

THE ROLE OF THE QUR'AN MEMORIZATION (TAHFIDZ) PROGRAM IN SHAPING THE CHARACTER OF STUDENTS' SOCIAL PIETY AT MTS SWASTA DARUL ULUM BUDI AGUNG MEDAN

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ABSTRACT

This descriptive qualitative research aims to analyze the role of the Al-Qur'an memorization program in shaping the social piety of students at the Darul Ulum Budi Agung Medan Private Islamic Junior High School. This research is motivated by the rise of juvenile delinquency, such as lack of manners, declining social awareness, and individualistic attitudes, so that the strengthening of real religious education in everyday life is needed. Data were collected through observation techniques, in-depth interviews, and documentation. The memorization program at this madrasah developed from an extracurricular activity to a subject and then formed a special class, by applying the muraja'ah, sabaq, and mutaba'ah methods. The results of the study show that the character of social piety of students has increased significantly through this program. The memorization program has proven to be a major driver of student behavioral transformation that has a direct impact on three aspects: shaping students' speech to be softer, increasing respect and politeness towards parents, and building a consistent awareness of worship.

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INTRODUCTION

Fundamentally, Islamic education carries a great responsibility to produce a generation that is not only intellectually excellent but also possesses strong noble character (akhlakul karimah) and strong social piety (Rusiani, 2024). The Qur'an is regarded as the ultimate source of truth and as the primary guide for life that goes beyond mere memorization of the text (tahfidz). It is hoped that its values can be deeply internalized and manifested in everyday behavior, particularly in building harmonious relationships among human beings, or *hablum minannas* (Rasyid, 2025).

However, in the era of globalization, adolescents face major problems such as moral decline caused by technology and contemporary lifestyle patterns. The main concern is the symptoms of this decline, including rising cases of bullying, a decline in manners (*adab*), and an increase in individualistic attitudes that erode empathy for others. Digital development often makes interactions feel shallow and centered on self-validation rather than social

concern. Educational critique: religious education today pays insufficient attention to the aspect of character because it remains merely rote memorization and theory (Utomo, 2021).

As a result, students fail to demonstrate social piety in their daily behavior even though they are religiously knowledgeable. The Qur'an Tahfidz Program in schools is a real example of combining deep spiritual values with intellectual intelligence. Students are not only strengthened in their religious relationship through the process of memorizing the sacred verses, but they are also mentally trained for discipline and strong integrity. This program is more than just an academic activity: it is a means of character transformation that softens manners and instills honesty as its main foundation. Therefore, it is hoped that when students engage with the Qur'an, they will become good individuals who are not only personally pious but also possess sensitivity and social piety that has a major impact on society as a whole.

Allah SWT says in Surah Fathir, verse 29:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ٢٩

Meaning: "Indeed, those who recite the Book of Allah (the Qur'an), establish prayer, and spend out of what We have provided for them, secretly and openly, [can] expect a transaction (reward) that will never perish" (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Based on the verse above, Surah Fathir verse 29 explains that people who read the Qur'an and practice it in their daily lives will receive a special reward from Allah. The verse uses the word "yatluna," which means "to recite." However, "yatluna" is a fi'il mudhori' (in English, present tense), a verb form for the present and future. In the science of tafsir, the use of this fi'il mudhori' form means that the action is carried out continuously throughout one's life (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

In an effort to strengthen this research, the author examined a number of previous studies relevant to the topic under investigation. Azka Syiful Maula and Naeli Sangadah (2025) stated that the implementation of tahfidz in many madrasah institutions shows that this program is designed not merely as an extracurricular addition, but as an integral part of the religious curriculum aimed at holistically shaping students' religious character through daily routines. Another study by Fahiran Reyhan (2023) found that the role of education at SMA Swasta Budi Agung Medan in shaping its students' religious character through the implementation of the Tahfizul Qur'an program has been fairly successful; this Tahfizul Qur'an program, whether consciously or not, has turned out to have a fairly important influence in shaping students' religious character, which can be seen in the religious character of the students of SMA Swasta Budi Agung Medan who take part in this Tahfizul Qur'an program, which has begun to form well. Some of the observed religious characteristics include, in terms of dress, being more modestly covered, neater, and cleaner, and in terms of worship.

