



The influence of tahfidz Al-Qur'an program management on students' religious character

Muhamad Fathi¹, Wahyu Hidayat², Heny Mulyani³

^{1,2,3}UIN Sunan Gunung Djati, Kota Bandung, Indonesia

1212010091@student.uinsgd.ac.id¹, wahyuhidayat@uinsgd.ac.id², henymulyani@uinsgd.ac.id³

ABSTRACT

The decline in religious character among adolescents underscores the need to strengthen religious education as a strategy for fostering spirituality. Religious education plays a direct role in instilling the values of faith, piety, and noble morals. This study aims to examine the implementation of tahfidz program management, the level of religious character, and the influence between the two. This research used a quantitative approach with an ex post facto method. Data were collected through questionnaires and documentation from 80 students. Data analysis techniques included validity and reliability testing, indicator-level analysis, normality and linearity tests, simple linear regression, t-test, and the coefficient of determination using SPSS 27. The results showed that tahfidz program management was categorized as high, while the religious character was categorized as very high. The t-test showed a significance value indicating a significant influence. Tahfidz program management contributed to the variance in religious character. These findings affirm that structured tahfidz management, through planning, organizing, acting, and controlling, can effectively strengthen religious character and serve as a relevant strategy in character education within Islamic boarding schools.

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ABSTRAK

Menurunnya karakter religius di kalangan remaja menyoroti urgensi penguatan pendidikan agama sebagai strategi pengembangan spiritualitas. Pendidikan agama berperan langsung dalam menanamkan nilai keimanan, ketakwaan, dan akhlak mulia. Penelitian ini bertujuan untuk mengkaji implementasi manajemen program tahfidz, tingkat karakter religius, dan pengaruh antara keduanya. Penelitian ini menggunakan pendekatan kuantitatif dengan metode ex post facto. Data dikumpulkan melalui kuesioner dan dokumentasi dari 80 santri. Teknik analisis data meliputi uji validitas dan reliabilitas, analisis taraf indikator, uji normalitas dan linearitas, regresi linier sederhana, uji-t, dan koefisien determinasi dengan menggunakan SPSS 27. Hasil penelitian menunjukkan bahwa manajemen program tahfidz dikategorikan tinggi, sedangkan karakter religius dikategorikan sangat tinggi. Uji-t menunjukkan nilai signifikansi yang menunjukkan pengaruh yang signifikan. Manajemen program tahfidz berkontribusi terhadap varians karakter religius. Temuan ini menegaskan bahwa manajemen tahfidz yang terstruktur melalui perencanaan, pengorganisasian, penggerakan, dan pengendalian dapat secara efektif memperkuat karakter religius dan berfungsi sebagai strategi yang relevan dalam pendidikan karakter di lingkungan pesantren.

Kata Kunci: karakter religius; manajemen program; tahfidz Al-Qur'an

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*Corresponding author: 1212010091@student.uinsgd.ac.id

INTRODUCTION

Education plays a strategic role in shaping the character and competence of students holistically. Through a planned and ongoing process, education is aimed at developing students' potential not only intellectually but also emotionally and spiritually (Sanga & Wandra, 2023). In this regard, religious education plays a direct role in instilling the values of faith, piety, and noble morals. One form of implementation is the Quran *tahfidz*, which, if managed systematically, not only improves memorization but also fosters discipline, responsibility, and spiritual engagement in students (Zauhara & Mustofa, 2023).

The urgency of religious education in developing religious character is emphasized in Law Number 20 of 2003 concerning the National Education System. Article 3 states that education aims to shape individuals who are faithful and devoted to God Almighty, possess noble character, and possess the knowledge and skills necessary for themselves and society. This goal aligns with the essence of religious education, which instills values of faith and morality as the foundation of students' character. The Quran *tahfidz*, as part of religious education, is a concrete example of implementing this law's mandate because it directly integrates spiritual values into learning practices (Sakinah & Hasan, 2024).

Various current social phenomena indicate a shift in character values, particularly among adolescents. Deviant behaviors such as bullying, digital media abuse, promiscuity, and even digital crime are increasingly prevalent. Indonesia ranks fifth out of 78 countries with the highest rates of student bullying, with approximately 41.1% of students reporting having been victims of bullying (Amalianita et al., 2023). This situation indicates a weak development of religious values and moral character within the existing education system. In response to the challenges of the character crisis, religious education can provide a fundamental foundation that provides solutions. One effective model of religious education in character formation is the Quran *tahfidz*.

Through worship practices, such as prayer, students are trained to have an awareness of the divine presence in every aspect of life, so that a strong and consistent religious character can be formed (Azizah 2022). This program not only focuses on the ability to memorize holy verses, but also plays an important role in instilling religious values such as discipline, responsibility, sincerity, and patience, which are reflected in daily worship practices (Ramadhan & Hidayat 2024). Therefore, the *tahfidz* program is a strategic medium for developing students' spirituality and morality in an integrated manner. For the program to run optimally, an effective management system is required.

