activities and in their desire to improve the quality of memorization as part of worship.

Form of Student Discipline in Tahfidz Activities

Student discipline in tahfidz activities is reflected in the punctuality of attendance in each activity session. Most of the students attended according to the predetermined schedule and showed consistency in participating in tahfidz activities. Compliance with the activity's rules, such as the order of memorization deposits and the rules of order during the activity, is also evident. In addition, students show discipline in maintaining memorization through regular muroja'ah activities, both independently and under the guidance of tahfidz supervisors.

Form of Responsibility and Student Istiqamah

Students' responsibility in tahfidz activities can be seen in their awareness of the memorization targets set. Students try to memorize according to their ability and show seriousness when participating in tasmii. Efforts to maintain the memorization achieved are carried out continuously through daily muroja'ah. The perseverance and istiqamah of the students can be seen in their consistency in participating in tahfidz activities for a certain period of time, even though they face difficulties in memorization.

Student Behavior During Tahfidz Activities

During the tahfidz activity, students showed a polite and orderly attitude. The student's response to the supervisor's correction tends to be positive, characterized by a willingness to accept direction and correct memorization errors. Student emotional control can be seen when facing memorization that is not fluent, where students still try to continue memorization without showing a negative attitude. In addition, students show mutual respect for fellow tahfidz participants by maintaining calm and refraining from interfering with the memorization process of others.

Supporting Factors for the Implementation of Tahfidz Activities

The implementation of tahfidz Al-Qur'an activities at Jabal Rahmah Mulia Boarding High School is supported by various factors. The school provides support through policies and timings that allow tahfidz activities to run consistently. An active and competent tahfidz supervisor plays an important role in guiding and motivating students. A religious and conducive boarding school environment also supports the sustainability of tahfidz activities. In addition, adequate facilities and a school atmosphere that supports the habit of worship are supporting factors in the optimal implementation of tahfidz activities.

Discussion

The implementation of tahfidz Al-Qur'an activities at Jabal Rahmah Mulia Boarding High School demonstrates that this program is designed as part of religious habituation integrated with the boarding school education system (Tadris et al., 2022). Tahfidz activities are carried out routinely in a daily pattern through talaqqi, muroja'ah, and tasmi' methods, which emphasize the accuracy of reading and the consistency of students' memorization (Taslim, 2026). This habituation pattern allows students not only to focus on achieving memorization targets, but also on the process of forming Islamic attitudes and values in daily life. This aligns with the view that Islamic education emphasizes habituation as the primary means of shaping students' character (Rohmah & Lutfi, 2024).

The learning process in tahfidz activities takes place through direct interaction between supervisors and students, from memorization to continuous evaluation of reading (Saudah et al., 2025). The supervisor plays an active role in providing correction and motivation, and in strengthening the value of adab in the Qur'an, while students show focus and seriousness during the activity (Isnawati & Hudha, 2024). A calm, religious atmosphere supports a learning environment conducive to the development of students' spiritual and emotional attitudes. This process reflects the principles of learning that emphasize the educational relationship between teachers and students as the key to the success of character education (Al-Ghazali, 2015).

The results of the study show that tahfidz activities contribute to the development of students' religious character, as evidenced by the habit of reading and memorizing the Qur'an and by increased awareness of daily worship. Students view tahfidz not just as an academic obligation, but as a spiritual need that shapes their closeness to religious values. This habituation strengthens students' affective and spiritual dimensions. This finding aligns with the concept of character education, which emphasizes integrating moral, spiritual, and behavioral aspects into the educational process (Khanifah & Fatimah, 2023).

Student discipline in participating in tahfidz activities can be seen in punctuality, consistent attendance, and compliance with the school's rules. This discipline is formed through a structured tahfidz schedule and continuous supervision in the boarding school environment. The habit of carrying out activities regularly encourages students to take responsibility for their time and obligations. This shows that religious habituation can be an effective means of instilling discipline values in students (Budi, 2023).

The character of responsibility and istiqamah of students is also evident from the seriousness with which they pursue the memorization target and the efforts to maintain the memorization they have achieved through routine muroja'ah. Students show perseverance in overcoming memorization difficulties and strive to maintain their achievements. This consistency is an important indicator of the formation of istiqamah attitudes as part of religious character. Habituation carried out continuously has been shown to form a character that settles in individual (Rohmah & Lutfi, 2024).

The behavior of students during tahfidz activities reflects a polite attitude, acceptance of corrections from the supervisor, and mutual respect among fellow participants. Activity documentation shows students sitting in groups, with a supervisor's assistance, engaging in educational interactions that support collaborative learning and the formation of a learning ethic. This situation shows that the tahfidz learning process not only instills memorization but also builds students' manners and social attitudes. This aligns with the view that character education is shaped through meaningful social interaction in the learning process (Fadzilah et al., 2024).

CONCLUSION

Based on the Research results, it can be concluded that the implementation of Tahfidz Al-Qur'an activities at Jabal Rahmah Mulia Boarding High School is carried out in a structured and sustainable manner as part of the boarding school's education system. Tahfidz activities not only focus on achieving memorization targets, but also emphasize the process of religious habituation through the methods of talaqqi, muroja'ah, and tasmi' with intensive mentor assistance. Routine implementation and integration into dormitory life make tahfidz activities a meaningful learning tool for students in daily life.

The tahfidz Al-Qur'an activities foster students' character, especially their religious character, discipline, responsibility, and istiqamah. This character is reflected in the habit of maintaining memorization, adherence to the activity schedule, seriousness in achieving memorization targets, as well as politeness and responsibility during the learning process. School policy support, the role of tahfidz supervisors, a religious boarding environment, and adequate facilities are the main supporting factors for the success of the tahfidz program. Thus, tahfidz Al-Qur'an activities can be used as an integral part of character education in boarding schools.

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