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Islamic Character Education Through Tahfizh Program Management: A Case Study at Asy-Syifa School

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Abstrak

Pendidikan karakter dalam lembaga pendidikan Islam memerlukan perhatian tidak hanya pada capaian hafalan Al-Qur'an, tetapi juga pada pengelolaan kegiatan pembelajaran dan pembiasaan keagamaan. Penelitian ini bertujuan mendeskripsikan pengelolaan program tahfizh di Sekolah Tahfizh Asy-Syifa, Bekasi, melalui empat fungsi manajemen, yaitu perencanaan, pengorganisasian, pelaksanaan, serta pengawasan dan evaluasi, sekaligus menafsirkan keterkaitannya dengan praktik keagamaan siswa sebagaimana dilaporkan informan. Penelitian menggunakan pendekatan kualitatif dengan pengumpulan data melalui observasi kegiatan pembelajaran, wawancara terstruktur dengan kepala sekolah, guru tahfizh, dan orang tua siswa, serta dokumentasi. Temuan menunjukkan bahwa perencanaan menggunakan Rencana Pelaksanaan Pembelajaran; pengorganisasian mencakup pembagian tugas, pengelompokan halaqah menurut kemampuan, serta penyediaan fasilitas; pelaksanaan memanfaatkan *talaqqi, takrir, murajaah*, dan pembiasaan ibadah; sedangkan evaluasi menitikberatkan pada pemantauan hafalan, *tasmi'*, dan ujian *lajnah*. Sejumlah informan melaporkan kebiasaan keagamaan siswa yang lebih teratur, tetapi data yang tersedia belum memungkinkan pengujian pengaruh kausal program terhadap karakter. Penelitian ini berkontribusi dengan menghadirkan pemetaan kontekstual keterkaitan fungsi manajemen program tahfizh pada satu lembaga. Penguatan dokumentasi metodologis dan pengukuran karakter secara independen masih diperlukan untuk penelitian lanjutan.

Kata kunci: pendidikan karakter Islam; manajemen tahfizh; halaqah; pembiasaan keagamaan; studi kasus

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Abstract

Character education in schools needs careful focus on Qur'anic memorization results and also on the ways learning is organized and the religious routines that are used. This study looks at tahfizh program management at Asy-Syifa Tahfizh School in Bekasi by describing four functions—planning organizing, implementation and monitoring and evaluation—and by considering how these functions relate to the religious practices that informants say are happening. The study uses an approach drawing on observations of tahfizh instruction structured interviews with the principal, tahfizh teachers and parents and on supporting documents. The findings show that planning is built around lesson plans; organizing involves staff duties grouping students by ability in halaqah and providing facilities; implementation mixes talaqqi takrir, muraja'ah and routine religious activities; and evaluation focuses on memorization checks, tasmi' and lajnah exams. Informants reported that some students pray regularly read the Qur'an more often and help parents more. However these accounts do not prove that the tahfizh program caused the changes because there are no measures of character and no long-term comparisons. The article gives a context-specific picture of how the management functions work together inside this single tahfizh institution. Future studies will need methodological details and independently confirmed character indicators to make stronger claims, about educational outcomes.

Keywords: Islamic character education; tahfizh management; religious routines; Qur'anic memorization; qualitative case study

Introduction

Character formation is a goal of Indonesian education as written in Article 3 of Law No. 20 Of 2003 about the National Education System (Republik Indonesia, 2003). In schools this goal includes teaching religious habits and good behavior along, with learning. Because of this the value of a program cannot be judged only by how many verses are memorized. It is also important to look at how teaching's planned, set up carried out and checked.

Existing scholarship looks at parts of this field. Bali and Fatah (2023) talk, about how Qur'anic memorization programsre managed. Mukhafidoh et al. (2024) Study talaqqi and takrir as teaching methods. Maula (2020) studies Qur'anic character education. Together these studies show that institutional arrangements, teaching processes and character goals are related but are areas when looked at analytically. This investigation does not say that similar studies do not exist; instead it focuses on the need to show how four management functions work together in the institutional context being studied.