Management in this context encompasses planning, organizing, implementing, and supervising, as Terry points out in his book "*Prinsip-Prinsip Manajemen*," explaining that each stage plays a crucial role in ensuring the smooth running and success of educational programs, including the process of developing religious character. Irregularities in the supervisory aspect can result in low student participation in memorization activities and failure to achieve memorization targets (Najib & Afifi, 2022). Several studies have shown a positive correlation between effective Al-Quran memorization management programs and the formation of students' religious character.

Research at SMPI Al-Asyfiya' shows that the *tahfidz* program is systematically designed through a selection of Qur'an reading skills, a memorization target of at least three juz, a structured schedule, and the *tahsin* method, memorization recitation, *muroja'ah*, and *tasmi'*. Habitual strategies such as repeated reading, understanding the meaning, listening to murottal, and recitation with peers have been proven to foster character traits of discipline, responsibility, and spiritual concern (Rofiko, 2023). The *tahfidz* program in schools can shape Islamic character through the methods of commands, prohibitions, motivation (*targib*), *tarhib*, dialogue, debate, and habituation to internalize Islamic moral values (Nurhayati et al., 2023). Meanwhile, at MAN 2 Padang, the implementation of the *tahfidz* program was carried out with careful planning, systematic implementation, and periodic evaluation, which increased faith, piety, honesty, hard work, discipline, and responsibility (Azizah & Murniyetti, 2023).

Unlike previous studies, which generally describe the implementation of the *tahfidz* program descriptively, this study combines a quantitative approach with data on the Minimum Completion Criteria (KKM) for the aspects of *tahfidz*, morals, and riyadhoh to measure the relationship between management effectiveness and religious character formation. Furthermore, this study places the context of Islamic boarding schools facing obstacles to student supervision and participation as a space for analysis, so it is hoped that it can provide a new perspective in optimizing the *tahfidz* program as an instrument for character development.

Within this framework, the Al-Mustaqimiyyah Qur'an Tahfidhil Islamic Boarding School in Leuwisadeng District, Bogor Regency, is a relevant location for study. This Islamic boarding school has developed a systematic *tahfidz* program through memorization, *muroja'ah*, and *tasmi'* activities. However, its implementation faces obstacles in the form of inconsistent supervision. This has resulted in irregular participation of some students, particularly in memorization. Internal data shows that the achievement of the Minimum Completion Criteria (KKM) has only reached 60% for *tahfidz*, 53.33% for morals, and 73.33% for riyadhoh. This condition indicates the need to strengthen the management of the *tahfidz* program as a whole to optimize the achievement of religious character development in the Islamic boarding school environment.

Based on the problems that have been described, this study is directed to answer the question of whether the management of the Al-Qur'an *tahfidz* has a significant effect on the religious character of students at the Al-Mustaqimiyyah Tahfidhil Qur'an Islamic Boarding School in Bogor Regency. This problem formulation becomes the basis for empirically testing the relationship between the implementation of the Al-Qur'an *tahfidz* program management and the religious character of students. For this reason, two hypotheses will be tested, namely the alternative hypothesis (H_a), which states that there is a significant influence of the management of the Al-Qur'an *tahfidz* program on the religious character of students at the Al-Mustaqimiyyah PPTQ, and the null hypothesis (H_0), which states that there is no significant influence of the management of the Al-Qur'an *tahfidz* program on the religious character of students at the Al-Mustaqimiyyah PPTQ.

The purpose of this study is to determine the effect of the management of the Al-Qur'an *tahfidz* on the religious character of students at the Al-Mustaqimiyyah Tahfidhil Qur'an

Islamic Boarding School in Bogor Regency. Through this study, it is hoped that it can provide theoretical contributions in enriching the study of the effectiveness of the implementation of the *tahfidz* program management as an instrument for developing religious character in Islamic education. Practically, the results of this study are expected to be a reference for Islamic boarding schools in evaluating and developing the *tahfidz* program to be optimal, provide an understanding to the community regarding the role of structured religious education in shaping the character of the younger generation, and become a reference for other researchers to develop relevant further studies.

LITERATURE REVIEW

Management of the Al-Qur'an *Tahfidz* Program

The management of the Al-Qur'an *tahfidz* program is a systematic process designed to manage the activities of memorizing the Al-Qur'an with the aim of forming students who are not only able to memorize the text, but also understand and practice it in everyday life. In the context of education, Terry, in his book "*Prinsip-Prinsip Manajemen*" defines management as a conscious effort to organize resources through structured cooperation to achieve certain goals. Management involves the activities of directing, organizing, and evaluating continuously so that the organization runs effectively (Jannah & Mufidah, 2023).