Based on the most recent study by Muhammad Yusri (2025), it was found that the role of the 30-Juz Tahfidz Program has proven effective in shaping the religious character of female students (santriwati). Through daily, weekly, and monthly activities such as tahfidzul Qur'an, congregational prayer, dzikir, muraja'ah, evaluation, tahsin, halaqah, and tasmi', the students become accustomed to discipline, responsibility, togetherness, and a consistent habit of worship. The religious character values formed include the values of worship, striving (jihad), morals and discipline, trustworthiness and sincerity, as well as exemplary conduct. These values are reflected in the students' daily lives, whether in worship, social interaction, or a disciplined and diligent attitude in maintaining their memorization.

In this study, the author reviewed several previous studies that discussed the tahfidz program in shaping students' religious character. From the results of these studies, it is known that the tahfidz program is not merely an additional activity, but has become part of the learning activities carried out routinely. Through this activity, students' religious character begins to form, such as becoming more disciplined, responsible, diligent in worship, and showing better attitudes in daily life. Thus, the tahfidz program plays an important role in shaping students' religious character.

The tahfidz program at MTs Swasta Darul Ulum Budi Agung Medan integrates Qur'anic values. Based on an initial evaluation, this program is expected to address character crises and instill values such as concern, responsibility, and collaboration among students. The tahfidz program was first implemented at MTs Budi Agung Medan as a once-a-week extracurricular activity. Over time, this extracurricular tahfidz program failed. To address this, the teachers of MTs Budi Agung Medan changed tahfidz from an extracurricular activity into a subject. This

caused the tahfidz program to develop remarkably. On the recommendation of the tahfidz teacher, after observing this change, a special tahfidz class was established. The purpose of establishing the special tahfidz class is to teach students about the importance of memorizing the Qur'an from an early age, so that they can develop a deep love for and connection with the text through reading, writing, and memorizing.

Based on this background, this research aims to determine the implementation of the Tahfidz Al-Qur'an Program at MTs Swasta Darul Ulum Budi Agung Medan, to identify the character of students' social piety, and to analyze the extent to which the tahfidz Al-Qur'an program plays a role in shaping the character of students' social piety.

Theoretical Review

A program is a set of instructions used to control a computer so that it can execute certain commands. The word "tahfidz" is a masdar (verbal-noun) form of "hafaza," derived from the root word "hafiza-yahfazu," which means "to memorize." According to Quraish Shihab, "Hafidz" derives from three letters meaning "to guard" and "to watch over." The word "to memorize" derives from this meaning, because a person who memorizes can recall something well. In addition, it also carries the meaning of "not being negligent," because this attitude encourages preservation, and "to guard," because guarding is part of maintenance and supervision (Fiky Handayani, 2021).

Tahfidz Al-Qur'an is one of the efforts to guard and preserve the sacred text of the Qur'an. In Islam, the Qur'an is regarded as Allah's revelation that must be protected from change and distortion. By memorizing the Qur'an, Muslims can internalize Allah's messages and apply them in daily life. The Tahfidz Al-Qur'an program can be implemented in both formal and non-formal educational institutions, such as schools, Islamic boarding schools (pesantren), or tahfidz centers. In the context of formal education, Tahfidz Al-Qur'an can be part of the curriculum or an extracurricular activity. Meanwhile, in the context of non-formal education, the Tahfidz Al-Qur'an program is usually offered as a special program for individuals who wish to memorize the Qur'an intensively (Marwah, 2023). The Qur'an states the importance of preserving and memorizing the Qur'an, as stated in Surah Al-Hijr, verse 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفَظُونَ

Meaning: "Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian" (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

The exegesis (tafsir) of Surah Al-Hijr verse 9 explains that Allah SWT affirms that He is the one who sent down the Qur'an to the Prophet Muhammad SAW as guidance for all of humankind. In this verse, Allah uses emphasis to make it clear that the Qur'an truly originates from Him, not from human creation or the thoughts of the Prophet Muhammad SAW. Allah also affirms that He Himself will protect the Qur'an from any form of alteration, whether addition, subtraction, or distortion of meaning (Tafsir Al-Qur'an Al-'Azhim, Ibn Kathir).

