

THE RELEVANCE OF THE TAHFIDZ PROGRAM IN SHAPING STUDENTS' QUR'ANIC MORALITY IN THE ERA OF MODERNIZATION AT ISLAMIC BOARDING SCHOOLS

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Abstract: This research departs from the challenges of modernization that increasingly affect the moral and spiritual values of the younger generation, including in the context of Islamic education. Many young people experience an identity crisis and moral decline due to the influence of globalization and social media. The purpose of this study is to examine the relevance of the tahfidz al-Qur'an program in shaping the Qur'anic morals of students at the Sulaimaniyah Islamic Boarding School in Medan, as a response to these challenges. The method used is descriptive qualitative approach, with data collection through interviews, observation, and documentation. The results showed that the tahfidz program in this pesantren is effective in shaping Qur'anic morals through strategies that include exemplary ustaz, character-based assessment, habituation to worship, and strengthening the values of piety and istiqamah. However, challenges arise both from internal factors, such as the pressure of memorization targets, and external, in the form of the influence of modernization and technology. The implication of this study is the importance of a comprehensive approach in the management of tahfidz program, focusing on character development, moral resilience, and wise use of technology in supporting tahfidz education.

Keywords: Tahfidz Qur'an, Qur'anic morals, Modernization, Islamic Education

Abstrak: Penelitian ini berangkat dari tantangan modernisasi yang semakin mempengaruhi nilai-nilai moral dan spiritual generasi muda, termasuk dalam konteks pendidikan Islam. Banyak generasi muda mengalami krisis identitas dan penurunan akhlak akibat pengaruh globalisasi dan media sosial. Tujuan penelitian ini adalah untuk mengkaji relevansi program tahfidz al-Qur'an dalam membentuk akhlak Qur'ani santri di Pondok Pesantren Sulaimaniyah Medan, sebagai respons terhadap tantangan tersebut. Metode yang digunakan adalah pendekatan kualitatif deskriptif, dengan pengumpulan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa program tahfidz di pesantren ini efektif dalam membentuk akhlak Qur'ani melalui strategi yang mencakup keteladanan ustaz, penilaian berbasis karakter, pembiasaan ibadah, serta penguatan nilai takwa dan istiqamah. Namun, tantangan muncul baik dari faktor internal, seperti tekanan target hafalan, maupun eksternal, berupa pengaruh modernisasi dan teknologi. Implikasi dari penelitian ini adalah pentingnya pendekatan yang komprehensif dalam pengelolaan program tahfidz, dengan fokus pada pengembangan karakter, ketahanan moral, serta pemanfaatan teknologi yang bijak dalam mendukung pendidikan tahfidz.

Kata Kunci: Tahfidz Qur'an, Akhlak Qur'ani, Modernisasi, Pendidikan Islam

INTRODUCTION

With the rapid development of modernization, moral values are often marginalized. Cultural globalization and the development of social media have accelerated the flow of unlimited information that is not always in line with the noble values taught in religion, especially Islam (Azra, 2012). Today's young generation lives in a very dynamic, open, and competitive world. The challenges they face are not only physical or material, but also spiritual and moral. Many of them experience an identity crisis, moral degradation, and a loss of direction in determining the right principles of life (Khusumadewi, 2021; Kohar & Asy'ari, 2024).

Islam, as a religion *of mercy for all creation*, has comprehensively regulated all aspects of human life, including matters of morality. The Qur'an, as the main source of teachings in Islam, emphasizes the importance of morals in human life. Qur'anic morals are not only an adornment in behavior, but also the main foundation in shaping the personality of a Muslim. Therefore, moral education in Islam is an element that cannot be separated from education as a whole (Suwito, 2004).

The Sulaimaniyah Islamic Boarding School in Medan, which is part of an international network of boarding schools with an orientation towards memorizing the Qur'an, is one of the institutions that combines classical Islamic scholarship with a modern approach. This pesantren

promotes an education system that focuses not only on cognitive aspects but also on character building based on Qur'anic values. The santri are guided to memorize the Qur'an intensively, while also being taught to apply the moral teachings contained therein in their daily lives (Rangkuti et al., 2023).