In the implementation of the *tahfidz* program, the element "program" itself contains the meaning of a systematic plan that has been drawn up to achieve short-term and long-term goals (Diana & Sari, 2023). Meanwhile, the term "*tahfidz*" comes from the words *hafidza-yahfadzu-hifdzan*, which means to guard and memorize diligently. Referring to this definition, it is explained that *tahfidz* of the Qur'an is the process of consistently internalizing the memorization of the holy verses of the Qur'an into the memory of students (Noer, 2021). The Qur'an linguistically comes from the root word *qara'a*, which means to collect and read, so it is the main source of revelation-based Islamic education (Daulay et al., 2023). Management in Islam is in line with the principle of perfect regulation from Allah, as emphasized in QS. As-Sajdah verse 5:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

It means: "He conducts every affair from the heavens to the earth, then it all ascends to Him on a Day whose length is a thousand years by your counting."

Shihab, in "*Tafsir Al-Misbah: Message, Impression, and Harmony of the Qur'an*," explains that the word "*yudabbir*" in this verse illustrates that God's arrangements are carried out in a very measured and comprehensive manner, reflecting the principle of *tadbir*, which is the spirit of Islamic management. This suggests that human management, including in the context of memorization, should be carried out in an orderly, systematic, and responsible manner. In its practical application, the management of the Qur'an *tahfidz* program refers to four main indicators, namely POAC: Planning, Organizing, Actuating, and Controlling. Terry, in "*Prinsip-Prinsip Manajemen*," explains that planning is the initial stage in determining the objectives and strategies of activities; organizing concerns the division of tasks and work structure; implementation focuses on the active involvement of all parties; and supervision is the process of evaluating program implementation. These four functions

serve as indicators in measuring the quality of the management of the Qur'an *tahfidz* program.

Planning involves formulating objectives and strategies, as well as establishing implementation procedures in a structured manner. This stage involves analyzing available capacity and developing realistic steps to achieve targets. Planning in learning is the process of determining the work that must be carried out by the group to achieve its objectives (Khaira et al., 2023). In practice, developing an activity schedule, involving relevant parties, and adapting to environmental conditions are essential parts of planning. This process also includes mapping needs and potential obstacles, while considering the efficiency and sustainability of implementation.

Organizing is a continuation of the planning stage, focusing on the division of tasks, the assignment of roles, and the clear arrangement of work structures. Terry, in "*Prinsip-Prinsip Manajemen*," states that organizing consists of dividing work into groups, assigning individuals responsible for those groups, and establishing appropriate lines of authority. Organizational effectiveness is reflected in the agility in managing personnel changes, the efficient division of tasks, and the presence of managers to directly accompany the process (Jeka et al., 2024).

Implementation is the process of mobilizing resources so that all plans that have been prepared can be carried out effectively. This function includes providing motivation, direction, and encouragement for all implementers to carry out their responsibilities optimally. Terry, in "*Prinsip-Prinsip Manajemen*," emphasizes that implementation aims to ensure that all parties involved work in harmony with organizational goals through clear direction and adequate support. Regular interaction, providing feedback, and appreciative activities such as strengthening motivation are part of mobilizing human resources (Aditia & Aisyah; 2023).

Supervision serves to assess the extent to which implementation is proceeding according to the initial plan and objectives. This function is carried out by comparing actual results against standards and establishing corrective actions if deviations occur (Zein et al., 2023). Forms of supervision can include periodic evaluations, recording achievements, and imposing sanctions or consequences for violations of procedures (Ardiansah et al., 2022). To ensure effectiveness, supervision can be divided based on specific areas such as discipline, timeliness, and quality of achievement (Iswandir, 2021).

Religious Character

Religious character represents the integration of spiritual values into an individual's personality, reflected in their attitudes, speech, and daily behavior. Religious character is a combination of good habits (character) and awareness of religious values (religiosity), which directs individuals to act consistently based on God's teachings (Atin & Maemonah, 2022). This concept reflects personal integrity, not only through formal religious practice but also as the primary foundation for making moral decisions. Religiosity has two important dimensions: a vertical relationship with God through worship and a horizontal relationship with others through morals (Rodiah, 2023). Religious character reflects the internalization of these values into social awareness and behavior. Religious character develops through an educational process that simultaneously instills the values of monotheism, morality, and

social responsibility (Joharsah & Muhlizar, 2023). A strong religious character is not only visible in religious activities, but also in work ethic, empathy, and social contributions that are based on divine values. The normative basis for religious character can be found in QS. Luqman verse 17:

يٰۤاَيُّهَا اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر

It means: "O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to.