According to the Tafsir of Ibn Kathir, this verse is a direct guarantee from Allah that the authenticity of the Qur'an will remain preserved until the Day of Judgment. One form of this preservation is seen in the large number of Muslims who memorize the Qur'an in every generation. Thus, if there is an error in writing, those who have memorized the Qur'an can correct it. In the Tafsir Al-Tabari, this verse also serves as an answer to disbelievers who doubt the truth of the Qur'an. Allah affirms that He is the one who sent down the revelation and He is also the one who protects it, through the companions, scholars, and all Muslims who continue to study, memorize, and practice it. According to Marwah (2023), by memorizing the Qur'an, Muslims can internalize Allah's messages and apply them in daily life. Based on a hadith narrated by Imam Al-Hakim in Al-Mustadrak (1/756) 'ala Al-Shahihain, through the chain of Ibn Abbas radhiyallahu 'anhu, who said:

مَنْ حَفِظَ عَلَى أَرْبَعِينَ حَدِيثًا مِمَّا يَحْتَاجُونَ إِلَيْهِ مِنْ أَمْرِ دِينِهِمْ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْفُقَهَاءِ وَالْعُلَمَاءِ

Meaning: "Whoever memorizes forty hadiths for my ummah that they need in matters of their religion, Allah will raise him on the Day of Judgment among the group of jurists (fuqaha) and scholars ('ulama)" (Al-Mustadrak 'ala al-Shahihain).

In the book Talkhis al-Habir (1998), the virtue is explained of those who study, memorize, understand, practice, and teach the hadiths of the Prophet SAW to Muslims. Although the authenticity of this hadith is disputed among scholars, its content remains good in encouraging the ummah to preserve religious knowledge. The meaning of "memorizing" in the hadith does not merely mean memorizing the wording, but also preserving and practicing the

content of the hadith in daily life. Meanwhile, “forty hadiths” refers to a collection of important hadiths that form the basis of Islamic teachings, such as creed (‘aqidah), worship, morals, and social transactions (mu’amalah). The promised virtue is being raised together with the scholars and jurists on the Day of Judgment. This shows the high status of knowledge in Islam and the importance of spreading the Sunnah of the Messenger of Allah SAW to humankind.

The Tahfidz Al-Qur’an program provides significant benefits for students, schools, and society as a whole. First, from the perspective of the individual student, this program helps improve their ability to memorize the Qur’an, which is a highly valuable spiritual and academic achievement. Memorizing the Qur’an not only enhances students’ religious knowledge but also strengthens their character. Students involved in the tahfidz program show positive development in discipline, responsibility, and seriousness in learning. The consistent process of tahfidz instills the values of perseverance and patience, and motivates students to achieve their goals with determination and dedication.

In addition to benefiting individual students, the tahfidz program also has a positive impact on the school environment. It positions the school not only as an educational institution excelling academically, but also as an institution committed to developing religious values. The tahfidz program strengthens the school’s image as a holistic educational center that integrates knowledge and religion. This attracts the interest of parents seeking a balanced education for their children, thereby increasing the school’s reputation and appeal (Dwita, 2025).

Ki Hajar Dewantara viewed character as a disposition (tabiat). Character is a unity of movement of ideas, feelings, or will that in turn produces energy. Character is a human trait, from mere imagination to the manifestation of energy (Ulfa Binti Arafah, 2023). According to Siswanto (2021), character is a way of thinking and behaving that distinguishes each individual in living and working together. According to Thomas Lickona (1991), good character includes knowledge of goodness, which then gives rise to a commitment (intention) toward goodness, and finally the actual practice of goodness. In other words, character refers to a set of cognitions, attitudes, and motivations, as well as behaviors and skills.