The complex challenges of modernization have prompted the Sulaimaniyah Islamic Boarding School in Medan to offer a unique approach to moral education. This boarding school not only provides a conceptual understanding of morals, but also guides students to live a life based on Qur'anic moral principles through Qur'an memorization activities. The memorization process requires discipline, patience, sincerity, and perseverance—all of which are integral parts of the morals taught in Islam (manshuruddin et al., 2024). In the context of modernization, which is heavily influenced by global culture and digital technology, the memorization activities at this Islamic boarding school serve as an effective and sustainable mechanism for moral development. Through spiritual habits and the internalization of Qur'anic values in daily life, students are shaped into individuals with noble character, moral resilience, and the ability to filter out negative influences from modern social and technological developments. Thus, Qur'an memorization at the Sulaimaniyah Islamic Boarding School in Medan is not only a means of memorizing sacred verses, but also a medium for

character and spirituality building that is relevant to the needs of Islamic education in the modern era.

These questions are important to explore further, given the urgency of moral education in shaping a young generation that is not only intellectually intelligent but also morally and spiritually resilient. Many previous studies have highlighted the importance of character education in the national education curriculum, but not many have specifically discussed the role of Qur'an memorization in shaping the morals of students in the context of modernization (Ismail, 2014). Therefore, an in-depth and comprehensive study is needed to examine the relationship between memorization activities and character building in the framework of Islamic education.

This study aims to examine the relevance of Qur'an memorization in the moral education of students at the Sulaimaniyah Islamic Boarding School in Medan as a response to the challenges of modernization. Focusing on empirical experiences in the pesantren environment, this study will reveal how Qur'anic values are internalized in the lives of students through the tahfidz program, and how this process is able to protect them from the negative influences of modernization.

This paper stems from concerns about the degradation of the younger generation's morals due to the influence of modernization, while also highlighting

the great potential of Qur'an memorization activities in responding to these challenges (Wanayati et al., 2025). The Sulaimaniyah Islamic Boarding School in Medan was chosen as the research location because it has unique characteristics in integrating tahfidz education with intensive moral guidance. Therefore, this study is highly relevant to addressing the needs of the times while strengthening the moral foundation of the nation's future generations through timeless Qur'anic values.

The distinction of this research lies in its attempt to link the practice of *memorizing the Qur'an* with character building in the context of modernization, which is heavily influenced by global and technological factors. A number of previous studies show that studies on *Qur'an memorization* generally still focus on managerial, cognitive, or general character building aspects. For example, Fauzan and Dermawan (2025) researched the management of memorization programs in Islamic boarding schools, but emphasized the effectiveness of the management system without highlighting the internalization of moral values in the context of the challenges of modernization. Similarly, Rozi (2021) examined the values of character education in tahfidz students, focusing more on the normative moral dimension without linking it to global social dynamics.

The research by Salsabila, Rofi, and Huda (2025) shows a positive influence of

the tahfidz program on the formation of Qur'anic character, but the focus is still limited to the program's effect on the religious behavior of students without considering the dimension of moral resistance to digital and global culture. Meanwhile, the research by Wanayati et al. (2025) offers a model of moral education management in modern Islamic boarding schools, but does not specifically link *tahfidz* practices with moral formation amid modernization. On the other hand, Juwairiyah and Fanani (2025) highlight the integration of Islamic values in digital learning methods, but the context is broader in general education, not in the tahfidz environment.

Unlike these studies, this study positions Qur'an memorization not merely as an activity of memorization or an instrument of spiritual strengthening, but as a medium for the internalization of Qur'anic moral values that functions as a counter-culture to the modern moral crisis. This research approach is contextual and integrative, combining empirical analysis of the lives of students at the Sulaimaniyah Islamic Boarding School in Medan with a study of the social and technological challenges of the digital era of modernity and digitalization. Thus, this research offers a novel contribution to the development of Islamic education theory that positions tahfidz al-Qur'an as a relevant, applicable, and adaptive moral education strategy in the face of the challenges of modernization.