Shihab in "Tafsir Al-Misbah: Pesan, kesan dan keserasian Al-Qur'an" interprets that this verse is a series of advice from Luqman to his son, which contains three main pillars of character formation: the implementation of worship (prayer), social concern (*amar ma'ruf nahi munkar*), and mental fortitude (patience). These three form the basic structure of religious character from the perspective of the Qur'an. Religious character in this study is examined through five main indicators as developed by Nashori and Mucharam in their book "Mengembangkan Kreatif dalam Perspective Psikologi Islami", namely: Akidah (Ideology) as the foundation of belief in God and His teachings, Worship (Ritual) which reflects spiritual discipline, Amal (Practice) as the embodiment of religious teachings in real actions, Ihsan (Experience) which shows inner awareness of the Divine presence in every activity, and Ilmu (Knowledge) as the cognitive foundation in understanding and carrying out religious teachings.

These five indicators demonstrate the integration of cognitive, affective, and spiritual aspects in a person with a religious character. Faith (Aqidah) is the foundation of one's belief in the basic principles of Islamic faith. Belief in Allah, angels, holy books, messengers, the Day of Judgment, and destiny serves as a spiritual pillar. This dimension is reflected in verbal recognition and inner awareness of the truth of supernatural values. Faith is a fundamental element of religious character that directs life toward the oneness of God (Busthomi, 2023). Aqidah is a strong bond of belief in the heart, in harmony with the understanding of holy verses that strengthen faith.

Worship (ritual) is a concrete expression of devotion to God, encompassing both formal and spiritual dimensions. Practices such as prayer, reading the Quran, and dhikr foster spiritual discipline and divine obedience. This dimension emphasizes the consistent performance of *mahdhah* worship as part of a complete religious character. Regularity of worship and emotional closeness foster spiritual attachment. Worship is not merely a routine, but a total devotion (Maslan et al., 2023).

Practice emphasizes how religious values are applied in social interactions and daily behavior. A religious person demonstrates integrity in words and actions, upholds honesty and responsibility, and avoids anything that conflicts with religious ethics. Practice is the actualization of religious teachings in everyday life, bridging individual and social piety. Consistency of commitment, good time management, and discipline demonstrate that religious values have been integrated into behavior (Nurlaila & Almuzammil, 2022).

Ihsan (appreciation) is the pinnacle of Islamic spirituality, reflecting the awareness that every human behavior is always under God's supervision. This dimension involves a depth of religious feeling, inner peace during worship, and gratitude for receiving God's blessings. Those who attain this level of ihsan will worship as if they see God, or realize that God is

always watching their movements. A high level of *ihsan* makes a person more reflective, sincere in carrying out their duties, and devout in living a spiritual life. *Ihsan* strengthens the connection between beliefs, attitudes, and actions with spiritual aspects (Faisol et al., 2024).

Science (Knowledge) in a religious character reflects efforts to understand religious teachings rationally and deeply. Understanding the contents of holy verses, jurisprudence laws, and moral values is important in building a personality based on divine values. The aspect of knowledge plays a role in strengthening religious foundations and makes a person wiser in making decisions. Islam encourages its followers to seek knowledge in order to be able to understand the complete truth. Knowledge in a religious context is not just memorization, but deep understanding and daily application.

METHODS

This research was conducted at the Al-Mustaqimiyah Tahfidhil Qur'an Islamic Boarding School (PPTQ) located in Leuwisadeng District, Bogor Regency. This institution is an Islamic educational institution that emphasizes the memorization program of the 30 juz of the Qur'an with a sanad line that continues to the Prophet Muhammad. Its flagship program includes daily memorization activities, either in the form of repetition (*muraja'ah*), the addition of new memorization (*ziyadah*), or a combination of both. In addition, students also participate in other training such as foreign language proficiency, da'wah guidance, and life skills training. The reason for choosing PPTQ Al-Mustaqimiyah as the research location is because of its well-organized *tahfidz* program management system, thus aligning with the focus of this study, namely, examining the relationship between *tahfidz* program management and the formation of religious character of students in the Islamic boarding school environment.

This type of research uses a quantitative approach with the ex post facto method. The quantitative approach was chosen because it allows researchers to explain the relationship between variables objectively and can be measured with numerical data. The ex post facto method is an approach used when researchers cannot control the independent variable because the event being studied has already occurred or cannot be manipulated. This method is useful for examining cause-and-effect relationships retrospectively without direct involvement in the variable treatment. The data sources for this research are quantitative data obtained from primary and secondary data. Primary data were collected through distributing questionnaires to the students who became respondents. From a total population of 401 students, sampling was carried out using the simple random sampling method so that each member of the population has an equal chance of being selected. The sample size was determined with a margin of error of 10% using the Slovin formula:

$$n = \frac{N}{1+N(e)^2} = \frac{401}{1+401(10\%)^2} = \frac{401}{1+401(0,01)} = \frac{401}{1+4.01} = \frac{401}{5.01} = 80.04 \text{ rounded up to } 80 \text{ people.}$$

The 10% margin of error was chosen due to time and resource constraints, the sample size was deemed sufficiently representative to illustrate the relationships between the research variables. Meanwhile, secondary data was collected through documentation studies containing written information such as institutional profiles, daily schedules, and other

supporting archives. Data collection techniques included questionnaires distributed to respondents, as well as documentation to supplement the supporting data. Data analysis was conducted in stages, beginning with instrument testing (validity and reliability), followed by partial analysis per indicator. Next, classical assumption testing (normality and linearity tests) was conducted, as well as hypothesis testing through simple linear regression, t-tests, and coefficients of determination. All data processing was performed using SPSS version 27, based on Windows.