Hablum Minannas is a concept in which individuals maintain good relationships with other individuals or groups of people. This encompasses both religious and social dimensions, and when both dimensions can be applied and implemented in communal life, they will shape a person of faith (Faliyandra, 2019).

Social piety is righteous conduct that refers to the behavior of people who are deeply concerned with the social values of Islam. Being courteous to others, being helpful, being highly concerned with the problems of the ummah, paying attention to and respecting the rights of others, being able to think from other people’s perspectives, and being able to empathize meaning being able to feel what others feel (Nuraeni, 2025).

As Allah SWT says in Surah Yunus, verse 57:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

Meaning: “O mankind, there has certainly come to you instruction (the Qur’an) from your Lord, a healing for what is in the breasts, and guidance and mercy for the believers” (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

According to the tafsir of Ibn Kathir (2000), it advises our minds, calms our hearts, directs our steps, and ultimately brings us to Allah’s vast love. In the verse above, it is explained that the heart has the capacity to understand or grasp meanings. With this capacity, the Qur’an can become a remedy for a sick heart, because the Qur’an is dzikir (remembrance of Allah). Listening to the recitation of the Qur’an well and calmly can console feelings of sadness, calm a restless soul, soften a hardened heart, and bring guidance from Allah SWT. The more often we read it, the closer our hearts will become to the Qur’an and to Allah.

In daily life, the values of social concern found in the Qur’an can be applied through several practical steps that can make society better (Daud, 2022). The following are some ways to implement social concern in daily life: providing assistance to those in need, such as through charity (sedekah) or almsgiving (zakat), as well as giving time and effort to help those who are struggling (Maulidan et al., 2023). Building a caring community: the Qur’an encourages Muslims to build a community that supports and cares for one another. Through social activities such as mutual cooperation (gotong royong) or community empowerment, the ummah can create a harmonious environment (Pengabdian et al., 2023). Maintaining solidarity: one form of social concern is maintaining solidarity among one

another. This means that Muslims must maintain good relationships between individuals and groups, and must not allow the suffering of others to go unnoticed (Ni'am, 2024)

METHOD

In this study, a qualitative method with a descriptive approach was used. This research aims to comprehensively understand the phenomenon that occurs, namely how the effectiveness and implementation of the Qur'an tahfidz program shapes students' character of piety. By using a qualitative method, the researcher can study in depth the perspectives, motivations, and real experiences of educators and students related to the role of Qur'an memorization in the process of character formation.

Data collection techniques were carried out through observation, in-depth interviews, and documentation. Sutrisno Hadi (1986) argued that observation is a complex process composed of various biological and psychological processes. Among the most important of these are the processes of observing and remembering. The observation was conducted at MTs Darul Ulum Budi Agung, Jl. Platina Raya No.7, Rengas Pulau, Medan Marelán District, Medan City. The purpose of the observation research at MTs Darul Ulum Budi Agung Medan was to assess the effectiveness of the Qur'an program in measuring students' social piety within the school environment. The researchers identified manifestations of student interaction, ranging from the attitude of ta'awun (always being helpful) when discussing with peers, to the use of courteous speech (qaulan karima) in daily communication, to the discipline and empathy shown through cooperative learning and respect for other students in the classroom and dormitory.

In this study, the researcher used an in-depth interview technique with a semi-structured interview approach. The researcher conducted interviews to obtain in-depth information about the tahfidz Al-Qur'an program in shaping students' character, through interviews with the Coordinator of the tahsin and tahfidz Al-Qur'an program, students, and parents of students. This approach lies at the intersection between a formal interview and a free-flowing conversation. This technique uses a pre-prepared set of guiding questions, while still giving the researcher room to adjust the flow of conversation based on participants' responses. This allows for flexibility and depth of data related to the process of memorizing the Qur'an (Mariyono, 2024). Documentation was used by the researcher as a complement and authentic support in applying the observation and interview methods, in order to provide validity for the data found in the field.