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International scholarship gives a way to compare different approaches. Sai (2018) looks at research, from Irish Muslim schools. Shows that Qur'anic teaching should be studied by looking at what is taught how it is taught and what teachers think. Mahfudloh et al. (2026) Study a tahfiz curriculum in a pesantren and point out that the curriculum should not focus only on memorizing but also on integrating it into learning. At the time Al-Razi and Kusumasari (2026) do a scoping review of thirty-six studies and find that Qur'an memorization affects thinking, schoolwork and spiritual well-being. They also say we need careful and strong research methods. These studies make it clear that we must not mix up how a program is set up with the results it produces in education.

The study focuses on Asy-Syifa Tahfizh Junior High School, Bekasi. The available material records the use of lesson plans, teacher and halaqah responsibilities, memorization and review routines, and monitoring practices. Its guiding question is: How are planning, organizing, implementation, and monitoring and evaluation enacted in the school's tahfizh program, and how are these arrangements related to religious practices described by informants. The article offers a bounded institutional account, not a test of program effectiveness or a causal assessment of character development.

Methods

Research design and setting

This study employed a descriptive qualitative approach to examine tahfizh program management at Asy-Syifa Tahfizh Junior High School in Bekasi, Indonesia. It focused on four interrelated management functions—planning, organizing, implementation, and monitoring and evaluation—and on religious practices described by research participants. The study was intended to document institutional practices and participants' accounts rather than to measure the causal effects of the program on student character.

Participants and selection

The reported informants comprised the school principal, the tahfizh program coordinator, tahfizh teachers, and several students' parents. They were selected for their

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direct involvement in institutional policy, program coordination, instruction, or observation of students' religious practices at home. The available research record does not specify the exact number of participants, the fieldwork period, or the detailed recruitment process; these details should be supplied from the researchers' original records before submission.

Data Collection

Data were collected by watching learning activities by conducting structured interviews with relevant school personnel and students' parents and, by looking at supporting documents. Interview recordings, photographs and school records were listed as materials. Observations and interviews were used to explain lesson planning, how roles were assigned, how halaqah groups were formed, the instruction routines and the assessment arrangements. The original fieldwork records should be consulted to find out how long observations lasted, what the interview protocol was and what criteria were used to pick documentary materials.

Data analysis and trustworthiness

The paper explains that the data analysis included reducing the data showing the data and making conclusions or checking them. For the report the results were grouped under the four management functions. Looked at together with what the people involved said about the students religious activities. The original paper also lists credibility, transferability, dependability and confirmability as quality standards; however it does not explain clearly the steps taken to meet these standards. Because of this this article does not say that certain methods like checking with members or using triangulation were used unless the original research records show that they were. Comments about student behavior are seen as what the participants said, not, as changes that were measured on their own.

Ethical considerations

Permission to carry out the study was given by the administration of Asy-Syifa Tahfizh Junior High School. The school principal, the tahfizh educators and the parents

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whose children took part all agreed to be involved in the research. The researchers made sure not to get in the way of school activities. They also worked to protect the dignity and privacy of everyone involved.

Since the study included classroom activities with students, any information that could identify them. Such as notes from observations, photos or interview recordings. Needed care. This means being very careful when sharing or publishing any findings. Before publishing it's important to check that all consent forms are documented that access to personal records is limited and that all required permissions for using student images are, in place. These steps should be verified against the research records.

Results

Results are organized according to the four management functions evidenced in the source material. Institutional figures and program targets are reported as documentary or descriptive claims, not independently audited statistics.

Planning: lesson-plan-based guidance

Tahfizh activities are said to follow the Rencana Pelaksanaan Pembelajaran (RPP) which is made by the tahfizh coordinator and then shared with all the instructors. The lesson plan includes things, like what learning activities will happen the competency standards, learning goals, subject content how time each part takes, teaching methods, actual learning steps, how students will be assessed and what resources are needed. This setup helps all teachers stay on the page. However no separate syllabus documents were found in the materials checked. So whether such syllabi exist and if they are required by rules is still not clear.

Organizing: responsibilities, programs, and halaqah grouping

The school's documented organization divides responsibilities among administrative, curriculum, student affairs diniyah, halaqah and general coordination roles. The manuscript lists facilities such, as classrooms, dormitories, teachers' rooms, administrative areas and supporting infrastructure. These facilities are described in terms

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of their presence. There is no independent evaluation of how well they are actually used or their quality of operation.