Theoretically, this research enriches the wealth of Islamic education knowledge by presenting a new conceptual model of the relationship between tahfidz al-Qur'an and character building in a modern context, which can be the basis for developing character-based Qur'anic education theory. Practically, the results of this study are expected to serve as a reference for Islamic boarding school administrators, tahfidz teachers, and Islamic educators in designing curricula and strategies for guiding students that balance cognitive, spiritual, and moral aspects through tahfidz activities that are contextual to modern life.

METHOD

This study uses a qualitative method with a descriptive approach. This approach was chosen because the purpose of the study was to gain an in-depth understanding of the relevance of the tahfidz program to the formation of students' moral character at the Sulaimaniyah Islamic Boarding School in Medan. The descriptive qualitative approach allowed the researcher to examine the meanings, values, and experiences of the informants directly in the context of life at the pesantren. The researcher acted as a key instrument actively involved in the natural situation of the Islamic boarding school in order to capture the processes, dynamics, and social interactions surrounding the tahfidz activities and the formation of the

students' morals as a whole. During the research, the researcher continuously reflected on the data and field findings to ensure the depth of interpretation and objectivity of the results (Creswell, 2012).

The data sources in this study are divided into two types, namely primary data and secondary data. Primary data was obtained directly from interviews, observations, and interactions with informants in the field. There were 12 research informants, consisting of: 1 pesantren leader, 2 caregivers or senior tahfidz teachers, 3 hafalan assistant teachers, and 6 santri who memorized the Qur'an from various levels of hafalan. Informants were selected using purposive sampling, considering that they understood and were directly involved in the tahfidz learning process and had concrete experience in character building in the pesantren environment. Information from informants was used to explore various perspectives, both in terms of institutional policies, learning strategies, and the moral-spiritual impact experienced by santri.

Secondary data was obtained from official pesantren documents, such as memorization target plans, student achievement records, memorization assessment results, archives of character building activities, and written policies governing student rules and ethics. In addition, the researcher also used documentation in the form of photos, videos, and daily records of pesantren

activities as supporting sources to reinforce the field data (Kadir, 2003).

Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation studies. Participatory observation was conducted while the researchers were in the pesantren environment, by directly observing the activities of the santri in memorizing, reciting their memorization, and interacting with teachers and peers. This observation aimed to capture the real behavior, habits, and moral values that emerged in the daily lives of the students. In-depth interviews were conducted in a semi-structured manner so that informants had the space to explain their views and experiences freely and reflectively. Interviews with pesantren leaders focused on the vision, policies, and orientation of tahfidz education towards moral guidance. Meanwhile, interviews with tahfidz teachers and students were aimed at understanding learning strategies, challenges in the memorization process, and the moral values formed through these activities. Documentary studies were used to examine written and visual data related to the implementation of tahfidz programs and character building in Islamic boarding schools. All data collection processes were supplemented with field notes and daily reflections by researchers in order to capture phenomena that were not recorded by formal instruments (Sugiyono, 2018).

Data analysis in this study used Miles and Huberman's interactive model (2014), which consists of three main stages: data reduction, data presentation, and conclusion drawing and verification. In the reduction stage, researchers sorted and grouped raw data from interviews, observations, and documentation into thematic categories, such as: methods of memorizing the Qur'an, character building, the role of tahfidz teachers, and pesantren culture. The data presentation stage was carried out by organizing the reduction results in the form of descriptive narratives, matrices, and direct quotes from informants to make it easier for researchers to see the patterns of relationships between categories and discover new themes that emerged. The final stage, namely drawing conclusions and verification, was carried out in stages through a process of repeated reflection, comparison between data sources, and member checks with informants to ensure the validity and authenticity of the findings. Peer discussion and data triangulation were also applied to strengthen the objectivity of the research results interpretation.