The data analysis method used in this study is based on the interactive analysis model of Miles and Huberman (1994), which includes data reduction, data analysis, and verification. This is carried out from the very beginning of data collection, starting with the creation of summaries, coding, theme elicitation, memo writing, and so forth, with the aim of eliminating irrelevant data or information, followed by diversifying that data against the analysis of the information collected, which provides an opportunity for drawing conclusions and taking action. The results are presented in a narrative style with the aim of connecting information clearly and in an easily understandable way. The stage known as verification is the final step of a qualitative study, in which the researcher returns to the conclusions section and carries out verification, both of the meaning of the segments and the accuracy of the conclusions drawn by the research site.

In research, the validity of data is very important to ensure that the research results are trustworthy and correspond to actual conditions. One technique commonly used to test the validity of data is triangulation. Triangulation is a way of checking data by making use of various sources, methods, times, or researchers to compare and ensure the consistency of the information obtained. By using the triangulation technique, researchers can reduce the possibility of bias and increase the level of validity of the research data. Therefore, triangulation becomes an important step in producing research that is objective, accurate, and accountable (Ardiansyah, 2023)

RESULTS AND DISCUSSION

A. Implementation of Qur'an Tahfidz Activities

The tahfidz program at MTs Budi Agung Medan was initially implemented once a week as an extracurricular activity. However, over time, this extracurricular tahfidz program did not run effectively or efficiently. To address this, the principal of MTs Budi Agung Medan changed the tahfidz extracurricular activity into a subject. This caused the development of the tahfidz program to grow remarkably. Seeing this development, a special tahfidz class was

eventually created based on the suggestion of the tahfidz teacher himself. The purpose of holding the special tahfidz class is to provide students with an understanding of the importance of memorizing the Qur'an from an early age, so that they can develop a deep love for and connection with the text through reading, writing, and memorizing.

MTs Budi Agung Medan deserves appreciation for having a tahfidz class program. While many other institutions focus more on general programs, this madrasah has succeeded in developing a special program in the religious field. Typically, tahfidz class programs exist only in Islamic boarding schools (pondok pesantren), making their presence in a madrasah rare and special. In addition, the development of the tahfidz program at MTs Budi Agung Medan has also had a positive impact. Other levels of education under the Budi Agung Medan Education Foundation have also opened similar programs. Even madrasahs around MTs Budi Agung Medan have begun holding tahfidz classes. This is what has made the tahfidz program at MTs Budi Agung Medan one of its flagship programs.

Based on interviews with the tahfidz teacher, students' routine activities at MTs Budi Agung Medan begin every morning with recitation (tilawah) of the Qur'an and reviewing (murajaah) of memorization, both during the morning assembly and while in class. This activity is carried out regularly to maintain the fluency and quality of students' memorization. In fact, even while general subjects are being taught, students still carry out murajaah of their memorization in between learning activities.

The tahfidz teacher explained that this habituation aims to cultivate discipline and consistency in students' memorization of the Qur'an. By repeatedly performing murajaah, memorization that has been acquired will be better preserved and not easily forgotten. In addition, a supportive school environment also plays an important role in helping students maintain and improve their memorization.



Figure 1. Implementation of the Qur'an Tahfidz Program (Source Sakinah)

After students complete the memorization of one juz, they take a memorization examination conducted in a single sitting. In this examination, students are asked to recite the entire memorized portion fluently and accurately. This examination is witnessed directly by parents as a form of transparency and appreciation for the students' achievement, while also serving as motivation for them to continue improving their memorization at the next stage.

In addition to carrying out routine activities at MTs Budi Agung, the school also applies specific methods of memorizing the Qur'an to help students improve their memorization abilities. This method is carried out in a structured manner and directly guided by the tahfidz teacher so that students can memorize correctly and well. Based on an interview with the tahfidz teacher at MTs Budi Agung, he stated:

"In teaching tahfidz, I use several methods, namely muraja'ah, sabaq, and mutaba'ah. Muraja'ah is used to review memorization that has already been learned so that it is not easily forgotten. Sabaq is used to add new memorization every day according to each student's ability. Meanwhile, mutaba'ah is used to monitor the progress of students' memorization, and what I do is contact the students at night to have them recite their memorized portions (setoran)."



