


# Al-Qur'an Tahfidz Program in Embedding Independent Learning Religiosity SMA Muhammadiyah 2 Surakarta

Fauziyah Qurrota A'yun Tamami<sup>1</sup>, Moza Aprilliano<sup>1</sup>, Puput Anggraeni<sup>1</sup>, Siti Rahmawati<sup>1</sup>, Triono Ali Mustafa<sup>1</sup>

<sup>1</sup>Department of Islamic Education, Universitas Muhammadiyah Surakarta, Indonesia  
 [g000204332@students.ums.ac.id](mailto:g000204332@students.ums.ac.id)

## Abstract

*This research uses a qualitative approach with field analysis (field research) and phenomenology with observation and interviews. The superior program of tahfidz al-Qur'an at SMA Muhammadiyah 2 Surakarta is the latest flagship program transformation of the extracurricular program. The research aim to discover how SMA Muhammadiyah 2 Surakarta instills religiosity in Merdeka learners through the Tahfidz Al-Qur'an program. The subjects of this research are the Deputy Principal of the Curriculum Section, Tahfidz Program Coordinator Teacher, and students of SMA Muhammadiyah 2 Surakarta. According to the results of this study, Muhammadiyah 2 Surakarta High School has implemented Merdeka Belajar through the Qur'an memorization program, which has been implemented for about one year and can instill the religiosity value of Merdeka Belajar. It can be concluded that SMA Muhammadiyah 2 Surakarta is capable and has implemented the first Pancasila Student Profile of Merdeka Belajar according to the Merdeka Curriculum through various programs it implements, one of which is the superior program of tahfidz Al-Qur'an. It is hoped that this research for further research will be able to examine what is still lacking from this research in the sense that the research that has been conducted still requires further upgraded research.*

**Keywords:** Tahfidz Program 1; Al-Qur'an 2; Religiosity 3; Independent Learning

## Program Tahfidz Al-Qur'an Dalam Menanamkan Religiusitas Merdeka Belajar SMA Muhammadiyah 2 Surakarta

### Abstrak

Penelitian ini menggunakan pendekatan kualitatif dengan analisis lapangan (Field Research) dan fenomenologi dengan observasi dan wawancara. Program unggulan tahfidz Al-Qur'an di SMA Muhammadiyah 2 Surakarta merupakan program unggulan terbaru transformasi dari program ekstrakurikuler. Tujuan penelitian ini adalah untuk mengetahui bagaimana SMA Muhammadiyah 2 Surakarta dalam menanamkan religiusitas Merdeka belajar melalui program tahfidz Al-Qur'an. subjek penelitian ini adalah Wakil Kepala Sekolah Bagian Kurikulum, Guru Koordinator Program Tahfidz, Siswa Siswi SMA Muhammadiyah 2 Surakarta. Dari hasil penelitian ini bahwa SMA Muhammadiyah 2 Surakarta telah mengimplementasikan Merdeka belajar melalui program tahfidz Al-Qur'an, yang telah dilaksanakan kurang lebih 1 tahun belakangan ini yang mampu menanamkan nilai religiusitas Merdeka belajar. Dapat disimpulkan bahwa SMA Muhammadiyah 2 Surakarta mampu dan telah melaksanakan Profil Pelajar Pancasila Merdeka Belajar yang pertama sesuai Kurikulum Merdeka melalui berbagai macam program yang dilaksanakannya, salah satu nya melalui program unggulan tahfidz Al-Qur'an. Besar harapan dari riset ini untuk penelitian selanjutnya mampu meneliti hal yang masih kurang dari penelitian ini dengan artian penelitian yang telah diteliti ini pun masih memerlukan penelitian upgrade selanjutnya.

**Kata kunci:** Program Tahfidz; Al-Qur'an; Religiusitas; Merdeka Belajar

## 1. Pendahuluan

The Excellence Program is a research program developed by an educational institution to support the scientific vision, mission and roadmap of the educational institution [1]. Uggulan program refers to a program that is planned to develop and excel in a particular field or area. Amal Usaha Muhammadiyah in the field of Education has established hundreds of tsanawiyah and Aliyah madrassahs, SMA Muhammadiyah 2 Surakarta is one of the private schools established by AUM in the field of Education, SMA Muhammadiyah 2 Surakarta has a superior program in instilling religiosity of students, namely the flagship program tahfidz Al-Qur'an. The Qur'an tahfidz program is a program that aims to improve the ability of students to read, memorize, and understand religiosity and love for the Qur'an[2].