Three curricular strands are identified: tahfizh, diniyah, and general education. Tahfizh covers memorization, tahsin, tasmi', and muraja'ah; diniyah includes subjects such as aqidah, fiqh, Arabic, tajwid, and tafsir; and general education includes academic subjects. The original material gives relative allocations of 45%, 40%, and 15%, respectively, but the corresponding primary curriculum record has not been verified. These proportions must remain provisional.

Curricular strand	Activities or subjects described in source
Tahfizh	Hafalan, tahsin, tasmi', muraja'ah
Diniyah	Aqidah, fiqh, adab, qawaid, Arabic, tajwid, tafsir
General education	Mathematics, science, Indonesian, English

Table 1. Summary of curriculum components reported in school documentation.
Source: original research manuscript; primary curriculum documentation requires confirmation.

The program runs 15 study groups. Seven of these are for students and eight are for male students. Students are placed in groups based on how they can read and memorize. There are three levels: category A groups have up to 10 students, category B groups have, up to 12 and category C groups have up to 15. The idea is to give kinds of help depending on the group. No data is shared to show how well this helps students learn compared to each other.

Implementation: pedagogical routines and religious practices

Implementation combines tahfizh instruction with regular religious activities. Instructional practices include talaqqi (direct recitation to a teacher), takrir (repetition), and muraja'ah (review of previously memorized material). The school reports a memorization target of 15 juz and provides *tahsin* support for instructors. Teaching is conducted from Monday to Friday; *muraja'ah* takes place in the morning, followed by recitation opportunities during the daily schedule, including after the zuhur prayer.

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The school's stated educational orientation emphasizes Qur'anic literacy, worship, character, Arabic, and foundational religious learning. Interview accounts summarized in the original manuscript suggest that some students became more punctual in prayer, read the Qur'an more frequently, and assisted their parents more actively. These are perceived changes reported by informants. The material contains neither baseline and follow-up character measurements nor an appropriate comparison group; consequently, no causal improvement claim is warranted.

Monitoring and evaluation: memorization-focused assessment

Monitoring occurs at two levels. The principal reportedly supervises teachers' instructional conduct and attention to student progress, while instructors assess students' memorization. Reported instruments and activities include routine progress checks, tasmi' after completion of each juz, and *lajnah* examinations at five-juz milestones. Assessment emphasizes fluency and accuracy in recitation. Evidence of systematic measurement of broader character attributes was not included in the source manuscript.

Discussion

Management functions as an interconnected instructional system

The results show a way that lesson plans set the teaching goals, staff assignments and halaqah groups create the environment needed regular teaching methods shape the activities and memory tests give information about progress. This combined understanding gives details, about how tahfizh is managed (Bali & Fatah 2023) but it only covers what was seen in the school. Importantly having these parts shows that the management steps were explained, not that the teaching was proven to be effective.

A helpful comparison is found in Mahfudloh et al. (2026). Their case study examines how tahfiz can be combined with academic learning. In contrast, the present study examines the coordination of instructional planning, organizational responsibilities, ability-based halaqah grouping, and monitoring practices within a single Islamic educational institution, rather than evaluating the outcomes of an integrated curriculum.

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Similarly Sai (2018) shows why it is important to study the connection, between curriculum, teaching methods and teacher perspectives. Together these studies show that the four management functions are parts of an organization and they do not automatically mean that the system is working.

Pedagogical differentiation and educational meaning

Ability-based halaqah grouping offers a way to change the amount of attention given during lessons based on how well students can read. *Talaqqi* and *takrir* are connected to this way of organizing groups. They match the teaching methods talked about by Mukhafidoh et al. (2024) and Wahidah (2023). So the current information does not show if certain ways of grouping lead to better learning or better character development. So statements about benefits should be kept separate, from the fact that this method is actually used.

This interpretation also resonates with Hardaker and Sabki (2015) who describe pedagogy as a whole process that includes oral teaching, memorization and formative teacher-learner interactions. Bensaid and Machouche (2017) further examine Qur'anic memorization in relation, to an educational tradition that links memorization with understanding and intellectual growth. In the Asy-Syifa case these perspectives support viewing takrir and different *halaqah* arrangements as teaching practices whose broader educational effects need more study.