Figure 2. Interview with the Qur'an Tahfidz Teacher (Source Sakinah)

Observations were conducted at MTs Darul Ulum Budi Agung Medan based on field notes filled in directly by the researcher, and findings were obtained on three main points that serve as guidelines for students in memorizing the Qur'an, as follows.

1. The Muraja'ah Method

Muraja'ah comes from the Arabic word *raja'a-yarji'u*, which means "to return." In the context of learning and memorization, muraja'ah means reviewing, repeating, and re-examining material that has already been learned. In Qur'an memorization, muraja'ah is the activity of repeating memorization that has previously been memorized so that it becomes stronger, more fluent, and remains well preserved (Abdulwaly, 2020).

2. The Mutaba'ah Method

Mutaba'ah comes from the word "taaba'a." Among the meanings of this word are "tatabba'a," which means "to follow," and "raaqaba," which means "to supervise." Mutaba'ah means following and supervision. In essence, mutaba'ah is supervising and following a program so that it runs according to plan. In memorizing the Qur'an, mutaba'ah functions to supervise or monitor the progress of students' memorization. The mutaba'ah method in the process of memorizing the Qur'an is carried out with the teacher instructing students to memorize independently (Jannah & Sunarti, 2024).

3. The Sabaq Method

The sabaq submission is new memorization that students are required to submit to the tahfidz teacher every day. The amount of memorization varies according to each student's ability, with a minimum of 7 lines or half a page. Some students are able to submit more, such as a full page. Differences in submissions are influenced by each student's intelligence, motivation, and ability. After the submission is complete, the tahfidz teacher records the extent and quality of the student's memorization in a memorization logbook. The sabaq activity is carried out by all students with great enthusiasm and reverence (Baiti, 2023).

B. The Character of Students' Social Piety

Based on the results of observations and interviews conducted by the researcher together with parents of students at Jl. Platina Raya No.18, Titi Papan, Medan Marelán District, regarding the character of students' social piety before the influence of the tahfidz Al-Qur'an program, it was found that the level of students' social piety had not yet developed optimally. This can be seen from students' social attitudes in daily life, which still required further guidance, particularly in terms of concern for others, courtesy, and interaction with the surrounding environment.

This is supported by an interview with a parent of a student, who stated:

"Before joining the tahfidz program, my child had already begun performing the five daily prayers, but I still had to remind him, especially for the dawn (subuh) and evening (isya) prayers."



Figure 3. Interview with a Parent of a Student (Source Sakinah)

Based on the results of the interview with the parent of the student, the researcher noted that before joining the tahfidz program, the child had already begun to become accustomed to performing the five daily prayers. This shows that the child already had a basic awareness of carrying out religious obligations, which serves as a positive indicator in the early formation of religious character. Nevertheless, the performance of prayer was not yet fully carried out independently, as the child still required reminders and guidance from parents, particularly for the dawn and evening prayers. According to the researcher, this condition shows that the child's discipline and consistency in worship were still in the stage of habituation.

Therefore, parental involvement is still very much needed to help instill a sense of responsibility and build a regular habit of worship (Arasy, 2025). In addition, the tahfidz program is expected to have a positive influence on the development of children's religious attitudes, since the activities within the program focus not only on memorizing the Qur'an, but also on accustoming children to carry out worship in a disciplined, punctual, and increasingly independent manner in their daily lives.

C. The Role of the Qur'an Tahfidz Program in Shaping the Character of Students' Social Piety

Based on the results of observations and interviews conducted by the researcher together with students and parents of students at Pasar II Batar, Gang Aliman 5, Marelan, it was found that the tahfidz program plays a significant role in shaping students' character of piety. The activity of memorizing the Qur'an not only contributes to improving religious competence but also encourages the formation of discipline, patience, and noble character in daily life. This is reinforced by the results of an interview with a student, who stated:

"The activity I enjoy the most is the tahfidz extracurricular activity; there, I can focus on adding new memorization while also reviewing existing memorization so that I don't forget it again."