RESULTS AND DISCUSSION

Pesantren Strategies for Building Qur'anic Morals through the Tahfidz Program

The results of the study at the Sulaimaniyah Islamic Boarding School in Medan show that the strategy of building Qur'anic morals through the tahfidz

program is carried out in an integrative manner between the coaching of Al-Qur'an memorization and the instilling of Islamic moral values in daily life. This approach is in line with the concept of Islamic education that emphasizes a balance between cognitive, affective, and spiritual aspects, as emphasized by Al-Ghazali that true education is not only about cultivating knowledge but also shaping the soul and behavior (Al-Ghazali, 2020; Asari, 2012). In Sulaimaniyah, these values are realized through four main strategies that are interconnected: exemplary behavior, a character assessment system, habitual worship, and the reinforcement of the values of piety and steadfastness (Ismaraidha et al., 2024; Lubis et al., 2023).

First, exemplary behavior (*uswah hasanah*) is the main foundation of the moral education strategy at Sulaimaniyah. The ustaz and tahfidz coaches not only act as teachers but also as moral figures to be emulated by the santri. Based on interviews with students, the moral character of teachers who are patient, gentle, and steadfast in worship is the main factor that inspires them to behave similarly. This is in line with Bandura's social learning theory (1977), which states that moral behavior can be formed through the process of observation and imitation of role models. Thus, moral education in Islamic boarding schools is not only instructional but also contextual and applicable.

Second, a character-based assessment system is a distinctive feature of tahfidz learning management at Sulaimaniyah. Assessment focuses not only on the fluency of memorization but also on the attitudes and behavior of students in their daily lives. Aspects such as discipline in congregational prayer, personal hygiene, speaking etiquette, and social interaction are important indicators. Based on field findings, this system encourages students to understand that success in tahfidz is not solely based on the amount of memorization, but on how that memorization shapes their character. This approach is in line with Lickona's theory of Character Education (2014), which emphasizes the importance of assessing actual behavior in moral education. Through character-oriented evaluation, the pesantren has succeeded in establishing a balance between the spiritual and moral achievements of its students.

Third, the habit of worship and daily manners is a cultural strategy carried out through routine activities at the pesantren. Observations show that santri are accustomed to performing acts of worship such as sunnah prayers, zikr, reading the Qur'an outside of memorization hours, and maintaining manners towards teachers and peers. This habit formation shapes automatic behavior patterns that are in line with Islamic teachings. Aristotle's Habituation Theory is also relevant here, which states

that character is formed through continuous habit formation until it becomes a virtue inherent in the individual. In Sulaimaniyah, the traditions of kissing the teacher's hand, saying greetings, maintaining room cleanliness, and advising one another have become habits that shape the moral culture of the pesantren.

Fourth, the concepts of piety and steadfastness are reinforced through weekly thematic studies discussing stories from the Qur'an and hadith about the exemplary behavior of the prophets and companions. These activities strengthen spiritual awareness and encourage students to emulate the behavior of Qur'anic figures. This process demonstrates the dimension of tazkiyatun nafs (purification of the soul) in tahfidz education, where students learn to maintain their intentions, control their desires, and cultivate divine awareness in every activity. According to Zakiah Daradjat (2000), this stage of self-purification is at the core of Islamic education because it is the foundation for the formation of strong character.

The tahfidz program at Sulaimaniyah also serves as the main medium for internalizing moral values in three areas: spiritual, social, and personal. From a spiritual perspective, students realize that maintaining their memorization requires physical and spiritual purity, including maintaining wudhu, avoiding sin, and increasing worship. From a social perspective,

halaqah and murojaah activities together train empathy, cooperation, and collective responsibility. Meanwhile, from a personal perspective, students learn to manage their emotions, cultivate patience, and fight against laziness. These three dimensions show that the tahfidz process indirectly becomes an effective character laboratory that shapes Qur'anic morals.

Conceptually, this strategy is in line with Humanistic Learning theory, which places human, moral, and spiritual values at the core of the learning process (2012). The Sulaimaniyah Islamic boarding school naturally applies this principle through education based on role models, empathy, and spiritual reflection. As a result, students not only memorize the Qur'an, but also become individuals with noble character that reflects Qur'anic values such as sincerity (*ikhlaṣ*), patience (*ṣabr*), honesty (*ṣidq*), and humility (*tawadhu'*).