The Tahfidz program of the Qur'an has two different syllables; tahfidz is linguistically derived from the root word, means always to remember and forget a little. Hafidz (Memor) is a person who indeed remembers, including a series of memories, is also defined as keeping, guarding, and remembering [3]–[5].

According to Abdul Aziz Abdur Rauf, understanding tahfidz or memorization is the process of repeating something by reading or listening. Any work should be memorized if it is repeated frequently [6], While the Qur'an comes from the Arabic "qaroa" which means to read[7], in the pronunciation of the Qur'an is the saying of Allah, is revealed to the Prophet Muhammad PBUH [7].

Memorizing the Qur'an is believed to have a positive effect on one's character development [6], as in spiritual development, increasing discipline, increasing empathy, and improving cognitive abilities, this is because the Qur'an is a medium that connects beings with Khaliq and develops a deeper understanding of Islam [8].

Character is an effort to instill good habits so that a person can pretend and play a role based on the values that have become his personality [9], This includes the process of changing one's behavior to mature someone through training and teaching efforts [10].

Pancasila Student Profile (P5) in Merdeka Belajar is a project that aims to answer the problems of students with competencies such as those that the Indonesian Learning system wants to produce [11], [12].

This research is very important to be researched because it shows that there has been no research related to this in previous studies, for the following reasons:

a. The importance of instilling religiosity in students towards the tahfidz of the Qur'an in Merdeka Belajar; b. Previous research studies proven that previous researchers discussed the implementation of the Qur'anic tahfidz in children's religiosity but no one has discussed its implementation with Merdeka Belajar students in the Merdeka Curriculum; c. It has not been studied considered to remove how the tahfidz program instills religiosity in students in Merdeka Belajar in the Curriculum Independent; d. Research concept using *phenomenological field research*; e. Researching related to interesting renewal events in the Qur'an Merdeka Belajar tahfidz program.

The purpose of this research is to find out how SMA Muhammadiyah 2 Surakarta instills an attitude of religiosity of Merdeka Belajar to its students through the Qur'an tahfidz program.

## 2. Literatur Review

Tahfidz Al-Qur'an carried out by SMK Muhammadiyah Jember can be felt optimally and effectively in building the character, religion, discipline, and responsibility of students, this was researched by W. Aminah in her thesis [13].

J. A. Aziz factor examines that the factor of memorizing the Qur'an can make the personality of students in Raudhatul Athfal Jamiatul Qurra Cimahi has been tested for positive correlations, such as being happy to pray in prayer, memorizing prayers, obeying the invitations of older people, and being enthusiastic in learning with friends their age [14].

Internalization of tahfidz program activities in MTsN 4 Paser can produce the character of religious students, avoid juvenile delinquency, make students polite and civilized to their parents, teachers, and peers, independent, and accomplished, this has been found by M. Ilyasin in his journal article [15].

According to H. N. Fauzi there are 18 characters of students after participate in the Qur'an Tahfidz program at SDIT Salsabila, but there are seven powerful personality numbers arising, including; religious, honest, hard work, hobby of reading, innovative, responsible, and obedient[16].

D. Effendi examines the integrity of the Qur'anic tahfidz in shaping religious, honest, tolerant, obedient, cool, hard activities, innovative, independent, democratic, and curious personalities [17].

### 3. Metode

This research uses field (Field Research) with a qualitative descriptive analysis approach. To support this field research, literature studies from several, some, many relevant books and journals as well as phenomenological approaches are also used. Phenomenology basically looks at and sees all the forms of events that introduce them to the earth, especially in the earth of understanding. In this research, researchers made direct observations at SMA Muhammadiyah 2 Surakarta. Phenomenology consider removing it looks at and assesses all the forms of events that introduce them to the earth, especially in the earth of understanding. A special and flaming case is an event that arises in each person's own understanding of "present and present".

The term phenomenology has been used in a big way and as a result there is a different understanding among experts. Therefore, in this section, it is first presented about the design framework regarding phenomenology as methodological or philosophical thought [18]. Phenomenological research is a qualitative strategy in which researchers recognize the roots of people's experiences about events that a contestant says in a research[19].

Data collection techniques are carried out through in-depth interviews (in-depet intervieww), observation (directly seeing the location of SMA Muhammadiyah 2 Surakarta since July 25, 2023 as well as interviews), as well as selection analysis, in-depth interviews are used to obtain information from research points that have been inaugurated. Interviews are conducted in an in-depth way to obtain detailed information about the cases that are again found. The interviews were obtained from the Deputy Head of Curriculum Affairs, PAI Teachers, as well as students who had rote memorization. Meanwhile, the documentation review was used to obtain complete and comprehensive information about the Qur'anic tahfidz program in instilling the value of religiosity at SMA Muhammadiyah 2 Surakarta.