Based on this interview, the researcher noted that the tahfidz extracurricular activity plays a very important role in supporting the process of reinforcing students' memorization. This activity not only serves as a venue for adding new memorization, but also functions as a means of muraja'ah (reviewing memorization), so that the memorization already acquired can be well preserved and not easily forgotten. This shows that the tahfidz learning process is carried out continuously and in a structured manner.

This is reinforced by the results of an interview with a parent of a student, who stated:

"Since joining the tahfidz program, the most noticeable change in my child at home is that he speaks more politely and respects his parents more. My child is also more diligent in worship, such as reading the Qur'an more often without being told to."

Observations were conducted at home based on field notes filled in directly by the researcher, and findings were obtained on three aspects, as follows.

1. A gentler way of speaking

The child has also undergone a change in the way he communicates. He has begun to become accustomed to using more polite words, speaking in a gentle tone, and avoiding harsh or inappropriate speech. When speaking with parents or others, the child appears to show more respect for the person he is speaking with, such as not interrupting and listening attentively. This change reflects the formation of better character and calmness in social interaction (Nabila, 2024).

2. Respectful attitude toward parents and others

The child shows an improvement in respectful attitude toward parents and those around him. He is more obedient, listens when being advised, and displays good manners in various situations. For example, the child no longer speaks in a raised tone to his parents, and has begun to become accustomed to saying words such as "please," "sorry," and "thank you." This attitude shows that the child has not only become calmer, but also more mature in his conduct (Irawan, 2024).

3. Consistent habit of worship

The tahfidz program has also had a positive impact on the child's habit of worship. He has become more diligent and has developed his own awareness to carry out acts of worship, such as reading the Qur'an, praying, or performing the prayers on time. Without always needing to be reminded, the child has become accustomed to filling his time with activities of worship value. This habit not only increases his spiritual closeness, but also brings a calming effect to his heart and daily behavior (Choirun, 2025).

Based on the results of observations and interviews conducted at MTs Darul Ulum Budi Agung Medan, it is known that the Tahfidz Al-Qur'an program plays an important role in shaping the character of students' social piety. Before joining the tahfidz program, students had already begun performing the five daily prayers, but were not yet consistent and were still often reminded by their parents, especially for the dawn and evening prayers. In addition, social attitudes such as courtesy, concern for others, and ways of interacting still required further guidance. After

joining the tahfidz program, positive changes occurred in the students. They became more polite in speech, more respectful toward their parents, and more disciplined in carrying out worship. Students also became accustomed to using polite language such as “sorry,” “please,” and “thank you,” and became calmer in their conduct both at home and in the surrounding environment.

In addition, students’ habits of worship also improved. They became more diligent in reading the Qur’an, performing prayers on time, and began to develop an awareness to worship without always needing to be reminded. It can thus be concluded that the Tahfidz Al-Qur’an program at MTs Darul Ulum Budi Agung Medan plays a role in shaping students’ character to become more religious, disciplined, courteous, and to possess better social piety.

CONCLUSION

Based on the results of the research on the role of the Qur’an Tahfidz Program at MTs Swasta Darul Ulum Budi Agung Medan, it can be concluded that the tahfidz program is carried out systematically through the talaqqi and muraja’ah (repetition) methods, with intensive guidance from ustadz and ustadzah (male and female religious teachers). This activity is carried out on a scheduled basis, both in the morning and in the afternoon, and is supported by the use of a daily memorization monitoring logbook to maintain students’ consistency in memorizing the Qur’an. Through the implementation of this program, tahfidz students show a positive increase in the character of social piety, marked by increased discipline, respect for teachers and peers, social concern, and the ability to guard their speech and behavior in daily interactions within the madrasah environment.

The Qur’an Tahfidz Program also plays a significant role as a means of character building, because through the habituation of memorizing the Qur’an, the values of the Qur’an become internalized within the students, giving rise to honest behavior, responsibility, and social empathy. Thus, the tahfidz program does not focus solely on the quantity of memorization, but also on the quality of behavior, or the social piety, of the students. Therefore, the Tahfidz Program at MTs Swasta Darul Ulum Budi Agung Medan is considered effective as a vehicle for character education capable of integrating religious values with students’ social piety.

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