RESULTS AND DISCUSSION

The analysis in this study focuses on two main variables: Al-Qur'an *tahfidz* Program Management as the independent variable (X) and Religious Character as the dependent variable (Y). Each variable is measured using a series of indicators developed based on a relevant theoretical framework. Variable X includes four indicators that refer to the POAC management function, namely Planning, Organizing, Actuating, and Controlling. Meanwhile, variable Y consists of five indicators of religious character, including Akidah (Ideology), Worship (Ritual), Amal (Practice), Ihsan (Appreciation), and Ilmu (Knowledge).

The instrument used in this study was a questionnaire with a five-point Likert scale, which was distributed to 80 students at the Al-Mustaqimiyyah Qur'an Tahfidhil Islamic Boarding School. The questionnaire for variable X consisted of 15 statements, while variable Y consisted of 17 statements. Each item was structured based on predetermined theoretical indicators. Before entering the main analysis stage, the instrument was tested for validity and reliability to ensure the quality of the collected data. Next, the data were analyzed sequentially, starting with descriptive statistical measurements for each indicator, testing classical assumptions to meet the requirements for regression analysis, and then testing the hypotheses.

Validity Test Results

Validity testing aims to ensure that each item in the instrument accurately measures the intended construct. Based on these criteria, each item that passes the validity test can be used to accurately and consistently measure research variables. Testing is performed using Pearson correlation analysis. An item is considered valid if its significance value is <0.05 and it has a positive correlation with the total score.

Table 1. Validity Test of Variable X

No	Statement Items	Sig. (2-tailed)	Information
1	X1	0,002	Valid
2	X2	$<0,001$	Valid

No	Statement Items	Sig. (2-tailed)	Information
3	X3	0,004	Valid
4	X4	0,007	Valid
5	X5	0,001	Valid
6	X6	0,003	Valid
7	X7	<0,001	Valid
8	X8	<0,001	Valid
9	X9	<0,001	Valid
10	X10	<0,001	Valid
11	X11	<0,001	Valid
12	X12	<0,001	Valid
13	X13	<0,001	Valid
14	X14	<0,001	Valid
15	X15	<0,001	Valid

Source: SPSS 27 2025 Data Processing Results

Based on **Table 1**, all items in the Al-Qur'an *tahfidz* Program Management variable (X) have a Sig. (2-tailed) value < 0.05 with a positive Pearson correlation. This indicates that each statement in the research instrument for this variable meets the validity criteria, so it is declared valid and worthy of further analysis.

Table 2. Validity Test of Variable Y

No	Statement Items	Sig. (2-tailed)	Information
1	Y1	<0,001	Valid
2	Y2	<0,001	Valid
3	Y3	<0,001	Valid
4	Y4	0,003	Valid
5	Y5	<0,001	Valid
6	Y6	<0,001	Valid
7	Y7	<0,001	Valid
8	Y8	<0,001	Valid
9	Y9	<0,001	Valid
10	Y10	<0,001	Valid
11	Y11	<0,001	Valid
12	Y12	<0,001	Valid
13	Y13	<0,001	Valid
14	Y14	<0,001	Valid
15	Y15	<0,001	Valid
16	Y16	<0,001	Valid
17	Y17	<0,001	Valid

Source: SPSS 27 2025 Data Processing Results

Table 2 shows that all items in the Religious Character variable (Y) also have a Sig. (2-tailed) value < 0.05 with a positive Pearson correlation. This finding indicates that all items in the Religious Character variable meet validity requirements and are declared valid for use in research.

Reliability Test Results

Reliability testing aims to assess the instrument's consistency in generating data. An instrument is considered reliable if it produces consistent results. Testing is performed using the Cronbach's Alpha method, where a value > 0.60 indicates instrument reliability.

Table 3. Reliability Test of Variable X

Reliability Statistics	
Cronbach's Alpha	N of Items
0.709	15

Source: SPSS 27 2025 Data Processing Results

Based on **Table 3**, the Cronbach's Alpha value for the Al-Qur'an *tahfidz* Program Management variable (X) is $0.709 > 0.60$. This value indicates that the research instrument for this variable has good internal consistency, so all items are declared reliable.

Table 4. Reliability Test of Variable Y

Reliability Statistics	
Cronbach's Alpha	N of Items
0.839	17

Source: SPSS 27 2025 Data Processing Results

Table 4 shows the Cronbach's Alpha value for the Religious Character variable (Y) of $0.839 > 0.60$. These results confirm that the instrument used to measure religious character has a high level of reliability and can provide consistent results.