Based on field observations and in-depth interviews, it can be concluded that the strategy of shaping Qur'anic morals through the tahfidz program at the Sulaimaniyah Islamic Boarding School has proven to be effective because it combines three main approaches: teacher role modeling, spiritual habits, and reinforcement of moral values through daily activities. This approach reflects the spirit of integral Islamic education as mentioned in the Qur'an Surah al-Ahzab: 21 that the Prophet Muhammad is *uswah hasanah* for his people. Thus, the Sulaimaniyah strategy does not only

prepare students to become memorizers of the Qur'an, but also bearers of Qur'anic values that are lived out in their daily actions, words, and attitudes. This is the tangible form of Islamic character education oriented towards the formation of perfect human beings.

The Relevance of the Tahfidz Program in Facing the Challenges of Modernization

Research at the Sulaimaniyah Islamic Boarding School in Medan shows that the tahfidz program not only functions as a religious activity but also has strategic relevance in shaping the moral resilience of students amid the tide of modernization. Modernization, with all its implications—such as instant lifestyles, individualism, and materialistic orientation—poses a serious challenge to the younger generation of Muslims. In this context, the tahfidz program acts as a spiritual and moral fortress that trains students to face social change without losing their Islamic identity. Field findings show that tahfidz at Sulaimaniyah is designed to foster divine consciousness, independence, and strong character resilience through deep interaction with the Qur'an.

First, the tahfidz program builds divine consciousness amid worldly temptations. The activity of memorizing verses containing moral messages, prohibitions against sin, and Allah's promises to the pious fosters strong self-control in students. Based on the results of interviews, many students admitted that every time they read verses about honesty,

patience, and justice, they felt an inner urge to improve themselves. This phenomenon is in line with Thomas Lickona's theory of value internalization (2014), which explains that effective moral education must be able to turn external values into internal awareness that drives action. By memorizing and reflecting on the Qur'an every day, students not only remember the words, but also instill Qur'anic values as guidelines for life (Bali & Fatah, 2023; Rustiana & Ma'arif, 2022).

Second, tahfidz trains independence and character resilience. The strict routine at the Sulaimaniyah Islamic Boarding School—such as waking up before dawn for tahajud prayers, morning recitation, muroja'ah memorization, and new memorization assignments—builds high discipline and consistent fighting spirit. Observational results show that students who were initially less disciplined become more organized, resilient, and patient in facing difficulties. Boekaerts' theory of self-regulated learning (1999) supports this finding, namely that learning processes that demand independence and self-control will strengthen intrinsic motivation and shape resilient character. In the context of modernization, this kind of character is an important asset in countering the culture of instant gratification and intellectual laziness that plagues many young people.

Third, the tahfidz program is a means of forming a contextual Qur'anic identity. Sulaimaniyah students not only memorize texts, but are also encouraged to

understand the social context of the verses and apply them in their daily interactions. Through halaqah activities and thematic studies, the ustaz instill the social values of the Qur'an, such as compassion, mutual assistance, justice, and humility. One of the mentors explained that the main goal is not just to produce hafiz, but to shape individuals who are able to bring Qur'anic values into the public sphere. This is in line with the theory of transformative education from Dasopang et al., (2023), which emphasizes that education must be able to change the way individuals think and act in order to contribute positively to society.

Fourth, tahfidz becomes a medium for strengthening spirituality amid the globalization of values. Modernization often causes a spiritual crisis due to the weak relationship between humans and God. However, in Sulaimaniyah, intense interaction with the Qur'an actually strengthens the spiritual orientation of the students. Every memorization activity begins with prayer, followed by muroja'ah together, and ends with tadabbur ayat. This process fosters a sense of closeness to Allah (muraqabah) and awareness of divine supervision in every action. According to Nata (Lubis, Hanafiah, et al., 2019; Lubis, Irwanto, et al., 2019), Islamic education oriented towards spirituality can serve as a "value filter" against the global secular cultural trend of . Thus, tahfidz plays a role as a medium for spiritual revitalization amid modernization.