Departing from the data collection techniques above, the analysis of research data must be carried out thoroughly and not separately. Analysis of interviews, observations, and documentation review is a unity that cannot be separated and even complements each other. The analysis used in this study is qualitative descriptive analysis.

### 4. Hasil dan Pembahasan

The Qur'an Tahfidz Program is a program of reading and memorizing the Qur'an by learning the rules of reading the Qur'an properly and correctly. Where the Qur'an will always accompany life at all times so that it always facilitates its application in everyday life [20].

#### 4.1. Implementation of the Tahfidz Al-Qur'an Flagship Programme at SMA Muhammadiyah 2 Surakarta

The results of research conducted by the author at SMA Muhammadiyah 2 Surakarta related to the Qur'an Tahfidz Program to Instill Religiosity of Free Learning at SMA Muhammadiyah 2 Surakarta that this program shows effectiveness in the application of Tahfidz Al Quran to instill religiosity in Merdeka Belajar, in the results of an interview with Waka Curriculum Mrs. Dewi Wulandari said that the implementation of this program is carried out regularly one time every week, All students are required to take part in this program both in grades 10, 11, and 12, students are given a place to increase

their memorization, besides that this program also bridges students who already have previous memorization [21]. In this case, different family environment factors greatly influence, some parents understand religion, some do not have a good understanding of religion. Because it shapes the character of students, it requires relationships from internal and external factors so that the value embedded in students is maximized [22]. The target of the school holding this program is to strive for better reading of the Quran for students and bridging students who already have more memorization. In convincing memorization licenses, SMA Muhammadiyah 2 Surakarta cooperates with Al Qasimi Institute in issuing trusted certificates. Now for memorizers recognized in universities at least 15 juz even though it will still be selected, here this tahfidz program is prioritized to get a memorization license from an official institution. The transition of Tahfidz Extracurricular to this Excellent Program is not an easy thing, if it used to be outside of class hours, but now it is included in class hours with the target of fluent memorization even though it is a little and graduated from school with a minimum target of memorizing 4 Juz Al-Quran. With various methods have been implemented ranging from Talaqqi, memorization deposits, and Qiroah [23].

To test students' memorization skills, assessment is also carried out in stages, starting from pre-assessment and post-assessment to facilitate students in mapping, which students are already proficient in reading the Quran and which students are less proficient in reading the Quran [23].

The Al-Qasimi method is a method of memorizing the Qur'an on a page-by-page basis, not by memorizing per-surah [24]. In the Al-Qasimi method there are three ways of memorizing Quranic verses, namely MMUSBOB (Memorization Method for Foolish People, MHL-PA (Fluent Memorization Method per Verse), and MMC (Fast Memorization Method). The author of the book Al-Qasimi method is Abu Hurri Al-Qasimi, born in Klaten in 1978. The background of writing this book is because seeing the phenomenon of today, many people have not memorized the Quran, especially juz amma, so the author aspires that people can memorize the Quran quickly and easily using the Al-Qasimi method. This method can be used for all groups, namely children, adolescents to the elderly.

While in the process of implementation, the Al-Qosimi method is divided into several stages of opening prayer and closing prayer activities, tallaqi 'arrad (memorization deposit) and murojaah (repeating) [25]. Researchers chose the Al-Qasimi method because this method has advantages, including:

- 1) Able to memorize without being with a teacher;
- 2) Able to memorize with the teacher;
- 3) One juz exam is read at one sitting;
- 4) Able to memorize with capital as long as you want to sound, as long as you want to read, as long as you want to make a sound;
- 5) Prioritizing good memorization and good reading

#### **4.2. Students With the Most Memorization**

In this case, students are greatly facilitated by the existence of the Al-Quran Tahfidz Excellence Program, as evidenced by several students interviewed, namely Aurelia Suryawan, one of the students with a total memorization of 13 Juz, said that with this excellent program she was accommodated to murojaah and maintain her memorization and there was a possibility to increase her memorization, because indeed previously she came from a school whose notes were focused on her tahfidz, there were some difficulties. One of the difficulties he faced was the difficulty in memorizing quickly, but the difficulty could be overcome well with the holding of this Excellence Program, in addition to the Book of Isa following other subjects, we can also follow this Tahfidz Excellence Program well [22].