Partial Analysis Results per Indicator

Before conducting the overall analysis, an evaluation of each indicator was conducted to ensure a more detailed understanding of how each component influences the variable as a whole. Partial analysis per indicator was conducted to examine the reality of each indicator in the variables of Al-Qur'an *tahfidz* Program Management (X) and Religious Character (Y).

The purpose of this analysis was to specifically understand the contribution of each indicator to the measured variable. The average value of each indicator was then interpreted according to the absolute scale range: 1.00–1.79 (Very Low), 1.80–2.59 (Low), 2.60–3.39 (Medium), 3.40–4.19 (High), and 4.20–5.00 (Very High). The discussion will begin with a description of the results of the analysis on variable X.

Table 5. Partial Analysis per Indicator of Variable X

No	Indicator of Variable X	Mean	Category
1	Planning	4,12	High
2	Organizing	4,17	High
3	Actuating	4,29	Very High
4	Controlling	4,02	High
Overall Average		4,15	High

Source: SPSS 27 2025 Data Processing Results

Based on **Table 5**, the Planning indicator obtained an average score of 4.12, categorized as high, indicating that the memorization program has been structured in a directed manner with clear targets and activity schedules. The Organizing indicator had an average score of 4.17, categorized as high, indicating that the division of roles and responsibilities is running according to the established structure. The Actuating indicator obtained an average score of 4.29, categorized as very high, reflecting that memorization activities are carried out consistently according to the plan that has been made. The Controlling indicator obtained an average score of 4.02, categorized as high, indicating that there is regular monitoring of memorization achievements and activity implementation. Overall, the average value of the Al-Qur'an *tahfidz* Program Management variable is 4.15, categorized as high, indicating that all indicators have been implemented very well at each stage. Furthermore, for a more detailed analysis, the discussion will focus on the results of the partial analysis per indicator in variable Y.

Table 6. Partial Analysis per Indicator of Variable Y

No	Y Variable Indicator	Mean	Category
1	<i>Akidah</i> (Ideology)	4,45	Very High
2	<i>Ibadah</i> (Ritual)	4,25	Very High
3	<i>Amal</i> (Practice)	4,35	Very High
4	<i>Ihsan</i> (appreciation)	4,25	Very High
5	<i>Ilmu</i> (Knowledge)	4,15	High
Overall Average		4,29	Very High

Source: SPSS 27 2025 Data Processing Results

Based on **Table 6**, the *Akidah* (Ideology) indicator obtained an average score of 4.45 with a very high category, indicating the students' strong and consistent belief in religious teachings. The *Ibadah* (Ritual) indicator obtained an average score of 4.25 in the very high category, indicating disciplined worship habits. The *Amal* (Practice) indicator recorded an average score of 4.35 with a very high category, indicating students' behavior that is in

accordance with the values of Islamic teachings in everyday life. The Ihsan (Appreciation) indicator obtained an average score of 4.25 in the very high category, reflecting the students' deep spiritual awareness. The Ilmu (Knowledge) indicator obtained an average score of 4.15 in the high category, indicating a good understanding of religious teachings that serve as guidelines for behavior. Overall, the average score of the Religious Character indicator was 4.29, with a very high category, which means that all dimensions of religious character have been very well formed in the students.

Normality Test Results

The purpose of the normality test is to determine whether data from a population is normally distributed or shows a previously determined normal distribution pattern (Inayah, 2023). Data is declared normal if the significance value is > 0.05 .

Table 7. Normality Test

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual	
N		80	
Normal Parameters ^{a,b}	Mean	.0000000	
	Std. Deviation	4.63176672	
	Absolute	.058	
Most Extreme Differences	Positive	.053	
	Negative	-.058	
Test Statistic		.058	
Asymp. Sig. (2-tailed) ^c		.200 ^d	
Monte Carlo Sig. (2-tailed) ^e	Sig.	.722	
	99% Confidence Interval	Lower Bound	.710
		Upper Bound	.733

Source: SPSS 27 2025 Data Processing Results

Based on **Table 7**, the results of the Kolmogorov-Smirnov normality test show an Asymp. Sig. (2-tailed) value of $0.200 > 0.05$. This value clearly indicates that the research data is normally distributed, thus fulfilling the assumptions required for conducting regression analysis.

Linearity Test Results

A good linearity test of a simple regression model determines whether the independent and dependent variables have a consistent and meaningful linear relationship. In this context, linearity indicates that changes in the independent variable will be directly and predictably proportional to changes in the dependent variable (Lestari & Permatasari, 2023). The

relationship can be stated as linear if the Deviation from Linearity value has a significance of > 0.05 .