In addition to shaping spiritual awareness and personal character, the tahfidz program in Sulaimaniyah also has social relevance. Field observations show that students are trained to become small leaders in their respective halaqah groups. They are responsible for guiding their peers and maintaining unity. This process trains leadership based on morals, in contrast to modern leadership patterns that are often detached from spiritual values. In the context of Islamic educational leadership theory, it is also explained that true leaders are those who are able to combine knowledge, faith, and charity. These values are taught through the tahfidz process, which is full of discipline and exemplary behavior (Afryansyah & Sirozi, 2025; Saputra et al., 2023).

The relevance of the tahfidz program to modernization is also evident from the tangible results in the field. Several santri who have completed memorizing 30 juz show more polite, disciplined, and responsible social behavior in their daily tasks. They are able to use digital technology wisely for da'wah and online learning, without getting caught up in consumptive or negative behavior. This shows that the internalization of Qur'anic values is able to adapt to modern technological developments. This concept of "Islamic adaptation to modernity" is in line with Fazlur Rahman's (1982) idea of Islamic modernization, which states that modernization should not mean

abandoning Islamic values, but rather actualizing them in the context of the times.

Thus, it can be concluded that the relevance of the tahfidz program at the Sulaimaniyah Islamic Boarding School in Medan in facing the challenges of modernization lies in its ability to balance spirituality and social reality. Through the habit of worship, discipline, moral strengthening, and contextual adaptation to the modern world, tahfidz becomes an effective educational medium for shaping a strong, characterful, and competitive Qur'anic generation. As emphasized in the Qur'an Surah al-Fatir verses 29-30, people who interact with the Qur'an will not lose, because they get "a trade that will never lose" - namely moral and spiritual benefits that are the foundation of the resilience of the ummah in the modern era. With an integrated and value-oriented strategy, the Sulaimaniyah Islamic Boarding School proves that tahfiz is not merely a classical tradition, but the most relevant model of Islamic education to address the challenges of the modern era (Kosim et al., 2023).

Challenges of the Qur'an memorization program in relation to modernization

Research results at the Sulaimaniyah Islamic Boarding School in Medan show that efforts to build Qur'anic morals through the tahfiz program face various complex challenges, both from the internal side of the students, the boarding school environment, and the external influence of modernization. Although the tahfiz program has proven effective in instilling Qur'anic

values and forming good habits, its implementation requires an integrated managerial, spiritual, and psychopedagogical approach. Students come from different backgrounds, both in terms of spiritual readiness, level of discipline, and motivation to memorize. In the field, it was found that some students experience boredom, stress, and even psychological pressure due to high memorization targets. This indicates that tahfidz is not merely a cognitive process, but also an affective process that requires personal and empathetic guidance from the musyrif.

The approach used at the Sulaimaniyah Islamic Boarding School is in line with the principles of humanistic learning theory, which places students as individuals with unique potential and needs. The musyrif and ustadz not only act as memorization supervisors, but also as spiritual guides who understand the emotional condition of the students. They provide personal guidance through weekly *muraja'ah* (memorization review) and *muhasabah* (self-reflection) sessions. These efforts have proven effective in fostering self-awareness and moral responsibility among students towards the values of the Qur'an. In line with Lickona's theory of value internalization (Lickona, 1991), the process of character building in this pesantren includes three stages, namely knowing the good, feeling the good, and doing the good. Students are not only required to understand the meaning of the verses they memorize, but are also

encouraged to feel their spiritual value and implement them in their daily behavior, such as discipline, honesty, and simplicity.

However, the biggest challenge arises from the limited ratio of musyrif to santri. In some tahfidz classes, one musyrif guides more than thirty santri. This condition causes moral supervision and the quality of memorization to be less than optimal. According to the results of an interview with one of the mentors, an individual mentoring approach is difficult to implement every day due to the busy tahfidz schedule and pesantren activities. Therefore, the pesantren developed a tiered coaching system in which senior santri act as mentors for junior santri. This system is effective in fostering a sense of social responsibility and strengthening the value of *ukhuwah Islamiyah* (Islamic brotherhood) among them (Nasution & Siregar, 2024).