#### 4.3. Students With a Low Number of Memorization

In addition to interviewing students with the highest number of memorizations, it also interviews students with the least amount of memorization. With the holding of this Excellence Program, this student on behalf of Amanda Hayu Lukit feels grateful and facilitated while maintaining her memorization and she feels guided by her religiosity, as she rarely reads the Quran at home or even memorizes it, because in her previous school she had had time to reach 3 Juz of the Quran, but over time memorization was lost, due to difficulties in time and lack of focus, with this Excellence program, Amanda will try to maximize time and totality in its implementation [23].

#### 4.4. Instilling P5 Religiosity in Free Learning

The character of P5 in Merdeka Belajar in question is Taqwa and Obedience to God Almighty which in this case will really be emphasized to apply it to real life, not just "theorized", through a continuous process of internalization. This character will always be applied to the soul of the individual, so that it becomes a trait of his personality [24]. In this case, it means that the Muhammadiyah 2 Surakarta High School has succeeded in creating an environment that is in accordance with the character of P5, one of which is Taqwa and Obedient to God Almighty with the emergence of this Tahfidz Al Quran Excellence Program.

The values of Religiosity formed in this Flagship Program are:

**4.4.1. The value of obedience and piety**, the behavior of students with a spirit of piety is interpreted as carrying out Allah's commands and trying to stay away from its prohibitions, and what happens in terms of the implementation of reading and memorizing the Quran on an ongoing basis based on research and the results of interviews with Mr. Judin as the Coordinator of the Tahfidz Al Quran Excellence Program, it is known that students have tried to carry out love for the Quran by getting used to reading and memorize the Quran every week.

**4.4.2. The value of Ihsan**, the character of ihsan possessed by students is very good, one of which is an effort to instill a sense of care, starting from memorizing the Quran, behavior and enthusiasm in reading and memorizing the Quran. Indeed, the need for special teaching for memorizing the Qur'an such as adab, behavior and all its deeds, and can be seen for students like them who have indeed partially applied but are also still at a good stage [25].

**4.4.3. Positive Value**, Positive character is the character that is in each person to carry out actions or a positive outlook, in students to stay away from anything forbidden by Allah SWT and in opening instructions and directing them to always have a good attitude [26].

That students who memorize the Qur'an are directed to avoid things that are prohibited and the need to teach them to behave positively towards anyone so that from this positive attitude makes a capital or intermediary for their ease in memorizing the Qur'an, because it all becomes one of the factors in memorizing the Qur'an [27].

**4.4.4. The value of repentance**, A person who memorizes the Quran cannot be completely free from mistakes and sins, of course they must have mistakes, but with students memorizing the Quran it will indirectly reduce the mistakes they often commit and other immoral acts, the Quran teaches that by reading and memorizing the Quran will always draw students closer to Allah, and the Quran also teaches students that fill their free time by reading the Quran to get closer to Allah SWT and to avoid immoral acts, so this becomes a motivation for students [24].

The flagship program of tahfidz Al-Qur'an serves as an introduction, habituation, and instillation of noble character values and religiosity values to students to build people who believe, fear, and love Allah SWT.

The flagship program of Qur'an tahfidz held by SMA Muhammadiyah 2 Surakarta is an internalization of Qur'anic values into qolbu (heart) and human behavior. One of the positive effects (wisdom) resulting from reciting the Quran, for example, is that it can help increase concentration in gaining knowledge,



and shape human character in a better direction. In addition, memorizing the Quran is also always loved and given help by Allah, can spur enthusiasm and make more active activities, and people who memorize the Quran are people who have good words. It is clear that memorizing the Qur'an can provide positive value in life to every human being.

Therefore, educational institutions that plan Quran memorization programs to form positive characters as early as possible in students are quite appropriate educational efforts. As the saying goes, forming a character at an early age is like carving on stone, while ika is an adult like carving on water.

In addition, education is a means to fundamentally change human character, bringing individual changes to the roots. Education must be able to knock down the sands of jahiliyah (moral degradation), then replace them with new, better buildings or values.

The influence of memorizing the Quran on character building and the growth of religiosity values in students, in this case has been tested to have a positive correlation. As researched by the author at SMA Muhammadiyah 2 Surakarta. That, after students take part in the flagship program of tahfidz Al-Qur'an which is one of the curricula at SMA Muhammadiyah 2 Surakarta, students become more enthusiastic in positive things, such as happy to pray in congregation, happy to memorize prayers, become more obedient to parental advice, and become more enthusiastic about learning together with friends their age.