Table 8. Linearity Test

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
(Combined)			1233.851	19	64.940	2.873	<.001
Religious Character * Management of the Al-Qur'an <i>Tahfidz</i> Program	Between Groups	Linearity	895.392	1	895.392	39.609	<.001
		Deviation from Linearity	338.459	18	18.803	.832	.657
	Within Groups		1356.349	60	22.606		
	Total		2590.200	79			

Source: SPSS 27 2025 Data Processing Results

Based on **Table 8**, the results of the linearity test show a Sig. Deviation from Linearity value of $0.657 > 0.05$. This indicates that the regression model used has met the linearity assumption. This finding means that the relationship between the variables of Al-Qur'an *tahfidz* Program Management (X) and Religious Character (Y) is linear, so that linear regression analysis can be applied.

Simple Linear Regression Test Results

Simple linear regression is a quantitative research statistical method that measures the relationship between independent and dependent variables. This technique aims to determine the extent to which the independent variable significantly influences the dependent variable based on empirical data (Nurhaswinda *et al.*, 2025). Variable X is declared to have an influence if the significance value is < 0.05 .

Table 9. Simple Linear Regression Test

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	895.392	1	895.392	41.209	<.001 ^b

ANOVA ^a					
Model	Sum of Squares	df	Mean Square	F	Sig.
Residual	1694.808	78	21.728		
Total	2590.200	79			

a. Dependent Variable: Religious Character

b. Predictors: (Constant), Management of the Al-Qur'an *Tahfidz* Program

Source: SPSS 27 2025 Data Processing Results

Based on Table 9, the calculated F value obtained was 41.209 with a significance level of $<0.001 <0.05$. This proves that the regression model built is suitable for predicting the effect of Al-Qur'an *tahfidz* Program Management (X) on Religious Character (Y).

Table 10. Simple Linear Regression Test Values

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
		1	(Constant)	24.515		
	Management of the Al-Qur'an <i>Tahfidz</i> Program	.777	.121	.588	6.419	<.001

a. Dependent Variable: Religious Character

Source: SPSS 27 2025 Data Processing Results

Based on **Table 10**, the resulting simple linear regression equation is:

$$\hat{Y} = 24.515 + 0.777X.$$

The constant value of 24.515 represents the value of Religious Character (Y) when the Al-Quran *tahfidz* Program Management (X) is zero. The regression coefficient of 0.777 indicates that every one-point increase in variable X is significantly accompanied by a 0.777-point increase in variable Y.

Results of Individual Parameter Significance Test (t-Test)

The individual parameter significance test (t-test) is used to assess in detail whether there is a significant impact of the independent variable on the dependent variable in linear regression analysis (Tahitu *et al.*, 2024). Testing is conducted based on the significance value (Sig.) with a limit of 0.05. Variable X is declared to have a significant effect on Variable Y if the Sig. value is < 0.05 .

Table 11. t-test

		Coefficients ^a				
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	24.515	7.548		3.248	.002
	Management of the Al-Qur'an <i>Tahfidz</i> Program	.777	.121	.588	6.419	<.001

a. Dependent Variable: Religious Character
Source: SPSS 27 2025 Data Processing Results

Based on **Table 11**, the significance value obtained is $<0.001 <0.05$, so that the alternative hypothesis (H_a) is accepted and the null hypothesis (H_0) is rejected. This means that there is a significant influence of the management of the Al-Qur'an *tahfidz* program on the religious character of students at the Al-Mustaqimiyah Tahfidhil Qur'an Islamic Boarding School.

Results of the Determination Coefficient Test

In a regression model, the coefficient of determination (R^2) test is used to measure how well the independent variables can explain the variance in the dependent variable (Sehangunaung *et al.*, 2023). The contribution of Variable X to Variable Y is indicated by the R^2 value, which ranges from 0 to 1. An R^2 value approaching 1 indicates that the independent variable is able to explain the dependent variable significantly, so the regression model is suitable for use.

Table 12. Determination Coefficient Test

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.588 ^a	.346	.337	4.66136

a. Predictors: (Constant), Management of the Al-Qur'an *Tahfidz* Program
Source: SPSS 27 2025 Data Processing Results

Based on **Table 12**, the correlation value (R) of 0.588 indicates a moderate to strong relationship between the two variables. Meanwhile, the R^2 value is 0.346. This means that the Management of the Al-Qur'an *Tahfidz* Program (X) contributes 34.6% to Religious Character (Y), while the remaining 65.4% is influenced by other variables outside this model.

Discussion

The results of the study indicate that the Management of the Al-Qur'an *tahfidz* Program has a positive and significant influence on the formation of the religious character of students at the Al-Mustaqimiyah Tahfidhil Qur'an Islamic Boarding School. This finding confirms that the application of POAC (Planning, Organizing, Actuating, Controlling) management functions in the context of the memorization program is able to improve aspects of faith, worship, charity, ihsan, and knowledge in students, as explained in the religious character model.