In addition to internal factors, modernization also poses a significant external challenge. The penetration of information technology and access to gadgets cause moral distractions among students. Several informants mentioned that the unwise use of social media can interfere with their focus on memorization and erode their spiritual enthusiasm. These findings confirm Munifah's view (2019) that modernization brings major changes to the values and social behavior of the younger generation, including in religious environments. This phenomenon highlights the need for digital oversight policies and Islamic digital literacy training in Islamic

boarding schools so that students can use technology as a tool for religious outreach, not as a distraction.

From a psychosocial perspective, this study found that the pressure of memorization targets sometimes causes symptoms of burnout among students. Some of them feel that they have lost their enthusiasm and spiritual purpose for memorization because they are more oriented towards quantity than quality. In this context, the Qur'anic psychopedagogical approach becomes relevant, where tahfidz teaching is directed not only towards achieving a certain number of juz, but also towards appreciating the values contained in the verses. This is in line with Al-Ghazali's view that true morals are formed when the values of goodness have become an inner habit that is carried out without coercion. This means that strong memorization must be directly proportional to the formation of deep morals.

Another challenge is maintaining continuity between memorization and actual behavior. Some supervisors acknowledge the gap between fluent memorization and the application of Qur'anic values in daily actions. This phenomenon shows the importance of integrating tahfidz learning and character building practices, such as social service activities, akhlak halaqah, and daily manners. Through these activities, Qur'anic values do not stop at the verbal aspect, but are lived out in the social actions of the santri.

Modernization accompanied by a culture of individualism, hedonism, and secularism (Salsabila et al., 2025) also influences the mindset of young santri who now live in the digital age. This challenge requires Islamic boarding schools to reaffirm their function as moral bastions capable of balancing spirituality and modernity. The Sulaimaniyah Islamic Boarding School responds to this challenge through innovative guidance, such as the use of a special digital application to monitor memorization and worship activities, combined with daily spiritual guidance. Thus, technology is used as a means of spiritual strengthening, not a threat to morality.

Overall, the results of this study show that building Qur'anic character through the tahfidz program at the Sulaimaniyah Islamic Boarding School is not a linear and simple process, but a dynamic and challenging one. Internal factors such as motivation, mental health, and student discipline must be balanced with external support in the form of parenting policies, technology supervision, and an effective mentoring system. Lickona's character formation theory and Al-Ghazali's concept of morals have proven to be relevant in interpreting the dynamics of moral education in the modern era. Through a balance between memorization, appreciation, and practice of Qur'anic values, the Sulaimaniyah Islamic Boarding School continues to strive to produce a generation that not only memorizes the

Qur'an but also has Qur'anic morals amid the tide of global modernization.

CONCLUSION

This study shows that the tahfidz program at the Sulaimaniyah Islamic Boarding School in Medan is effective in shaping the Qur'anic morals of students through a holistic and integrative approach. The main strategies applied include the exemplary behavior of the ustaz, character-based assessment, habitual worship, and the reinforcement of the values of piety and steadfastness. This approach is in line with the concept of Islamic education that combines cognitive, affective, and spiritual aspects, as well as the character formation theories of Lickona and Al-Ghazali. The tahfidz program not only focuses on memorizing the Qur'an but also shapes moral behavior that reflects Islamic values. However, its implementation faces internal and external challenges. Internally, students often experience pressure related to memorization targets, while external factors such as the influence of modernization and the unwise use of technology disrupt their focus and spiritual enthusiasm. Therefore, Islamic boarding schools need to develop a more effective mentoring system and utilize technology wisely to support tahfidz learning. Overall, the tahfidz program at Pesantren Sulaimaniyah proves that Quran-based education is effective in shaping Quranic character and morals, although adjustments are needed to keep up with the dynamics of

modernization. The implication of these findings is the importance of a comprehensive approach in managing tahfidz programs, with a focus on character development and moral resilience. Islamic boarding schools need to provide psychological guidance, strengthen interactions between students and teachers, and use technology wisely to support the tahfidz process.

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