The study's findings are in line with existing literature on religious education and character building. By immersing students in the Qur'an Tahfidz Program, SMA Muhammadiyah 2 Surakarta has created an environment that supports the growth of religiosity and independent learning. This discussion offers insight into the implications of the findings:

**Holistic Development:** The influence of the Qur'anic Tahfidz Program is not limited to memorization without comprehension. The program encourages students' holistic development by stimulating spiritual growth, discipline, and responsibility – a combination that is essential to forming individuals of good personality.

**Empowerment through Self-Directed Learning:** The program's emphasis on consistent practice and self-review is in line with the principles of self-directed learning. Students are empowered to take part in their own educational journey, which encourages lifelong learning skills.

**Contribution to Character Education:** The program's impact on discipline, responsibility, and accountability reinforces the importance of religious education in building character. These qualities can be applied in different aspects of student life.

**Engagement with Islamic Values:** Through frequent interaction with the teachings of the Qur'an, students not only enrich their religious knowledge, but also develop stronger ethical foundations that influence their behavior and decision-making.

In conclusion, the Qur'an Tahfidz Program at SMA Muhammadiyah 2 Surakarta has an important role in shaping religiosity and supporting independent learning. Through continuous engagement with the teachings of the Qur'an, students can gain significant benefits in terms of spiritual growth and character building. Further, more in-depth research can open up further insights into the impact of these programs as well as more effective strategies to improve desired outcomes.

#### 4.5. Factors Affecting Memorization of the Qur'an

There are many obstacles and obstacles in reading the Qur'an and reading the subject matter. There are basically two factors that affect the memorization of the Qur'an, namely the supporting factors and the inhibiting factors of memorization of the Qur'an. The factor that supports a person in reading the Quran is first of all the careful preparation that is important in reading the Quran. If the memorizer of the Quran has a high interest, then this is the first step in serious preparation for the memorizer.

The second supporting factor for reading the Qur'an is time management. Among those who read the Qur'an, there are also those who read the Qur'an exclusively, that is, have no other activity than reading the Qur'an. In addition, there are also those who recite together carrying out other activities such as school and work [4].

Psychologists say good time management can affect material adhesion, especially for those who have other activities besides reciting. So, he must be good at managing time, remembering and doing other activities. Several times if it is considered necessary to remember, the first time before sunrise it is very helpful in memorizing the verses of the Qur'an as given quiet time is the best time.

Secondly, even from dawn to sunrise, the morning is also a good time, because that's when you don't do any activities other than just waking up from a long sleep, the mind is still clear, heavy thoughts.

## 5. Kesimpulan

SMA Muhammadiyah 2 Surakarta organizes a superior program of Qur'an tahfidz which is carried out using the Al-Qasimii method taken from Abu Hurii Al-Qasimii Al-Hafidz from Klaten. SMA Muhammadiyah 2 Surakarta has a target that has been determined in the SOP made for this program, which is 6 months 1 juz so that 1 year students are able to get 2 juz of memorization and when students graduate from high school are able to have 6 juz of memorization, but what has been determined by the teacher who supports this program returns to the ability of students to memorize.

This superior program of Qur'an tahfidz has 3 classes, namely BTA (Read and Write the Qur'an), Tahsin, and Tahfidz classes, from the three classes there are various kinds of students who have memorization skills from the most to the fewest.

This superior program of Qur'anic tahfidz is able to foster student religiosity, especially in the character of students who are included in one of the first Pancasila student profiles in accordance with the Independent Curriculum, namely Devotion to God Almighty and noble morals shown through praying before or after learning.

It can be concluded that SMA Muhammadiyah 2 Surakarta is able and has implemented the first Pancasila Student Profile according to the Independent Curriculum through various programs it implements, one of which is through the Qur'an tahfidz program, dhuha prayer, dzuhur, asr, and congregational tadarus, cult, these programs show that it has been implemented from the Pancasila Student Profile of the Independent Curriculum.

With the existence of this program, it is also able to foster the religiosity of students in their obedient and pious character and the ihsan of students, characterized by an attitude of enthusiasm in reading the Qur'an, so that it affects the character and morals of students.

The most important thing to remember from this research is that the superior program of Qur'anic tahfidz must be accompanied by habituation and example, example in fostering religiosity in each student such as a sense of responsibility, honesty, and enthusiasm. This is an effort expected by teachers or educators in accordance with what has been planned at the beginning of the program as written in the SOP in the hope that it can build an Islamic generation with noble character and based on the tahfidz of the Qur'an.

The hope of this study is that the next research is able to examine things that are still lacking from this research with the meaning that the research that has been studied still requires further upgrade research.

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