Careful planning, structured organization, consistent implementation, and continuous supervision have proven effective in forming beliefs, ritual practices, value practices, spiritual appreciation, and religious knowledge of students. These results are in line with research showing that the memorization program in educational institutions can shape the Islamic character of students through habituation and structured coaching methods (Nurhayati *et al.*, 2023).

The similarity in findings lies in the role of the *tahfidz* program as a medium for internalizing religious values, although that study used a library study method, while this study used a quantitative approach with Islamic boarding school students. This reinforces the concept that *tahfidz* of the Qur'an is a process of consistently internalizing the memorization of holy verses into the memory of students (Noer, 2021). These findings support the view that a program is a systematic plan to achieve short-term and long-term goals (Diana *et al.*, 2023). This is also in line with research that found that the management of the *tahfidz* program has a positive relationship with the formation of students' religious character (Ibrahim *et al.*, 2023). The findings of this study even show a high contribution caused by the research focus on one Islamic boarding school with a more integrated management system.

This difference can be explained by Shihab in "*Tafsir Al-Misbah: Pesan, kesan dan keserasian Al-Qur'an*" through the concept of management in Islam that aligns with the principle of Allah's arrangement in QS. As-Sajdah verse 5, where measurable and comprehensive arrangements reflect the principle of *tadbir* in Islamic management. Furthermore, this study aligns with research that confirms that the management of the *tahfidz* program with a structured method influences the formation of students' disciplined character (Asroriah, 2022). Despite their focus on discipline, both studies demonstrate that the *tahfidz* program management contributes to positive character formation. These findings also support research that *tahfidz* strategies such as *talaqqi*, *takrir*, *muroja'ah*, and regular evaluation can shape students' religious and disciplined character (Rohmah & Swandari, 2021). This supports the concept of religious character as the integration of spiritual values in an individual's personality, which is reflected in daily attitudes, speech, and behavior (Atin & Maemonah, 2022).

This study's contribution to Islamic educational management theory is to provide empirical evidence that the implementation of management functions within the context of a *tahfidz* program can significantly shape the dimensions of religious character. The *aqidah* (ideology) dimension is formed through clear program planning, the *ibadah* (ritual) dimension is strengthened through structured activity organization, the *amal* (practice) dimension develops through consistent implementation, the *ihsan* (appreciation) dimension is deepened through continuous supervision, and the *ilmu* (knowledge) dimension is enhanced through periodic program evaluation and improvement. However, this study has limitations. First, the scope of the study only covers one Islamic boarding school, so generalizing the results to other educational institutions requires caution. Second, the contribution of the *tahfidz* program management variable is not high enough, so external factors such as family environment, social circles, and other Islamic boarding school cultures were not analyzed. Third, the data were obtained through a questionnaire, thus relying on respondent subjectivity, which has the potential to create bias in responses.

The implication of this research is the need to strengthen the management function in the *tahfidz* program in Islamic boarding schools as a strategy for developing religious character. The application of thorough planning, clear division of tasks, consistent implementation, and ongoing supervision has proven effective in shaping the beliefs, worship, behavior, appreciation, and understanding of religion among students. Furthermore, these findings can serve as a reference for Islamic educational institutions to integrate the *tahfidz* program management into their character-building curriculum, taking into account Islamic management principles based on the values of *tadbir* (religious management) as explained in QS. As-Sajdah verse 5.

CONCLUSION

The results of this study show that the management of the Al-Qur'an *tahfidz* program significantly influences the religious character of students at the Al-Mustaqimiyah Tahfidhil Qur'an Islamic Boarding School in Bogor Regency, thereby accepting the alternative hypothesis (H_a) and rejecting the null hypothesis (H_0). This influence is seen in the program management, which includes planning, organizing, implementing, and monitoring, and runs consistently, thereby strengthening students' dimensions of faith, worship, charity, *ihsan*, and knowledge. This finding addresses the research objectives and enriches the study of the effectiveness of the management of the Al-Qur'an *tahfidz* program as a means of fostering religious character in Islamic education, while also providing a practical reference for Islamic boarding schools and similar institutions in developing *tahfidz* programs oriented toward comprehensive character formation. Based on the results of this study, the following suggestions are put forward: for educational institutions to consistently strengthen the monitoring system of the *tahfidz* program, implement firm policies accompanied by periodic evaluations, and build student motivation through inspirational advice, Al-Qur'an *tahfidz* seminars, participation in competitions, and visits to events such as Hafiz Indonesia. In addition, it is recommended for future researchers to use different methodologies as a comparison, expand the research object to other Islamic boarding schools so that the results are more generalizable, choose a more specific theory to explain the relationship between variables, and explore other variables that have the potential to influence the religious character of Islamic boarding schools.

AUTHOR'S NOTE

The author declares that there are no conflicts of interest that influenced the preparation or publication of this article. All content and data presented are the result of independent research, compiled in an original manner, and free from plagiarism.

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