Character formation: reported patterns and evidentiary boundaries

The association between regular religious routines and informants' accounts of students' habits is educationally relevant, especially in relation to Qur'anic character education (Maula, 2020). However, reports of increased prayer regularity, Qur'an reading, and parental assistance cannot be equated with verified behavioral change. Such accounts may reflect informants' perceptions and contextual expectations. Future work should

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distinguish observable indicators, retrospective assessments, and normative institutional goals, and should corroborate claims through multiple appropriately documented sources.

The distinction between memorization attainment and character formation is especially important. Al-Razi and Kusumasari (2026) identify psychospiritual character development among themes reported in studies of Qur'an memorization but also emphasize limitations in the available evidence and the need for stronger research designs. Accordingly, the present findings support a descriptive association between organized religious routines and informants' perceptions, rather than a demonstrated causal change in students' character.

Institutional implications, contribution, and limitations

For practitioners this case shows that it is very important to match lesson planning, staff responsibilities, differentiation and monitoring tools. A clear gap in assessment is that tests that measure memorization proficiency do not directly show character. If schools want to judge character-oriented objectives they should look for ethically suitable indicators that sit next, to memorization records and should not think that one automatically means the other. The contribution is a structured, context-specific depiction of how four management functions operate together in one school.

Relative, to scholarship the main contribution of this case is its institution-specific account of how administrative functions are expressed in everyday tahfizh provision. This case does not independently evaluate the outcomes discussed by Al-Razi and Kusumasari (2026) nor does this case evaluate the multidisciplinary curriculum model analyzed by Mahfudloh et al. (2026). This distinction clarifies both the value of this study and the limits of the evidence it provides.

Conclusion

This study demonstrates that tahfizh program management at Asy-Syifa Tahfizh Junior High School encompasses four interconnected functions: instructional planning,

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organizational coordination, program implementation, and monitoring and evaluation. These functions are reflected in lesson-plan development, the allocation of instructional responsibilities, ability-based *halaqah* grouping, structured Qur'anic memorization activities, and continuous assessment of memorization proficiency.

Although informants reported positive developments in students' religious practices, the available evidence does not establish a causal relationship between tahfizh program participation and character development. The study contributes a context-specific understanding of how educational management practices are organized to support the implementation of a character-oriented tahfizh program.

Future research should employ more comprehensive methodological documentation, independently validated character indicators, and multiple sources of evidence to examine the relationship between Qur'anic memorization practices and students' character development.

Transparency Statements

Author Contributions

Tanti Ramadanti: Conceptualization, Methodology, Formal Analysis, Investigation, Writing – Original Draft, Writing – Review and Editing.

Yuyun Nuriyah Muslih: Conceptualization, Resources, Data Curation, Formal Analysis, Writing – Original Draft, Writing – Review and Editing.

All authors reviewed and approved the final manuscript and accept responsibility for their respective contributions

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Declaration of Competing Interests

The authors declare no competing financial, professional, or personal interests that could have influenced this work

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Data Availability

The qualitative data that support the findings of this study, such as interview transcripts and observation notes are not available to the public. This is to protect the confidentiality and privacy of the participants. De-identified data may be shared by the author when a reasonable request is made. Such sharing is conditional on approval, participant consent and compliance, with confidentiality rules. All data shared will be carefully checked to make sure that participants cannot be identified in any way directly or indirectly.

Ethics Approval

Formal ethical approval was not received for this study. However the research was carried out with attention to ethical standards that apply to research, with human participants. People who took part in the study did so on a basis. They were told about the purpose of the study and what their role would be. Consent was given by each participant before any data was collected. The privacy and confidentiality of the participants were protected during the research process. Any information that could identify the participants was removed from the data whenever possible.

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Generative AI Disclosure

Generative artificial intelligence tools were used to assist with English-language translation, linguistic editing, and the improvement of academic writing clarity during manuscript preparation. The example for AI that were used are google translator, Grammarly, and human write. These tools were not used to generate empirical data or independently determine the research findings. The authors are responsible for reviewing and verifying the manuscript's arguments, Qur'anic interpretations, quotations, citations, and bibliographic information. Full responsibility for the accuracy, originality, integrity, and final content of the manuscript remains with the authors.

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